

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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BRITISH EDUCATION LAWS

RIGHT OF PARENT TO DIRECT EDUCATION OF CHILD NEVER DISPUTED IN ENGLAND

ARTICLE II.

By H. Christopher Watts
(Written for the N. C. W. C. News Service)

London, June 1.—The question as to the right of the parent to control the education of his child has never been debated in England. It has always been accepted as a fundamental principle of English law, which has gone very far, in spite of efforts made towards nationalization of education, to recognize parental rights in the matter of education.

The educational controversies which have waged in England during the past quarter of a century have been concerned with the securing from the State of an adequate allocation of State educational grants for religious schools. Up to 1870 England had no efficient, organized system of popular instruction. Since that time a national system of schools has grown up. But no attempt has ever been made to do away with private or religious schools on the ground that the State should have absolute control of all education.

English law with reference to education is contained in the Statute Law which can only be interpreted by the judges. Such rulings however, do not lay down any new principles because the principles are laid down in the act itself. On the other hand, judicial rulings do not derogate from these principles. English Statute Law, therefore, is final and an analysis of it makes it very clear that the rights of parents and children with reference to education are part of the Statutes themselves.

BRITISH LAW ON EDUCATION

The British Law with reference to education is contained in the Children Act of 1908 and in the famous Education Act of 1921. In these two Acts of the English Imperial Parliament the whole of the Statute Law has been codified in respect to Children, Parents, and Compulsory Education. There are other Statutes in existence, but the two Acts in question cover the main ground so far as Parents and Schools are concerned. These citations from the Statute Law are, therefore, the whole of the Law in this regard.

All schools in England and Wales, for the purposes of the Law in regard to the Education Act, are Public elementary schools. Private schools and private elementary schools are not envisaged in the Act, although there is nothing in the Act which legislates against the existence of such private or private elementary schools.

There are certain elementary schools, for example, the Anglican church schools attached to the parish of Saint Jude in Birmingham, and Saint Peter at the London Docks, which have refused to accept the principle of State control. These schools, and perhaps others like them, receive no grants in aid whatever from the State and rely absolutely for their support on their church members. There appears to be no challenge on the part of the State educational authorities of the right of children to resort to these schools. Indeed, the Statute Law does not appear to lay it down that any particular kind of school is to be resorted to under legal compulsion.

For the purpose of primary education the Statute Law embodied in the Education Act of 1921 takes cognizance of the Public Elementary School. It is necessary to add here that the Act is far from acceptable, in some of its clauses, to the Catholic body.

TWO CLASSES OF ELEMENTARY SCHOOLS

The Public elementary schools fall into two categories: those that are provided by the State educational authorities and are under their control in every way, and those that are not provided by the State educational authorities but by some one or other of the religious denominations.

The former of these are known as "provided schools"; that is, the buildings are provided by the State; these are the State schools, with a non-religious character, and may be said to coincide with the Public schools of the United States. The second category of Public elementary schools consists of those whose buildings are not provided by the State, local educational authorities. They are known as "schools not provided," or, more generally, as "non-provided schools." These latter, which are, or have been, provided by some religious denomination, either Catholic or Protestant or Jewish, receive the State subsidies or grants in aid, known as education grants. These grants are made from funds raised by taxation and granted by the Imperial Parliament purely in regard to secular education, which in schools of this kind is under the control of

the State and conforms to the State syllabus of education.

The fact that a non-provided school is conducted by a Roman Catholic order of priests or brothers or nuns or by the Wesleyan Methodists makes no difference so far as being recognized by the State and receiving State subsidies—since these are paid for the purely secular subjects taught in the school.

PARENTAL RESPONSIBILITIES RECOGNIZED

The English Statute Law considers the parent as having control and jurisdiction over the child. It also places the primary responsibility for the education of the child on the parent. "It shall be the duty of the parent of every child between the ages of five and fourteen, or, if a by-law under this Act so provides, between the ages of six and fourteen, to cause that child to receive efficient elementary instruction in reading, writing, and arithmetic." (E. A. Sec. 43.)

The point at which the State intervenes in respect of the compulsory education of the child is specifically provided for in the Statute Law: "It shall be the duty of the local education authority for elementary education, after due warning to the parent, to complain to a court of summary jurisdiction with a view to obtaining a school attendance order under this Act in the following cases: (a) If the parent of any such child habitually and without reasonable excuse neglects to provide efficient elementary instruction for his child; or (b) If any such child is found habitually wandering or not under proper control, or in the company of rogues, vagabonds, disorderly persons, or reputed criminals." (E. A. Sec. 42.) The above section of the English Law makes it quite plain that if the parent has a "reasonable excuse" the child may receive instruction in some other place than in a Public school.

In the case of defective children the law is very specific. Clearer still is the deciding right possessed by the parent in the following clause of the Statute Law: "Payments under this Part of this Act in respect of a blind, deaf, defective, or epileptic child shall not be made on condition of the child attending any school certified by the Board of Education for blind, deaf, defective, or epileptic children as the case may be, other than such as may reasonably be selected by the parent, nor refused because the child attends or does not attend any particular school so certified." (E. A. Sec. 66.)

The character of the religious instruction given in the denominational schools is strictly within the purview of the religious body that owns those schools. Regarding parochial schools, the Statute Law lays it down that "The religious instruction given shall, as regards its character, be in accordance with the provisions (if any) of the trust deed relating thereto, and shall be under the control of the managers. Provided that nothing in this paragraph shall affect any provision in a trust deed for reference to the Bishop or Superior Ecclesiastical or other denominational authority as far as such provision gives to the Bishop or authority the power of deciding whether the character of the religious instruction is or is not in accordance with the provisions of the trust deed." (E. A. Sec. 39, par. 5c.)

The unsectarian character of the State school is very clearly outlined in the following Statute: "Every elementary school provided by a local education authority shall be conducted under the control and management of that authority in accordance with the following regulations: The school shall be a public elementary school within the meaning of this Act; No religious catechism or religious formula which is distinctive of any particular denomination shall be taught in the school." (E. A. Sec. 28.)

CONSCIENCE RIGHTS OF CHILD

English Law is likewise very explicit on the conscience rights of the child. It particularly stipulates that, in respect to public elementary schools, local authorities may not pass by-laws which violate the religious conscience of the child. "By-laws under this Part of this Act—(a) shall not prevent the withdrawal of any child from any religious observance or instruction in religious subject; and (b) shall not require any child to attend school on any day exclusively set apart for religious observance by the religious body to which his parent belongs." (E. A. Sec. 46, par. 4.)

The Statute Laws also contain a famous Conscience Clause, the scope of which refers to the State schools and not to denominational or parochial schools. "Every elementary school which is conducted in accordance with the following regulations shall be a Public elementary school within the meaning of this Act; and every Public elementary school conducted in accordance with the following regulations (a copy of which regula-

tions shall be conspicuously put up in every school, namely—(a) It shall not be required, as a condition of any child being admitted into or continuing in the school, that he shall attend any Sunday school, or any place of religious worship, or that he shall attend any religious observance of any instruction in religious subjects in the school or elsewhere, from which observance or instructions he may be withdrawn by his parent, or that he shall, if withdrawn by his parent, attend the school on any day exclusively set apart for religious observance by the religious body to which his parent belongs. The time or times during which any religious observance is practiced or instruction in religious subjects is given at any meeting of the school shall be either at the beginning or at the end of such meeting, and shall be inserted in a time table to be approved by the Board of Education, and to be kept permanently and conspicuously affixed in every schoolroom; and any scholar may be withdrawn by his parent from such observance or instruction without forfeiting any of the other benefits of the school." (E. A. Sec. 27; par. 1, clauses a and b.)

REFORMATORY SCHOOL REGULATIONS

The right of the parent to be consulted and to have his say in the religious rights of the child are clearly shown in the Statute that deals with children placed in reformatory schools. "When an order has been made for sending a youthful offender or child to a certified school which is not conducted in accordance with the religious persuasion, the parent, legal guardian, nearest adult relative, or person entitled to the custody of the offender or child may apply—(a) if the detention order was made by petty sessions court, to a petty sessions court acting in and for the place in and for which the court which made the order acted; and (b) in any other case, to the Secretary of State, to remove or send the offender or child to a certified school conducted in accordance with the offender's or child's religious persuasion, and the court or Secretary of State, shall, on proof of the offender's or child's religious persuasion, comply with the request of the applicant."

EDUCATION LAWS OF SCOTLAND

Scotland has a special body of education laws. These are known as the Scotland Education Act of 1918. They recognize clearly the right of the parent to control the education of his child and do not concede to the State the control of elementary schools. In the Act of 1918 an old clause of a law passed during the reign of Queen Victoria is reaffirmed in the following clause: "Whereas it has been the custom in the Public schools in Scotland to give instruction in religion to children whose parents did not object to the instruction so given, but with liberty to parents, without forfeiting any of the other advantages of the schools, to elect that their children should not receive such instruction, be it enacted that education authorities shall be at liberty to continue the said custom, subject to the provisions of section sixty-eight (Conscience Clause) of the Education (Scotland) Act, 1872."

The responsibility of the parent for the child's education is also legally recognized in Scotland: "The duty of every parent to provide efficient education for his children shall continue in respect of each child until that child has attained the age of fifteen years." And the rights of parents with reference to the education of their children are clearly stated in the following section: "In any case where the Department are satisfied upon representations made to them by the education authority of any education area, or by any church or denominational body acting on behalf of the parents of children belonging to such Church or Body, and after such inquiry as the Department deem necessary, that a new school is required for the accommodation of children whose parents are resident within that education area, it shall be lawful for the education authority of that area to provide a new school, to be held, maintained and managed by them subject to the conditions prescribed in sub-section (3) of this section, so far as those conditions are applicable; and the time set apart for religious instruction in the new school being not less than that so set apart in schools in the same education area which have been transferred under this section."

DROP PLAN TO DRIVE IRISH FROM SCOTLAND

Dublin, Ireland.—The Church of Scotland Assembly appears to be greatly perturbed by the invasion of that country by Irish Catholics. Prior to the meeting of the Assembly the expatriation of the Irish in Scotland had been suggested. When it was seen that

this game could be played by two, the clamor was dropped.

In Ireland there are some thousands of Scotchmen engaged in carrying on successful trades and businesses without interference of any kind. It might not be to their advantage if any attempt were made to expel Irish Catholics from Scotland.

A resolution was adopted by the Assembly urging the Government "to appoint a Commission to inquire into the situation with a view to the preservation and protection of Scottish nationality and civilization."

NUNS RECEIVE HONORS IN PUBLIC

Washington, D. C., June 18.—Eighty-two consecrated nuns were among the 288 successful students who received degrees at the thirty-fourth annual commencement exercises of the Catholic University, held in the Alumni gymnasium.

The public reception of degrees by the sisters marked a precedent in University history. Hitherto they have received degrees at special exercises held at the Catholic Sisters' College, Archbishop Curley, who addressed the graduates after the presentation of the degrees paid particular attention to the remarks to the significance of the public presentation of degrees to the sisters, emphasizing that the public is not sufficiently aware of the high standards of scholarship attained by Catholic teaching nuns and declaring that the work of preparing them for the classroom and for research fields was one of the most important being done by the University.

HAS TAUGHT 4,731 WOMEN

The Right Rev. Thomas J. Shahan, rector of the University, pointed out that 3,206 Catholic sisters had received instruction at the University in twelve years.

"In all the University has given instruction," said Bishop Shahan, "to 4,731 women. This number includes 1,225 women students of Trinity College during the past twenty years. There were 807 women included among the 1,621 students under tuition at the University this year. We may not describe ourselves as a co-educational institution, but we are contributing substantially to the higher education of both sexes."

The graduating class of lay students, numbering 89, and the number of degrees given this year are the largest thus far recorded in the history of Catholic University. Sixteen doctorates were given in the fields of Canon Law, Philosophy, Letters and Law. Three of the sixteen printed dissertations were the work of Catholic sisters, one from Trinity College and the other two from the Catholic Sisters' College.

PREDICTS UNIVERSITY GROWTH

Archbishop Curley, in addressing the graduates following the delivery of the valedictory by C. William Courand of San Antonio, Texas, declared that the institution was destined to become the strongest seat of learning in the world.

"There are 20,000,000 Catholics in this country," said Archbishop Curley, "and with these all united—as they should be—in the interest of the Catholic University this institution will in time be the strongest seat of learning in the world."

"Remember, we are but in our infancy. Thirty-two or thirty-three years is but a small space of time in the life of a university. Witness what we have accomplished in that time and then compare our growth with that of other institutions which have behind them a century-and-a-half of history."

Archbishop Curley appealed to the graduating students, clerical and lay, to foster a deep love and loyalty for the University.

It was announced by Bishop Shahan that a new wing is now under construction for the Catholic Sisters' College, the result of a donation of Mrs. James C. Farrell of Albany. This new wing, which will be completed by September, will enable the institution to accept many students who have been denied admission because of lack of accommodations.

IN RUSSIAN CHURCH

The Chicago Tribune prints the following story from its correspondent at Riga giving an account of one of the interesting experiences of Bishop Edgar Blake of the Methodist Episcopal Church during his conference with members of the Bolshevik Church in Russia:

"The muse of comic irony visited Russia's church congress. Came Bishop Blake, Isidor Hartmann, Editor L. O. Hartmann, and the Rev. J. M. Hecker full of Christian charity and belief in the Russian church, breathlessly awaiting for some one to show them the right road.

"After an impressive meeting the congress went to a church to pray.

The Americans went also. It was impressive.

"On leaving, Bishop Blake and his companions found that their pockets had been picked, their money and watches having been stolen during the church services."

RELIGIOUS SCHOOLS

ARE THE BULWARK OF AMERICA

Need for the preservation and defense of Catholic parochial schools of the United States, together with a denunciation of those who are trying to legislate the religious schools out of existence made up the address delivered at the Golden Jubilee Commencement exercises of Columbia College, Duquesne, Pa., by the Right Rev. John F. Carroll, Bishop of Helena.

"The subject I have chosen for your consideration," the Bishop said, "is not Catholic higher education, but those humble parish schools of the Church, which are the basis of her whole educational system—without which the superstructure of her college and university work would topple and fall. I am moved to speak of our parochial schools at this time and in this presence, first, because a nationwide campaign of bigotry has been launched against them, and has achieved a temporary success in a portion of the ecclesiastical province from which I hail; secondly, because the destruction of our parochial schools would logically lead to the destruction of our colleges and universities; and thirdly, because Catholic college men are the natural and most able defenders of our religious schools.

CHURCH NOT IN POLITICS

Holding up to ridicule the charge that the Church is seeking political supremacy and is using the parochial school to aid her aspirations, Bishop Carroll said:

"Indeed, far from seeking political supremacy, the Church lays down as a formal part of the religious instruction imparted to the children in her schools, the obligation to loyalty and obedience to temporal rulers. She brings before them in her little catechism, and more fully in her higher books on Christian doctrine, the command of her Divine Founder: 'Render to Caesar the things that are Caesar's as well as to God the things that are God's.'"

The Bishop reviewed the development of the Public school system in the United States and pointed out that leading Protestant educators today are anxious to bring about the teaching of religion in the Public schools.

DANGER IN LACK OF RELIGION

"The action of the Catholic Church," he declared, "in insisting on religion in the education of her children cannot be construed as opposition to the Public schools, any more than the efforts of Protestants to put religion back into the schools of the State can be called opposition to the Public schools. The Catholic Church has simply made use of the liberty guaranteed under the Constitution to protect and preserve the religion of her children.

"The enemy of America is not religion but the absence of it. And because of the absence of religion, socialism, anarchy, and bolshevism have grown apace. They have even dared to mount the rostrum in some of our secular universities and attempt to poison the youth of the land. If their inroads are not speedily and resolutely checked, many of us may live to witness here in America a repetition of the horribly blasphemous scenes enacted in Soviet Russia last Christmas day—scenes the mere report of which made our blood run cold—scenes which for downright blasphemy seemed to surpass even the horrors of the French Revolution. The only sure antidote to these foes of the social order and Christian civilization is the religious education of the young. Instead, therefore, of legislating religious schools out of existence, as did recently majority of voters in Oregon, all sincere patriots, all true lovers of America, regardless of creed, should unite to increase their number and to aid in their development. Religious schools are the bulwark of America."

FREE STATE DELEGATE TO PASIEUR CENTENARY IS CATHOLIC LEADER

Dublin, Ireland.—Dr. Sigerson, appointed by the government to represent the Free State at the Pasteur Centenary celebrations in Paris, has had a distinguished career in literature, medicine and science. He is eighty-four years of age. Fifty years ago he went to Paris to present to Marshal MacMahon, in the name of the Irish people, a magnificent mounted sword Dr. Sigerson pursued his studies in arts and medicine chiefly in the French capital. As a practitioner he made

his reputation as an authority on nervous diseases.

He has written many works elucidating obscure points in Irish History. In Catholic and National movements he always took a keen and lively interest. Dr. Sigerson is a Fellow of the National University, and is one of the best living commentators on Shakespeare. The N. C. W. C. News Service is authorized to publish the fact—not hitherto disclosed—that the National Aid appeal, so remarkable for its literary style, addressed to the Irish Race after the 1916 Rising, was the product of his pen.

A CHARACTER SKETCH OF NEW PREMIER

Mr. Baldwin, in a jocular speech at the complimentary luncheon to Mr. T. P. O'Connor, says the Times, expressed the hope that he might go back to Worcestershire "to read the books I want to read, to live a decent life, and to keep pigs."

This hope must remain unfulfilled for the present, as exactly a week later Mr. Baldwin became Prime Minister of Great Britain. The luncheon-table aspiration of a week ago was no empty jest. It revealed something of the many-sidedness of the man who has so suddenly and unexpectedly been raised to the highest position in the State. Mr. Baldwin is a blend of several characteristic English types. He is at one and the same time a captain of industry, a country gentleman, a scholar, and a politician. When he entered Parliament for Bewdley, on the death of his father in 1908, he controlled one of the largest engineering firms in the country, Baldwin, Limited. He had reached the mature age of forty when he came down into the rough-and-tumble of politics, and had had time to gain a great deal of industrial experience. This lesson was learnt not from the directors' table, but from a sympathetic understanding of the problems of working men and women. In a notable speech delivered when he was President of the Board of Trade, Mr. Baldwin asked manufacturers to devote more attention to the human factor in industry. Speaking as a business man, he recalled the fact that at the time when he entered his father's business he knew the Christian names of hundreds of the workers, and he deplored the way in which the employing class had during the last half-century drifted away from those whom they employed. He put the responsibility for re-humanising industry upon the large employers. These are not the sentiments commonly ascribed to the "die-hard" reactionary in the Socialist's nightmare.

Life offers Mr. Baldwin no keener enjoyment than to tear himself away from London, for a few leisure hours in his Worcestershire home in the company of his dogs and his pigs. His scholarship is attested by those other week-ends which he loves to spend with such men as Mr. Rudyard Kipling and Professor Mackail, who are his first cousins. He has an equal affection for the classics and his pipe.

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BISHOP TO WELCOME C. P. A. TO INDIANAPOLIS

Indianapolis, June 18.—Approximately two hundred delegates are expected to attend the eighteenth annual convention of the Catholic Press Association, which will be held here June 29 and 30. The Right Rev. Joseph Chartrand, Bishop of Indianapolis, will welcome the delegates, who will come from every part of the United States and Canada.

The program arranged for the convention will include addresses on many important phases of Catholic journalism by experts in particular fields.

Henry Bourraso of Le Devoir Canada, will discuss "Catholic Dailies." The Rev. John Danihy, S. J., of Milwaukee will speak on "The Training of Catholic Journalists." E. Lester Muller of the Baltimore Catholic Review has been assigned the topic "Religious Advertising." Other speakers and subjects will include: Dr. Thomas P. Hart of the Cincinnati Catholic Telegraph, "How to Get Renewals;" J. P. O'Mahony, Indiana Catholic and Record, "How the Clergy Can Cooperate with the Catholic Press;" Justin Casey, the Catholic Register, Kansas City, "Mechanical Requirements of a Catholic Newspaper;" Justin McGrath, Director N. C. W. C. News Service, "The National Catholic Welfare Council and the Catholic Press Association."

F. W. Harvey of Extension Magazine is president of the Association; William A. McKeeney of the Catholic Universe, Cleveland, secretary and L. J. Wey of The Catholic Bulletin, Cleveland, treasurer. The committee on arrangements for the convention is headed by H. P. Pagani, of the Indiana Catholic and Record.

CATHOLIC NOTES

Fordham University, New York, has just conferred the Honorary Degree of Doctor of Laws on the Honorable Charles Murphy, B. A., K. C., Postmaster-General of Canada.

Paris, France.—A member of the Academy of Inscriptions and Belles-Lettres has reported to that learned body the wonderful discovery made by Abbe Hermet, at Granesse, department of Aveyron, where he has found the ruins of a large pottery plant destroyed in the second century of the Christian era.

Dublin, June 11.—Rev. Hugh O'Toole, C. S. Sp., who died recently at Blackrock College was a scientist of distinction. Originally he entered the civil service, having secured an exceptionally high place in open competition. Soon afterwards he joined the Holy Ghost Fathers at Blackrock College and became one of its most distinguished members.

San Fernando, Cal., June 15.—The Rev. J. R. Purtil, rector of St. Ferdinand's Church here, has been decorated with the "Liston de Tri-color," a Mexican decoration, in recognition of his work among the Mexicans of San Fernando and Paoima. The decoration entitled the wearer to take prominent place among the officials at all important Mexican public affairs. It is believed that Father Purtil is the only American priest who has ever received this decoration. He is a native of Connecticut.

A German family in Hehman, Bavaria, is rejoicing over having received news from a son, the Rev. Anton Hess, who left for the United States in 1909 and was not heard from until a few weeks ago. Father Hess had been laboring for more than a decade in the Alaska missions and he did not hear of the World War until the War was over for more than four years. He arrived in the United States in March and immediately wrote his parents in Bavaria.

The ratio of divorce to marriage in Paris last year was nearly one to seven, the statistics showing that there were 38,659 marriages and that 5,287 divorce decrees were granted. Court officials declare that a very large number of the divorces were granted to foreigners, including many Americans, who did not contract marriage in Paris. In Versailles the proportion was one to eleven; in Rambouillet, one to twelve; Lyons, one to thirteen; and in Marseilles and Bordeaux, one to fourteen.

Washington, D. C., June 18.—The crypt of the National Shrine of the Immaculate Conception at the Catholic University is expected to be completed by September, 1924, according to an announcement made by the Right Rev. Thomas J. Shahan, rector of the University at the annual commencement exercises. Bishop Shahan announced that Sir James J. Ryan, of Philadelphia, had given to the Shrine the sum of \$50,000, with permission to use the donation in the construction of the crypt. According to specifications, the crypt will be two hundred feet in length, twenty-two feet in height, and will seat 1,800 persons.

Cologne.—The appointment of Dr. Reissmann, a Catholic, as headmaster of one of the high schools in Bochum, Westphalia, has resulted in a protest on the part of the Protestants, who are headed by Mrs. Hoffmann, the German national deputy. It is claimed by the opposition that there are only 31% Catholics in the high school to which Dr. Reissmann has been appointed. Bochum has a Catholic population that numbers about fifty per cent. of the people in that place and Protestants in the other two high schools.

Cologne, June 11.—The power of the Socialists is waning in Saxony, if one can judge by the votes cast in the recent elections, when the rights of Christian education were at stake. Previously the Socialists were able to muster a very large vote, not only in the large cities, such as Leipzig and Chemnitz, but also in the towns and hamlets. The results of the elections were such as to indicate that large numbers of the former followers of the Socialist Party have forgone their allegiance, so that they are not willing to follow the dictates of the party leaders regarding the stifling of Christian teaching.

Paris, June 6.—In the course of a trip through the Jura, for the purpose of rendering homage to Pasteur in his native country, the President of the Republic received a visit from the bishop of the diocese of Saint-Claude, Mgr. Maillet, who presented to him the good wishes of the clergy. The prelate thanked M. Millerand for the kindness he has always shown toward the clergy and the will expressed by him to maintain the sacred union. He had opportunity to allude incidentally to the precarious material situation of the clergy since the Separation.

CARROLL O'DONOGHUE

CHRISTINE FAREN

Authors of "A Mother's Sacrifice," etc.
CHAPTER XXVII.—CONTINUED

The time was quite up; the guard already at the door, and the horrible grating of the lock as it turned sounding in their ears; Father Meagher had given his blessing, and he turned himself away, unable to say adieu; the distracted girls still cling to the prisoner.

"Oh, Carroll, my brother, how can I leave you!" and Clare's low, passionate sobs were vested upon his bosom. He held them both; he sought to comfort each, and when the door swung back, revealing the affecting scene to the guard, even the latter was touched; he drew back involuntarily, as if he would give them another moment.

"Go!" said Carroll, freeing himself from the frantic clasp of hands that would have held him forever; and they reluctantly obeyed. From the doorway all turned to look one more adieu. On Nora that scene was burningly impressed; and days, when a more bitter and dreadful anguish than any which had yet come upon her was searing her heart, she was to revert to that solitary figure standing in its miserable cell, with hands outstretched as if in its agony it would have called them back, and face expressive of so heart-broken a woe that her soul was wringing by it.

Tighe's Vohr awaited them outside the jail; his ardent imagination had been picturing an affecting scene, and it needed but one glance at their mournful faces to bring the reality tears to his eyes.

"Accept our thanks, my faithful fellow," said Father Meagher at the station whither Tighe had accompanied them when he learned that they would take the night car to Drommacool, and the priest warmly shook Tighe's hand.

Tighe dashed the sleeve of his coat across his eyes; he could not trust himself to reply; for if he did he would have blubbered like a child. Pulling his hat over his face, he waited till the car started, and then he turned away to seek the temporary lodging which he had wired in the town. Early the next morning Tighe's Vohr, accompanied by his constant companion, Shaun, was on his way to the stable of "Brian Boru." There were four days yet before that appointed for the race, and thus far all his plans had succeeded admirably; still he was tormented by one fear—that Carter might return home from Dublin in time to discover the imposition that had been practiced, and to spoil all Tighe's cunningly contrived schemes. Trusting, however, to the singular good fortune which rarely entirely deserted him, and which so often produced something in his favor at the very last moment, he resolved to yield no more to his fear. His resolution was strengthened when shortly after, mounted on the back of "Brian Boru," and flying over the country in true racing style, he felt all that elation of spirits which is due to a fine morning, a magnificent thorough-bred, and a stretch of open, delightful country. Shaun entered into the sport; he could not keep up with the racer, but they gambled through the fields, and at last waited on the road for his master's return.

Arty Moore was as civil and obsequious as Tighe could wish, and the latter dropped shrewd remarks calculated to impress Arty with the fact that Mr. Maloney had been visited by himself since the latter had brought up the horse, and how satisfied the old miser was with all arrangements.

On his return through the town with a determination of dropping in upon Corny O'Toole, he sauntered into the hall of the "O'Sullivan Arms," knowing the place to be the headquarters of much of the sporting gossip. An excited group surrounded one of the tables, but they were talking so rapidly, and so many voices together, that for a time Tighe could not catch the drift of the eager conversation. At last he was convinced that the subject was Joe Canty.

"He is so sore about this affair that he will not ride, I tell you." "Oh, yes, he will; his indignation is somewhat spent now, and for the sake of the backers he will not withdraw at this late date."

"I doubt it; why, I tell you I never saw a more violently inflamed man than he was; good Heavens! when I think of it—," and the speaker paused to laugh loud and immoderately.

"Tell us about it!" echoed a half dozen voices; "give us the true version of the affair, for there are so many stories afloat about it that it is difficult to pick out the right one; one rumor is that he was set on by Mr. Maloney and beaten almost to death; another, that the people of the confounded village, or whatever it is, threatened to devour him, body and bones, if he did not immediately return; and still another says that the horse, which is reported to be Mr. Maloney's bedfellow, thrust his head through a hole in the door, and so frightened poor Canty that he had to run for his life."

"Well, boys, the story which says that the people of Drommacool threatened to devour poor Canty is nearer the truth than any of the others. The moment he stepped from the car, and had received from a little urchin of whom he required full directions to Mr.

Maloney's, he was accosted first by one man, asking him if he wasn't going to Mr. Maloney's, and begging him to return, as it would be as much as his life would be worth to go on; then by another, with the same story and entreaty; immediately after by a third; and so on, until he was surrounded by a howling crowd of devils, as Canty calls them; oh, Lord! it's too much!"—and again the speaker paused to give vent to loud and prolonged mirth, in which he was heartily joined. "Well, although he thought he was surrounded by a set of lunatics, poor Joe became desperate, and mad rable were as desperate, and they pressed on, too, holding on to his clothes till they didn't leave a whole tatter on his back, and howling and shrieking, till he felt like becoming as mad as themselves. Then the priest came on the scene, but as he could only stay a minute he didn't make matters much better, for the moment he was gone they set on Canty worse than before. By this time they had reached old Maloney's place, it seems, and, worse than all, for some reason or other he had it shut up tight; then some one proposed to have Canty speak through a hole in the door, and when he did he received an answer that Mr. Maloney was waiting to shoot the first man who would try to enter. That settled the matter; poor Joe faced about for the post-office, followed again by the whole mad, howling crowd, and when he jumped into the first vehicle he could find to bear him from the scene, they set up such a cheer for the poor torn, desperate fellow, that he swears it is ringing in his ears yet, and he relieves himself by cursing Drommacool, Mr. Maloney, and Morty Carter. If he knew Carter's address in Dublin he would send him a pretty stinging message."

There was another prolonged roar, in which none joined more heartily than Tighe's Vohr, who, from a safe corner, could hear and laugh without exposing himself to unpleasant observation.

"And do you think he will ride after all that?"

"I do not," replied the man who had narrated the story.

"But I do," responded he who previously expressed himself sanguine as to the prospect of Canty's part in the race. "He'll get over this, and his backers will urge him; then he is such an excellent horseman that he can well afford to rely upon his skill to bear him through, even though he does not see the horse, until the morning of the race."

"Perhaps he will make another attempt to visit Mr. Maloney."

"Not he! the very mention of Drommacool is enough to put him in a cold sweat, and he'll no more set foot in that part of the country than the devil'd dip his hand in holy water."

Tighe, holding his sides, left the coffee-room. Oh, Shaun, waken him—share we laid him out beautifully! an' now we'll hurry to tell it all to Corny."

The side-splitting recital which Tighe gave to Mr. O'Toole proved a sovereign balm to the little man for the humiliation to which he had been subjected by Mr. Canty. He chuckled, and rubbed his hands, and shook Tighe's hands in congratulation, and actually, to Tighe's intense astonishment and amusement, cut pirouettes upon the floor, supposed to be the difficult steps of an Irish jig.

"Faith, Corny, if me mother could only see that, her heart'd be taken into it."

Whereupon Mr. O'Toole's ungainly feet executed new flourishes, until Tighe, catching the spirit of the movement, joined in the jig, snapping his fingers to the motion of his feet, and frequently giving utterance to a cheer expressive of his feelings, and the neighbors, attracted by the noise, began to collect outside the door.

"Well, do me boy!" said Tighe, stopping at last and shaking Corny's hand vigorously; and then both, tired and breathless, threw themselves into seats, while the neighbors, hearing no more jiggling, passed on, entertaining stranger opinions than ever about that odd little man, Corny O'Toole. "You'll be for the fore on the mornin' o' the race, Corny?" said Tighe.

"Of course, my boy; if it was only to see how that knave of a Canty will take his disappointment."

"But what, Corny, if old Carter should come back afore the day o' the race; what'd become o' me?"

"Tighe, my boy, Heaven always protects its own; and you the dutiful son of so respected a mother as Mrs. Mollie Carmody, and the truthful, upright, noble boy that you are, Timothy Carmody, who ought to be Timothy O'Toole, are the object of its constant and special protection."

Either the great and unwonted exertion which Mr. O'Toole had so recently made, or the effect of a potato that he had taken before Tighe's arrival, conspired to make his voice less steady than usual, and, as if conscious of that fact and desirous of making up for it, he nodded his head at his visitor with every word that he uttered, until at the last, entirely overcome, he dropped forward on the table and went fast to sleep.

CHAPTER XXVIII.

THE RACE

The morning of the race dawned bright and clear, and Tralee, despite

the excitement caused by the approaching trials of the Fenian prisoners, six of whom beside Carroll O'Donoghue were confined in the county jail, seemed to be equally excited about the coming race. All the town appeared on its way to the course; from gigs driven tandem, to carriages, and painted jaunting cars moving on springs, family carts improvised into jaunting cars, and innocent of springs or paint, every description of vehicle was employed, and laughing faces and bright eyes looked from every one of them. The road leading to the course was crowded; and between the sallies of good natured drivers, the imprecations of jostled pedestrians, and the laughing repartees of some of the occupants of the various vehicles, all was a scene of happy confusion. The stand reserved for ladies and gentlemen of high social position was already full, and the moment brought a fresh accession of gay gallants and rosy-cheeked, mirthful damsels. The Widow Moore, stout, fair, and resplendent in a light robe that set off her clear complexion and admirably displayed her fine form, was foremost among a bevy of beauties, and surrounded by a half dozen admiring masculine satellites. Garfield was considerably removed from her, but where his eyes could devour her. His jealousy, as he observed the gracious, familiar manner with which she accepted the attentions of her admirers, would have been more violent but that he remembered, and now fondly believed, all that Tighe had told him. He was fully persuaded that she liked him, and that she was anxious for the success of his horse in the race. And Corny O'Toole was there, in his antiquated costume, and as near the place whence the horses were to start as it was possible for him to get, in order that he might have a close view of Joe Canty's discomfiture; already it was rumored that Canty was well-nigh insane because of the non-appearance of the animal he was to ride, and that messengers and runners were hurrying in every direction to obtain some tidings of the absent racer. A telegram had been dispatched to Mr. Maloney, but no answer had been received thus far, and it was within a few minutes of the starting time. Canty danced with passion, swearing that he was the victim of some trick, and all his backers looked blue with consternation.

"Time!" called the starter. Everything became bustle and expectation. One after the other horses were called, and led out to their respective places, their jockeys standing beside them ready to mount.

"Brian Boru" was the last called, and a buzz of admiration followed the appearance of the magnificent steed. Timothy O'Carmony, in true, jockey style, wearing a perfect fit, and his light form cunningly made up to reach the required weight, stood beside him.

The horse "Charmer," not appearing, was withdrawn. The jockeys mounted, the signal was given, and the horses started. They kept well together for the first stretch, neck and neck with even speed and equal stamina. Intense excitement and eager expectation prevailed, even among the fair sex, who, as enthusiastic as the most interested of their masculine friends, leaned forward, clapping their hands, waving their handkerchiefs, and making their own shrewd guesses as to the power and endurance of the animals. Neck and neck they flew, now one horse or another badly lagging for a moment, then recovering lost ground by a sudden feat which brought him the length of a neck ahead; but "Brian Boru" seemed to continue at the same rate of speed with which he had started, nor did his rider appear to be making any extra effort. With a careless grace Tighe sat his horse, now stretching forward to slacken his bridle rein, now straightening himself to hold in the animal, but doing all with an easy manner which proclaimed his perfect skill and confidence. There was none of the nervous dash about him that marked his fellow riders, and his horsemanship, so easy, so apparently careless of effort, was rather calculated to make an unfavorable impression.

The horses were now on the home stretch, each animal, excepting Tighe's, spurred to its greatest endurance. On they flew, manes streaming, hoofs striking fire from the track, and riders strained to their utmost nerve. More eager, more wild, grew the expectation of the spectators—a breath might be heard; and cheeks flushed, and bosoms swelled with the ardor of the moment.

The attention of Garfield, at last withdrawn from the widow, was tremblingly centered on the race. His heavy face was unusually flushed, and his small pale eyes shone with a singular light; he leaned forward, clasping his hands so tightly together in his excitement that the nails sunk deep into the flesh. A half-smothered oath was on his lips as he saw "Brian Boru" drop a full length behind, and still his easy rider appear to make no effort to recover the loss.

But Tighe's Vohr knew well what he was doing; he had not made daily trials of the horse for the past week without becoming perfectly aware of the nerve and temper of the animal, and by what peculiar means of his own he could cause

"Brian" to perform unusual feats of speed. He waited till they were within a quarter of a mile of the home stakes, then with an easy flourish of his whip, a single straightening of himself in the saddle, he put his horse to its full racing power. In a short time he had distanced his competitors by a neck; in vain the latter strove to recover their ground; "Brian Boru's" mettle, hitherto not fully displayed, was unequalled, and in a few seconds more he came gallantly in, the winner by two full lengths.

Cheer after cheer was given; people were wild, and Tighe was speedily surrounded by a dozen or more of hearty, genial delighted fellows who fain would have borne him in triumph upon their shoulders; while Garfield was the center of a large group of lucky bettors, each in turn shaking him by the hand and congratulating him and themselves in breath.

Corny O'Toole was beside himself with joy. He threw up his hat, and he executed pirouettes, to the intense amusement of wandering spectators, and then, even before he would see Tighe's Vohr, he went in search of Joe Canty, who, some one said, was being held by main force with one of the booths.

Corny's pleasure could not have been complete without a sight of the humbled and discomfited sport, and perhaps, also, without an opportunity of making some mockingly triumphant speech to the latter.

The report of Canty was not wrong; four of his own class were about him, seeking to detain him from rushing out madly upon the track.

"I shall shoot Carter!" he shrieked; "this is all an infernal trick to make me fail, and that fellow Carmody, who nobody except Garfield seemed to know anything about, is at the bottom of it—he, and Maloney, and that jackass that came with the message to me the other day."

"How can that be," answered one of his friends, "when Carter and Maloney both will be heavy losers by this affair?"

Just then Corny O'Toole thrust his head into the inclosure. "The jackass'd like to congratulate you, Mr. Canty, on the success of your knavery, and to tell you you'd better spare your powder on Carter—it'll do you little good."

"Let me at him!" shrieked Canty, striving desperately to release himself, and to spring after Corny. His rage was so violent that froth issued from his mouth; but he was firmly held, and Corny O'Toole, with a mocking chuckle, disappeared as suddenly as he had thrust himself into the sight.

Excitement reigned everywhere, and on different parts of the course shillahs and whiskeys had a due meed of attention. The bettors were busy with their important interests, and Garfield was in too much demand to be able to seek the Widow Moore, as he desired anxiously to do. Now, in the flush of that success for which he fondly believed he also ardently hoped, he thought he might venture to approach and address her; but his presence was necessary in the sporting circle whose interests were so intimately concerned with his own, and thither he was reluctantly borne by his friends.

Tighe's Vohr, now that so much had been successfully accomplished, began to think somewhat of what the consequences must be to himself. Breaking away from his admiring friends, many of whom had been astounded to recognize in the successful jockey the well-known Tighe's Vohr, and who, now, in their ardent friendship, would have detained him by main force, he sought the stall of "Brian Boru," and there, attending to the horse, he encountered Arty Moore, the groom, whom he had left in the little country place where the horse had been stabled, with an injunction to remain there till he, Tighe, should return with the animal. There was a knowing look in Arty's eyes, and a boldness of manner very different from the cringing, humble air which had previously marked his deportment to Tighe.

How dare you disobey me orders?" asked Tighe, with an assumption of indignant authority that would not have done discredit to Lord Heathcote himself.

TO BE CONTINUED.

A ROYAL GARDENER

You would never have suspected the garden's existence within its high brick walls which rose on the edge of one of the city's populous districts. Yet there in an oasis amid urban brick and mortar the seasons fulfilled themselves in beauty and abundance. Year after year visitors who had once entered its charmed precincts returned for glimpses of iris, rose, canterbury bells, columbine, sweet peas or pansies. Or was the loveliest time those days of late summer and early autumn, when the dahlias seemed to hold all the richness of the summer sun, all the afterglows of late autumn in their many-toned petals?

If you had never suspected the existence of such a garden in its particular location, no more would you have suspected to find the loyal gardener, Signor Giovanni. Perchance, as was likely to happen, if you discovered on entering a volume of Tasso or some other poet in the original Italian lying on the chair whereon a great tabby dazed in the quiet sunshine, you might have

begun to have your suspicions that the genus loci had some distinction. The suspicion was momentarily dissipated when the simple, stalwart signor came forward to greet you and sell you his flowers—if indeed, he would sell them—for doubt of this always lent zest to a visit of purchase. Giovanni's caprices about disposing of his plants had always to be reckoned with. Often he had been known to give away on the street some beautiful roses when the town florists had not offered what he deemed an adequate price for the lovely flowers he had raised with so much care, this venerable lover of roses whose boyhood had been spent in the royal gardens in that Sunny Southland so far from the little garden of an old Southern town which had become a place of pilgrimage to the several people who knew of its existence. Whoever entered its walls went forth therefrom a little wiser under the spell of its peace and beauty, supplemented by a word or so of Giovanni's philosophy. The old man had lived long enough to have his own heart grow as mellow as the rich fruit that hung, trained in old-world fashion, along his garden wall.

As she walked along in the direction of the garden, Miss Margaret Crutcher knew that whatever her ostensible purpose was, she was really going in quest of some of Signor Giovanni's philosophy and the serenity of his garden. The very direction of her steps to the place whither she had gone so often with Dalton was proof positive that she had realized before their little rift in the lute.

Like the strong-hearted, proud-spirited girl she was, she had not anticipated the sharp realizations which had been increasing. As the recent days and evenings had gone by she had zealously addressed herself to her work in the hope of forgetting about Dalton. She had done for months before. That served very well at that. But of late her interest had begun to flag; cunning seemed to have forsaken her hand. That in itself was proof enough of her mere pretenses in setting forth for Giovanni's of the avowed purpose of getting some flowers to copy—flowers that would likely fade before she put a dab of pigment on her palette.

It was just a farce. She would, of course, get the flowers. The signor would choose them with that exquisite care he had always given since that first day when Dalton had taken her to the wonderful little garden. On that occasion Dalton had introduced her to the gardener as one who painted pictures of flowers that almost surpassed their models. With what fine gallantry the old Italian, courtly gentleman that he was, had heaped her arms with the choicest of roses, refusing to let Dalton pay for them, saying with that quaint, amusing quixotism of his: "We artists must stand by each other."

Somehow now in her present fretfulness, Margaret had a feeling that now old Giovanni would stand by her, that a visit to him would do her good.

And yet she took her way with some hesitation, for she knew there was some likelihood meeting Genevieve King and Dalton there. Dalton never missed an opportunity of going down to see the marvellous dahlias when they were in bloom. She had heard that, since her own coolness with Dalton, he and Genevieve King had been seen together here and there—hence, it was quite possible that if they were not golfing Dalton and Genevieve would be down to see the dahlias this autumn afternoon.

Thinking this as she walked along, Margaret reflected, as she had often done, that, after all, Dalton and Genevieve would be an ideal couple. Between them there would never be so slight a difference which had made the little coolness between herself and Dalton, that somewhat chilly atmosphere which she had become more and more aware of since that day when she had so explicitly, if politely, remarked to him that she could never understand all the homage he and his fellow-Catholics paid to the saints. It did violence to all her Presbyterian traditions. He had quietly discussed the subject with her till she had flung out a few impatient words. Dalton had not said much, but his retort to her remark was very positive—and there the matter had ended. That is, there it had apparently ended. But searching about in vain for other causes for his recent aloofness, Margaret had pretty soon arrived at the conclusion that, what with his own very definite convictions about his religion, she had probably hurt him. Moreover, she had clearly shown him how she stood in regard to what was obviously so dear to him and he had regulated his own conduct accordingly. She could easily see how her prejudice would appear to a man of Dalton's particular calibre. Some of his friends had deemed him narrow and uncompromising. The latter epithet she could admit. As

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for his "narrowness," she could not help admiring what passed for this—it was a striking evidence of his character, of his convictions, that had already begun to open doors into new realms for her—if not yet upon this matter of the Communion of Saints. But even upon this point, though she had disagreed with him, it had been a delight to encounter so definite a conviction as his.

It was now proof at least of her respect for his views and his firm cleaving to them that now there seemed some comfort to her in seeking out the old Italian, who was a fellow churchman of Dalton's. There was always a kind of hush in the garden that affected her in the same manner, for all her Presbyterian training, as did the atmosphere of St. Joseph's little church around the corner whither she had gone once or twice with Dalton when they had come down to Giovanni's. A few times he had asked her if she had objected to going in—he had wanted to take some flowers for the little altar. She had consented; and, whatever other impression the small church had made upon her, it had given her the sense of peace and power of soothing for which she now sought the garden.

To some measure she was finding them as now she walked up and down the old paths bordered with old-fashioned flowers, old-time fragrant herbs. Signor Giovanni had the happy faculty of making his guests at home by leaving them to wander alone at their own free will through his flowery domain. So Margaret strayed wherever a bit of color called her—among the dahlias with all their wonderful gradations of tone from lemon-yellow through the old golds, to the scarlets, dark crimsons, purple, deepening almost to blacks of marvelous beauty. Or perchance she wandered to some plot of marigolds where these quaint blossoms recalled some old grandmother's garden. The chrysanthemums, too, were in full glory, flourishing in that variety and beauty which attested the care of one who knew them as well as loved them.

If, however, Signor Giovanni let his visitors wander at will through his garden, he was not at all remiss in that courtesy and attention which he meted to visitors as though they were his guests as well as his patrons. And as now, from time to time, he joined Margaret to point out some particularly fine shade in the dahlias, some particularly handsome bloom he had for the first time secured.

Meanwhile, there was one subject he did not for a while introduce—and yet Margaret kept expecting it. This was the first time she had gone to the garden unaccompanied by Dalton, to whom Giovanni was much attached. Margaret felt sure the old gardener would soon or late bring up Dalton's name. At last it happened.

"Signor Dalton is busy this afternoon? He does not come with you?"

Margaret was momentarily tempted to say "yes" to the former question, when she recalled that Dalton might at any moment come in—though she hoped to get out before that transpired. Meantime, she could answer the other question safely, if somewhat stupidly:

"No; I thought I'd come alone this time!"

Signor Giovanni kept silence a moment, remarking inwardly that this was much the same answer Dalton had given him last week when he had come down alone and had taken an armful of flowers over to St. Joseph's—noticeably not carrying up to him a box of any blossoms, as was sometimes his wont. This looked a little singular to the old man, who, during the last two years, had taken more interest in the recurrent visits of Margaret and her friend Dalton to his garden than he had shown. He had brought over from his homeland a great deal of sentiment—the flower of romance had not withered in the garden of his heart, and now it was getting the best of him.

"Signor Dalton is well?" he inquired, subtly, but with intention.

"Quite well—that, is, he was when I last saw him."

"Bene!" he exclaimed, stopping to cut a last rose, handing it to her with nice courtesy and the remark: "I tell Signor Dalton that Signorina Crutcher reminds me of these deep red roses and he agrees with me that is the reason he always buys them for her."

Margaret smiled. The old man might as well have the truth.

"He has not brought me any this summer."

"No?" inquired Giovanni. "True! He has bought no crimson roses this season. Nothing but other blooms that he takes to St. Joseph. I fear that Signorina Margaret has not wished my friend's roses," the old man continued, without impertinence, but with a solicitude that Margaret welcomed as he smiled respectfully at her.

"He has not wished to give me roses or any other flowers this summer," she began, looking very regretful over the admission.

"Ah, I do not believe that!" exclaimed the gardener.

"It is true!"

"Signorina has perhaps been cruel—"

"No; Mr. Dalton has been—well, not cruel—but he does not like me any more, I'm afraid, Signor Giovanni." As Margaret turned toward him her dark eyes, that now reminded the gardener of some of

his dark flowers with the dew on them, he was determined to take a hand in this affair. Things evidently were not going well with his two friends, who, he had been persuaded, were meant for each other.

"He has—as you say—hurt your feelings?"

Margaret smiled at the sentiment in the old man's voice.

"No," she answered, adding in a moment, "I fear I have hurt his."

And then, feeling the old man's sympathy, she told him what she believed had made the breach between them. She conceded with: "I simply can't accept your saint's the way you and Mr. Dalton do."

"You will not have them for your friends in heaven?" the old man asked.

Margaret smiled at the naive question.

"They are just our friends, you know," Giovanni continued. "Did you ever try them?"

"I don't believe they can help!" declared Margaret.

"You are not fair if you have not tried them!" the old man exclaimed, vigorously. He continued: "St. Joseph, now, you never try him? He is the good friend of the signorinas when their heart is sore! You never try him?"

Margaret laughed gently at the idea and then she flashed through her mind something Dalton had once told her as they came out of St. Joseph's church on one of those occasions when she had accompanied him thither—something about how the young girls sometimes made novices to this particular saint for good husbands.

"No, I have never tried him," she answered meantime to the old gardener's question.

"Ah, he is good!" Giovanni reiterated. "If now you only believed he would not let Signor Dalton stay angry with you!"

A light kindled in Margaret's eyes as she said, reflectively, "I wonder!"

Meanwhile, the old man had cut an armful of flowers she had asked for. He was about to turn towards the house to get some tissue paper to wrap them. Margaret detained him.

"Don't wrap them!" said she. "Do you think if I took them over to St. Joseph he would—would—help me?" she said, with a pretty hesitation that won the old man's heart.

"Ah, I am sure, sure! And you will come soon again, you and Mr. Dalton," he added, as he opened the old gate for Margaret and her offering.

"Good! He will see her and it turns out all right!" exclaimed Giovanni, rubbing his hands together as he went back through his garden rejoicing—for he knew that Dalton made a practice of stopping at St. Joseph's many an afternoon on his way home, and that most likely he would be there before Margaret left.

When Dalton entered the church a few moments after Margaret, he could scarcely believe his eyes. She had gone up to the front of the little church, expecting to find some one there with whom to leave the flowers. There being no sign of the sacristan, she had sat down a few moments in the front pew and waited. In those few moments various thoughts flittered through her mind. She was first of all amused at herself, this Presbyterian-bred girl here with a votive offering to a Catholic saint. Then a thought of old Giovanni passed to and fro in her mind—how naive he was, how interested in her and Dalton, how kind, how eager for their breach to be closed! And suddenly as she reflected on his friendship, she glanced up and saw St. Joseph's statue looking down upon her, as it were, with benignant eyes. "Why not?" The question rang out in her heart. "Why not, after all, a 'friend in heaven,' as Giovanni says?"

And with that she rose, carried the flowers to the sanctuary railing and, a mild, kind St. Joseph—the 'friend of signorinas when their heart is sore,' Giovanni had said.

She turned then from the altar—and her glance encountered Dalton's—smiling. He evidently understood what had passed in her thoughts about the Communion of Saints as she had bent her head a moment at the little altar.

And now as she read his glance, her heart sang out: "St. Joseph is certainly marvelously prompt!"

Afterwards, when they next went to see Signor Giovanni, one afternoon when Dalton had taken her to see the pastor of St. Joseph's, who was to give Margaret her instructions, Dalton remarked as they left the garden:

"Old Giovanni's dahlias are his masterpieces—next to his dark red roses."

Margaret's eyes glowed as she recalled what the old gardener had told her about Dalton's preference for those roses—but she observed:

"I think heartsease is the best thing he raises."

"Heartsease?" queried Dalton. "I have never seen it. Where does he keep it?"

"It's all over the garden!" answered Margaret, artlessly.—Anne Blanche McGill, in Irish Catholic.

CATHOLIC UNITY LEAGUE

Waterbury, Vt., June 11.—In an address here Father Conway spoke on the question of Christian unity and dwelt at length on the aims and purposes of the Catholic Unity

League. This league, he stated, has shown remarkable progress in the short time of its existence and now numbers seven thousand members. The League finances lecture courses throughout the country and has conducted twenty-seven such courses during the last year. It expended over twenty-seven thousand dollars in this work and in the distribution of over seventy-five thousand books and over two hundred and fifty thousand pamphlets.

The League was founded on September 14th, 1917, and does not limit, said Father Conway, its good offices to the United States but extends them to other countries, particularly India, Ceylon and the Philippines. A notable experiment has been instituted in its loan library, which now numbers over five thousand volumes. The League sends free books in any language to non-Catholics, when it receives application for such.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

MORE FOREIGN MISSIONARIES

Seeing that our Lord wishes the souls of men to be saved through the cooperation of their fellow-men, the Intention named for the present month would seem to be one of those which He has always in mind. It is at least an intention which is ever uppermost in the minds of His Vicars on earth, the Sovereign Pontiffs, and one that should appeal to the prayerful help of all who have the interests of the Church at heart. The recruiting of workers for the apostolate of souls was certain the task which the Saviour made His own, while here below. He appointed Apostles, taught them, tried them out, as it were; after the Resurrection, He completed their instruction, strengthened them, and then sent them out to convert the world. Those Apostles in their turn trained their successors and set them to work. Others followed them, and in a few hundred years they had gained Europe and portions of Asia and Africa to the service of their Master.

At the time of the Crusades, it was thought that the whole race had been converted to Christianity; but the missionaries engaged in the work were sorely mistaken, for the reason that they ignored the shape and the extent of the earth. They did not know, or even suspect, that there existed other continents beyond the seas, on which millions lived, millions as yet untouched by the Gospel's saving message. In the course of centuries, the daring of navigators and travellers changed the face of things. New horizons were sighted, new lands were discovered, new regions were explored, and whole populations unknown to civilized peoples were revealed.

Conscious of her mission to instruct all mankind, the Church set to work to reclaim these newly found flocks to Christianity. She cried out to the older Christian nations, as her Founder had done before her: "Lift up your eyes and see the countries already white to harvest." Nor did she cry out in vain. Zealous missionaries, either acting independently or as members of religious bodies, moved by her eloquent appeals, went to the ends of the earth, carrying with them the Word of Life. They brought millions into the Fold, and in doing so added many thrilling pages to the history of the Catholic Church.

But, after all, how comparatively meager were the results! The gleaming of a few million blades makes very little impression on a vast wheatfield; so great was the harvest of souls that it was practically left untouched. It seems appalling that even today, twenty centuries after the Resurrection, a thousand million human beings, having souls to save, have no knowledge of the Redeemer. Two-thirds of the human race have never yet had the Gospel preached to them. And the reason? Not because the work is too vast, but because the workers are too few; not because the multitudes of poor pagans will not listen, but because there are not missionaries enough to preach to them and instruct them.

How great is the work that remains to be done! In foreign mission lands! How often should we Catholics examine our conscience and ask ourselves if we are doing out duty to the pagan world! Why should we hesitate to do our share? Is it not a wonderful work to attach infidel nations to the kingdom of God? Is it not an admirable work to bring into the Fold multitudes of stray sheep whose entry therein our Lord so pathetically longs for? Is it not a noble work to spend our lives, or to help those who are spending theirs, carrying His message of love and setting up His Eucharist in every corner of the world, thus endeavoring to fulfil the prophecy of Malachi, that "in every place there shall be sacrifice in His name of a clean oblation."

And yet, if late in the day, something happily is being done at last to carry out this programme. In a letter written recently by the Director of the Seminary of Foreign Missions, in Paris, we read that it has been chiefly in the past fifty years that selfishness has lost its

hold on Catholic nations, and that a missionary spirit has been roused among them. Only in the past half century has the plaint of the Master been taken seriously to heart and in a manner worthy of the enterprise. An apostolic spirit is developing in every land under the sun; missionaries are at work in foreign fields, thousands of men and women have quitted home and kindred and have labored and are laboring among the heathen to extend the kingdom of God. From the Frozen North to the Equator, we see missionaries of both sexes, roble successors of the Apostles, filled with the same zeal, toiling year in and year out, and ready if necessary to die for the Faith. It is a consoling sight to see seminaries rising in various lands, even here in Canada, for the purpose of training men and women for the foreign missions. It means that Christ is at last coming into His own, that in the not too distant future the Faith will be preached and firmly established in all heathen countries.

The work has been begun. There are thousands of devoted missionaries—to quote what we wrote a couple of years ago—not merely bishops and priests, but even the laity of both sexes. Brotherhoods and Sisterhoods, laboring in foreign countries and instructing people for whom the Faith is a new experience. Those zealous missionaries are gathering in souls, one by one, and thus gradually widening the field of action which Mother Church is exercising in the world.

But even those efforts are far from responding to the needs. Our missionaries are not numerous enough to work on the scale that the need calls for. We cannot repeat too often that the harvest is still great; that while the disproportion between the supply and the demand has lessened in the past few years, it is still flagrant; that while hardly any foreign land is without its missionaries, they are not numerous enough. Take one example. In India, in the past six years, Church membership has passed from 1,171,000 to 2,970,000, a consoling increase of 154%. At the same time, the number of the clergy should have risen from 1,504 to 3,820. In 1920 it stood at 3,145 only, that is to say, a shortage of 675 priests.

The late War thinned out the gallant little apostolic army in various fields and the call is still urgent to fill its depleted ranks. Two years ago, Benedict XV, sent a pressing invitation to the heads of religious organizations, showing what were the needs of the foreign missions, and asking for recruits. That invitation is still open is evident from the call issued by Pius XI, in the present Intention, for which he asks the prayers of our world-wide League. More helpers are required in the foreign missions not merely to extend the influence of Christianity into new fields, but also to keep up the work in those fields already under cultivation. Like other people, missionaries grow old with fatigue and years. They die and disappear, and their apostolic work, still unfinished also disappears with them unless it is transferred to younger hands.

But what about the Church and her work at home? In many countries the bishops are complaining that vocations are multiplying and that the need of a local clergy is urgent. In civilized lands the Church still has her struggles; she has not yet got the upperhand of heresy; she has continually to oppose truth to error, faith to incredulity, good to evil. All this is true; the Church is only too well aware of it; but notwithstanding these handicaps she is conscious of her Divine mission; she is sure of her strength against which nothing can definitely prevail, and she still dreams of conquering the world to Christ. So that, even though her needs at home be great, she urges us nevertheless to offer ourselves for service, or at least to pray for an increase in the number of missionaries who will undertake to labor in the foreign field, telling us, as an incentive, that there is no greater work of God, no truer piety, no more authentic asceticism, no stronger proof of zeal than the activity of a holy missionary at work instructing poor pagans in some far-off corner of Asia or Africa. She encourages the heads of the Church at home by assuring them that God will not let souls suffer if the foreign fields are also looked after; she assures them that the toil and fatigue and labor of foreign missionaries will be the great vocations for home service. Let us, therefore, pray during the present month for an increase in the number of foreign missionaries. Our assiduity in carrying out the will of our Holy Father in this respect will be a test of our love for the Church of God and an earnest of our zeal for souls.

E. J. DEVINE, S. J.

GETTING TOGETHER TO SOLVE INDUSTRIAL PROBLEM

London, June 4.—Catholics, Anglicans, and Free Churchmen are taking part in a Summer School, to be held this year in the County of Derbyshire, when the topic of "Industry and Human Nature" will be under discussion.

The sessions last for nine days, though on only one day will there be a united meeting at which all the religious creeds will take part. On this occasion Prior McNabb, for-

merly Provincial of the English Dominicans, will speak on the part of the Catholics.

The Catholic Social Guild is taking an official part in the Summer School, which meets each year to discuss the best way of bringing about a Christian order in modern society and industry. On the common platform the different creeds meet for discussion, though there is no attempt whatever to mix up the religious exercises of the different denominations. The Free Churchmen have their prayer meetings to themselves; the Anglicans hold their own services, while special arrangements are made for the Catholics to attend Mass. There is no Catholic church in the place where the Summer School meets, and by a special privilege of the Bishop the portable altar is allowed and Mass is celebrated in a room.

PRIEST PRODUCES "SPIRIT PICTURES" IN MAGAZINE TEST

Father de Heredia, the Jesuit, author of "Spiritism and Common Sense" is in great demand these days to produce "spirit" pictures for the various scientific magazines. He has spent his spare time, apart from his priestly duties, investigating spiritism and has followed it not so much with the mind of a scientist as with the uncomplicated logic of a boy, for that is the way, he says, to strip spiritism of the frauds commonly practiced in its name.

In a recent demonstration for the Popular Mechanics Magazine, Father de Heredia showed how spirit pictures could be made under "ketch" conditions so that the closest observer could not detect how it was done. Using the Magazine's own equipment, including camera, plates and chemicals, numerous "spirit" views were produced even to the white cloud of "ectoplasm"



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commonly associated with them. The priest clips his "ghosts"—a beautiful child, a gliding figure, a line of marching soldiers, an aged woman—from foreign periodicals. He always has a supply with their surfaces washed with luminous paint and freshly exposed to the light. A sitter enters the studio. Perhaps fearing fraud he has even brought his own camera. He examines everything relating to his mission. Father de Heredia refuses to use the plates until the subject has written his name on them to insure that no shifting can be done.

The Jesuit watches him sign the plate, his own hand—in the palm of which is the paint-treated spirit picture—resting lightly on one corner. The plate is then placed in the camera by the subject himself, who may even press the bulb. The sitter is eager. He insists on developing and printing the plate immediately. His eagerness increases. The print is still wet, but there—unmistakably—is not only his own likeness, but that of the aged mother for whom no normal person ever ceases to yearn.

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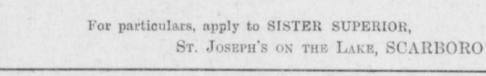
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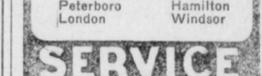
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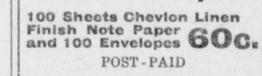
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LONDON, SATURDAY, JUNE 30, 1928

FUNDAMENTALS

Many of us can remember the time when sectarian divisions in Christianity were treated as of little or no importance for the reason that all were united on the fundamental truths. Though Catholics could never assent to the argument which implied the right of private judgment, there was a certain force in it, inasmuch as many fundamental Christian truths were in fact held in common.

Now the very term "fundamentalists" is held in scorn by those who boast that they are liberals and modernists. The ever-growing influence of this latter element in all Protestant bodies has impelled the more conservative to make a strenuous effort to retain certain outstanding Christian truths that have always been accepted as fundamentals by all bodies of professing Christians. Immediately the "fundamentalists" are branded as narrow reactionaries and ignorant obscurantists.

"What think ye of Christ? Whose son is He?"

One might think for the most latitudinarian of Christians that this is a fundamental question. "Who do men say that I am? Who do you say that I am?"

Hitherto no denomination calling itself Christian has treated this as a matter of indifferent personal opinion. But the advanced liberalism of today would exact no further test of discipleship than to acknowledge that Christ was a great Teacher and that we should accept the spirit of His teaching. And this, as a matter of course, subjected to private judgment as to what is essential or what may be properly rejected in the changed conditions of our wonderful time.

There is, thank God, amongst many Protestants a grip too real, too virile, of Christian truth not to make this a plain and shocking abandonment of Christ. The Presbyterians of the United States in their quite recent General Assembly endeavored to obtain some profession of faith in the Redeemer that would arrest the corrosive influence of liberalism on Christian doctrine as held by the Presbyterian Church. One point they wisely insisted upon was that the scriptural account of the virgin birth of Christ is an essential and fundamental Christian doctrine.

Promptly a leading New York minister announced that he would not be bound by the decision of the General Assembly. And a bare fortnight afterwards the Presbytery of New York by a large majority voted to admit to the ministry two candidates who openly refused to affirm their belief in the virgin birth of Christ.

Now what becomes of the Bible? Isaiah and the Gospels, at least, go by the board. Nor is this an unsympathetic Catholic view of the case. Thinking Protestants see that not only is doctrine, fundamental Christian doctrine, disrupted, but all scriptural authority is subverted by the onward sweep of a vague and chameleon-like liberalism ever striving to take on the colors that will harmonize with the latest guesses of science, and to avoid all conflict with the spirit of the age. To convince the world of sin, and judgment—that is outworn, unscientific, illiberal.

Don O. Skelton, President of the Bible Institute, New York, delivered

an address on this subject last week in which he protested vigorously against those who do not accept the essentials of Christian faith and who wish to use the pulpit to "teach their unbeliefs."

He went on to say: "The licensing to preach by the New York Presbytery last week of two young men who do not believe the Bible account of the Virgin Birth of Jesus is a more radical step than at first may appear."

"It raises the question as to why men should enter the Christian ministry who doubt the integrity of the basic Christian teachings. What real strength for Christian service do such men possess? They affirm that an important part of the historical record of the life of Jesus is a lie. To them the New Testament is a patchwork of falsehood and truth, the proportion of each being in accordance with their own mental and moral capacities or inclinations."

"There is no place in the evangelical Church today for either rationalists or liberals. Their place is not among Christian believers, where they openly antagonize those who hold the cardinal truths of historic Christianity, but in some organization of their own, where they can consistently teach their unbeliefs."

At the same hour Dr. C. F. Wishart, President of Wooster (Ohio) College, and the new Moderator of the General Assembly of the Presbyterian Church, was preaching in a New York Church. The newspapers in reporting his sermon note the fact that the new Moderator made no reference to the ordination of the ministers who deny the virgin birth of Christ. He does say that the first duty of the Church is to evangelize America. But if the evangel is "a patch-work of falsehood and truth" what will be the result of evangelization?

The new Moderator avoided these troublesome questions, but he came out thus boldly on what appears to be a safer subject or a matter of greater import:

"The Church is facing a great demand to meet the challenge of those who are undermining law either by open defiance or subtle nullification. In the face of this there is a demand for respect for law."

Bad indeed is the condition of the United States in the opinion of many of her most thoughtful and prominent citizens. Prohibition has bred a disrespect for civil law that menaces the stability of the Republic. But is this civil condition more menacing or more important than the chaos within the Church of which the distinguished preacher is Moderator?

And would it not be natural to expect that the Head of the Presbyterian Church in the United States would have greater influence with the civil law breakers if he first set his own ecclesiastical house in order?

"PROPAGATING ATHEISM"

The publication of the text of the indictment of Archbishop Cepiak and the other clergymen of Russia has scotched if it did not kill the pro-Soviet propaganda that there was no animus against religion in that infamous prosecution. After a period of silence the sympathizers with modern progress as exemplified by Soviet Russia are beginning to reassert themselves. A United States Senator, just returned from Russia where he learned his piece, proclaimed that it was "unthinkable" that Soviet Russia could have any animus against any religion. Visitors to Russia who understand not a word of the language and are taken in hand and shown what it is desired they should see, are unreliable sources of information. They would cut a less ludicrous figure if they had the saving grace of humor. It is rough on the Senator that a few days afterwards (June 17) an Associated press despatch from Moscow should make the "unthinkable" quite easily "thinkable." The foreign delegates of the Executive Committee of the Third International were in session in Moscow. It is well known that the Soviet Government and the Third International are practically identical; at any rate they have interlocking directorates. The despatch tells us that

The Swedish and English delegates objected to anti-religious propaganda. Zinovieff replied:

"In our program we do not declare war against honest but religious workmen; but our

program is based on scientific materialism, which includes unconditionally the necessity of propagating atheism. Certainly, however, anti-religious propaganda must be carried on wisely."

With such an unconditional principle openly acknowledged and professed it is quite easy to understand that any religion other than "scientific materialism" must be considered as treason to Soviet Russia.

HAS IT BEEN SEVEN HUNDRED YEARS OF PROGRESS?

A week ago Sunday the 70th anniversary of the signing of the Magna Charta was commemorated by a special service in the Episcopal Cathedral of St. John the Divine, New York.

Speaking on the occasion the Rev. Dr. Russell Bowie said in part:

"It seems to me that this commemoration is eminently worth while and that in participating in it the historical and patriotic organizations which are represented are fulfilling a purpose which is helpful to the whole community—that of corporate remembrance."

"That is our warrant for the commemoration of the signing of Magna Charta. Magna Charta is one of the great landmarks of the human race in its progress toward freedom, and to the peoples of English speech scattered throughout the world it is particularly a common heritage and a uniting bond. It is a bond closer than kinship of race, a bond more dependable than a common language. It is the bond of common political ideals, the bond of a common inheritance of ordered liberty. That is the conception of which the Great Charter pre-eminently stands, the conception of ordered liberty, a conception which is as far removed on the one hand from ugly and lawless individualism as it is from brutal repression and reaction on the other."

No student of history will dissent from the Rev. Gentleman's estimate of the importance of the great event which is deemed so worthy of commemoration. Nor do we think that it is less than a self-evident truth that the Magna Charta is a common heritage of all English-speaking peoples. The founders of the American Republic would certainly be the last to deny, rather would they be the first to assert their right to that common heritage. But if English men and men of English speech can point with pride to this great landmark of the race in its progress toward freedom, with pride no less justifiable can Catholics, as such, join in the commemoration. For, seven centuries ago England was Catholic, and at the head of the deputation of barons and bishops, who wrung from King John the Great Charter of Liberty, was Stephen Langton, Archbishop and Cardinal of Holy Roman Church.

The Great Charter is worthy of study by the eminent jurist and by the scholar, no less than by the average man or woman who desires to be at all well informed. After a very moderate study of its provisions one is inclined to ask oneself wherein lies the superiority of this age of boasted progress and liberty. And it might be a wholesome thing if such comparison begot a doubt as to whether our boastfulness is not a cover for the old, old moral disease of ignorant self-conceit. We boast of progress; where is it? Material progress, yes. But material progress is of a low order. Liberty, ordered liberty, what have we to show for seven centuries of progress here? We have an incredible number of laws representing the desire of a majority—or even of a minority,—no less tyrannical than the absolute monarch, to impose its opinion on all others. Respect for human rights is swallowed up in the zeal to reform, to restrain, to restrict human liberty. In a Magazine article before us we are told that in the session of Congress just adjourned 13,711 were introduced and 931 passed.

We are in a period of pernicious paternalism. A book entitled "Too Much Government, Too Much Taxation," by Charles Norman Fay, recently appeared. It deprecates governmental meddling with big business, useless United States boards, bureaus and commissions and the legislative orgy generally. But it omits important phases of the plexus of legal coercion which impelled Montesquieu three centuries ago to say: "There is no worse

tyranny than that which is exercised under cover of the law."

Moreover, paternalism is expensive. Senator Stanley, who served in the House from 1902 to 1915 and was Governor of Kentucky for a term, foats the bill as follows: "During the last ten years the appalling cost of a hundred different commissions, boards and bureaus, employing an innumerable army of deputies, inspectors, supervisors, spies and political parasites, has actually exceeded by 400% the total cost of the Federal Government for the first half of its existence!"

It is pointed out that, excluding the army navy, the amount appropriated for governmental expenses has increased in the States over 400% since 1916.

The Carnegie Corporation has just given \$1,075,000 to the American Law Institute, recently organized by leading jurists for the purpose of restating and simplifying the law.

Despite the spasms of virtue that seize smug legislators who would institute sanctity by statute, it is still true that "he who is governed least is governed best." Human nature will always rebel at unreasonable restriction. And a statute that infringes personal liberty tempts the average citizen as a fence does a nimble schoolboy. If the enactors of laws hope to reform human nature—well, in "Oliver Twist" there is that classic remark of Mr. Bumble: "If the law supposes that, the law is a ass—a idiot." And, while quoting, one may cite the ancient observation of a gentleman named Tacitus: "In the most corrupt State there are the most laws."

Today officious lawmakers have brought the law into disrepute. It is brazenly flouted and openly derided by honest citizens who resent interference with their personal liberty.

Perhaps we in Canada are not quite so bad as our friends to the south; but it is only a question of degree. We are not quite so advanced along the lines of modern American ideals of what ordered liberty should be.

But it will profit us no less than our neighbors to boast less about liberty and democracy and to study more deeply the foundation principles of liberty which were better understood when the Great Charter was signed seven hundred years ago.

NOTES AND COMMENTS

SUPPLEMENTING OUR notes on Spain we are reminded by the recent celebration in the City of Avila of the tercentenary of St. Teresa's canonization, that of the many glories on which that nation may legitimately pride itself, there are none to surpass or even equal the splendid galaxy of Saints which it has given to the world. St. Teresa of herself might be said to be glory enough for any nation, but when we recall St. Isidore, St. Ignatius, St. Francis Xavier, St. Peter of Alcantara, St. John of the Cross, to mention only a few, Spain's heritage in this respect is seen to be of peculiar refulgence.

THE COMMEMORATION of St. Teresa's Canonization was of particular splendour. Although now the world's possession, the great mystic of Avila is by birth and temperament the especial daughter of Spain, and the whole nation was represented in her commemoration. The exercises began with solemn High Mass in the Church of St. Teresa, at which the Infanta Isabel and the local members of Parliament assisted. Later in the day Senor Antonio Maura, Director of the Spanish Academy, and other representatives of the culture and intellect of the nation arrived, and participated in a great evening gathering, presided over by the Bishop of Avila, at which the virtues of the Saint, her extraordinary writings, and the reforms which she inaugurated were fittingly extolled.

ANOTHER EVENT is the national pilgrimage to the birthplace of St. Francis Xavier which was this year of special significance. The castle of Xavier is in Northern Navarre, near to the French frontier. It was the property of the Saint's mother. Dismantled during his lifetime by order of Cardinal Cisneros, who, as regent of the Kingdom, found it necessary to curb the power of the nobles, the castle was restored a few years ago by the Xavier family, in whose posses-

sion the property had always remained. In commemoration of the missionary labors of her great kinsman, the present duchess converted one wing of the restored castle into a Seminary for Foreign Missions, and it was here that the prelates and royal delegation assembled to commemorate the Apostle of the Indies.

IN ONE of the patios of the castle, we are told, a Pontifical Mass was celebrated in presence of the King and over ten thousand pilgrims. The arm of the Saint, one of Spain's most treasured possessions, and a crucifix once used by him, now the property of the King, were placed on the altar. A large number of prelates, together with the President of the Council of Ministers, many Court dignitaries, high officers in the army, and members of the diplomatic corps assisted. A melancholy interest attaches to the fact that at the head of the assembled prelates was the Cardinal Archbishop of Saragossa, whose assassination, as a result of labor troubles in which he had sought to mediate, has since been announced.

IT IS WORTHY of remark in this connection that the canonization of four of Spain's greatest Saints—Isidore, Teresa, Ignatius Loyola and St. Francis Xavier, took place at the same time, that is, in October, 1622. With them, the Italian, St. Philip Neri, founder of The Oratory, was raised to the honors of the altar. St. Isidore who lived in the seventh century has since canonization been proclaimed Doctor of the Church; St. Ignatius as founder of the Society of Jesus has become one of the great personages of history, and St. Francis Xavier has established for himself a place second only to St. Paul in missionary annals. St. Teresa, although precluded by her sex from the doctorate, ranks as one of the greatest mystical writers of all time.

THE VISIT of Cardinal Bullock, Archbishop of Burgos, to South America is an event of historical significance, and of more than passing interest. This prelate of Old Spain joyfully accepted the invitation of the Government of Chile, to consecrate the great church of Santiago de Chile, which has just been raised to the rank of a Basilica by the Sovereign Pontiff. It is a long time since a Spanish prelate of high rank had visited the continent colonized centuries ago by Spain, and for this reason as well as for the re-awakening of interest in their kinsmen beyond seas which the event has occasioned, it has been invested with special significance by King and Government. It should not be forgotten that of all the European Powers to set foot on the Western Continent the Spaniard was the pioneer.

GILBERT CHESTERTON has been having his say in characteristic bantering fashion, on a certain type of American woman which evidently came under his observation during his visit to this continent. "It is," he writes, "announced that an American Lady, apparently a relative of old Rockefeller, has been suddenly visited by a thought; a thought of a theological character. The thought is that she was certainly the wife of one of the Pharaohs now most discussed in the newspapers. Our first feeling, of course, is one of sympathy for the Egyptian potentate. I am not quite sure which Pharaoh it was; it is even possible that it was left a little vague. But if it was the gentleman known in the newspapers as 'the heretic Pharaoh,' it certainly adds another touch of pathos to an almost tragic figure, to know that he married an American theosophist and a Rockefeller. No wonder he died young. No wonder he took refuge in sun-worship, and was generally regarded by his friends as suffering from a touch of sun. On the other hand, it is likely enough that it was the other Pharaoh, because the lady indicates that her spiritual nature was stirred by the particular excavation now most prominent in the daily press. No sooner, she says, did she see the throne of Pharaoh than she knew right there that she had seen it before. In this respect I have a sympathetic feeling myself; and feel that our two soul-currents are pretty well hitched-on and connected up. No sooner did I see her remark, than I knew I had seen that remark before. I seemed to hear, like

horns of elfland, hundreds and hundreds of ladies of a certain kind, especially in hotels and boarding-houses, all saying that they feel sure they were Egyptian princesses in a previous existence. Even in boarding-houses there are ladies with a good deal of money. Anything quite so cheap as that is generally expensive."

POPE'S ALLOCUTION AT CONSISTORY

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

Rome, June 4.—The importance of the Allocution delivered by His Holiness, Pius XI., on the occasion of the recent Consistory have been widely commented upon by the press. The document was originally written in Italian by the Pope himself, who gave it to Mgr. Galli on the morning of May 20, for translation into Latin. The complete text follows:

It is most happy for Us to have you gathered about Us once again and to speak to you concerning the weightiest interests of the Church, which concern both the glory of God and the salvation of souls. Our joy is the greater because there are not lacking, through divine favor, evidences which We most happily recall and of which you will most happily hear.

EUCCHARISTIC TRIUMPHS

We wish to speak before anything else of the magnificent and truly wonderful occurrence in Italy and throughout the world of Eucharistic ceremonies which, without doubt are the most beautiful and consoling pages in the history of the Blessed Sacrament and the Catholic Church. The heroic fervor during the first Christian centuries, the prompt and vigorous reaction from the errors and heresies during various periods, the Eucharistic miracles which happened in several places, the decrees and the canons of the Grand Councils, the unceasing solicitude of the Roman Pontiffs to promote Eucharistic worship, their solemn repeated sanctions, the fervor of the great devotions and eucharistic practices of Corpus Christi, the Forty Hours, the Perpetual Adoration, the First Communion, frequent Communion prove that the Divine Eucharist has always been, in the Church and for the Church, the supreme end, the centre and the essence of all the worship; the source and the food of the whole supernatural life. Thus the daily, incessant Eucharistic worship expanding frequently during several periods gave rise to new Religious communities, entirely consecrated to the Eucharist, as a sign of the special importance, greatness and beauty of that worship. These manifestations that We see expressed in Eucharistic Congresses, and in all that magnificent and wonderful series of sermons and lectures, the custom of receiving the holy Sacraments, the genuine conversions, the adoration of the Blessed Sacrament by day and by night, the triumphal processions which accompany, or rather constitute, these Congresses, are certainly amongst the most important, the greatest and the most beautiful. It is from Our heart, Venerable Brethren, that we join with you in thanking and praising the Lord; and no less heartily do We praise the Episcopate and Clergy to whose initiative and labors is due a work of so much glory to God and of such benefit to souls. We also praise the Catholic laity to whom, after God, those initiatives and those labors owe their success and the fruit they bear, for their generous and magnificent co-operation.

ENCYCLICAL WELL RECEIVED

Another reason for Our great joy and consolation has been and is the faith and filial piety, with which all the world received Our first Encyclical, concerning the favorable reception of which, pious and religious expressions reached Us and continue to reach Us from everywhere.

That zealous good will and conscientious sense of duty by which, under the leadership of the Bishop, the priesthood and the laity, in answer to Our appeals and counsels, have given themselves to the establishment of such organizations and the furthering of such good works as are embraced under the title of Catholic Action—such good will and sense of duty are an exceeding great joy to Us. Such Catholic action necessarily includes the upbuilding, under the leadership of the hierarchy and priesthood, of souls in the true spirit of Jesus Christ, and the fitting of them for those duties and opportunities of the day, which concern the individual and society as a whole, and embrace a great variety of matters of public and civic interest. Everyone will see how important such action is, not only for the life of religion and the good of the Church, but also for civil well being and, indeed, for the well being of all human relations. Therefore, We have noted in Our Encyclical Letters, We have put it forth plainly and emphatically, that such Catholic action belongs to the pastoral ministry, and is, for every one, part of the Christian life itself; so much so, that as such action is intensified or diminished by so much as the rights of the Church and of souls protected or endangered.

That such action is, day by day, more widely extended and more permanently established; that

through its love of the Blessed Sacrament penetrates souls more deeply and inspires to greater activity; that priests and laity and the young of both sexes have spared neither effort nor service in this most praiseworthy and all but apostolic mission, fills Us with most holy joy and inspires Us with hope for a better future.

MISSIONARY EXHIBITION

We are filled with a similar hope extending to the farthest limits of contemporary apostolic preaching, that is to say, to the extreme limits of all parts of the world. The General Missionary Assembly to be held in the coming Holy Year in this Vatican of Ours, and of which we made announcement at the same moment in which, as You know, Venerable Brethren, We conferred the Mandate and charge to His Eminence the Prefect of the Sacred Congregation of Propaganda Fide, inspires Us. It is extremely pleasing for Us to communicate to You in such a solemn Assembly that, thanks to the solicitude of the same Prefect and his co-operators and Ministers, and thanks to the warm and generous response to the invitation which was sent everywhere, the success of the Missionary gathering seems to be happily assured. It will be without the greatest advantage to that most important and most holy of the Catholic works, the work of the Missions. The faithful coming from all parts of the world to the tombs of the Apostles for the celebration of the Holy Year, will see at a glance, the extent and importance of the divine work, the means it requires, the difficulties and obstacles it has to overcome, the amount of work achieved, the great deal which remains to be done, the necessity and the duty that cannot be avoided, in order that everyone should help the heroic Missionaries who forsake everything and everyone and go to spend their labors and their lives for the salvation of so many souls redeemed in the Blood of Jesus Christ. And the Missions themselves will receive direct and immediate advantage in thus meeting to exchange and compare ideas and experiences. Also advantages will accrue. We hope and trust, that technical and scientific preparation and missionary training of which the necessity is felt now more than ever, of providing ever, more intelligent and efficacious instruments of action for the grace and sanctification that are, and always will be, in the first rank because it is supernatural and divine work.

We would like to continue conversing with You, Venerable Brethren, of only joyful and consoling subjects, but unfortunately, others claim mention and notice which are accompanied by neither joy nor consolation, but rather by sorrow and regret.

DIFFICULTIES IN PALESTINE

In the near European and Asiatic East, where the memories and the interests of Christianity are so numerous and vital, dark and threatening clouds gather, overshadowing the horizon and perpetuating a state of inexpressible tribulation for whole nations and countries, causing incalculable damage, not only to our holy Religion, but also to the most elementary humanity and civilization. It is almost superfluous to add that, so far as lay within Our Power, We have always defended and always shall defend the unquestionable, evident, and preponderant, rights of Catholics concerning the Holy Places. Thus, as we shall continue to give all possible help and comfort to relieve the many miseries which we have mentioned. We wish We could have gathered all those dispersed and wandering human beings and offered a refuge to all the orphans as We were enabled to do for a few (alas too few compared to the remaining numbers) owing to the generous charity which We here, in this solemn moment, bring to notice and take occasion to express Our thanks for.

EUROPEAN DISCORD

Nor is Europe itself immune from grave and manifold troubles. On the Continent, and in the larger islands, peoples of ancient civilization and teachers of civilization are struggling and fighting in fratricidal and exhausting strifes resulting in immense reciprocal damage of every order and kind, and with danger of still greater damage to all Europe and to the whole human race. A most painful and distressing spectacle for Us who are and feel Ourself to be the Father of all those who are fighting! They disagree and are agitated by divergences of opinion and dissimilar quest of political liberty and independence, or else they are in reciprocal and distressing contrast about different interpretations of treaties and estimation of the rights and duties derived from these. Whether they are still in their home, or have left it more or less recently, they are still, all of them, children of the Father, who, if he enjoys resting and sitting at the common table with the children who have remained, always hopes to see seated around it also the stray ones; they being all sheep and lambs of the one fold to which the Divine Shepherd calls them. And the eyes of Our paternal heart can distinguish amongst them in the crowds of the fighters, some of the best of Our children, and such, by various names especially dear to this Apostolic See: sons of the Island of Saints

and of the Island of Angela, sons of the Eldest Daughter of the Church, and sons of that Catholic Germany, which, notwithstanding the great desertion lasting for four centuries, has always known how to compensate for this, even through the terrible War and also during the present tribulations, with studious fervor and solid organization of Catholic life.

We note amongst the damages of every sort the immense ones suffered by religious institutions and works, and their sufferings render those children of Ours dearer in Our eyes. How can We describe Our affliction as We follow the development of such painful events and the indefinite and distressing prolongation of such sad conditions. We have tried and endeavored to do, and only know all that was materially and morally possible to bring these conditions to an end or at least to mitigate them.

PERSECUTIONS IN RUSSIA Russia has reserved for Us still sadder and more painful events. There is no need to recall minutely that which unfortunately is known to all because the press of all countries has already informed everyone.

Whilst the Envoys and Ministers of the Head of the Catholic Religion, with an abrogation and activity worthy of the greatest praise, lavish upon the afflicted and starving population of great Russia the benefits which We were able to procure owing to the help We asked and which was given with marvelous generosity and perseverance by Catholics throughout the world, official representatives of the Catholic Faith have been persecuted and confined to close imprisonment and even murdered. We here wish to honor them by recalling their names:

John Cepliak, Archbishop of Acrida, and his companions the following ecclesiastics: Leonide Fedoroff, Constantine Budkiewicz, Stanislas Esmont, Lucian Ivetzko, Edward Jounievitch, Anthony Vasilevsky, Paul Hodnievitch, Peter Janoukevitch, Theophile Matoulenis, John Troigo, Dominic Ivanoff, Francis Routkovsky, Augustine Pronskietse, Anthony Maletzky and a pious youth called Jacob Charnasse. This was first done without Our knowledge. Then We were unheeded when We asked that Our spiritual subjects should be surrendered to Us, with the proofs of their possible wrong doing, and We would pledge Ourselves to treat them according to their deserts.

But worse still, those representatives of a religion proving itself so beneficial to the Russian people (if the press reports of the world are true) were condemned to prison and death with evident manifestations of hatred and insult for the Holy and Divine Religion they represented, and of which they declared that, at any price, they wanted to respect its laws and uphold its rights.

Whatever weight is given to the other accusations made against Cepliak and his fellow sufferers, and especially the priest Budkiewicz who was shot. We have felt and we feel, that the sorrow for those heroic children of Ours who have suffered and are suffering, is mitigated by an ineffable consolation, both on account of the glory for them, for Our holy Religion and for God; and because We feel very sure that their condemnation, their sufferings and especially their blood will be the seed of numerous and good Catholics, as in the early days of the Church. This conviction is firmer in Us for those who, with Our brothers and children, share condemnation and sufferings, and whom, notwithstanding any separation We nevertheless cherish with the love of Christ and the constant hope of seeing them united in the one fold and for whom meanwhile We have the same affection as for the others. We ask for all those measures of humanity that the whole world wishes for.

It is quite superfluous to add that what has happened will not stop the beneficent work undertaken, and which has continued for months, to relieve numerous and distressing miseries. We shall continue it as long as We find it possible and necessary, bearing in mind the words of the Apostle: "Noli vincere a malo sed vince in bono malum." "Be not overcome by evil, but overcome evil by good."

THE DESIRE FOR PEACE This will also prove how much We desire peace, safeguarding always the rights of justice for the humble, the poor, the suffering, especially those who suffer for the cause of justice and truth, and, before and above all else, in the supreme interest of civilization, the rights of the Catholic Church, which in truth and justice and by Divine Law is the one Teacher and Avenger because She is the only "ustodian of the inextinguishable and of the Body of God the Redeemer. The inviolability of these rights will always be for Us an insurmountable line, however

much We may desire to be at peace with all and to cooperate to bring about universal pacification; however desirous We are to make concessions whenever possible, concessions and even sacrifices, which may be necessary to bring about less difficult conditions for the life of the Church in the different countries and for the tranquillity of souls.

Let us return to arguments of joy and consolation, whilst upon these Our desires and peaceful intentions. We invoke with special confidence the patronage of the Venerable Servants and friends of God whom Divine Providence allowed Us to raise to the rank of the Beatified; the Beatified Theresa of the Child Jesus, Michael Garlotta, Robert Bellarmine of whom We like to say, as Our St. Ambrose: "Tales amble defensores."

May the patronage of these great Servants and friends of God accompany and efficaciously obtain all heavenly favors with the Apostolic Blessing that We heartily impart to You, Venerable Brethren, to all the Sacred College and the Church.

PLANS FOR PENFIELD SCHOLARSHIPS

Provisions for carrying out the will of the late Frederick Courtland Penfield of Philadelphia, former United States Ambassador to Austria, who left a bequest of \$80,000 for the establishment of scholarships in diplomacy, international affairs and belles-lettres at the Catholic University, have been announced by the University authorities.

The University has established three scholarships, the value of each to be \$1,200, which are available for the purposes designated by Ambassador Penfield. The scholarships will be awarded under the following conditions:

1. Eligible applicants must have received a baccalaureate degree and have completed at least one year of graduate work.

2. They must either have a baccalaureate degree from the Catholic University or have completed the required year of graduate work at the University.

3. Each appointment will be made for one year and will be renewable, the maximum length of tenure for any scholar being three years.

4. Penfield scholars will be required to submit, semi-annually, duly authenticated reports giving evidence of their progress in a work approved for them by the University.

Applications for scholarships must be submitted by June 30. Applications can be secured from the Right Rev. Monsignor Edward A. Pace, director of studies.

In addition to the Catholic University, Ambassador Penfield left bequests of \$80,000 each to New York University and the University of Pennsylvania.

HOLY NAME SOCIETY CARDINAL O'CONNELLS CALLS ITS ORGANIZATION A PROVIDENTIAL ACT

Cardinal O'Connell has contributed the first article to the Golden Jubilee symposium on the Holy Name Society, which is to appear in the Holy Name Journal, in the course of which His Eminence says:

In the life of the Church fifty years are relatively a brief span. But in the history of the Church in these United States fifty years measure nearly one-half of the Church's organized ministry. Conditions today cannot be paralleled with those of fifty years ago, for the changes have been vital by reason of the enormous increase in population and the wide distribution of new settlements. Fifty years ago the Church in the United States was just coming into its full stature and faces the future with all the strength of its rich maturity. The infant Church of Bardtown, Baltimore, New York and Boston has multiplied into one hundred and two Dioceses and the few thousand of the faithful of over half a century ago have grown to nearly twenty million in these United States.

RESPONSIBILITIES OF CATHOLICS

"Fifty years ago there still were in force various inhibitions restraining the Church's liberty and curtailing the prerogatives of her children. But, today she breathes the pure air of full liberty and freedom. Our responsibilities then were very limited, but today with our ever increasing numbers the burden of responsibility for the common weal of these United States begins to weigh seriously upon us.

What were the secrets of our success in the past that won from hostile and unwilling witnesses splendid recognition of our substantial contribution to all that goes to make up the religious, moral and educational life of the country?

What must be our program for the future in order that the Catholic Church in these United States may be always in the forefront in conserving and enlarging all that is best in our national life and institutions? In a word we may say that the answer lies in the simple formula of Catholics being genuinely and sincerely themselves, giving evidence in their lives of the divine faith of Jesus Christ that is in them and put-

ting into practice in their daily lives His teaching and His precepts. When Catholics begin to act a part that is not of their inheritance of the faith, when they cease to be themselves and follow after false gods, when they allow themselves to be swept away from their old secure moorings of integrity and honor, they descend quickly into the ranks of those upon whom neither the State relies nor the Church depends, *corruptio optima pessima*. The genuine, sincere Catholic who remains his simple, sincere self is always conspicuous for his loyalty to his Church and his devotion to the State; and as it was this type of splendid Catholic manhood that made glorious the pages of the history of the Church in this country in the past so will it be the same type of sterling Catholic manhood that will make even more glorious the history of the Church in the years to come.

A PROVIDENTIAL ACT

"The organization of the Holy Name Society for the Catholic men of this country was certainly a providential act. Membership in the Holy Name Society imposes no new obligations but simply reinforces those fundamental practices that distinguish a true and sincere Catholic, namely regular attendance at the Sacraments of the Church, honoring the Name of God in their lives and restraining themselves from all unclean and blasphemous talk. These are fundamental practices underlying all Catholic life, but an organized effort of Catholic men to put them in practice has the added stimulus of mutual encouragement and good example."

PROTESTANT'S PART IN MAKING LOURDES KNOWN TO THE WORLD

Paris, France.—M. de Freycinet, who died recently at the age of ninety-five, after a long career in which he was several times minister and premier, was a Protestant in religion, and in politics belonged to a group whose policy was frequently hostile to the Catholic faith. On the occasion of his death it was revealed that this Protestant played an important role in the revelation to the world at large of the marvels of Lourdes. It was his remarkable insistence that determined the trip to Lourdes of Henri Lasserre whose book "Notre Dame de Lourdes," published in 100 translations in 26 different languages, was perhaps the most successful and best selling book of the XIXth century.

It was in 1862 that Henri Lasserre, who had been the intimate friend of M. de Freycinet since his childhood, became ill, discouraged and on the verge of becoming blind. He had written to M. de Freycinet of his sorrow.

M. DE FREYCINET'S SUGGESTION

On Freycinet's suggestion he received the following letter from M. de Freycinet:

My Dear Friend: Your few lines gave me pleasure, but as I have already told you, I long to see some in your own writing. A few days ago, returning from Lourdes, I passed through Lourdes; I visited the celebrated Grotto and learned marvelous things of the cures produced by its waters, principally in affections of the eyes, and I seriously urge you to try them. If I were a Catholic, a believer like you, and if I were ill, I should not hesitate to take this chance. If it be true sick persons have been suddenly cured, you may try to increase their number; and if it is not true, what do you risk by trying? I may add that I have a personal interest in this experiment. If it should succeed, what an important fact for me to record! I should be in the presence of a marvelous event, or at least, of an event the principal witness of which would be above all suspicion.

A few days later M. de Freycinet was in Paris, and hastened to see his friend, Henri Lasserre had not yet written to Lourdes. M. de Freycinet reproached him for it.

"What are you waiting for in order to write?"

"To have a secretary."

"I shall act as your secretary."

And M. de Freycinet, at the dictation of his sick friend, wrote to the pastor of Lourdes.

The next day M. de Freycinet asked Lasserre "to say the necessary prayers, go to confession and put his soul in the proper state."

This, he said, was "a paramount necessity."

One must admit that you are a singular Protestant, Lasserre replied. "A few days ago you were preaching to me of faith; today you are preaching the practice of religion. The roles are strangely inverted."

"I am a man of science," replied de Freycinet. "And I naturally wish, since we are making an experiment, that we should make it under the proper conditions."

THE MIRACLE

"A week passed without Lasserre complying with the proper conditions, and a little case of Lourdes water arrived at his address."

The sick man looked at this case with respectful anguish. He prayed, humiliated himself, and rubbed his eyes and forehead with a towel which had been soaked in the Lourdes water.

"Judge of my amazement," he writes in his book on Lourdes, "I

may almost say my terror! I had scarcely touched my eyes and forehead with this miraculous water, when I felt myself cured instantly, immediately, without transition, with a suddenness which, in my imperfect language I can only compare with that of lightning.

"Strange contradiction of human nature. A while before I believed in my faith which promised my cure; and now, I could not believe my eyes which assured me that this cure had been accomplished."

He continued to pray and moisten his eyes, not daring to verify his recovery. Ten minutes later he ran to his library to take a book. Changing his mind, he took from the mantlepiece the notice on Lourdes which had accompanied the water, following the request of M. de Freycinet. Lasserre read this pamphlet, written by Canon Foucaud, and read through 104 pages without stopping, and without fatigue.

HIS THANKSGIVING

In the evening of the same day he went to confession and the following morning he went to Communion.

Soon afterward he went to Lourdes on a pilgrimage of thanksgiving, and promised to write the history of the Apparitions. This is the book which caused such a sensation and which made known to millions of readers the marvels of the Grotto of Massabielle where faith had returned to the Catholic faith.

"M. de Freycinet, a Protestant," says the Catholic paper of Lourdes, Le Semeur, "was, in the hands of Providence, the instrument which, indirectly, served the cause of Lourdes."

IRISH LITERARY ACTIVITY

Rudyard Kipling, the English poet and writer, has written the regimental history of the Irish Guards in the European War. He notes the language in the Irish trenches was much cleaner and much more pictorial than elsewhere. He gives full honor to the devotion and gallantry of the Catholic chaplains, especially to Father Gwynne and Father Knapp of the Jesuit order.

Irish authors are at present unusually active. Dr. George O'Brien, the well-known Catholic authority on economics has added "An Essay on the Economic Effects of the Reformation" to his two volumes on "The Economic History of Ireland." In his latest work he shows that the greatest damage caused by the Reformation was the disruption of the unity of Christendom. The evolution of a great society penetrated by Christian faith and embodied in its institutions the precepts of Christian morality ceased to be any longer possible when the dogmatic unity of Christendom was assailed and its central authority rejected. Capitalism and Socialism are alike, he asserts, the result of the Protestant Reformation.

Mr. Ernest Boye has produced a most laudable book on "Ireland's Literary Renaissance." His study of modern Anglo-Irish literature was published in 1916. Although the present volume is but a new edition it has been so revised that it may be described as a fresh work. Mr. Boye maintains that Anglo-Irish literature has attained to a greater independence and individuality than any other literature composed in the English tongue.

THE CRIMINAL CODE REPLACES THE TEN COMMANDMENTS

The criminal code has taken the place of the Ten Commandments as the standard of conduct for a large proportion of society and until this condition is reversed the tide of insanity that is rising steadily in the world will not be checked, asserts A. H. Desloges, Director of Asylums of the Province of Quebec Canada.

Insanity, says Dr. Desloges, is increasing at an enormous rate. In individual cases, the symptoms are: (1)—A breakdown on the moral standards; (2)—An excessive desire for publicity, such as causes young boys to go in for housebreaking, women for sensational divorces and youths and young girls for marathon dancing contests; (3)—An extreme effervescence of insane intensity in all things, which causes the victim to overdo both work and play.

Among nations, says Dr. Desloges, there are symptoms of collective insanity, such as led the European nations to the outbreak of the World War and such as permit the Russian millions to be dominated by a group of Bolsheviks. On the American Continent the dominant symptoms of collective insanity are madness for money and an extraordinary vogue of spiritualism, demonism and all sorts of fakery and frauds masquerading in religious guise. People who scoff at the sublime religious beliefs of their forefathers are afraid of black cats and tremble at the thought of haunted houses.

Dr. Desloges ascribes the increase in insanity to the World War, to the mounting cost of living and the breakdown of faith.

He does not mean by that, he asserts, "the Christian faith, or any other religious faith, but the failure of the capacity to believe in anything. People have no faith in themselves, less, if possible, in their neighbors, and little or none in any other force. As a first move towards restoring sanity, people

must be helped back to that power of faith, that capacity for believing in their own power for good and their neighbors will for good, as well as in the ability of Providence, God and the laws of nature, to run the universe satisfactorily without any human intervention or command. When we get the Ten Commandments back to their place as a guiding star for respectable men and women, we shall be well on the way to the mental repose which will allow us to recover our nervous health and thus stem the tide which is leading mankind to universal insanity.

"I am not preaching any religion in saying that. The Ten Commandments are the basis of the Jewish, Mohammedan and Buddhist religions as well as the various sects of the Christian faith. We want genuine religions, not fakirisms and religions. We need sincerity in religion and we need belief in the goodness of things, of nature, of destiny, of our neighbors and ourselves, and unless we can get these things there is no hope of stopping the headlong downward rush."

WEEKLY CALENDAR

Sunday, July 1.—St. Gal. Bishop, was born at Clermont in Auvergne about the year 489. He entered the monastery of Cournon where his virtues recommended him to Quintianus, Bishop of Auvergne, who promoted him to holy orders. When Quintianus died, the Saint was chosen to succeed him. St. Gal was favored with the gift of miracles. He died about the year 553.

Monday, July 2.—The Visitation of the Blessed Virgin. This feast recalls how the Blessed Virgin, through motives of Christian charity went to visit her cousin St. Elizabeth, who, recognizing Mary as the Mother of God, burst into raptures and pronounced Mary Blessed above all other women.

Tuesday, July 3.—St. Heliodorus, Bishop, was born in Dalmatia. He sought out St. Jerome in order not only to follow the latter's advice in matters relating to Christian perfection but also to profit by his deep learning. He went to Italy where he was made Bishop of Alitino. He died about the year 290.

Wednesday, July 4.—St. Bertha, Widow, Abbess, had five daughters, two of whom are numbered among the Saints. After the death of her husband she entered the nunnery which she had built at Blangy in Artois. After she had established a regular observance in the community, she shut herself up in a cell to pass the remainder of her life in prayer.

Thursday, July 5.—St. Peter of Luxembourg, was born in Lorraine in 1369. At the age of twelve he went to London as a hostage for his brother, the Count of St. Pol. The English were so impressed by his holiness that at the end of a year he was released with only his own word as ransom. When only fifteen years of age he was appointed Bishop of Metz. Later he became a Cardinal. He died at the age of eighteen in the year 1387.

Friday, July 6.—St. Goar, priest, was born of an illustrious family in Aquitaine. Wishing to serve God quietly, unknown to the world, he went over into Germany and settling in the neighborhood of Trier, he shut himself up in a cell and arrived at such an eminent degree of sanctity as to be esteemed the oracle and miracle of the whole country. He died in 575.

Saturday, July 7.—St. Pantenus, Father of the Church, flourished in the second century. He was a Sicilian by birth and a Stoic philosopher by profession. Converted to the Faith he was placed at the head of a Christian school in Alexandria. Later he left his school and went to preach the Gospel to the Eastern nations. He died in 210.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONARY THOUGHTS FOR VACATION

The month of June is dedicated to the Sacred Heart. "One of the soldiers with a spear opened his side, and immediately there came out blood and water," says St. John. "One day," writes Saint Margaret Mary, "in the octave of Corpus Christi, while I was praying before the Blessed Sacrament, He (Our Lord) showed me His Divine Heart, saying: 'Behold the heart that has so much loved men that it has spared nothing to testify its love for them, even to the consuming of itself for their sake!'"

"How greatly are those to be envied," says Saint Margaret Mary, "who contribute to the spread of this devotion! By so doing they gain the Friendship of the Sacred Heart to all eternity." The paths of the Canadian missionaries are marked by statues raised to the Sacred Heart of Our Lord. Love for their fellow-men is what urges these zealous labourers to bring to them the message of love of God.

"The labours of those who are lowly and humble of heart are particularly acceptable to the Divine Heart of Jesus, and He grants great blessings to all that they do for Him." The Catholic priests devoting their lives to the service of God in the hard mission-

ary districts of Canada will certainly enjoy the fulfilment of this promise.

A Western missionary visited us last week. He has four small churches, and three of them are 27, 28 and 22 miles distant respectively from the centre. He lives in the sacristy of his church, absolutely alone. He does his own general housekeeping and gets his meals as best he can. He serves between 30 and 40 families of mixed nationalities—English, French, Irish, German—scattered over a territory approximately 100 miles square. He is 100 miles from another priest, and while able to serve his churches by rail, to go to the numerous stations where there are but one or two Catholic families, he must make his way on horseback or on foot or when roads are passable, get through with his "flivver." He is lucky enough to have one. The thermometer sinks to 60 degrees in winter. The recent floods caught some of his people. He told us of one trip made to visit a family which he found like Noah, adrift, and waiting for the waters to subside. Their property was practically all ruined.

Extension helps this missionary. We were lucky enough to have a splendid fur-lined coat and a fairly good cassock to give him when he good cased to visit the numerous districts where the difficulties are very similar. Our only wish here is that we could do more for priests so devoted. Our visitor is a convert. He has been three years in this mission.

"Pleased indeed to be one of your 'Club' for another year. Hope to be able to increase the donation next time," writes a friend in answer to our present Dollar Club appeal. He mailed us one dollar.

We are not counting on big donations, though we always receive a few. It is the multitude of small contributions that will make our missionary works possible. The thickly-covered meadow fattens the flocks; the well-sodded lawn delights the eye. May thousands of our Catholic people hear our plea and answer favourably that we may give help and encouragement to our devoted missionaries!

Last year we got a surprise in the month of the Sacred Heart. One of the Bishops wrote us a very earnest letter, asking intentions for his missionaries. The appeal, we knew, was only too deserving. We had none to send him. Before a week passed a cheque for \$1,000 reached us. It was left Extension by the Will of a charitable Catholic woman who gave this sum for that very purpose. We immediately mailed the Bishop \$400 and sent \$300 to another equally deserving. We distributed the other \$300 a few days later through the regular list.

May the love of God increase each day in the hearts of all men! But the love of God must be preached to be known. "Let a man so account of us," says St. Paul, when writing of the priests and Bishops, "as of the ministers of Christ, and the dispensers of the mysteries of God." The Church can only be established by the work of her missionaries. If each one would do what he could the missionary work which God has allotted to us would be accomplished.

Do not forget that a Hail Mary said every day for the work of Extension will bring countless blessings upon our missions. Say yours without fail.

Donations may be addressed to: Rev. T. O'Donnell, Director, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed:

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SACRILEGIOUS THEFT

A surprising fact in connection with the large number of the recent daring and sacrilegious robberies of German churches reported to the police is that many of the culprits already apprehended have proved to be mere youths.

Recently three lads, between the ages of sixteen and eighteen, were found cutting lead from the roof of a church in Cologne. In Alsdorf, a large village near Aix-la-Chapelle, three boys of about the same age were surprised in similar operations. It is now the theory of the police that numerous other robberies, some of them sacrilegious, were committed by other such groups.

Recently, near Aix-la-Chapelle, a group of boys at play found hidden behind shrubbery a collection of sacred vessels and precious stones stolen from a nearby church. These included a chalice, a censor and precious relics. At about the same time two boys in the Ruhr district who were hunting in a forest found an entire tabernacle which thieves had stolen from a church but which they had been unable, apparently, to open.

The Socialists, in parts of the country over which they have control, have manifested their dislike for sacred things by the destruction of images and relics, some of which have great historic associations. In a small town near Cologne an old

cross that had stood since 1785 was recently destroyed. In Munster, in Westphalia, seven public stations were destroyed and the images were thrown into the canal. The invasion of a mausoleum of the Saxe-Weimar princes, in which the tincoffins were opened and whatever was of value was taken, indicates that the bandits have no respect even for the dead.

THE CATHOLIC PAPER

We have heard Catholics say that they subscribed for a Catholic paper or some other good cause "just to help it along," but they didn't realize that the paper could help them along, if they would let it. We venture to say that in the home where the Catholic paper is read by parents and children there is family love and unity, as well as love of their holy religion. And where such conditions exist, boys and girls grow up to be a comfort and joy to their parents. The Catholic paper is read by parents and children, in helping to make them instructed, staunch, loyal Catholics. There is not a Catholic family that cannot afford to subscribe for or read a Catholic paper. It is a necessity these days, when irreligion and all sorts of temptations beset youth.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

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SIXTH SUNDAY AFTER PENTECOST

THE COMPASSION OF CHRIST

"For some of them came from afar off." (Mark VIII, 35)

We wonder, as we read this gospel, how this multitude had been drawn to our Blessed Lord; how they stayed with Him for three days, and some of them had come from afar off. What a divine attraction it must have been that made these men forget their comfort, their hunger, their weariness, to press round our Blessed Saviour, and listen to the words that fell from His divine lips!

As our Lord drew the crowds to Himself in life, so now He is constantly, by His grace, drawing the hearts of men to His service. And as then, so now, "some come from afar off" and it is for these that He shows His tenderest compassion, lest they faint on the way to their home—the Kingdom of heaven. Without His help no one can win their way to that blessed home.

Then who are those, in these days of ours, who come from afar off? Those who have not the Faith. Those who have never heard of Him, or been taught the wonders of His mercy. Prayers of others attract them; good example attracts them. The fair fame of holy Church with its unity, its progressiveness, with its crowds of faithful worshippers, attracts them. Each of us can help, each of us is bound to help, some soul to follow Christ.

Others, again, from afar off, are children of bad parents, who have not been taught the practice of their religion; who have had no good example at home shown them—the leakage of the Church, who are swept along in the torrent of godlessness, sinfulness, and riotousness of the wicked world.

Others, again, who have fallen away. Once they were innocent children of God, but neglect and carelessness crept in; they wearied of the restriction of a good life; and at last they left their Father's house, and they were seen no more at Mass or the Sacraments. Many, thank God, have not wandered thus far from God; but how few of us do we see not fallen away to some degree! How few of us can say that we are as good and earnest as once we were—as good as we should be!

The danger of wandering far off, or a little way off, from keeping close to our Lord, and listening to Him, and obeying Him, is this. Whatever the distance may be, it is far enough, and too far, for us to find our way back of ourselves. Many think that they can return to the good life of their early days when they choose, and so put God off. But this is a sad mistake. They cannot of themselves, but only if God in His mercy draws them.

What gratitude should be ours to remember that Christ's mercy and compassion are always seeking to attract us. Patiently and in many most varied ways He is seeking us out and drawing us to Himself. But it is all His merciful doing, and not our own doing. You will say, The prodigal son found his way back to his father, so why cannot I when I make up my mind?

Yes, the prodigal, happily for himself, did return, and was lovingly received by his father. But what prompted him? What gave him the impulse and the resolution to arise and go to his father?

What sustained him on the long, hungry journey, and enabled him to face the shame of it, to be "a hired servant" as he expected, where once he was a son? It was the memory, the sweet memory, of his loving, patient father! The poor boy never dreamed that his father, with yearning eyes, was looking for him time after time; he never dreamed of such an affectionate welcome; he only expected to be fed, to be under a roof, to be safe.

When our Blessed Lord was describing that loving father He was portraying Himself. For how many souls from afar off is the Redeemer looking this day! For some He has been waiting for years. The danger is, the longer we are away, the greater chance of forgetting the memory of our Father, of forgetting the compassion of the Sacred Heart of our Lord. If we forget His mercy, where is the power that can draw us back? If we are only beginning to slip away from fervour, let us be afraid; and pray that a loving memory of that compassion may ever live in our hearts.

Realize that kindness of Christ, and we should trust in Him more and more. See what He did, as recorded in the gospel. He worked a miracle for those who had come from afar off, lest they should faint on the way. They had followed and listened to Him, and in return, in compassion, He worked the miracle. And for us as well, if we only come humbly back, He works the miracle of miracles, and nourishes us with the Bread from heaven, lest we should faint on the journey through life. How sad when our Blessed Lord is thus longing for us, and is prepared to receive us and strengthen us, that so many are kept back from entering again into His holy service, from attendance at Mass, from frequent Holy Communion, by false shame and through human respect, for fear of what some carping neighbour may say! Oh, may the good God so strengthen us with the memory of His compassion, the con-

fidence in His mercy, that we may arise, determined never to be far from Him again; but rather to cling to Him, cherishing His words, doing His holy Will, faithful to the end!

AS AN OUTSIDER SEES THE CHURCH

PROTESTANT PROFESSOR OF CHURCH HISTORY CALLS FOR BETTER UNDERSTANDING

By Dr. Frederik Hermelink

Vienna.—Dr. Heinrich Hermelink, the Protestant Professor of Church History at Marburg University, has just published a book calling for a better understanding between Catholics and Protestants which has caused a mild sensation among intellectual leaders of Germany.

The book does not plead for unity. Professor Hermelink retaining a belief that the followers of Christianity may remain divided into several separate churches. But it does call for a mutual loving understanding and it pays high tribute to the Catholic Church and its virility in present-day Europe.

The strength of the Catholic Church, which is manifested in many different forms, is due, according to Professor Hermelink, to these three causes:

1. The unity of the Catholic Church gives its members a feeling of confraternity in religion and charity that is much stronger and more fervent than among Protestants.

2. The objective form of truth, presented in its highest supernatural development, which is the greatest power of the Catholic Church, has no parallel as an attraction in a world that has been overwhelmed by subjective experience.

3. The character of Catholic priests and monks, the authority of the teachings no less than the sanctity of their lives, has a very wholesome effect even on those outside the faith.

CATHOLICITY AND CULTURE

The statements made by Dr. Hermelink in praise of the Catholic Church are not peculiar to himself alone but have been uttered by many Protestant leaders in Europe during the past few years.

"Today," he asserts in one passage, "we must admit that far more vigorous qualities are being ascribed to Catholicity than to Protestantism by leading men of culture; philosophers, statesmen, important industrial and social leaders. More humbly even, we must admit that there is considerable significance in the fact that Protestant clergymen, at the first meeting of the high church association, found it necessary to secure ecclesiastical vestments from the Catholic Church of St. Hedwig in Berlin to show to backward Protestantism how much it has still to learn in the well defined domain of divine service."

The Protestant scholar is deeply impressed with the great spiritual development characterizing Catholicity today, including the vigor of the Catholic orders, and the extremely strong Catholic juvenile movement now being felt in Germany, Austria, Holland, Switzerland, Italy and France. He speaks of the new eucharistic and liturgical movement, kindled by the letters of Pope Pius X., and in so doing directs a barb at numerous of his co-religionists who seek monasteries as places of abode.

"Even before and during the War, he asserts, 'the practice of Protestants seeking refuge in monasteries gained momentum. It has gone so far that with all their traditional hospitality the Benedictines are at a loss to accommodate all the strangers who apply to them for admission. On the whole the Franciscan and Benedictine Orders, rather than the Jesuits and the Dominicans, are the vogue among men of culture. But the devotional exercises, the retreats, directed by the Jesuits are said to be more and more in demand both from non-Catholic and from hitherto indifferent Catholic groups."

According to Professor Hermelink, 122 new establishments for orders for men and about 400 for orders for women, have been founded in Germany alone during the past few years.

The manner in which the Catholic Church has cultivated the juvenile movement, which the Protestant denominations have hardly touched, is emphasized in the book.

"This juvenile movement," says Dr. Hermelink, "with its romantic forms, its tendency towards group action, its use of popular medieval plays and tunes, its hymns to the Blessed Virgin and its devotions to the passion of Christ, touches the elementary powers of Catholicity. It has become a well-spring for the Catholic world."

"With regard to these new flowers of the Catholic life, it may be said that they are having a deep effect upon the cultural life of Germany. Whereas previously it was once the habit to mention occasionally a 'ghetto' of German Catholics, the culture of Catholicity is now having a deep and abiding effect. Catholicity and culture seem to go hand in hand."

NOT UNION BUT TOLERANCE AND FELLOWSHIP

Dr. Hermelink does not believe that a union between Catholicity and Protestantism would be possi-

ble. He speaks much of the "rigid formalism" and the "papalism" of the Catholic Church. He advances the opinion that it is not to be expected from Catholicity that its development would meet the Protestant spirit, and he decries "the autocracy of the Roman liturgy" and "the Roman canonical law." It is thus apparent that he has been unable to free himself of the influence of Luther's conception of the papacy.

To Dr. Hermelink's mind, the progress both parties should strive after is tolerance, a deeper sense of Christian fellowship, a reconciliation in spirit. He believes that a higher unity of the Christian churches, in their different forms, should be achieved. He is sincere enough to demand that Protestantism, for the sake of this tolerance, should renounce every form of struggle between the State and the Catholic Church, declaring that the religious force of Catholicity must no longer be hampered by State domination.

SHRINKS FROM LOGIC OF FACTS

Dr. Hermelink has stopped half way. While he admires the deep spirituality and the progress being made by Catholicity, while he appreciates its power as a magnet among the people, he stumbles over old prejudices that block a sound conclusion that should result from his acknowledgment of the facts. He longs for peace, for the brotherly understanding of the Christian denominations, but he has not the courage to follow up the chain of thought to its logical conclusion.

It remains, nevertheless, remarkable that a Protestant scholar of Professor Hermelink's type should have contributed so much to what may be regarded as an approach to a kindly discussion. The longing that there be one flock and one shepherd is filling many of the most distinguished minds of the Christian world. This is proved no less by the prayers that are offered up for unity in thousands of churches, than by the writings of such distinguished converts as Frederich van Eeden, the distinguished Dutch writer; of Jahn van Verkeide, the Dutch painter; of Gertrude van Zedeschwitz, the daughter of the noted former Protestant professor of theology at the University of Erlangen, and many others.

A schism that has lasted for centuries will not be done away with in a few years. That would be contradictory to every experience of history. But the recent work of Dr. Hermelink may be yet regarded as having been one of the many contributions that prepared the ground, even as the rays of the morning sun, at the dawn of a new Christian era.

HOW FREE IS THE PRESS?

OREGON EDITOR ASKS WHY 80% IGNORED OUTSTANDING ISSUE IN ELECTION

The Portland Telegram publishes a full report of an address made by Robert W. Ruhl, editor of the Medford, Ore. Mail Tribune, at the recent conference of Oregon editors in which he called attention to the silence of most of the newspapers of the State in regard to the activities of the Ku Klux Klan. Part of the address follows:

"The most significant and sensational feature of the recent election was the Ku Klux Klan. From the time ex-Governor Olcott defied the Klan on the eve of the primary, to the time that Governor Pierce in deference to the Klan's demands, issued his memorable anti-papal bill, pledging his support to the compulsory school bill, the one outstanding news feature was the dominance of this extraordinary organization."

"And yet during all this time in at least 80% of the newspapers of Oregon there was not the slightest editorial reference to this amazing development. If a journalist from Mars had happened to have been curious concerning Oregon and had subscribed to 80% of the newspapers during the past year, and had confined himself to the editorials to gain his view of what was, and what was not, agitating the minds of the people of this State, he would not have discovered that such a thing as a Ku Klux Klan had ever existed. He would have read thrilling accounts of the rise and fall of the broccoli crop, the importance of a protective tariff on Chinese eggs, can radium cure cancer? are potatoes fattening? insect life on the upper Orinoco, the virtues of, but whether or not the Klan was a good or bad organization, whether or not invisible government, based upon religious intolerance, was desirable or undesirable, whether the Klan was a harmless joke or a serious menace—not a word."

AMAZING AND INCREDIBLE

"I fail to see how any newspaper man can deny that this, is, to say the least, a very unusual situation. In my judgment the introduction of the Ku Klux Klan in Oregon has been the most sensational, the most dramatic, the most picturesque development in Oregon politics, in the history of this State. It has been nothing short of a political revolution. The more one studies the situation the more amazing and incredible the entire performance becomes."

"And yet with these extraordinary events transpiring before our eyes,

with the main events reported more or less—usually less—in the news columns from day to day, the number of newspapers in Oregon that tried in any way to interpret these events, to bring their true significance before the people, either to mold or influence public opinion concerning them, can be counted on the fingers of one hand.

What makes this condition all the more striking is the fact that newspapers elsewhere have shown a great editorial interest in this organization. The New York World was awarded the Pulitzer prize for the greatest public service rendered by any newspaper for its campaign against the Klan. The Sacramento Bee, the Los Angeles Times, the San Francisco Examiner, the Spokesman Review (Spokane) are only a few of the many well known dailies of this coast that have taken a decided editorial stand. A number of magazines have editorially expressed themselves, many of the weeklies. Even in the Manchester Guardian, published in England, I saw, last January, an editorial commenting on the activities of the Klan in the United States, with particular reference to the conditions in Oregon. And yet in the State where this occurred, as far as a majority of the press is concerned—silence. News value in inverse proportion to distance.

"I am hereby bringing forth the Klan as an example—in my judgment a horrible example of the low estate to which the editorial department of a majority of the newspapers of this State have fallen."

PRESS SHRINKS PLAIN DUTY

"So I am not asking anyone to pass judgment on the Ku Klux Klan. All that I am asking is that it be granted that in the last election it was a powerful and effective organization, dominating and to a large extent controlling the political destiny of this State. If this is granted, then I maintain the Klan constituted a factor which absolutely demanded on the basis of editorial responsibility, editorial treatment."

"Hundreds of good citizens joined the Klan. One of the most frequent arguments by Klan sympathizers is, 'In attacking the Klan you are attacking some of the best citizens in your town.' This instead of being a reason against action was, it seemed to me, a reason for it. A political, super-legal, secret organization appealing only to the criminal or undesirable element could be easily controlled. If a roster of the Klan had been, as some one claimed, a mere 'Who's Who in Hoodlum,' the problem would have been simple. But it was far from that. The Klan propaganda was so cleverly arranged that, superficially at least, some of the best elements in the community were attracted. And this fact, instead of relieving the newspaper from responsibility, merely increased it."

"I do not mean to say that it was the primary obligation of all newspapers to oppose the Klan. But what I do maintain is this, that it was the primary obligation of all newspapers, with the issues as important as they were and the radical consequences for good or ill as certain, to take some editorial stand on the Klan, to be either for it or against it, and not to sit on the fence and complacently watch the procession march by."

"This ignoring of the issue was, I think, particularly inexcusable because of the peculiar nature of the appeal. We all know this, although we don't so often admit it—that on all public questions the thinking is done by a minority. The majority, the average hard working men and women, are too much concerned with their own private affairs carefully to analyze complicated, political problems. Because of this it is the peculiar responsibility of the newspaper to interpret, and enlighten, and lead."

THREE KINDS OF PUBLIC SCHOOLS

By Rev. Dr. Wilhelm Baron von Capitaine, Cologne Correspondent

The interests of Catholic children in regard to education are expected to be fairly well safeguarded as the result of an agreement that has been reached through a conference of the leaders of the Centrists, the Bavarian People's Party, the German People's Party and the Democrats. Although the compromise does not entirely satisfy Catholics, yet, it does make provision for confessional schools in which Catholic children will be taught their religion. Nothing, however, has been said of the manner in which these confessional schools will be reserved or arranged or regulated and many important questions concerning them are still to be decided. The matter has still to be acted on by the Reichstag.

There are three principle types of schools provided for in the preliminary draft of the agreement made by the party leaders. The first of these is the so-called "Gemeinschaftschule" or community school, which will give instruction upon a religious and ethical basis, but without regard to any particular faith. This seems to be a fair basis, but it is not important, as into these schools come children of all faiths and without any faith; Christians and non-Christians. The result is that the attempts to educate on a religious and ethical basis have no philosophical foundation and must be of such a mil-

and-watery type that they can have no lasting impression.

The second type of school will be for free-thinkers and will allow the widest latitude to both pupils and teachers.

The third type includes the confessional school, which will be the ideal of the German Catholics. Even those Catholic parents who do not see eye to eye with the Centrist Party have generously endorsed the confessional schools, in which the children will be instructed in their own faith and in an ethical system based upon that faith. It is true that these confessional schools have no signs over their doors proclaiming them to be Catholic elementary schools, but for Catholic children, that is what in reality they are. The scholastic curriculum and the school books must be in accord with the spirit of the faith professed by the pupils and the teachers who impart knowledge to the particular groups must instruct and educate the child in the spirit of his respective faith. In case the teachers do not so instruct and educate, they may, on protest, be transferred.

TROPICAL CANADA, ARCTIC FOODS, INCREASING DISEASE

Canadians sympathize with inhabitants of the tropics without realizing that Canadian summer is as hot as the tropics. This lack of realization leads us to serious errors in summer diet. We feed ourselves, for the most part, as if we lived in the arctic, upon "heating" meats, fats, starches, and sweets, while our summer foods should consist of non-starchy whole grains, milk, eggs, leafy vegetables, nuts, fruits, etc. Fats, meats, sweets, starches like white flour, refined cereals, polished rice, are called "Excess Acid" foods. Acid foods "heat the blood" or make it acid. Whole grains, milk, leafy vegetables, fruits, etc., are "Excess Alkali" foods and "cool the blood" or non-acid. Acid blood is the forerunner or cause of much disease. Alkaline blood is Nature's immunizer against disease.

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CHATS WITH YOUNG MEN

FRIENDS OLD AND NEW
Make new friends, but keep the old.
Those are silver, these are gold;
New-made friendships, like new wine,
Age will mellow and refine.
Friendships that have stood the test—
Time and change—are surely best;
Brow may wrinkle, hair grow gray,
Friendship never knows decay.
For 'mid old friends, tried and true,
Once more we our youth renew.
But old friends, alas! may die,
New friends must their place supply.
Cherish Friendship in your breast;
New is good, but old is best;
Make new friends, but keep the old,—
Those are silver, these are gold.

VICISSITUDES

If each individual in the world were to be questioned in regard to the object which he is seeking in life, the answer would be: Happiness.
That there is much unhappiness in the world, no one will gainsay.
Who faults it? The man who has no faith will reply to the question: It is fate.
Another will blame the Supreme Author of the universe for this condition.
The reasonable man will blame—himself.

Beyond doubt it would not be good for man to be always perfectly satisfied here below.
If for no other reason than that he would lose the precious merits of many virtues which are exercised and strengthened only in adversity, when circumstances go against us.
Life would grow strangely monotonous if there was not something more perfect to be sought.
Man cannot be perfectly satisfied, but he can make himself reasonably happy in spite of the vicissitudes of life.

Sometimes a grave misfortune coming to one in the bloom of health and strength had suddenly transformed him from an impatient man into a man singularly patient.
He realizes now how small were the sorrows which he experienced heretofore, and he accepts his trial as something from the Divine Hand whereby he is to be perfected in patience.
We have all witnessed this singular patience on the part of those who are deprived of sight.
They rarely if ever complain,—on the contrary they are surprisingly cheerful.

The lives of great men, especially men of genius, illustrate in striking manner the fact that only through adversity did the light shine more brightly amid the gathering clouds, and that conquests wrested from adversity are the most perfect and most glorious.
Suffering may be said to resemble the sound of bells which break a perfect silence only to lead the soul into a deeper peace.

Those who achieved great things in life were for the most part men acquainted with sorrow.
They suffered from the crude and coarse things which break the proud spirit and which are hardest to bear.
Even in mean and unprepossessing bodies have dwelt great souls which nothing could hold back or dismay.

We sit in our churches on Sunday morning and listen to the majestic strains as the organ intones the exquisite themes of the Old Masters.
On the compelling wings of music a man without much inspiration may be lifted almost to heaven.

If we study the history of the grandest musical spirits of the ages, we find that, one and all, they were men who knew the most poignant sorrows.

Beethoven, the upright, pious Catholic as well as the great genius, suffered from almost total deafness which compelled him to remain aloof from society.
He confesses that he experienced intense humiliation when standing beside one who could hear the distinct music of a flute or a shepherd boy singing.
He himself was unable to distinguish a sound.
He lived in a wilderness of silence.

Other sufferings tortured his sensitive heart.
A relative on whom he lavished all the affection of a lonely nature, met this affection with coldness, ingratitude and lying.
Nevertheless, we find this Christian nobleman, Beethoven, writing: "God has not forsaken me, and no doubt someone will be found to close my eyes."

The great man suffered from public neglect and private sorrows.
And yet he could truthfully write with Goethe: "I have ever looked to the highest."
Poor, almost to direct poverty, he promised the Ursuline nuns a new symphony without recompense.
Disappointed in men and things, he never failed those who sought him.
Here was a great and immortal genius—but here was also a manly man.

Chopin suffered from a fatal lung disease.
But even more bitter were the pangs experienced from the unhappy ending of a romance which he had cherished with unstained whiteness.
Disappointed in the woman whom he loved, and unwilling to reconcile his ideals with her pagan sympathies, he retired into loneliness and music.
He was not one of those men who sacrifice conviction and uprightness in the name of art.

Haydn pursued his musical studies in a little attic room with a worn-out harpsichord in leisure moments.
Downstairs, at other times, he dressed and powdered away at

wigs. To gain instruction, as he had no money, he cleaned his wig, master's boots, trimmed his wig, ran on errands,—a homeless wanderer but for this vocation.
In his declining days he saw his beloved Vienna bombarded by the French, and died in sorrow and disappointment.

Mozart, after a life of painful endeavor and ill-requited accomplishment, was carried out into his garden in the decline of the year, to write the Requiem which was to be his own.
And, one stormy December morning, he was borne through the deserted streets amid storm and hail, unaccompanied by a single friend, with other paupers, to the common burying ground.

In the year 1808 some travelers, passing through the town, asked to see his tombstone, only to be told that the ashes of the poor were frequently exhumed to make room for others.
Nothing remains to mark the last resting place on earth of Johann Chrysostom, Wolfgang Mozart, no less golden-tongued than his illustrious namesake.
In austere poverty and purity of life, in strict adherence to his religious duties, this man was able to avow: "I have never done anything that I would not do before the whole world."

Schubert suffered from constant and painful headaches.
Although at times well nigh exhausted, he did not relax his efforts of composition.
He had not enough money to go to the hills for his health's sake and expired at the age of thirty-two.

Who will venture to say that in our day there are many men who will sacrifice and suffer for the sake of an art which they wish to use for the glory of religion and the good of their fellowmen?
Who shall say that the vicissitudes of today as experienced by many men, and which cause them to grumble and to give up the struggle, can be compared to those cited above?

Life's problems still remain the same.
Are we a weak generation?
The only solution must lie for us as for these heroic souls in the Christian ideal of sacrifice.—The Pilot.

OUR BOYS AND GIRLS

MY FRIEND IN THE SACRED HEART

Your friend in the Sacred Heart, I subscribe myself to you;
May nothing 'e or to us part,
May our friendship 'e'er prove true.
Thus may our friendship's treasure
As gold in furnace tried,
From dross of earthly pleasure
Be sweetly purified.

Let's pray for one another
And bear each other's woe;
That gaining for each other
Nor loss may either know.

We'll trust in Mary's aid
And Joseph's from the start;
That when in death to earth we're laid
We'll meet in the Sacred Heart.
—The Missionary

A CHILD'S PRAYER

It was a stormy winter's night.
The snow and hail beat against my windows and a chill wind howled through the streets.
My telephone bell suddenly rang violently.

"Father, this is the hospital, accident ward. Your 'e needed."

It was but a few minutes before I was in the street, amid the wild whirl of snow and hail, but with a peace and calm of soul that ever comes to the priest conscious that on his journeys to the dying he bears with him the Saviour of the world.

A zealous Sister of Mercy met me at the door.
A bad case, Father; an old man blinded by the storm and struck by an automobile.
He cursed me when I spoke of calling a priest.

In the accident ward a student nurse was deftly arranging the screens about the bed of a white-bearded old man of about eighty years of age.
As I stood beside his bed a scowling face glared up at me.

"Who brought you here? That fool nun? I don't want a priest. I've lived sixty years without a priest and I'll die without one. Go away and let me die in peace!"

I spoke a few kind words to him, but he only growled:

"A priest? A priest? It is too late for one like me to turn to God! No! It's too late!"

Gently I threw my arm over his shoulder and told him the story of the repentant thief who died on the cross.
I told him of Magdalene, poor outcast Magdalene, who had been forgiven "because she loved much."

The tears swelled to his eyes.
"I'm different, different. There is no hope for me!" he said sullenly.

Then I told him the story of the Prodigal Son, that touching tale of forgiveness related by Christ Himself.
I won his confidence at last and amid tears he told me his story of sixty years away from God.
I helped him to prevent acts of sorrow for a wasted life, and amid sobs of repentance I gave him the sweet Consoler of the repentant, Christ in the Sacrament of love.
I had anointed him and was about to leave him when he weakly clasped me by the arm.

"Father, tell me, why has God given me this great grace after all these years away from him?"

As I looked down upon him I asked him:

"Did you ever have any children?"
"Children? Yes—" and the tears again welled to his eyes.
"I had a little girl once, long, long years ago, but she died.
Father, when she was only seven years of age.
But before she died she put her two little arms about my neck and whispered to me: 'Papa, I'm dying, and I shall soon be with God.
But, oh! when I'm with Him, I am going to ask Him every day to bring you to me—to make you good—so you can be with me.
I'll ask Him every—every—day!'
And, Father, she was dead in my arms!"

I looked down upon that white-haired, dying old man.

"You ask me why God has given you this great grace?
Why, man, it is that little saint in Heaven who has been praying all these years for you and has obtained from God the favor that you may go to her."

—Charles J. Mullaly, S. J.

THE PRECIOUS BLOOD

Devotion to the Precious Blood brings out and keeps before us the principle of sacrifice, says Father Faber.
Sacrifice is the Christian element of holiness; and it is precisely the element which corrupt nature dislikes and resists.
There is no end to the delusions which our self-love is fertile enough to bring forth in order to evade the obligation of sacrifice, or to narrow its practical application.
If it were enough to have correct views, or high feelings, or devout aspirations, it would be easy to be spiritual.
The touchstone is mortification.
Worldly amusements, domestic comforts, nice food and a daily doing our own will in the lesser details of life are all incompatible with sanctity, when they are habitual and form the ordinary normal current of our lives.
Pain is necessary to holiness.
Suffering is essential to the killing of self-love.
Habits of virtue cannot by any possibility be formed without voluntary mortification.
Sorrow is needful for the fertility of grace.
If a man is not making constant sacrifices, he is deceiving himself and is not advancing in spirituality.
If a man is not denying himself daily, he is not carrying the cross.
These are axioms which at all times offend our weakness and self-indulgence.
But they are of peculiar importance in times like these, when comforts and even luxuries are almost universal.
It is comfort, which is the ruin of holiness.
Gayety, fashion, ostentation, expensiveness, dissipation, frivolity are undoubtedly not the component parts of sanctity.
There is a smoothness in the flesh which is a comfortable life which is fatal to holiness.
Now, all the forms, and images, and associations and pictures, and ideas, of the devotion to the Precious Blood breathe sacrifice.
The fragrance is the odor of sacrifice.
Their beauty the austerity of sacrifice.
They tease the soul with a constant sense of dissatisfaction and distrust with whatsoever, is not sacrifice, and this teasing is the solicitation of grace.
In time they in effect as with a love of sacrifice; and to gain this love of sacrifice is to have surmounted the first ascent of holiness, and to be breathing the pure air and yet treading the more level road of the upland of the mountains of perfection.

It is the very mission of the devotion to the Precious Blood to preach a crusade against quiet sinless comforts.

What more can we say?
Sweet worship of the Blood of God, a worship with as many of many peculiar rights in it embracing all theology in itself, and then turning all its vast theology into tenderly triumphant song!
Dear fountain, that rises in the heart of God's human Mother and flows down through Communion over the souls of men into the Bosom of the Eternal Father, while those countless souls like the pebbles of the stream, make everlasting music as it flows.
It is consoling to feel that the Precious Blood is bearing us onward into the adorable Abyss of Love and is carrying us this hour with such breathless swiftness to our home, our home with the Mortal Mother and the Unbeginning Father of the Eternal Son.

AIMS OF THE KLAN

St. Louis, Mo., June 8.—Memorial Day was selected by the local promoters of the Ku Klux Klan for a large meeting at Creve Coeur Lake, during the day and evening.
Ten thousand people is the estimate of attendance, but it was open to the public to some extent and many were present merely as spectators.
It was the first public gathering of the Klan in St. Louis.
Two fiery crosses were displayed before a background of American flags and upon these flashlights were thrown at short intervals.

Officials of the Klan stated that 2,200 members were initiated during the evening.
The proceedings were in charge of the Rev. Charles D. McGehee, pastor of the New Haven Street Methodist Episcopal Church, St. Louis.
He and the Rev. C. C. Crawford, pastor of the Fourth Christian Church, made addresses.
Both wore the full regalia of the Klan.

Mr. Crawford criticized the daily press, which he called one of the chief enemies of the Klan.
"The Klan is not entirely a secret organization," he said.
"Only the names of the members are kept secret. Secrecy is our chief weapon."

Crawford stated that the Klan was not against Catholicism, but against its aims and its hierarchy.
One thing that the Klan would demand, he said, was inspection of Catholic institutions by State officers.
He also said the Klan bore no ill will towards the Jews, but he did not like their aims and ideals.

"We have got to restrict immigration," he continued.
"The time has come when we must say to priests and rabbis, 'You shall not bring your minions to our shores.'"

Crawford told the crowd that the Klan had long looked for the time when 400 or 500 members would be added to its membership every week in St. Louis and that this time had arrived.
"By the next presidential election," he said, "we will have 10,000,000 members in the United States, so that we can beat A. I. Smith."

"We say, when the White House is disgraced by a Tammany politician and an Irishman."

No great disorder took place, except that one reporter—for the St. Louis Star—states he was called "a dirty scoundrel" by the Rev. McGehee, who said to some of the Klansmen: "Boot him out, boys."

They dogged the reporter's steps and followed him to his automobile, when one struck at him, but the newspaperman landed a right-hander to the jaw and knocked the Klansman down.

NEW OBSERVATION CARS

May 15th marked another advance move on the part of the Canadian National Railway, when the entirely new type of Mountain Observation Car, aptly described as a "Sun-Room on Wheels," was put into service on the Mountain Division between Jasper and Kamloops.
These cars will continue to be attached to daily trains Nos. 1 and 2 until September 30th.
They are the most up-to-date and satisfactory type of mountain viewing car anywhere in use on the continent.
Their excellent appointments enable travellers passing through the Northern Canadian Rockies to view the magnificent scenery on both sides of the car with the utmost ease and comfort irrespective of weather conditions.
These cars have been called "Sun-Rooms on Wheels" owing to the large amount of glass used in their construction, the windows running from the seat arm-rests to the ceiling.
The seats are arranged transversely on each side of a centre aisle as in an ordinary car, there being seating capacity for 64 passengers.
The platforms provide capacity for 36 additional persons.
The entire car siding is of steel with interior finished in British Columbia cedar, stained mahogany.
The interior is equipped with the most up-to-date ventilators, electric lights and shades.

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acknowledge her authority but with insular conceit pride themselves on common-sense.
Now their courts are crowded with divorce cases on account, they say, of the reckless marriages contracted during the War.
Is it not plain that increased facilities for divorce must mean a permanent recklessness in marrying?
Who bestows much thought in avoiding blunders that can be easily rectified?

Deadly injury to the sanctity of family life and to the race itself is threatened by the so-called Eugenics which has found distinguished patrons.
In an Anglican church assembly it was warmly advocated by a physician of high rank.
It is characteristic of that chameleon church that a theory advocated by a lord and King's physician should have been heard without a word of protest while the same doctrine preached by Bradlaugh was condemned with unanimous horror.
The horrible scheme would degrade marriage, would pander to selfishness and can only be entertained in minds which have forgotten the true dignity of man.

Treated thus from its higher strata and sapped from below by discontent and rebellion human society can find no hope of remedy except in the cross and doctrine of Christ.
Ours is the privilege to guard the faith which alone can save mankind; ours is the duty to propagate it by a truly Christian life, by holy zeal and sustained endeavour.—Southern Cross.

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SOWING THE WIND

A broken world today is reaping the whirlwind due to the error of past generations and the blindness of those who aspire to be its leaders.
Luther, as far as lay in him, destroyed the principle of religious authority and the princes who followed him, vainly thinking they had increased their powers, unconsciously sapped the foundations of the throne.
There can be no human society without discipline nor discipline without obedience nor can there be among men fruitful obedience without a conscientious acknowledgment of duty.
Blackstone in his commentary maintains that the State does not need this spiritual spring of action which is rendered unnecessary by a government's coercive powers.
Can anyone maintain such a position today?
A strong party which has attained enormous influence, aims at destroying armies and substituting an armed people which must inevitably be the prey of a dictator or a Jungle.
Though this degeneration has followed from the loss of faith, still Christian habits of thought survive in the disinherited people and the Church of God, the only true authority now in existence in the world, shows the way to safety.
To a feverish world, which madly holds that all change is progress, she holds up the Saviour Who alone can make the world healthy and through Whom we are saved.

Today humanity's worst enemies are found not among the dishevelled orators who breathe flame and fury but among men of higher position who lend the prestige of their rank to theories which are destroying the world.
The habit of obedience is learnt in the family under the parental authority which has explicitly Divine sanction.
Today divorce is the worst enemy of the Christian family and lawyers of the highest rank and labelling themselves Conservatives are trying to open wider still the gates of this evil flood, which has already done so much harm.
They recognise no church authority but presumably know something of history.
Humanity made the experiment of easy divorce long ago in imperial Rome; the empire perished and the world had to be renewed with blood untaunted by a false civilisation.
The Church, which speaks in the name of Christ, and which nurtured the rebirth of Europe, has never faltered in maintaining the indissoluble nature of the marriage tie and her attitude to the lustful author of the Reformation in England has stamped it in letters of fire on the page of history.
They refuse to

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LONDON, CANADA

Carroll O'Donoghue

A Tale of the Irish Struggles of 1866 and of Recent Times

BY CHRISTINE FABER

Poor suffering Ireland! trampled long Still art thou theme of tale and song.

The following story was written with the hope of contributing a little to that literature which seeks to delineate faithfully the Irish character—the faults of the latter have served too often as a fruitful theme, while its virtues were either ignored, or so caricatured that they failed to be appreciated, or even understood.

While the gentler and spontaneous humor of the Irish people remain almost without a parallel, that very humor sometimes seems to obscure or conceal the best depths beneath it—the spirit of sacrifice for loved ones, the intense affection for kindred, the heroic, and in many cases, cheerful endurance of wrongs they were unable to rectify.

Such are some of the kindly qualities of the Irish, though absent at times masked by sad bitterness; but side by side with these faults are virtues rare and bright, and to depict those virtues, with the hope of winning just regard for a people so long suffering, has been the aim of THE AUTHOR.

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Second Year—The Hanrahan Prize in Philosophy: T. Murtha.

Third Year—The Dookery Prize in Pass English: Miss E. M. Dawson.

Fourth Year—The Dookery Prize in Pass English: Miss E. M. Dawson.

The Meader Prize in Science: M. J. Mulligan.

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Grade B (60%) Miss V. Ashbrook; L. Curtin; Miss E. Dawson; F. Deloughery; Miss A. Hannan; C. Lanphier; Miss M. MacDonnell; A. O'Toole; Miss M. Pickett.

Grade C (50%) Miss L. Gibbons; Miss V. Gibbs; Miss A. Hughes; Miss D. Legris; P. Lynch; Miss L. Wilson; N. Lenahan; Rev. W. McGee.

Classics—Class I (75%). Class II (66%) V. Kennedy. Class III (60%) B. L. (50%)

English and History—Class II—Miss M. Mallon.

Class III—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

Class II—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

Class III—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

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Class III—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

Class II—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

PRIZES AND SCHOLARSHIPS AWARDED

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Prize in Pass English: Miss E. M. Dawson.

Grade B (60%) Miss V. Ashbrook; L. Curtin; Miss E. Dawson; F. Deloughery; Miss A. Hannan; C. Lanphier; Miss M. MacDonnell; A. O'Toole; Miss M. Pickett.

Grade C (50%) Miss L. Gibbons; Miss V. Gibbs; Miss A. Hughes; Miss D. Legris; P. Lynch; Miss L. Wilson; N. Lenahan; Rev. W. McGee.

Classics—Class I (75%). Class II (66%) V. Kennedy. Class III (60%) B. L. (50%)

English and History—Class II—Miss M. Mallon.

Class III—Miss E. Gravelle; Miss C. Wood; Miss M. Kelly.

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