GENERALLY REGARDED AS INDICATING REVIVAL OF "KULTURKAMPF"

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

The wave of protest aroused in Germany by the recent decision of the Hamburg Court in acquitting the author of a slanderous article against Cardinal von Faulhaber of Munich and sentencing this latter to pay the costs of the trial has spread to every corner of the land and is everywhere considered as an indication that "Kulturkampf" is not merely about to be revived but that it is actually resuscitated.

It will be remembered that a cer-tain Reiner Huppertz, editor of the weekly Vaterland, published in Hamburg, wrote an article some months ago in which he accused Cardinal von Faulhaber, Arch-bishop of Munich, of treasonable diplomacy, declaring him to be a traitor to the national cause and an intriguer of the worst type. In fact, he openly asserted that the Cardinal was plotting to separate Bavaria from the Reich and to join already pointed out the danger of with Austria in forming a great Catholic State.

There was nothing for Cardinal von Faulhaber to do but to bring against the author of the

The case has been in the courts for some time, and the extraordin-ary decision recently handed down cannot fail to interest Catholics everywhere. The text of this decision, which appeared in full in the Augsburger Zeitung, is as follows :

TEXT OF DECISION

"The defendant, together with the majority of non-Catholic Ger-mans, sees in the Ultramontane Party an organization whose activities are determined not by the needs of our own people, but by those of an alien power such as is represented by the Papacy. Therefore, as a publicist, he, like the rest of the national socialistic press, made it his task to combat all the influences of the Center Party on the destinies of Germany. According to a statement by Counsel for the complainant, Cardinal von Faulhaber, published in the Muenchner Zeitung for January 29, 1924, the assertion repeatedly has been made in the press that the complainant had turned from Kahr to Hitler and that he was planning the separation of Bavaria from the Reich and the formation of a South German State under Papal influence. The defendant also published this assertion in the Vaterland for October 17, 1924. The Court sees in the campaign of the national press against alien un-German influences, consequently against the influences of the Ultramontane Party, the manifestation of a justified interest on the part of all non-Catholic Germans, so that the article of the defendant, as far as the contents are concerned, comes under the protection of para. 193 which also is applied to cases coming under para. 186. The defendant is obviously convinced of the truth of his accusations, especially as a result of his participation in the Hitler Trial in which the Counsel for the leader Dr. Weber, namely Dr. Holl, asserted that one of the attitude of the Minister of Education Matt, which could be traced to Cardinal von Faulhaber. As regards the form of the article, the Court finds that it is improper, rank and slanderous, but in the view of the Court it is doubtful whether the defendant was conscious of this. He wrote the article at the youthful age of twenty-four and he is a man of impulsive and high-strung temperament who does not know how to keep within bounds. Therefore, on the basis of para. 198, the Court pronounces an acquittal."

DECISION CONDEMNED BY PRESS

In publishing this text, the Augsburger Zeitung adds that: "In the Catholic circles of Munich the decision will be considered as a striking proof of the revival and strengthening of the spirit of the Kulturkampf of pre-war days and as an incentive greater unity in Catholic

The Bayrische Kurier declares hat "Never has there been such an abuse of German jurisprudence as is evidenced in this decision of the Hamburg Court and the grounds on which it is based. This is an obvious Kulturkampf judgment.

The Badische Beobachter states: "If the decision stands then it may be said that when German Catholics come before anti-Ultramontane judges, they have but the freedom of caged birds.

Even such liberal papers as the Kolnischer Zeitung, the Münchner Augsburger Abendzeitung and others decry the decision. According to the Kolner Volkszeitung, the judgment is considered a regrettable error even in the non-Catholic circles of Hamburg.

CARDINAL FAULHABER Stuttgart where the Bishop was attending the forty-fifth assembly of the Catholic Merchants Association. A formal resolution of pro-test also was adopted by this body which represents 45,000 Catholic merchants and business men of

Cardinal von Faulhaber has demanded a review of the case. The Papal Nuncio, Mgr. Pacelli, when leaving Munich to take up his residence in Berlin also protested in his speech against the article in the Vaterland and the action of the Hamburg Court upholding the author.

Protests by Catholic organizations in Munich, Cologne, Berlin and many other cities have been sent to the Court and to the Reichstag.

BIRTH CONTROL IN ENGLAND

The anxiety that birth control propagands will diminish the Protestant element in future genera-tions whilst leaving the Catholic church free to flourish, has now alarmed the political world. Shrewd birth control on the question of expediency. The Catholic Church here is still the only considerable body which everywhere condemns the propagandists on the question of

J. M. KEYMES FOR BIRTH CONTROL

J. M. Keynes, noted economist, appealed the other day to the Liberal Summer School to make birth control and the regulation of population a plank in its platform.
This was within a couple of days of his marriage to Mlle. Lopokova, folks. Russian dancer.

His arguments were given a mixed reception by Liberals. He will find some supporters and some that the Liberal Party, almost eclipsed at the last General Election, will prejudice its chances of "coming back" by outraging the feelings of a large section of the voters by adopting so contentious a program as part of its official

policy. W. M. R. Pringle, late Liberal M. P. for a Yorkshire division, has come out in strong opposition to Keynes. His position is dictated by expediency and by fear of the supremacy of the Catholic Church. He savs :

"Birth control is repudiated by the Roman Catholic Church. The result is that while the Anglo-Saxon Protestant population tends to be stationary, the Roman Catholic population, mainly of Irish origin, is growing. Already 27% of the school children of Glasgow are Roman Catholic. It is not wise to give an official stimulus to this change of the character of the pop-

"The regulation of population would restrict the liberty of peopl who, on conscientious grounds, abhor contraception.

"Our knowledge of the whole is imperfect. methods of contraception are well known, the effects of their constant use, both on the individual and on society, are not ascertained. this state of our knowledge the alleged social benefits merely represophistical justification for immediate comfort and gratifica-

PRACTICE SYMPTOM OF RACIAL

"In every case where restriction of population has been adopted it has been a symptom of racial de-cadence. The people who are un-willing to sacrifice present comfort and convenience to incur risks and face responsibilities for the future are bound to go down. They have lost faith in progress.

"For these reasons," includes Mr. Pringle, "I hope the Liberal Party will not inscribe the motto of a managed population and marriage a la demimonde on its banners.

EVIL PAPERS CRUSADE

Dublin, Ireland .- Against what he calls "the corrupting tide of evil literature" Dr. Gilmartin, Archbishop of Tuam, is making another strong stand.

"We cannot wait for legislation," declares. "We must not remain he declares. "We must not he declares. I have in my possession a inactive. I have in my possession a inactive. I have in my possession a list of objectionable papers which are creeping into our local towns. The sole attraction lies in pictures and news about crime. To read them is to inhale filth. We mean to ask traders not to stock or sell or even name any of those tions. I have no doubt they will

way to certain quarters. But we are determined that they shall not circulate—they can die with those who feed on them. There is plenty esting printed matter. But somehow it is not as well distributed as what is bad. We must organize BOYS FORM S. V. P. SOCIETY

ENCOURAGES SPIRIT OF CHARITY

London, Eng.—Boys form a con-ference of the St. Vincent de Paul Society at Nottingham. The treasurer is thirteen years old and the secretary sixteen, and all the mem-bers, ranging in age between eleven and eighteen, are engaged in charita-ble works especially suited to boys.

cess of the experiment, which was inaugurated a short time ago.

"We specialize," he said, "in the visitation of sick children. I find out from the school registers what children are absent through sickness, and provided the sickness is ness, and provided the sickness is a lassign a couple of story was published, to spread devotion to Our Lady."

MINISTER TO SICK AND AGED

"Experience shows that these visits of the junior Brothers to their sick friends are very popular, especially when they take, as they often do, gifts of eggs, fruit and comic papers."

The boys also do patronage work

The aspirants do a great deal of work for the aged and infirm. "I try to find for each pair of

Brothers," Father Hunt states, "an old man or women whom they can visit. They run messages for them. collect newspapers and read to them and do all sorts of odd jobs which are welcomed by the old

"One young Brother calls regularly and threads a needle for an bld lady whose sight is failing. in the wheel chairs which the conference possesses.

"Of course the boys are told emphatically that they must not accept anything, for their services. One of them told me once that he had been offered an apple.

"Did you take it?" I asked. "No. Father," said the boy. "How could I?" "What did you say when you refused it?"

"Well, Father, I said I couldn't take the apple because I was on duty. But I said I wouldn't be on

SACRIFICE OWN MONEY TO POOR The only fund which the Nottingham aspirant council has at its dis-posal is the amount contributed by the boys at their weekly meetings.

It averages one dollar. money, and not to get the money from their parents. This is to inculcate the importance of self-sacri-

fice for the poor. Other parishes in England have aspirant conferences at work. In each case the assignments are made the senior Brothers. It is found that the existence of a boy conference insures a live local conference by keeping up a good supply of experienced, active members.

ST. JEAN VIANNEY

Paris, France.-Monsignor Guillot, of the Diocese of St. Paul, represented the United States among the numerous members of the clergy who went to Ars-enattend the celebrations in honor of the canonization of St. Jean-Baptiste Vianney, the holy Cure of Ars.

The little village was literally besieged by crowds from far and near. The roads were covered with pedestrians, cyclists, wagons, auto-mobiles and heavy trucks loaded with pilgrims. Not even a chair could be found by many who wanted to spend the night, and the barns were crowded with people stretched out on the hay and straw.

The modest church of the Cure of Ars will be preserved intact in the great basilica dedicated to St. Jean-

NEW ROME CHURCH

By Mgr. Enrico Pucci (Rome Correspondent, N. C. W. C.)

Rome, Aug. 17.-The new church which the Spanish Religious of the Immaculate Heart of Mary are building in the Parioli quarter outside the Porta Flaminia will not be higher than St. Peter's, as erroneously reported in several Roman newspapers and copied abroad. The dome of St. Peter's is about 137 meters in height while the dome of the new structure, according to in-formation obtained from those in charge of its construction, will be about 100 meters high.

VISION AT WELSH SHRINE

APPARITION OF OUR LADY WITNESSED BY SIX

By George Barnard (London Correspondent, N. C. W. C.)

apparition of Our Lady to six pil-grims in North Wales comes from Holywell. have obtained a signed stateble works especially suited to boys.
Father H. A. Hunt, of Nottingham Cathedral, who organized the
conference and is its chaplain, reported to the annual meeting of the
S. V. P. Society this week the success of the experiment, which was
inaugurated a short time ago.

inaugurated a short time ago.

PILGRIM'S ACCOUNT OF EVENT

I submit the story with all reserve. The lady who writes of the apparition, which she says she witnessed in the company of five others, is Miss Sarah Leonard. She is a Child of Mary and was staying at St. Winefride's hospice. by bringing other boys to Mass and Holywell, in the hope of being cured of a bad leg after bathing in the well at this famous shrine. Her statement reads :

"I am not a person given to seeing visions. Never have I been fanciful, nor do I believe in signs of any kind. Moreover I am only one of six who saw the apparition. "On the eve of the feast of Our

Lady's Visitation, everyone in the hospice retired to rest at 10 p.m. as usual. A lady from Cardiff occupying a bed in the same dormiory as myself found she had forgotten to bring her usual supply of also kn St. Winefride's water, which she relics. don's at the foot of the staircase were locked. I was on the point of telling her this, but somethin. telling her this, but something stopped me from speaking.

FIRST REPORT OF VISION

"It was now about 11 p. m., and nobody in our room had yet settled down to sleep. I was waiting for the lady's return, and prepared to listen to the story of disappointment, when to my amazement she came back in a great state of exbeautiful statue or vision at the favors through the intercession of bottom of the stairs. I dare not go any further.'

"The young visitors were up would be bestowed upon the Dio-

instantly to see what was happenand see

of order. There is no room for a Statue there, and it must be the Adoration, which was concluded light from the fanlight.

'After much persuasion, to please the lady I very reluctantly con-sented to go with her. I really did Rome was noted by a special service

as could only be heaven-sent. For a few moments speech left me, but response of the bishop included a gathering courage I went down a few stairs.

SIX GAZE ON APPARITION "To speak the honest truth, I never thought of the Blessed Virgin. Naturally, owing to the cures wrought at the well I thought of St. Winefride, and was looking for the martyred saint of Wales. there was no staff, and no martyr' palm, as we always see in the representations of St. Wipefride.

"By now six of us were present and, lo and behold, as I exclaimed "This is not St. Winefride,' the vision cleared. Slowly came the head and shoulders, then the whole form of Our Blessed Lady. Clinging to the rails, I gazed on the Mother of God.

"One or two of the others said to

the top and pray?'
"I went, whilst the 'Hail Mary' was being recited. Then, as before, the light was blinding, but the vision again cleared and Our Lady appeared once more. The first time I saw her was with her head bowed and her hands joined, the whole figure being of purest white. There was no color of any kind.

"This is not Our Lady of Lourdes,' I said. But now the hands dropped slowly down, and I recognized the Immaculate Concep From my lips fell the words, 'Oh Mary conceived without sin, thou art all fair, my Mother, and there is no spot in Thee.'

NUNS NOT DISTURBED

the dazzling whiteness of that glori-

ous vision.
"I did not remain to see it vanish, but returned slowly up the stairs and roused the other pilgrims. We recited the rosary and other prayers. Some wept bitterly; others were stunned with awe. The other five pilgrims whom I left A remarkable story of a reported pparition of Our Lady to six pil-

The sisters at the hospice were not disturbed during the supposed vision. The superior, however, de-clared that the story given above agrees substantially with the ver-sion recounted to the nuns on the morning after the alleged occur-

ST. CHRISTINA RELICS

The relics of St. Christina, gift of the Pope to Bishop Joseph Schrembs of the Cleveland Diocese, are enshrined temporarily in the chapel of the convent of the Franciscan Sisters of Perpetual Adoration, Cleveland, following their arrival with the Bishon's return from Rome with the Bishop's return from Rome.

The box in which the relics came from Rome was opened under the personal supervision of Bishop Schrembs, surrounded by ten Cleveland priests. The Bishop read a prayer and spoke briefly of the significance of the ceremony.

"We have here an absolutely authentic relic of a martyred saint of the Chyrch rehich; if presents."

of the Church which, if possessing little material value, is of inestimable spiritual value to the Catholics of this diocese, and indeed to this entire country," he said. Bishop Schrembs was the first to

venerate the relics, by incensing them and then kneeling in prayer. His first words were, "St. Christina, virgin, martyr, pray for us. After Bishop Schrembs, the other priests who witnessed the ceremony

also knelt in veneration to the sacred

would remain in their present place of repose until he had made a decision as to a permanent repository. The formal transfer to this place will be a solemn occasion, he added. A card from the Augustinian Sisregret but rejoiced in the fact came back in a great state of excitement, exclaiming, Jesus, Mary, States. The Sister Superior said the Sisters had obtained many

cese of Cleveland through her in-Father Hunt says the boys are asked particularly to make their own offerings, from their own their own offerings, from their own the more than Installation of the relics in their mony of reception of three young 'Your nerves are out women into the community of the

> only a few minutes before. The return of Bishop Schrembs from his Holy Year journey to not wish to do so, as I cannot walk without the aid of a stick.
>
> "When I reached the top of the Joseph F. Smith, vicar general and "When I reached the top of the staircase I was staggered. There was a beautiful, dazzling light such during the absence of the bishop, made an address of welcome. The resume of the outstanding incidents of his journey.

ARCHBISHOP MANNIX PLEADS FOR BETTER SPIRIT IN IRELAND.

Dublin, Ireland.-Amid the loud heers of a great assembly of people, Archbishop Mannix wrote his signature on the Roll of Freemen of the City of Limerick. He was received by the members of the Municipal Corporation, headed by the Mayor, who wore his chain of office. The City Sword Bearer and the Sergeant Mace were in attendance. Turning to the public the Arch-

"I prize this compliment because it has not come from any section or me: Will you be brave enough to go down alone, and we will stand at group of partisans, but from the entire people, apart from religion and politics. It has been possible for all the people to welcome me because I am not a politician, being quite unfitted by nature and grace to play such a role. I simply speak my opinions—as I have spoken them on Irish and other affairs. Those who differ from me have given me credit for sincerity, and I willingly give the same credit to them. But I have nothing to surrender or withdraw. This welcome from all sides emboldens me to plead for mutual restraint and forbearance. That spirit is visibly growing. The people know that, beset by outside influences, they cannot afford to be divided. I stand before you an NUNS NOT DISTURBED unchanged man, not retracing a "I gazed in rapture at the beauti- word of anything I have said. Yet When completed the new church ful image, so fair to look upon. It whilst we may not all see eye to is a sight I shall never forget. Nor eye, we can all make the best progmary. While it will not be larger will the other five to whom the

BLESSING ALPS

QUAINT SWISS RITE REPEATED WITH ANCIENT FERVOR

A recent issue of La Liberte contains a ptcturesque description of one of the quaint Catholic ceremonies of the people of the Canton of Valais, in the Bernese Alps; the annual "Blessing of the Mountain."

In the month of July, when the cattle are ready to be driven to the high pastures.

high pastures, the parish priest announces the expected ceremony, and the word is carried over the mountains from house to house. This is a signal for vigorous house-cleaning. The women don their holiday attire, flags are raised and the children bring in armfuls of rhododendrons for decoration. There is no hope for fine weather or a good harvest until the blessing has been imparted.

On the morning of the great day, when the first streak of dawn appears, the priest knapsack on his back and accompanied by a Capu-chin and a boy, leaves the church, crosses the mountain torrent and starts his ascent of the mountain. For hours and hours he climbs, on his way to the upper pastures, up steep paths and rocky trails, bor-dered at this season with a pro-fusion of wild flowers and fragrant mountain mint.

At each house the mother and children stand in line before the door to welcome him. The priest blesses the water and salt, then the

Then comes the most impressive ceremony of all, the blessing of the mountain. By contrast with the mightiness of the snowclad peaks, the blessing is given with a branch of rhododendron, used as a hyssop, the pearly blossoms of which throw the holy water high into the air toward the lofty summits, while the priest pronounces the words which are intended to ward off storms and avalanches.

The people, kneeling murmur prayers all the while. Ten and twelve times a day the ceremony is repeated. At nightfall the priest, weary from his strenuous labors, pauses to hear confessions. The penitents who have finished their day's work and brought home their herds, go to the priest during the night, and wait, praying all the while for the Mass which is cele-

brated at dawn. The Divine Sacrifice is celebrated in the open, on the mountain side under the blue canopy of the sky, with the mountain torrents thun dering a majestic hymn of praise. Nothing, says La Liberte is more impressive than the sight of these mountaineers kneeling to receive their God in this mighty Alpine

PRIESTS' HEROISM FUTILE

between ten and twelve, members gan, of the Ministry for Industry of a vacation colony, were drowned and Commerce; T. Johnson, leader by a tidal wave in the Channel near Hardelot while in bathing, despite Richard Mulcahy, T. D., and Pro the heroic efforts of two priests to fessor Hayes.

rescue them. The children belonged to a vacation group organized by the Leclercq-Dupire factories, one of the largest textile enterprises of Northern France, which annually sends children of its workers on free outings. The colony at Hardelot, placed under the care of Father la Porte of Lille, was composed of thirty-seven boys. They had been in wading and were playing on the sand at the edge of the water when the tide turned and an enormous wave submerged the whole

Father de la Porte and his assistant, Abbe Champenois, made heroic efforts to save the children, diving again and again into the sea. But despite their work and the assistance of others in attempts at resuscitation, the death toll was thir

The Leclercq-Dupire factories immediately placed fourteen auto-mobiles at the disposal of their employees to take them to Harde lot, and have made all arrange ments for the funeral, which by a decision of the Mayor, will be an official event, attended by all the children of both Public and Private

PRINCIPAL DISMISSED AT KLAN'S INSTIGATION

Arcadia, Fla., Aug. 21.-The Rev. Grady Herndon, pastor of the Nocatee Baptist Church and assistant principal in the De Soto High School here, has been dismissed

coming, he may take his case to court. Mr. Herndon offended the Klan when he distributed a booklet, 'The Ku Klux Klan-Anti-Ameriwhat is bad. We must organize more and more to put the good the decision by Bishop Dr. Keppler, of Rottenburg, was delivered at most energetic protest against the decision by Bishop Dr. Keppler, of Rottenburg, was delivered at more to put the good the reach of young of Rottenburg, was delivered at more to put the good friends. The Kux Kian—Anti-Ameri, more and more to put the good friends. The Kux Kian—Anti-Ameri, will the other five to whom the privilege was given of seeing the privilege was given of seeing the largest and most beautiful of Queen of Heaven. The snow on the mountains is yellow compared with fructify."

Catholic club which he attended can, Anti-Ameri, as I perceive it, is the nation's desire. It is for us to make it fructify."

Catholic club which he attended can, Anti-Ameri, as I perceive it, is the nation's desire. It is for us to make it fructify." soliciting memberships among them. ever since.

CATHOLIC NOTES

London, Aug. 19.—The trustees of the Laura Spelman Rockefeller memorial have elected a Glasgow Catholic, D. W. Brogan, to a Catholic, D. W. Brogan, to a fellowship tenable for two years at Harvard. Mr. Brogan will leave for the United States early next month. He has just taken first class honors in history at Oxford, and before that carried off the Snell

exhibition at Glasgow University. Bucharest, Aug. 15.—Announce-ment has been made here of the postponement of negotiations for a Concordat with the Vatican. The composition of the delegation appointed by Roumania was not acceptable to the authorities Rome, so it is reported, and the conference has been indefinitely delayed pending the appointment of new delegates by the Roumanian Ministry of Foreign Affairs.

Washington, Aug. 7.-A course in practical journalism is to be added to the curriculum of the School of Arts and Sciences at Georgetown University with the opening of the new scholastic year according to announcement made by the Rev. Louis J. Gallagher, S. J., Dean. The course will be under the direc-tion of E. McT. Donnelly, S. J., formerly of Fordham University.

Dublin, Ireland .- The American Sisters of Charity of the Incarnate Word have purchased "Carri-goran," the great mansion house in County Clare formerly the residence of Clara, Lady Fitzerald. The mansion surrounded acres of land is one of the finest in the country. It is reported that the purchase price was about \$25,000. The Sisters plan to use the mansion as a reception house for postulants of their order.

Rome.—A portrait of the Venerable Joseph Cafasso has been presented by the Pope to the Regina Coeli prison here. It is in this prison that the major criminals are confined. The Venerable Cafasso was noted for his charity and religious work among the prisoners of Turin, and the Pope has always maintained a special interest in the unfortunates confined in penal in-

stitutions. Cologne, Aug. 10.-Preliminary to the convening of the World Con-ference of Christian Churches in Stockholm next week, a meeting of prominent journalists and representatives of the various churches was held in Berlin recently under the auspices of the Evangelical Press Union. At the Stockholm Conference, it was announced, there will be representatives of the various Protestant sects and also of the

Greek Orthodox Church. Dublin, Aug. 17 .- At the Inter-Parliamentary Congress in America in September the Irish Free State Paris, France.—Thirteen children will be represented by P. McGilli-Gordon Campbell will accompany the delegation. Mr. Campbell is the permanent head of ments and is the son of Lord Glenavy, chairman of the Senate.

Baltimore, Aug. 15.—Gerard A. Horigan has just left Baltimore to join the Jesuit Order, the seven-teenth member of his family in two generations to embrace the religious state. William A. Horigan, a brother of Gerard, entered the Jesuit Order two years ago. Ar uncle of the young men, Father William Thumel, is a Redemptorist priest, several aunts are missionary Sisters in China, South America and the West Indies, and several uncles are missionary priests. Mrs. Frank C. Horigan, mother of the youths, is president of the National Council of Catholic Women here.

Ferrara, Aug., 17.—When the crowd of women and girls of the fashionable world who are accustomed to assist at the noon Mass in the Cathedral on Sundays arrived at the church door around a quarter after twelve, they found the doors closed. This was a proof that there are many Catholics who do not read the Catholic press, for the announcement had been made that the noon Mass had been discontinued on account of the immodest dress of the women attending it. action of the Chapter of Cathedral has been approved by all serious minded citizens of Ferrara.

Theodore Botrel, the most popular of French song writers, has died at Pont Aven in Brittany. was only fifty-seven years old. says, of his criticisms of the Ku Klux Klan. He was dismissed by C. H. Smith, County School Superintendent, after he had refused a intendent, after he had refused a mother. He found a place as a clerk with a music publisher. He can be supposed to the country of his friends. some Breton songs, the words and music of which he had composed himself. He sang some of them at Catholic club which he attended

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THE INHERITANCE OF JEAN TROUVE

BY NEVIL HENSHAW Author of Aline of the Grand Woods, etc.

It was not until I was wholly well again that the matter of my departure was definitely considered. True, in the first dreary days of my illness I had tried Le Bossu's patience sorely with my demands to be rethrned at once to Madame Therese now, and I love her dearly. But I would like to stay a while. It will be hard to go back after the man's answer had been always the same.

"We will arrange that later, little Jean," he had replied. "First you must become brown and strong so that I do belong to stay a while. It will be hard to go back after the marsh."

"Listen, Bossu, you and Papa Ton," said Toinette. "Perhaps you are right about the claim of this Madame Therese, but little Jean must become brown and strong so that

Jean," he had replied. "First you must become brown and strong so that city-folk will know the virtues of our coast. Leave all to me. At thing for him, and it is my due. I least you know that I am to be had a worked bord brown to the least you know that I am to be had a worked bord brown to the least you know that I am to be had a worked bord brown to the least you know that I am to be had a worked bord brown to the least you know that I am to be had a worked bord brown to the least you know that I am to be a worked bord brown to the least you know that I am to be a worked bord brown to the least you know that I am to be a worked bord brown to the least you have the lea

to fade into the background of my thoughts. That I was to return to them at some future time sufficed me, and secure in the knowledge, I these days we were together always, always. When the fishing is over through the short busy hours of the you will find me quite content to morning, the longer, more leisurely ones of the afternoon, the drowsy quiet period between supper and

occasions, some two months after my arrival at Bayou Portage, that the little man in place of his customary tale, abruptly took up the little must be obeyed. fancy of the marsh.

It was upon one of these latter matter of my future.

you should be, little Jean, except, perhaps, for the brown. I would have you a little darker so that your white city-folk might see where the good clean sunshine had bitten deep below your skin. But you will do.

When she hears that you are well and contented, I am sure that she will be willing to have you remain. At all events we must place the matter in her hands. You can write?"

"Of course," said I, surprised at below your skin. But you will do. And now for the day of your

He paused to look at me inquiringly, while Papa Ton, aroused by the question, gave a sleepy grunt of

concern.
"Dieu, Bossu, I had forgotten all about the matter," he growled.
"I had begun to feel that he would

I thought of Madame Therese's great echoing rooms, of the heat, the dust, and the close stifling odors of the city. No more would I wake tingling at dawn to see the morning mists unroll before the clean blue arch of the morning sky. No more would I brace myself against the fresh salt wind of the dusk, as I watched the last red stains of the sunset fade out beyond the rim of the service of the tang of game, the clean bite of the promised to teach you and have, up driftwood smoke, the swift, dream-

out, to the bridge, to the bay, even tance.

"Why, Toinette!" I cried. "You the Vermilion. You may have "Why, Toinette!" I cried. "You have the Vermilion. You may have "Why, Toinette!" I cried. "You

mine tightened suddenly, and Le Bossu, his eyes still upon my face, nodded slowly in a gesture of satis-

"So, little Jean," said he. "Did I not promise that our little Toin-ette and yourself would make a

pair? You are good companions, you two, and I am glad. I have even kept you beyond your time, that the friendship might grow. But one can not be selfish forever. There is your Madame Therese to think of. She has been very good to you, and since your male has and since your uncle has ed you, it is she who should BOOK TWO.—BAYOU PORTAGE
CHAPTER II.

I WRITE TO MADAME THERESE

denied you, it is she who should have the first claim. Now we have all come to love you, little Jean, and it would be a wrench to have you leave us, yet you must consider

least you know that I am to be trusted."

Thus I finally took Le Bossu at his word, and in the strange and busy life of the camp Madame
Therese and the rue Bourbon began to fade into the begingsynud of the camp Madame. "Yes," I agreed hastily. "Tointof fade into the begingsynud of the camp Madame. "Yes," I agreed hastily. "Tointof fade into the begingsynud of the camp Madame. It hing for him, and it is my due. I the camp has a subject to the him of him

Yes," I agreed hastily. "Toinette is right. We have talked all along about the time that we will have upon the bay, and you can not made the most of the new and glorious friendship of Toinette. In not expect to have you keep me always. When the fishing is over always.

Papa Ton accepted this plan with the vague nod of one whose wits bedtime when Papa Ton dozed have become hopelessly entangled. Le Bossu conscientious as always, eyes upon the embers, wove some tempered his approval with a final condition.

Madame Therese must know of your plan, and must give it her sanction When she hears that you are well

this question.
"And you have Madame's address?"

"Then we will begin at once," said Le Bossu. "A moment until I have collected the implements." the same when he has gone."

Toinette said nothing, but from her place upon the floor beside me she felt about until she had found with which he checked his skins he upsarthed at once, but paper upsarthed at once, but p reply, my mind being thrown into chaos by the gravity of this problem. Had Le Bossu told me that he and Papa Ton had decided that I

came into his eyes and, following

watched the last red stains of the sunset fade out beyond the rim of the marsh. I must forget the wild tang of game, the clean bits of the

driftwood smoke, the swift, dreamless hours of sleep between the
blankets.

These things I considered quickly
and with a vague regret before I
sensed the utter, greater loss that
was before me. Perhaps upon returning to the city I might still find
many things that would recompense
me for the life that I had left at many things that would recompense me for the life that I had left at Bayou Portage, but who was there or what was there that would fill the void left by the memory of Toinette? equal in such matters.

not—" I began.
Papa Ton nodded complacently. TO BE CONTINUED

THE SILVER ROSE

Bernard propped the lid of the chest against the window-sill and knelt down to examine its contents The papers he sought were not there: only a variety of things carefully folded and packed away. With deft fingers he unfolded and replaced each object in its silken or linen wrapper. There was a richly embroidered sword scabbard, a child's cap, jacket and dress of needlepoint, a velvet waistcoat cut in the fashion of Louis Quatorze days, a pair of brocade slippers. Finally he came to the last and, unfolding the linen square in which it was placed, the young man's face paled and flushed and paled again.
It was a boy's suit of white satin,
beautifully tailored and stitched,
with lace ruffles hanging from neck

buttons. Bernard knelt there looking at it. It had been his First Communion suit, and well he remembered the address?"

"In my pocket upon a slip of paper. It is the last thing that she gave me."

"Then we will begin at once."

"Then we will begin at once." in the chateau by the village tailor, so that they could assist with advice, even with a little stitching of their own. But this proposition, overheard by the two elder brothers, gay gallants at home for a few days from the court of Louis the Six-teenth, had been decisively ruled out. On such an occasion, and since there would be a family gathering and a certain amount of ceremony. Bernard must look his

em. Had Le Bossu tons and Papa Ton had decided that I must remain with them, that I must give up all thoughts of Madame Therese, the matter would have been different. Then I should most certainly have demanded to be sent back immediately, and, failing in this, should have laid my plans for a second escape.

We with the way to make the irregular turning past turning past turning past turning turning past turning past turning past turning past turning past turning past turning pride by offering to pay for the clothes themselves. It was Alys spiritual pension upon him, say a Pater and Ave each, to be continued

First Communion suit.
But, surely, there was something Yes, it was there in the cor-He lifted out a small box and ner. opened it, and it lay before him: the silver rose. Somewhat tarnished perhaps, but beautiful still, with the little diamond dewdrop glittering at its heart. The making of that, too, he well remembered. Debarred from stitching at his suit, A choke came into my throat as I gazed at the little figure beside me, while Le Bossu, his shrewd brown eyes upon my face, smiled softly at what he read there.

"Well, little Jean?" he urged.
"It is for you to set the time. Soon the last of the skins will be going out, to the bridge, to the bay, even shoulder or breast a silver rose. which my pent-up emotions found yent in a sudden outburst of tears. "I—do not want to go, Bossu," I sobbed. "I do not want to leave you and Papa Ton."

"And Toinette?" suggested the little man.

"Why, Toinette!" I cried. "You must not trouble yourself about a little matter like writing. It is the easiest thing in the world." Paussisters would make, to each sister a petal and each petal of the finest silver thread and intricate work. When it was finished, a lovely thing of needlepoint and knotted stitch moment she was a forlorn, a listless little figure with drooping head and little man. wou and Papa Ton."

"And Toinette?" suggested the little figure with drooping head and tear dimmed eyes. The next she had rushed forward to squeeze me, in an embrace that well-nigh left me breathless.

"I can not leave Toinette," said I with a determination that abruptly dried my tears.

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"This man says, your Honor, that had wondered and admired it; then took Bernard into the church had wondered and admired it; then took Bernard into the church had wondered and placed it man ioined him. "It is true," he

so easy to drift into evil; for a time he had even liked it. But now he hated it, only it meant making such an effort to break away

those long evenings when the air dark up the garden, until outside was heavy with muttering to some steps leading to a balcony and inside with whispers of emigres on to which long windows opened and insurrections.

bought his laces. Here the Reverend Mother was an old friend of his, who, like all truly wise women, had a special tenderness for a handsome face. The more so for his, since there her keen old eyes detected signs that should not have marred that young beauty and which would need the perseverance and charity of many prayers to and charity of many prayers to efface. Besides, he was such a from the street was delightful person with charming, comfits or a bouquet of costly flow- the middle of it all, on the herself for the chapel altar, while she whispered cajolingly: "Because yent treasures in a bag. of course he meant them for You. n answer to his inquiry she said, 'Monsieur, how did you get in? And what are you doing here?'' In answer to his inquiry she said, nard.

for the times were straightened, arranged to divert the little royal brother and sister, born to such heritage of peril and suffering.

perfectly copied, even to the glistening diamond at its heart. As he anticipated, it proved a charming topic for admiration, raillery or comment. Even the Queen had noticed it. "By reason of what whim do you wear this, Monsieur?" she asked. lightly touching the petals. And Bernard, somewhat to his own surprise, had answered: "Less by reason of a whim than of a memory, your Majesty." "It must be a very lovely one," she had

commented, as she passed on. Since their roads lay the same way Bernard had arranged when evening was over to take his friends home in his coach. They had, however, gone but a short distance when the horses were pulled up to avoid driving into a little band of people hastening in the opposite direction. One, an elderly man, hesitated, and then ran back to the horses' heads, and presently

me breathless.

"Jean," she cried. "And you will really and truly teach me? You will not find me slow, I promise you, for I will work each moment that I can. I have longed so to learn, and there has been no chance. Bossu promised, as he has said, but his visits are few, and there were were lock Bernard into the church and blessed the rose and placed it the people are very excited." The on the Lady Altar. "To add the people are very excited." The on the Lady Altar. "To add the people are very excited." The on the Lady Altar. "There is a mob gathering to limbed the wall and were clatter man joined him. "It is true," he would have served admirably to defend the door, but it needed the strength of three to move it and he house do they intend attacking had to content himself with a chest dragged across. On the wall hung

the traps to interfere. I had given up all hope and now you, my own of companion, are to teach me. Do you really mean it, Jean?"

"Why, of course," said I, surprised at her eagerness. "But I and not see why you have not learned long ago. Even if Bossu has been too busy, you have always had Papa Ton."

At this the big man stared for a moment before bursting into one of his great rumbling laughs.

"That is a good one, little Jean."

"That is a good one, little Jean."

"That is a good one, little Jean."

"It was now my turn to stare, for in Papa Ton's voice there had been no hint of humor. Had any one told in each whole are who lacked the rudiments of education, I would scarce have believed it. But Papa Ton, the leader, the head of our little household? I to ould only stammer vaguely in rely.

"You mean that—that—you can not—"I began.

Papa Ton nodded complacently, To Be-CONTINUED

The CAIHOLIC RECORD

Bernard shad promised, but he only wore it once, and that was on his First Communion day. Then suit and rose had been packed away, and when a few months later he tried to wear it again the sleeved would nake head the worl is grey and the waisteoat would not meet across his chest.

That was twelve years ago. Since then the two dear brothers had died, and of the sisters three were had I known how, if would have lacked the courage to attempt such a thing."

It was now my turn to stare, for in Papa Ton's voice there had been no hint of humor. Had any one told in the world grown men of my own in race who lacked the rudiments of education, I would scarce have believed it. But Papa Ton, the leader, the head of our little household? I to ould only stammer vaguely in rely.

"You mean that—that—you can not—"I began.

Papa Ton nodded complacently, To BE-CONTINUED

the houses of which the convent was opened. Here he was conthe stooped to lower the lid of the chest, but when he went to replace the rose he hesitated. That was an idea; he would have it copied and wear it one night at the palace. It would be an innovation, perhaps set a fashion: serve at least for comment and discussion, something that would create a new topic in those long evenings when the air Here all was still and shuttered, On his return to Paris Bernard took the rose to a convent where he bought his laces. Here the Reverbought his laces. Here the Reverbought his laces.

Here the uproar that penetrated Furious yells, the clatter of missiles deferential manners, and he paid for his purchases on the spot, which was more than some of her most pious clients did. Moreover, he frequently added some little offering for the community, a box of choice These she invariably arranged and white tiled floor, knelt the Rev-

She started up when she saw Ber copied, only since they were just the said. "What is it all about?" he asked. She shrugged her shoullace for England, he might have to ders. "They vow we are harboring wait a fortnight or three weeks, proscribed. We have done so, but wait a fortnight or three weeks, but surely not longer.

It was that same night at the court that Bernard first met Madame de Montferain and her young niece Marie. With him it was a notable case of love at the first glance. He saw Marie daily, for her aunt had come up from Montferain to attach herself to the service of the Queen, deserted by so and hearranged for you to remain?" "No," she said, "we must leave. Last week Monseigneur the Bishop heard a rumor that this might come about and hearranged for you to a place. a second escape.

Now, however, with the way to the past lying open before me, I found a strange reluctance in setting my face toward it. Already I had become very fond of the hut, the camp, the wide flat sweep of the moment, our supply was exhausted, lard found a joy of life that I knew could never be mine in the rue Bourbon.

At the last words a faint twinkle are considerable period and one of the city too," he grumbled. "She will think that you have fallen among savages. You must explain that, for the moment, our supply was exhausted, little Jean. That we expected no great amount of writing with the color of the Queen, deserted by service of returned his love, he asked himself. Sister Placide. She is almost bedin anguish of mind, what expiation ridden and we have had such diffilife the memory of those years that the locusts had eaten.

One of the second description of the the locusts had eaten.

One night there was an entertainment at the Palace, a simple affair, for the times were straightened, trouble over putting on walking royal shoes. She says they hurt her feet."

pairitual pension upon him, say a Pater and Ave each, to be continued through their lives. It is was agreed to, and that tailor, had he known it, made the best bargain of his life, the day he agreed to put scissors and needle to Bernard's part of the ever-increasing menace to see the continued through their lives. It was welcome enough to their elders, those who, faithful to the royal family, still frequented the court, as a passing distraction from the contemplation of the ever-increasing menace to see the continued through their lives. It was welcome enough to their elders, those who, faithful to the royal family, said Bernard, "you must leave. ." "Oh, as for me, I am staying," said the Reverend Mother simply. "But why?" he queried aghast. "There is the Blessed Sacrament. Early in the evening the charles in the contemplation of the ever-increasing menace to person and property. Bernard had deemed it a fitting occasion to wear the silver rose, which a few days previously had been sent to him, perfectly corried and to him, better the silver rose. dying person. And something must have happened for he has not returned. And I do not even know where he has hidden the tabernacle key. So I must stay." "But what could you do?" asked Bernard. "I could at least die defending Him," she answered with spirit. "Well that will be provided for now that I am here," he reassured her. "Now you must go."

She hesitated, then took his hand and looked at him with brimming eyes. "My son, God has chosen you to defend His house. You must not forget to thank Him. And there is something" (she fumbled in a capacious pocket) "there is a devotion, nerhaps you have beard of it. there perhaps you have heard of it : there was a holy nun at Paray (my sister who is there sent it to me;) they say the King's sister always wears one. She produced a slip of linen on which was crudely painted a flaming Heart crowned with thorns and surmounted by a cross. "See, I will fasten it there, behind your flower." As Bernard watched her fixing it, he saw a tear drop on to a silver petal; it shimmered and quivered, and then rolled lightly into the heart of the rose. A moment later he was alone. There was now no time to be lost. Already scouts from the mob had climbed the wall and were clatterARCHITECTS

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chapel door. This Bernard locked and hid the key, then, sword in hand, he stationed himself against THE STORY OF CHRIST it. They were all about the place now, wrenching at the shutters, hammering at the door, and soon one of the panels split open and gaped. He knew rather than saw that a hand was thrust through as if groping for fastenings. In the dark he slashed at it and heard with satisfaction a howl of rage and pain. There was a pause outside, and suddenly a flash and report. Someone had fired a musket through the opening.

Bernard sank slowly to the ground, his back still against the deer of the cheek of the opening.

door of the chapel. Though he was enduring pain greater than any he had believed possible, his mind was intensely clear and alert. He heard the high note of a bugle in the distance. Presently it came again, nearer this time, and surely. was not that the rolling of drums? A warning cry rose from those at There was a scuttling of many feet running from the house, many feet running from the house, and a sudden stillness at the door. Above the crucifix, set somewhat high in the wall, was a small stained-glass window. Either by accident or design it had been so arranged that by day the light piercing through it made of the rich medley of tints a glowing aureole for the head of the Christ. As Bernard lay there, head slightly thrown back that his strained ears thrown back that his strained ears might miss no note from without, a slender shaft of light broke through the dim panes, and tipped to a pale flame the spikes of the thorny crown, then deepened and spread, till the whole droop of the bowed Head was bathed in a glory of silver radiance. And as Bernard watched, it seemed to his fascin ated gaze that the sorrowful eyes looked down at him with a wonder of yearning and tenderness, and the pale arms outstretched beckoned to him with the triumphant appeal of love. And so looking up at his crucified Lord he died. For the eyes that leered at him through the panel has seen the glint of a flame where the moonlight touched the diamond heart of the rose. And the brain behind the eyes had shrewdly guessed that the gleam shone on a human breast. And presently there welled up in the heart of the rose, above the young girl's kiss and the old woman's a little crimson jet that flecked the white ruffles and stained the pale petals with the tint of a darker hue. So he died betrayed by the silver rose? Nay, saved by the silver rose. "For greater love the silver rose. "For greater love than this hath no man than that he lay down his life for his Friend."—Annals of Our Lady of the Angels.

A NON-CATHOLIC THRILL

a leading noncomformist journalist, Frederick C. Spurr, contributes both to the British Weekly and the Christian World his impressions of a visit to Cologne. On a Sunday as most wants everything. Used as most wants everything. Used the description of the devestating of the devestating to the control of the devestating of the devestating to the control of a visit to Cologne. On a Sunday has most wants everything. Used to the destruction of the devastating more than one threat has been fulmorning (unlike so many British to the destruction of the devastating tourists who only look into our churches abroad late in the day) he made a round of visits to several churches during the early Masses. Between 7 and 9 o'clock he visited a number of them, and he writes:

"To my astonishment I found each"

"To my astonishment I of them crowded to excess at 7,8 and 9 o'clock. Large churches they were, too. In no case was a seat obtainable. I had to stand in lobby or aisle in the midst of a deeply-packed throng." At 11:80 he went to the Cathedral. He found it "packed from end to end." He tells how just before the Mass began, "5,000 people at least were massed together, the great majority of whom stood, unable to move, so dense was the throng. They stood like statues. A silence reigned over the multitude as if it were under a spell. Never before, so far as I remember, did I appreciate as in that hour the full meaning of 'atmosphere' in a religious and 9 o'clock. Large churches they were under a spell. Never before, so far as I remember, did I appreciate as in that hour the full meaning of 'atmosphere' in a religious service." What impressed him when the service began was the congregational singing. He rewhen the service began was the congregational singing. He remarks that three-fourths of those present were men, and, he says: This is the religion reigning over all "It was an ocean of human voices the earth, practised with fervor, in deed if not always in word, by all deed if not always in word, by all breaking in a torrent of worshipful song. The memory of that service will haunt me for many a day to come." And he compares it with what he has heard in Anglican Cathedrals in England, and writes: "I have never heard any congregational singing like it. In Cathedral worship it must be unique. As I stood, thrilled in every part of As I stood, thrilled in every part of me with those waves of sound, I could not resist making a comparison between this particular service and Cathedral services in general. Not by the utmost stretch of imagination would it be possible to conceive of an English audience in any English Cathedral singing as those 5,000 Germans sang that Sunday morning." A concluding remark he makes is that "It is certain that since the War Catholicism has made great strides in Germany. It is making a herculean bid for power." The first of these statements is true. The second is a mistake, based on a popular English idea of what Catholic aims and ideals are. The Church's aim is not son between this particular service and Cathedral services in general.

a great crucifix and, before he extinguished the lights. Bernard knelt a moment in front of it.
"Lord, I am not worthy," he said, "I am not worthy." A memory came to him. "Rosa memory came to him. "Rosa greater glory of God and the happiness and salvation of mankind.—Catholic Transcript.

BY GIOVANNI PAPINI

PAPINI'S PRAYER TO CHRIST TRANSLATED BY VERONICA DWIGHT From the Italian of Papini's "Life of Christ, With the Author's Consent and Approval American Press, New York

The bestial love of every man

for himself, of every class for itself, of every people for itself alone, is even more blind and gigantic after

the years wherein hate covered the earth with fire, with smoke, with trenches and with bones. Since the universal and common ruin, self-love has added to hate a hundred-fold; the hate of the little for the great, of the discontented for the restless, of the servant-masters for the masters-enslaved, of the rising for the decadent classes, of the ruling for the vassal races, of the peoples under the yoke for the peoples that have yoked them. The glut of the too much has begotten. the lack of the necessary, the foulness of pleasure, the pangs of torture, the mania for liberty, the tightening of shackles. Within these latter years, humanity, which was already tossing in the delirium of a hundred fevers, has gone mad. whole world re-echoes with the crash of walls that fall in ruins, columns are buried in dust, and the very mountains hurl down from their summits, avalanches of stones, making of the whole world one hideous level. Even the men who had remained uncontaminated in the peace of ignorance, have been dragged by force from their country associations, to be piled up in the fierce confusion of the cities to pine and suffer.

Everywhere a chaos in commotion, a murmur without hope, a swarm that makes the foul air stink, a restlessness discontented with everything and above all, with its own discontent. Men, in the sinister drunkenness of every poison, wear themselves out while seeking to overwhelm their brothers with penalties, and, that they may escape from this inglorious suffering, they seek death in every shape. Ecstatic and aphrodisiac drugs, the pleasures that waste but do not satisfy, alcohol, games, weapons carry off daily, by the thousands, those that have survived the inevitable decima-

For four whole years the world has been stained with blood in order to decide who shall have the langer flower garden, the greatest zoo. The servants of Mammonhave chased remained. And lo, Thou seest that all men are stricken with the pest all men are stricken with the pest all men are stricken with fever, and that Caliban through interminable oppos-ing trenches to enrich themselves and throbbing with fever, and that and impoverish the enemy. This and impoverish the enemy. This frightful experience, however, has properly one. Poorer than before, Never as today has Thy message Never as today has Thy message. hungrier than before, every nation been necessary, and never as today THRILL

The Catholic News found an article recently in which it tells that a leading noncomformist journalist, Holy Money absorb them that are Eredevick C. Spurr contributes. To my astonishment I found each of the piracy of the few, to the injury of them crowded to excess at 7,8 of the many. Cheats and rascals have the public money in their keeping and extortion is part of the rule ing and extortion is part of the rule of every oligarchy. Robbers left to themselves to observe justice, do not spare, in the general robbery, even robbers. The ostentation of the rich has fixed firmly in everyone's head, that on this earth, set free at length from heaven, naught general but gold and what each the

counts but gold and what can be bought or spoilt by gold.

In this foul filth all faiths perish and wither away. The world practises but one religion, that which

speaks from Rome with the infalli-ble word of Thy Vicar, emerges once more, strengthened by assaults, made greater by schisms, rejuvenmade greater by scalams, rejuven-ated by the ages, from the furious and muddy sea of the world. But Thou who dost assist her with Thy Spirit, knowest how many, how very many, even of them that were born to her, live outside her laws. Thou didst say once: "If one is

Thou didst say once: "If one is alone, I am with him. Roll back the stone and thou wilt find me there. Cut into the wood and here am I." But to find Thee in the me there. Cut into the wood and here am I." But to find Thee in the stone and in the wood there must be the will to seek Thee and the the will to seek Thee and the power to see Thee. And today, men have neither the will to seek Thee, nor the eye to see Thee. If Thou makest not felt Thy hand above their heads, Thy wide within their heads, Thy voice within their hearts, they to us, assassins in the dark, the light of the true life. More than once Thou didst appear

to the living after the Resurrection.
To them that believed that they loved Thee even hadst Thou not been the Son of God, Thou hast shown Thy face, and hast shown with The son of God, Thou hast shown the Son of God, Thou hast sh Thy face, and hast spoken with Thy voice. The ascetics hidden amongst voice. The ascetics hidden amongst incident which ha the cliffs and the sands, the monks incident which ha in the long nights of the cenobia, few days before.

There was a t the Saints on the mountain tops.
saw and heard Thee, and from that who had been selling goods for his firm in the South for many years. Thou wert light and word on the way of Paul, fire and blood in the cave of Francis, intense and perfect love in the cells of Catherine and If Thou didst come back several times for one, why wilt Thou not come back once for all? If they deserved to see Thee by They drew Thee by the power of innocence, our souls call Thee from the depths of weakness and humili-ation. If Thou didst satisfy the ecstasies of the Saints, why shouldst Thou not hasten at the lamentation of the damned? Didst Thou not say that Thou wert come for the

our betrayal, and that Thou wilt not change the decrees of Thy laws. And may Thy will be done, now and forevers in between the decrees of Thy laws. The merchant laughed. "Jack," And may Thy will be done, now and forever, in heaven and on earth.

love that we can wring from our devastated hearts, shall be for Thee, O Crucified, Who wert tortured for the love of us, and Who now dost torture us with all the strength of Thy implacable love.

TRIFLING WITH FAITH

Too many Catholics hold their faith too lightly, and do not appreciate at anything like its true value this most precious of all gifts. They are proud of being Catholics, fornication exceeds legitimate love, Sodom has its panegyrists and its houses of ill-fame; women of bad life, public and secret, reign over an immense people, broken down and disassed.

thouse and thouse the fall and which, as a matter of course, and which, as a matter of course, they are to transmit unsullied to future generations. But here is the fall acy—it is no heirloom, entirely at their behest and under their control. It is a precious gift to

deserves either to be punished by a deluge of fire, or saved by Thine intercession. Alone Thy Church, the Church founded by Thee on the Rock of Peter, the only one that deserves the name of Church, the unique and universal Church which speaks from Rome with the infallible word of Thy Vicar, emerges error in every form and under every seductive guise menace our faith, we need especial watchfulness. Every parent should implant into the heart of his children a love for the faith and a high idea of its value that through life they may look upon the very idea of losing it as the greatest of perils. They should instil it into their minds that oyalty to the constituted author-

A LESSON FOR CATHOLICS

A trolley car is a good place in will go on seeking themselves only, without finding themselves; for no one possesses himself who does not possess Thee. Wherefore, we pray Thee, O Christ, we the renegades, the guilty, the born out of time, we who still remember Thee and try to live with Thee, but always too far from Thee, we, the last, the des. who still remember Thee and try to live with Thee, but always too far from Thee, we, the last, the despairing, the rescued from perils and precipices, we pray Thee to come back, once again, amongst men who slew Thee, amongst men who seek to slay Thee, to give back to use assassins in the dark, the was a salute-like movement. The middle-aged man was proud to show his reverence to his God. The young fashion-plate wanted to pay his respects, but evidently did not

> sengers.
>
> The incident cited tells its own story. It reminded us of another incident which had been told to us a

olic one and he had never discussed religion with any of his customers. One day one of the salesman's best customers in a Southern town,

presuming that the salesman was a non-Catholic, told him of an anti-Catholic lecture that had been given in the town the night before. of their own passionate we can invoke Thee by of our forlorn desperation. Catholics a black name, branding them as un-American and conscienceless. The merchant indicated by his talk that he had swallowed everything the lecturer had saidhook, line and sinker.

The salesman was not a spineless fellow. He was a real Catholic and "Haven't you any Catholics at all in this town?" he asked the mer-

chant. "Only a few of them," replied the merchant. "Are they pretty decent fellows

or are they a worthless lot?"
"Well, I must say," answered the merchant, "they are a pretty decent lot. There's Dr. Doe; he's a fine fellow. He is a good citizen of splendid character. Everybody likes him."

The merchant thought of some few others in town who were Catho lics, and he gave a good name to each of them.

After the merchant had gone over

Thee still too short and too light for self decently, I want you to say so,

forever, in heaven and on earth.
Yet we, the last, await Thee, we await Thee every day, notwithstanding our unworthiness and every impossibility. And all the love that we can wring from our what we want thughed. Sack, the said, "you know I think the world of you. I have been dealing with you for twenty years and I never would think of buying your line of goods from any other fellow.

What makes you talk that way?"
"Well, I am a Catholic," responded the salesman. "I live many miles from here. I believe the same things the Catholics in this town believe. There are some of us who are no good, but I think most of us will pass muster. Why do you believe this stranger who comes to your town and blackens the character of your neighbors? Look over the list of Catholics you know and base your opinion of Catholics on your knowledge of them."

The traveling salesman still counts that merchant among his best customers. No more anti-Catholic lecturers are invited to the merchant's town. The salesman knows that besides selling his employer's goods he has planted the seeds of good-will in a town that was ready to receive the seeds of bigotry.—Catholic Review.

AMERICANS AT DUBLIN HORSE SHOW

the chief national patron of art.
Father Conefry of Killoe, County
Longford, is at the show with a
model village of Irish peasants who
unconcernedly go through their
ordinary day's work and then amuse
themselves singing and dancing—ali in the presence of the sight-seers. This very human exhibit reveals how far the initiative of one priest has sufficed to revive the home arts of weaving and clothes making, so

latter years, but the show has tried to give them new life. One of its quaint spectacles is a procession of such vehicles eight miles long, all drawn by first-class horse flesh.

A Pageant of Irish Industry is the closing attraction.

SAVES CATHOLIC PAPER

Paris, France.—About one month ago the Courier du Pas-de-Calais, a Catholic paper published in Arras, found itself in serious financial straits as a result of the increased cost of labor and paper. Suspen sion of publication seemed imminent Filled with anguish at this prospect. Abbe Laroche, the son of a great social leader who for thirty years had been a member of the Administrative Board of the Courrier, went, on the feast of Pentecost, to the grave of his father to pray. he received the inspiration to send out a cry of alarm in favor of the paper. He asked for 1,000,000 francs to buy the printing presses and newspapers of the society which was about to fail.

Although the population to which addressed his appeal was not rich, every heart was touched. Abbe Laroche writes as follows of the result of his energetic action: In a few days I have received 600 responses from the poor and humble, from priests whose cassocks are green with age, from laborers who earn their bread by the sweat of their brow, from clerks earning only 300 francs a month, from men in workmen's blouses who have brought me notes for 100, 500 and even 1,000 francs—notes which have already made a total of 500,000 francs. Here already is half of the million asked for. The Courrier will live!



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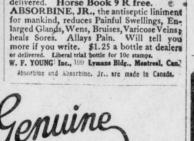


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The Catholic Record

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LONDON, SATURDAY, SEPT. 5, 1928

THE STORY OF CHRIST AND PAPINI'S PRAYER

Some silly things have been said, and some even written, about Papini's "Story of Christ." The author himself frankly declared that he wrote as a Catholic inspired by the Gospels and the doctrine of the Catholic Church. But he was inspired, too, by a love for Christ that is real, personal, and marvellously intense. And his "Life of Christ," he tells us himself, was written by a layman for laymen.

We have heard and we have read of doubts of timid Catholics as to the author's orthodoxy; or even the positive assertions of the half-baked theologian, who loves to dogmatize more than he loves Jesus Christ. We have spoken to a few such; not one of them had read the book!

It has no "Imprimatur," said one significantly. Well, no; it has no "Imprimatur." But it was first printed and published in Italian: and it made its first sensational impression in Italy. It was even commended from the pulpit in Rome. Evidently the Roman authorities shared none of the misgivings of our-happily few-timid souls who are more orthodox than the Pope.

Then again it was said that the English translation—that is the one made in and for England-is better than the American, which is the version we have given the readers of the CATHOLIC RECORD. (We bought the serial rights, of course : but we did not secure the right to publish Papini's concluding prayer which was left out of the American version).

Well, we have both translationsand have read both. We have no hesitation at all in saving that the American translation by Dorothy Canfield Fisher is superior to the British translation by Mary Prichard Agnetti. The English is more idiomatic; it preserves better the virile force and strength, the torrential eloquence and depth of again is come the fulness of time feeling that made Papini, before wherein this feverish and bestial of love, intense personal love for Rock of Peter, the only one that reason we know ourselves; we know of St. John, the beloved disciple; of unique and universal Church which Mary Magdalen, who loved much. He knows, perhaps, but little of the theological distinctions and defini- once more, strengthened by assaults. tions made necessary by later here- made greater by schisms, rejuvensies and false philosophies. Not ated by the ages, from the furious more than St. Peter, when he said : and muddy sea of the world. But 'Thou art the Christ, the Son of Thou who dost assist her with Thy the Living God." But his love is Spirit, knowest how many, how the love of John and his faith is the very many, even of them that were faith of Peter.

We pity those whose understanding was not quickened, whose the Master he had learned to love of despair. so intensely. The grace given to Papini is singularly like that which converted Saul of Tarsus into St.

Christ came to convince the world

of sin and of judgment. vividly realized and so convincingly claims Peter's faith: "Thou art of knowledge; before me stretches volume. Mrs. Fisher, as we have Redeemer of the world, with, today shore of knowledge, that faith takes the world. Making due allowance said, omits it altogether. Follow- and always, the same infinite love her spy-glass and looks across and for national bias, the statement is

stained itself with blood to decide sioned, divinely sustained, divinely knowledge must admit its limita- land with its record of turbulence who should have the broadest lands, guided, carries on unto the consumthe greatest riches. The Servants mation of the world that never- it is our ambition to go. Isn't there glamor over it all which appeals to of Mammon sent Caliban to rot in ending work of Christ's redempinterminable trenches that they tion. themselves might acquire still greater wealth and impoverish Church have read the "Story of a life higher and vaster and richer shimmer of its birches is the spirit experience has been of no avail. sands more will read it. The British Poorer and more famished than version, beginning in March, 1928, there must be; therefore we would for words to express this spirit, and before, all nations have returned had run through twelve editions by to prostrate themselves before October, 1928! The Story has been beyond; we would learn something nation might be proud is the result.

of others. Divine Business and atheists-read the book. fore. He who has but little would falsified?

gluttonous, those who were satis- Protestant sensitiveness. fied are become avid, the honest cover of great enterprises, piracy is in The Catholic Record. exercised by a few against many; barrators and speculators hold the public moneys, and extortion is one of the principles upon which our oligarchies are based. Thieves, who slone obey justice, do not even

with gold.

trinity of Wotan, Mammon and bolized in Priapus and whose temple always in word, by all the living. The distinct passages. family as it once was is broken up : curse and child-bearing is avoided.

"There are no longer either republics or monarchies. Governments are become but hollow mockeries and counterfeits. Plutocracy and demagogy, sisters in purpose unwillingly by salaried mediocrity. contend with each other for control of the seditious masses, and meanwhile, above these two struggling orders, is caprocracy, and active and incontestible reality, which has subthe spiritual."

thing is left out—the following

paragraph: "Thou knowest these things, Christ Jesus, and Thou seest that speaks from Rome with the infallible word of Thy Vicar, emerges born to her, live outside her laws '

Now why was this paragraph deliberately left out? It spoils hearts did not burn within them as the artistry of the author's elothis writer, so wonderfully favored quence. Without it the picture is by God's grace, spoke in the way of one of unrelieved gloom, suggestive

> It does more than that; it misrepresents Papini and falsifies his work.

For the Christ Papini portrays is set forth in all its hideousness as in the Christ the Son of the living out the infinite unknown." the "Prayer" which closes Papini's God;" the Christ who is the ing is an extract from Mrs. and the same infinite power. It is beyond the ocean of the infinite. substantially true. Grim as its his unquestioning faith that the Everything we know points to majestic peaks and dark as its ' For four long years the world Catholic Church, divinely commis-

Countless thousands outside the their enemies. But this awful Christ." Doubtless, countless thouthan this life we live? Our mind that broods over and inspires it.

the great clay-footed god whose translated into nearly every lan- of this unseen world by which we name is Trade, upon whose guage under the sun. It is a good are surrounded. altars they are ready to sacrifice thing, and a thing Papini himself

holy Money dominate the minds of But why should his glorious soar beyond the limits of the men more strongly than ever be- message to his brother men be visible universe. Our whole being lie the Hebrides, golden and rosy in

have taken to cheating, the most the America Press, New York, which or what that may be? The only chaste are become impure. In the printed Papini's prayer as a separate name of commerce, usury and ap- copyrighted pamphlet, for their world is to look through the telepropriation are practised; under courteous permission to reprint it scope of faith. The only way in hill shall mark his progress along

WE MUST HAVE FAITH By THE OBSERVER

Faith is the foundation of the edifice of religion. Faith is the spare their fellow thieves. The principle from which springs superostentation of the rich has convinced | natural life. Our Lord constantly all that nothing counts in this inculcated the necessity of faith as world, which has at last broken an agency in the reformation and loose from heaven, save gold and salvation of the world. We are what may be purchased and spoiled told that the just man liveth by faith. When our Lord sent His "On this infectious dust-heap all Apostles into the world, He told faiths fade and are dissolved. The them to teach all nations, baptizing world practices but one religion, them in the name of the Father and that which recognizes the mighty of the Son and of the Holy Ghost. "He who believeth and is baptized Priapus: Force, whose symbol is shall be saved. He who believeth the sword and whose temple is the not shall be condemned." He who barracks; Riches, whose symbol is believeth and is baptized shall gold and whose temple is the stock obtain eternal life; but he who exchange; the Flesh, which is sym- | believeth not, be he baptized or unbaptized shall be condemned. In is the brothel. Such is the religion the one Gospel of Saint John, Our that reigns upon earth, which is de- Saviour insists on this virtue of voutly practised in deed, if not Faith in forty-five different and

To Martha in her grief Our Lord marriage is abolished by adultery said: "He who liveth and believeth and bigamy; children are deemed a in Me will not die forever." To the man born blind Our Lord said: "Dost thou believe in the Son of God." And when the man asked. "Who is the Son of God ?" He said: "Thou hast both seen him and it is he who is speaking to thee." To the Scribes and Pharisees who and in spirit, supported somewhat brought to Jesus the woman taken in adultery, He said: "If you believe not that I am He you will die in your sins." Now what is faith? What is this faculty or habit of mind which Our Saviour calls faith? We must proceed to faith through jected the higher to the lower, knowledge. We must first know quality to quantity, the impure to something before we can believe. The supernatural is built on the But Mrs. Agnetti omits-without natural. Now in the natural order the slightest indication that any. we know by means of our reason. We understand in the light of reason the things that are in the range of our intellectual comprehension. Every man who has the use of reason knows something. Some know more than others, but his conversion, the high-priest world deserves either to be punished all know something. This knowlof the anti-Christian and athe- by a deluge of fire or saved by Thine edge which we possess comes from istic intellectual world of Europe. intercession. Alone Thy Church, the use of the faculty of reason the Church founded by Thee on the with which we are endowed. By Jesus Christ. It is the theology deserves the name of Church, the each other; we know the relations the visible universe; we acquire the knowledge of the laws of nature : we study the sciences; and what we have ourselves learned, added to what we have received from others who have gone before us, makes up the heritage of knowledge which we pass down to succeeding generations.

Man is capable of knowledge, and he can improve his store of knowledge by study and application. The human mind is made for truth, and every man by an instinct of his nature must seek to acquire truth. But after we have studied all the sciences, when we have spent a lifetime in investigating the secrets of nature, when we have done trying to arrive at an equation between ourselves and all around us. the Christ that walked and talked we are very much like the great with the Apostles and disciples. scientist Sir Isaac Newton, when at Nowhere is that conviction of sin With St. Peter, Papini from the the close of his life he said: "I am and its terrible consequences so deeps of his soul, everywhere pro- like one who has reached the shore

their own peace and the lives desired, to have non-Catholics-even satisfied with what they have and the salt tang of its fresh winds. It see. We have minds that would stretches its arms far inland, and in aspires to a knowledge of somehave much; he who has much Whether the fault lies with the thing higher and better than this Everywhere there is water. North would have more; he who has the publishers or with the translators, transitory world; and our souls and south are rivers of surpassing most would have all. Having this unwarranted liberty of excising sigh for the possession of something beauty, each with a character of its learned to waste during those years such a paragraph as the one we grander, more durable and vastly own. Lochs lie scattered like that devoured all things, those who have supplied above is too great- nobler than anything they know were once temperate are become and too childish—a concession to here. How many people are com- them are reflected mountains wine-Our cordial gratitude is due to in this world, no matter how much or russet with dying bracken as the narrow and circumscribed universe fertile glens and straths reclaimed

> to the light of human reason. It is a new faculty which we acquire and by which we are enabled to see things otherwise invisible; and to reach out and grasp verities otherwise unknowable and intangible.

NOTES AND COMMENTS

ONE of the significant signs of the times in Scotland is the ardor being displayed in Kirk circles in calling back the past. We all know how. at the instigation of Knox and his fellow "Reformers." the "rascal multitude" set out on its mad those monuments of the faith and burgh and Elgin have been the inspiration of many a poet and historian, among them the great Bard of Abbotsford, and have had no inconsiderable share in keeping alive through the dark ages of the sixteenth, seventeenth and eighteenth centuries that spark of faith which in our day seems expanding into

ILLUSTRATIVE OF this may be cited the interest being shown in the restoration of many ruined churches that remain, moss-grown and almost hidden from view as they are. Among those to which attention has especially been called is the old Norman church, of Aberdour, dedicated at its foundation to the "Saint of Bannockburn." St. Fillan. This church, which is in a comparatively good state of preservation, occupies a commanding site, amid beautiful surroundings in Easter Aberdour. The old chancel north wall, pillars, and twelfthcentury windows are intact, and the work of restoration, if undertaken by competent hands, will not be difficult.

THE EARLIEST reference to the building in ecclesiastical records is in 1178, when it was mentioned in a bull of Pope Alexander in connection with the monastery at Inchcolm. The ruins of the latter were referred to in these columns some time ago. The parish minister been handed a sum of money for the restoration of the old Norman edifice, and it is gratifying to note the interest being taken in the work among his people. Every restoration of this kind is a gain, in that it turns men's minds to the study of the ages of a living Faith.

THE ROADS of Scotland, says a recent writer, display more of Now it is precisely here at this into any space of the same extent in something still unknown. All our gloomy forests, the history of Scottions; yet beyond these limitations and bloodshed, may be, there is a something beyond this life? Isn't the heart. It is the land of poetry there a world above and beyond and tradition, of chivalry and devothis world we know? Is there not tion. Elusive as the moonlight tells us there is; our heart tells us Many of its gifted sons have sought know something of the infinite a wealth of song of which any

"No PART of Scotland," says the same writer, "is far from the sea, We have souls that will not be from the sound of its breakers and the perilous waters to the westward the sunset as the Isles of Greece. the eagle and the shepherd on the which we can see beyond this the white road, and there are is to look at things in the light of and held by the toil of countless

> sport. It has long since passed into it achievement in the way of human 000 miles during his career, and life, is still walking.

those monuments of the faith and piety of their fathers—the cathedrals, parish churches and abbeys, which adorned the country from constitution to the cathedrals. against the evils of intemperance. end to end, and which today, even Church. He attributes his converin their ruins, proclaim the glory sion to the new Saint, the "Little which once was. Melrose and Dry- Flower," and may be said to have, under her patronage, literally "walked" into the Church.

Truly, I have finished my course, but I have found the Faith.

EARLY MARTYR HONORED

Catholic martyrs of North America. The Rev. D. Reidy, pastor of St. Rose's Catholic Church here, delivered an address beside the rough marks the supposed site of the mis-

sionary's grave. Father de Padilla, a Spaniard Father de Padilla, a Spaniard Let me repeat, there is no such allowed trial by jury. In the State came to America with Coronado on thing in Mexico as representative of Tabasco at the present moment, the latter's search for fabulous riches in New Mexico in 1540. The priest accompanied Coronado when the latter, lured by tales of rich cities pushed on into the present State of Kansas. Later, when the explorer had given up in discourage majority of men representing the ment, Father de Padilla returned to this territory and was killed by the ment the difference of the constitution of t (Presbyterian) of Aberdour has explorer had given up in discourage-Indians as he knelt in prayer. The exact place and date of his martyrdom are subjects concerning which historians are not agreed.

"VIRGIN OF COAL" STILL HONORED

Paris, France.—The annual "fire rocession" has just been held at Morhange, in the Department of beauty and interest than is crowded | Moselle. In this procession a group of young girls carry an ancient statue of the Virgin known as the "Virgin of the Coal."

This procession is a commemoration of a terrible fire which burned down the city in 1509. Nothing was saved but a group of three houses in the midst of which the statue of "Virgin of the Coal" had been

The procession was instituted as the result of a vow made following this event, and has retained a character of great solemnity. One of the interesting features of the pro-cession is the custom, carefully observed by the fire brigade of the town, of erecting on the Place de la Republique a magnificent Reposi-tory—composed exclusively of fire department equipment, such as pumps, ladders, etc.

MEXICO CATHOLICS LIVING IN FEAR

THE CONVENING OF CONGRESS WILL BE SIGNAL FOR NEW PERSECUTIONS By Charles Phillips Special Correspondent, N. C. W. U.

vening of the new national Congress in September will be the signal for a fresh outburst of tyranny and closed, churches have been confis-

world which is opened to our contemplation by faith.

Faith, then, is the knowledge that is in God imparted to the human

Some thirty years ago one of the company of the formulation of the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time of the foundation of a schismatical "national" sect in the hope of creating a split in the Church. All these priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily, in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily in his political zeal against Spanish misrule, the first time, September 16, 1810, by Miguel Hidalgo, a Catholic priest, who unhappily in his political zeal zeal against Spanish misrule, the first time, September 16, 1810 famous athletes of the world was In that fact lies the source, perhaps, olics fear that more and worse Edward Payson Weston, the first of all Mexico's subsequent trage- things will perhaps be done in the go-as-you-please race, which for a time dwarfed all other forms of on it instead of a curse. But that sport. It has long since passed into it has had no blessing on it, the limbo of forgotten things, leaving only a memory of remarkable in gonly a memory of rem endurance. Mr. Weston, who is now eighty-eight, has walked over 100,
Hidalgo turned against, they have courage to and who had the courage to an adaptive courage to a selection. been years of almost continuous now, in the late evening of his persecution. The common fear and life of such a man would quickly be WITHIN THE past year or two, he states, he has walked 5,000 miles

Mexican people today is that this persecution will this year, on the history of Mexico is full of demonstrates, he has walked 5,000 miles

Mexican people today is that this persecution will this year, on the history of Mexico is full of demonstrates, he has walked 5,000 miles

Mexican people today is that this persecution will this year, on the history of Mexico is full of demonstrates and on the convenience of the new power and interpretation. career of destruction in regard to through Great Britain, lecturing congress, be renewed and intensified.

CONGRESS NOT REPRESENTATIVE

RECALLING HIS tour in Britain,
Mr. Weston in the glow of his newfound faith, says: "I now wish I

could start that distance or the sample fact that there is no could start that the distance or the sample fact that there is no do, and in all probability will do, could start that distance once such thing as representative gov-again. I could find many a Nathan-such thing as representative gov-ernment in Mexico, no such thing as new Congress in September, is iel under the fig tree searching for light. Like Philip I could tell him how I found the Messiah, and the Messiah, and the Messiah, and the Messiah, and the Messiah and the M relate to him a great miracle of farcical gesture of election is made grace—how the youngest of God's pure saints, my own little Teresa, took by the hand an old man and at the president holds his office, not by virtue of popular suffrage, took by the hand an old man and at the president holds his office, not by virtue of popular suffrage, took by the hand an old man and at the president holds his office, not by virtue of popular suffrage, took by the hand an old man and at the president holds his office, not by virtue of popular suffrage. took by the hand an old man, and at a little country shrine led him to the blessed feet of Him who, too, was a wanderer among men and had not a place to lay His head.

services honoring Father Juan de Padilla, O. F. M., one of the early is a crook. But politically, from further, since Article 5 forbids all heap of stores near here which into the position of legislators, they to apply the letter of the law fide representatives of the people. government. In the entire history of the Mexican republic there has ban and in hiding, and the Bishop is been but one bona fide popular election. That was in the time of But banning priests is only Madero, following the Diaz regime. Way in which the Mexican Congress In that election something like a may proscribe the Catholic faith. office. But they never took office. instance, the celebration of Mass, Such a condition as a government or of any other religious rite, might by a freely elected national legisla-ture could not continue to exist in Article, no public religious act may Mexico; apparently it could not be performed except exclusively even come into existence. Within a under the supervision of governfew weeks of the Madero reform, ment authorities. Cease to the old evil of one man power came into the ascendancy again. Ballot must automatically cease. boxes were openly confiscated by the military and a new "election" announced even before the votes could be counted. There has never been a genuine election in Mexico

MORE PROSCRIPTIVE LAWS FEARED Every Mexican knows these facts. And it is this knowledge today that gives ise to the fear that the new gives ise to the fear that the new Congress give the word, and new scandals in carrying out the beheats of the dictator Calles, who beheats of the dictator Calles, who is sublicly pledged to persecution establish, manage or direct a school, and a primary school. happen in the 1925-26 Congress is of course problematical. But all signs point to a new application of the proscriptive laws of the Constitutions established and operated by tion more vigorous than ever before

All signs, as I have said, seem to point to this. Certainly the signs direction, every one of these institu-of the times during the past few tions would suffer the same fate as

new Church persecution in the offing. And what has happened during the past few months has been but a continuation of the happenings of years back, dating from the time when Hidalgo took the blessing from his patriotic ideal by robbing the Church of which he was a consecrated priest. Over one thousand churches and church buildings have been confiscated or despoiled by the Mexican Governthing higher and better than this transitory world; and our souls sight for the possession of something grander, more durable and vastly nobler than anything they know here. How many people are completely content with what they have in this world, no matter how much in this world, no matter how much in the same was a season wanes. There are mountainis no such thing as freedom or liberty; there is only apprehension, intimidation, fear. What will tomorrow bring? Almost to a man, one fear is general total and more than the State Governments (which, like the national legislature, are wholly subject to the will of the Chief Executive), have grown bold and one fear is general today among unscrupulous in prosecuting the Mexican Catholics—that the conis to look at things in the light of God, in the illumination of God's revelation. Also that is the only way in which we can properly estimate this world we live in; by its proportion and perspective with the proportion and perspective with the control of the c became a renegade to the Faith, not unnatural that Mexican Cathways about it for the Congress in These years have been years of the Mexican legislature as a deputy strife and bloodshed for all Mexico. voice his disapproval, the political the general expectation among the cut short. Dictators have many Mexican people today is that this ways of working their will. The

All these things have been done. ments of the world a spectacle Constitution of 1917, an instrument unprecedented in the history of which was foisted on the country by republics. Of its three hundred a handful of scheming anti-Carbello members (to be exact, 240 deputies in the lower House, and 58 in the Senate) it will be difficult, if not indeed impossible, to find one man a manufactor state and an abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians, aided and abetted by a members (to be exact, 240 deputies politicians). representative government is corpopulation of 1,200,000, and with rupt. It can hardly be called any some 600 priests—one priest to thing else when the fact is faced every 2,000 people-this sort of a in a country of some fifteen restriction has already been begun, million Catholics there is not one the State Government ruling that Catholic representative in the entire | 200 priests, one to every 6,000 people

Council Grove, Kan.—A part of the celebration of this city's centennial was given over to memorial that is, in the Mexican legislature, that is, in the Mexican legislature, can exile every priest in Mexico who the very nature of the power which religious vows and prohibits monputs them and keeps them in office, from the nature of the bogus confrom the nature of the bogus constitutional law which erects them may be arrested, if Congress wills cannot be and are not honest bona further still, to return to Article 130, no priest so arrested would be

But banning priests is only one

NO SECURITY FOR SCHOOLS

All over Mexico today Catholic schools are functioning—parochial schools, convents, colleges, seminaries. But not one of them operates legally. Every one of them is under ban. In some cases they are winked at for the moment, or temporarily tolerated or overlooked. But they have no security. Let the

the church: But they are all illegal If the new Congress should feel the inspiration of the dictator in this months have been well designed to confirm the fears of those who see a already suffered. Benevolent insti-

PRIEST MAY NOT OWN LAND

No priest, no bishop, no religious, can live in a house which is church property, because, according to the same Article 27, there is no such thing in Mexico as church property. It is all government property, and if it be held by the Church at all, it is so held merely at the pleasure of the government, which may seize it time and put it to what use it will. Moreover, no priest can own or acquire property, by purchase, by inheritance, or in any other way. Should he attempt to do so, he may be denounced by any-one aware of the fact, and the property confiscated; and in such a case there can be no redress, not

even, once more, the right of appeal to court or trial by jury.

These are some of the laws of Mexico of today. They are the constitutional laws of the land. The new Congress, which will convene on September 16, can apply these laws to the last letter of the last word, if it wish, or if the dictator will. All through Mexico at present the great fear is that it will.

A LAND RULED BY FEAR

Fear rules Mexico. The Catholic people of Mexico fear that already the scene is set for a renewed and the scene is set for a renewed and the report of the Rev. J. Birraux, of report of Foreign Missions of be literally a red letter day for the Catholic Church in this country. There is one possibility that may intervene and change the course of next letter.

RIOTING AT VIENNA CONGRESS

TWO ARE KILLED AND FIFTY WOUNDED ON FIRST DAY

Vienna, Aug. 24.—Riotous scenes attended the holding of the fourteenth World Zionist Congress here during the last week. On the first day of the Congress two weeks. day of the Congress two men were killed and between fifty and sixty wounded. The entire reserve of the austrian gendarmerie was called to undertook some archeological reduty in the Capital, and on several searches in the same district. More occasions the police were forced to tombstones were found, and in the charge the crowds with drawn sabers. During the first two days of rioting, 278 persons were arrested, the majority of whom were members of the intellectual and office-holding classes.

The anti-Semitic demonstrations were led by members of the organization known as the Hakenkreuzlers. On Saturday this organization itself staged a meeting to protest against the holding of the Zionist Congress here. After the meeting 10,000 members of the organization marched through the streets shouting "Down with the Jews" and wearing badges carrying the inscription "Vienna's demonstration against the reign of the Jews." Elaborate police arrangements were uary, 1924, and spent several made to prevent disturbances and months in an effort "to break the violence in connection with the anti-Semitic meeting, and the day passed without any serious outbreaks.

during the week that the agitation of villages in remote districts of against the Zionist Congress was Japan. being used as a cloak to screen contemplated Royalist "putsch. but no such outbreak occurred. That the situation was regarded as serious is indicated by the fact that the Reichpost, organ of the Christian Social party, which is an important part of the present Government, joined with the Hakenkreuzler press in denouncing the Government principal family of the village of or having permitted the Zionist

nounced the outbreaks of violence and active depite her great age, here and declared that the Zionists and it was through her that I was should seek another city in which to hold their Congresses in the future.

Zionist Congress should require and fifty years. She recited this special police protection. It is prayer without a mistake, although hardly pleasant to attend a meeting patrolled by police, mounted and afoot, and to find one's sole interest personal security, because of the threats of the rowdies and hooligans, stimulated by liquor and patrolled by liquor and stimulated for some of the Latin at stimulated for some of the Latin at stimulated by liquor and stimul personal security, because of the threats of the rowdies and hooligans, stimulated by liquor and fortified by the hope of plunder.

tutions cannot operate under the guardianship, direction, management, support, or even under the indirect or delegated supervision, of religious communities, priests or of any individuals connected with them in any manner. So says Article 27 of the Constitution, which the new Congress, about to convene, is sworn to defend and put into operation.

Blessed Virgin, a rosary and a discipline.

"The old lady then showed me the stimulated by the example and cherished possessions of the family.

"When some one died did you call the bonze?' I asked her.

"Yes,' she replied. "We had to, in order not to betray ourselves, but sworn to defend and put into operation.

PRIEST MAY NOT OWN LAND.

Blessed Virgin, a rosary and a discipline.'

"The old lady then showed me the stimulated by the example and cherished possessions of the family.

"When some one died did you call the bonze?' I asked her.

"Yes,' she replied. "We had to, in order not to betray ourselves, but while he was singing his Buddhist prayers the rest of us stood behind by the example and cherished possessions of the family.

The old lady then showed me the stimulated by the example and cherished possessions of the family.

"Yes,' she replied. "We had to, in order not to betray ourselves, but while he was singing his Buddhist prayers the rest of us stood behind by the example and cherished possessions of the family.

The old lady then showed me the stimulated by the example and cherished possessions of the family.

"Yes,' she replied. "We had to, in order not to betray ourselves, but while he was singing his Buddhist prayers the rest of us stood behind by the example and connected with them of the most to move ahead or backwards, so we there the most to move ahead or finish the journey or foot.

There we took a team of horses to draw back the car from the mud and we came for you as quickly and we came for you

COOPERATION WITH ARABS Dr. Weizmann told the Congress that the only way for the Zionists to acquire land in Palestine is for them to buy it at market prices.

them to buy it at market prices.

"The key to the situation lies in the cultivation of real friendship and cooperation with the Arabs," he declared, "thereby opening up the Near East to Jewish initiative. Palestine must be built up without infringing a hair's breadth on legitimate Arab interests. The Congress must realize the hitter truth. gress must realize the bitter truth that Palestine is not an empty land, but contains 600,000 Arabs whose claim to Palestine lands is just as

JAPANESE SECRETLY KEPT FAITH

ROSARIES AND CATHOLIC BOOKS PRINTED IN 4600 FOUND STILL IN USE (By N. C. W. C. News Service

Startling facts regarding the de-Startling facts regarding the descendants of the first Christians of Japan and the almost miraculous preservation of Catholic traditions during several centuries of persecution have been revealed in the report of the Rev. J. Birraux, of But after these days we had a feast declaration of the report of the Rev. J. Birraux, of Startling facts regarding the descendants of the first Christians of Continued, 'that during this time my father used to shut himself up in a room to give himself the discipline, and he did not spare himself for we could hear the blows. But after these days we had a feast discipline, and will be a report of the secondants of the first Christians of Japan and the almost miraculous in a room to give himself up in

in the past to discover concrete traces of the first Christian settlement, but not until 1919, when a Christian tombstone was discovered by a pagan Japanese in the village of Sendaiji, did there seem to be any hope that the search, continued

attracted the attention of two pro-fessors from the Imperial Universfamily of one of the natives it was discovered that several religious objects, such as crucifixes, rosaries, images, disciplines and even some religious books, translated from the Spanish and printed in Nagasaki in 1600, had been handed down from father to son for several genera-

In view of these discoveries, Monsignor Castanier asked Father Birraux to make a careful study of the Takatsuki district to ascertain how many of the families living there were descendants of the first Catholics.

Taking with him a Japanese Catholic, Father Birraux rented a house in the village of Sendaiji in Janice." Persecution has made the descendants of the early Catholics very suspicious, and it is with diffi-RABBI WISE PROTESTS culty that they will consent to reveal their Catholic history. This is especially true of the inhabitants

Congress to be held in Vienna.

Rabbi Stephen S. Wise of New York, a member of the American ing member of the family was the delegation to the Congress, de- venerable grandmother, still alert

"I am asked to give my view of the present situation in Vienna," Dr. Wise said. "From every point of view it is lamentable that the ome Japanese words had been sub

him and recited our own prayers in a whisper to counteract his! "Do you remember whether,

when you were little, anyone made a sign on your forehead? "Yes, when I was still a child my father made the Sign of the Cross on my forehead with some

water. EVEN OBSERVED LENT

"'Until 1860,' the old lady told 'eight or ten families used to J. meet on Sundays. To deceive the indiscreet, we call it the day of tea (cha-bi.) The meeting was held at the different houses in turn, and we recited the rosary. I remember, too, that in the Spring, for forty

Lent.
"I remember also,' the old lady

are no longer persecuted in Japan; that we now have religious freedom; that in the cities there are real churches with big bells which are rung several times a day, and that even in the Imperial palace

"'Is it possible?' the old lady exclaimed. 'Can it be that every-thing has changed?'"

Father Birrsux was able to celebrate Mass while at Sendaiji, and for the first time in three hundred years some of the natives assisted at the Holy Sacrifice. Later, he arranged for several of them to go to Osaka to hear Mass at the Cathedral where he is pastor.

CATHOLIC COLONY FOR **JERUSALEM**

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

An ambitious project for supplying much needed dwelling places for the Catholics of Jerusalem has been undertaken by the Catholic Young Men's Society, known as "Fides et Labor," organized under the authority of the latin Paris the authority of the Latin Patriarch of the Holy City. Members of the Society have formed a Guild among themselves, known as the Guild of St. Joseph, and by personal contributions have amassed enough money to buy a considerable plot of ground near the railroad terminal here. On this plot a Catholic Colony will be established consisting of homes for persons of the working classes. The Latin Patriach will see the control of "Ave maria" handed down 350 years
Father Birraux's account of his successful efforts is as follows:

"After a sojourn of a couple of months, friendly relations were established with our neighbors, and finally the Nakatani family consented to receive me. This is the principal family of the village of principal family of the villag brought about a real housing short-

This project of the Young Men's Society is, perhaps, the most out-standing example of the works which may be grouped under the title of "Catholic Action," a field which has been increasingly fruitful in Palestine since the World War. In considering the possibilities of Catholic organization in the Holy Land it must be remembered that the Catholics form a rather small percentage of the population. They are greatly outnumbered by

personal security, because of the proposition security, because of the proposition security, because of the proposition security process security and provided by the proposition of the proposition proposition of the proposition proposition of the proposition o

OF CANADA

MISSIONS OF THE FAR NORTH Spirit River, August 3, 1925.

Right Rev. Monsignor Blair, President Church Extension. Right Rev. Monsignor :- With Right Rev. Monsignor: —With gratefulness I acknowledge receipt of your letter of July 28 and of cheque to be forwarded to Rev. J. M. Habay. How glad the reverend Father will be to receive your generous gift! But you may believe that I am not less pleased myself and I thank you and Church by tenion for your reversions. Extension for your kindness. The Indians of whom Rev. Father Habay days, all the people in the village, even though they were working in the fields, would eat but one meal a day, in the evening. And the people from the neighboring villages used to say: "See how queer it is that the people from Sandaiji get thin in the Spring."

"This shows that they had even in the sandail they had the Sandaiji get thin in the Spring."

"This shows that they had even preserved the custom of observing Father Habay asks me to give him at least books of prayers and catechism in Beaver Indian language. When our Indians can secure books, written in their own tongue, they love to read and teach others. I published one long ago, used by Peace River people from Fort Verraris, who was commissioned two years ago by Monsignor Castanier, is one possibility that may ne and change the course of I shall discuss this in my tter.

Faris, who was commissioned two years ago by Monsignor Castanier, of Caska, to proceed to Sendaiji and the state of Caska, to proceed to Sendaiji and the state of Caska, to proceed to Sendaiji and the state of Caska, to proceed to Sendaiji and the state of this religion?

First Mass in 300 years

This country.

Th million to Hudson's Hope, as the different tribes have a similar lan-"My Japanese companion then explaimed to her that the Christians are no longer persecuted in Japan; that we now have religious freedom; that in the cities there are real churches with hig bells where not in vain. Nearly held the was not in vain. Nearly half the money required has been found and and that even in the Imperial palace there are Catholics in the service of the Emperor, and everyone knows them.

"" 'Is it possible?' the old lader that the co-operation of your Society, Rev. Father Habay will soon be able to get the book reprinted and distributed among his the co-operation of your Society, Rev. Father Habay will soon be able to get the book reprinted and distributed among his the co-operation of your Society, Rev. Father Habay will soon be able to get the book reprinted and distributed among his poor Indians who are anxious to

Allow me to say a few words about our other missions which I have been visiting. First, I went in March to Lake Wabaska, where the mission of St. Martin is established. It is one of the most difficult places to reach, and consequently the expenses to keep up the estab-lishment are very great. The Indians belong to the Cree family and are scattered over an immense territory about 300 miles in circum-ference. You see that the Fathers in charge of the mission have plenty of room to move about, and, believe me, they don't spare themselves. But it must be confessed that the non-Catholic minister is not idle, and owing to the dispersion of the Indians in such a broad country, he manages to bring a pretty large number to his church. Thanks be to God, the Sisters of Providence of Montreal have come to our help and keep a boarding school, which is the bulwark of the Catholic Church in this place. But their convent is too small to gather in all the children whom are brought to the mission. Besides, the buildings

a carpenter to put everything in good order. Indians, coming from around about. There were about 30 confirmations. The weather was beautiful. The church was too small for the occasion, and many had to remain

We came back to Grande Prairie

THE CATHOLIC CHURCH

EXTENSION SOCIETY

OF CANADA

THE We took a team of norses to draw back the car from the mud and we came for you as quickly as we could, but we left the horses on the spot all ready to haul us through that bad place."

Father Gerrard went with

Williamson to examine his car. They found one piece broken. We had to send a man on horse-back to Grande Prairie City to bring a new gear, and we managed to arrive the following Sunday at Grande Prairie City, where we also had splendid services. Rev. Father Boiquéné, O. M. I., had summoned people from all grand Puffel people from all around-Buffalo Lake, Kleskoon Hill, Sexsmith, Saskatoon Lake, etc. — and they answered the call. For Grande Prairie City itself, however, the Rev. Father complains that the Rev. Father complains that the Catholic population is decreasing, consequently the parish that promised so well a few years ago is heavily in debt and cannot even the property of the parish that promised so well a few years ago is heavily in debt and cannot even the parish is a second to the parish that the Catholic Parish that promised so well a few years ago is heavily and the parish that promised so well a few years ago is heavily and the parish that promised so well a few years ago is heavily and the parish that promised so well a few years ago is heavily and the parish that promised so well a few years ago is heavily and the parish that promised so well a few years ago is heavily and the parish that the parish that promised so well a few years ago is heavily and the parish that the parish sustain its pastor. In fact, it is only by the help of Catholic charity that we are enabled to continue our work. But God be praised, Catholic charity is coming to our help. I was called to bless a new church at Berwyn. Rev. Father Wagner, O. M. I., wrote to your paper asking people to help him build a chapel. He was heard, and I feel it my duty to thank publicly Miss Cecilia Battle for her generous contribution and also the late Mrs. McAvoy of Ottawa. Each gave \$500. Miss Battle added the gift of a fine stained glass window representing St. Cecilia. It later beheaded. The blood of St. is the first work of art appearing in Januarius, congealed in two vials, our country. Then how could I is preserved in the Cathedral of help mentioning the gift and calling the blecsings of heaven on the near the head of the Saint. the giver?

I remain, Dear Monsignor, Respectfully and gratefully yours, E. GROUARD, O. M. I. Contributions through this office should be addressed: EXTENSION

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WEEKLY CALENDAR

Sunday, September 13.-St. Eulogius, Patriarch of Alexandria, was a native of Syria. In his youth he embraced the monastic life and re-mained steadfast to the Faith during the Eutychian heresy. St. Gregory the Great was a close friend of Eulogius and several letters written by Gregory to him are extant. St. Eulogius died in 606. Monday, September 14. — The Exaltation of the Holy Cross. While require some work of repair and I Exaltation of the Holy Cross. While have sent Rev. Father Falher with the Emperor Constantine was still wavering! between Christianity and idolatry a luminous cross appeared in the heavens with the legend "In My second visit was to Sturgeon in the heavens with the legend "I Lake, in the middle of June. The This Sign Shalt Thou Conquer. railway took me to Grande Prairie. | Constantine became a Christian and soon triumphed over his opponents. When, a few years later, his saintly mother found the Cross upon which on him to take me to Sturgeon Lake, the Saviour had suffered, the feast of the Exaltation was instituted. Later this was changed to the feast of the Finding and that of the Exaltation was reserved to cele-

Persians. Tuesday, September 15. — St. Catherine of Genoa was extremely and wealthy parents. She was married to a nobleman of dissolute life who treated her cruelly. Under his influence she somewhat. enced heavy rain, lots of mud and swamps. We had to push the car out of bad places, and finally we were obliged to stop when a piece of the machinery broke. It was 6 p. m. and just then Mr. Williamson, who carries the mail, arrived with his auto and some passengers. "Wait

had fallen into the hands of the

EVERY MAN SHOULD KNOW

- 1. What a simple matter it is to make a Will for the proper protection of those dependent upon him whether his estate be large or small.
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- 3. That the fee allowed to the Trust Company is no more than to an individual Executor.

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his See but was assassinated in 709.
Friday, September 18.—St. Thomas of Villanova, was known as the Glory of the Spanish Church in the Sixteenth Century. He was a trusted counsellor of Charles V. After he had been made Bishop of Valentia he devoted two-thirds of his annual episcopal revenues to the

10 Metcalfe Street

Ottawa

care of the poor. He died in 1555.
Saturday, September 19.—St.
Januarius, Martyr, lost his life in the persecution under Diocletian.
Because he and other ecclesiastics visited Christians whe hed been visited Christians who had been cast into prison and persisted in their efforts to make converts, they preserved in the Cathedral of

CHINESE MISSION BURSES

YOU HELPED

The first band of Canadian missionaries for the evangelization of the millions of souls entrusted to our care in Chuchow, China, will sail, it is expected, towards the end

of the year.
You were one of those who helped to make this departure possible by assisting to found Burses for the education of young men for the work. What a glorious result for

2 00 your sacrifices!
2 00 Wouldn't it be fitting if the Queen of Apostles Burse, barely 25 00 \$1,700 from being closed, was completed before this first departure?

1 00 Surely, Our Blessed Lady would
2 00 look with love on the generous hearts who thus honored her, and
3 00 hearts who thus honored her, and would see to it that special graces 2 00 would accompany the work of the 2 00 first Canadian Apostles over whom she will be Queen, hastening the conversion of the millions of souls

6 00 left to our charitable care.
Will you help to complete the
Queen of Apostles Burse by October? Address:

CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont.

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London, Eng.—An English visitor to Rome found a pickpocket en-deavoring to extract his pocketbook. But the Englishman's name happened to be O'Leary, and the police had to take the pickpocket to a hospital.

Surgeon - Commander O'Leary, who was educated at Beaumont college, was making his Holy Year pilgrimage, and while on a street car noticed a young man by his side trying to extract his pocket-

O'Leary calmly recovered his property, and then, taking the this by the collar, dragged him off the car and thrashed him. A crowd gathered to see the fight and expressed admiration at the com-mander's action. The police arrest-ed the would be thief.

WOMEN TOURISTS

Rome.—Under the heading "Pilgrimages and Tourists" the Osservatore Romano calls attention to the "sad, disgusting, new scenes witnessed in some of the Roman basilicas, especially in that of St. Paul Outside the Walls.

The article refers to the scandal given by a group of women and girls, who, "while the small, devout, cosmopolitan group forming the pilgrimage from Constantinople were accomplishing the prescribed visit to the basilica, reciting prayers, wandered around the edifice in bathing beach costumes and with bare heads."

The deplorable impression created among the Catholic ladies from Constantinople by this scandalous behaviour is greatly deplored, and an effort is being made to prevent repetition of the offense. To this end, cards printed in

several languages are to be placed at the doors of the churches with the following warning: "Ladies will not enter the church with bare heads." It also has been suggested that these cards be placed in the principal hotels and pensions.

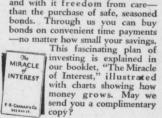
The Osservatore adds that "the remedy must be prompt and immediate, for it has been announced that more of these exotic tours are soon to arrive from America."

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FIVE MINUTE SERMON

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

THE NEEDS OF MAN efore 'say to you, be not solicitous for , what you shall eat, nor for your body, u shall put on " (Matt, vi. 25.)

There are two needs to be supplied in man: there is the necessary need and there is the need of taste. The necessary need includes many things. Some of these are mentioned in the some of these are mentioned in the text—food to keep life, clothing to cover the body. Many of these needs are absolutely necessary, others are essential but not absolutely so. Again, some of these needs were created by God, such as the need for air in order to breathe and live; others were brought about by man, such as the need for a certain kind of clothing to use in a particular country or when entering into the presence of certain worldly monarchs.

God recognizes these needs exist-ing in man; and, in the Gospel of this Sunday, mention is made of some of them. The intention of Our Lord, in these passages of the Gospel, is to teach us to be more solicitous about the welfare of our soul than the care of our body. Christ says that we must "seek first the kingdom of God and His justice and then all things else will be added unto us." He adduces examples to show that God has an individual interest in us and will provide for our needs. As an argument from less to greater, He reminds us that the birds of the air are able to live without labor, and that the lilies of the field are clothed in all their beauty by Him. If, therefore, God is so solicitous of these irrational and inanimate things, how much more will He, in this respect, care for rational man when he is principally occupied about the salvation of his soul?

God does not make mention of the need which we have termed "of taste," though we may find a distant allusion made to it when He speaks of the beauty in which the lilies of the field are arrayed-a beauty far surpassing that of Solomon decked in the most beautiful of his robes. We reasonably may say that this need is a creation of man, and, like most of man's creations, has become exaggerated. The Gospel of today seems to offer an open condemnation of this need of taste as it exists around us at the present time. Real needs God does not condemn; nay, in His providence He provides for them, or helps us to obtain them. But artificial needs—needs that are not ours by nature-He offers no assurance that He will aid us to satisfy. In fact, when these needs are not in con-formity with true Christian ideals,

they virtually constitute sin.

Now, we are wont to lament the fact that there is so much misery prudence. among men; that there is so much dishonesty; that there is so much his life work and not permit pretense. It would appear that much of this evil is due to the fact that people are endeavoring to satisfy a need that is not necessary. There are numerous examples around us. How many convicts behind prison bars are there today because they tried to live up to a standard they imagined their position in life demanded, not in righteoueness but in material things!

But, to come down to more simple things in life: What is ordinary society in this country demanding of people today? Are its requirements such as they always can satisfy justly and honestly? Far from it. We need only mention a few. Every season or every half season will bring its new styles. It is practically a necessity that people conform to them. If they fail, we know the result. They are like the guests in the Gospel, who came to the wedding feast not robed in festive garments. In like manner society treats those who do not conform to the decrees of fashion. No doubt if many of the modern "palace dwellers" and "chariot-drivers" would change the "identified and the society that should guide us in our choice of a life work. A man expects to for which there is always demand in society, this expectation will be realized. There is certain work that always must be done. If you can do it the world will need you and it will be glad to pay you for it. The useful man will rarely taste want. But if you can only fill a place which a thousand others can in life: What is ordinary "chariot-drivers" would change the 'demands' of society, they would do more good for the suffer-ing part of humanity than they accomplish now, by sitting pompously at meetings directed towards charity, or by driving the most costly of automobiles to the doors of the poor, or by having their names appear as great philanthropists in big headlines of the daily papers. New conditions must be

such conditions as will lessen the number of the poor, and will provide for the destitute who still remain. Fortunately, America can offer the world a great example in this respect. It is a fact that within the limits of our great country, practically all who make an effort can be more or less comfortable. But even this struggle for comforts has created many a need, which, if unsatisfied, has caused suffering or, at least, much embarrassment. The Christian may feel sure that his real needs will, with his cooperation, be provided for by God, if he serves Him properly. Needs other than the real ones, however, man has no assurance he will be able to satisfy. If he tries to keep pace with certain elements in the world, he may succeed or he may not. Often, if he so desires, he may to the continuity of the papar. It was not merely in monetary returns but rewarding us with a full measure of joy, rest and happiness. We should be tedious in such a world, he may succeed or he may not. Often, if he so desires, he may not. Often, if he so desires, he may not. Often, if he so desires, he may not the same of joy, rest and happiness. We should be tedious in such a world, he may succeed or he may not of the same of joy, rest and happiness. We should be tedious in such a world, he may succeed or he may not. Often, if he so desires, he may not often, if he m than if he had kept pace with those of his social class. To strive to satisfy every need in life is a great distraction and draws one from

THE CHOICE OF A VOCATION

For many at this time of the year the doors of the school close permanently and an entirely new situation confronts them. They step out of one world and are ushered into another. They are to seek for themselves a place in life and carve for themselves a position among their fellowmen. Much depends upon the service among them a ten year old boy on crutches. The kind hearted Pontiff paused before the boy, inquired his name, and the nature of his affliction. Then patting him on the shoulder His Holiness turned to another. They are to seek for themselves a position among their fellowmen. Much depends upon the residue to the service of the school close permanently and an entirely new situation confronts them. They step out of one world his name, and the nature of his affliction. Then patting him on the shoulder His Holiness turned to another. They are to seek for themselves a position among their field with the second to the second his name, and the nature of his affliction. Then patting him on are still to be found, even nowadays, some who, if asked, as were those of old by St. Paul, the Apostle, field with the second his name, and the nature of his affliction. Then patting him on are still to be found, even nowadays, some who, if asked, as were those of old by St. Paul, the Apostle, field with the second his name, and the nature of his affliction. Then patting him on a plored the fact that perhaps "there are the boy on crutches. The kind hearted his name, and the nature of his affliction. Then patting him on a second him affliction. The nature of his affliction. Then patting him on a second him affliction him of the shoulder His Holines the him affliction. Then For many at this time of the year the doors of the school close per-manently and an entirely new situathemselves a position among their fellowmen. Much depends upon the right choice. If the decision is well made, the individual will find give serious attention to this im- prayers. portant matter.

slip into the first position that presents itself and later to their great sorrow discover that they have run into a blind alley. Life holds little in store for them. A rather cheerless and uninspiring existence lies ahead of them. They may resign themselves, in Christian spirit to their sad lot, but they miss much which they might have enjoyed had their choice been more thoughtful. This is an eventuality thoughtful. This is an eventuality which should be avoided. It can be prevented by the exercise of

Everyone should carefully choose dishonesty; that there is so much pretense. It would appear that much of this evil is due to the fact much of this evil is due to the fact him. Our life is a trust, and it is him. Our life is a trust, and it is him.

> This is no false ambition. God actually wants everyone to mean something. It is pathetic to see so

The useful man will rarely taste want. But if you can only fill a place which a thousand others can place which a thousand others can take equally well, sooner or later you will be crowded out and thrown on the mercy of the world. The world has many and tempting prizes to offer but it exacts efficient service in return. The soft and

A touching incident occurred during the audience of the Boston pil-grims with the Holy Father. As the Holy Father passed between the ranks of the kneeling pilgrims he oticed among them a ten year old

impression upon the pilgrims and upon all who read about it in the reports cabled by the daily press. It illustrated in a striking manner well made, the individual will find contentment and happiness and at the same time become a truly useful member of the community. If it is ill, regrets will follow and friction will be inevitable. Errors committed at this juncture cannot easily be corrected. A certain finality clings to the choice of a vocation. It requires, therefore,

Like His Divine Master, whose Too many enter on life without any definite plan. They allow themselves to drift and, misunderstanding the counsel of the Gospel, take no thought of tomorrow. They slip into the first position that presents itself and later to their great sorrow discover that there was no and like His Divine Master, whose representative he is, the Holy Father loves little children. The sight of this crippled boy touched this heart, as the sight of afflicted childhood always touched the heart of Our Lord, when He was on earth. And like His Divine Master, the

pathy of the Sovereign Pontiff. It also called attention again to the extraordinary faith that has characterized the Boston Pilgrimage. For the parents of this child, a cripple for many years, brought him on the pilgrimage to receive the blessing of the Holy Father, and to effect if it wave Cod's will office on earth but transmitted it. For the parents of this child, a cripple for many years, brought him on the pilgrimage to receive the blessing of the Holy Father, and to effect, if it were God's will, his restoration to health. Such shining example, is enough to justify the significant phrase used by His Eminence in presenting the Boston pilgrims to the Holy Father, Hosel house in His example. when he referred to them as "ex-emplars of our holy religion."

And leacher, the work which Chr Himself began in His mortal life.

This office is accomplished by the

Holy Father in his Bull proclaiming the Jubilee, are already beginning to appear, and they justify the hope that a renovation of spirit and a reflowering of faith, both among individuals and nations will be, with God's help, the result of the Jubilee Year, and the prelude to the establishment of the Peace of Christ in the Reign of Christ.—The Pilot.

A PROTESTANT ON THE PAPACY

PAPACY

PAPACY

A second way to cultivate this devotion is to avoid displeasing the Holy Ghost. Indifference to Him, neglect of His warnings, and lack of appreciation of His graces displeases Him. But what displeases

The late Dr. Briggs, of Union
Protestant Seminary, New York, in
his work, "Church Unity," has a
chapter on the Papacy in which
occurs the following: "The Papacy
is one of the greatest institutions
that ever existed in the world; it that ever existed in the world; it looks forward with calm assurance to a still greater future. Its dominions extend throughout the prizes to offer but it exacts efficient service in return. The soft and easy berth may have its attractions for the thoughtless; but since it requires no individuality and specific ability, its tenure always remains very insecure.

dominions extend throughout the current and of the world over the only ecumenical devotion to the Holy Ghost, used to devotion to the Holy Ghost away. "When we realize that we lack fervor," he would say, "we should at once make a novem to the Holy Ghost way that the noise of the world over the only current always." When we realize that we lack fervor," he would say, "we should at once make a novem to the Holy Ghost way."

very ancient and universally known Church, founded and organized at Rome by the two most glorious Apostles, Peter and Paul.'"

DEVOTION TO THE

some who, if asked, as were those of old by St. Paul, the Apostle, whether they have received the Holy Ghost, might answer in like manner: 'We have not so much heard, whether there he as Holy neard, whether there be a Holy

Well instructed Catholics of course are not open to this reproach. They know that the Holy Ghost is the Third person of the Most Holy Trinity, that he is the Spirit of Love nnality clings to the choice of a vocation. It requires, therefore, much thought and deliberation. The was engaged long enough the Son, that He has a definite Parents as well as children should give serious attention to this imprayers. receive this Divine Spirit with all His gifts in the Sacrament of Con-

But where Catholics sometime are deficient is in devotion to the Holy Ghost. How many are there in the world who cherish a real and

office on earth, but transmitted it for its completion to the Holy Ghost. faith, of which this is but a single Our Lord made it clear in speaking

position in life demanded, not in righteousness but in material things! In other words, they were living beyond their means. They can not be excused for doing this, for did not this false need lead them to their dishonest acts? But why this need? No lawful reason can be assigned for it. It is a false need created by man, or by a certain class of society to which he belongs. But, to come down to more simple This office is accomplished by the indwelling and miraculous power of

leases Him. But what displeases

requires no individuality and specific papers. New conditions must be created before humanity will be benefited. Of course, many people, especially charity workers, are in good faith and are doing their best. This we must admit, and we admire them for it. But good faith alone will not change things materially, or really better the condition of mankind.

Some may be inclined to think that these conditions have come about naturally; but this can not be true. God created a world abounding in all things necessary to sustain life, and, while He said there always would be poor, He never intimated nor had He any intention of saying, that some were to starve. It is man's duty, and we may venture to say that it is the most efficacious and meritorious way of practicing charity, to create the conditions and meritorious way of practicing charity, to create the most efficacious and meritorious way of practicing charity, to create the conditions are important factors in the creation of the created that does not wear off. Find the created the most efficacious and meritorious way of practicing charity, to create the created before humanity will be benefited. Of course, many people, especially chair the work in the satisfaction can only be continue and inclinations. He who would choose well will attempt to a many has chosen his work in this preferences and inclinations. "Protestant controversialists have been willing to recognize."

"Protestant controversialists

THE TRUE PERSPECTIVE

A little child knot at its Mother's A little child know at its Mother's knees. The "Our Father," the "Hail Mary" and the "Act of Contrition" had been recited with an occasional prompting. And now comes the special little prayers that mother's drill into their children's soul's—"God bless Grandma and make her better and God bless Dsddy." "God make all the bad people good" and then as one little child added in her artless way, "make all the good nice."

That child appressed an important

That child expressed an important For even good people, and and discipline.

"All the evidence sifted, the statement of Irenaeus stands firm: 'Since it would be tedious in such a volume as this to reckon up the expressing a truth teaches also a

> No one knows just how heavy may be the burden that one of his companions may be bearing. No one knows perhaps of the ill-health the home conditions or the uncon genial working conditions of one's associate. Why add to already hardly tolerable sufferings with heartless jests or bitter words.

Why twit a person on being eco nomical when that person is doing his honest best to support a sickly mother or brother or sister? Why be quick-witted at the expense of someone, whose ordinary backwardness may be still further blunted by preoccupations of a heavy heart.

Yes, a little gentleness, a little thoughtfulness, and a little tact will sometimes make even good people—'nice' and better.—The Pilot.



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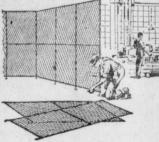
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CHATS WITH YOUNG MEN

KEEP SWEET

We cannot, of course, all be hand-

And it is hard for us all to be good: are sure, now and then, to be lonely, we don't always do as we

should: To be patient is not always easy. To be cheerful is much harder still, But at least we can always be

pleasant

If we make up our minds that we

WHAT IS AMBITION?

We are all ambitious. There is no man who has not at some time or another looked into the future with aspirations and dreams. Stimulated by the imagination, youth builds castles and dreams of Utopia. They will play at being heroes in their ms. Fancy makes them grown Unconsciously and indeed constantly, they reveal their desires and ambitions. On the sands of the beach they dig laboriously, making fortresses and castles with tunnels and secret passages. Scarcely have they completed their monument when the incoming tide brushes it aside and carries away all signs of their morning toil. Undaunted this seeming tragedy, they begin anew to build a better and stronger place, further removed from the

Where ambition is lacking, there is boredom and ennui. Idleness, like a torpor, takes possession of the mind, and like a rotting malady. eates away all desire for work and progress. Like a stagnant pool, it is good for nothing save to breed discontent and malacious evil.

It is natural and human to be ambitious. Civilization depends on the ambitious for its progress and welfare. How very much are we indebted to the builders of our nation? Ever looking forward working and toiling, the ambitious have given us the greatest of cathedrals, the best in literature, in painting and all the arts.

Behind this word "Ambition" are two meanings. Let it be understood To guard all joys of yours from that by ambition we mean the real, earnest and laudible ambition,—the nonest fulfillment of the duty which lies before us, done to the best of our ability. It looks for no honor, glory nor fame, but modestly and humbly trudges along the path, honestly and sincerely trusting that it is doing right. This sort of ambition is Heaven's incentive in man which realizes the value of every hour and makes the best of each minute that is allowed him in his

On the other hand there is the selfish ambition, which is misdir-ected. It seeks only personal fame and glory. It knows no scruples or conscience. Fair or foul means may be used, heedless that "The the past. evil that men do lives after them; History the good is oft interred with their

nes." The true goal is mistaken. The distinction lies in the difference of the ends of ambition. Work and one of the tools of salvation. Work is the stimulus of ambition, leading us on and on, for man is

the course of ambition is discernible, if he has planned his life wisely. Honesty, faith, diligence and perseverance are clearly marked as milestones on the road which leads to the fulfillment of his ideal. He has his ambition, and finding it wholesome and good, is loyal to it. The briars and underbrush of selfishness, avarice and worldly gain clutter the path, and they must come out by their roots before the road is clear to travel With a firm foot he out by their roots before the road is clear to travel With a firm foot he tramps over difficulties and troubles with a satisfaction that he has crushed them. The glow of toil urges him to continue. Along the path are strewn the wrecks of mig. crushed them. The glow of toll care the crushed them. The glow of toll care the continue. Along the path are strewn the wrecks of misdirected ambitions, the victims of their own egotism. In their greed for gain, fame and glory, they lost the lives of forty human beings, he asked, "What man can beings, he asked, "What man can beings, he asked, "What man can be the green the care the continue. They promise themselves that they will brush up on many subjects, and improve their mind while they are recreating

makes life keener. It gives energy and force to the world. It urges and force to the world. It urges man to great work. It has its practical uses. When man considers the real end of ambition he will realize the folly and sham of greed and avarice, of pseudo-ambition masquerading in glory, fame and fortune. A sane and vigorous ambition brings man to success,—a success that brings with it happiness and joy; and the loftier the ambition, the greater the joy. Man owes it to himself to be ambitious, for Huysman sends his message that "God vomits the fepid." A that "God vomits the tepid." A man without ambition is useless—a dead-weight, and a burden to soci-ety. Each one in his own world should lift high his ideals, and earnestly endeavor to fulfill his duty in being loyal to the work for which he is ordained. In this is found ambition of the right kind, and it usually follows, as night follows day, that success is gained in generating measure.—The Pilot erous measure.-The Pilot.

OUR BOYS AND GIRLS

YOUTH

Your own fair youth, you care so little for it,
Smiling towards heaven, you would not stay the advances

Of time in change upon your happiest fancies, I keep your golden hour, and will

If ever in time to come, you would explore it— Your old self, whose thoughts were like last year's pansies,

Look unto me; no mirror keeps its

times estranging, shall be then a treasury where Happy, and pensive past unaltered

shall be then a garden charmed from changing, In which your June has never

passed away, there awhile among my memories. -ALICE MEYNELL

THE ACHIEVEMENTS OF DOGS By J. W. Hodge, M. D.

Many and marvelous have been the achievements which history has recorded to the credit of faithful. sagacious and courageous dogs of

History chronicles that the wonderful dog, Xanthippus, heroically swam for miles by the side of his master's galley to Salamis when the Athenians were forced to abandon reads. Indeed it is man's life their city, and the body of that devoted and courageous canine hero was buried by his grateful master on the crest of a beautiful promon-

devoted dog. Hyrcanian, who, on beholding the dead body of his beloved master burning on a fun-eral pile, leaped into the flames and was consumed with it.

the fulfillment of his ideal. He has reasoned the value and the worth of his ambition, and finding it wholes he when the Great St. Bernard, "Barry," is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is a prevalent fallacy that arises laid the foundations of the earth is the fallacy that arises laid the foundations of the earth is the fallacy that arises laid the foundations of the earth is the fallacy that arises laid the foundations of the earth is the fallacy that arises laid the fallacy that arises laid the foundations of the earth is the fallacy that arises laid the fallacy that arise laid the fallacy that arises laid the fallacy that arise laid the fallacy that aris

endless detail confronts him and at times threatens to bury him under its yoke, but with hope and expectation of attaining the goal, he does not hesitate to allow the petty trials to thwart his plans and ambitions. In the end he is the victor, alive to see the noble ambition realized and his work well done.

Ambition is worth while for its own sake. It is good for man. It own sake. It is good for man. It makes life keeper. It gives energy.

And so loyal to him. The dog's life is given up to the service of his the cause of religion suffers, and the cause of religion suffers in consequence.

What a melancholy figure then is the Catholic who does not read to all ages in the domain of truth. He has only to reach out, and the wealth of the intellectual world, in the shape of uplifting thoughts, on ble ideas, and brave resolves will make and by God's grace and free resolution cleave to it, we need fear no sequence.

What a melancholy figure then is the Catholic who does not read to the cause of religion suffers, and the cause of religion suffers in consequence.

What a melancholy figure then is the Catholic who does not read to the cause of religion suffers in consequence.

What a melancholy figure then is the Catholic who does not read to all ages in the domain of truth. He has only to reach out, and the well with us.

TRUE VALUES HIDDEN

The scale of values—all turns on that. We should value things according to their worth for human ity, for character, for kindness, valor, truth, injustice, and love of the false election and the holding of the policy and the cause of feligion suffers in consequence.

Under the cause of religion suffers in consequence.

TRUE VALUES HIDDEN

The scale of values—all turns on that. We should value things according to their worth for human ity, for character, for kindness, valor, truth, injustice, and love of the highest. Look out a few months are introduced in the cause of the samples. The catholic head of the cause of the cause of the single specific and the cause of the single specifi

his dog will stand by him and refuse to "turn him down." When dire misfortune overtakes the master, does not desert him in his extremity but clings the closer to him. And family gone—the loving and devoted companion of poverty, want and rags, the ever-faithful and loving dog, follows his master's lifeless body to an unmarked grave, and there, prone upon a cold damp mound of clay, he lays his head between his paws and mourns requiem until he dies of grief.

The dog's sincere love, unswerv-ing devotion and rare fidelity have shone in song and story, since the dawn of civilization. There can be no reasonable doubt that we share a common nature and a common fate with our mute fellow-creatures around us, which we are pleased to call "lower animals," and it may be that our poor dumb relations share a common destiny with us.

The Rev. Henry Ward Beecher, who for nearly half a century represented the heart and brains of the Christian clergy of America, in the course of an eloquent sermon on "Men and Other Animals," declared: "Why, if horses and dogs have not souls to be saved, what in Heaven's name will become of their masters? For fidelity and devotwo-legged animal is far below the dog and the horse. Happy would it be for thousands of people if they could stand at last before the Judgment seat of Christ and truthfull. have loved as truly, I have lived as decently as my dog.' And yet we speak of the dog as being 'only a brute.'"

THE DANGERS OF LIGHT NOVELS

There is an old adage that wisely headlong we cannot tell whither. says, a man is known by the com-pany he keeps. It is only a particular application of this apothegm to say that a man is also known by the

it is time destroying and mentally given to this class of literature.

To spend a whole vacation reading the lightest of light reading is like making a dinner on candy. It pleases but it does not satisfy. for gain, fame and glory, they lost sight of the real goal, and believed that the old saying, "The paths of glory lead but to the grave" was not meant for them, but for their fellow men.

time in their ambition to perfect their work. They have made a contract with themselves, and have been loyal and faithful to the very end. Each little duty as it presented itself brought new difficulties, which could not be slighted. The builder dreams of erecting a great cathedral. His dreams become ambitions, and his ambitions become resolutions. The mass of

Human friends may prove deceitful, false and treacherous, but the dog's friendship is unfailing and enduring. It is proof against all temptations. If every other friends in the world turns traitor to a man,

Catholic books, and Catholic magazines and newspapers cry out misfortune overtakes the master, to you to read what is good, to his dog is the one true friend who ennoble your mind, and to refresh The summer time is an appropriate occasion to begin or toat the end, that last sad scene that revive the laudable and profitable comes to all—friends, home and habit of good Catholic reading.— world's uncessing massured

A WORD OF COMFORT

By Mgr. Canon Barry, D. D., in Catholic Tim If I may judge others by myself we all have need of a word of com-fort in the days passing over us. Are they evil days or good? In richness and swiftness of crowded experience, not any age of civiliza-tion has ever equalled them. Our senses are multiplied; vision goes from the single electron to the faroff stage-scene, transmitted by a series of photographing adventures; while no burst of eloquence or violence breaks forth which cannot be seized by broadcasting. The streets are filled with clamor while innumerable flying figures rush by; there is no quiet, and the old mus-ing country stroll has changed to a death-trap; the lane sequestered once. romantically dream - like, behold it is now perilous more than any railway-section, for it has neither block-system, nor timesand lying legends about objects we do not want to look at. Tennyson, dipping into the future "saw the vision of the world, and all the wonders that would be"; but upon our own age they fling such an unrest, and so invading is the anarchy projected from these countless unrelated impressions, that we lose our centre, and are carried

BEYOND THE TUMULT

Enough of these motives, then, for say that a man is also known by the books he reads. "Tell me what you read and I will tell you what you are" is the twentieth century adaptation of this old saying. And it may be taken at its face value. For if from the associates of a light formulated a state of saying. The divine stillness reigns on high, in the deeps, at the heart of still, somehow, at home in eternity, person we judge his character, how existence. Our senses delude us. much more clearly and correctly we What is all this rushing to and fro, may pass judgment upon his moral with no motive except a kind of and intellectual attainments from a knowledge of the literature he reads.

The soul, gazing upon Truth, Wisdom, Beauty, Good-What a person reads enters into ness, dwells in its own sphere, and his mind, moulds his thought, is happy. But we must enter into directs his judgment and forms his ourselves: there we shall find Him leading us on and on, for man is ever reaching out and seeking to expand. Much wishes for more; great aspires to greater things. Upon the goodness dwelling in the heart of mankind depends his steps in the right road of ambition. He must stop at intervals and ask of himself, "What am I seeking?" Ambition must be checked and held in rein by the will or it will carry us beyond our depths and we are lost. Tennyson says,

"Ambition is like the sea wave, which the more you drink which the more you drink that more you drink the garrison from their slumber in time to save the city.

"Ambition is like the sea wave, which the more you drink that not a contrary, if we wish to make the most of life and develop our surviving dog succeeded in rousing the garrison from their slumber in time to save the city.

"Ambition is like the sea wave, which the more you drink that our duty are likely to think that our duty are lik heart of mankind depends his steps in the right road of ambition. He must stop at intervals and ask of himself, "What am I seeking?" that had landed under the cover of Ambition must be checked and held in rein by the will or it will carry and fought the invaders with universely the invaders with universely the invaders with universely the importance of feeding our mind and developing our character by the are so accustomed to read deviations of bad books, that we into being. But it is not so. Worlds are likely to think that our duty in and fought the invaders with universely does not be invaded to read developing our mind and developing our character by the are apt by a freak of fancy to suppose that all was fixed in the dim or into being. But it is not so. Worlds are likely to think that our duty in a printing the resence is always there. We are so accustomed to read developing our character by the are apt by a freak of fancy to suppose that all was fixed in the dim or into being. But it is not so. Worlds are likely to think that our duty in a printing the resence is always there. waste of time to fritter away hours and days reading frothy ephemeral trash. So-called light reading may be innocuous enough in itself, but abstract, but all must be real, He "Thou, Lord, in the beginning hast laid the foundations of the earth; over whose grave at Berne, Switzerland, a stately monument has been reared.

There is a large and beautifully kept competers for degree and beautifully the summer time. Vacation reading is the imaginative appellation shalt rhou change them, and they shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

MAN'S PREROGATIVE

None other creature moving over the face of the earth enjoys this intuition of Eternity save man, who conquers time by his knowledge of realities where change cannot be Catholic candidate for the Senate of the Relfast Parliament was dewe term it, given us the power, not granted to any earth-born species but ourselves, of transcending mut-

ity, for character, for kindness, valor, truth, injustice, and love of the highest. Look out a few moments on the wild procession recling by of pleasure-seekers, and try to estimate how many of them are pursuing these ideals. We will make every fair allowance, and not be too hard on the children of pursuing these ideals. We will make every fair allowance, and not be too hard on the children of Adam, in whose nature good and evil are so strangely mingled. God will judge them, not I; and He will judge me, too. At all events, I am compelled to seek for comfort in the unknown ver externly hidden good. unknown yet certainly hidden good, world's unceasing masquerade and Carneval de Venise, yet somehow not wanting to these millions.
"Intoxicated"—that is the gentlest
way of putting it—carried off their
feet by such an incredible rush of amusements, such violent yet cheap delights, and never trained to selfdenial, the crowd are borne along by the springtide of an utterly New

YET SOMETHING WON Candor must gladly recognize how much more like pleasant well-conducted homes our schools for the ople's children have Children, no longer timid, are happy. Medical science is tracking happy. down and stamping out the maladies of the young, while the infant death-rate is falling fast. Temper-ance celebrates a splendid advance; and old age (except, alas, in cases like mine) is a kind of endowment. Crimes against the law have dimin ished to such an extent that many prisons have been closed and sold. The working class, tried by the Peace acutely, has yet succeede ables, nor danger-signals. To all retaining large portions of what this perpetual motion round about us may with perfect justice be considered service-pay earned during the

HEROISM WAITING

And there is a strange sort of comfort latent but most to be relied upon, in the hearts of all these mer and women who, at their country's call, would forsake Vanity Fair, pouring out by every issue to chal-lenge death as if it were a Bank Holiday. So baffling, so incompre-hensible, is human nature! If, like most of the lower creatures, men did not realize the significance of death, we could better analyze the war-temperament. But I am convinced the explanation lies deeper. greatest among modern Jew philosophers. Spinoza, formulated a state capable of angelic feats, with a lofty disdain for perils which cannot wound our honor, that is to say, our very selves.

THE ABSOLUTE GOOD What is absolutely good in all possible worlds, and under every condition of being? Kant replies: "A morally good will," or, "to will the right because it is right." All else may be ascribed to Fate or Fortune; but the good will is the soul choosing, deciding, acting. Not, of course, without God's help; but such divine cooperation leaves to man his freedom. If, then, we seek this good will earnestly, it will be ours, and with it comes that peace we are yearning after-"the which remaineth for the people of God." The word of comfort is waiting until each one of us resolves, "I will do right because it is right, the grace of God being my aid." Then shall we know the pres-ence which brings the longed-for message to us over stormy waters, "Peace, it is I." What more can Weak, it is i." What more can we ask, even in a time of unrest, when the foundations of East and West are shaken by science, by revolution, by the act of God? We shall do wisely to renounce our own poor vanities, to keep away from the crowd and make a solitude in our hearts which may serve as a holy place. The true Christian is in this world a stranger and a pilgrim. He is in it, not of it; nevertheless, upon him will rest its salvation when all other hearts are

UNSEATED BY TRICK

the Belfast Parliament was debarred from getting a seat at the recent election, although on the votes he had actually won it.

sentinel and guardian of the "Seven their work. They have made a content work at the foundation of the "Seven their bodies. Here is a wonderful opportunity, alas too often neglect the foundation of the votes he had actually won it.

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that the onus of ensuring that the voting papers would duly reach their destination lay entirely on the voters themselves



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FOREIGN MISSION NEWS LETTER

PATIENCE OF CHINESE

"One thing that impressed me again and again," writes a missionary, "was the easy manner in which Chinamen dispense with many of the comforts of life. Some carpenters were doing work in the Mission. A form of them had no home in the few of them had no home in the city and were allowed to remain at city and were allowed to remain at the Mission. When night came they would take two or three of the boards that had been cut during the day and use them for a bed. They took off their jackets and folded them up to serve as a pillow, and then without any further preparation want to reat for the night." aration went to rest for the night.

NO HEALTH INSPECTOR

People in America may feél quite secure about the food they buy, due to pure food laws, inspection of meat and estables, etc. But this state of civilization has not yet reached China, or at least some parts of China. The Chinese do not believe in letting any food go to waste. If an animal, a chicken or a fish is found dead, they cook and eat it just as if it had been killed for that

purpose.

Referring to this condition, a missionary relates the following:
"One day when standing at the
gate of the Mission, my attention
was attracted by a man coming towards me dragging something. When near, it proved to be a dead pig that the man wanted to sell. What was my consternation to see him enter the very butcher shop that supplied the Mission with meat. For the next few days my relish for pork was not the greatest. I knew the butcher had other meat and hoped that we would miss that particular pig.'

THE BURNED VILLAGE

Thaaw, the best village of the district of Yado, Eastern Burma, which was giving such a good example of piety and generosity is a heap of ashes. A woman was cooking rice. She went out for a moment, and the hut was suddenly in flames. In a short time twenty-five houses of the village were destroyed. At the time of the disaster the people were working in the fields, an hour's distance. The crackling of the bamboos, the dense clouds of smoke, and the ashes brought by the wind soon told the poor laborers the news of the awful

havoc that was raging.

The few women and boys at home, unable to stop the fire, ran into the woods, while poultry, pigs and otheranimals also flew away in fright. When the men came at last from the fields, they found nothing but a smoking heap of ashes. Work-tools, stores of food, blankets, clothing, all were gone. The 25 families now have not even a shed

under which to sleep. The zealous catechist of the village came last. He bore with resignation the loss of his house and personal effects, but when he

and personal effects, but which in saw his beloved little chapel in ruins, he cried like a child. Then must resign ourselves to the will of We shall live in the woods and sleep on the ground, just as the hermits of old did. They had riches and left them for God's sake. God has taken our miserable things. May His Will be done!"

This story reveals in striking manner the uplifting power of the new Faith which had come to these natives. It gave them a super-natural strength to bear misfortunes such as this in an heroic and inspiring way. From the depth of the woods their prayers and hymns must have gone straight to God. Who had been pleased to prove them in such a way.

GREATER LOVE THAN THIS

Three lepers found their way to the Catholic Church in South Rhodesia. All of them were baptized at the mission and two have already exchanged this miserable world for a better. They were real beggars for they were driven away by their own kin to die where and how they

chose. But the charity of the Catholic Mission welcomed them.

The first was Joseph. His whole body was full of wounds, discharging constantly and poisoning the air around him. He often came to Mass on Sundays and was allowed



STANDARD OF QUALITY FOR OVER



to go to the Sisters' chapel to receive Holy Communion. One could not remain long in his presence without becoming nauseated. The priest and Sister Julia had the privilege of visiting the kraal the day after his death. He was not yet buried. A hole had been made some distance from the old hut, but nothing else was done. After much persussion the good missionaries induced some men to carry him to the pit, tied with bark to two poles. The priest performed the last rites of the Church over that poor body, and then covered his remains assisted by Sister Julia, for the natives were afraid of infection. it any wonder that missionaries attract souls to the Catholic Church, with such sublime examples of

DIOCESAN CONGRESS

THE ORDER OF THE SARNIA EUCHARISTIC CONGRESS

THURSDAY, SEPTEMBER 24, 1925

On the day previous at the Church of Our Lady of Mercy and at St. Joseph's Church. 8.80 p. m.—Confessions.

7.80 p. m.—Benediction of the Blessed Sacrament and Confessions. On the day of the Congress at both

6.00 a. m.-Low Mass and Holy 7.30 a. m.-Low Mass and Holy

At the Church of Our Lady of Mercy. 10.30 a. m.-Pontifical High Mass

Celebrant, The Right Rev. Bishop

A. Cook, Wallaceburg.
Subdeacon of the Mass, Rev. John

Fogarty, Windsor.
Master of Ceremonies and other Officers, Rev. L. M. Forristal and the Seminarians, London. Preacher, Rev. R. H. Dignan, Chatham.

Immediately after the Pontifical Mass.

Procession of the Blessed Sacrament, during which the church bell

Stratford.
Canopy-bearers, Rev. Maurice

The Blessed Sacrament remains exposed in the church all day. 2.30 p. m.-Priest's Conference. Chairman, His Lordship the Bishop.

Ist Paper.—The Priest and the Holy Eucharist, Rev. T. P. Hussey, Discussion led by Rev. Fathers F. X. Laurendeau, A. P. Mahoney, 2nd Paper.—The Influence of the Eucharist in the Education of the Young, Rev. H. J. Pocock. Discussion led by Rev. Fathers J. Brennan, L. Marchand.

F. J. Odrowski.
4.00 p. m.—Visit of the children

4.00 p. m.—Visit of the children of the city to the Blessed Sacrament. Sermon by Rev. J. B. Ffoulkes, D. C. L.
7.30 p. m.—Holy Hour. Beads. Act of Consecration to the Sacred Heart. Five Pater Aves for Intentions of Our Holy Father the Pope. Celebrant at Benediction, Right Rev. D. O'Connor, V. G.; Deacon, Rev. J. G. Labelle; Subdeacon, Rev. T. McCarthy.
Sermon by Right Rev. M. F. Fallon, D. D.
Assistants to the Bishop, Rev. E.

of surpassing all previous successes.

Many improvements have been made by altering the layout of the grounds and removing a number of buildings, thus providing excellent accommodation for all outside exhibits and amusements. The buildings have also been greatly improved, especially for Live Stock accommodation. A number of new

People from the rural communities and towns and cities will find it to their advantage to attend on Children's Day with their families. All exhibits will be at the first white man to have seen its waters.

The Rev. Francis A. Breen, S. J., resident pastor of the shrine here, was honored by a group of Iroquois

railway rates and special admission rates prevailing, the Exhibition authorities are making arrangements to handle capacity crowds each day.

ADVENTUROUS PILGRIMAGE

London, Eng.—Some Americans in Constantinople have started out on an adventurous pilgrimage to Rome on foot over the route trav-eled by the Saracens of old, accord-ing to a message received here by

the Daily Express.
Mr. Edmund I. Cieminski, who is attached to the American embassy at Constantinople, is one of the pilgrims, and the others are members of diplomatic corps and missions to the Near East. They are all Catholics.

are all Catholics.

The long march is expected to take at least a month. The pilgrims will travel simply, and it is stated they hope to be received by the Pope at the end of their journey.

The pilgrims will skirt the Sea of Marmora and go through the wildest regions of Bosnia and Albania, heading toward Trieste.

The journey through Albania is

The journey through Albania is likely to furnish excitement. Not only is the country mountainous and the roads precipitous, but there still remain many outlaw bands in the mountainous regions whom the authorities have never been able to of London.

Assistant priest, The Very Rev.
Dean Downey, Windsor.
Deacons of Honor, Rev. Gilbert
Pitre, Stoney Point; Rev. John A.
Rooney, Windsor.
Deacon of the Mass, Rev. Joseph subdue. Numerous tales of slaughter, robbery and capture for

OBITUARY

MOTHER M. PHILIPPA, I. B V. M. On Saturday, August 1st. at Toronto, occurred the death of Mother M. Philippa, after a protracted illness borne with remarkable patience and cheerfulness. Thoughtful for others and grateful for the slightest service her less than the slig for the slightest service, her last words before the fatal attack, were words before the fatal attack, were rings, and hymns are sung by the children and members of societies, and the beads recited led by Rev. Wilfrid J. Langlois, Riverside.

Cross-bearer, Rev. J. A. Jordan, Stratford.

Cross-bearer, Rev. Maurica.

Cross-bearer, Rev. Maurica. Canopy-bearers, Rev. Maurice Sullivan, Chatham; Rev. J. G. Labelle, Corunna; Rev. J. P. in her native city of Guelph, and Gleeson, Leamington; Rev. E. Goetz, College School, Toronto. Hers was consist that went out to the india spirit that went out to the indi-vidual in interest and sympathy, and her influence over her pupils was unusually profound and enduring. Many will regard her death as a personal loss. Devotedly attached to the vocation of a Christian educator, constant sufferings caused little interruption in her teaching career, and in her death the Institute loses not only a loved

and valued member, but an efficient instructress.

3rd Paper.—Communion and Confession, Rev. I. Poisson. Discussion led by Rev. Fathers Joseph Emery, F. J. Odrowski.

4.00 p. m. 1. Steinan, and valued member, but an efficient instructress.

Mother Philippa was the daughter of the late Mr. Peter Mahon, of Aberfoyle. She is survived by forther than the steinage of the late Mr. Peter Mahon, of Aberfoyle. brothers: Mr. William Mahon, of Alberta; Mr. Thomas Mahon, of Guelph; Mr. John Mahon, barristerat-law, of Toronto, and Mr. Joseph Mahon, Iate of St. Michael's College, Toronto; and three sisters:
Mrs. J. O'Connor, of Blythe, California; Mrs. Halon and Miss Margaret Mahon of Guelph.

tions of Our Holy Father the Pope.
Celebrant at Benediction, Right
Rev. D. O'Connor, V. G.; Deacon,
Rev. J. G. Labelle; Subdeacon, Rev.
T. McCarthy.
Sermon by Right Rev. M. F.
Fallon, D. D.
Assistants to the Bishop, Rev. E.
Doe, Rev. D. Brisson.
Historian, Rev. F. Powell.
Te Deum.

IMPROVEMENTS ATTHE
WESTERN FAIR

Since the last Exhibition the Western Fair Association has put forth every effort to improve conditions in all departments for the 1925 Exhibition, which gives promise of surpassing all previous successes.

Manual Saret Mahon of Guelph.
The funeral took place on Monday, August 3rd, at 10 o'clock, from Loretto College chapel, where Requiem High Mass was sung by Rev. John E. Burke, C. S. P. Present in the sanctuary were: Rev. O. Cushing, C. S. B.; Rev.-Father Casserly, C. S. P.; Rev. H. Carr, C. S. B.; Rev. Father Cormie, S. J.; Rev. A. Malone, C. S. P.; Rather Hanlon, cousin of the deceased nun, officiating, assisted by Rev. John E. Burke, Rev. W. E. Hopper and Rev. Father Casserly. R. I. P.

AMEDICAN MAPTYPS The funeral took place on Mon-

AMERICAN MARTYRS HONORED

Auriesville, N. Y., August 21.—
More than ten thousand persons took
part in the ceremonies here yesterday on the occasion of the fortieth
annual Albany diocesan pilgrimage accommodation. A number of new buildings have been provided with the most excellent and modern stabling to be found in the country. The comfort of Exhibitors has also been taken care of by providing and prepared accommendation. The Albany pilgrimage proper consisted of two thousands are proper consisted of two thousands.

The comfort of Exhibitors has also been taken care of by providing excellent sleeping quarters adjoining, but entirely separate, from the Live Stock buildings.

Other important alterations and improvements have been made which will add greatly to the comfort and convenience of the large crowds attending throughout the week.

Monday, Sept. 14th, will be Children's Day, when children under twelve years of age from all parts of Ontario will be admitted free.

People from the rural communities and towns and cities will find

their best, and the Exhibition Board, as well as the exhibitors in all departments, are making a special effort to provide everything that can be desired for the instruction and amusement of the children.

General admission to the Exhibition will be 25c. Strip tickets of five admissions for \$1.00 are also on sale and may be secured up to September 9th. With the special railway rates and special admission rates prevailing, the Exhibition as well as the Caughnawaga reservation, Canada, as a part of the ceremonies Sunday. Following the ceremonies Sunday. Following when Father Jogues and his companions were martyred, these modern descendants of the abortion will be 25c. Strip tickets of five admissions for \$1.00 are also on sale and may be secured up to September 9th. With the special railway rates and special admission rates prevailing, the Exhibition and the ceremonies Sunday. Following the ceremonies Sunday. Fol

Addressing the great throng which had come to attend the ceremonies, the Rev. John J. Wynne, S. J., told of the beatification ceremonies in Rome last May at which Father Jogues, Goupil and Lalande were declared Blessed.

IRISH BACHELORS FACE REDUCTION

Dublin, Ireland .- A startling innovation is understood to be contemplated in the Irish Free State Civil Service. Unmarried men Civil Service. Unmarried men entering the Service are to have only the same pay as the women of their grade. On marriage the men will receive a lump sum as bonus, and will be entitled to an immediate increase of salary. Women of the lower grades must retire on marriage, but it is intended in future to give each of them an appreciable dowry.

tax on young bachelors in the Civil Service involving a reduction of the present scale of pay by 25%. The rule will apply to new appointments

Among other advantages, the married men will reach, by yearly increments, a higher maximum salary than his single colleague. It is said that more bachelors are to be found in the Civil Service than in other employments. The first suggestion that there should be a differentiation between the pay of differentiation between the pay of married and unmarried men came from Richard Mulcaby, who made the recommendation in the Dail last December, and the plan now outlined is the sequel.



1960 De

THE GRAYMOOR SHRINE of ST. ANTHONY



PERPETUAL NOVENA TO THE WONDER-WORKER OF PADUA 'St. Anthony's Corner" in the Church of St. Francis, Mount of the Atonement, Graymoor, N.Y. is undoubtedly the best known shrine of St. Anthony of Padua in America.

A fresh Novena to the Saint begins every Tuesday, and so these weekly Novenas constitute an endless chain, to which has been given the name of ST. ANTHONY'S PERPETUAL NOVENA. Thousands of Clients from every part of the United States and Canada have testified to the

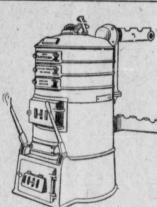
efficacy of this Novena. SOME SAMPLES

A. L., Bristol, Conn.: "Am enlosing an offering for St. Anthony's Bread for favors received. The petitions prayed for seemed almost impossible, but through your Novena they have been granted."

E. S., San Francisco, Calif.: "Please find two dollars in thanks; iving to dear St. Anthony tor being able to attend Mass so often on week days since making a Novena for better health. St. Anthony is my favorite Saint, and he never falls me."

Mrs. H. Philadelphia: "Enclosed you will find a small donation in honor of St. Anthony which I promised him if my son would obtain a position. He did so on the day I made the promise, and this offering is out of his first Novens, an increase in a forest of the promised him if my son would obtain a position. He did so on the day I made the promise, and this offering is out of his first Novens, an increase in a forest of the promised him if my son would obtain a position. He did so on the day I made the promise, and this offering is out of his first Novens, an increase in a forest of my hand without an operation."

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



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