

# The Catholic Record.

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

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## FACE CHARGE OF LIBEL

### EDITORS ARRESTED FOR THEIR ACCUSATIONS AGAINST GOV. SMITH

New York, June 26.—A bold attack of religious bigotry against Governor Alfred E. Smith of New York, a Catholic and candidate for the Democratic nomination for President, was countered here early Wednesday at Madison Square Garden, where the Democratic convention is being held. The editor of *The American Standard*, a semi-monthly publication which exists by reason of its attacks on Catholics and Jews; and another man were arrested and charged with criminal libel. The arrests, however, were made at the instance of two veterans of the World War, and so far as is known, were without the knowledge of the Governor.

Those arrested were Charles Louis Fowler, forty-six, of 23 West Eighty-Third Street, former Baptist minister and editor of the publication; Louis Hunter Fowler, nineteen, his son, and Lester Douglas Wise, thirty-five, of West Eighty-Seventh Street. Wise later was discharged. Although it was testified he had a bundle of copies of the *American Standard* under his arm, he denied having any connection with the publication and said he was only visiting Fowler.

SEVERAL MEN BROUGHT CHARGE  
The two service men, Jacob Altshuler, twenty-five, and James Montgomery, twenty-five, early Wednesday encountered boys in the neighborhood of Madison Square Garden selling copies of *The American Standard* which contained virulent attacks on Governor Smith, Cardinal Hayes, the motion picture industry and the Knights of Columbus. Increased the men found one of the boys to tell them the source of the publication. They found the Fowlers and Wise in an old office building at 1204 Broadway, and immediately caused their arrest on charges of disorderly conduct. Shortly afterward, the magazine was withdrawn from sale on the streets.

When Magistrate George W. Simpson, of the Night Court, heard the complaints, viewed the publication and questioned the defendants, he decided the offense warranted the more serious charge, and accordingly charged the men with criminal libel. They were paroled in custody of their attorney, Walter Fairchild, and ordered to be in Yorkville court Thursday for a preliminary hearing.

When the men were arrested, they were hurried to the police station as a precaution against violence. Fowler later complained that his freedom of speech and the freedom of the press had been invaded, and denied his attacks were directed at any man personally. He also denied his periodical was a Ku Klux Klan official organ.

When the trio appeared before Magistrate Sweetser in the Yorkville court Thursday after Wise had been discharged, Fowler and his son were ordered held under \$1,000 bail each for the Court of Special Sessions, on the charge of criminal libel.

Magistrate Sweetser twice refused the plea of the attorney for the men that the complaints be dismissed on the ground that a case had not been made out.

"I consider that one has been made out," the magistrate declared. "The article takes a man and holds him up to ridicule. I am not a judicial bigot, nor am I editor of the *Standard*. It was a malicious distribution of this article, and a crime has been committed."

When the court asked Capt. James J. Gegan of the bomb squad if the elder Fowler had a record, he replied that Fowler was a dangerous disturber of the peace and a member of the Ku Klux Klan. He said his office had had Fowler under observation for three years, and added that the man was an intimate of Col. W. J. Simmons when the latter was imperial wizard of the Klan, and later transferred his allegiance to Dr. Evans, the present wizard. He also testified that Fowler was responsible, through his writings, for recent serious disturbances at Bayonne, N. J.

OFFENDING ARTICLE  
The article attacking Governor Smith, which purported to have been written by a twelve-year-old boy and was entitled "A Patriot Aged Twelve," said in part:

"Men say that Al Smith, New York's wet papal Governor, may be the next President of the United States.  
"Awake, sleeping Protestants, do not let this vassal of a foreign potentate hypnotize you into making him the next occupant of the Executive Mansion.  
"No, this devout subject of the Pope shall never be the Chief Executive of the mightiest nation in the world if all true Americans do their part in defeating Smith."

"There are several reasons why this Irish Roman Catholic should not be the next President of the United States:

"First: He is a member of the Knights of Columbus who give their first allegiance to the Church of Rome and the Pope. They denounce the 'heretics' (Protestants) who founded and saved this mighty nation and do their best to bring destruction to the nation under the Protestant Church and to resurrect it under the folds of lying, hypocritical, and deceiving Church of Rome. In short, they seek to destroy our mighty Constitution and all it stands for.

"Secondly, he is a graduate of a parochial school. These are merely dens of hatred, malice, and deception.

"The introduction to this 'letter' says it was 'sent to The American Standard by a boy of twelve years, living in New York State.' It was written in twenty minutes while the boy was travelling alone in a railroad train," the introduction continues. "A Roman Catholic priest had taken the seat beside him, and the boy tipped up his tablet, as he wrote, to prevent the priest from spying upon him." The name of this remarkable boy is not given.

OTHER ABUSIVE ARTICLES

Elsewhere in this and other issues *The American Standard* has carried articles with such titles as: "Al Smith's Threat Is Arousing America. Protestantism is Determined to Drive Popery Out of the United States," "Jew Movies Urging Sex Vice Rome and Judah at Work to Pollute Young America," "Romanists Not U. S. Citizens," "No Presidency for 'Al Smith' and 'Our Language Corrupted by Jews.'"

One of the statements concerning Governor Smith reads: "Senator Walsh, like Al Smith, is true to his boss, the Pope of Rome. And both of them in their presidential antics are being urged on and financed by their boss on the Tiber."

## PAPAL NUNCIO TO LEAGUE?

London, June 21.—The question of Papa's representation on the Council of the League of Nations was actually being discussed by the British Government last year, according to a statement by Mr. F. F. Urquhart, M. A., of Balliol College, Oxford, at a meeting of the Westminster Federation Council.

Foreign nations were to be approached, he said, in order to secure their cooperation. But the movement came to nothing when the League received a big set-back owing to the attitude it adopted toward the Italo-Greek trouble.

Mr. Urquhart says the League is crying out for some connection with the Catholic Church, because the League wants moral force, and the Catholic Church is necessarily a great moral force working in the direction of peace.

The difficulty of the Pope's position was shown by Mr. Urquhart. The Pope could not be a member of the League, because one of the obligations of members was to use aggressive means to enforce the fulfillment of promises made by the nations. The Pope could use no force.

If the Pope became a member he would be a two-headed unit, representing, as it were, one nation. That would not be an honorable position for the Holy Father.

The best arrangement to bring about the desired union, said Mr. Urquhart, might be for the Pope to send a Nuncio who would act much in the same way as the Americans, who, though their country was not represented in the League, became members of certain committees as friends of the League, and as people interested in the subject under discussion.

In that way a link between the Papacy and the League could be established, raising the prestige of the League in the eyes of Catholics, declared Mr. Urquhart.

## CAUSE OF ENGLISH MARTYRS

London, June 23.—The special ecclesiastical court named by the Pope to examine the causes of fifty-two English martyrs proposed for beatification and subsequent canonization has begun its sittings at Westminster Cathedral here. One bishop, one abbot and several priests are members of the court. His Holiness has directed that Cardinal Bourne preside.

Those whose lives are under consideration suffered martyrdom in the reigns of Henry VIII. and Elizabeth, and include several priests, some women and a peer, Viscount Stafford. They were executed because they remained loyal to the Pope as the successor of St. Peter, and Spiritual Head of the Church, when the State Church of England was established.

The cases have been in process of preparation for ten years, and a huge mass of evidence has been collected. The work was held up for a time, then resumed with vigor about 1920.

## C. E. A. CONVENTION

### THE SOUL AS WELL AS THE MIND MUST BE CONSIDERED IN EDUCATION

Milwaukee, Wis., June 27.—With 1,500 delegates attending, the twenty-first annual convention of the Catholic Education Association opened here Monday and concluded yesterday.

The reorganization and improvement of the parochial school system was earnestly advocated and the laxness of discipline in present-day secular schools condemned.

The Association voted to urge the teaching of religion as a part of every school curriculum in the country. It also passed resolutions advocating measurements in Catholic elementary and secondary schools, and favoring vocational training.

One of the high points of the meeting came when J. L. O'Connor, of Milwaukee, demanded that the Association champion the cause of any denomination whose rights are assailed.

### GREAT EDUCATION EXHIBIT

In addition to the numerous addresses on every phase of education, the delegates viewed a complete series of educational exhibits that formed a feature of the convention. This series included a display of books, pamphlets, charts, and other literature on such subjects as health education, Americanization and high school education issued by the National Catholic Welfare Conference Education Department for use in its promotion of Catholic education. The Catholic School Defense League and civic education literature in this exhibit attracted special attention. In addition, thirty-one publishers and school supply houses provided exhibits.

### PROFESSOR CUNNINGHAM'S ADDRESS

"Change is the law of life," was the introduction the Rev. William Cunningham, C.S.C., Ph.D., Professor of Education at the University of Notre Dame, gave his keynote address at the opening session Tuesday, on "Rebuilding the Educational Ladder." In conformity with that thought, Father Cunningham held, Catholic educators must look to the condition of life about them and adjust Catholic schools accordingly. He declared that the arrangement of the rungs in the educational ladder in America has been disjointed since the ladder was first erected, that it is now in process of readjustment, and that Catholic parochial schools must reorganize accordingly for greater efficiency and to provide for a more logical and useful progress for the pupil through the stages of his education.

"The history of education in this country presents us with the significant fact that all the various educational institutions developed to carry on elementary, secondary and higher education were independent in origin and throughout a great part of their history have been independent in operation," Father Cunningham declared, in his contention that the steps in education today are disjointed. "Little wonder then that when we try to fit them together into a coordinated system, we have a gap here and an overlapping there." The country has elementary schools, high schools, colleges and universities, and now is adding "junior high schools" and "junior colleges," and yet it has no real educational system, he holds, and adds, "we can never hope to reach the same degree of efficiency (as in Europe) spreading our efforts over such a vast amount of material."

The "mechanization" of education and the flocking of enormous numbers to the high schools, he also declared, is bringing the private secondary school into its own. Parents prefer to retain the personal connection between the teacher and their children, he said.

### WOULD SHORTEN THE COURSE

Father Cunningham would reorganize the present eighth-grade Catholic parochial school into a ninth-grade school of six elementary grades and three junior high school grades, or an intermediate school.

"Few will question that there is dawdling in the upper grades of both the elementary and the high schools," he declared. "Compress the work of the upper two grades and the lower two years of high school into a period of three years, and the upper two years of high school and the lower two of college into another cycle of three years. This will mean a saving of two years. I am convinced it can be done, and once achieved we will by one fell swoop have reduced the time and improved the discipline."

Father Cunningham said he realized he left himself open to the accusation of "secularizing Catholic education," but contended the plan he advances is rather a return to a Catholic philosophy of education and "to the traditional procedure in vogue in Catholic countries," than a mere leaning to the State school system. "We have been led away from this traditional

procedure by the necessity of adjusting our schools to the State school system, he said.

Regarding the following of the State plan, he added: "I believe most of us are agreed that we are practically compelled to parallel the State systems. \* \* \* For my own part I am firmly convinced that a positive good will come from our paralleling the State systems. We are being accused in increasing chorus of fostering a divided nation by separating our children from those who attend the public schools. We must do everything in our power to make it clear that our schools are the same in every way as the public schools, except for the part religion plays therein, keeping in mind that religious influence, and not merely religious instruction, is the matter of primary importance, and this is possible only in our own distinctly Catholic schools. This material identity will help to emphasize the formal difference, namely, the purpose and the point of view of life that is day after day held up as the ideal to the students of every grade."

The readjustment of the educational pyramid "is of such pressing importance that no longer can it be delayed," was Father Cunningham's concluding warning. "In the accomplishment of this task every possible agency must be used to its utmost. We are not so ironbound by standardizing agencies as the State systems, and hence more free to go ahead and put in practice ideas which we are convinced have a sound philosophical basis. In doing this, we will be in very truth assuming leadership, and not be content to follow."

## IRELAND'S FOREIGN TRADE LAGGING

Dublin, Ireland.—Statistics giving details of the foreign trade of the twenty-six counties of Southern Ireland for the first quarter of this year, just published, are not as encouraging as might have been expected. The adverse balance was nearly \$2,000,000.

Great Britain and the six counties of North-east Ireland were the principal customers; and the great bulk of the imports came from these two areas.

The total value of all imports was \$90,000,000. The value of imports from countries outside Great Britain and the six counties was \$12,500,000. These imports came from no fewer than twenty-two countries. These countries took from the twenty-six counties goods to the value of only \$945,000.

The United States supplied goods to the value of \$2,950,000, but the value of her purchases from Ireland was a trifling \$325,000. The returns do not indicate any development in the export trade with foreign countries, such as America, France, Germany, Spain, Belgium and Holland.

The statistics emphasize the dependence of the twenty-six Southern counties upon agriculture. This industry is at present in bad condition. A bill purporting to give relief to the farmers has been introduced, but it is based on the principle of feeding the dog with a piece of its own tail. County Councils are empowered to forego two-thirds of the local taxation on agricultural land this year. The way they are expected to do this is by borrowing an equivalent amount to make up the deficit. This borrowed money is to be repaid with interest within seven years.

The net effect of the proposal is that for an immediate relief of \$7,715,000, the local agricultural community will ultimately pay \$8,750,000. In reality, the proposal puts a burden upon agriculture. It calls upon every farmer to mortgage his land so as to provide loans for public purposes.

It is felt that relief should be given by the State as a whole, instead of getting local bodies to meet their public expenditure by loans which can only be repaid by much heavier taxation later on.

## NO RACE SUICIDE IN THIS CATHOLIC FAMILY

On the Monday after Pentecost, at Santes, a village near Lille, France, three hundred and seventy-seven people attended an open-air luncheon. The remarkable feature of this luncheon consisted in the fact that the guests all belonged to the same family. They were Monsieur and Madame Michael Bernard, their children, grandchildren and great-grandchildren. Among the grand-children was M. Albert Bernard, who is the father of nineteen sons and daughters.

These three hundred and seventy-seven representatives of the Bernard family began the day by attending a solemn High Mass celebrated for the deceased members of their family who sleep in the little cemetery of Santes. There are two hundred and fifty-eight in that cemetery who bear the same name,

twenty-one of whom were killed in the late war.

An ancestor of the Bernards, Claude Bernard Lagache, who was married one hundred and sixty-nine years ago (five generations back) would have nine hundred and fifty-one descendants today. Of these twenty-one are priests and thirty-three members of religious orders.

## THE CHRIST CHILD'S GREAT WORK

Washington, D. C., June 27.—Twenty-five little girls with their tongues in their cheeks—bright-eyed but thin-bodied little girls—left here Monday for two weeks of delirious fraternizing with cows and grass and birds and trees. They were fortunate and knew it. Two days before, Washington had shimmered with a thermometer at over one hundred and three persons had been prostrated. And the twenty-five little girls came from the most torrid of the sweltering sections of the capital, and their playgrounds had been streets where a fiery sun darts back heat that is almost lurid.

The twenty-five were destined for the Christ Child Fresh Air Farm, with its roomy quarters, in the open where it catches even the most feeble breeze.

There had been preparations. For instance, the reason for the twenty-five tongues in cheeks was that the Society's dentist had found work to do in the mouths of all twenty-five. The mortality had been twenty-eight decayed and misplaced teeth, for the group. Only a few days before, ten sets of tonsils had been lost by the twenty-five at the hands of the Society's surgeon, because they were infected. Twenty-five shampoos had been administered an hour before, and there had been bath-tub furnishings and hair-cuttings, and a lunch.

So when the Rotary Club's big bus, which it lends to the society to take its charges to their elysium of two weeks rolled around there was nothing left that would impede nature and tender care in adding tens and twenties of pounds to the twenty-five and doubling their vitality to withstand the rest of the summer's heat.

This group was one of six the Christ Child Society will physically rehabilitate this summer from Washington's under-privileged youngsters. And the process will be so thorough it will give the one hundred and fifty little girls lucky enough to go to the farm a head start, as it were, that will carry them through twelve more months as normal, healthy American youngsters.

Meantime, the Society does not propose merely to give these little girls a vacation and return them to an improper childhood when the two weeks are spent. While they are gone, it is going down deep to the basic reasons for the thin bodies and colorless cheeks. It doesn't mean to find just a repetition of those signs a year from now, when the vacation has worn off.

Take the example of three of the little girls who left Monday for the farm. They are sisters, aged five, nine and eleven. They have four little brothers and sisters at home, and the baby is just four months old. With the parents that makes a family of nine. When the Society found out about it, this family of nine was living in two rooms, and the father was paying the rent and supporting it on \$40 a month, plus scraps and charity.

The society got him a job at \$58 but it was reduced to \$50 because his physical condition didn't make him worth more. The Society's surgeon, in one of the best hospitals in Washington, took him in hand, and now he's making \$100 a month, and earning it, and will make more. More rooms even now are being provided for the family, and there will be further improvements before the three little girls return to their home.

That is just one case the Society is working on in Washington, and Washington is only one of the many fields it is working in. Reports equally as inspiring, of families saved and youngsters rehabilitated by the score, come into the Washington headquarters of the Christ Child Society every day.

## PLAN TO KILL CHILDREN'S LOVE FOR PARENTS

Moscow, June 6.—A decree by the Soviet Commissar of Education virtually outlawing parental affection for children has worked out badly, it is reported.

It was the hope of the Commissar that by putting the children in Soviet homes in the colonies, the tie of the family could be broken down and the children reared in communes where they would grow up as ideal communists, placing the State first and dropping the family idea altogether.

The plan did not work out badly for the orphans, the Commissar has reported, but in the case of the children with parents, it has failed.

The parents, he says, call and bring presents and caress their children. Accordingly, visits of parents have been limited to two a month, all presents will be confiscated, and an attempt will be made to prevent displays of affection.

## TEMPERANCE ISSUE IN IRISH POLITICS

Dublin, June 22.—The Pioneer Total Abstinence Association has made a notable demonstration of its strength. The occasion was the celebration of the Silver Jubilee of the Association when a procession attended by 15,000 pioneers took place in Dublin. More than 500 priests participated in the march. The streets were lined with many thousands of spectators.

The Association and the Catholic Total Abstinence Federation with which it is affiliated do not regard the Licensing Bill introduced in the Free State Dail as an adequate reform. One of the main planks in the platform of the Association and the Federation is that the number of licensed saloons in the country should be reduced by half. This aspect of the question is ignored in the bill. Rev. J. Flinn, S. J., spiritual director of the Pioneer Association says:

If the Government or the drink trade thinks that the public are satisfied with the present licensing bill they are greatly mistaken. Should there be any delay in dealing with the problem of reduction of licensed saloons a referendum will be insisted on. If the Government neglects to take action we are determined that there shall be a referendum so that the people may pronounce a decision on a matter of such vital concern for them all.

A public meeting comprising 11,000 persons was held at the conclusion of the procession. Among the speakers was Most Rev. Dr. Gaughran, Bishop of Meath. The Bishop's commentary upon the wonderful spectacle witnessed in the Dublin streets was that it was the greatest sermon on temperance that had been preached in Ireland since the days of Father Mathew—the Apostle of Temperance who roused the country in the middle of the last century.

Rev. P. J. Gannon, S. J., having referred to the eclipse of idealism, said:

There seems to be one great ideal which can unite us all whatever our creed, political, social, economic or religious, and that is the ideal of a sober Ireland. It may help to check the moral disintegration we see around us, and heal some of the grievous wounds inflicted by civil strife.

The celebration coincided with the publication of the Life of Father Cullen, S. J., the founder of the Association. Father Cullen's biographer is Rev. Father McKenna, S. J. The membership of the Pioneer Association today is about a quarter of a million.

It is recognized that temperance reform is arousing a conflict of interests, and there is a degree of tension in the Free State Cabinet in this connection which may involve political changes.

## THE REOPENING OF GERMAN CASTLE AS JESUIT SCHOOL CRITICIZED

Berlin.—Deputies Stuhmann, Frau von Tiling, Janansen, Kichhoffel, Oelze and other members of the German National People's Party in the Prussian Landtag have appealed to the Ministry of State to make a statement of the probable opening of the famous old Benserger Castle, near Cologne, the former Prussian Cadet School, as an educational institution under the direction of the Society of Jesus.

The deputies claim that the chapel of the castle has long been used by the evangelical community for divine service, and that the transfer of the castle to the Jesuits would therefore be detrimental to the religious life of the community by destroying "denominational equilibrium."

As a matter of fact, the Benserger Castle was, before the so-called Reformation, Catholic property, and the chapel was therefore a Catholic chapel until it was appropriated by the evangelical community. Furthermore, the question raised by the members of the German National People's Party entirely overlooks the fact that the transfer of the chapel could, in no way, disturb what they term "denominational equilibrium" since the Rhineland has always been a Catholic province, despite the efforts of the former Prussian Government to "assimilate" it by importing an army of Protestant Government officials and employees.

Catholics are anxiously awaiting the reply of the Government. It is considered significant that the deputies waited until three days after the elections to demand an explanation of the Government attitude on the subject.

## CATHOLIC NOTES

London, Eng., June 20.—Mrs. Constance Hornung, widow of Ernest William Hornung, well known novelist, and a sister of Sir Conan Doyle, was buried this week from the Catholic Church at West Grinstead.

Rome, May 7.—Reports have reached here that ten Catholic priests and fifteen novices of the Women's Franciscan Order in Moscow have been imprisoned. It is said the priests are charged with political activity against the Soviet, but that no charges have been filed against the novices, who have been working among the poor of Moscow.

Rome, June 24.—Pope Pius yesterday named two American prelates bishops of dioceses in the United States. The Right Rev. Mgr. Francis C. Kelly of Chicago, founder of the Catholic Church Extension Society, is made Bishop of Oklahoma, and the Rev. Richard O'Gerow, rector of the Cathedral of the Immaculate Conception at Mobile, Ala., is made Bishop of Natchez.

Milwaukee, Wis., June 20.—Announcement has been made by the Rev. Albert C. Fox, S. J., president of Marquette University, that the Franciscan Sisters whose motherhouse is at Little Falls, Minn., will assume the management of the Marquette University Hospital here late next month. They also will manage the Marquette training school for nurses.

Pasadena, Calif., May 17.—A fund for the establishment of an observatory at Santa Clara University for the use of the Rev. J. S. Ricard, "Padre de the Rains," is to be raised by the California State Council of the Knights of Columbus. The resolution authorizing such action was adopted unanimously at the State Convention of the order here.

London, May 10.—A sum of \$500,000 has been obtained toward the building of a Cathedral at Liverpool, as the result of two years' effort, the Archbishop reports in a pastoral letter. Half of that sum has been banked and the other half guaranteed. This result is a remarkable tribute to Catholic enthusiasm, in view of economic conditions in England.

DeKalb, Ill.—The word "hell" was stricken from the Apostles' Creed and "Hades" substituted, in referring to Christ after the Crucifixion, at the sixty-fifth annual convocation here of the Lutheran Augustana Synod. The sect retains, however, its belief in the existence of hell, it was made plain. The synod refused to adopt a special form of burial service for suicides, unbaptized persons excommunicated members.

Paris, France.—Two *ex-voto* have been placed in the chapel of the Carmel of Lisieux in honor of the Blessed Teresa of the Infant Jesus by the Catholic Union of Railroad Employees and by the Catholic Union of Postal and Telegraph Employees. The placing of these memorials was the occasion of a touching manifestation, 167 groups from these two unions having sent delegates to Lisieux with their banners.

London, June 20.—"We have nothing like it in the United States," was the comment of Father John E. Ross, C. S. F., of Washington, D. C., as he watched the procession this week of the Preston Catholic Guilds. The procession, which is rich in pageantry, has been held by the Catholics of Preston for eighty years in succession, all the parishes of the city taking part. The route, this year, was four miles long.

London, May 10.—A thousand years is but a day in the sight of the Catholic Church, says the Morning Post, commenting on the policy of the Vatican. "The Vatican is under no necessity to be in a hurry today which is continuous, irresponsible, impersonal—owing account to none, dependent for its existence and policy on the cleverness of no single man, or the caprices of no mob of men. A thousand years, in its sight, is as one day. It can afford in a world of unproven democracies, to bide its time."

New York, June 23.—The Very Rev. Mgr. Luke J. Evers, the "workers' priest," one of the most widely-known members of the Catholic clergy in New York, was found dead sitting in a chair in his study here today. He was sixty-three years old. Acute indigestion, with which he had suffered recently and of which he had had an attack only Wednesday, was the cause of death. However, it was thought Monsignor Evers had recovered completely from the latest attack. He told friends he was feeling fine, and yesterday morning said Mass as usual. He went to his study this morning after breakfast, and when his first assistant called to him, then entered the study, he found him dead in his chair.

GERTRUDE MANNERING

A TALE OF SACRIFICE

By FRANCES NOBLE CHAPTER XVIII.

Stanley, before you go out, I want to speak to you—to say something. Can you come into the library for a few minutes? And Gertry tried to smile brightly, to hide her agitation, as she made her request to Stanley as soon as breakfast was over next morning.

He was going to ride with Sir Robert into the town, on business upon which he had often accompanied him before in his visits to Nethercotes, and upon which he had promised to accompany him again before Gertry had arrived. The baronet had now wished to excuse him, knowing that they should be detained all day, only to return in time for dinner; but Gertry had insisted that he must not lose Stanley's company and advice just for her sake.

"I am not quite so selfish, Sir Robert," she had said, "and I am not going to fly away in Stanley's absence, you know." And she had so requested Stanley to go that, much as he now grudged every hour not spent in her company, he could not be selfish when she was so generous.

So he and Sir Robert were to start about an hour after breakfast, and Gertry knew that she must get through her task before they left, if she wished her letter to her father to be ready for that day's post.

"Can I come to the library with you, Gertry? Do you think anything should prevent me, after that invitation?" And Stanley laughed with that gentle tenderness which so softened the beautiful features, stern as they were.

Gertry led the way to the library, where she knelt in her favorite attitude on the hearthrug, gazing into the fire, while Stanley stood leaning against the mantelpiece, looking down at her, little guessing how the heart was beating in that girlish frame.

"Well, and what is it, Gertry? No very dreadful secret, I hope, my darling?" She looked up with a merry laugh.

"Are you afraid I am going to tell you I have committed a murder in my life, or done something else very dreadful, like a sensation novel? Do you know, Stanley, it is a good thing you are going out, or I should never get my letter written to papa, such a long one as it will be. I may invent all sorts of messages for you, may I not, Stanley? I may tell papa you will take me home, and get to know him and the dear old Grange?"

"May you? Nay, you must dear; for I mean to take you home, whether you ask me or not; you might be stolen on the way, otherwise, Gertry. And I am impatient to know your father, darling," he added earnestly.

"And how impatient he will be to know you, Stanley!" And Gertry rose from her lowly position and stood up by Stanley's side, placing one little hand gently on his arm. "Stanley," and her voice trembled audibly as her heart beat very fast, "it won't annoy you, it will not be a trouble to you—to have—a Catholic for your wife, will it?"

She was looking into the fire again now, and so did not see the painful expression which contracted Stanley's features as he replied, gently, taking both the little hands into his strong grasp:

"Why should I let it trouble me, Gertry? You cannot help it; you were born a Catholic; you did not become one of yourself."

The tone was gentle and tender, but something in the words chilled the beating heart strangely.

"Because, Stanley, I have—so much—to ask you about it before I write, you know, to papa; so much to say to you." And as the sweet eyes looked up now with a half-frightened pleading, something made proud Stanley draw her still closer and hold the trembling hands tighter in his own, though he said nothing.

"First of all, Stanley (and it may seem a strange, unreasonable thing to you), when we are to be married, I cannot go at all to—a Protestant church for—the ceremony; I can only be married by a priest in our own; and it may seem unreasonable to ask you—to consent."

But Stanley only smiled. "Don't look so frightened, my precious Gertry! There is no need. I think you know, my darling," he added seriously, "that I have pretty much the same opinion of all forms of religion, though naturally, perhaps, the most exacting—which is yours—is the most displeasing to me." And for the first time Gertry listened to his sentiments openly expressed to herself. "I will not conceal from you, Gertry, that the less of religious ceremony there is the better I shall like it; but as merely a civil one would not satisfy you, then I would as soon be married according to your rite (it being legal now) as any other." And though the haughty lips curled slightly, perhaps unconsciously, and though the goddess words shocked, without surprising, the religious heart of the trembling little listener, still Stanley's gray eyes smiled kindly, and a sigh of relief escaped Gertry as he paused.

Was the dreaded task going to prove so easy, so much lighter than she had thought?

"And, Stanley," she continued, looking up again with her own sweet, earnest expression, "afterwards, when I am your wife, you will always—let me be just as I am now, a strict Catholic? You will not try to prevent me from—practising my religion, though—you—dislike it so, because you do not know and understand what it is, what faith is, Stanley?"

But even ere she paused, the pale face, as she looked at it, contracted with a strange expression, half stern, half painful, while the grasp which held her hands almost hurt them with its tightened pressure, though it helped her to stand firm in her agitation.

"Gertry," he said, in a low tone, "by practising your religion, tell me what you mean, what you expect."

An unspoken prayer rose from the poor little heart ere she answered: "I mean, Stanley, that—before I become your wife, I shall have to ask you to promise me solemnly that you will never prevent me from going to Mass; never ask me to go to service in any church which is not a Catholic church; that you will never prevent me keeping the holy-days and fast-days; that you will always let me go, as I do now, to—Confession and Communion." And she trembled even still more on that last word, sacred word, as though it were profaned by being spoken in those infidel ears.

"Gertry, listen to me!" And while the look on the proud features had deepened to one of terrible pain the tone was of almost passionate remonstrance and entreaty. "Thinking, feeling as I do, knowing as I do, the wretched system of superstition (forgive me, my darling, when I say to you now at this hour) which has implanted all these ideas in your heart, which would enslave you still, alienating you from all independence and freedom, could I promise not to try to save you from it, to lead you by the gentlest influence to see it as I do? Gertry, could I see my wife, my one treasure, continue to frequent that—detested Confession, for instance, knowing each time I saw her go that she was seeking guidance and advice from another than her natural protector—from one who would tell her that her husband was a heretic, an infidel, and must be viewed and defied as such? Would our life be a happy one like that Gertry?"

Gertry was very calm now, calm with the resignation of despair, as from before her eyes she saw fleeing the happy, undisturbed future which she had fondly pictured, and rising in its stead the vision of strife and care, of daily, hourly endurance, which might be her lot as a wife. That he, her heart's idol, would persist in refusing what she asked, she would not believe; and his word of honor once given, all she would have to fear then would be his occasional estrangement and displeasure; and this she was ready to bear for his love, hoping to win him one day by her patient example, not only to continue grudgingly to allow her to practise her religion, but even to love it himself. But she tried to smile, as she looked into his face with that sweet pleading:

"O Stanley, how little you know! How terrible you are mistaken about it all—about God's holy Church altogether—to fancy that going to Confession—our consoling preparation, you know, Stanley, for receiving the still holier, greater Sacrament of—the Holy Eucharist—to think that Confession could make a wife wish to alienate herself from her husband, or that in it she should be told to defy him! The only thing upon which I should be interrogated, in regard to which I should be obliged to disobey you, Stanley, would be what I am asking you about now beforehand, if you should refuse to allow me to continue to practise my religion. In everything else I should be advised, nay, bound to defer to you; and though you might not know it, I should be a better wife to you, Stanley, for going to Confession; better a thousand times than if I gave it up to please you for the time, knowing as I do that I should be offending God and risking my soul by doing so. And I need never let it trouble or inconvenience you, my religion; I can practise it quietly, so that outwardly you shall hardly notice it. Why, Stanley," and she tried to smile playfully, "I have always been to Confession, all my life since I was seven years old, and it has not made me so very dreadful, you see. Perhaps—but for you, you might never have loved me, Stanley; I might not have been as pleasing to you as I am; I might not have had even as much good about me as I do possess, if it had not been for its holy influence, though you may not understand it yet, Stanley."

Moved to the depths of his proud heart, but unyielding still, nay, more inflexible than ever in his hatred of the religion which shared his darling's heart with him, Stanley, still holding her hands in one of his, with the other drew her to his breast, encircling her with his arm.

"My darling owe anything to—a practice like that! Want me to believe that I could ever have known her and not loved her! You are what you are, Gertry, in spite of it, not because of it. Gertry, could you ask me to see you, my wife, the

mother of my children, perhaps, practising a form of religion which you would know to be hateful to me, and in which they could have no part?"

ELLESORA

The great Italian circus had come to Dublin to gladden the hearts of young and old. The first time it had arrived, sixteen years ago, all the world was at peace, and hearts were gay and the majority of the Irish had adopted for their motto:

"Come day, go day, God send Sunday."

As every man, woman and child in Erin loves horses, dogs and nearly everything that walks on four legs, the excitement was great at the advent of the famous circus. The traffic was held up, the windows and balconies were filled with admiring ladies, seated on the gaily caparisoned, curvetting horses, stepping daintily past to the accompaniment of "the band"; for Signor Cheretti's circus was of world-wide fame. The first performance was wonderful. Hundreds had to be refused admission. Among the fortunate folk who got past the barriers in the front place near the ring, a pretty young mother sat among a group of boys.

"Look! Mother, here are the wonderful dogs," exclaimed a dark faced lad, with a reckless, open countenance and raven curly hair. The lady nodded and fixed her attention. She was as youthful as her bevy of sons.

After the dogs their attention was fixed on lovely horses and the fair riders, waiting, dancing, flying through rings of fire, and holding the audience spellbound by their feats.

Last came a tiny little milk-white pony ridden by a cherubic girl of four. She stood on his back and danced with fairy-like grace. On the bills her name figured as "The Marvellous Child Rider, Ellesora."

With a wild prouette, she gracefully rode off blowing kisses. The circus was over.

"Come on boys," exclaimed Mrs. Daly. "Mother, I'll buy a doll with the silver I have in my money-box, for that lovely little girl," said Rory enthusiastically.

"Very well," observed his mother. So the next day he appeared at the hotel where the circus folk were located, armed with a life-sized doll, and asked to see Ellesora.

Ushered into the presence of Signor Cheretti, Rory Daly, awed to silence, bashfully presented the doll. The Signor's eyes twinkled.

"Very kind of you. Is this bambino for Ellesora?" he inquired, holding it admiringly at arm's length.

"Yes, sir," stammered Rory. The Signor rang the bell, and told the maid to send for the child. A few minutes afterwards, she entered the room at a gallop, followed by a brown-faced nurse. Her rapture was boundless, when she beheld the golden-haired doll. She sprang into Rory's arms, pouring out her gratitude in fluent Italian.

"Mother would be very grateful if you would allow Ellesora to spend this evening with us. It's Sunday and she won't be required at the circus, sir," Rory said diffidently to the Signor.

"Certainly I shall conduct her to your home myself," he answered gratefully.

In less than no time, the delighted Ellesora was led dancing into the hall of "The Revels" the Daly domicile. Mrs. Daly learned that Ellesora was an orphan. Her mother, an Italian of high birth, had married her riding master. Thrown over by her family she had to take the roads of the world with her husband. He eventually joined the celebrated circus, and he and his bride had not fared badly. However he had been fatally injured riding, shortly after Ellesora's birth, and after his death, his wife pined away. She had written to her mother, a grim old lady, asking her to adopt Ellesora, as she was dying. No reply had been vouchsafed to her pathetic appeal, so the kind-hearted and childless Signor and Signora Cheretti took the lovely little infant to their hearts and she had been happy.

"See this rosary, Signora," Cheretti said to Mrs. Daly. He produced a quaint-looking pair of beads. The "Paters" were of chased silver, the "Aves" of coral. This belonged to the child's mother and, in accordance with her dying wish, her child wears it on her neck. We are God-fearing folk, and she hears my wife and myself recite the rosary nightly. The little one lips it with us, using her necklace as she calls this chaplet."

While the elders chatted, the children had the time of their lives. Gladly Rory and his brothers went on all fours, personating horses, while Ellesora sprang from back to back laughingly. At the end of a perfect day, they said "good night," and in the years to come, the children never forgot the delight of that memorable evening.

"Mother! What do you think?" said Rory Daly sixteen years later to his mother, one August evening as they sat at dinner in the dining-room of "The Revels." "The Italian circus is again in Dublin, and Ellesora's name figures on the bills."

Mrs. Daly looked up. Years had dealt lightly with her, and Rory at twenty-eight was the beau ideal of young manhood.

"Is it possible?" she exclaimed. "I often wondered what had become of them. They wrote for a year or two and then somehow they dropped out of our lives. However, you will, I dare say, patronize the circus to-night and renew old acquaintances."

"I mean to Mother. I want to see what sort of a girl Ellesora has grown into," he answered with a smile.

Queues awaited for admission, and while waiting Rory studied the posters. Yes surely there was Ellesora, fairlike and graceful as of yore, dancing on the back of her picture-steed. Later he beheld her in the flesh, poised literally in mid-air, as she lightly sprang from back to back on the lovely team of Arabian steeds, which seemed to live but for her.

Then a magnificent coal-black steed came into the ring, ridden by a splendid type of young manhood. "Avelardo, the World-famed Italian Cavalryman." He and Ellesora performed wonderful feats of horsemanship, the finale literally taking the audience's breath away. As they flew round the enclosure Ellesora stood on Avelardo's hand, while riding at full gallop, and thus the marvelous performance was brought to a close amid rounds of applause.

Mrs. Daly left cards at the hotel, and the next afternoon, as Rory entered his mother's drawing room, he beheld beautiful Ellesora seated there, as charming as of old. The circus had gone round the world several times since they had met, she told them, and it was at her request, that they were now in Dublin.

"I had a hazy remembrance of you all," she told them. "What about the dogs?" Rory asked her. "Those I saw last night surely were not the company of our childhood?"

"Oh, no!" laughed the girl. "Those are all dead." She had a sweet voice in keeping with her beautiful personality.

"I see you still wear your quaint rosary, Ellesora," Mrs. Daly said. "Oh, yes," she answered fingering it lovingly. "Never have I neglected to offer daily my crown of roses to the Madonna. But my grand-mother has never written and, although my mother tried to see her in Italy, she refused."

"Pray on dearest!" said Mrs. Daly encouragingly. "Your prayer will surely be answered."

"While I am in Dublin, I must visit all our Lady's shrines," the girl continued. "This is such a delightful Catholic country; I feel quite at home here. I am rich, as Signor Cheretti has means. But nothing contented me. I shall often think, Signora, that I shall enter a convent. I would not delay only that I could not leave him alone."

Rory glanced at her glowing face in dismay. Ellesora had ever been his dream maiden.

"Shall I conduct you to the churches, Signora?" he inquired. "I have my favourite shrines," he went on, ingratiatingly, "and you may be sure, you will get your heart's desire in Dublin. Our Lady never refuses her clients."

She thanked him and next afternoon sailed forth, under his escort. As she knelt in a dim old church on the mosaic pavement, Rory watched her rapt expression. The light from myriad lamps and candles shone on her lovely face. Forgetful of her surroundings, the silver and coral beads slipped through her slender fingers. Worshippers in the sanctuary looked inquisitively at her and a Friar, passing down the aisle, paused with a puzzled glance, his eyes fixed on the quaint old rosary. He waited until she stood up and then followed her to the porch.

"Pardon me, madam," he said, "but might I ask you to tell me the history of that old-fashioned rosary of yours? I speak not out of idle curiosity as I am on a quest."

Ellesora was surprised. "This rosary was left me by my mother," she told him simply. "It was a family heirloom."

She handed it to him. The priest examined it minutely. "Yes, it is the same," he murmured. "Come inside, my dear, and let me tell you a story."

He opened an arched door, and Ellesora, and the mystified Rory followed him into the Priory reception room.

"I have lived many years in Italy, Signora," he began. "I was a chaplain to a lovely old lady dwelling in the Castle of Paraduova, several miles from Pavia. Her beloved and only daughter had married against her wishes years ago, and news of her death had reached the Contessa. There was word that a baby girl had been left. All search for this child had proved useless; so the old lady concluded she was dead. She is filled with remorse for her harsh treatment of her daughter, and longs, hoping against hope, for some news of the child. This old lady possesses a pair of beads, the exact counterpart of yours, and the only one of the same pattern belonged to her daughter. Today I said Mass at the Contessa's request that something might be heard of the girl, and behold, I enter the church unexpectedly, and see you holding the heirloom or quaint rosary of the de Varsovarias at the shrine. You

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resemble the family. Is it possible you are the girl we seek?"

"I think so," murmured Ellesora with quivering lips. "Come with me, Padre, to the hotel to see Signor Cheretti. He has papers that will tell you all you want to know."

Before night Father Brendan had learned all, and sent a dispatch to the lonely old Contessa.

"I shall visit her," Ellesora said to the poor Signor, broken-hearted at the thought of losing forever the child of his heart, to whom he had been more than a father.

"But with you I stay till we die," she concluded, kissing the old man tenderly.

The troupe of dogs, to say nothing of the horses, seemed to know by intuition that something wonderful was on the horizon for Ellesora. But the old lady was dying, and only begged that her grandchild would come and remain with her to the end.

THE STORY OF CHRIST

BY GIOVANNI PAFINI Copyright, 1923, by Harcourt, Brace & Company, Inc. Published by arrangement with The McClure Newspaper Syndicate

Jesus was born in a stable, a real stable, not the bright, airy portico which Christian painters have created for the Son of David, as if ashamed that their God should have lain down in poverty and dirt.

A real stable is the house, the prison of the animals who work for man. The poor, old stable of Christ's old, poor country is only four rough walls, a dirty pavement, a roof of beams and slats.

Fresh in the clear morning, waving in the wind, sunny, lush, sweet-scented, the spring meadow was mown. The green grass, the long, slim blades were cut down by the scythe; and with the grass the beautiful flowers in full bloom—white, red, yellow, blue.

This is the real stable where Jesus was born. The filthiest place in the world was the first room of the only Pure Man ever born of woman. The Son of Man, who was to be devoured by wild beasts calling themselves men, had at His first cradle the manger where the animals chewed the cud of the miraculous flowers of Spring.

It was not by chance that Christ was born in a stable. What is the world but an immense stable where men produce filth and wallow in it? Do they not daily change the most beautiful, the purest, the most divine things into excrements? Then, stretching themselves at full length on the piles of manure, they say they are enjoying life.

Upon this earthly pig-sty, where no decorations or perfumes can hide the odor of filth, Jesus appeared one night, born of a stainless Virgin armed, only with innocence.

THE OX AND THE ASS First to worship Jesus were animals, not men. Among men He sought not the simple hearted; among the simple hearted He sought out children. Simpler than children, and milder, the beasts of burden welcomed Him.

Though humble, though servants of beings weaker and fiercer than they, the ass and the ox had seen multitudes kneeling before them. Christ's own people, the people of Jehovah, the chosen people whom Jehovah had freed from Egyptian slavery, when their leader left them alone in the desert to go up and talk with the Eternal, did they not force Aaron to make them a Golden Calf to worship? In Greece the ass was sacred to Ares, to Dionysius, to Hyperborean Apollo, Balaam's ass, wiser than the prophet, saved him by speaking.

Oxus, King of Persia, put an ass in the temple of Pitha, and had it worshipped. And Augustus, Christ's temporal sovereign, had set up in the temple the brazen statue of an ass, to commemorate the good omen

of his meeting on the eve of Actium an ass named "The Victorious."

Up to that time the Kings of the earth and the populace craving material things had bowed before oxen and asses. But Jesus did not come into the world to reign over the earth, nor to love material things. He was to bring to an end the bowing down before beasts, the weakness of Aaron, the superstition of Augustus. The beasts of Jerusalem will murder Him, but in the meantime the beasts of Bethlehem warm Him with their breath.

In later years, when Jesus went up to the city of death for the Feast of the Passover, He was mounted on an ass. But he was a greater prophet than Balaam, coming not to save the Jews alone but all men; and He did not turn back from His path, no, not though all the mules of Jerusalem brayed against him.

THE SHEPHERDS After the animals came those who care for animals. Even if the Angel had not announced the great birth, they would have gone to the stable to see the son of the stranger woman. Shepherds live almost always alone and far away. They know nothing of the distant world, nor of the feast-days of the earth. They are moved by whatever happens near to them, even if it is but a little thing.

But as they were watching their flocks in the long winter night, they were shaken by the light and by the words of the Angel. "Fear not, for behold I bring you good tidings of great joy. . . . Glory to God in the highest and on earth peace to men of good will." In the dim light of the stable they saw a beautiful young woman gazing silently at her son. And as they saw the baby with His eyes just open, His delicate rosy flesh, His mouth which had not yet eaten, their hearts softened. The birth of a new man, a soul just become incarnate taking upon itself to suffer with other souls, is always a miracle so deep as to move to pity even the simple-hearted who do not understand it.

For the shepherds forewarned, this newborn child was not just a baby, but He for whom their suffering race had been waiting, for a thousand years.

The shepherds offered what little they had, that little which is so great when offered with love. They carried the white offerings of their craft, milk, cheese, wool, the lamb. Even today in our mountains, where one finds the last dying traces of hospitality and fraternal feeling, as soon as a wife is delivered of a child, the sisters, wives and daughters of the shepherds come hurrying to her; and not one of them empty-handed. One has three or four eggs still warm from the nest, another a cup of freshly drawn milk, another a little cheese, another a pullet to make broth for the new mother. A new being has begun his suffering; the neighbors hasten to carry their offerings along as though to console the mother.

Themselves poor the old-time shepherds did not look down on the poor. Simple as children they loved children. They came of a race born of the Shepherd of Ur, saved by the Shepherd of Madiam. Their first kings had been shepherds—Saul and David—shepherds of flocks before being shepherds of tribes. But, these shepherds of Bethlehem, unknown to the hard world, were not proud. A poor man was born among them and they looked on Him with affection and lovingly brought Him their poor riches. They knew that this boy, born of poor people in poverty, born of common people in the midst of common people, was to be the redeemer of the humble, of those men of good will, on whom the Angel had called down peace.

THE WISE MEN Some days after this, three wise men came from Chaldea and knelt before Jesus. They came perhaps from Ecbatana, perhaps from the shores of the Caspian Sea. Mounted on their camels with their full-stuffed saddle-bags, they had forded the Tigris and the Euphrates, crossed the great desert of the nomad tribes, followed along the Dead Sea. They were guided to Judea by a new star like the comet which appears every so often in the sky to announce the birth of a prophet or the death of a Caesar. They had come to adore a King, and they found a nursing baby, poorly swaddled, hidden within a stable. Almost a thousand years before this, a Queen of the East had come on a pilgrimage to Judea, and she, too, had carried gifts, gold, fragrant perfumes and precious stones; but she had found on the throne the greatest king who had ever reigned in Jerusalem and from him had learned what no one else had been able to teach her.

The wise men found no king. They found a new-born baby, a tiny boy, who could neither ask nor answer questions, a boy who in His maturity was to disdain material treasures, and the learning which is based on material things.

They were not kings, these wise men, but in Media and Persia they were the masters of kings. The kings ruled over the people, but the wise men directed the kings. They alone could communicate with Alma Mazda, the good God. They alone knew the future, and Destiny. They killed with their own hands the enemies of men and of the harvests, snakes, harmful insects, birds of prey. They purified souls, they purified the fields. Except

from their hands God accepted no sacrifices. No king began a war without consulting them. Theirs were the secrets of heaven and earth. In the name of science and religion they held first rank in the nation. In the midst of a people sunk in material things they represented the Spirit. It was fitting that they should come to kneel before Jesus. After the animals which are Nature, after the Shepherds which are the common people, this third power which is knowledge, knelt at the manger in Bethlehem. The old priestly caste of the Orient made its act of submission before the new Lord, who was to send His Gospel to the west. The learned men knelt before Him who was to set above the learning of words and numbers the new wisdom of love.

Symbolizing the old theology bowing before the final revelation, the wise men at Bethlehem knelt before Innocence. Wealth prostrated itself at the feet of Poverty.

They offered gold to Jesus: gold which He was to tread under foot. They offered it not because Mary in her poverty might need it for the journey, but in anticipation of the command, "Sell all that thou hast and give it to the poor." They offered Him frankincense, not to drown the stench of the stable, but as a token that their own ritual was ended; that their altars would need smoke and perfume no longer. They offered Him myrrh knowing that this boy would die young, and His mother, smiling now, would need spices to embalm the dead body.

Kneeling in their pontifical robes upon the bedding of straw, they, the mighty, the learned, the soothsayers offered themselves as pledges of the obedience of the world.

Jesus now had received all His rightful investitures. The wise men had scarcely gone when persecutions were begun by those who would hate Him to the day of His death.

OCTAVIUS AUGUSTUS When Christ appeared upon the earth, criminals ruled the world unopposed. He was born subject to two sovereigns, the stronger far away at Rome, the weaker and wickedler close at hand in Judea.

One lucky adventurer after wholesale slaughter had seized the empire, another had murdered his way to the throne of David and Solomon. Each rose to high position through trickery, through civil wars, betrayals, cruelty, massacres. They were born to understand one another, were, as a matter of fact, friends and accomplices, as far as was possible between a subordinate rascal and his rascal chief.

Son of the usurer of Velletri, Augustus showed himself cowardly in war and vindictive in victory and false to his friends, cruel in reprisals. To a condemned man who begged only for burial he answered, "That is the business of the vulgar." To the Perugians begging for mercy during the massacre he cried, "Morendum esse!" On a mere suspicion he wanted to tear out the eyes of the Praetor Quintus Gallius before ordering his throat cut. Possessed of the empire, with his enemies crushed and scattered, with the power all in his own hands, he put on a mask of mildness and of his youthful vices kept only his lust.

It was told of him, that in his youth he had sold his horse twice, first to Caesar, and again in Spain Virinius for 800,000 sesteria. Now he amused himself with the wives of his friends, with almost public adulteries, and with posing as the restorer of morality.

This filthy, sickly man was sovereign of the western world when Jesus was born, nor did he ever know that One had been born who would bring the dissolution of all that he had founded. The facile philosophy of the plump little plagiarist Horace was enough for him, "Today let us enjoy wine and love: hopeless death awaits us; there is not a day to be lost!" In vain Virgil, the man of the countryside, friend of woods, of quiet flocks and golden bees, he who had gone down with Aeneas to see the sufferers in Avernus and poured his restless melancholy into the music of poetry; in vain Virgil, the loving pious Virgil, had foretold a new era, a new order and a new race, a kingdom of heaven less spiritual, less brilliant than that which Jesus was to announce, but infinitely nobler and purer than the kingdom of Hell which was then making ready. In vain, because Augustus saw in these words only a pastoral fancy and perhaps believed that he, the corrupt master of the corrupt, was the proclaimed Saviour and restorer of the reign of Saturn.

But his vassal of Judea, his great Oriental client, may have had a presentiment of the birth of Jesus, of the true King, who was coming to supplant the king of evil.

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There is no part of the history of Jesus but Mary has her part in it. There are those who profess to be His servants who think that her work was ended when she bore Him, and after that she had nothing to do but disappear and be forgotten. But we, O Lord, Thy children of the Catholic Church, do not so think of Mary. She brought the tender infant into the Temple, she lifted Him up in her arms when the wise men came to adore Him. She fled with Him to Egypt, she took Him up to Jerusalem when He was twelve years old. He lived with her at Nazareth for thirty years. She was with Him at the marriage feast. Even when He had left her to preach, she hovered about Him. She shows herself as He toils along the Sacred Way with His Cross on His shoulders.

He is thy property once again, O Virgin Mother, once again, for He and the world have met and parted. He went out from thee to do His Father's work—and He has done and suffered it. Satan and bad men have now no longer any claim upon Him—too long has He been in their arms. Satan took Him up aloft to the high mountain; evil men lifted Him upon the Cross. He has not been in thy arms, O Mother, since He was a child—but now thou hast a claim upon Him,



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when the world has done its worst. For thou art the all-favoured, all-blessed, all-gracious Mother of the Highest. He has been hidden in thy womb, He has lain in thy bosom, He has been suckled at thy breasts, He has been carried in thy arms—

and now that He is dead, He is placed upon thy lap. Sweet Mother, let us ever think of thee when we think of Jesus, and when we pray to Him, ever aid us by thy powerful intercession. —Cardinal Newman.

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 LONDON, SATURDAY, JULY 12, 1924

**NOT A RELIGIOUS ISSUE**

The spirited debate in the Democratic Convention in New York over the plank in the platform denouncing the Klan revealed the lack of moral courage—so often deplored in politicians—but it also revealed the fact that all politicians are not infected with this disease. Many leading Protestant Democrats were courageous and outspoken. Senator Underwood of Alabama, a candidate for the Presidency, has all along insisted that the Democratic party repudiate the Klan, its principles and its methods, by name. This fact the delegate who put Senator Underwood in nomination proclaimed outspokenly. That ended the pussy-footing. The question had to be fought out to a finish. The artificers of the Platform, or a majority of them, were willing to denounce the Klan, its principles, its methods, its aims and its objects but were not willing to name the Ku Klux Klan! The event gave them a majority first announced as one, later increased to four, in a delegation with 1,098 votes.

Amongst the protagonists of the Klan—for such those who opposed the naming of this intolerant organization are considered—was William Jennings Bryan who took the ground that to name the Klan was to inject a religious issue into politics.

Editorially the New York Times thus answered Mr. Bryan whom, with good reason, it considers the evil genius of the Democratic Party:

"The hostile reception which Mr. Bryan's speech on the Klan got from large numbers of the delegates and the audience on Saturday night was not due solely to disagreement with the position which he was taking. There was in it a feeling that he was grossly inconsistent. He deplored introducing a religious question into politics. But what has he been doing himself for the past two or three years except just that thing? He has gone before Legislatures to advocate the enactment of laws forbidding the employment in the Public schools of teachers who did not agree with him about the Bible and about evolution—that is, with his religious views. But as soon as he was faced with the danger that a question having religious implications might split his party wide open, he protested with all his power that such matters should never be brought into politics.

"Strictly speaking, the issue involved is not religious. It is political. It goes to the very roots of American political ideas. Religion enters into it only because a fanatic and domineering band, secret and oath-bound, undertakes to proscribe one form of religion in the United States. It is the Klan that seeks to force a religious issue. But this has been done in a way inevitably to thrust it into our public life and make it predominantly political. The Klan fights with political weapons and must be fought with them. What the men and women who oppose the Klan are determined to do is, not to force a religious issue into politics, but to take it out, once and for all. They are simply maintaining a fundamental American principle, written into the Constitution, enshrined in our best traditions, become one of the instincts of American democracy, preached by its founders and practiced by its exponents, a precious heritage from generation to generation. No one who lays a rude hand upon it need hope to escape, when he is beaten off, by pretending that he is attacked on religious grounds. The attack is because he shows himself an enemy of American institutions."

This lucid, logical and forceful exposition of the Klan issue in politics will interest our readers.

It is in the realms of prophecy to say what will be the effect of the failure of the Convention to recognize the real question in issue. But many will hazard a guess that the pussy-footers have effectively defeated their avowed object—that is preventing a split in the party.

**"THE TRUTH ABOUT SPAIN"**

In the English papers for some time past Spain has been a live topic. Mr. Arnold Bennett has been writing from Spain to Lord Beaverbrook's paper, The Express, weekly letters which the Catholic Times describes as "tirades against Spain, the Spanish people and the religion they profess."

But Mr. Bennett, who gives no evidence of even knowing the Spanish language, did not have it all his own way. For instance, the following letter from Mrs. Austen Chamberlain appeared in the Daily Express, and the editor had the decency to give it prominence on the first page.

Sir,—As one who lived for five years in Gibraltar and has travelled much in Spain, and counts many Spaniards amongst her friends, I should like to protest against the articles entitled "The Truth About Spain," by Mr. Arnold Bennett, published in your paper.

What object can be served by this superficial criticism, unsupported by facts or knowledge, save such as could be acquired in the few weeks Mr. Bennett gave to this great subject.

Yours faithfully,  
 IVY CHAMBERLAIN,  
 2, Morpeth Mansions, S. W. 1.

And from Manchester is broadcast Mr. W. F. Bletcher's "Spanish Talks" which, to those at least who listen in, are an antidote to Mr. Bennett's weekly letter. The reason of the contrast is that Mr. Bletcher spent the last thirty-five years in Spain.

Mr. Bennett applies the "literary test" to Spain and, of course, finds "education" in a parlous state.

Mr. Bletcher says:  
 "The poorer classes may be, relatively speaking, what we call 'ignorant'; but morally and spiritually they are more than our equals. They are the best friends in the world, affectionate, sincere, and unselfish to a degree."

And here we may very pertinently quote from a letter addressed to college men in America a little less than a year ago by Roger W. Babson, the famous statistician.

"Education," he said, "is a mere tool which can be used either for good or for evil. Two men graduate from the same law school—one uses his education to uphold the law and the other uses his education to help men evade the law. Two chemists graduate from the same technical school in the same class—one uses his training to make foods pure, the other uses the same training to adulterate foods. If statistics have taught us one thing in the last twenty years it is that the spiritual factor is the greatest factor in the growth of communities and nations."

This aspect of education might well escape Mr. Arnold Bennett's consideration as he appears to avail himself only of "liberal" sources of information. But he can hardly be excused from gross bias when, in dealing with education, he omits any reference to the national Education Congress held recently at Madrid. This was composed of delegates from all parts of Spain, mostly men and women actively engaged in educational work of every grade from Universities to the elementary schools—professors, school teachers, members of religious teaching Orders, and a considerable number of provincial and municipal councils who have interested themselves in the development of schools. In his inaugural address the Cardinal Primate dwelt on the opportuneness of the time at which the Congress met, for the Government had announced as a main point of its policy the multiplication of schools throughout the kingdom, the improvement of the position of the teachers, and measures for increasing the efficiency of existing schools. He considered it highly useful that those practically engaged in education should at this time formulate their views as to the

future of the schools. And His Eminence closed with this sane—if not "liberal"—view of education: "The hopes of the future of Spain depend on the religious teaching in the schools supplemented by the influence of a Christian home life."

We may fittingly close with an extract from an article written for the Universe by Mr. D. B. Wyndham Lewis, until recently one of the contributing editors of The Express.

"I went to Mass early next morning in St. Jean-Pied-de-Port, in the old church within the citadel. How is it possible to resume in a few words the memory of that Mass?"

"The Easter sun was already flooding the little square, the trees were green, the air was like wine. Ten minutes before Mass the nave was full of women, blackclad, with their black veils; and five minutes before a tremendous clatter by the wooden stairs into the gallery, running half round the church, announced the arrival of the men.

"The Mass—the second of the day; there was another before the High Mass—was said by a tall, old priest, deliberate and sonorous, with a magnificent head, as so many old men among the Basques have; and for music there were Basque Easter hymns, joyous, jaunty, almost sprightly, led by a young priest who mounted into the men's gallery; his ringing baritone dominated even that lusty singing.

"I had heard sad droning Basque hymns in Holy week; their Easter hymns go to quick, swinging tunes, and they sing them in their incomprehensible tongue with a great roar of devotion. The air of the church was tremulous with joy; the candle-flames and the steady voice of the priest at the altar seemed to quiver with it; and at the *Domine, non sum dignus* the shrill, little bell summoned almost the entire congregation to the Feast. In such a church, whose walls are drenched in continuous prayer since the time of Charlemagne, the familiar words of the Mass assumed a new beauty and a sweeter homeliness. Here the Age of Faith had never ended. The devotion of the centuries filled the place like incense.

"I went out into the sunlight, full of unforgettable things, and went back presently to breakfast, and found an Englishman there full of windy and damnable nonsense about Shelley and his religion.

"Who (he said) could be nearer to God than that bright, beautiful creature?"

"And then a very old peasant, wrinkled, gnarled and patched, hobbled past.

"I said, seizing this palpable gift from heaven, 'Why, that old peasant; and at least a thousand times nearer than Shelley.'"

So to the eyes of understanding sympathy things Spanish present a beauty to which ingrained prejudice—whether honest or not—is blind.

It was a page of seething indignation against "reactionary" Spain culled by the Literary Digest that impelled us to summarize this English discussion of things Spanish. The particular occasion for the familiar outburst was the expulsion of Professor Unamuno. We shall deal with this next week.

**ARE THEY INSANE**

When Representative William D. Upshaw of Georgia accepted an invitation of the New York delegation in Congress to attend the funeral of Charles F. Murphy in St. Patrick's Cathedral, he forgot to ask permission from Dr. Gilbert O. Nations. That champion of individual liberty demanded an explanation. Mr. Upshaw replied that as a Baptist he was strong for individualism himself and that while he had accepted the invitation as an act of courtesy, he had come from the funeral with a new conviction that every soul beneath the flag should be allowed to worship God according to the dictates of his own conscience.

Whereupon, The American Standard, under the heading "Congressman Upshaw and the Jesuits," proceeded to tell Mr. Upshaw a few things about the dangers of embracing adders and to supply him with extracts from an Encyclical of Pope Leo XIII. which must have surprised the Congressman as much as they will astound others.

"If," says the Rev. Dr. C. Lewis Fowler, the editor of The Standard, "you weep with the Roman Catholic enemies of America because one of their heads has been struck off by the two-edged sword of Christ,

then you must be classified with the Roman Catholic enemies of America. And are they enemies of America? Read the answer in their own words as uttered by Pope Leo XIII., which I quote literally."

Here is a part of the "literal" quotation:

"Moreover, we proclaim the people of the United States to have forfeited all right to rule said republic . . . and on or about the Feast of Ignatius Loyola, in the year of Our Lord 1898, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America."

Now what will doubtless puzzle Representative Upshaw about this remarkable document, which is declared by the learned doctor of divinity to have been published on Christmas Day, 1891, as a contribution to peace on earth, is why it was not obeyed. The feast of Ignatius Loyola—July 31—came and went in 1898, yet of the many millions of those whom Dr. Fowler likes to talk of as "the slaves of Rome," not one remembered his obligation to the extent even of braining a Protestant baseball umpire with a pop bottle. Instead, they busied themselves with preparations for the celebration three months later of the silver jubilee of the episcopacy of Cardinal Gibbons, who, hailed on that occasion by Archbishop Ireland as one "who joins hands with the laborer and the capitalist, with the white man and the black man, with the Catholic, the Protestant and the Jew . . . the most loyal co-laborer of the Pope of Rome, an American of Americans," received the blessing of this very same Leo who, according to Dr. Fowler, had incited him to slay rather than join hands with Protestants and the congratulations of the President of the United States who seemed blissfully ignorant of the fact that he had escaped slaughter only because "the slaves of Rome" had impudently disobeyed orders.

Are the Dr. Fowlers who manufacture encyclicals and seek to foist them on educated fellow citizens insane? One may marvel at their malevolence, but when malignancy resorts to forgery it might be expected that at least a forgery would be submitted which would prove the allegation sought to be advanced. Only the mentally unbalanced would produce a document which in itself would disprove their main contention.—N. C. W. C.

No they are not insane. They know well the extent of the superstitious ignorance which they unscrupulously foster and to which they profitably pander.

**THE GREED FOR POWER**

BY THE OBSERVER

In reading the history of nations, one is struck with the constant inroads, the continual aggressions, attempted, sometimes with success, sometimes without it, of the civil power, the power of the State, on and against the authority of the Church and the family. With all its show of power, the State has never been able to follow its own evil ways except by paralyzing or crippling, temporarily, the power of the Church and the family. The aggression is not accidental; it was foreseen and predicted by Christ when He warned His disciples that men would hate them for His sake. The men who were to hate the Church for His sake were to be those men who lived for the world and did not want to be bothered by a power which would call them to the bar of moral theology for their acts. From the beginning of the history of Christianity, such men have fought against the authority of the Church.

Now, it is natural to find such men in the forefront of the rulers of the world. For, who should take the lead of men who are deeply concerned for worldly things in that pursuit of worldly things which finds its most complete expression in ambition to rule and control others? Is not that the very place where the worldling will find himself pursuing the things that are dear to his heart—power, pride, money, fame? Yes, the worldlings will not neglect the seats of the mighty; they never have done so; they are not doing so today.

Power is a thing of which worldlings can never get enough; the desire for it is a craving that grows with what it feeds on. From the first days of the Church, rulers of countries have never been content

to confine themselves to the field in which they are legitimately the rulers; they have never been able to keep their fingers out of the affairs of religion, and they have meddled not to help but to hinder. Country after country and people after people were lost to the Church because the ruler of the State was not satisfied with the power that rightfully belonged to him, but sought to be the director of the field of religion besides.

As soon as the Church was released from the Catacombs, those vast excavations under the City of Rome and the vicinity in which she had been confined for about three hundred years, she had to contend with the Roman emperors who imagined that because they ruled the State they were entitled to rule the Church. And from that day to this, the Church has never been free for one year from similar trouble with some ruler or set of rulers. In more modern times the plan of interference is somewhat different, but the main idea is exactly the same. A few hundred years ago, a ruler who found the Church in his way would have put a score or so of her bishops and priests to death; nowadays, in the absence of such arbitrary power, a parliament or a council merely takes their property away from them, as in France or in the Balkans, exiles them as in Mexico, and to some extent in France, or imprisons them as in Portugal; or, if the country be a bit more democratic, as in the United States, the constitution is amended so as to close all Catholic schools as in Oregon. In Canada, the interference of the State in the affairs of the Church takes the course of an extreme insistence on certain theories as to the control of schools and of an unreasonable opposition to and dislike of what is called "clerical interference" in public affairs, and is passive and indirect rather than active and direct; but it is there just the same. On several historic occasions in this country the claim has been made quite boldly by statesmen that the Church has no right to offer guidance to her children in any matter that affects politics, no matter how grave a question of moral right or wrong may be involved.

We have said that the main idea has been, in all State encroachments, of the past as well as of more recent times always the same, namely, that the people of a country are to be ruled by laymen in as many matters as those laymen can possibly bring under their control. That is just the same idea that has lain at the root of all the troubles between the Church and the nations in all ages; it is part of the endless fight between the flesh and the spirit, the world and heaven, the devil and Jesus Christ.

But why does the State feel so ambitious to control the family, marriage, the child, the school, and early education? Simply because the greatest power exercised in this world is not exercised in cabinets or in parliaments or about the steps of a throne. The greatest power in this world is the power of religion; and this is true in spite of all the difficulties that are put in its way; and that authority is exercised most effectively in the family circle and in the school in which the training is given to the child which will move and control him all his life, often as he may forget it and be untrue to it.

The endless task set by the devil to those who act as his agents on earth whether consciously or unconsciously, is, to suppress God. In this task there are degrees. The Russian Socialist, jailing priests for teaching religion to boys and girls before they reach the age of eighteen years, and the Canadian bigot, splitting hairs to prove that the Catholics ought to be deprived of reasonable aid to train their own children in their own religion, are both engaged in the suppression of God; the Russian being more courageous and more logical about it, which is the only essential difference between them.

There are forty million people in the United States today who never enter a church of any sort; and that situation was brought about by theorists who refused to allow the State to aid in the teaching of religion, as long as all the people of the country were not agreed on one religion. We have copied that situation in Canada. The State thus interferes negatively with the Church; insisting on the suppression of God in all the public schools because all men do not agree in their religious views.

Now we see a movement in a dozen American States to abolish Catholic schools. Why? Because the State, that is, the people of the State by a majority, want to take the whole matter of common school education into the hands of the State, and out of the hands of the Church. Power: The State wants power, and more and more and always more power; and the Church must get out of the way. The non-Catholic churches have usually acquiesced in the main; and are beginning now slowly to realize that they have made a gigantic mistake.

**NOTES AND COMMENTS**

TO THOSE who keep in touch with the development of ideas among the sects and to the decay in belief which invariably accompanies it there is nothing more remarkable than the re-casting of judgment in regard to the Reformation of the sixteenth century and the character of the so-called Reformers. Not that the old infatuation has ceased to hold sway with the great mass, but that those with the necessary equipment in scholarship, and the courage to look facts in the face, who have gone behind the tradition of the intervening centuries have had a great awakening, and found themselves obliged to admit that the leaders of the great revolt fail to measure up to the standard ascribed to them.

THIS is particularly true of the Church of England. However tenaciously the mass of its adherents may cling to the long-cherished conviction that the Reformation was in design and in fact an emancipation of the human intellect, the truth has, nevertheless, slowly forced itself upon them that the means by which it was effected were not only iniquitous in themselves, and disastrous in their results, but that its chief instruments were in the main men of questionable character and actuated by the lowest of human motives. In other words, that Littledale's celebrated characterization of them as a "set of thoroughly unredeemed ruffians," cannot be set aside as a mere rhetorical flourish.

THIS COMES out very strongly in the Hulsean Lectures for 1921-22 delivered before the University of Cambridge, and now published under the title "Erasmus the Reformer: a Study in Re-statement." The author is Rev. L. Elliott Binns, B. D., Rector of North Cadbury, and Examining Chaplain to the Bishop of Coventry. It is a very interesting book, and while perfectly loyal to Anglican traditions and censoriously critical as to the state of the Church in the sixteenth century it is no less outspoken in regard to the "Reformers." Erasmus himself is the real reformer, and the character of Luther as contrasted therewith unlovable in the extreme. To class the great humanist as a "Reformer," however, in such company is not only untrue to history but libellous in fact.

ERASMUS, it is true, was as alive to the evils of the times as any man, and quite frank in his criticism of those in high places who fell short of their high calling, not excepting even the occupants of Peter's Chair. But he was too good a Christian, and too profound a scholar to be misled by the specious pleas of those who were ready to shatter the unity of the Church and break utterly with the See of Peter as a prelude to the realization of their own vile ambitions. All sorts of inducements were made to him to throw in his lot with the "Reformers," but he remained faithful in his allegiance to the end and died as he had lived, a Catholic.

It is not, however, with Erasmus that we have here to do nor with the "lesser lights of the Reformation," but with the person of its chief exponent, Martin Luther. Those old enough to remember the celebration years ago of the fourth centenary of his birth will not have forgotten the avalanche of panegyric which characterized it throughout. There was no virtue which Luther did not adorn, and no conceivable blessing which as a result of his "break with Rome" did not accrue to mankind. Up to the sixteenth century it was emphatically proclaimed Europe had for more than

a thousand years languished under the shadows of superstition and degradation. Luther was the glorious sun which, bursting from behind these clouds, ushered in the reign of righteousness and freedom for mankind. All this and more was the unvarying note of the celebration of his birth, as it had been for the four hundred years preceding.

THE WORLD has travelled a long way since then, and while the cult of Luther still holds sway over the rank and file, scholars are not wanting to expose the truth. The Hulsean Lectures of 1921-1922 are in this respect but a summing-up of the researches of the past twenty-five years. They contain nothing really new, but it is something that a leader of thought among Reformation adherents has the courage to tell the truth. That in spite of his conclusions as to the character of Luther he should still adjudge him a hero is, however incomprehensible to us, his own affair, and we would not presume to doubt his sincerity.

WE HAVE but space here for a few excerpts. Luther rejected the authority of the Church and professed to set up the Scriptures as the final seat of authority instead. "Until the Liepzig dispute of 1519," says Dr. Binns, "he held to the Pope; after that to a general council; at the Diet of Worms, 1521, this authority was abandoned, and the Scriptures alone held worthy of obedience. But even the Scriptures had to be censored and part rejected, as inconsistent with his chosen doctrines; so that it is the inner consciousness of Luther himself which remains as the final court of appeal." Or, in the words of the historian (Armstrong) of Charles V. whom Dr. Binns quotes: "Luther and his associates lost all reverence for authority except that of the lord from whom they drew their stipends," on which dictum Dr. Binns remarks: "Luther had to travel a long way before he reached this last state of degradation, and on the way from time to time he exhibited true nobility of character; his fatal habit of allowing expediency to control principle is the obvious explanation of his decline." The general estimate of the man in other passages and of the results of his work form a curious commentary on this assumed "nobility of character."

ANOTHER estimate as to the Reformation idea of the seat of authority is that of Dr. Liddon's, the celebrated Dean of St. Paul's, quoted by Dr. Binns: "Its interpretation of the New Testament was guided by a traditional assumption as arbitrary and as groundless as any which it ever denounced. The real source of its 'Gospel' was limited to a few chapters of St. Paul's Epistles, understood in a manner which left much else in Holy Scripture out of account; and thus the Old Testament history, and even the life of our Lord Jesus Christ, as recorded by the Evangelists were thrown comparatively into the background. . . . As a consequence, those entire departments of the Christian revelation which deals with the corporate union of Christians with Christ in His Church and with the Sacraments, which by His appointment are the channels of His grace to the end of time, were not so much forgotten as unrecognized." "The charge of thrusting the Gospels into the background," adds Dr. Binns, "may seem to some unfair as applied to the Evangelicals; it certainly holds true of Luther who deliberately states that 'St. Paul's epistles are more of a gospel than Matthew, Mark and Luke.'"

"THIS INCOMPLETE presentation of the gospel together with the preaching up of private judgment did much to foster, even when it did not originate, some of the worst evils of the times." What those evils were does not remain in doubt. "Protestantism in its early days was accompanied by a relaxation of moral standards which almost amounted to a collapse." The two doctrines which were especially blameworthy were the excessive emphasis laid on faith, and the denial of human responsibility. "No one," said Luther, "will amend his life; the elect will have theirs amended for them; the non-elect will perish in their misery." As a consequence Erasmus tells us

that his own experience may have been unfortunate, but that he never met anyone who was not changed for the worse by the new teaching.

AMERICAN PILGRIMS

BRING POPE'S LOVE TO NATION

By Monsignor Enrico Pucci (Rome Correspondent, N. C. W. C.) Rome June 10.—The American pilgrimage to Palestine and Rome has been one of the most important that the Pope has received for some time.

The pilgrims were placed around the altar, and near the throne were Archbishop Daeger, Monsignor Ryan of Pittsburgh, Father Claude Mordorff, a Franciscan, Cavalier Becchi and several more ecclesiastics.

The incident of Palm Sunday happened during the Pontifical Mass which the Archbishop himself was celebrating. The Catholics, as is the custom, were making the procession three times round the Chapel of the Holy Sepulchre, and the Copt priests were preparing for their ceremonies and wanted to cross the procession to place a few benches.

A similar incident—a little more serious but at once settled by the police—happened the day after Easter at the Pontifical Mass of the Patriarch of Jerusalem, Monsignor Barlassina, who publicly protested against the disturbance.

These occurrences are due to the delay in the formation of a commission which, in the name of the League of Nations, would make regulations for the government of the Holy Places.

Archbishop Daeger told me that the conditions at the Holy Places at Jerusalem are very sad. He did not refer alone to these incidents and to the present unsettled state of affairs, which is transitory.

It is at Bethlehem, he said, "where one really breathes a consoling and perfumed atmosphere of the dearest and sweetest Christian memories, which ought not to be ruined by the bitterness of religious struggles and differences."

ceremony in the Basilica of Mount Tabor should be reserved for an Archbishop from the United States accompanied by a chosen group of his fellow-countrymen.

Archbishop Daeger celebrated the first Mass in the Basilica of the Transfiguration on April 27 and gave Holy Communion to his pilgrims. The solemn consecration of the basilica took place June 8, with Cardinal Georghi, Legate a latere, as the consecrator.

The day after the American pilgrims left Palestine, they visited Egypt, and May 16 they were in Rome. The next day they made a flying trip to Assisi by special train.

Returning to Rome, the pilgrims visited the principal sacred places and monuments, and on Sunday, May 25, early in the morning assisted at the Pope's Mass and received Communion from his hands.

The pilgrims were placed around the altar, and near the throne were Archbishop Daeger, Monsignor Ryan of Pittsburgh, Father Claude Mordorff, a Franciscan, Cavalier Becchi and several more ecclesiastics.

After ascending the throne, His Holiness listened to a short address in Italian by Archbishop Daeger, then replied as follows:

Welcome, most beloved children, welcome to your Father's house! You, as good children, did not wish to close your pilgrimage without coming to see your common Father, without visiting him and asking him for his blessing.

With the happy intuition of faith, you felt that in both holy places there still survives the presence of our Lord Jesus Christ: in the Holy Places of Palestine, with all those monuments still drenched, as it were, with His Precious Blood, all those localities through which Jesus Himself wandered, under that sky and in that atmosphere which still seem to vibrate with His voice; and again, in the Holy Places of Rome, in the presence of the glorious tomb of the Prince of the Apostles, him whom Jesus chose from among the Apostles to be His representative here on earth, that Rock upon which Jesus declared that He would found His Church, in the presence of the ever-living successor of the first Vicar of Jesus Christ—St. Peter, the first Pope; the last Pope, the last Peter.

As this you have seen and felt in your hearts. And now, after these glorious visions and experiences, after you yourselves have traveled the same roads which our beloved Saviour chose to travel, after you yourselves have made that journey which the faith and the blessing of the Gospel first made in the person of Peter, when he came from Jerusalem to Rome and laid in Rome, the corner-stone and the immortal center of the Church of Jesus Christ—after all this, we say, you will now return to your homes, you will again scatter throughout the vast territory of your United States.

MESSAGE TO AMERICA

Returning to your homes, bring to all the blessings of your Father, and tell them what I have told you. Tell them all that the common Father has wished to bless, in your persons, all those near and dear to you, and also your whole country.

With our blessing, may also the blessing of heaven descend upon all of you and upon the whole United States.

PILGRIMS LEAVE ROME Father Mordorff repeated the Holy Father's words immediately after him in English.

When the pilgrims descended into the Cortile di Dan Damaso, they were photographed in a large group by the pontifical photographer, Cavalier Felice. They remained in Rome a few days longer, and May 29 left Naples for the United States.

LOURDES

DOCTOR ADMITS CURE OF MAN WITH SHORTENED LEG

London, Eng.—Tom Hoy's doctor told him Tom was incurable. And yet when Tom set out for Lourdes with the National pilgrimage he refused to have his high medical boot repaired, remarking "I shall not require it again."

His medical man, Dr. W. P. Fogarty, confirms the shortening of the limb, as the result of a fracture of the neck of the femur on the right side.

When the patient came under my care fifteen months ago," he says, "I concluded in view of the history of the case, that nothing could be done, medically or surgically, to improve the condition. I examined him two days before his departure, and found nothing in his condition to lead me to alter my opinion that he was incurable."

"I met him at the station on his return," says Dr. Fogarty. "and was very much surprised to see him walking in the normal fashion and bending to pick up his own luggage—a feat that had hitherto been impossible."

PROTESTANT CHURCH LOSING GROUND

New York.—Diagnosing the Rural Church, a report of exhaustive investigations carried out by the Institute of Social and Religious Research here presents the conclusion that the Protestant churches are losing ground in rural communities, long supposed to be their stronghold.

The report declares that most of the methods used by denominational leaders in attempts to ascertain the influence and strength of the various churches are unreliable and inaccurate. It is recommended that either the Federal Council of Churches or the Federal Government, in connection with its next religious census, call a conference for the purpose of attempting a standardization of local church records.

ance over the last thirty-three years is 52%. In other words, attendance at Church is only half that of a generation ago.

No matter how much one may explain away the decline in attendance as a result of the new age in which we live, certainly it is important for church leaders to know that even though the proportion of members throughout the country is increasing, people may be growing more and more apathetic to the church's services.

The Institution of Social and Religious Research is organized for the purpose of applying scientific methods to the study of social and religious problems. Its governing board is composed of: Dr. John R. Mott, chairman; Ernest T. Burton, secretary; Raymond B. Fossick, treasurer; James L. Barton, W. H. P. Faunce, and Kenyon L. Butterfield, Galen M. Fisher is Executive Secretary.

WEEKLY CALENDAR

Sunday, July 13.—St. Eugenius, Bishop of Carthage, refused to obey the order of King Huneric that he exclude the Vandals, some of whom were Catholics, from the Church.

Monday, July 14.—St. Bonaventura, known as the "Seraphic Doctor," when asked by St. Thomas Aquinas when he drew his great learning replied by pointing to the crucifix. He was advisor to St. Louis and the director of St. Isabella, the King's Sister.

Tuesday, July 15.—St. Henry, Emperor, moved by a vision, prepared for death at the end of six years. When that period had elapsed, Henry, then Duke of Bavaria, was elected Emperor. He devoted the resources of his Empire to the honor of God and the service of the Church.

Wednesday, July 16.—St. Simon Stock, was born in the county of Kent, England. He lived as a hermit in a hollow tree for twenty years. Later, entering the order of Our Lady of Mount Carmel he was chosen Prior-General. He died at Bordeaux in 1265.

Thursday, July 17.—St. Alexius, the son of noble Roman parents, lived as a mendicant in his father's house for seventeen years, having returned to Rome as a beggar unrecognized by relatives or friends. Only after his death was his identity revealed. He died early in the fifth century.

Friday, July 18.—St. Camillus of Lellis, at the age of nineteen took service with his father, an Italian noble, against the Turks and after four years campaigning found himself, through his violent temper, reckless habits, and inveterate passion for gambling, and discharged as a discharged and discharged circumstances. A few words from a Capuchin friar brought about his conversion and he decided to enter the religious life.

Saturday, July 19.—St. Vincent Paul, who was born in 1576, devoted his life to the care of the poor and the instruction of the right in the ways of charity. Soon after his ordination he was captured by corsairs and carried into Barbary where he converted his renegade master and with him escaped to France. The Saint was made Chaplain-General of the galleys of France where his charity brought hope into those prisons where only despair had reigned before.

BISHOP MACDONALD

It is known that certain charges were laid before the S. Consistorial Congregation in Rome against the former Bishop of Victoria. Recently he applied to and obtained from the Congregation in question the following declaration:

Sacra Congregatio Consistorialis, Rome, May 2nd, 1924. Right Rev. Sir:

I am pleased to tell you that nothing can be inferred from your relations with this S. Congregation against your orthodoxy, piety or moral rectitude; and that therefore you are free to accept invitations of Bishops to perform any episcopal functions.

The books published by Bishop MacDonalld had meanwhile been examined by two Consultors of the Sacred Consistorial Congregation, who brought in the following report upon them: "The Symbol in Sermons" (1903); "The Symbol of the Apostles" (1903); "The Sacrifice of the Mass" (1905); three volumes of "Religious Questions of the Day" (1905)-(1906); (1911), "The Holy House of Loreto"

(1915), "The Bee and Evolution" (1919), defend and explain many truths of the faith to cultured people in a clear, elegant, and wholly accurate fashion.

The clergy of the diocese have been invited to visit the camp between July 10 and 19.

St. Peter's—Rev. Monsignor P. J. McKeon, Philip Pocock, R. M. Burns, T. Quigley. St. Michael's—Rev. Father E. L. Tierney, C. Griffin, F. Walsh, T. Hayes.

BURSES

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Intolerance Sign of Barbarism Philadelphia, Pa.—Persistent intolerance toward a race, a color or a creed is essentially barbaric, and the activities of the Ku Klux Klan are both unpatriotic and cowardly.

Dr. Butler condemned all those who oppose racial, color or religious groups simply because they themselves do not believe in them. He wrote: "Those who would advance civilization must labor in season and out of season to resist and check that persecuting tendency, which is a mark of barbarism, and which manifests itself now in lynching, now in prohibition and now in the cowardly and unpatriotic activities of the Ku Klux Klan."

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Every liberal will wage war on this spirit of persecution until a sound and truly liberal education drives it from the human heart.

Former Swiss Premier Sees Lourdes Cures Formally Attested Paris, France.—A dispatch from Lourdes announces that M. Motta, former president of the Swiss Republic, who came to Lourdes with the pilgrimage from Fribourg, was present at the Bureau of Medical Constations when five miraculous cures which took place during the past few weeks were proclaimed by the physicians.

June - July Investments For those desiring to build up investment lists of good, sound securities, we suggest the following selections from our current investment list:

Table with columns: SECURITY, Dominion Loans, Ontario, Saskatchewan, Alberta, British Columbia, Hamilton, Toronto, Saint Ste. Marie, Fort William, St. Lambert, Victoria, Edmonton, Howard Smith Paper Mills Ltd.

BRITISH ISLES Even in the British Isles, critical as the public is from long association with the best instruments and artists of the world, Sherlock-Manning Pianos have won approval and are to be found in many homes throughout the countryside. SHERLOCK-MANNING The Piano world's own name

**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

**FIFTH SUNDAY AFTER PENTECOST**

**LOVE OF OUR NEIGHBOR**

"But I say to you that whosoever is angry with his brother shall be in danger of the judgment." (Matt. v. 22.)

Among the commandments given us by God, that of loving Himself and our neighbor is the greatest. It is easy to fulfill the first part of this commandment, since God is so good and confers only favors upon us; but the second part is not so easy of fulfillment. Our neighbor is not always our brother in the pure sense of the word. A brother loves a brother, cares for him, and helps him willingly when needed. A neighbor does not always so act. He remains our neighbor, but it is often contrary to our feelings and persuasions to consider him a brother. It would seem that quite the opposite is true. However, God's law is that we consider every man our brother, as God considers every one His child. And as God's children are often rebellious and show Him no love, yet He does not deprive them of their relationship to Him, so when our neighbor acts in a manner unbecoming a brother, we should not, for that reason, alienate him. He is constituted our brother before God by very creation, and nothing can loosen the tie that binds us together.

But it may seem strange that God requires that we love our neighbor on all occasions, and even when he renders himself unworthy, that we treat him as a brother. If we become angry with him, we are placed thereby in danger of the judgment. It appears even more contrary to reason's dictates, when we take into consideration the fact that if our neighbor dies deprived of God's grace, he is banished from His sight forever. The heavenly Father can not fail to be angry, in a certain sense, with the obstinate sinner, and with him who constantly defies God even to the extent of denying His existence. It would seem impossible that His attitude toward such could be otherwise. We feel inclined to consider it contrary to the laws of justice, if God does not show anger toward a sinful, defiant man.

However, when we look into things from a lofty standpoint and judge according to higher justice than we know to exist among men, then we see that the Fatherhood of God and the brotherhood of man, God does not show His anger on earth. If He did, contemplate what would be the fate of many a prosperous sinner today. The blasphemer would not be standing on the platform uttering his threats, neither would the robber of the poor be enjoying the luxuries of his mansion and basking in the sunshine of his pleasure. The slayer of long ago would have swallowed up the defamer, the calumniator, the pedlar of wickedness in its worst forms. God still calls these sinners His sons and is treating them as such. They may be placed far from our class, far below us in virtue, absolutely bereft of all honor—yet they are our brothers, and God says we must ever consider and treat them as such. We are asked to do much less than God does Himself. The injuries to us are far less than His own. And we must imitate God in this as in other things.

But we can go further into this strange command, and see a reason for it. God wishes us to aim at perfection. Certainly it is more perfect to treat even the man as a brother than otherwise. It is also more according to reason that we should do so. We must realize that, if a punishment is to be meted out to the unjust, it is God who will render it to them. Should we at every turn wish to give man what may be due him at the moment, we would be like the ferocious beasts in order to satisfy their appetites, these animals leap upon man, tear him to pieces, and devour him. They also instinctively consider man their enemy, and make an effort to disable him so as to guard their own safety. When we pounce upon our enemies or upon sinners, we do it in order to satisfy a disordered spiritual appetite within us. When we try by unjust means to silence them or to disable them, then to a great extent we are acting from selfish motives, and inflicting injuries upon people over whom we have no authority. Reason itself should guide us to act differently. Even though these unfortunate men might deserve the punishment we could inflict upon them, it is not our duty even to judge them, much less to punish them. As long as they live, they are our brothers, and as such we are bound to treat them.

But why, we may ask again, has God planned that our behavior toward all other men be as brothers toward brothers? He has done it, we may say, because this earth is a place in which man is to be purified. Justice is not to be done here. Were it to be, its course would have been started long ago. On earth every man is given sufficient chance to save his soul. He must be allowed this chance un molested, even though during a certain period or even during his whole life, he lives in sin. Why any man is a sinner for a time or always, we do not know. God alone sees the cause; and only He can fix the sinner's punishment and set the time for its infliction. Now, heaven will be the reward of the just, and in heaven

can be only the purest love of brother for brother. If we have not loved our brethren while on earth, even though in other respects our lives may have been just, we can not expect God to transform us. Love for our neighbor must occupy our whole heart, no matter if our neighbor be unworthy of it. If God finds him unworthy, then he will suffer, not we; and we will not have our neighbor before our eyes forever. He will be placed far from us, so that we may love and be loved by others who are like ourselves. This will happen when God will render to every man according to his works, which will be not now, but on the judgment day. So our duty is to render our hearts so that they will love all, and fit them to be loved by all who are rightly disposed. Some will not love us. It is particularly regarding these that God warns us. We must be careful lest we be angry with this class among our brothers, especially.

The second part of this commandment is difficult because it is opposed to our feelings, and because of the repulsiveness of him who makes himself our enemy, with no blame on our side. However, because it is difficult, it has great power to perfect us if we observe it. Our disordered nature, of which our hearts are a part, needs this discipline. We do not condone evil by loving our neighbor who commits it, more than does God when He allows a man to live on in sin. We must learn not to consider another's demerits, but to pay attention to the merits that we should on all occasions and at all times gain for ourselves. To beautify our souls should be our principal aim. This is done by elevating ourselves above everything lowly—in a word, to love what God loves and commands us to love, no matter how many reasons may appear to persuade us to the contrary.

**UNCHRISTIAN TACTICS**

A captious critic of things Catholic, who for present purposes shall be nameless, is reported to have taken the Church to task for her treatment of the Catholics of Mexico. If he was correctly quoted in the papers, he was guilty of making the same amazing and ridiculous error that has been a thousand times approved and a million times rejected by thinking men. For according to printed reports he virtually accused the Catholic Church of keeping people in ignorance. His charge is that the priests in Mexico are keeping the Bible from the common people, with the result that in his overdrawn statement, a "Bibleless cross" is pressing that people into superstition and darkness, and that "civilization has declined and disappeared right under the shadow of the vast church that lifts the Cross high against the sky."

This smacks very much of an attempt to resurrect the exploded calumnies about the so-called "Dark Ages" and apply them to Mexico. Poor Mexico has had her troubles. Religious persecution and confiscation of Church property have made her a distressed country. Late news from Mexico is anything but encouraging. Propagandists and proselytizers are spreading reports that the "Church" is being protected and encouraged. But by the "Church" they do not mean the Church of the Mexican people but the non-Catholic missions, which have entered Mexico to rob Catholic peons of their faith.

They must have some excuse to offer for their present activity, hence this absurd charge from one returned proselytizer that the Catholic Church is keeping the Mexicans in darkness. The Catholic Church never kept any people in darkness, never prohibited the reading of the Bible, never retarded the progress of civilization. Instead the Catholic Church has been the enlightener of nations, has encouraged the reading of the Bible, and has been the greatest civilizing force that the world has ever known.

The Church, which this critic condemns in Mexico, is the same Church which Gladstone, non-Catholic though he was, was fair enough to admit, "has marched for fifteen hundred years at the head of our civilization, and has driven harnessed to its chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Its learning has been the learning of the world, its art the art of the world, its genius the genius of the world, its greatness, glory, grandeur, and majesty have been almost all in these respects the world has had to boast of."

The French historian Guizot, another non-Catholic observer, who wrote the History of Civilization, was not afraid to admit that the influence of the Catholic Church "on modern civilization has been immense, greater perhaps than has ever been imagined by her most ardent adversaries or her most zealous advocates." And yet we are told that "civilization has declined and disappeared under the very shadow of that Church" in Mexico. Are we to believe the reasoned testimony of historians who cannot be accused of being partial to the Catholic Church, since they are not of her communion, or shall we accept the rash unthinking utterance of one who comes from Mexico maligning that Church for his own personal ends? In all fairness let non-Catholic apologists refrain from misrepresenting conditions, exaggerating facts, and calumniating their rivals. Especially in regard to Mexico, let them look at things as they are. If they will read the history of that country, they will learn of the work the Catholic Church has done in civilizing and educating a whole nation. The early missionaries in Mexico did not civilize the natives by exterminating them. They instructed them, civilized them, and converted them to the ancient faith, which they have ever held to tenaciously. The great Churches and ecclesiastical institutions throughout the country attest the undying vigor of that faith today in the hearts of the Mexican people.

There are evils in Mexico today, but they are not of the Church's making. Such ill advised attacks on the faith of the Mexican people will do nothing to cure them. But perhaps it will open the eyes of many in this country to the unfair tactics resorted to by some over-zealous proselytizers to advance their cause, tactics that are un-Christian as they are un-American.—The Pilot.

**THE REAL PRESENCE IN OUR CHURCHES**

That at the real, living, breathing influence of the Divine Presence is strongly felt by those not of the Faith, is given abundant proof in the following examples, and thousands of other examples, which could be quoted from all over the world: The late Father Mason, a holy devout priest, was in former years a great Methodist preacher. Once, in a sermon before his congregation, he told how he was drawn to the Catholic faith. Every time he entered a Catholic Church or chapel, he was made to feel that mysterious something that filled him with deep emotion and respect, nor did he know the reason therefor. Something impelled him to kneel with quiet and respectful demeanor, while he tried to imagine why it was that he never experienced any such emotions in his own church. Soon, however, he learned of the Catholic teaching regarding the Real Presence, and then and there he was convinced that the sentiments while in churches of that faith, were inspired by the actual presence of God. Therefore he embraced the Catholic Faith.

**HOW A BARONESS WAS CONVERTED**

The Baroness K., well known for her great talents, piety, and extensive and valuable writings, was a Protestant, very strongly prejudiced against the Catholic Faith. During a visit to Rome, she entered a Catholic church, where the Blessed Sacrament was exposed all day for the veneration of the faithful. She saw a multitude of people quietly kneeling, with eyes devoutly fixed upon the monstrance, but could not understand what it was that so drew their attention. Many candles were burning upon the altar, and the Baroness wondered if the people were praying to them, which she thought very foolish indeed. However, against her will, it seemed, she was impelled to kneel and pray, she hardly knew to what or whom. Thereafter, as if some unseen power drove her on, she was drawn to visit the church again and again, without being able to understand this mysterious influence. Not until a year had elapsed, did she learn whom the people in the church adored and prayed to. Then she went to a priest and told him her story, shedding tears at the thought of the whole year wasted, during which she might have been enjoying the fruits of the Blessed Sacrament, had she known of it.

She was received into the Catholic faith, and from a worldly-minded woman, she was changed into a devout servant of God. When in church, if she could not communicate herself, she strove to kneel near someone who had received the Divine Bread, feeling great joy and sweetness in her soul that she was permitted to be so near Him.—(Leo, No. 31, 1885.)

**HOW THE BISHOP UNCONSCIOUSLY CONVERTED A WOMAN**

Bishop Mermillod relates how, during his vicariate at Geneva, he unknowingly converted a Protestant lady by an act of adoration before the Blessed Sacrament. It was his custom, each evening, to perform his devotions in the church, before the tabernacle; he also tended the sanctuary lamp, saw the doors were safely locked, and made sure that no one was hidden in the church, for it was a time when many robbers were abroad. Having attended to all these tasks, he would kneel upon the altar steps, and remain awhile with bowed head, deeply absorbed in prayer. Having finished, he would kiss the ground in token of deepest respect to the most Holy Sacrament, and then go home. One night as he was leaving the church, he heard a noise in the confessional, the door opened, and a well-dressed woman stepped out.

"What is your purpose here so late at night?" he asked. "As you know, I am a Protestant," replied the lady. "I attended your Lenten sermons, wherein you spoke so convincingly of the Real Presence of Jesus Christ in the Blessed Sacrament. Your vivid examples proved to me the truth of your words, but still—pardon my frankness—a certain doubtfulness remained. I wondered if you yourself believe the things you preach. I wanted to see for myself if you behave the same when alone before

the Blessed Sacrament, as before the people, so made a resolution, that if your actions coincided with your words, I would become a Catholic. So I came here tonight, hid in the confessional, and watched you. I believe. Please receive me into your Faith."

She became one of the most fervent Catholics of Geneva.—(Frzb. Kirchenbl. No. 18, 1879.)

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CHATS WITH YOUNG MEN

JESUS

Jesus, to Thee from ways of sin and sadness, Trusting we turn for rest amid the strife; Thou, Thou, alone canst give true peace and gladness, Thou art alone the Way, the Truth, the Life.

EASY TO BARK

Fault finding is an easy job and thousands of people are working at it without pay. It takes an effort to accomplish things worth while. One writer illustrates it this way: "A dog hitched to a lawn-mower stopped to bark at a passerby. The boy who was guiding the lawn-mower said: "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine."

BE INDULGENT

There is a word which cannot be said too often to every Christian whom God has destined to live, converse, and labor in the society of his fellow-creatures: be indulgent. Yes be indulgent; it is necessary for others, and it is necessary for your own sake. Forget the little troubles that others may cause you; keep up no resentment for the inconsiderate or unfavorable words that may be said about you; excuse the mistakes and awkward blunders of which you are the victim; always make out good intentions for those who have done you any wrong by impudent assertions or speeches; in a word, smile at everything, show a pleasant face on all occasions, maintain an inexhaustible fund of goodness, patience, and gentleness. Thus you will be at peace with all your brethren; your love for them will suffer no alteration, and their love for you will increase day by day.

FABRE'S ONLY LESSON

When the great entomologist Jean Henri Fabre was a young man he earned his living as an instructor in physics and chemistry at the College of Ajaccio. But not yet had he found his true calling, as Mr. Perrey F. Bicknell relates in the Human Side of Fabre, nor was he to find it until after he was thirty years of age.

A French botanist from Avignon, visiting Corsica for the purpose of cataloging the plants of the island, fired him with added zeal for botanical research, and the entomologist Moquin-Tandon, professor at Toulouse University, also coming to Corsica at the same time, kindled his enthusiasm for the study of insects. On the eve of his departure the professor remarked: "You are interested in shells; this is something, but it is not enough. You must study animal life. I will show you how to go about it."

Taking a pair of scissors from Madame Fabre's sewing basket and hastily thrusting two needles each into a bit of vine shoot, he showed his breathlessly-attentive young host the anatomy of a snail; he dissected the mollusk in a deep plate filled with water. One by one he explained the organs thus displayed.

"And that," says Fabre, "was the one and only and never-to-be-forgotten lesson in natural history I ever received in all my life." —Youth's Companion.

ABRAHAM LINCOLN

Abraham Lincoln is looked upon by all Americans as one of the greatest men our country has produced. He was born in a rude log cabin in the midst of the woods of Kentucky. In those days all schooling had to be paid for, and Abraham's father was poor in worldly things. Young Lincoln had a keen desire for knowledge and a sharp quick mind. He studied by fire light; he used a shovel and charred stick in place of paper and pencil. Often he had to walk miles to secure a book. However, he did not spend all of his time studying and reading. During

the day he chopped trees, split rails and performed other chores with such zeal and rapidity that he became famous in a small locality. He grew strong and energetic, his brain keeping pace with his body.

An admirable trait of Lincoln was his innate honesty. He once walked three miles to return a penny which belonged to a poor woman and another time walked several miles to return four-pence which he over-charged while clerk in a country store. He was appointed postmaster and proved so reliable and honest that he was soon promoted. He became a lawyer and attained great success. The next step toward fame was a position as Senator of his State. At last he was made President of the United States, the greatest honor the people can bestow. Almost his first act was to free the slaves and down south, every year, Emancipation Day is celebrated with great rejoicings and clamorous praises of Lincoln. As a mighty true and steadfast man, who clung with a firm, unweakening clasp to his ideals and bore on his shoulders the sorrow of a Civil War, Abraham Lincoln stands out as a great hero, worthy of the respect and admiration accorded him.—Le Conteux Leader.

OUR BOYS AND GIRLS

SHOWING RESPECT TO OLD PEOPLE

I saw a little fellow just today Lift his hat to age and go his way; Then saw the lady smile at his retreat, For, oh, it meant so much to her to meet This smiling boy so thoughtful of her years, And ere I passed her eyes were filled with tears. I know how overjoyed she must have been, I thought as she thought—that our coming men, To fill life's higher stations, shall some day Be found to be such as had passed our way. I followed after him with hurried stride, Until at length I drew up by his side; I noticed, first, he was not richly dressed And, too, the shoes he wore were not the best. But he was whistling—happy as could be, And just the way he walked explained to me That he was proud for something he had won. Some little feat that he had tried and done. And when his swinging arms were just to sight I asked our God to keep his steps aright; For what this old world needs is children strong To smooth away our cares when days are long. Now, little children, when you chance to meet Some poor old man or woman on the street, Bow gently to them—prove to them you know What makes their steps unsteady and slow; Then they'll be happy and shall bless the day They met you children trooping down the way. —GEORGE S. MORROW

REAL LIBERTY

It seems to me that real liberty consists in obeying God in all things, and in following the light which points out our duty, and the grace which guides us; taking as our rule of life the intention to please God in all things; not only always to do what is most acceptable; not trifling with petty distinctions between sins great and small, imperfections and faults,—for although it may be very true that there are such distinctions, they should have no weight with a soul which is determined to refuse nothing it possesses to God. It is, in this sense that the Apostle says, "The law is not made for a righteous man, but for a lawbreaker, hard, threatening law, one might almost say a tyrannical, enslaving law; but there is a higher law which rises above all this, and leads him into the true "liberty of sons."—the law which makes him always strive to do that which is most pleasing to his Heavenly Father, in the spirit of those beautiful words of St. Augustine: "Love and do what thou wilt."—Fenelon.

All that time is lost that might be better employed.—Rousseau.

THE PRECIOUS BLOOD

The Church has set aside the month of July as a time in which to honor the Most Precious Blood of the God-man, Jesus Christ. Nine-hundred years have passed since that innocent Blood was shed on Olivet, in the pretorium of the governor, along the streets of Jerusalem and at Calvary. And still, during the passing centuries that Blood has been daily on our altars purifying and sanctifying mankind in the Holy Sacrifice of the Mass. The mind travels back with tenderness to that day when there was offered, not the blood of goats or of calves, but the immaculate Blood of Him Who bore our infirmities and carried our sorrows in atonement for the sins of the world. Soaking the very earth of Olivet on that Thursday evening; congealing on the knots and leashes and covering the post to which He was tied in the ruler's court, on that Friday morning; splashing upon the brawny arms and bodies of the brutal scourgers as they performed their brutal task; dripping from the thorns which pierced that sacred brain; dropping to the pavement in front of Pilate's palace and brightening each stone in the way that leads to Calvary; turning to a crimson hue that Cross and the Body of the Victim Who hung half-dead upon it; Jesus Christ, the Son of the Most High God, shed His Blood and shed it all for the salvation of the human race. That Blood which once coursed through the heart of Mary and quickened with eternal love in the heart of the Master, was shed with prodigality for man's redemption.

"Why all?" one may ask. "Was not one drop sufficient to satisfy for a thousand worlds a thousand times more guilty than ours? The Heart of Christ was not content to offer what was sufficient. Man should not measure the love of God by his own. God is Love Omnipotent, Infinite, Eternal. He empties Himself of His love by draining the blood of His Heart's Blood to prove

the limitless boundaries of His love. Man's love is a puny thing which he gives partly to God and retains partly for himself. A complete gift of one's affection is heroism, and man will not even practice heroism with God. It is quite easy to understand how a teaching, false though it be, which made the shedding of the Precious Blood a cloak to cover the sins of men, would gain adherents. Less arduous is it in a world of pleasure to place all the load of sin on the shoulders of another and to feel free of its consequences, than to struggle in a world where each action has its merit or demerit.

The shedding of the Blood of Christ was not to leave the human soul without responsibility for the evil it may do. Salvation is not simply the belief in an Omnipotent Being and His teachings. "Faith without good works is dead." Faith has to be actuated by love, and love increased by service. God demands the soul of man, which has been purified by His Blood and kept holy by sacramental graces. That Blood washes away all iniquity and sanctifies the heart and its affections. But to accomplish this, no barrier is to be placed in the way to block the impourings of God's graces. His Blood falls upon all, the just and the unjust, for their own ultimate salvation or perdition. During the few weeks of the present month, the Christian will do well to honor the Precious Blood of the Saviour. Just a prayer from fervent hearts will prove to Him Who gave every drop of His Blood for man's redemption, that there are those in this forgetful world unforgetful of the infinite love and mercy of the world's Redeemer.—Catholic Union and Times.

A GIRL'S CHARACTER

A girl cannot be too careful about her character, for like a snowy lily, the least blemish tarnishes its beauty. Some girls do not really mean any harm, but they seem to lack a delicate sense of propriety and frequently invite criticism of an unkind nature. They laugh loudly, make acquaintances too freely and consider reticence a requisite best suited for our grandmother's day. The girl who is slow to make acquaintances is generally speaking, the best sort of girl. When you get to know her, you feel her worth and place her on the list of your friends with a feeling of pleasure. A little dignity is an excellent thing. It checks the familiarity of others and affords the superior attitude of mind. The girl who is truly up-to-date in her ideals follows the dictates of good form. Thus she proves herself to be well bred and smart, shielding herself from the unpleasantness that is sure to come from a careless demeanor.—The Tablet.

REAL LIBERTY

It seems to me that real liberty consists in obeying God in all things, and in following the light which points out our duty, and the grace which guides us; taking as our rule of life the intention to please God in all things; not only always to do what is most acceptable; not trifling with petty distinctions between sins great and small, imperfections and faults,—for although it may be very true that there are such distinctions, they should have no weight with a soul which is determined to refuse nothing it possesses to God. It is, in this sense that the Apostle says, "The law is not made for a righteous man, but for a lawbreaker, hard, threatening law, one might almost say a tyrannical, enslaving law; but there is a higher law which rises above all this, and leads him into the true "liberty of sons."—the law which makes him always strive to do that which is most pleasing to his Heavenly Father, in the spirit of those beautiful words of St. Augustine: "Love and do what thou wilt."—Fenelon.

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Advertisement for See How Easy It Is To Learn Music This New Way. Includes image of a musical staff and text: "See How Easy It Is To Learn Music This New Way Y ou know how easy it is to put letters together to form words, once you have learned the alphabet. Playing a musical instrument is not very much different. Once you learn the notes, playing melodies on the mandolin, piano or violin is simply a matter of putting the notes together correctly. The first note shown above is F. Whether you are singing from notes, playing the piano or banjo or any other musical instrument, that note in the first space is always F. The four notes indicated are F, A, C, E, easy to remember because they spell the word "FACE". Certain strings on the mandolin, certain keys on the piano, represent these same notes—and once you learn them, playing melodies on the instrument is largely a matter of following the notes. Anyone can now learn to play a musical instrument at home, without a teacher. A new simplified method of teaching reduces all music to its simplest possible form. You can now master singing, piano playing, or any musical instrument you wish right at home, quickly, easily, without endless study and practice. Practice is essential of course—but its fun the new way. You'll begin to play melodies almost from the start. The "print and picture" method of self-teaching is fascinating—it's simply a matter of following one interesting step after another. You learn that the note in the first space is F, and that a certain key on the piano is F. Thereafter you will always be able to read F and play it whenever you see it. Just as you are able to recognize the letters that form a word, you will be able to recognize and play the notes that make a melody. It's easy, interesting. You don't have to know anything whatever about music to learn to play a musical instrument this new way. You don't have to pin yourself down to regular hours, to regular classes. You practice whenever you can, learn as quickly as you please. All the intricate "mysteries" of music have been reduced to a method of amazing simplicity—each step is made as clear as A, B, C. Thousands have already learned to play their favorite musical instruments this splendid, new, quick way. YOU CAN PLAY YOUR FAVORITE INSTRUMENT THREE MONTHS FROM TODAY FROM TODAY If you are dissatisfied with your present work, let music act as a stepping-stone into a new career. If you long for a hobby, a means of self-expression, let music be the new interest in your life. If you wish to go a social favorite, if you wish to gain popularity—choose your favorite instrument and, through this wonderful home-study method of the U. S. School of Music, play it three months from today. You can do it. Youngsters of 10 to 12 years have done it, and men as old as 60 have found new interest and enjoyment in learning how to play a musical instrument. You don't have to listen to others entertain any longer. YOU can be the centre of attraction, the talented person who holds the audience fascinated. Is it the piano you wish to play, the mandolin, the violin, the saxophone? Do you want to learn how to sing from notes? Are you eager to be able to play "jazz" on the clarinet, the banjo? FREE BOOK EXPLAINS ALL — SEND TODAY Send for our free book called "Music Lessons in Your Own Home." Everyone who is interested in music should send at once for this valuable book. It not only explains the wonderful, new simplified method of learning music, but tells about a special short-time offer now being made to music-lovers. With it will be sent an illustrated folder, which proves better than words how delightfully quick and easy the famous Print and Picture Method is. Mail this coupon at once for your copy. U. S. SCHOOL OF MUSIC, 267 Brunswick Building, New York. Please write name and address plainly, so that there will be no difficulty in booklet and folder reaching you. Name (Please write plainly) Address City State

Advertisement for U. S. SCHOOL OF MUSIC. Text: "U. S. SCHOOL OF MUSIC, 267 Brunswick Building, New York City. Please send your free book called "Music Lessons in Your Own Home," also illustrated folder, and particulars of your Special Offer, I am interested in the following course: (Specify Instrument or Course) Name (Please write plainly) Address City State

CANCELLED STAMPS

In response to an emphasized appeal from Father Westropp for his Canceled Stamp Apostolate, the Catholic Women's League, of Wetaskiwin, Alberta, recently sent him about fifteen pounds of cancelled stamps and old picture post cards, and in acknowledging the same this good priest has sent the donors some interesting literature pertaining to the missions in India, and has particularly requested the members to do all possible to interest others in this good work.

The missions in India have suffered severely through war, famine and disease. The distress and poverty existing in some of the places is very, very great. As it is hard to procure under these circumstances, charitable persons are requested to gather and send all the cancelled stamps possible. It is a proved fact that the stamps thrown away daily in one large city would keep a mission in India for a whole year. They are sold to collectors and dealers all over the world, and secure great help for the missions, and Father Westropp earnestly appeals to people to discontinue throwing those stamps away, when we can thus save souls.

The best stamps are old issues, higher values, that is from small countries and islands; but all are good. Avoid injuring the stamps. Any stamp skinned on the back, faded, or with even the tiniest perforation cut or torn off is practically worthless. Therefore it is well to cut a little paper with the stamp, say a quarter of an inch all around. Do not separate stamps that are put on the same envelope but cut around the outside of them all.

Of course money is better than offering, and unused stamps of any country are much more valuable than the cancelled ones. Father Westropp says that no donation is too small; and he particularly mentions that he would be glad of offerings for Masses.

Also still better than cancelled stamps are old picture post cards or Christmas cards; and these are to be sent in the same way. The best way to send stamps or cards is in three to eleven pound packages sewn in cloth bags. Send by parcel post. A good way is in a cardboard box sewn in unbleached cotton. Eleven pounds is the most that can be sent by parcel post; and it is cheaper to send by way of Vancouver and Hong Kong.

Other articles most acceptable are rosaries, medals, pictures, Catholic literature, etc., etc. In fact Father Westropp says that almost anything that is sent can be put to good use. Catholic books or pamphlets, old or new, and useful. There is a vital need of devotional literature in the Orient where the majority of Catholics are too poor to start and keep up Catholic periodicals. Father Westropp earnestly begs of those who will, to remail Catholic literature after being read; and if it is sent soon after its date, and is still fresh, it can be re-sold and a little money obtained in that way. The literature most beneficial is magazines or papers similar to the Sacred Heart Messenger, the Truth Magazine, etc. Weekly papers are not quite so good, but are also acceptable.

Father Westropp makes particular mention of the fact that opportune times for mission work in India come only at intervals and such periods are always followed by a cooling off as it were. The present happens to be a most excellent time for the work of the missionaries, and for this reason particularly he asks that every one begin at once to do their best and forward stamps, etc., as soon as possible.



Benefactors are remembered in the Masses of Father Westropp and in the prayers of those under his care. Address Rev. Father Henry I. Westropp, S.J., O. Champaign, Dist. Champaran, India.

K. OF C. GRADUATE SCHOLARSHIPS

Graduate scholarships established by the Knights of Columbus are offered for the two (2) years course in Boy Guidance at the University of Notre Dame, Notre Dame, Indiana.

ELIGIBLE CANDIDATES

These Scholarships are open to graduates of recognized colleges who are between the ages of twenty-one and thirty years. Applicants must be men of exceptional character, ability, personality and leadership, and must have a real enthusiasm for work with boys.

TENTURE

The Scholarship entitles the holder to board, lodging, tuition, and books at the University while taking the course which leads to the degree of Master of Arts.

There is a growing demand for thoroughly trained men in this immense field of work among boys. The compensation offered for graduates in Boy Guidance is commensurate with that received by other professional specialists.

Applicants may write to Brother Barnabas, F. S. C., Executive Secretary, Knights of Columbus Boy Life Bureau, 575 Jarvis Street, Toronto, Canada.

OBITUARY

MRS. BERNARD BHASTORAH

The whole community was shocked to hear of the sudden and sad death of Mrs. Bernard Bhastorah who died at her home on Church Street in Fort Frances on Saturday, June 14. Mrs. Bhastorah, nee Ettie Garvey, was the daughter of Mr. and Mrs. Denis Garvey, and was married in Lakefield in 1917.

The deceased was a lady of refined and religious principles. In all social and church affairs was prompt and always ready to assist. She was gifted with a sweet soprano voice, and from childhood had been a faithful member of St. Paul's choir on Sundays, and also sang the Requiem Masses. Many and beautiful were the spiritual and floral offerings.

Mrs. Bhastorah was the fond mother of six children, the youngest being infant twin boys. Also to mourn her sad loss is her sorrowing husband, her parents Mr. and Mrs. Denis Garvey, five sisters, Mrs. P. Collins, Peterboro; Mrs. Allen of Lakefield; Mrs. A. LeGrand, Toronto; Misses Laura and Martha, Lakefield; also five brothers, Timothy, Lakefield; Jos. and James of Peterboro; Leo of Bath, and Fred of Toronto. Rev. Father J. J. Garvey of Lakefield, Sister Barbara of Peterboro, and Sister Camilla of Pembroke are first cousins.

The funeral was held on Friday morning from her father's residence to St. Paul's Church and was largely attended. Requiem Mass was sung by Father Garvey. May her sweet spirit rest in peace.

JAMES SAMMON

In the passing of Mr. James Sammon of Mt. St. Patrick, the community suffers the loss of one of its most outstanding citizens. The deceased had been ill during two months in the Water Street hospital, Ottawa, where he died on June 9th of pneumonia, contracted following a dental operation. He was sixty-one years of age, and had lived all his life at Mt. St. Patrick. The late Mr. Sammon was widely known and respected, having taken an exceptional interest in all that concerned public affairs, but notably in school matters, and especially in matters of higher education. He was also several times represented on the local Councils where he always took a leading constructive part in the affairs of the community. He was a man of very sturdy character, and one who achieved a large measure of success in his time. In all that he did, perfection was his aim.

Among many things which stand gratefully to his credit, was the fact that with comparatively limited means in the beginning, he found a way to offer a senior education to every member of his family. To that end he was prepared to make unlimited sacrifices. A man of remarkable intelligence himself, he was from the start a champion of standard facilities for education, and to him almost entirely goes the credit of having maintained the standard of the schools in his community. A man of indifferent health, but blessed with a character like oak, absolutely unyielding in what he clearly saw to be right, a man of mind, he hewed his way through all obstacles, and overcame all opposition alike, without relaxing till his death, until at length his achievements were such that he may fairly be quoted, for a memorial, as an excellent example of a self-made man, who trusted nevertheless more in God than in himself. The funeral, which was held at Mt. St. Patrick on Wednesday, the 11th, was very largely attended from far and near, through joining together to express their admiration and appreciation of one who had so decidedly made his mark in the community. Grand High Mass was celebrated by a son of the deceased, Rev. John J. Sammon of North Onslow, Que., assisted

by Rev. T. P. Holly of the Cathedral as deacon, and Rev. Thos. Hunt of Wylie as sub-deacon. An eloquent sermon was preached by the Rev. Patrick Harrington, of Camrose, Alta. Among the visiting clergy were Right Rev. Mgr. F. L. French, D. S. O., A. P., P. P. of Renfrew; Rev. P. S. Dowdall and Rev. W. P. Breen of the Cathedral, Pembroke; Rev. Isaiiah French, P. P., of Eganville, Rev. John Harrington, P. P., of Mt. St. Patrick; Rev. M. Doyle, P. P., of Douglas; Rev. Jos. McElligott of Renfrew and Rev. Patrick Dwyer of Douglas. The pallbearers were: Mr. P. H. Murphy of Ottawa, James Neville, John Gorman, John Fitzgerald, John Mhuisk and William Lynch. The numerous spiritual offerings testified to the great esteem in which the deceased was held.

The deceased is survived by his widow, Mrs. Margaret Sammon, besides four sons and four daughters: Rev. John J. Sammon, of North Onslow, Theodore and Edwin Sammon of Detroit, William of Brooklyn, N. Y., Mrs. M. J. Whelan of Minneapolis, Minn., Mrs. Thos. McHale of Edmonton, Alta., Mrs. James Neville of Douglas and Alleen Sammon at home.

DIED

CHARLEBOIS.—At Dunrobin, Ont., on Wednesday, June 18, 1924, Mr. Francis Charlebois, aged sixty-two years. May his soul rest in peace.

SHEEHAN.—At Douglas, Ont., on Saturday, June 8th, 1924, Mr. Jeremiah Sheehan, aged seventy-eight years. May his soul rest in peace.

MCMARISH.—At the home of his daughter, Mrs. J. A. McIsaac, 218 Park St., Sydney, N. S., June 10, 1924, Mr. George McMarish, aged seventy-two. May his soul rest in peace.

DUNPHY.—At Bruce Co. Hospital, Walkerton, Ont., on June 26, 1924, Mr. William Stephen Friedman, son of the late Joseph and Mrs. Friedman, of Chestow, Ont., aged thirty-five years. May his soul rest in peace.

FRIEDMAN.—At Bruce Co. Hospital, Walkerton, Ont., on June 26, 1924, Mr. William Stephen Friedman, son of the late Joseph and Mrs. Friedman, of Chestow, Ont., aged thirty-five years. May his soul rest in peace.

POSITION WANTED  
CATHOLIC music teacher desired position as choir director or church organist in any part of Ontario. For full particulars, write Box 468, CATHOLIC RECORD, London, Ont. 2367-47

Advertisement for Canada Radio Stores, featuring a portrait of a man and the text 'Satisfied! He Buys His Radio Equipment FROM Canada Radio Stores 267 1/2 PRINCESS ST. KINGSTON, ONTARIO'.

Advertisement for 'The Camp of the Little Flower' summer camp, approved by His Grace Archbishop McNeil, for girls of all ages will be open during July and August.

Advertisement for 'AT ROCHE'S POINT on Lake Simcoe' featuring a picture of a building and text 'For particulars write Miss Mary Breen, Camp of Little Flower, Roche's Point, Ont.'

Advertisement for 'Hotel New Southern' located on Michigan Blvd. at 13th St. Chicago, featuring a picture of the hotel and text 'A Hotel that is more than a Hotel—A Home'.

Advertisement for 'Hotel New Southern' with detailed text: 'Hotel New Southern Michigan Blvd. at 13th St. CHICAGO. A Hotel that is more than a Hotel—A Home. ABSOLUTELY FIREPROOF 300 Light, Large, Airy Rooms. One block from Ill. Cent., Mich. Cent. and "Big 4" R. R. Station. Walking distance from theatre and shopping district. Excellent Cuisine. EUROPEAN PLAN \$2.00 and \$2.50 without private bath. \$3.00 and up with private bath. Write or wire for Reservations. W. H. DELANEY, MGR.'

Advertisement for 'Causland Windows Church Painting and Decorating' with contact information for Robert McCausland Limited.

Advertisement for 'PRIEST'S SUMMER SHIRTS' listing prices for various styles and materials.

Advertisement for 'MISSION SUPPLIES A SPECIALTY' by J. J. M. Landy, located at 16 Dundas St. W. Toronto.

Large advertisement for 'PARTRIDGE TIRES' by The F. E. Partridge Rubber Co. Ltd., featuring a picture of a tire and text 'Tires for Every Need—Including Regular Full Balloon Cords, Interchangeable Balloon Cords, Major Cords, Trump Junior Cords and Light Car Fabrics'.

Advertisement for 'No More Worry Over Coal Bills' featuring a picture of a CALORIC furnace and text 'The CALORIC combination register is beautifully finished. The proper ratio of the warm air outlet to the return air section has been carefully determined after years of tests.'

Advertisement for 'The Camp of the Little Flower' with contact information for Miss Mary Breen.

Advertisement for 'Hotel New Southern' with detailed text and contact information.

Advertisement for 'TEACHERS WANTED' listing various teaching positions and requirements.

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Advertisement for 'Hotel New Southern' with detailed text and contact information.

Advertisement for 'AGENTS AND AGENCIES OF THE CATHOLIC RECORD' listing various agents and their locations.

Advertisement for 'CHILDREN FOR ADOPTION' and 'MULHOLLINS-MONTEAL' featuring a picture of a child and text 'THE following children are available for placement in good Catholic homes: Several boys, ages 5, 6, 7, 9, and 10 years; girls, ages 4, 5, 6, and 7 years; babies, ages 1, 2, and 3 years. These children are wards of Children's Aid Societies who are at different orphanages and shelters throughout the province and need homes where they will be taken chiefly for their own sake. Applications received by Wm. O'Connor, Children's Branch, 110 University Avenue, Toronto. 2384-4'.

Advertisement for 'De La Salle College, Aurora, Ont.' featuring a picture of a building and text 'CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario leading to the Normal Schools and the College of Education. It includes Music, Art and Manual Training. For particulars apply to Rev. Brother Director.'

Advertisement for 'Empire Exhibition Visitors' and 'Pocket Holy Water Sprinkler' featuring a picture of the sprinkler and text 'Beautifully Designed Black Rubber Gold Filled Clip. For Use by the Clergy on Sick Calls'.

Advertisement for 'MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS' by LYON GLASS CO. located at 1413 Church St. Toronto Ont.

Advertisement for 'Caloric Furnace Co.' featuring a picture of a furnace and text 'Would You Buy Coal at Half-Price? Our Proposition Is That Good! We will install a CALORIC Pipeless Furnace in your house which we guarantee will heat your building 70 degrees in the coldest weather—a furnace that will cut your fuel consumption one-third to one-half—a furnace that must give you complete satisfaction or your money back. You are tired of ever-increasing coal bills. You want to save money on your winter fuel. Our proposition offers a clean-cut definite way to do it. Producing more heat with half the fuel is equivalent to buying coal at half price. CALORIC construction is practical and scientific. Heating engineers have proven that the capacity of this furnace is increased as much as 62 per cent. because the heat generated is taken directly off the top through one large channel. Air resistance is overcome and warmth circulated through every room. It is in exact accord with the laws of physics. Burns Hard Coal, Soft Coal, Coke, Wood, Oil, and other fuels successfully'.