

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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SPLENDID TRAIN SERVICE

The American who anticipates a tiresome train service in Ireland is likely to be pleasantly disappointed. The trains on the main lines, such as that from Cork to Dublin, make remarkably good time. And the trains on the little side lines, and the narrow gauge trains, compare most favorably with similarly circumstanced American country trains—and are infinitely cleaner.

It is about a four hour's run from Cork to Dublin, but limited trains may make it in much less time—there are limited trains, of course. "Where does this train stop?" asked a lady passenger of a Cork porter, when she was boarding one of these limiteds. "This train does not stop anywhere ma'am," the porter earnestly assured her. That lady, and that train are still going.

They have good breakfast, and dining cars, on many main line trains. I had a very enjoyable breakfast of porridge, bacon and eggs, plenty of good rich butter, preserves, and toast, at a cost of three shillings and sixpence (85 cents). Moreover, I had the Superintendent of the breakfast car doing the principal part of the waiting on me.

REFRESHING JOURNEY TO DUBLIN

The luxuriantly green fields, and the hedges beautifully spaced with their new Spring mantle, and the hills that billowed, and rolled away on either hand, were most pleasantly refreshing to the eye, on the journey from Cork to Dublin. The occasional mountains that loomed up in the distance, some red, some brown, some blue, were stimulating. "What do you call that mountain?" I asked a countryman who faced me in my compartment. "That," he said in somewhat surprised voice, "is called 'The Devil's Blarney'—it is only a little rise!" In America, of really high peaks, the hill which I indicated, would be called a mountain. Yet in Ireland, of the little mountains (2,000 to 3,500 feet) a high hill must unmistakably prove its claim before it can earn a mountain title. I learned, however, that the little rise was a sort of foothill of the famous Devil's Blarney.

Atropos of the title of this range—which is so named because of a vast mountain that his Satanic Majesty once bit from the top of the ridge—it may be mentioned that there is a host of places, in Ireland, named after his Dark Majesty—The Devil's Punch Bowl of Killarney, The Devil's Glen in Wicklow, The Devil's Fall, and so forth. An English tourist driving in Ireland one time, and hearing so many places named after the Devil, grew witty. He said to his jockey (jaunting-car driver): "I observe that the Devil owns quite an amount of property in Ireland." "Yes, he does sir," promptly replied the jockey, "but, like all the other landlords, he lives in England."

FOLKIES

My fellow passengers, good, well-fed, florid-faced, farmer countrymen, were quite communicative on the subject of politics—and had very decided opinions. Like most farmer folk, whose interests are largely centered in the price of cattle, and promise of the turnip crop, they wanted peace established between Republican and Free State parties—on any terms—so long as it was peace. They considered the Republicans the aggressors in the quarrel, and that accordingly it was they who should, by right, give in to the other side. The high principle on which the Republicans reject peace was rather out of the reach of these men.

I discovered, however, that although they were peace-at-any-price men, as between Republicans and Free Staters, these same comfortable farmer folk had stubbornly refused to be peace-at-any-price people in the recent terrific struggle between Ireland and England. I found that, although they at first resented the breakdown from the so-called "constitutional" methods on which their Parliamentary leaders had bred them, their resentment was gradually changed to admiration, then approval, and finally active support, of the heroic struggle which the handful of boys were putting up against the world's greatest Empire. Both on that journey, and on many occasions afterwards, I learned, that as the fight grew, and the pressure from Britain increased, and the fearful reprisals and outrages upon the Irish people and Irish nation multiplied, these well-fed, comfortable, farmer folk rapidly developed a truly virile patriotism, and a marvellous resolve to suffer all material loss, loss of cattle, loss of home—and even loss of life itself—rather than yield to the savagely barbarous methods that were used against them. They were, at length, resolved to bear suffering untold, and loss irreparable, rather than see Ireland lose, and England win. I

dwell upon this point, because it was probably the most marvellous, and the most satisfying, discovery which I made since I came to Ireland.

In a dozen different parts of the country I found extraordinarily enthusiastic unanimity of opinion on that head. Everywhere, among high and low, among children as among the adults, among the women as among the men, the enthusiastic testimony was that, at the time when Lloyd George asked for a truce—the very time when the British atrocities in Ireland reached their climax—the spirit of the people had developed a fibre that it was impossible to break. Then the only chance for England to win was by wiping out the entire Nationalist portion of the nation—every child, as well as every man and woman. And that task would have been too gigantic. Lloyd George, and his fellows of the British Government, had played their last most desperate card, when they gave their representatives in Ireland, the whole Black and Tan tribe, carte blanche, with promise of unlimited morale, and material, support in the maddest atrocities—played this card, and lost in Ireland, and lost before the world. Now, one of the keenest, sincerest, regrets, that you hear expressed among Irish people, men and women, is that a truce was ever agreed to.

"QUIET AS A GRAVEYARD"

Despite the wars, and rumours of wars, in Dublin, of which I had been reading in my American papers before sailing, I found, on my arrival in the metropolis, that it was as quiet as a graveyard—the only indication of war that I perceived was the heaps of sandbags which looked out of the Four Courts windows, headquarters of the redoubtable Rory O'Connor.

Irish Government ("Free State") soldiers, and the so-called "Irregulars," were occasionally to be seen meeting, and passing in the streets, with friendly word, or nod, and sometimes stopping to converse. Outside the commandeered Orange Hall, a group of young boys, evidently "Irregulars" who occupied the place, were examining, and comparing revolvers. Nobody was thinking of fighting, and evidently nobody apprehended such.

THE DUBLIN ARVEY'S WIT

The nearest approach to war I witnessed—*et pars quorum fui*—was when the Dublin jarvey who drove me from the station to the hotel, a distance of a mile, demanded eight shillings fare (82). The Dublin jarvey is insatiable; the next revolution in Dublin will probably be a rising up of outraged thousands of citizens and travellers, to overthrow the jarvey. Yet if the jarvey should be overthrown it will be an irreparable loss to the humour of the nations. "Didn't you see my hand go up?"—the very large-footed, and very large-handed big Dublin policeman at the street crossing, angrily demanded of the jarvey who had attempted to ignore his stop signal. "Faith—sir, as you mention it, I did observe a sudden darkness come over things; but the mare and myself were so busy looking at your feet we altogether forgot the mainin' of the other catastrophe."

DUBLIN AND ITS PEOPLE

Dublin people are the easiest-going people on earth. I was a bit surprised on going to one establishment, to purchase an Irish-made bicycle, to find that, at ten o'clock, the proprietor had not yet arrived to open up. A Belfast woman on the train, on hearing that I was going to spend some days in Dublin exclaimed, "Oh that's the place where nobody works." The Dublin people know how to get true value out of life—and well realize that feverish haste, and rapid money making, are not life's chief ends. They give business its proper share, of attention—its proper share, no more. They live more, and more happily, than any other people in Ireland—and infinitely more than the people of most other countries. Yet, though they take things easy, they are quite progressive, from the American point of view. They are installing elevators, steam heat, American clothes pressing machines, and Woolworths threepenny and sixpenny stores, and all good Americans will surely agree that that is the acme of civilization. There is an American soda fountain—in O'Connell Street—which, by the way, is one of the finest streets in Europe—where you can get a soda or a sundae for a shilling (a quarter). Genuine Americans would, however, be shocked, in Dublin, to find very many business places closing from 1 to 2 p. m. so that all hands might go to lunch—and to find restaurants closing, some at 7 o'clock, the rest at 8 o'clock p. m. I should except "The Broadway Cafe" which (as might be expected from the name) closes at midnight.

Dublin people eat at marvellously regular hours. Going into the largest restaurant there at 11.30 a. m. I found I was the sole client at that unearthly hour—and found,

moreover, that I could only get bread and butter to eat. The waitress informed me that nothing else was "on" yet.

With the exception of the big general Post Office, which is still an eyeless wreck, the other buildings in O'Connell Street, which were levelled during the fight of Easter Week, in 1916, are either rebuilt, or being rebuilt. They are rising up in handsome fashion, consistent with the beauty of that street. When the new buildings are completed, the fine appearance of the magnificent street will be much enhanced.

Dublin is a truly beautiful city—one that will most favourably impress the stranger. And, despite the free and easy business-doing methods of the Dublin folk, the American stranger with a commercial eye will be pleased with the business of the thoroughfares. Besides the plentiful commercial traffic on the streets there are always the crowds of holiday makers, and tourists. And likewise the throngs of well-dressed suburbanites who come into the city just as much to parade, and to take the air, as they do to supply their material wants.

No where in Ireland will the foreigner find folk more typically Irish in all their traits and characteristics than in Dublin. The people of the Irish metropolises are remarkably genial, lovable, sweet-tongued, and warm-hearted. Here they have the softest, sweetest, most beguiling, accent that is to be found in Ireland. If a Dublin man set out to find the North Pole he would need neither sled nor Eskimo, for the warmth of his heart, and the softness of his accent, would make a passage for him all the way to the Pole. The general appearance of the Irish people whom you meet in the streets, both in Cork, and in Dublin, will impress the stranger. In neatness of dress, and in their carriage and general air, they compare quite favourably with either the Americans, or the European continentals. And nowhere in the world will you find people so engaging, and so obliging. A Dublin business man will readily travel half a dozen blocks with you, either to point you out your way, or to point you some object of interest. In many ways the Dublin people are the cream of Ireland.

SEUMAS MACMANUS,
Mount Charles,
County Donegal.

CATHEDRAL BUILT BY PUGIN WILL HOLD FESTIVAL

London, June 2.—The Catholic Cathedral of Southwark which is dedicated in honor of St. George the Patron Saint of the English (not the British) is preparing to celebrate the 75th anniversary of its opening. With the vast and comprehensive organization of the Catholic Church in England of today; with its four Ecclesiastical Provinces, and with its Cardinal, it is difficult to realize that no farther back than seventy-three years ago the Church in this country was ruled by eight Vicars Apostolic, with the titles of Bishops "in partibus infidelium."

Saint George's Cathedral at Southwark takes the mind back to a very interesting period in the later history of the Catholic Church in England. Its architect was Augustus Welby Pugin, an early convert from Anglicanism, and one of a band of pioneers that cleared away the fogs of prejudice and made possible the "Second Spring," as the Catholic revival was called.

The beginnings of Southwark Cathedral are what are generally called humble. The first mention of a church here was a little mission chapel, which was built to supply the spiritual needs of the Irish Catholics, who were mostly engaged as porters and sedan chair carriers and the date of the mission goes back a long way.

London smoke and fog have done their worst to Pugin's graceful cathedral, and already the walls are beginning to crumble in parts. But the cathedral, together with that of St. Barnabas in Nottingham, takes place as the first of the Catholic cathedrals erected in this country after the passing away of the penal laws.

SIXTY-EIGHT FRENCH PRIESTS DIED ON BATTLEFIELDS

Paris, France.—In answer to a question asked by the Catholic Senator Le Roux, of Vendee, the Minister of War has reported that 555 Catholic chaplains were mobilized during the War, 68 of whom died on the field of honor.

One hundred and twelve Protestant pastors were mobilized; six of them were killed in the War.

Of 33 Israelites mobilized, 3 died on the field of honor.

Only two Mussulman Chaplains were mobilized. Neither was killed. In addition to the priests mobilized as chaplains there were thousands of others who served as stretcher bearers or fought in the ranks.

CATHOLIC TOLERANCE

PROTESTANT ARCHBISHOP'S TRIBUTE

The Universe, London, England

We have now reached in Ireland an extremely critical stage. There is a final concentration of all the forces that are opposed to Irish peace. It has never been easy for Englishmen to form a just judgment on Irish affairs, and it was never more difficult than now. The facts of the case, serious enough in themselves, afford ready opportunity for misrepresentation and exaggeration. Men of good-will and benevolent intention may well be misled. Efforts to mislead them are quite apparent in the British press, and it is often evident that the newspaper editors themselves are acting from a *bona-fide* misapprehension of the true conditions of life in Ireland. We have seen in most respectable quarters the amazing suggestion that the Protestants, in what is called Southern Ireland, should be invited to abandon it, and should be compensated for doing so by the Imperial Exchequer, which might recoup itself out of an import duty on the food which is Ireland's main export, and which, it is assumed, Ireland could sell nowhere else than in Great Britain.

I pass by the economic aspect of this astonishing proposition. There is no likelihood that it will ever enter the region of practical politics. But consider the implications on which it is based. It is assumed that some three hundred thousand Irish Protestants really need to flee to England from the persecution of the Irish Catholics. You can well imagine the effect in England, and on England's attitude towards Catholics, of the mere discussion by any responsible publicists of such a proposition. The most obvious truisms of the Irish situation are swept aside. Everybody knows that in Southern Ireland Protestants have not merely acknowledged toleration but favor. Though they live mostly in scattered communities, among overwhelmingly Catholic populations, not only has nobody interfered with their freedom, but they have been able to take a leading part in trade and industry. In many Irish Catholic towns the best shops and the best businesses are theirs. And this has remained true despite the fact that, where the Protestants were in a large majority, the Catholics have never enjoyed any approach to equality.

In such circumstances, it is not easy to discuss with patience the suggestion that Southern Protestants should be compensated for leaving Ireland; while England is to look on at the gratuitous expulsion from the Northern province of Catholics, and even assist in paying for the means of extermination. Nevertheless, the suggestion has been seriously made.

NO NECESSITY FOR "ESCAPE"

Happily, the Irish Southern Protestants have spokesmen who are able to state their case in a very different spirit. Foremost among these is Dr. Gregg, Protestant Archbishop of Dublin. He is a man of high character and great ability, and all his utterances reveal a mind possessed by charity and goodwill. Propagandists are prepared to furnish detailed narratives from each side that have little in common, even in their record of fact. But it is certain that the poor homes of the Catholics suffer, and that the people live constantly in only too well justified terror. On the other hand, the chief burnings have been of the premises of Protestant firms, and it is not denied that there has been much sniping of Protestant workmen in the very centre of the city on the way to work. This is all set down to the Catholics. But according to a widely-circulated Republican paper in Dublin, very ably written and perfectly open and candid in its arguments, these burnings and shootings in Belfast are "operations of war," conducted, it says, by the Irish Republican Army, to which it offers its congratulations.

"The war," says the paper, "is not as so often in the past, a sectarian war." Its cause is the holding of Ireland in bondage for England by the maintenance in the North-East corner of a stronghold of British power controlled by the British Government. In this view the acts of the Northern Government are "acts of rebellion against the sovereign Irish State," and as such, "liable to be visited by heavy penalties." All this, it will be seen, is very foreign to the ideas of Mr. Michael Collins, and he is accordingly condemned for allowing himself to be "bamboozled" into his peace agreement with Sir James Craig. It is recognized that the war operations policy might lead to the grave possibility of the wholesale massacre of the Catholics in the North-East. But it is said: "In any case the Catholics are butchered daily and their position could hardly be much worse." There, it is contended, a "reasonable chance" that "the demoralization caused by force would tame the Belfast savages."

I do not know how far the policy thus advocated has any responsible supporters. But Belfast Protestants, sympathetic with the South, and friendly to the Sinn Féin movement, tell me that it fatally mistakes the nature of the Ulster temper. "The Belfast Orangemen," said to me a distinguished Belfast man, "would see the city in ashes and its streets piled with

tribute to the Government of Mr. Collins was frank and generous, stating that he had always been received with courtesy and the assurance that the Provisional Government intends to deal fairly with all sections of the community, he said, that Protestants had the right to appeal to that Government for protection, and he could point to cases where its intervention had been prompt and forceful.

MURDER, REVENGE, REPRISAL

In North-East Ulster murder, arson, and every form of violence are rampant. Revenge, retaliation, reprisal, are the universal watchwords. Every day makes more difficult any peaceful solution. Last week there were thirty-three killed, seventy-five wounded, and one hundred and five premises burned, many of them business premises and workshops, affording employment to hundreds of people now thrown out of work. The Northern Government seems quite unequal to the situation, and among the Catholics there is no belief in its justice or impartiality.

The doubts of the Catholics in this regard have been confirmed by the testimony of such Protestant detached observers as Mr. Stephen Gwynn. The Northern Government has enormous and exceptional powers. It is using them in the old Black and Tan fashion, and with no more satisfactory results. The story is the same all over the six counties, and activity on the border, especially on those parts of the border which it is apparent a Boundary Commission must eventually assign to Southern Ireland, is particularly intense. The motors of his Eminence Cardinal Logue and the Archbishop of Armagh, and the Bishop of Derry have been held up and searched by specials perfectly well aware of the identity of their occupants. The Bishop of Down and Connor has cancelled conferences of his clergy, "in view of the dangers and indignities to which priests would be exposed in the present shocking conditions."

A POSITION THAT COULD NOT BE WORSE

Catholics are suffering terribly. They have no effective, and indeed no apparent, protection against assaults upon them. The congregation of the Church of Saint Matthew, in Ballymacarrett, has been for many weeks unable to enter the building by the front door to go to Mass. Firing at the church by snipers is of repeated occurrence. At Ballymacarrett the Catholics form a colony embedded in a purely Protestant area, and the intention to root them out of it is scarcely concealed. I am told that two years ago it numbered about twelve thousand souls, and is now not more than half that number. It is extremely difficult to get at the truth about Belfast. Propagandists are prepared to furnish detailed narratives from each side that have little in common, even in their record of fact. But it is certain that the poor homes of the Catholics suffer, and that the people live constantly in only too well justified terror. On the other hand, the chief burnings have been of the premises of Protestant firms, and it is not denied that there has been much sniping of Protestant workmen in the very centre of the city on the way to work. This is all set down to the Catholics. But according to a widely-circulated Republican paper in Dublin, very ably written and perfectly open and candid in its arguments, these burnings and shootings in Belfast are "operations of war," conducted, it says, by the Irish Republican Army, to which it offers its congratulations.

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dead sooner than yield to such intimidation." There seems no way out of the appalling disasters in Belfast but an immediate truce of God. Whoever began the slaughter—and as to that each side will no doubt maintain its own opinion—there is not doubt now that both sides are keeping it up. There can be no prospect of peace till both cease.

CATHOLIC TEACHERS WIN

Atlanta, Ga., June 12.—The Board of Education's Committee on Teachers had revolted against School Commissioner Carl Hutcheson's attempt to oust all the Catholic teachers from the Atlanta Public Schools. The Committee, of which Hutcheson is chairman, unanimously voted to retain every Catholic teacher for another year.

Hutcheson did not attend the meeting at which this action was taken, late last week. The four members present placed themselves squarely on record as being disgusted with the wave of anti-Catholic bigotry in Atlanta and called on "the good people of the city to speak out against it."

Superintendent Sutton said he had nominated the Catholic teachers to succeed themselves in the face of numerous threats from anti-Catholic individuals and organizations.

"In addition," said Mr. Sutton, "I have received dozens of anonymous telephone calls warning me not to visit certain sections of the city if I endorsed any Catholic teachers for re-election. I also received several letters warning me that if Catholic teachers were allowed to serve next year school buildings would be burned and the Catholic teachers put out of the way."

"I have done my duty regardless of threats and renominations these sixteen Catholic teachers. They have all been efficient and loyal. If it becomes necessary to throw protection around them next term, let us do it."

Commissioner J. C. Murphy termed the tactics of those fighting the Catholic teachers "outrageous." The other members followed with strong statements along the same line. Mayor Key, ex-officio member of the committee, said: "Much of this un-American agitation can be laid at the door of organizations which wear masks and are too cowardly to come in the open."

OVER 2,000,000 CATHOLICS IN CHINA

Washington, D. C., June 12.—The Catholic population of China, according to recent missionary statistics, has passed the two million mark, the number being given as 2,056,338. There are fifty-six bishops and 2,414 priests of whom 998 are Chinese.

An important addition to the Catholic educational system in China is to be made shortly at Wenhow. Bishop Reynaud of Chekiang has received fifty thousand francs from the French Government for the purpose of erecting a new Catholic College and it is expected that this institution will mean much for the Catholic education of China.

Chekiang is the seat of one of the first foundations of the faith in China, the Vicariate Apostolic having been established there in 1696. This was reestablished in 1845, with the Lazarists in charge. Bishop Reynaud was appointed titular bishop of Fussola in 1884.

TEMPLE IN WHICH CHRIST PREACHED MAY BE UNEARTHED

Washington, D. C., June 12.—Important excavations are being made at Tell-Hum, which St. Jerome, Theodosius and many moderns identify with the ancient city of Capernaum, according to word received at the Franciscan monastery here from the Rev. Brother Sebastian, O. F. M., an American and member of the Cincinnati province, who has charge of the work.

If the identification be correct, the ruins of the synagogue on which Brother Sebastian is now engaged may be the ruins of the edifice which the centurion built and in which Our Lord preached, as recorded by St. Luke.

"And they entered into Capernaum, and forthwith upon the Sabbath days going into the synagogue, he taught them." The results of excavations conducted by Father Orfalli, O. F. M., an Arabian priest, during 1921, were given recently at a conference in Jerusalem. One of the most interesting finds was a capital of basalt, on which several Jewish emblems, rarely found together, were mixed. These include a menorah or lamastand, a shophar or trumpet, a pomegranate, olive branches and a crown.

CATHOLIC NOTES

Georgetown University will graduate the largest law class in the United States at its commencement exercises here June 12, when 350 young men will receive degrees. The class will make up almost two-thirds of the total number of students of all departments graduated from Georgetown this year.

Baltimore, Md., June 12.—Ground will be broken for the new \$150,000 Science Building at Loyola College here at the annual commencement exercises today. The first spade of earth will be turned by Archbishop Curley. The commencement will be the first held at Evergreen, the new home of Loyola and will be the first outdoor commencement exercises in the history of the institution.

The Mission Play of California, which is attracting larger crowds than ever this season, has now passed its nineteenth hundredth performance and is claimed by its sponsors to have been presented more times than any other production on the American continent. The unprecedented attendance at the performance this season has caused the management to continue the presentation of the play through the month of June and there is a possibility that it will be continued in July. It is possible that the production will reach its 2,000th performance this year.

Washington, D. C., June 12.—More than five thousand names have been added within the last two weeks to the list of Catholics who served in the World War being compiled by the Department of Historical Records of the National Catholic War Council, according to an announcement made here by Daniel J. Ryan, director of the department. The stimulus in the work is thought to be the result of Memorial Day exercises, many of these emphasizing the parish or community list of Catholic sailors, soldiers and marines. Intensive drives to complete their lists are now being made in the archdiocese of St. Paul and the dioceses of Des Moines, Bismarck and El Paso.

Abbe Parvy, recently came to Prague to minister to the spiritual wants of the French in Prague, preached the Lenten sermons in one of the principal churches, and gave a public lecture in a public hall on Joan d'Arc. Both his sermons and his lecture were attended by many Bohemian liberals that understand French. No doubt the majority of these liberals came from curiosity and not from a desire to be instructed but the fact remains that ten years ago the presence of liberals in a Catholic Church to listen to a Catholic priest would have been almost unthinkable. It would appear that prejudice in certain quarters towards the Church gradually is giving way.

The coolheadedness of the Sisters and the perfect discipline arising from fire drills made it possible for more than 200 children to march safely out of Henni hall, a part of St. John's Cathedral school, Milwaukee, when the building was partly burned recently. The pupils thought the order to leave the hall was part of the regular fire drill and they fled out without the least indication of panic. They did not know there was a fire in the building until they were safely outside and heard the sirens of the approaching fire apparatus. Their, which caused only slight damage, was discovered by the Sister Superior, who turned in the alarm.

Abbe Bouly, pastor of Harelodet, in the Department of Pas-de-Calais, has the reputation throughout Northern France of being able to discover springs better than any other man. The municipality of Bailleul, which is rebuilding the town destroyed during the War, requested the Abbe Bouly to examine the land in the vicinity with a view to discovering hitherto unknown subterranean supplies of water, in order to improve the water supply of the new town. The attempt was thoroughly successful. Abbe Bouly discovered a large unused supply of water on a neighboring hill, thanks to which the water supply of Bailleul will be amply assured.

Milwaukee, Wis.—Special retreats for priests' housekeepers, and for women intending to follow that occupation, have been arranged by "Marianum," or "The Association of Priests' Housekeepers," in the dioceses of Milwaukee, Chicago and New York, of which Rev. C. M. Theunte, O. P., is the spiritual director. During these retreats the special purposes of the Marianum will be explained and candidates for admission to the Association will be received with solemnity. Priests' housekeepers who cannot attend the retreats this year, but who wish to be acquainted with the Association, are requested to send their names to either one of the three diocesan headquarters, which are, the Marianum Employment Bureau, 834 Thirty-sixth Street, Milwaukee, Wis., Convent of the Cenacle, 518 Fullerton Parkway, Chicago, Ill., and St. Regis Cenacle, 628 West 140th Street, New York

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND
(LADY GILBERT)

**CHAPTER XXIX
THE AMPHITHEATRE**

By night Kevin and Honeywood would sit together on the summit of the amphitheatre in the moonlight, and their talk was of the great poet and exile whose footprints are all over Verona.

Said Kevin, "If we could call the spirit of Dante to our presence, there would be no more fitting place than this. Imagine the glorified vision rising from the circular, almost fathomless pit of shadow into these upper rings of light, with a gleam from paradise on the strange, strong brow—all harsh lines of pain and bitterness smoothed away for ever."

"You feel sure it would be a glorified vision?" said Honeywood. "I do, I feel sure that he has long since passed through that fire and purified, yet consumes nothing but sin; and that he is safe in the fields of bliss."

"In all that I have read of him lately," said Honeywood, "nothing struck me so forcibly as his description of the shock of inward relation, by which the soul in the Purgatorio became suddenly aware that it was thoroughly pure and fit for the presence of God. Enough had been suffered, the trial was ended, and the last soil of sin having vanished, had left the spirit free to perceive its own perfection and the immediate happiness awaiting it—without voice from above or below to convey the blessed news."

"It is believed," continued Honeywood, "that the spectacle of this amphitheatre, seen as we see it now in the moonlight, suggested to Dante the plan of the Inferno, with its ever-narrowing and descending rings: light circling round the top, getting gradually lost in an all but bottomless pit. It is easy to imagine the sad exile, with his proud, sore heart and burning imagination wandering about here by night, when the great nobles, his patrons, were either feasting noisily or sleeping off the effects of their dissipation. We are told that Can Grande said to him one day, with a savage rudeness that seems to belong to his rough name, 'How is it that you who are so inspired and so learned amuse the Court of Verona less than the buffoon who is just now delighting you?' And Dante answered, in his own lofty, scathing way, 'People are usually pleased with those who resemble themselves.' After such a little passage of bitterness as this between him and the rude man whom he loved and whose bounties he accepted, he may have turned on his heel, and scaling these solemn heights, have plunged into the depths of his Inferno, there forgetting the pains of this world in the more intolerable woes of another."

"Then you think Can Grande was not a real friend?" said Kevin. "Truly his friend, but the Mastinos were a savage race; and when the Great Dog barked, doubtless, Dante writhed in his dependence. I am glad to find, however, that there is one writer of modern days (Ampère) who refuses to believe in the cruel play upon the word 'scala' in the sad lines:

"Thou shalt by trial know what bitter fare
Is bread of others; and the way
How hard
That leadeth up and down another's
stairs."

Doubtless, Dante, in his weary wanderings, hurried down from his high place, separated from each beloved thing, banished under pain of a fiery death from his adored Florence, found the bread he ate bitter, and the road he travelled hard. The way ever up and down another's stair must be at times a sad pilgrimage even to the meekest feet, and Dante was not meek; but I for one am glad to agree with the thoughtful and eloquent writer who denies that a great soul could revenge itself on a benefactor by means of the sonnetto, and plant a covert sting in the hand that had shielded him."

"How these two cities, Florence and Verona, are bound to the name of Dante," said Kevin. "Verona was the one beloved by him, and yet it seems to me that the mark of his presence is more impressed upon Verona."

"I feel with you, Florence had him in his youth, in the days of his love-dream; the mystical atmosphere of the Vita Nuova surrounds him there. She also possessed him in the days of his political life, in the hours of his triumph and power. But the Dante we best know, the sad, strong face, seamed with suffering and crowned with laurel, haunts Verona, and a more visible mark of his presence is there in the world. This is the spot that knew him in the zenith of his great fame, when Florence cruelly rejected him. Had he remained in his high place in Florence, who can say whether the Divina Commedia would ever have been written?"

"Was it not begun before his exile?"

"Begun, but tossed aside in the storm of active political life. Five years of turmoil in banishment had passed when his nephew found in an old family receptacle a scroll of some few cantos, the beginning of the Divine Comedy, and sent it to

the exile. Receiving it, all the poet awoke in his passionate, disappointed heart, so torn by worldly strife, and, as if called by Heaven, he threw himself into the task and accomplished the real work of his life."

"Are we not told that he wrote the Inferno among the hills of Lunigiana, at the castle of the Baron Malaspina?"

"He may have written part of it, have finished it there; but I believe that the plan of it was conceived in Verona. The hills had their share in supplying the scenery, I dare say. Take this moon-gilded amphitheatre and lose it in some strange, lone, hollow wilderness of Nature."

"Within a forest dark,
For the straightforward pathway
had been lost."

and you can gain some idea of the first suggestion of that desert slope at a mountain foot where the firm foot ever was the lower.

Said Kevin: "Long before I ever heard of Dante, when I was an almost unlettered boy on an Irish mountain side, I knew by heart the strange tale of the voyage of St. Brendan, a saint of my land, 'a holy man of Ylondra' who sailed in search of an island peopled by the souls of the blessed, and who met with strange adventures upon islands of Purgatory and islands of the damned. Many a time I lay in the heather, looking earnestly along the sea-line for a glimpse of Hy-Brasil, the Island of the Blessed, which our people believe is sometimes visible for a moment in the evening light. I was also familiar with the stories from St. Patrick's Purgatory, having learned them of course in the Irish language. All those Irish visions, beautiful, poetic, and sublime as they are, as well as those of other countries on the same supernatural theme were doubtless well known to Dante from his childhood. What his genius had to do was to build up a perfect and splendid arch, which should span all time, out of the exquisite rainbow fragments that were floating round his head."

"What strikes me as very remarkable," said Honeywood, "is the difference in matters relating to the spiritual world between you Irish and all other nations. No one thing of believing that Dante had really seen the visions he relates so precisely, but your people made a reality of the legend of St. Patrick, and staked their faith and devotion on its circumstantial truth. Nay, they do so still, as you have told me yourself, when a child, performed devotions at this spot."

"It is true that with our Irish faith in the unseen is a passion which is as strong as it is indescribable. Neither sin, pleasure, sorrow, nor affliction can root it out of us. We have been called 'a poetic nation, to whom credulity is easy, and long may religion hold its sway over our souls. But remember that St. Patrick was a saint of God. Dante, a mighty poet, was no saint. The legend of what St. Patrick saw was of an earlier age and had been accepted as truth by simple and un-questioning Christians. At this present day God alone could tell us how much foundation of truth was at the bottom of the tale, or from what mysterious source came the first of those poetic rumors which later went to build up our Dante's fame."

"What sort of place is St. Patrick's Purgatory now?"

"At present a few bare white-washed buildings stand on an island, one of which is a humble church, the rest are lodgings, the most barren species of lodgings, for visitors. The pilgrims bring their fast with them, as the poor say, and a very scanty measure of bread and water is all they taste while they stay. Their sleeping place is the bare rock, but some keep vigil all night, and very few pieces will defray the expenses of the pilgrimage. No one lives on the island, except during the period of the pilgrimage, which is performed once a year."

"This island in its lonely lake, is it surrounded with beautiful scenery?" asked Honeywood.

"The lake is set in the midst of a wilderness of heather, locked among dreary, moorland hills. The rugged forlorn landscape, such as it is, seems to me to suit the strange history that hangs around it."

"And the people go, you yourself have gone, a child, to fast and pray in this desert region, painfully, because your saint may have seen visions on the spot?"

"Because they feel themselves alone in the track of holy feet, and think they breathe an atmosphere that draws them nearer to God."

**CHAPTER XXX
HIGH REGIONS**

Herr Harfenspieler could not rest in his bed, nor sleep the sleep of the just. At daylight of the summer morning he arose, and, taking his violin, went to soothe his soul with music in the solitude of the woods. Along the rose-wreathed terrace walk was a little glade, a well of deep green shadow, dim and solemn as a sanctuary, and here throwing himself on a mossy trunk, he poured out floods of mournful music on the air. After a time the signora, taking her morning walk, floating along the terrace like a streak of grey mist, with her silver ringlets and colorless dress, heard his strains and found her way to the spot whence they came.

"Maestro!" she cried, clasping her hands, "how is it all to end?"

"Well," said the Harfenspieler, "Kevin has proved a friend after all. Our Fanchetta will not leave us to marry Captain Rupert."

"But if we should meet with this Kevin?"

"Signora, you do not rightly understand our pupil. She has the ideal mind that is always seeking to fix its eye on something nobler and greater than itself, than the ordinary run of mortals. Life will torture her with disappointments; one after another her idols will cast themselves down before her eyes. As soon as she meets this Kevin, who has till now been her ideal, because unseen and unknown, she will begin to perceive flaws in him which now she could not believe to exist. Her imagination will pass over his head and fix itself on some noble abstract being; and so it will be with her, till through suffering and in all humility she will come to acknowledge that such ideal cravings are not to be satisfied on earth; and she will eagerly follow the voice of music, which alone can assuage the sorrows of the soul, by expressing its yearning for the unseen. Behold the narrow and painful track which our Fanchetta's feet have got to travel through before she will be with us in Italy."

"Tomorrow?"

"As soon as we can arrange to start. Let us go to Lord Wilderspin and talk about it."

Lord Wilderspin was in the library when the musicians appeared before him.

"Yes, it is a beautiful morning," said the professor; "but we have come to speak about our pupil. Take her to Italy at once, my lord, and she will be ready to make her debut in a few weeks hence."

"Are you not aware, sir, that I have other views for that young lady?" said the old nobleman, getting very red and angry.

"She will not carry out those views. Let us go back to our original intentions regarding her."

"Here comes the person who must answer you," said Lord Wilderspin, as his nephew entered the room. "Rupert, you must tell us whether or not my ward has consented to go on the stage."

"I know nothing more on the subject than you do, uncle," said Rupert, coldly.

"You do not mean to say, sir, that you are jealous of the child's Irish affection for her foster-brother?"

Rupert was silent.

"I will not allow you to shake her off, sir. My daughter and niece she shall be if she wishes it. We will decide this matter at once." And he rang the bell and sent for Fanchetta.

She came in, looking pale and frightened.

"Come here, Fan," said the old man, kindly, "and don't look so scared. We are not plotting to make away with Kevin. Now tell me frankly, my little girl, whether you will be my nephew's wife, mistress and lady of Wilderspin, with all the happiness a husband and father can provide for you; or will you with a sudden fierce change of manner go with this pair of musical owls, to sing on the stage and make a show of yourself to the world?"

"Lord Wilderspin," said Fan, trembling all over, "you have brought me up and trained me for a particular purpose. I wish to fulfil that purpose."

she had no clue to his whereabouts, no means of reaching him, or recalling the fact of her existence to his mind.

As they proceeded on their beautiful way, however, she gradually awakened from her dull, uninterested state of disappointment to the consciousness of new life; the strange world of the Alps excited and amazed her. Even at its very entrance, her heart began to beat fast, and as valley after valley was traversed, and still higher regions of beauty opened above her head, a glad light began to shine in her eyes again, and the bright blood began to glow in her cheeks. The perpetual mustering and shifting of great heights fascinated her; mountains that met, soared, and parted again to make way for yet greater than they, to allow giants still more mighty to mount and climb nearer heaven upon their shoulders. 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to church and take Agnes with her if she pleases. Mr. plans are settled!

Just as Mr. Reynolds had convinced himself of the plausibility of his procedure a step was heard on the veranda, and then a knock at the door. It was Mr. Jones, who had come as he had promised to take Reynolds out to see Mr. Sharp.

"Little late, eh! Tom," said Jones, walking over and taking a chair. "I hoped to be here at 10 o'clock sharp, but was delayed in town. What's the matter, old boy, you look a little worried today? Shake yourself a little and I wager we can get old Sharp in our hands today. He's held on quite well for an ignorant old farmer, but he'd better be on his guard today; what do you say, Tom?"

"Oh," said Reynolds, trying to rouse himself. "I'm terribly tired and drowsy. This morning, worked late last night, but if you're ready let's be off and see what we can do with the old gentleman this morning. It's a bright day and he should be feeling well."

"But where is Maggie and the baby?" said Jones familiarly, as they started toward the door. "I can't go without speaking to your wife."

"Oh, they have gone to church and won't be back for an hour or so; let's be going. Guess it's just as well that Maggie doesn't know what I am up to."

"So you have stopped going to church?" questioned Jones. "When did this happen?" I have often tried to show you how foolish it is, but I didn't know that I had succeeded. When did it happen? Is this your first offense?"

"Yes, strange to say, it has taken me this long to see the foolishness of it. I am missing Mass this Sunday morning for the first time in my life. If I had acted on your word long ago, the strange feeling that I now have would not torment me. I have no one to fear, but still I feel unnaturally queer."

"You're a brick, Reynolds, and are going to make something of yourself; I've always taken great interest in you, and I'm glad to see you working yourself to the top, but climb in," Jones said, taking the wheel of the standing car. "We've got a big job on, and must hurry back for dinner."

They sped quickly to the Sharp home just outside the suburbs of the little city, chatting freely over the contemplated prospects of the coming business.

"I don't know about that," said Sharp shaking his head doubtfully. "I must go and talk to my wife about that. I reckon you fellows will stay here till I get back." Sharp left the room for a consultation with his wife.

"What's the matter, Reynolds, old man," said Jones seeing that things were about hopeless. "I believe you've lost your nerve. I had the old man wrapped around my finger until you twitched in your chair. You are nervous, and he noticed it. It's all over now; if his wife has the brains of an alligator she'll see through our scheme. You let him get away, and through your silence you have lost a nice piece of business."

And it was all over, for Sharp's long-faced wife was not slow in telling them that they were not the men to take their business in hand. Jones and Reynolds, business men that they were, met more than their match in Mrs. Sharp. They were glad to find themselves safe in their car after an abrupt departure from Sharp's house.

"You showed the yellow streak today, Reynolds." "But don't be harsh with me, Jones, I should not have undertaken that business today. I'm out of temper and my disposition is anything but favorable for such work. I haven't the grit today to suck the blood from an old turnip. I was fully aware that a little optimistic encouragement on my part would have induced him to sign. And I tried; the words rose to my lips and stuck, I choked, and—"

"Yes, and the old dodger saw you hesitate, and that ended all. But you're the loser; this was your affair and I merely a helper. I see you still lack experience. There are a lot of tricks in this trade that you must get on to if you wish to be a success. Adaptability to circumstances and the seizing of opportunities are the milestones to success. I hope you'll do better in the future old man."

"Yes, I know," said Reynolds, as he climbed out of the car at his house, looking disgusted with the whole affair. "But it just wasn't in me; I'm all off today." With this Jones drove off in his car, and young Reynolds walked wretchedly and slowly toward the house, fearing that his wife and child would be back from church. He went in and found that they had not yet arrived. This comforted him somewhat, and he paced himself up a little, sat in his easy chair, and lit a cigar.

It had just dawned on him that he had been a fool. He tried to think but all was confusion. He picked up the paper that he had already read and tried to distract himself, but he dropped it by his chair. He felt ashamed for his action, he had liberally remained away from Mass to go with another lawyer to cheat an honest man out of his property. He had spoken harshly to his wife and offended his dear child by not going to see her make her first Holy Communion.

"Fool, that I am," he rebuked himself. "Why did I promise that rascal to go out there this morning; why did I not listen to Maggie when she pleaded with me to go to church with her this morning? How am I going to meet her, and what is Agnes going to think of me?"

There he sat with his thought till a child's voice was heard on the step outside: "Yes, mother, if he is not angry I will put my arms around his neck, and tell him that I offered my first Holy Communion that he would not miss Mass any more."

"But he has gone," said the mother, "and is not back yet; the shades are drawn. We must be good to him when he comes, Agnes, and he will be all right again. I never liked that Jones; he has too much influence over daddy. I wonder where they could have gone."

Reynolds heard this short conversation on the porch, he had drawn the shades when he left with Jones, but he was so downhearted when he returned that he fell in his chair in the semi-dark room without once thinking that the bright light outside could cheer him. He twitched in his chair when he heard the child's sweet words. They were a comfort to him; it would not be so hard as he had thought. And the gentle rebuke from Maggie; yes, he had merited it. He was beginning to feel himself that Jones was not the best of companions.

The door opened and his wife and child entered, not observing Mr. Reynolds in the corner.

"Yes, he has gone, Agnes, sweet child," said Mrs. Reynolds affectionately; "what shall we do?" There was a worried look on the woman's face that Reynolds had never seen before. She was experiencing a struggle in her soul which her lips dared not utter before her tender child. Yes, she had long feared the influence of Jones over her husband.

It was a glance at this changed face that wilted Reynolds; it had always been a face of smiles and brightness. He dragged an awkward foot on the floor and coughed.

Agnes clung to her mother's dress as she looked up and saw her father. A fear crossed her mind, and her heart jumped, and beat wildly. It was sudden and she had thought to find him very angry.

Mr. Reynolds did not stir but looked at them piteously. It was Agnes that divined the hungry look in his eyes. He looked so sad, she thought, and this touched her soul. She had always run and kissed him, and she felt that he would not dislike her now in her new white Communion dress.

"No, Agnes, I am not angry at you and mother. I am angry at myself," he said after kissing the child on each of her pink cheeks.

"I offered my first Communion to our Lord for you; are you glad, daddy?" she said timidly.

"Am I glad?" he said kissing her again. "It was that that saved me—" And he stopped for he would not tell the child the story. He realized now that it was her prayer that had kept him from that cowardly piece of business which he had contemplated.

"Daddy, mother and I do not like Mr. Jones, do you?" "No, Agnes, and I am going to take his name off my list of friends."

THE RECONSTRUCTION OF THE WORLD

Rome's great Eucharistic Congress was brought to a close amid scenes that marked it as one of the most glorious tributes to Our Lord in the Blessed Sacrament. Delegates who have attended other Congresses declare that none equalled this year's in impressiveness or numbers.

That the Congress was held in the centre of Christendom, that it was presided over by a Sovereign Pontiff, Pope Pius XI., at the beginning of his new pontificate, that it came at a period in history when men are trying to restore the moral equilibrium of a civilization tottering on the verge of collapse were some of the salient features that made this year's International Eucharistic Congress significant.

From the opening Mass on Wednesday attended by a vast concourse of people until the last solemn Benediction Monday night, scenes of indescribable enthusiasm were witnessed in the Eternal City such as have seldom been equalled in history. Delegates who attended the Congress relate that it was an unforgettable event. Each day contributed its own particular manifestations of faith and devotion.

Many Cardinals, more than two hundred bishops, innumerable priests and vast concourses of people attended the services. Ten thousand children thronged the Coliseum on Sunday to receive Holy Communion. While the city was ablaze with lights, and church bells pealed, and aeroplanes dropped flowers over the city, myriads of men, women and children from every nation were chanting Eucharistic hymns in scores of different tongues, and paying homage to the Jesus enthroned in the Blessed Sacrament. And the great cross and dome of St. Peter's shone resplendent over the city.

The historic monuments of the Eternal City, the Coliseum sanctified by the blood of Martyrs, the Arch of Constantine reminiscent of the Church's victory over paganism, the Churches of St. John Lateran,

St. Mary Major, and St. Peter, were all the scenes of solemn demonstrations of love and homage to Jesus in the Blessed Sacrament.

The spirit of the whole Congress was the spirit of peace—Peace through the Holy Eucharist. The sessions attended by representatives from all nations and tongues were given over to the discussion of topics relating to peace. Social Peace, Industrial Peace through the acceptance and practise of the ideals of Our Lord in the Blessed Sacrament were the themes of eloquent addresses by world famous orators.

But it was His Holiness, Pope Pius XI., who sounded the keynote of the hopes and aims of the Great Congress in his inspiring response at the opening of the solemn ceremonies. Cardinal Vanuetti had read an address in which he recounted the Eucharistic triumphs that had for their end the restoration of the worship of Christ denied Him by modern unbelievers. Such all he said, were never more solemnly proclaimed than by this Roman Congress, opposing as it did, modern apostasy, and marking the triumph of Jesus of Whom he employed unity and spiritual and temporal peace.

Then the Holy Father who has taken as the motto of his Pontificate, universal pacification in his reply pointed out that Eucharistic triumphs herald Christ's return to society, since it was to the banishment of Christ that mankind owed the loss of peace. Then His Holiness delivered an eloquent apostrophe to the Eucharistic Congress that expressed both the aim of the Congress and the aim of His Pontificate. You have called Him back, said Pope Pius, and He returns. You come from all parts of the world to Rome, the common fatherland of Christian souls. You represent true peace. Welcome! You renew Christ's triumph carrying Him victoriously through the streets of the Eternal City full of glorious historic memories. Your triumphal procession signifies the reconsecration of the City and the whole world.

The Eucharistic Congress of 1922 is over, but the reconsecration of mankind to the Eucharistic King remains and will remain, calling men back to the ideals and practices that alone can restore and perpetuate true Peace, and drawing down upon the world countless blessings from the King of Peace, that, more than statesmen and conferences, will weld society together in the bonds of peace, unity, and Christian reconciliation.—The Pilot.

It is generally the extremes of fashion that offend against modesty. If women in selecting their raiment would consult not only their purse and their good taste but especially their conscience, the dresses of today would no doubt be less extravagant, more becoming and far more decorous.—America.

THE DIVINE MODEL

"Learn of Me, because I am meek and humble of heart, and you shall find rest for your souls." This, says a devout writer, is a sublime epitome of the gospel. Our Lord seems to sum up all Christian perfections in these two virtues, meekness and humility, as though we had nothing else whatever to learn of Him. He says nothing of faith, hope, and charity; nothing of temperance, prudence, justice and fortitude, evidently meaning that they were all comprised in some way in these two; either presupposed to them or following on them by natural consequence, or else actually included in their wide acceptance.

"Learn of Me, because I am meek and humble of heart!" This is the portrait that our Lord has left of Himself. It is beautiful. Study it every day of your life, with a view to self-improvement and greater conformity to the likeness of your divine Model.

When we apply ourselves to the study of that Model, as we find it in the gospel story we read how He went about doing good. He taught from place to place. He cured the sick and cast out devils. He preached to thousands of persons, and journeyed from place to place to heal the souls and bodies of men.

In the Blessed Sacrament is the continuation of all these mercies. The life of our dear Lord in the divine Host is most active. He remains still in the tabernacle, it is true; but the thousands of persons come to visit Him, to be cured of the diseases of their souls. Graces are flying forth from His heart in innumerable abundance. Sinners are struck with contrition. A poor sad-hearted child comes in and kneels by the door. The Lord in the Sacrament sends forth His power. He casts forth the seven devils from her heart. She seeks the confessional, washes the feet of Jesus with her tears, and goes forth from before the tabernacle, another Mary Magdalen, a grief-stricken mother weeps for her son, who is dead. The Lord in the Sacrament being moved with compassion, says to her, "Weep not." He stretches forth His hand, and raises the youth from the death of sin and restores him to life. A mission is going on in a church, a thousand people and more are present; the preacher speaks from the pulpit, the Lord in the tabernacle sends forth His light and His grace; power has gone forth from Him, and the hearts of the people are touched, and hundreds are converted. It was Our Lord preaching from the tabernacle; the preacher in the pulpit was His instrument. Do you not see how like it is now to the time when He did all these same things in Galilee and Judea? From the tabernacle Our Lord works miracles, both on souls and bodies. He goes forth in the hands of His priesthood, and visits the

sick. He cures the lepers by cleansing from sin. He gives sight to the blind, by opening the eyes of unbelievers to the truths of faith. In Holy Communion He renews the miracle of feeding five thousand people with five loaves for He gives Himself wholly and entire to each one of thousands, nor does He multiply Himself, nor does He become diminished.

He is with us in the Blessed Sacrament as a consequence of the Resurrection and Ascension, and His sacramental presence is a constant reminder of those happy mysteries.—The Sentinel of The Blessed Sacrament.

MODESTY ONCE MORE

It is reported that some time ago Pope Pius XI. ordered instructions regarding the present immodesty of fashions to be sent to all the Bishops, for His Holiness "has the highest opinion of women and is a strong believer in their value as a powerful factor in the struggle of humanity to reach a higher plane." Commenting on the report, the editor of India's Catholic Herald observes:

"As man (and woman, too) is composed of soul, body and clothes, the philosophy of clothes is one of taste and modesty. Taste, to beautify the body, and modesty, to beautify the soul. As to taste, the purpose of good clothing is to beautify the body. So we assume that the body is not sufficiently beautiful by itself. As a matter of fact, some parts are as beautiful as useful: the face, for instance; hence, being sensible, we never clothe it, whereas Mahomedans cover it to hide its beauty. But other parts are more useful than beautiful."

"Now for modesty. Good taste in clothing mainly concerns the women themselves, but their modesty, or lack of it, concerns men, for it is calculated to affect them. Men have thus their experience to realize what influence clothing has on the standards of public morality, and women their imagination. That is probably why they don't always realize it. It is the moralist's business to help them."

There is, also, an appeal for positive action. Disguise as it may, it is becoming increasingly clear that the Church is not making converts in the numbers in which it is right to expect. If the number of those who hate the Church is very large in our own country, the reason is ignorance, often of the crassest kind. What are we doing as individuals to dissipate it? Unfortunately, many of us shrug our shoulders and ask: "Am I my brother's keeper?" Our personal indifference to the condition of those who would enter the Church if they knew the truth is shocking, to say the very least. All zealous Catholics should be constantly praying that Our Divine Lord's desire that there may be but one Fold, just as there is but one Shepherd, shall be speedily accomplished.—America.

THE CALL OF THE SHEPHERD

In a little pamphlet, recently published by the Catholic Truth Society of London, under the title "Two Conversions" there is a brief account of the reasons that led a clergyman of the Established Church to give up his ministry and to ask admission into the Catholic Church. Among these reasons stands out prominently his late but complete recognition of the fact that he had been brought up in lamentable but complete ignorance of the facts:

"So I grew to manhood, fully assured of the unassailable position of Protestantism as the truth of God; fully assured that England, as the leading Protestant Power was the best, purest, soberest, most truly religious country on the earth; that Roman Catholic countries were sunk in unspeakable depths of superstition and immorality; that the Pope was the most sinister figure in the whole civilized world. If I may say so without irreverence, I almost came to look upon Almighty God as an infinitely glorified Englishman."

Anyone who has had much to do with Protestants is fully aware that the foregoing remarks, save the insularity more or less inseparable from England, characterize fairly accurately the state of mind with regard to the Church of many Americans. If the writer of them eventually came to look more hopefully towards the Church which he had once held to be the devil's masterpiece, it was because he came under the influence of a man who insisted on getting at the truth and not taking ready-made views handed him by others. Following the lead of his questioning friend he realized that he knew nothing about the Church, nothing about the Reformation, nothing, in fact, about the true facts of the Established Church. His explanation of this ignorance is illuminating:

"Of course, one reason for my thinking this—a reason which obtains in the case of most people—was the history I had been taught at school; and I may say in passing how astonishing it is that so-called historians should serve up such a farrago of lies and half-truths as that which masquerades under the names of 'history.' Impressionable children are persuaded by constant repetition of these lies that England was practically heathen until the 'Glorious Reformation,' and then entered upon an era of holiness and prosperity which culminated in the Victorian era."

The obvious moral of this frank and fearless statement is the insistence it lays on the warning of safeguarding our children from like sinister influences, and the still more urgent necessity of saving our boys and girls from the poisoned wells of high school and college.

Genuine Bayer Aspirin advertisement featuring the Bayer logo and a box of Aspirin tablets.

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

- Colds, Toothache, Earache, Headache, Neuralgia, Lumbago, Rheumatism, Neuritis, Pain, Pain

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

LUX For All Fine Fabrics advertisement featuring an illustration of a woman washing clothes.

If you have something especially nice and dainty that you do not feel like sending with the regular washing, you can easily and quickly cleanse it with Lux. The thin, white, satiny-like flakes of Lux are made by our own exclusive process, and readily dissolve into a rich, bubbling lather, as harmless to fine fabrics as pure water itself.

Lux is supreme for washing fine garments. It is sold only in sealed packets—dust-proof!

LEVER BROTHERS LIMITED Toronto

THE VALUE OF HUMAN LIFE

Historically and actually there is very intimate relation between religious faith and a just estimate of the value of human life. When uplifted and enlightened by Christian faith, men are well able to wrestle with the necessary ills of life, and to bring from its daily sufferings an advantage and a hope, as make these buffetings almost welcome. Lacking the incentive and motive of faith, however, the human heart is quickly discouraged, and the soul is anxious to be done with so senseless and burdensome a thing as life. That there is serious want of faith in America is evident from the light estimate we put on human life, which finds expression in our appalling record of murder and self-destruction.

About 20,000 persons committed suicide in the United States during the past year according to the annual estimate of the Save-a-Life League; and while death from all causes fell off 13.7 per cent. in the United States last year as compared with 1920, suicides increased 28 per cent.

The victims came from every class of society and represented all ages. The oldest was one hundred years of age, and the youngest nine years old. Bankers numbered 93; heads of large business concerns 88; physicians, 86; judges and lawyers, 67; college students, 40. Practically every profession is represented in the fatal list, and the laboring class as well, though these on the whole seem better able to cope with the hardness of life.

The reasons alleged for self-destruction ranged from the man who could not stand the piano in the apartment next door, to the mother whose heart was broken at the death of an only child.

DAY AND NIGHT

In honor of Jesus Christ in the Holy Eucharist, a lamp burns day and night before the tabernacle when the Blessed Sacrament is present. In this little light St. Augustine shows us an image of the three Christian virtues. Its clearness is faith, which enlightens our minds; its warmth is love, which cheers our hearts; its flame, which trembles and agitated, mount upward till it finds rest in its center, is hope. If Catholics were more faithful to the pious practice of making a daily visit to the Blessed Sacrament, it would not be merely a faint and solitary lamp which would illumine the holy place, but the love of thousands of hearts would give joy to the Sacred Heart, and shed light around His dwelling place.—Catholic Universe.

Summer Camp For Catholic Boys advertisement listing activities like swimming, boating, fishing, and hiking.

ST. JOSEPH'S HOME of the SACRED HEART advertisement for hospice for ladies and old gentlemen.

F. E. LUKE OPTOMETRIST AND OPTICIAN advertisement listing services and location.

The Cross-Bearers Of The Saguenay advertisement for a book by Rev. W. R. Harris.

Price 75c. Post Paid The Catholic Record LONDON, CANADA OR CLOKE & SON advertisement.

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The Catholic Record

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LONDON, SATURDAY, JUNE 24, 1922

TORONTO GENERAL TRUSTS

The Toronto General Trust Corporation is one of the many financial institutions in our Provincial capital. It administers funds and properties to the value of over a hundred and twenty million dollars. Its directors have the legal power, but not the will, to divide the school taxes assessed upon the properties it administers between the Public School Board and the Separate School Board. Let us suppose that they decide to divide the school taxes. How would they go about it? The law requires an examination of the list of shareholders to see who are Catholics among them. As regards the shareholders whose names are given in the list, the examination would range over a wide space, including six Provinces of Canada, eleven States of the United States, from Maine to California, as well as England, Scotland, Ireland, and Jamaica. But there is at least a partial list of Catholic shareholders easily ascertainable. We find the heirs of the late Thomas Long, J. J. Foy, G. P. Magann, and John Ryan, Toronto, and others, in the list, as well as individual shareholders like Judge Audette, Ottawa; J. Bruce Macdonald, Toronto; T. P. Long, Collingwood; A. M. Whelan and C. P. Whelan, Dublin, Ireland; members of the Larkin family, St. Catharines; members of the Ready family, Fairville, N. B., etc.

The first step is comparatively easy, and the Separate School Board of Toronto would not refuse the taxes represented by the shares of Catholics found in a first examination of the list. But to get a complete list of Catholic shareholders would be more than difficult. For instance, there are in the list of shareholders sixty-three estates, many of them belonging to two or more heirs. It would involve much work and expense to ascertain the religion of so many heirs. Many shares are in the name of trustees without indication of names of owners. Thirteen of the shareholders are joint-stock companies, each with its long list of shareholders. The head offices of these companies are in Toronto, Cambridge, Mass., Levis, Winnipeg, Hartford, Conn., Aberdeen, Scotland, and Montreal. Who could undertake to find out the religion of the shareholders of those widely scattered companies? Not in the list, but placed with the Toronto General Trusts Corporation by Catholics for investment are large sums which should be, but are not, a source of revenue to the Separate schools.

Now, the Toronto General Trusts Corporation is not a large institution as compared with the Banks, or with many industrial and public utility corporations. If, as we have shown, it would be extremely difficult and expensive to divide equitably the school taxes paid by the Toronto General Trusts Corporation, even if the Directors were disposed to divide, it is evident that, in the case of larger corporations, a fair division is impracticable under the law as it stands at present. The law takes a very large amount of money in taxes from Separate school supporters to educate the children of Protestants.

FASHION

Catholic women have it in their power to perform untold good by taking a stand against the prevailing mode of women's dress. The Pope has called upon them to do so, and in response to this appeal there has been formed in Paris a society of Catholic women who have pledged themselves to institute a reform of this kind. Here in Canada we have an organization already formed, whose object is to protect and further Catholic interests.

The only object of the Catholic Church is to promote the Kingdom of God on earth by the sanctification of the individual soul. It does this by continually admonishing her members of the necessity of virtue and of the dangers which threaten to destroy virtue. For this purpose she has different societies organized to meet specific conditions and enriched with spiritual blessings. Women's sodalities and guilds have done and are still doing good work. These, however, are confined in their scope, for their activities rarely go beyond the bounds of the parish in which they are organized. There was need of a wider organization, wider in the number of its members, and national in scope. Hence the Catholic Women's League was formed. Its purpose is to engage in all works which tend to promote sanctification. It is not a political organization, nor is it a social one. They engage in works of charity, and many a family have been able to live through the hard winter just passed, through the untiring efforts of the members of the League. Catholic immigrants have been cared for on their arrival in this country. But after all these cases are comparatively few and although great praise is due the Catholic League for the able manner in which they have performed these works of charity, there still remains a greater work for them to do—to take a firm stand against immodesty in dress. Christians for centuries suffered and died for the preservation of virtue under cruel tyrants who swayed the sceptre of Imperial Rome. Their steadfastness had its reward in converting their persecutors from paganism to Christianity.

More despotic than any tyrant who ever sat upon a throne is Dame Fashion. Whatever she decrees must be followed. She exercises a moral force, more powerful than all the legions of pagan Rome, and what these soldiers of Rome were unable to do, she is doing in a more subtle manner, destroying Christian modesty. And there is none to dispute her authority.

We are living in an unthinking age, notwithstanding the great impetus given to education by the multiplicity of schools and colleges and the volumes written showing that education is the panacea for all the ills of the body politic.

Unthinkingly and blindly we follow the Fashion. Do we ever consider who sets the Fashion? By what authority do they do so? Behind it, as behind every other problem, there is the desire of money, and from present-day indications there is an organized attempt to rob our young girls and women of the charm which only Christian modesty can give.

Everyone sees the tendency of the times. His Holiness the Pope and the Bishops, who are the only authority to speak on questions of morals, have pronounced the prevailing mode of women's dress dangerous. Catholic periodicals and newspapers have commented upon the pronouncements of the Bishops, and priests have informed their people from the pulpit. But no concerted action on the part of our Catholic women has taken place, an action which will tend to stem the tide of immodesty in dress, and which if not stopped, will inevitably drag us back to pagan ideals.

In this blind following of the dictates of Fashion, there is a reasonable suspicion that, notwithstanding the suffrage, women are more inclined to be led than to lead and that just as they do in matters of Fashion, so they will do in matters of Politics.

Fashion exercises a moral force which can only be combated by a moral courage. In numbers there is strength and courage also. The individual can accomplish but little in the matter of a reform of this kind, but what could not a nationwide organization like the Women's Catholic League accomplish? Words and resolutions passed in sessions of meetings are of little

avail unless translated into deeds by the individual members of the organization. Here then is a work, alike beneficial to God's Kingdom and to our earthy country, which the League can accomplish. No one will deny that a pure and modest womanhood is the greatest asset to our country and when these virtues begin to wane, it is a sign of a decadency.

To look after the poor is indeed a noble work; it is nobler far to prevent the destruction of the soul. The two works are not by any means incompatible. Where hunger and disease have killed the bodies by tens, Fashion, brazenly affronting every decent person, has killed the souls by hundreds. It is the duty of our Catholic womanhood to take the lead in fighting this evil.

SPIRITUALITY

In the mad rush for material enjoyment, in the strenuous endeavor to obtain a competency or to get rich quick, which is evident everywhere, there is the sad fact that men are losing sight of the necessity of the spiritual. So engrossed have they become in money making and in the enjoyment of the luxuries that this age affords that they have no time for the higher and nobler things of the soul.

It is time to call attention to the danger that such a state of mind produces. Materialism denies the existence of the supernatural. To the materialist only those things which can be perceived by the senses has any value. Commercialism fosters this view in an alarming degree and it is in this commercialism in which everyone is engaged that the danger lurks.

It is practically impossible to resist the deadly influence of the commercial life, unless there is a full realization of the value of the supernatural. To the Catholic the things of the spirit are very real. To him the spiritual world is not something vague and shadowy. It is a vivid reality of which he is not less convinced than he is of the material and visible world around him. In the contemplation of the spiritual world, the Catholic finds everything that can console and comfort the heart. He sees himself in the presence of realities which fill his soul with the profoundest joy and purest happiness. Let us remember that this life is real. Hardships, poverty and every other human ill cannot take it away nor can they remove the happiness which it brings.

The world has always pitied those who have given themselves up to a life of contemplation. This pity is wasted. They have given up the pleasures of the world and in exchange they possess a peace and happiness of which the world knows nothing and which it cannot comprehend. They have exchanged uncertainty for certainty, the temporal for the permanent, the spurious for the true.

The spiritual, however, is not only necessary for those who have renounced the world, but it is equally necessary for those who still live in the world. Faith is the foundation on which the spiritual life is built. The exercise of faith can be impeded by a too great absorption in worldly affairs. When seven days of every week, of every year, with the possible exception of one half hour on Sunday, is given over to our worldly affairs, it is no wonder that our spiritual life wanes and the things of the spirit no longer attract or give pleasure. This is inevitable. The time given to our spiritual affairs is altogether too little, when we consider its importance.

Realizing this tendency to shun things spiritual retreats for men have been inaugurated at different places where for a few days business men can retire to a life of contemplation and in this way strengthen their spiritual lives, free from the perplexing cares of their earthly business, and the distracting pleasures of the world.

THE ART OF ADVERTISING AND SELLING

By THE OBSERVER

The singular of the word will do: Advertising is, in a sense, part of the "art," or the game, of selling goods. Salesmanship, in our times, is based upon a study of the weaknesses of human nature. Advertisements of high-priced and unnecessary goods are, very often, an appeal to the human weakness for luxury, ease, or pleasure; and to the weak-

ness for what is called "being as good as our neighbors."

The appeal is made very cunningly with human weakness as its basis; and strong suggestion as its main method. Students of human nature say that most of us human beings act oftener upon suggestion than upon reason. "We reason rarely," says one such writer, "but act under suggestion constantly. . . . Every idea of a function tends to call that function into activity; and will do so unless hindered by a competing idea or a physical impediment." In other words, to suggest strongly to a man that he can do a thing, is to at once impel him to do it; and then, unless "a competing idea,"—danger, for instance, or sin, or some consequence that is objectionable, makes against the suggested idea, the thing is very likely to be done, if there is no "physical impediment" to prevent it.

This is the basis of what is called the "art" of advertising and salesmanship. By strong suggestion, men and women can be, and are, every day, impelled to do things they do not especially want to do; but how is it when the things suggested to them are things they would like to do, and are not positively illegal or sinful? Will mere common sense, discretion, thought of ways and means, the fear of being hard-up later on, the small voice which warns against the folly of living beyond one's means, be enough to prevent one from heeding and yielding to the suggestion? The whole highly organized and highly-paid business of advertising and selling goods is based upon the theory that such considerations will not deter people from doing the thing that is agreeable, or which they are over and over again told will be agreeable, to them. And this theory is proven sound by its actual results.

There are schools of salesmanship; there are teachers of this "art." There are teachers of it; and it has its professed "principles." A book on "Advertising and Selling" is divided as follows: "Catching the Attention;" "Holding the Attention;" "Fixing the Impression;" "Laws of Suggestion;" "Provoking the Response."

Consider the last two of these, particularly: "Laws of Suggestion," and "Provoking the Response." Here is a professed system of employing moral force to make people buy whether they want to or not; whether they have any need of, or use for, the thing to be sold, or not. "Provoking the Response," indicates the exercise of greater strength of will, or greater subtlety, by men trained for the purpose, to "provoke;" not merely to argue with or persuade; but to "provoke;" that is to obtain a response which the victim of these "arts" does not want to make.

Sales methods aim to (1) attract the attention; (2) awaken interest; (3) create desire; (4) move the will. These aims, and their accomplishment, would be beneficial to humanity if they were concerned only with matters in which the subject of these machinations was to take some benefit. But their use is much wider than that; they are meant to include, and do include, the forcing of all sorts of goods, good, bad, and indifferent, upon all sorts and conditions of people, whose money is the thing sought; whilst their benefit is not thought of at all.

But a reader may say: "Well, if people have not enough strength of will to resist such tactics, they themselves are to blame; let them suffer the consequences." Yes; all right; I agree with that, so far as individual interests are concerned at least in most cases.

But that is not my point: I am discussing a system which has grown and strengthened in our times. I am considering whether this system is necessary; whether it is nationally economical or whether it is nationally wasteful; whether it must be allowed to go on; or whether it can be replaced by a better. For, however little we may be concerned about the folly of an individual here or one there, the sum total of the individual follies of a people is the amount of our national folly; of our folly as a people; and our folly as a people faces us with a national condition, and acts and reacts upon us all in our individual affairs.

A system which trains men to play upon the weaknesses of individuals for profit sooner or later must affect the welfare of the whole people.

That situation now exists in Canada, as well as in other countries. A course in salesmanship entitled, "The Science of Business Building," defines Salesmanship as "the power to persuade people to purchase product at a profit." This alliterative definition covers the whole scope and purpose of modern salesmanship, including advertising; and "profit" is the vital word in the definition.

NOTES AND COMMENTS

MANY CATHOLIC students graduate every year at the University of Toronto; but this year two of the degrees deserve special mention. One is the degree of Doctor of Laws conferred honoris causa on the Rev. Henry Carr, C.S.B., President of St. Michael's College, Toronto, who has become an outstanding figure in University circles. The other is the degree of Doctor of Philosophy conferred on Dr. Paul M. O'Sullivan after he had fulfilled the requirements for this coveted degree, including research work in experimental Physiology. Dr. O'Sullivan graduated in Arts in 1912, received his M.A. in 1913, and graduated in Medicine in 1915.

THE CONVENING this month in Winnipeg of the second Annual Conference of the Catholic Truth Society of Canada is a reminder of the extent to which this work has grown and spread throughout the world within the past ten years. Following closely upon the annual meeting of the parent Society in England and the dedication upon that occasion of the splendid new premises recently purchased and set apart exclusively for Catholic work, the Winnipeg Conference, epitomizing as it were, the operations of the Society in Canada, is of unusual interest.

THE NEW "Catholic Palace of Truth" in London, is situated in Victoria Street, quite close to Westminster Cathedral, which has now become the centre round about which is grouped the headquarters of most Catholic activities in the metropolis. His Eminence, Cardinal Bourne, at the ceremony of dedication in April laid stress upon the effect this is likely to have upon the non-Catholic population of the future, as visualizing to them as scarcely anything else could do, the pristine vigor and abiding character of that Church which long years of repression had led their fathers to believe had been forever banished from the land. Now, no passer-by can shut his eyes to the evident fact that the old Church is not only the source and inspiration of all that is best in the history of the nation but is a force to be reckoned with in the life of today.

It is now over fifty years since the Catholic Truth Society as we know it today began its great work as an auxiliary to the work of the Propagation of the Faith. Like most good works it had to go through its period of adolescence, and perhaps of neglect on the part of those in whose interest it was mainly founded. It grew steadily if slowly nevertheless, and has now come to be regarded as among those activities which Catholics cannot afford not to maintain. "In my opinion," said Cardinal Gasquet some years ago, "the need of such a society is so obvious that if it did not already exist and flourish, it would have to be forthwith established and fostered by every means in our power." "Since we have seen it at work," he added, "and have learned what it can do, and has done, we have come to see that we cannot do without it."

ALTHOUGH in the beginning and for many years, confined in its operations to England, the Catholic Truth Society has long since become an international institution. Springing from the parent stem there are now flourishing organizations in Ireland, Scotland, the United States, Australia, India, South Africa and Canada, with kindred bodies in most European countries. In Ireland especially, as was to be expected, the work is prosecuted with that vigor and enthusiasm characteristic of the Celtic race, and from its headquarters in Dublin there issues a steady stream of high-class reading matter which finds its way to every quarter of the English-speaking world.

THE CONFERENCE which will assemble in Winnipeg on the 24th

of the present month, and continue its sessions for four days, has been convened by His Grace, the Archbishop of that city, who has made elaborate preparations to ensure its all-Canadian character, and will himself preside over its deliberations. It will be an opportunity which should be widely taken advantage of to bring the Catholics of Canada into closer association, one section or province with another.

THE PROGRAMME which has been prepared with this in view is an exceedingly interesting one which can hardly fail to give renewed impetus to the work in hand. Among those who will attend and read papers or deliver addresses are Right Rev. Dr. Shahan, Rector of the Catholic University at Washington, Mr. Day, of Helena, Montana, the Right Rev. Bishop Couturier, of Alexandria, Sir Bertram Windle, and (as representing the Catholics of French Canada) Mr. Leon M. Gouin, K. C., of Montreal. These names, with many others, appear on the programme and in addition many of the Canadian Bishops, not announced by name, will grace the occasion by their presence. It is much to be desired then, that as many Ontario Catholics as can do so will take advantage of the special train that leaves Toronto at 8 p. m. June 22nd.

"THE CLAIM of the C. T. S. upon us," says the London Universe "is a claim not upon our charity, but upon common gratitude and common need. Its progress is our own progress. Its needs, for development and for progress, are our own needs. The maxim that 'charity begins at home' is too often made an excuse for courses that are far from truly charitable, yet it enshrines a real truth. Here true charity does begin at home. Catholic Truth is a light, and so far as every Catholic becomes a lamp-bearer, he illuminates not only himself, but the world around him. It is the Catholic Truth Society that puts the lamp in our hands."

BOY LIFE

BOYS' CLUBS VS. JUVENILE DELINQUENCY

THE following article taken from the Rotarian, and written by Mr. S. J. Duncan-Clark, will give our readers a new viewpoint on Boys' Work, namely that of a Boys' Club.

No phase of modern social work has a more practical or more basic relationship to the interests of business, in commerce or in industry, than that of saving and developing boyhood. It is not a purely altruistic enterprise. It is an investment which pays in dividends traceable directly to the effort put forth and, in part, calculable in dollars and cents. It should require no hard thinking on the part of any Rotarian in touch with modern life to realize that the biggest factor in the success of any undertaking today is the human factor. Business spends more in wages, in welfare plans, in the machinery for promoting efficiency and harmonious relations—all of its expenditure, primarily for the human factor—than it does on plant, equipment, machinery, fuel, and raw material. It loses more through labor slacking, human inefficiency, discontent, turn-over and strikes than through any waste controllable aside from the human factor.

If Judge Gary were to say he had no interest in the sources of the raw materials which "United States Steel" turns into its marketable commodities of rails, rivets, structural iron, and the like, and cared nothing about the quality of the ore and coal required in the process you would think he was losing his sagacity as a great industrial chieftain, and would look for news of his early retirement.

But what of the man who pursues a policy of indifference to the sources and quality of the human raw material which he must rely upon for the most important and costly phase of any process of manufacturing or enterprise of merchandising in which he may be engaged? Obviously, this raw material, absolutely essential to all our commercial and industrial projects, is boyhood. Equally obviously, it will become a developed material of manhood, reliable, efficient, productive; or it will become irresponsible, inefficient, and non-productive according to the influences under which it is shaped into manhood. There are two phases of the development of boyhood. One is that which is under the care of our Public and parochial schools, and which has to do mainly with the boy's mental training. The State has made it possible for every boy to get at least a grade-school education, and for some, to get a

High school education. We have left little excuse for illiteracy and we are paying a good price in order that there should be little excuse.

The other phase is that which depends upon the use of the boy's out-of-school time—his play time. Students of childhood tell us that this period has more to do with the development of character than any other. It is in the choice of occupation and companionship made by the boy in his leisure that motives, viewpoints, and ethical standards are formed and established. The activities and associations of this "volitional period" determine in large degree the use the boy will make of the knowledge and mental training acquired in school.

No argument is needed to show that if we are to get the worth of our investment in schools it is of vital importance to see that the influences affecting the boy in his leisure time are of the kind to provide him with the right sort of motives, viewpoints and standards. Otherwise our expenditure on mental education is being dissipated, sometimes wholly negatively, and not infrequently perverted as a result of the wrong kind of influences working on the boy in his play hours.

The Boys' Club Federation, following many surveys of boy life in American cities scattered throughout the length and breadth of the land, has compiled statistics which show that approximately 66% of American boyhood gets its leisure-time education—its character training—on the street and in the casual associations which the street affords. Its play-time adult contacts are those of the pool room, the corner cigar store, and other loafing resorts of the parasitic male. Its conception of life in the world of larger privilege is derived from the cheap movies. Its thrills are obtained from neighborhood escapades, in which pilfering from the grocer, joy-riding in stolen cars, rocking windows and street lights, cutting the plumbing fixtures out of vacant houses, and similar adventures figure. Its idea of law and governmental authority is a red-faced and perspiring policeman vainly pursuing it up an alley, but representing something which would interfere with its fun and profit if it were agile enough.

This street education, where some counteracting influences of inheritance or environment does not mitigate its effect, has one of two results.

If the boy is a red-blooded, imaginative, danger-loving youngster—the sort who makes the ideal gang leader—he probably plays himself into crime. For example, practically all the crimes of violence committed in the city of Chicago are committed by lads between the ages of sixteen and twenty-five, who have been educated, morally, on the streets. They can read and write and figure—that they learned in school. But the social viewpoint and motives developed by a leisure time spent in the street and its allied spheres of life are using this knowledge for criminal ends. The Chicago Crime Commission says that it has yet to find an automobile bandit over twenty-five years of age.

If the boy is less aggressive and enterprising, a follower rather than a leader, he may drop out of the gang life before he gets into serious trouble, and find a job. But the job means to him only a prosaic and arduous method of obtaining the money he needs for his pleasures—for cigarettes, movies, dances, and such things. There is probably a girl upon whom he must now spend a little. It is a "blind alley." He has no vision of its leading to a larger, more responsible career. His street education has taught him that work is a necessary evil. His philosophy in relation to the job is summed up in the four-word phrase of the slacker, "Anything to get by." The boss is regarded as little better than an enemy, with whom a truce has been made. He is certainly fair game for any tactics of exploitation which may prove effective.

There are thousands of these boys in business and industry—men now, with the viewpoints which the education of the streets gave them. They are the fertile soil for all sorts of radical doctrines, for every kind of social and economic fallacy. They are the biggest element of expense and danger in the life of the nation. They are not to blame. Communities, blind to their moral obligation and their self-interest, denied them a chance to be anything else. After all it is no more than just that we have to pay the bills occasioned by their incompetency and maladjustment. But it would be worse than folly if we continued to neglect an asset of such great potential value, and, through neglect, to allow it to become as it does in many instances, a heavy liability.

The boys of this 66 per cent. are, in the rough, as good material as any that can be found in America. Their possibilities are as splendid as those of lads for whom conditions of life are more favorable. The question is not one of capacity so much as it is one of whether capacity shall be developed by constructive forces for good, or stilled and perverted by the demoralizing influences which are malignantly active in all our towns and cities. Before I finish this article, I hope to convince you that by using the proper means, and for an investment far less than the expense occa-

sioned by the criminal, delinquent, inefficient, and malcontent, who are the product of community neglect, we can make of this boyhood the type of manhood America needs in business, in industry, and citizenship.

What we need is something which will fill the danger gap between the hour when school closes and the boy's bed-time—fill it with red-blooded interest, clean play, helpful associations, and opportunities for improvement.

The Boys' Club Federation represents 165 such clubs in the United States and Canada, with a boy membership of nearly 150,000.

The Boys' Club of the type promoted by the Boys' Club Federation, does this. It does it effectively.

1. Organization on a basis of service to the whole community, irrespective of race or creed.

2. Occupation of permanent quarters open all the year, every afternoon and evening, for the use of the boys.

3. Direction by a paid, full-time, trained boys' worker.

Organized on this basis and efficiently conducted, a Boys' Club becomes a plant for the converting of the raw, human material into a product of which the community will be proud.

The Union League Boys' Club, established two years ago in Chicago by members of the Union League Club took for its field the ward in which at that time the juvenile court reported the highest percentage of juvenile delinquency.

In twelve months the ward showed a reduction in delinquency of 73%, and before the end of the second year the reduction was 83%. Here is an actual saving of money to the taxpayer. Every boy kept out of the juvenile court by Boys' Club influence represents a saving of \$9.50 for the mere cost of arrest.

In this same ward, prior to the opening of the club, there had been a heavy loss to the city each year in the destruction of incandescent light globes. This damage in two years' time has been cut by more than fifty per cent. Here, again, is a direct saving in dollars and cents to the community, and the juvenile court officials and the city administration give the Boys' Club all the credit.

But the other side of this story is that these boys who have been kept out of the juvenile court, and who have quit breaking street lights for the better fun of the gymnasium floor, are going into business and industry as they leave school with viewpoints and standards, and ambitions which mean that they will earn their way honestly and efficiently to creditable and useful careers. They are going to be worth something to the community. They will contribute to the general good, instead of being a burden upon it.

Justice Day, of the juvenile court in Norfolk, Virginia, says the section in which the Boys' Club was established a few years ago used to supply him with a majority of the cases of delinquency in his court.

Today it sends him fewer than any other section of the city. About two years ago a club was established in Brightwood, a district of Springfield, Mass. At that time a rough, gang element was giving much trouble, and cases were numerous in the police and juvenile courts as a result. Since the club opened, there have been only nine boys arrested in Brightwood. Court officers in Richmond, Va., Boston, Mass., Jacksonville, Fla., Birmingham, N. Y., Birmingham, Ala., Worcester, Mass., Philadelphia, Pa., Syracuse, N. Y., Little Rock, Ark., Troy, N. Y., Menominee, Mich., and many other cities, bear similar testimony to the value of the Boys' Club as a means of reducing delinquency.

You will note that these cities represent all sections, and vary in size from two million population to fifteen thousand.

Now there are reasons why the Boys' Club, organized according to Federation standards, and efficiently conducted, proves so remarkably effective. Here are a few of them:

1. Because it makes its contact with the boy through his love for

fun, and leads him on to more serious interest.

2. Because it is on the job whenever he has idle time to spend with a chance for him to spend it happily and wholesomely.

3. Because through its vocational classes, it gives him an opportunity to discover the kind of work which interests him, and so to shape his plans for a career rather than to become a mere meal-ticket job-holder.

4. Because it gives the boy a chance to meet and know men of character, men who have made a success in life, and thus to get a vision of the worth-while possibilities which life holds for the fellow who combines integrity with industry.

5. Because it does not expect the boy to fit into a stereotyped, standardized program, but is seeking always to adapt its program to the needs of the boy.

The Boys' Club Federation represents 165 such clubs in the United States and Canada, with a boy membership of nearly 150,000. It is a service and promotion organization, not for profit, which has carried on its work for sixteen years. It has a head office in New York, in the World Tower Building.

The Boys' Club Federation was held in the city of Indianapolis, Indiana, for the discussion of practical boys-work problems. President Harding is honorary president and W. E. Hall, of New York, president. C. J. Atkinson, a veteran Rotarian, is executive secretary, and A. Campbell, another Rotarian, field secretary. It is the only organization of its kind specializing in service for the 66 per cent of American boyshood—sometimes called the "underprivileged"—which lacks a fair chance, without community help, to realize its possibilities.

THE POPE'S POWER FOR PEACE

THE ENGLISH ADDRESS AT THE EUCHARISTIC CONGRESS

By Rt. Rev. Mgr. H. J. Grosch, Protolatory Apostolic

The sacred office of Sovereign Pontiff is the most exalted in dignity, the widest and weightiest in responsibility that God can confer upon any man on this earth.

To these sublime prerogatives must be added another more precious, perhaps, to the holder, dearer, certainly, than all the rest to his subjects. He is the *Pastor animarum*, the Shepherd of the Flock of Christ.

After the Passion, for a brief, dark while, the grievous prophecy of Zacharias was fulfilled; the Shepherd was struck, the sheep were scattered. But on the shores of Tiberias, when the Paschal Victim has become the Victor Rex, He gave His sheep a new shepherd.

But the other side of this story is that these boys who have been kept out of the juvenile court, and who have quit breaking street lights for the better fun of the gymnasium floor, are going into business and industry as they leave school with viewpoints and standards, and ambitions which mean that they will earn their way honestly and efficiently to creditable and useful careers.

Justice Day, of the juvenile court in Norfolk, Virginia, says the section in which the Boys' Club was established a few years ago used to supply him with a majority of the cases of delinquency in his court.

Today it sends him fewer than any other section of the city. About two years ago a club was established in Brightwood, a district of Springfield, Mass. At that time a rough, gang element was giving much trouble, and cases were numerous in the police and juvenile courts as a result. Since the club opened, there have been only nine boys arrested in Brightwood. Court officers in Richmond, Va., Boston, Mass., Jacksonville, Fla., Birmingham, N. Y., Birmingham, Ala., Worcester, Mass., Philadelphia, Pa., Syracuse, N. Y., Little Rock, Ark., Troy, N. Y., Menominee, Mich., and many other cities, bear similar testimony to the value of the Boys' Club as a means of reducing delinquency.

You will note that these cities represent all sections, and vary in size from two million population to fifteen thousand.

Now there are reasons why the Boys' Club, organized according to Federation standards, and efficiently conducted, proves so remarkably effective. Here are a few of them:

1. Because it makes its contact with the boy through his love for

miscellaneous intellectual progress, nor the pretended inevitable conclusions of modern philosophy. He stands for eternal principles, not for the passing opinion and compromises of a day.

PEACE FOR THE INDIVIDUAL

Nor is it for the flock collectively only that our Divine Lord provides peace. Each individual member of it was to find peace through the first Vicar Shepherd and through his successors.

While rejoicing, however, in these new and better dispositions of non-Catholics, it is well to discourage very plainly and firmly false hopes and loose thinking. In possible conditions, that is to say, in a world which was entirely Christian and Catholic not individually only as men and women, but also collectively as nations, in ideal conditions the Vicar of Jesus Christ could fully exercise the functions which are certainly his by Divine right.

Nor do we forget that even in a Christendom united under the acknowledged supremacy of the Roman Pontiff, there were always to be found, as there always will be found, disaffected and rebellious subjects whose passion and pride refused in practice what they admitted in principle.

Face to face, then, with the world as it exists today we must have no delusions. Those who see in the Pope the desired Prince of Peace, the world's peace honestly believe that they are in earnest, but they do not in truth accept his Principality as of Divine origin and bestowal.

MSGR. CERRETTI BLESSES OSSUARY FOR FRENCH DEAD

IMPRESSE CEREMONY ON TOP OF RIDGE NEAR ARRAS

Paris, May 31.—Mgr. Cerretti, Nuncio of the Holy See in Paris has been to the Plateau of Notre Dame de Lorette to bless the ossuary which will contain the remains of the thousands and thousands of unidentified soldiers who fell during the terrible battles which were fought in Arras during a period of four years.

At the hour designated for the Office, a blind priest was led to the altar by two colleagues, who helped him put on the vestments, and then guided him at the altar while he said Mass.

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DUBLIN WELCOMES VATICAN CHOIR

Dublin, Ireland.—The visit of the Vatican choir to Dublin was a unique event. Since the founding of the Pontifical School of Sacred Classical Music in 1884, none of its members have sung outside St. Peter's or apart from the Pontiff's presence until quite recently.

Before arrival in Dublin the choir had sung in Paris and London. The members of the Choir were given an enthusiastic welcome to the city by the Provisional Government and the citizens. Crowded houses listened with rapt attention to the beautiful rendering of the music of Palestrina and other masters in Dublin's largest hall.

When the singers emerged from the hall at the end of the last concert they were heartily cheered by a mighty crowd. So dense was the mass of people that all traffic was blocked and the visitors found it difficult for several minutes to start for their hotel.

Prior to the departure of the choir a farewell supper was given to the members. There was a large attendance of citizens, including the Italian Consul in Dublin. In returning thanks Monsignor Casimiri observed that the enthusiasm of their reception in Dublin exceeded that of any other city so far visited. Ireland was a great and historic country; one of the finest in the whole world. He was glad to think that sympathy of Faith was opening an artistic relationship between the capital of Christianity and the capital of Ireland.

METHODIST RESENTS CRITICISM OF POPE

London, June 2.—It is not often that the Methodists take to quarrelling amongst themselves over the Pope and the Catholic Church; but the Methodist Recorder, the chief organ of Methodism in Great Britain, unfortunately admitted to its columns a letter on the recent Papal election, in which some highly improper things were said about the new Pope and the Church in general.

Greatly to the surprise of the Methodists, there has arisen from amongst that body a stern critic, who replies to the unjust insinuations mentioned above, and proceeds to demolish the statements of the unfavorable critic.

"We have no just reason," says the Methodist champion of the Pope, "for doubting the honesty, sincerity, and personal integrity of character of the new Pope, who apparently is a high-minded Christian man of the best type, his letter on the Genoa Conference undoubtedly revealing him as such."

This broad-minded Methodist then proceeds to pluck the beam out of the eyes of his fellow believers. "Is it not high time," he says, "that we cleared our decks of prejudice regarding Roman Catholic institutions and the Roman Catholic faith? Ought we not in fairness to judge that Church in the light of what we find and see in our midst, where we know she is playing her part in the uplift of humanity and the extension of the Kingdom of God?"

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MASS INTENTIONS FOR JUNE

Donations for Mass Intentions in the month of June last year were much greater than this. Doubtless there are very practical reasons. Conditions then were by no means so changed from the period of war prosperity as they now are. We did not expect to be unaffected by the general change of affairs yet we do hope that the good friends of our missionaries will not forget them in this period of general difficulty.

But in spite of all, the courage of the missionary has always impressed us and indeed everyone else who knows anything of this work. It is impossible not to admire the man who gives his life for the service of his fellow-men and His Master. It is equally impossible not to wish to lighten his heavy burden. As he bears them for Christ and the Gospel, we feel like lending a helping hand. We as Christians can have none of the spirit of the Pharisee. Do we not secretly say to ourselves, "would that we could share in his devotion."

Donations may be addressed to: REV. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto.

CONTRIBUTIONS THROUGH THIS OFFICE SHOULD BE ADDRESSED:

EXTENSION, CATHOLIC RECORD OFFICE, LONDON, Ont.

DONATIONS

Previously acknowledged \$5,282 48 Mrs. A. Mahler, Galt..... 1 00 E. K. Seaforth..... 2 00 Dan. McDonald, Brook Village..... 2 00

MASS INTENTIONS Client of Sacred Heart.... 1 00 Bryson..... 1 00

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

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

REV. J. M. FRASER, M. AP., China Mission College, Almonte, Ontario.

QUEEN OF APOSTLES BURSE Previously acknowledged \$2,338 55

ST. ANTHONY'S BURSE Previously acknowledged \$1,361 00

IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,637 43

COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$390 50

ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$2,469 43

BLESSED SACRAMENT BURSE Previously acknowledged 8554 05

ST. FRANCIS XAVIER BURSE Previously acknowledged \$314 80

HOLY NAME OF JESUS BURSE Previously acknowledged \$249 00

HOLY SOULS BURSE Previously acknowledged \$1,431 62

LITTLE FLOWER BURSE Previously acknowledged \$840 04

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J. J. F. C., Toronto..... 50 00

This Booklet Sent Free on Request to Readers of "The Catholic Record"

It shows the amount at which an estate becomes liable for Duty and what property is exempt from payment of the tax. It gives the rates of Succession Duty charged in this Province and is a handy reference book on this important subject.

Write to-day for a copy.

The Toronto General Trusts Corporation

HEAD OFFICE 83 Bay Street, Toronto

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FIVE MINUTE-SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRD SUNDAY AFTER PENTECOST

FORGETFULNESS OF GOD

"Do not believe, he you humbled therefore under the mighty hand of God, that He may exalt you in the time of visitation, casting all your care upon Him, for He hath care of you." (1 Peter v. 6, 7.)

How great is the number of people who live as if no God ruled in heaven above them! How many know He is there, yet do not heed Him! But why this disregard of God? Various causes have been assigned to it; many of them true, and many false. Most of it is due, however, to an absence of Christian instruction and education. It is evident to all that thousands upon thousands of children are allowed to grow up without having been taught anything about the existence of God. Or, if they have learned of His existence, nothing has been told them, in the proper way and at the proper time, as to what kind of being God is. He is absent from their lives, they think; He never enters into the world or its affairs; He sits in peaceful repose in a place called heaven, and allows humanity to struggle and suffer. Such are, often, the vague and erroneous ideas a great many people have of God. It is not surprising, then, that they act as if He did not exist.

There are those, too, who have been taught that God exists, and told more about Him than His mere existence, yet they have been told wrongly or not instructed sufficiently. To know a little of God, and yet to be ignorant of the greater part of the essential truths concerning Him, helps one but little. Parents ever should bear this truth in mind. Certainly many parents act as if they were totally ignorant of God's existence. Sacrifices have been made, and still are made, to build and equip parochial schools where Catholic children may be taught all they should know concerning God and their religion, and at the same time receive a secular education. Many Catholic parents fail to send their children to these schools, but have them attend schools where nothing is said of God, and where, if any religion is taught, it is a distorted one. The excuse that they attend Sunday-school in the Catholic church is a vain one, for this instruction can not possibly be sufficient to give the children an idea of God commensurate with His greatness. Nor can it teach them the real necessity of having God ever before their eyes in all their works, and that whatever they do of any merit comes from God's presence within them and by the aid of His abiding help. These guilty parents will be forced to answer before God for many of the negligences of their offspring.

We should all bring home to ourselves the undeniable truth that we need God's help. We need it in order to act physically and to act morally. Because of the strength of our body, we can perform many physical acts apparently without any help from God. But it is here that many are deceived. The laboring man, who toils from eight to ten hours each day and raises and supports a large family will often be inclined to think that whatever comes to him is due him and has been earned by his toiling hands. He will say, as many irreligious men today are wont to do, that he worked for what came to him, and gained it all by his own strength. To talk to him of God's help would only be to insult him. Yet his very sufficiency is from God, his strength is from God, his health is due to God's watchful care over him. Were it not for God, he would not be able to labor and to succeed in life. The very fact that success crowns his labors is a favor from God, and he never should cease to thank his Maker for it. It is true that his labors are hard; but besides the temporal reward here, if he recognize and serve God, infinitely greater reward awaits him in another world. It is, therefore, necessary for the physically weak and strong man who succeeds in life to be especially grateful to God for these favors. If he will but look around him, he will see others, even more deserving than himself, who are not blessed as he is. "God," as St. Peter says, "hath care of him."

To have our acts morally good, as well as physically successful, we need God's help. And what right-thinking man is not anxious that all the good possible should come to him from the actions he performs! How necessary, then, that every one keep God before him in whatever he does! Every act that is not sinful may be made meritorious, no matter of how secular a nature it be. But some idea of God and His law must enter into it, that our act may be made worthy of merit. Let us, then, not live and thrive physically only, forgetting or not heeding God. The more we succeed, the more should we humble ourselves "under the mighty hand of God." He has it within His power to do as He pleases with us, but He will act with us as we deserve. If we recognize His existence, His presence with us, His providence over us—in a word, our total dependence upon Him—He will exalt us in the time of visitation. But if we forget Him, and think we are self-sufficient, He will humble us when the day of reckoning comes, if not before, and from this humiliation there will be no rising again. Let us all "cast our care

upon Him, for He hath [and will ever have] care of all."

THE SEAT OF HIS LOVE

During the month of June we are bidden by Holy Mother Church to kneel with adoring faith before the Sacred Heart of Jesus Christ, which is not only the symbol and emblem of His love, but also its source and seat. When Our Lord, deigning to come into our midst, took upon Himself, through the operation of the Holy Ghost in the womb of Mary, the vesture of our human flesh, He assumed also our human heart. Kneeling, therefore, do we adore it, because, hypostatically united to His divinity, it is as worthy of adoration as is His blood or any other part of His sacred Person. His Heart indeed, speaks to us in a more particular way of His Love, because the heart is usually looked upon as the seat of the affections; the great dynamo which drives the whole human composite, to spend itself and be spent in acts of love for the object of its predilection.

From the earliest times the Heart of Our Divine Saviour was the object of loving regard, especially in the Blessed Sacrament. But in the ages when the faith of many grew cold as a result of the arctic blasts of the Reformation and the chilling breath of that most diabolical of all heresies, Jansenism, Our Lord revealed His Heart in all its consuming love to the humble Visandine nun of Paray-le-Monial, Margaret Mary Alacoque, who was enrolled amongst the saints of the Church. He made it plain to her that more than anything else His Heart craved love from man, and that men, instead of giving Him this, heaped upon Him indignities and coldness which surely wounded Him. Therefore He bade her make known to the world the affection of His Heart, so that men, remembering how much He loved us, would be moved to show Him at least as much affection as they show their own flesh and blood. To those who would adore His Sacred Heart and try to requite His love by faithful service, He promised all kinds of blessings in this present time not to speak of the rewards which He kept in store for them in His own kingdom beyond the stars. "Learn of Me because I am meek and humble of heart," the Sacred Heart of Christ claims our devotion. It is the living Heart of God Himself and in its relation to us is unutterably the kindest and most loving heart on earth. It is the Heart of our Saviour, our King, our Brother and our Friend. It is the Heart of Jesus, still filled with those feelings of mercy to which we owe our redemption.—The Sentinel of the Blessed Sacrament.

FOREIGN VISITORS

There seems to be no let up in the procession of English celebrities who come to enlighten us on every conceivable topic, and to help in the spread of culture at so much per spread. The most recent of these are Sir Arthur Conan Doyle, the detective fictionist, and Lady Astor, now famous as the first woman member of the English Parliament. The latter, familiarly termed Lady Nancy, is an expatriate American who has lived long enough in the rarefied atmosphere of dear old England to essay the usual role of English visitors—that of cultural instructor and kindly critic. There are few subjects on which Lady Astor has not been interviewed, and with rare good grace and humor she has given the benefit of her wisdom to every one of them. We are particularly interested in her comment on the Knights of Columbus' efforts for the revision of history text-books in our schools. Lady Nancy, a British enthusiast, does not approve this campaign, and her disapproval is expressed in these nice terms: "These foreigners in America forget the foundation of America. It was founded by Protestants and in the Protestant faith." A crushing observation, whose full wisdom is best realized by recalling that it was given forth in Maryland, the Catholic "Land of Sanctuaries," and was read by many Catholics whose ancestors were citizens of that State when Lady Astor's forbears were still natives of England.

The other eminent Britisher, Sir Arthur Conan Doyle, comes as an exponent of spiritualism and the prophet of a movement which, he gravely assures us, will be the dominant force in the religious world within five years. The case of Sir Arthur is interesting. Some few years ago he was a cock-sure materialist who had gravitated to that position from Catholicism. In his early manhood he outgrew the wisdom of the Church and found a solution for life's mystery in a crass materialism. Of course he had the same air of infallibility and finality then as now characterizes his outpourings on spiritism, though we are tempted to think that he was not then such a harmful nuisance. There is little the famous fictionist does not know concerning the future life. He suffers none of the limitations of St. Paul who "rapt even to the third heaven," found it was not given man "to utter" the mysteries of that estate. Sir Arthur knows all about it, and, what is better, is able and very willing to describe it—of course for a price. Thus he knows we shall all be young again in heaven; all the men about thirty

years of age, all the ladies about twenty-five. And there will be marriages as well, but with none of the uncertainty that now marks that venture, for then every one will mate with his or her true affinity, and, probably best of all, there will be no bearing of children. But why go on. Surely there is something indecent and blasphemous in this foolish mouthing; and only God knows the full harm done by this misguided man. Already the press carries the story of several suicides where it is alleged the fanciful teachings of spiritualism have led the weak and uninformed to destruction by the false hope it stirs.

The question suggests itself, why Americans not merely endure this sort of humbug, but are actually willing to pay for it. Scarcely any other people would tolerate a constant and unending pouring of superiority down their throats; certainly none other would pay for the performance. There should be some way to make these people understand that their assumption of superiority is ridiculous even as their messages are superficial and vain.—The Missionary.

DIVINE VOCATIONS

The interest in the subject of vocations to religion and to the priesthood, always great, becomes acute at this present season, when so many graduates of Catholic schools are looking about them in search of their life-work. The subject is of grave importance, too, just at this present time, because of the great need of more volunteers for the armies of God at home and in the foreign missions. There can be little doubt to one who knows the circumstances of the times that a very great number of our Catholic young men and our Catholic young women have received from God the blessing of a religious vocation. Indeed, it seems quite certain that a far larger number receive the divine call and see the doors of religion or the priesthood open to them than ever enter within those holy precincts.

What is the reason why of all those who are suited to the life of the priesthood or of religion only a part respond to the heavenly summons? One reason seems to be the want of due encouragement. The young are very susceptible to the opinions and attitude of others. Necessarily so, for they have little experience to guide themselves. Particularly in the all-important matter of a choice of a state of life they need some definite encouragement to give them strength to embrace the holier and more arduous part. Very many of those who do enter the religious state and persevere therein can trace their courageous beginnings and sometimes their perseverance to the encouragement they have received from those they know.

It is a profitable thought to keep in mind during these days of youthful decision: If by our wise encouragement and tactful guidance we could add in our lifetime even one to the ranks of the workers in God's vineyard, it would be a cause of great joy to us for all eternity.—The Tablet.

RELIGIOUS EDUCATION

Jas. H. Ryan, D. D., Ph. D., in Catholic World. It is an incontrovertible fact that the religious education of the great majority of American children has been grossly neglected, except by Catholics and Jews. The Sunday School has been more successful. No one knows better its defects and lack of permanent results than those most intimately acquainted with its organization and work. The Public School has been unable to give a satisfactory training in religion. The result has been that millions, some say over twenty-seven millions, of our children are growing up with no religious instruction whatsoever. "Probably three children and four youth of every eighteen years of age are receiving no religious instruction." A writer in the Bulletin of the Presbyterian Board of Publications and Sunday School Work, 1920, has complained of the lack of religious education among Protestant children. "The Religious Education Division of the Inter-Church World Movement reports that the 1,600,000 Jewish children in the United States received an average of 250 hours of religious education annually. The 8,000,000 Catholic children receive 200 hours of religious education annually. But the Protestant children receive an average of only 26 hours of religious education annually. What we supremely value we take pains to pass on to our children. Do the Jews prize their religion so much more highly than Protestants? Do the Catholics realize the value of their religious heritage so much more than the Protestants? Here is an appalling failure of Protestantism, a failure that threatens its life."

The Religious Week-Day School is looked upon by many today as the answer to the question, "Shall our children be educated without any knowledge of God?" If the Sunday School has failed and the Public School cannot teach religion, the week-day school is a possible medium for giving what cannot be obtained elsewhere. The majority of the advocates of this idea are frank in expressing the need of more religious instruction. Since the close of the War, the breakdown



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of individual and social morality has made the need doubly evident. Add to this fact the growing conviction that a purely secular education is faulty because it does not educate the whole man. To make a man socially efficient, we must include in the concept of education, processes which will lead to a well-rounded development of his religious and moral powers. Conscience, respect for self, for one's neighbor, for the State—in a word, the training of the heart is as indubitably the essence of education as is the training of the intellect. If education means anything, it means adjustment, not to any department, but to the whole of life. Public education in the United States has been unimpaired; it has been non-religious. It has failed a fact which its most ardent supporters acknowledge: to train a body of citizens imbued with high and noble religious ideals.

The Church cannot regard as satisfactory any system of education in which religion is not the foundation of the whole curriculum. Her first duty is to train her children in the knowledge and practices of the Faith. This does not mean that her schools neglect the teaching of the other branches of human knowledge. Religion in the Catholic school is the main subject of the curriculum. It is not, however, the only subject. In the Public school, the emphasis is placed on the secular subjects to the total exclusion of religion. It is almost beyond belief that Public school authorities, due to pressure brought to bear on them by religious organizations, will ever change so completely the direction of the Public school as to bring it in line with the Catholic philosophy of education. Until that is done, no Catholic would think of giving up the Catholic school for any diluted form whatsoever of the Public school.

WOMEN IN PUBLIC LIFE

Extension of the suffrage and more general participation in public affairs bring to Catholic women enlarged opportunity and increased responsibility. In no way can they use their opportunity and show their appreciation of responsibility in greater service to their country than by consistent endeavor to maintain the standards of Catholic womanhood in manners as well as in morality. These standards should show in every public utterance; good sense should be clothed in the language of good taste.

It is deplorable, but none the less true, that coarseness of expression and vulgarity in similitude appear to be affected with deliberation by certain women of prominence as an evidence of intellectual freedom. Of course, they are nothing of the kind. The woman of affairs who finds it necessary to fall back on slang merely exhibits the paucity of her vocabulary. When she amplifies remarks couched in the argot of the underworld with illustrations that startle even her male hearers, she simply brands herself as a sensation-seeker destitute of any message except an appeal for advertisement.

There is a closer relationship between morals and manners than is generally conceded. In fact, while departure from good taste may not invariably connote moral disease it may be regarded as a premonitory symptom of such disease. Lady Astor, whose surprising lapses from good taste caused caustic editorial comment in more than one newspaper, is a cultured woman of more than average mental caliber. She is a successful politician, but she gains nothing by adopting the language of the politician of the barroom and forgetting that she has some responsibilities both to womanhood and to motherhood.

Catholic women have done and are doing much by example to restore modesty in dress. They can perform another service by setting an example of refinement in speech. They need not become precursors in their public and private utterances in order to set such example. The English language is rich in words that are vigorous and arresting and the speaker who is compelled to go to the thesaurus dictionary in order to express herself is to be pitied. Intellectual address is slovenly to say the least and sometimes the public disrobing of the mind approaches in immodesty the disrobing of the body.

Excuse for carelessness in speech verging on coarseness is sometimes offered on the ground that women in public life have to mingle much with men. The more reason for all women to whom true womanliness

is sacred to exercise especial care in their walk and conversation.

The patron and the pattern of every Catholic woman in public life should be St. Catherine of Siena. The greatest work of this Dominican tertiary was done among men. She was the adviser of Popes, the ambassador of the proud Florentines, the correspondent of kings and warriors. Yet in all her dealings her saintliness shone and it is worthy of note that she was engaged in one of her missions of higher diplomacy at the time she received the stigmata.

The influence that women can wield in national life under the new conditions is incalculable. Yet so surely as the standards of womanliness are lowered in speech as well as in actions, in manners as well as in morals, in good taste as well as in ethics, that influence will sensibly diminish.—N. C. W. C.

HOLY FATHER TO BLESS STATUE

LADY OF LORETTO PATRON OF AVIATORS

Loretto, June 8.—The restorations in the Holy House of Loretto are now practically completed. The statue of the Blessed Virgin, which is to take the place of the one which was recently destroyed by fire, is being carved of the same kind of wood and as far as possible is to resemble the original. The proportions are exactly the same. When completed the statue will be carried in triumphal procession through the streets of Rome to St. Peter's where it will be then blessed and solemnly crowned by His Holiness, Pope Pius XI.

When this solemn ceremonial is over, the statue will be delivered to a number of young Italian aviators who are to carry it through the air back to Loretto.

The late Holy Father, Benedict XV., a short time previous to his death, declared that Our Lady of Loretto was the Patroness of aviators.

The renovated statue will be the centre of an elaborate and notable international ceremonial. Devotion to the Blessed Virgin has ever characterized the Italian people. The many graces and favors obtained at the famous shrine of Loretto have made the statue especially dear to the hearts of the people.

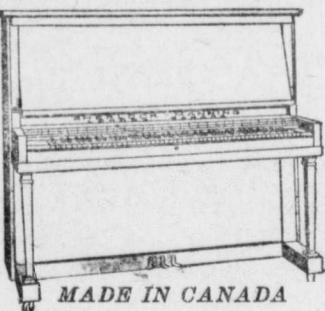
What delicious seasoning there is in friendship, confidence, intimacy, gentleness of soul.—Rousseau.



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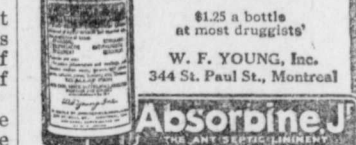
Then I started to use "Fruit-a-tives" and the effect was remarkable. All the pains, Headaches, indigestion and Constipation were relieved and once more I was well.

All who suffer from such troubles should take "Fruit-a-tives" Madam HORMIDAS FOISY. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

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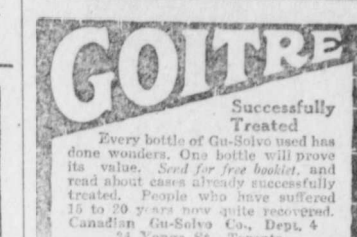
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For Several Months, Festered and Itched, Cuticura Healed. "I was affected with pimples on my face and shoulders for several months. They festered and itched and my forehead was disfigured. I tried different remedies which did no good. I sent for a free sample of Cuticura Soap and Ointment which seemed to help me. I bought more and after using two cakes of Cuticura Soap and one box of Cuticura Ointment I was completely healed." (Signed) C. V. Randall, Granada, Colorado, Feb. 11, 1921. Clear the pores of impurities by daily use of Cuticura Soap and occasional touches of Cuticura Ointment as needed to soften, soothe and heal. They are ideal for the toilet as is also Cuticura Talcum for powdering and perfuming the skin. Sample Each Free by Mail. Address: "Cuticura" Dept., 248 St. Paul St., W. Montreal. Sold everywhere. Soap, Ointment, Talcum. Cuticura Soap shaves without mug.

CHATS WITH YOUNG MEN

SONG OF LIFE

A traveler on a dusty road
Strewed acorns on the lea;
And one took root and sprouted up,
And grew into a tree.

A nameless man, amid the crowd,
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart.

FAITHFULNESS

The person who is guided by
faithfulness has a sense of responsibility
for the use of his talents, and
acts according to his convictions,

WHAT PERSEVERANCE WILL DO

Hallo! was the sum total of Ionel
Monteanu's vocabulary when he
came to Akron one year ago.

Today, according to Professor W.
Don Harrison, instructor in English
composition and journalism at the
University of Akron, Monteanu
writes the best English composition
in his class.

Monteanu was born in Rumania,
twenty years ago. He came to this
country from the University of
Klausenberg to study engineering
and English.

When the vessel neared New
York Ionel's heart was glad. The
magnificent buildings, the endless
thoroughfares, the bustling mob,

Right then and there Monteanu
realized the necessity for learning
quickly to speak English. He
listened attentively to what seemed
to him a discouraging babble.

YOUR VACATION

The June sunshine is ushering in
another Summer, and another
vacation season, to a tired and
expectant people. In the great
cities millions of workers with hand
and brain are looking forward to a
few days or weeks of physical or
mental relaxation.

And from all things that bind the
heart to earth;
Forsake the path that leads the soul
to evil,

time for rest and play and rejuvenation
of health.

You are already giving your
vacation some thought. You are
consulting tourist folders, planning
parties, making reservations. You
want your vacation to be a success.

You want your vacation to be a
success, and so, remembering that
whatever time is not spent in the
service of God is lost forever, you
will see to it that God is not
neglected.

You want your vacation to be a
success. You will avoid, therefore,
places which are malarial, where
the drinking water is impure, where
the accommodations are crowded
and unsanitary.

What I have in mind is growth in
wisdom and virtue and strength of
character.
For instance, how do you accept
an apology and how do you take a
criticism? A thoughtful honest
answer will help a lot in classifying
yourself.

One of the hardest things in the
world is to bring one's self to say
simply: "I was quite wrong and I
am sorry." Then when you have
brought yourself to the point of
"eating humble pie" to be humiliated
and treated with coldness!

OUR BOYS AND GIRLS

"REMEMBER ME"

When life seems long and days are
dark and dreary,
When you seek in vain from trials
your heart to free;

Life's way is strewn with thorns as
well as roses,
But often midst the thorns a rose
you see;

When the road that leads to
cruel death;
I gave My Life, My Blood, for you,
to save you,

As on you travel, footsore, through
life's valley,
With weary eyes you mountain top
you see,

Where find you, in the world, a
friend so faithful?
Where else from pleasures vain
dost yearn to hide thee?

Then turn your wandering steps
from worldly honor
And from all things that bind the
heart to earth;

Where find you, in the world, a
friend so faithful?

Where else from pleasures vain
dost yearn to hide thee?

Then turn your wandering steps
from worldly honor
And from all things that bind the
heart to earth;

Where find you, in the world, a
friend so faithful?

And bid farewell to sin and sinful
birth.
Remember, child, that I am ever
with you,
I watch your faltering steps along
life's way;

GROWING IN WISDOM AND VIRTUE

There are all sorts of tests by
which you may judge your growth.
No, indeed; I don't mean your
physical growth. No doubt the
days when you kept tab on the
inches by standing against the
pantry door and having someone
place a mark over the top of your
head are quite a distance backward.

One of the hardest things in the
world is to bring one's self to say
simply: "I was quite wrong and I
am sorry." Then when you have
brought yourself to the point of
"eating humble pie" to be humiliated
and treated with coldness!

A MYSTERY OF LOVE

On reading the story of Christ
in the Gospels one often is struck
at the miraculous power exhibited
by the Saviour in the most casual
way. A simple Man, without the
trappings of court or the panoply
of luxury. He went about humbly,

There is, however, one incident
which seems to overshadow all the
other manifestations of power: it is
the miracle of love in the Holy
Eucharist. Christ might have
decided to erect a marvelous palace
in which He would appear at times,

Many of our churches are open
throughout the day. How few
themselves of the high privilege
of a visit to the imprisoned
Lover! Rushing hither and thither,

FRANCE

CATHOLICS ARE LEADING IN AGRICULTURAL REVIVAL

I have returned this evening from
a Congress which was held at
Chartres, the Chef-lieu of the depart-
ment of the Eure, a few miles
from the immortal battlefields of
1914 and 1918.

I am persuaded that every time a
man smiles—but more so when he
laughs—it adds something to this
fragment of life.—Sterne.

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as the tremendous increase in the de-
mand for it shows.

Try it to-day—You will like it

girl." Of course she won't understand
your lack of enthusiasm over
her apology. But if you are a busy
person there is nothing for it except
not to make appointments with her
and not to depend on her at all.

REPORT ON AMERICAN RELIEF IN IRELAND

Dublin, May 27.—Mr. C. J. France,
Director of the American Commission
for Relief in Ireland, reports that
between January, 1921, and
May, 1929, approximately 75,000
persons were relieved and \$3,500,000
paid out. Of this sum \$850,000
went to victims in Belfast and dis-
trict. Advances amounting to
\$1,350,000 were made to 800 indi-
viduals to enable them to rebuild
shops and farm houses.

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curse to him that will not receive.

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RUSSIA

POPE IS FIRM IN SUPPORT OF RELIGIOUS FREEDOM AND PROPERTY RIGHTS

Washington, D. C., June 8.—Charges made in the "neutral" and anti-clerical press of some countries of Europe and repeated in the United States that the Vatican is "flirting" with the Soviet Government of Russia are exposed as wholly false by the text of the Pontifical note which Pope Pius XI. directed Monsignor Pizzardo, his personal representative to deliver to the recent Genoa Conference.

An authentic text of the Holy Father's letter on the subject has been brought to the United States by a priest who recently returned from Russia. A translation of the letter follows: In the letter addressed by the Holy Father on April 29, last, to His Eminence the Cardinal Secretary of State, the latter was charged to communicate to the powers with which the Holy See is in diplomatic relations, the wishes formed by His Holiness for the happy outcome of the Genoa Conference, especially in what concerns the Russian nation.

Since the development of events does not leave time to communicate with each Chancery through the ordinary channels of the Pontifical Representatives accredited to the various nations, the Holy See takes advantage of the presence in Genoa of the delegations of States with which it entertains diplomatic relations, to deliver to them directly the text of the Pontifical document above mentioned and to call their attention, and through them that of the Conference, to some points of particular importance.

At the historic hour in which the readmission of Russia into the consortium of civilized nations is treated, the Holy See desires that religious interests, which are the basis of all true civilization, should be safeguarded in Russia. In consequence, the Holy See asks that in the agreement which will be established between the Powers represented at Genoa, there should be inserted in some fashion, but very explicitly, the three following clauses:

- 1. Full freedom of conscience for all Russian citizens or foreigners, is guaranteed in Russia.
2. There is also guaranteed the private and public exercise of religion and worship.
3. Real estate which belonged or still belongs to any religious denomination whatsoever will be restored and respected.

K. OF C. CONVENTION

About 120 delegates representing every Subordinate Council of the Knights of Columbus in the Province of Ontario met in convention at Niagara Falls on June 6th and 7th to receive reports from the retiring State Officers; discuss the problems affecting the work of the Order in Ontario; complete plans for proposed activities during the next fiscal year, and to appoint State Council Officers to put the proposed plans into effect.

The opening of the Convention was preceded by Solemn High Mass, at which His Grace Archbishop McNeil, of Toronto, pontificated, and the Rev. Father Wood of Niagara University delivered a most inspiring sermon as to the aims that should actuate the delegates in their deliberations.

The visiting ladies were invited to the formal opening of the Convention, which consisted of an address of welcome from Mayor Newman of Niagara Falls, to which a suitable response was made by State Deputy Geo. Hanrahan.

His Grace Archbishop McNeil attended all the regular meetings of the convention and delivered a most interesting address relative to the necessity of a greater measure of power for the Knights of Columbus in Canada, to permit of the undertaking of Dominion wide work.

The Rev. A. MacDonell addressed the Convention on the importance of carrying out, under the direction of Bishop Fallon, in the training of immigrants to operate farms, and then locating small farms which these settlers can rent or purchase.

of the Boy Scout movement and outlined the plans which the Christian Brothers of LaSalle Institute are inaugurating, under the direction of His Grace Archbishop McNeil, to give a short, but complete, course at Toronto University in the instruction of suitable young men to act as Scout Masters of troops of Catholic Boy Scouts, and the assistance of the Knights of Columbus was urged in helping to establish such troops in every parish throughout Ontario, also in the selection of the most desirable young men to receive the necessary instruction as Scout Masters.

STEADY LOSS MARKS EFFORTS IN INDIA

PROTESTANT BIBLES USED BY NATIVES TO WRAP PARCELS

Bombay, India.—In spite of State support and financial aid from several well-organized missionary agencies in Great Britain, Protestant churches in India are gradually losing their hold on the natives. Year by year, copies of the Bible are distributed free to Hindus and Mohammedans in increasing numbers, but the Bible alone does not constitute Christianity, and Protestant missionaries painfully realize that copies of the Bible that they circulate broadcast are utilized more in shops and salesrooms to wrap articles with than in chapels and study halls to feed souls on. As if to proclaim before the whole world that Bible-Christianity—if such a term is permissible—is far from the spirit of the religion taught by Christ, Protestant educational authorities at Bangalore decided a few months ago to eschew the name of Christ from text-books in their educational institutions to oblige the non-Christian students attending them. The authorities in England objected to this deletion and a heated controversy over the subject is still being waged.

PROTESTANT DELEGATION ARRIVES

A delegation of a few men and women from the Church Missionary Society committee in England visited India a few weeks ago to study conditions here and to see how far Indian missions justify the expenditure incurred on their behalf. They organized meetings, delivered addresses and strove by other means to make Indian Protestants realize the duty of supporting their own missions so as to make them independent of outside help. How far their attempts have been successful remains to be seen. However, the delegates must have been struck by the fact that Anglicanism in India as in the Mother Country is drifting toward atheism and materialism. Still there is a strong movement in England in favor of making Protestant missions in India more efficient. Lords Curzon and Crewe and some other influential and highly-placed laymen in the Establishment have appealed for \$25,000 to be spent on sending Protestant missionaries from England to this country, and it is announced that the Bishop of Peterborough and several other clergymen are shortly to embark for India.

What these incoming Protestant missionaries propose to do on this side of the Indian Ocean is not yet known. However, their willingness to suffer difficulties and inconveniences in connection with a journey to, and sojourn in, India shows a good deal of zeal and religious fervor on their part particularly because they want to fortify Indian Protestants at a time when matters in England are quite in a mood owing to Protestant bishops and deans denying the Virgin Birth and Resurrection of Christ.

SEEKING CONSOLIDATION

Even inside India, forces are working to consolidate Protestantism. The Anglican Bishop of Calcutta wants all Protestants "to remember that we are anxious that a branch of the Catholic Church should be planted in India, one that would hold the Catholic faith and not depart from it." His Lordship explains that "the one faith can be maintained without the employment of identical terms." Really this explanation serves as a key to the Bishop's Catholicity. He wants to accommodate all shades of belief sponsored by the various Protestant denominations from the highest type of High Churchmen who approach Catholic or Roman Catholic ideals very closely, to the lowest specimen of Low Churchmen to whom altar rails and Holy Water fountains are taboo; from Anglicans who believe in the Bible, the Incarnation and the Divinity of Christ to the Modern Churchmen whose critical studies relegate them to the realms of superstition; from the Broad Church people to whom Rome is the "Scarlet Woman" to those Anglo-Catholics who revere the Pope as

the Head of Christendom. Of course, a very comprehensive idea, but where to get the chemist sufficiently skilled to prepare such a pill!

OBITUARY

MRS. MARY AGNES POOCK

The funeral of the late Mrs. Mary Agnes Poock and her infant daughter, who both died at St. Joseph's Hospital on May 8th, was held from their residence 410 S. Wharfedale Road, on Thursday, May 11.

Funeral services were held at St. Martin's Church at 9 o'clock. Requiem High Mass was celebrated by Rev. Father Poock, assisted by Rev. Father Mahoney as deacon, and Rev. Father Forster as sub-deacon. Right Rev. Monsignor McKeon was also present in the sanctuary. Interment was later made at St. Peter's cemetery where Father Poock officiated at the grave.

Mrs. Poock, who was formerly Miss Agnes McIntyre, is survived by her husband and six small children, who mourn the loss of a most devoted wife and mother. She is also survived by her sisters, Sister M. Dolores of the Ursulines; Sister M. Remigius of St. Joseph's; Mrs. Allan Morrison of Parkhill and Miss Katherine of Toronto, and her brothers, Mr. F. J. of Buffalo, N. Y.; Mr. J. F. and Mr. J. E. of El Paso, Texas.

The unhappy circumstances which attended the death of this esteemed young lady but deepens the regret and sorrow of her many friends and admirers and expressions of sincere sympathy are being received from far and near by members of the bereaved family.

FIGHT FOR FREEDOM IN EDUCATION

The battle in defense of the right of the father to educate his child in a private school has been resumed in Michigan. Defeated on two previous occasions, a group of bigots are now attempting to write the following clause into the State Constitution:

From and after August, 1924, all children residing in the State of Michigan, between the ages of seven years and sixteen years, shall attend the Public school until they have graduated from the eighth grade.

It is obvious that the purpose of this amendment is to destroy the Catholic parish school. But if adopted, it will operate equally against the schools conducted by the Lutherans and the Jews, and against any school maintained by private agencies. Worse, however, it will make impossible the exercise of a right which rests upon the natural law, and which has always been recognized in this country.

There are two subjects, it has long been recognized, upon which a minimum of legislation by both Federal and State Governments is desirable. One is religion and the other is education. With regard to both church and school, the American procedure has been one of uniform encouragement. Since 1831, there has been no State church in this country, and while the first schools were definitely religious no State has conducted religious schools for nearly a hundred years. But all have encouraged the foundation and maintenance of private institutions, contenting themselves with the loose, yet sufficient supervision secured by requirements easily met by the private-school authorities. Back of this procedure is the American belief that subjects so intimately touching the individual as religion and education must be regulated not by the State but by the individual, or, in case of the child, by the child's natural guardians. The claim that the child belongs first to the State and then to those who brought him into the world has never met general acceptance in American law-making bodies. Hence the respective States have usually legislated on the principle that while both religion and education are to be regulated by the individual, the civil power, laws which vest in the civil power the absolute control of either, or which discriminate against one church or school in favor of a State establishment, are not in harmony with the spirit of our institutions. Under this sturdy Americanism, not only the respective religious establishments, but, in particular, the private schools have flourished.

These time-tried American principles are now under fire in Michigan, but the attack is not confined to that State. In no less than eleven States campaigns are in progress to secure legislation which will force every American child, regardless of his religion or the religious convictions of his parents, into the State school. Catholics must awaken to the danger of these movements, and be prepared to resist them in every lawful manner. But clearly, the best way in which the Catholic citizen can show his appreciation of the Catholic school, is by sending his children to it. Apart from the fact that the Catholic father must react in great measure upon the Catholic school in the discharge of his duty to his children, the law of the Church is plain and unmistakable. The Catholic father, without permission obtained from the Bishop, entrusts his child to a non-Catholic school is guilty of a dereliction, which is grievously

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sinful. If he persists in this dereliction, he is as unworthy of absolution as though he had announced his intention always to eat meat on abstinence days or never to hear Mass on Sunday.—America.

CALLAGHAN'S TOURS

Mr. J. J. Callaghan announces his first Pilgrimage to St. Anne de Beaupre and tour to Montreal, Quebec and Saguenay. Boat leaves Toronto on Monday, July 17th, returning on Monday, July 19th, eight days vacation. This will be the eleventh tour under the direction of Mr. Callaghan, as all his former tours were a decided success, all who patronize him this year will be assured of having a delightful outing. Descriptive booklets may be had on application to J. J. Callaghan, 613 Wellington St., London.

DIED

STOREN.—At the residence of her sister, Mrs. Mary Martin, 9 West 103rd Street, New York City, on Sunday, June 11, Margaret Storen, daughter of the late Matthew Storen, formerly of London, Ont., interment in St. Peter's cemetery, London. May her soul rest in peace.

IN MEMORIAM

The Second Anniversary High Mass of Requiem will be sung at the Holy Family Church, West Bathurst, by the Rev. Father Boucher, for the repose of the soul of John Calnan who departed this life June, 1920. He is sadly missed by his son and daughters.

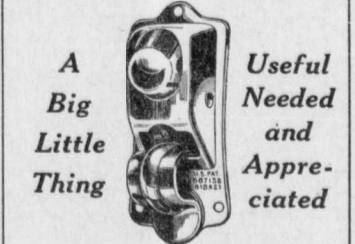
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- WANTED a teacher for S. S. No. 3 Kendall, Ont. Please state qualifications, experience and salary. Apply to Secretary Treasurer, S. S. No. 3, Kendall, Ont.
TEACHER wanted for Catholic Separate school No. 3, March; holding 2nd class certificate. Duties to include 1st class. Salary to Ambrose Carroll, Sec. Treas., Dunrobin, Ont.
TEACHERS wanted for province of Saskatchewan—Principals and assistants—experienced, well qualified teachers. Information free. Apply Box 332, CATHOLIC RECORD, London, Ont.
TEACHER wanted for Separate School No. 1 Stanley, Normal trained. State salary and experience. Apply Henry Han, Rt. 2, Zurich, Ont.

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RETREAT FOR LADIES. The Annual Retreat for Ladies (young and elderly) will open at Loreto Academy, Niagara Falls, Canada, at 8 o'clock on Friday evening, June 30, and close on the morning of July 4. Those wishing to attend should write early to Mother Superior.
TRAINING SCHOOL FOR NURSES. MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo Ohio.
HOUSEKEEPER WANTED. WANTED housekeeper by former Canadian for no less home; must be good Catholic; from thirty to fifty years of age; in reply state age and nationality; good home and full furnished good references. For further particulars address M. F. Moughler, 52 Church Ave., Highland Park, Mich.
FARMS FOR SALE. FARMS any size or class in the best parts of Manitoba, near Catholic Church and resident owner; some at bargain prices, with equipment and growing crops included for quick sale. Write today. Farmers Exchange, P.O. Box 288, Winnipeg, Man.
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POSITION WANTED. GIRL wishes position in store. Grocery not preferred. Good references. Apply Box 320, CATHOLIC RECORD, London, Ont.
EXPERIENCED practical nurse wants position taking care of invalid. Best of references. Apply to Box 332, CATHOLIC RECORD, London, Ont.
WANTED. A MIDDLE aged woman to care for aged lady and help with housework in country home; vicinity of Niagara Falls. Three adults in family. State salary expected. Highest salary to suitable person. References required. Apply to Box 331, CATHOLIC RECORD, London, Ont.
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