

The Catholic Record.

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

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ALL RELIGIONS UNITE IN PROTEST

THE 12-HOUR DAY IN STEEL INDUSTRY CONDEMNED

New York, June 5.—Protestants, Roman Catholics, and Jews joined forces today in rebuking the Committee of the American Iron and Steel Institute which last week reported unfavorably on the proposed elimination of the 12-hour day in the steel industry. The report of the Committee was made through its Chairman, Elbert H. Gary, at a meeting of the institute in New York on May 25th, and was adopted by the Institute.

The statement issued today is put forth in the name of the Commission on the Church and Social Service of the Federal Council of Churches the Social Action Department of the National Catholic Welfare Council, and the Social Justice Commission of the Central Conference of American Rabbis.

In round figures these groups represent 50,000,000 members. The statement declares that the report of the Iron and Steel Institute "shatters public confidence" and advances an "unworthy and untenable argument." The churches pronounce the 12-hour day regime "morally indefensible and the demand that it shall cease."

The full statement follows: "The report of the Committee on Proposed Total Elimination of the 12-hour Day appointed by the American Iron and Steel Institute shatters the public confidence that was inspired by the creation of the Committee a year ago at the request of the President of the United States. It is a definite rejection of the proposal for the abolition of the long day. The public demand in response to which the Committee was appointed is set aside as a 'sentiment' which was not created or endorsed by the workmen themselves. The testimony of competent investigators, including eminent societies, is ignored, and the conclusion is put forth without supporting data that the 12-hour day 'has not of itself been an injury to the employees physically, mentally or morally.' This statement is made in face of the fact that the committee of stockholders of the United States Steel Corporation, appointed in 1912 to investigate this matter, expressed the opinion 'that a 12-hour day of labor, followed continuously by any group of men for any considerable number of years means a decreasing of the efficiency and lessening of the vigor and virility of such men.'

"Objection to the long day because of its effect on the family life of the 12-hour workers is disposed of in the report with the comment that it is questionable whether men who work shorter hours actually spend their leisure time at home. This is an unworthy and untenable argument which will be bitterly resented by the millions of home-loving workmen in America."

"The Steel Institute's Committee contends that the workmen themselves prefer the long hours. Undoubtedly there are those who will voluntarily work long hours to their own hurt, but the Committee's contention is chiefly significant as showing that workmen whose only choice is between abnormally long hours of labor and earnings that are insufficient to maintain a family on a level of health and decency, naturally adopt the more arduous alternative."

"The plea that a shortage of labor makes impracticable the change from two to three shifts of workmen, affords but a meager defense. The shortage of labor was not the reason for the failure to abolish the long day two years ago when the public waited expectantly for such a salutary step on the part of the United States Steel Corporation. At that time there was appalling unemployment which could have been in large measure relieved in steel manufacturing districts by introducing the three-shift system in the steel industry. The task may be more difficult now than it would have been then, but a past delinquency affords no release from a present moral obligation."

"The Steel Institute's Committee finds that the entire cost of a change to the eight-hour day would have to be paid by the consumption of steel disregarding the possibility of some proportionate contribution out of the earnings of the industry. Thus the safeguarding of profits becomes a consideration superior to that of the wages and hours of the workers, and the willingness of the public to pay higher prices is made a condition of the accomplishment of a fundamental reform."

"The Steel Institute's Committee finds that there are questions of high importance involved in this whole matter which they assert have no moral or social features. They are economic, say the steel manufacturers; they affect the pecuniary interest of the great public, which includes but is not confined to employers and employees. This divorce between the

'moral' or 'social' elements of a problem and its economic aspects runs counter to the teaching of religion. It exalts a misconceived 'law of supply and demand' to a position of equal authority with the law of justice. It excuses inhumanities in the name of economic necessity. Furthermore, it overlooks an important series of demonstrations within the steel industry and elsewhere, of the practicability and superior advantages of the three-shift system. These demonstrations confirm in practice what no honest mind can question in principle—that bad morals can never be economic."

"The one redeeming feature of the Committee's report is the intimation that it is not final. The public has waited long for the fulfillment of a virtual promise from the industry that the 12-hour day would be abandoned. The public expects the initiative to be taken by the United States Steel Corporation. It is a task that presents admitted difficulties, but none that a powerful corporation which has accumulated an enormous surplus should find insurmountable. The forces of organized religion in America are now warranted in declaring that this morally indefensible regime of the 12-hour day must come to an end. A further report is due from the Iron and Steel Institute—a report of a very different tenor."

SCOTTISH PRIEST ATTACKS MODERN DANCE EXCESSES

The modern dance has penetrated even into puritanical Scotland, and Mgr. Stuart of St. Andrew's in Edinburgh, has taken occasion to speak his mind on the antics that are reported in the dance halls of the Scottish capital.

"In many halls throughout the city," says Mgr. Stuart, "art has given place to senseless contortions expected from apes, but foreign to reasonable beings, and abominable, judged by the standard of Christian conduct."

"It is not merely the indecent posturings and suggestive huggings of half-clad women during the dance that should be denounced but 'sitting-out' opportunities ingeniously contrived for perhaps worse conduct. Young people need warning on this subject. They are growing up accustomed to nothing else than unseemly travesties of what was, and should still be, a beautiful art."

WOULD BAR ATHEISTS

Sacramento, June 11.—A recommendation that no teachers be employed by the Sacramento Board of Education who do not profess some creed has been made by J. B. Giffen, a member of the Board, who believes that religion should play a greater part in the lives of Sacramento children. The recommendation will be considered at a future meeting of the Board.

"My principal reason for employing only teachers who believe in some creed is to safeguard the moral interests of our children," declared Giffen. "It has come to my attention that some teachers, not particularly in our department, have only a sneer for religion. I don't care whether our children profess to be Protestants, Catholics or Jews, just as long as they believe in God. Communism teaches immorality, and that belief will mean immorality among our children. Such practices will wreck our homes and that means the backbone of the nation will be shattered."

Giffen asserted that religion is losing ground in alarming proportions and that something should be done to check the sentiment toward communism that is sweeping not only California, but other States.

ACT OF EXPIATION TO ST. JOAN

Winchester Cathedral, the mother church of the Anglican diocese of that name, but in old days the cathedral church of Cardinal Beaufort, Lord Chancellor of England, is the first Anglican church in the world to do public honor to St. Joan of Arc since her canonization by the late Pope Benedict XV.

As Cardinal Beaufort sat with the French Bishops in passing judgment on the Maid of Orleans, it is appropriate that his cathedral church should be the scene of an act of expiation and reparation. The statue of the Saint has been placed near to the fine canopy tomb of the former Cardinal Bishop of Winchester.

The installation of the statue took place towards the end of May, and a shrine has been prepared behind the high altar of the cathedral. The Dean of Winchester, who has taken the lead in promoting this memorial, has stated quite frankly that the act is to be looked upon as one of expiation. The statue was presented to the cathedral on behalf of the subscribers by the Lord Lieutenant of the County of Hampshire, who was formerly War Minister.

THE RIGHT OF PARENTS

FRANCE FIRMLY SUPPORTS PARENTAL CONTROL OF EDUCATION

When the Administrative Committee of the National Catholic Welfare Council decided to give moral and financial aid to the Church authorities and the Catholics of Oregon in pressing the action to test the legality of the Oregon law compelling all children between the ages of eight and sixteen years to attend the Public Schools, the Press Department of the Welfare Council wrote to its correspondents in European countries asking:

"First—For judicial decisions, Government aid or denials confirming the right of parents to control the education of their children. Second—Quotations of noted authors of their country upholding the parental right to direct the education of the child. The information which will be given in the series of articles of which this is the first, was obtained in response to the questionnaire. Those who follow the series will find the best European opinion on the subject of education gives little support to the policy now being proposed in the United States to divest parents of their authority and responsibility for the direction of the education of their offspring and give full control to the State."

ARTICLE NO. 1
By M. Massiani
(Written for the N. C. W. C. News Service)

Paris, May 22.—Despite the fact that during the last century there has been a constant move towards secularization of education by the government, which reached its climax in the Laws of 1904 forbidding religious congregations to teach in the schools, the advocates of nationalism in education have never gone so far as to deny the right of the parent to select the kind of school he would wish his children to attend. Not only under the monarchy, but even under the Revolution, the right to establish private schools was unquestioned. The Emperor Napoleon first attempted a State monopoly of education, but he met severe opposition from every side.

NAPOLEON REVERSED

The philosopher, Victor Cousin, expressly stated in open parliament that "in the matter of education the Emperor committed a grave mistake, a veritable attempt against liberty, since he forced every one to follow his lycees, even the pupils of the little seminaries." M. Montalembert called Napoleon's policy "a fatal innovation." By the law of 1833 freedom was restored to primary education. And the Revolution of 1848, in Article IX, of the new constitution, proclaimed: "Education is free. Liberty of education may be exercised in accordance with the conditions of morality and ability determined by law under the supervision of the State. This supervision extends to all educational and teaching establishments without exception."

At the present time in France any individual or group of individuals may open a school provided that both the school and the teaching therein must meet certain requirements, none of which are onerous. These requirements have to do, in the main, with the educational status of the teacher, the curriculum to be offered in the school, the sanitary requirements in school buildings.

Frenchmen have consistently fought every effort to hand over to the State the right to control the education of their children. Nothing is clearer from French law, including even the most recent enactments made in favor of the children orphaned by the World War, than that the government recognizes the fundamental right of the parent to select the kind of education he wishes his child to have. Speaking of this subject, Colonel Keller, President of the Societe Generale d'Education et d'Enseignement, a national organization founded to support and, if necessary, to defend Catholic schools, says:

"The right of the father of a family to select the school to which he entrusts his children is not contested by any French law. Education is compulsory in France; the Public School is neutral, and the teaching orders of religious disappeared in 1904. However, by virtue of all existing school laws, Public, neutral school, or the private, Catholic school (where the teachers are frequently former members of religious orders who have been secularized) or else they have been taught at home. If we have no decisions of the courts consecrating the rights of parents over the education of their children, it is precisely because these rights have never been questioned."

PARDONS POOR BIGOTS

Mayor William E. Dever, Chicago's Catholic Mayor, gave a Christian rebuke to intolerance and bigotry when he pardoned from jail the man who had raised the bigotry issue in the recent municipal campaign.

GREAT LAWYER'S VIEW

M. Joseph Laurentie, a lawyer of the Paris Court of Appeals and one

of the best known attorneys of France, when interviewed concerning the legal status of the parent with reference to the education of his child, stated that "the right of the head of the family to send his children to the school of his choice is evident in all French school laws passed during the last century."

"The rights of the parents in all matters pertaining to the education of their children are so firmly established on the basis of French legislation," said M. Laurentie, "that the civil code, the law on legal loss or restriction of parental rights and the law on divorce regulate, to the most minute detail, the exercise of these rights in cases of the disappearance, condemnation, insanity or divorce of the parents."

The rights of parents over their children in everything pertaining to the choice of the school, is so clearly inscribed in French laws that the courts have never been called upon to interpret the texts. No one has ever made any complaint concerning them."

Of particular value to the student of French educational legislation is one of its most recent enactments, called the law "on the words of the nation." This law was promulgated July 29, 1917, and expressly stipulates that any minor child whose father, mother or legal guardian died a victim of the War or was incapacitated from earning a living, has a right to the moral and material support of the State until it reaches its majority. In the debates in the Senate and the Chamber of Deputies concerning this law, the question was brought up as to how it would affect the education of the child, and assurances were given by the different ministers that the law in no way envisaged a diminution of parental rights in the field of education.

M. Painleve, the Minister of Public Instruction, replying to a question of Senator de Lamazelle, said that "there is no doubt concerning this question. The right of the head of the family remains entire."

VIVIANI FOR EDUCATIONAL FREEDOM

Later in the Chamber of Deputies, M. Viviani, the Minister of Justice, put forth the views of his government in the following characteristic statement: "Whether the child attend a Public school or whether he attend a private school matters little to us, as long as he attends a school. This is the scope of the law. The man who fell for his country, when he closed his eyes to the light, had at least, the consolation of being able to say that whatever may have been his religious belief or his independent thought, the French Government did take upon itself to safeguard it in the school of his child."

M. Viviani, on July 23, 1917, reaffirmed this position: "I do not wish the child to be a victim, in his education and instruction, of ideas differing from those which his father or his mother had the perfect right to safeguard."

Not only are guardians allowed freedom in the selection of primary schools for children orphaned by the War, but the government is today paying the expenses of seminarians who "wards of the nation" come under the benefits of the law. Again and again the Minister of Public Instruction has affirmed this position. In practice he has made no distinction in granting aid to those who attend public as distinguished from those who go to private schools.

By a decree of August 19, 1918, the government granted aid to private institutions which harbor "ward of the nation" over and above that which is paid to the orphans in attendance. As a final proof of the government's good faith, it is expressly decreed that a representative of the private school shall sit on the Board of Examiners before which an orphan must appear to ask for a subsidy in order to enter a private institution of secondary grade. University students who are in attendance at private universities become recipients of State aid by a law passed in 1928 which grants them the same rights to ask for loans from the "National Honor Loan Fund" as it does the students of State universities.

Freedom of education is both a fact and a law in France. For the government to attempt a monopoly of education or to invade parental rights in the selection of schools for their children, would be to overthrow the whole spirit of French laws. As M. Laurentie has written: "The rights of parents over their children in everything pertaining to the choice of the school, is so clearly inscribed in French laws that the courts have never been called upon to interpret the texts. No one has ever made any complaint concerning them."

WANT RELIGIOUS TEACHING AGAIN IN ARGENTINE SCHOOLS

Buenos Aires, June 11.—A movement for the restoration of religious instruction in the schools of the city of Corrientes has been inaugurated by an energetic committee of women and is said to be meeting with such encouraging success that it is the intention of the promoters to extend its influence to every part of the Republic.

"It is a remarkable and consoling fact," says the Southern Cross, in commenting upon this movement, "that the necessity of the influence of religion is becoming more and more recognized every day by governments and peoples. This is especially the case in the presence of the anarchy which would destroy everything by violence. Such a reaction was noticed in France during the great War, whose disasters caused those at the head of affairs to reflect on the weakness of things human. It is to be hoped that the step taken by the good ladies of Corrientes will mark the commencement of the return of religious instruction to our schools—especially here in the Capital where the atmosphere is impregnated with strange exotic ideas, brought here from many different lands, and mostly of a tendency that is ungodly."

The movement has however stirred up some opposition among the enemies of religion and one newspaper La Accion has attacked the proposal.

The offender was Louis Golish, who had been convicted of distributing during the "whispering campaign of bigotry" which marked the closing days of the mayoralty race, tracts attacking Judge Dever on religious grounds. The penalty was a term in the House of Correction.

When the petition for Golish's pardon came before Mayor Dever the latter asked his secretary, John J. Kelley, what the man had done. "Well he didn't get very far, did he John? Let him go," said the mayor, and signed the pardon.

PRESIDENT BRANDS KLAN

"Secret fraternity is one thing, secret conspiracy is quite another," declared President Warren G. Harding in a notable address delivered before the first session of the Imperial Council of Mystic Shriners, Washington.

President Harding's address was marked throughout by striking sentences in which he emphasized that American fraternalism must be just as it is to survive. It was regarded as a stern denunciation of the use of fraternal organization for the purpose of spreading the spirit of bigotry or of stirring up civic strife. Although the President mentioned the name of no organization, it was understood by many that he desired to make a pointed reference to the Ku Klux Klan when he declared that "men lose their right of fraternal hearing when they transgress the law of the land."

RESPECT FOR RIGHTS OF OTHERS

"In every worthy order," said President Harding, "the principles of civil and religious liberty, justice and equality are taught in lecture and obligation. A respect for the rights of others, the very essence of fraternity, is stressed everywhere, until the rule of justice is the guarantee of righteous fraternal relationship."

"I like the highly purposed fraternity because it is our assurance against menacing organization. In the very naturalness of association, men band together for mischief, to exert misguided zeal, to vent unreasoning malice, to undermine our institutions."

"This isn't fraternity, this is conspiracy. This is not brotherhood, it is the discord of disloyalty and a danger to the Republic."

"But, so long as 20,000,000 of Americans are teaching loyalty to the flag, the cherishment of our inherited institutions and due regard for constitutional authority and the love of liberty under the law, we may be assured that the future is secure."

FRATERNITY EXCLUDES CONSPIRACY

"Secret fraternity is one thing, secret conspiracy is quite another. There is an honest and righteous and just fraternal life in America; it embraces millions of our men and women, and a hundred fraternal organizations extend their influence into more than a third of American homes and make ours a better Republic for their influence."

In the lodge rooms there is moulded what becomes public opinion. "A President would not be ethical if he related fraternal appeals to which he must turn a deaf ear. I will have said enough if I suggest that men lose their right of fraternal hearing when they transgress the law of the land."

MINISTER REBUKED

Acceptance of cash presents from bands of Ku Kluxers, by Protestant ministers was denounced at the union ministers' meeting at the Y. M. C. A. at Chicago by Prof. Edward A. Steiner of Grinnell, Ia.

"If the Ku Klux Klan is a Child of Christian Protestantism," said Prof. Steiner, "then I repudiate the mother."

"Instead of injuring the Roman Catholic by recognizing the Klan you only serve to increase his loyalty to his church and creed. It is un-American and a dastardly attack on the principles of religious liberty under the constitution. I pity the minister who will take a few paltry dollars from a masked body of men who approach the altar of his church. Ministers have no business to encourage the mob spirit, which is one of the most vicious tendencies of our day."

Rev. Howard Agnew Johnston, president of the Chicago Church Federation presided, and Prof. Steiner's attack on the Klan was applauded.

KING'S VISIT

POPE'S ALLEGED STATEMENT CIRCULATED

King George has been to Rome, has visited the Pope, and has returned to England without having left the Established Protestant Church in the pocket of the Pope's soutane, as many Protestants of fervid imagination feared might happen.

For all that, however, it is believed in certain quarters that the royal visit to the Holy Father will not be without some results. For example, it is thought that a great deal of friction in connection with the settlement of certain questions in Palestine will be done away with, and that some of the matters in dispute will come to a settlement.

As to the fears of the Protestants, the Catholic Times calls attention to a matter that is of the widest general Catholic interest. This journal recalls the fact that at the time of the election of Pius XI., certain of the Anglican journals expressed the hope that the new Pope would see his way to removing some of the more serious difficulties which separate Anglicans from the Catholic Church.

"Here," says the Catholic Times, "is a response from His Holiness. Of course it must be clearly understood that the attitude of the Catholic Church is determined by definite and inviolable principles, but we think the Holy Father's words may be interpreted as a promise to make the approach of the Anglicans to the Catholic Church as easy and as free from obstruction as possible."

This is a very significant statement, for the question of some sort of approach to Rome is the all important question amongst practically all the "Anglo-Catholics." There is a disposition in certain Catholic circles over here to look upon the "Anglo-Catholics" as unblushing imitators of all that is Catholic—a sort of imitated Catholicism without the Pope.

As far as it goes, this is true. At the same time the "Anglo-Catholic" clergy are earnest and devout pastors of souls, and it is no more than fair to them to admit that whatever in Catholicism they imitate they imitate for its practical spiritual value.

ANGLICAN BREAK WIDENING

There is no disguising the fact that the drift between the Catholic-minded Anglicans and the Protestant-minded adherents of the same Church is widening daily. It is no longer a mere question of difference between clergy; Bishops of the Establishment are now to be found lined up on either side, and the question of Prayer Book revision is not going to make the line of cleavage any the less.

But Popes do not make statements without weighing their words; and there is a great deal of significance in the statement which Pius XI. is understood to have made after the royal visit, when His Holiness declared his belief that the meeting with the British Sovereigns would further cement the good relations already existing between Great Britain and the Holy See, and would assist their mutual efforts for a satisfactory solution of the various problems of a religious nature existing between them.

If we are to believe High Anglicans, like the Viscount Halifax, the differences between Rome and Canterbury are not such as could not be overcome by the Anglicans themselves in the interests of a united Christendom. Lord Halifax did not go so far as advocating the absolute Supremacy of the Pope; but he spoke of seeing in the Holy Father the Head and Centre of Christendom. And when even only a section of Anglicanism can express such thoughts, it shows a great distance has been travelled since the time when the Anglicans chanted in their Litany: "From the Bishop of Rome and all his detestable enormities; good Lord, deliver us."

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CATHOLIC NOTES

Providence, R. I., June 8.—The \$1,000,000 drive for Catholic High schools in the Providence Diocese has resulted in an over-subscription; approximately \$1,200,000 having been subscribed with several local reports still incomplete.

Maryknoll, N. Y., June 8.—A Japanese priest of the diocese of Nagasaki has been assigned to a mission in Chile, South America, where a colony of Japanese settled several years ago. Until now, in spite of earnest requests, no Japanese priest could be spared for the work.

New York, June 4.—Catholic charities of the archdiocese of New York were left \$25,000 by the will of the late Eleanor von Koppenfels, who died at Zurich, Switzerland. Similar sums were left to the Mt. Sinai Hospital and the Methodist Episcopal Hospital.

Baltimore, May 28.—Seven hundred adult converts were confirmed in the Cathedral by Archbishop Curley on Pentecost Sunday. The confirmation class was the largest in the history of the diocese and the ceremony marked the establishment of a new practice whereby all adult converts of the year will be confirmed on the Feast of Pentecost.

Sienna Heights, Ky., May 28.—Sister Mary Pius Fitzpatrick, the oldest member of the community at the convent of St. Catherine of Sienna, the Mother House of the Dominican Sisters in Kentucky, died here recently within two days of her ninetieth birthday. She had been a professed nun for seventy-two years.

Maryknoll, N. Y., June 8.—The Maryknoll Sisters in Seattle, where they conduct a kindergarten for the Japanese, have recently received a very pleasing token of appreciation. Madame Muira, a Japanese opera singer, has sent them, through The Great Northern Daily News Company, a gift for the use of the Children's Home.

Maryknoll, N. Y., June 8.—The Rev. James Edward Walsh, successor to the late Father Price as acting-superior of the first Maryknoll mission, has arrived in this country after an absence of almost five years. He comes as the chosen delegate of his associates in China to discuss several important questions concerning the development of Maryknoll in China.

Calcutta, May 21.—Catholic schools, which are discriminated against in respect to government grants, have scored another signal victory in Madras. In a recent examination for government scholarships, competed in by students of Catholic, non-Catholic, government and private schools, every scholarship was won by the Catholic scholars.

Madrid, June 11.—Communists are blamed for the death of Cardinal Soldevilla y Romero, Archbishop of Saragossa, who was shot and killed near the monastery of St. Vincent de Paul last week. Early reports to the effect that the cardinal was slain because of a dispute with laborers whom he had employed have not been confirmed by the authorities and the general belief now is that the killing was planned by anti-Catholic faction.

Calcutta, May 21.—The Capuchin Fathers of Lahore have just completed a notable work in the translation of the Old Testament into Urdu, the most popular language of northern India. Protestants have had partial renderings of the Old Testament in the Indian languages, Urdu, or Hindustani, is the "lingua franca" of India. It is a mixture of Hindu with Persian and Arabic words, and is written in the Arabic or in the Devanagiri characters.

Denver, Colo., June 10.—The Right Rev. J. Henry Thien, D. D., Bishop of Denver, today ordained as priest the Rev. Matthew J. W. Smith, editor of the Denver Catholic Register. Father Smith, it is believed, is the first editor ever to be ordained a priest while actively in charge of a Church newspaper. At the request of his Bishop, he continued the editing and managing of The Register while carrying on his theological studies at St. Thomas' seminary, here, a feat made possible only by previous years of experience in newspaper work.

Grand Rapids, Mich., June 11.—The new million-dollar college of the Dominican Sisters was dedicated here last Wednesday by the Right Rev. Edward D. Kelly, Bishop of Grand Rapids. Forty-six years ago six Sisters planted the mustard seed. "A thousand Dominican Sisters today, after forty-six years, continue the work so nobly begun. The simple school of a half century ago cost but a thousand dollars. It has given place to these imposing buildings and to those fifty other foundations dedicated to education," said Bishop McNicholas.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XXVI.
MR. CANTY'S RECEPTION

Mr. Garfield's efforts in behalf of Tighe had succeeded, owing to the quartermaster's intimate acquaintance with one of the chief officials of the jail, all had been admirably managed; by what particular means the soldiers did not choose to say; and Tighe was too happy to ask for further information than that an unobstructed passage would be afforded the prisoner's three friends, provided they came at a certain hour on the ensuing night. Tighe was so delighted that he could hardly wait for the mail-car to bear him to Dhrommacol. As he stepped from the car he met Father Meagher, who was just returning from his parish rounds; the clergyman's face brightened when he saw Tighe a Vohr, and he extended his hand in hearty welcome.

"I have good news, father," he whispered, when they had gone beyond curious observation; "tonight you will be let into the prison to see Mr. Carroll; you and the young ladies."

"How did you manage that, Tighe," asked the priest; "did you obtain a pass?"

Tighe was somewhat nonplussed; knowing the clergyman's stern integrity, his severe reprehension of anything that pertained to deceit or dishonesty, he could have borne better to be executed than to confess to the clergyman by what plan of deception he had contrived to bring about the present fortunate state of affairs.

"Now, Father Meagher," he said, after a pause during which he pretended to be concerned about Shaun who was sportively chasing a butterfly, "it goes to me heart to have you all the time wanting to know the whys 'n' the wherefores o' me doin'—it tells so plainly that you have no trust in me."

The clergyman looked full in the face of Tighe a Vohr; not a muscle of the latter's countenance moved, save to return the gaze by one of most dolefully injured innocence.

"I mean it, father; an' if you'd only listen when I bring you news loike the prisint, widout axin' to know how I kem be me good luck, I'd be the happiest man alive. I'm thyrin' to be good, yer riverence, sayin' me p'athers 'n' aves dutifully 'n' kapin' from me usual divarsons—"

"Except the drink," Tighe, interrupted the priest slyly. "Oh, yer riverence, as to that, I'm kapin' straight intirely; borry a wee drop that I had wid Corry O'Toole yesterday, when the heart was waky widin me, I haven't touched a sup since—since I promised Moira I wouldn't."

Moira looked up a little fearfully; he dreaded the effect of his last words on the clergyman; but the latter, without seeming to notice it, resumed: "You say that everythin' in arranged for our visit tonight?"

"Yis, father; there isn't one thing to do but put yerse! under me care until we rache the jail, when I'm to give you in charge o' a trustworthy person."

Father Meagher made no further observation, save to insist that Tighe should accompany him to the little pastoral residence, in order to be refreshed after his journey. "And how, yer riverence, is Moira to behave to me?" Tighe asked, with a roguish twinkle, as he stood hesitating on the doorstep of the little dwelling; "is she still under orders not to speak to me?"

"Tim Carmody, you are an artful rogue!" Despite the severity the priest strove to assume, a smile curled his mouth as he remembered the trick which had been played upon him by his niece and Tighe a Vohr. He continued: "It was well you knew how to get over the difficulty when she was under orders, as you term it; and you'll never be at a loss while you have Shaun for a mouth-piece."

Tighe rolled up his eyes till the whites alone were visible, muttering: "He knows it; begorra, he knows all about it!"

Moira was permitted to speak to him, and while Clare and Nora, in a flutter of anxiety and joyous anticipation, owing to the tidings which Father Meagher brought, were making hasty preparations for their afternoon trip to Tralee, Tighe and Moira were enjoying an undisturbed conversation in the kitchen.

The sun was in the full glare of its noonday heat when the little party of four left the pastoral residence to take their way to the car-office. But a strange excitement possessed the little village; men, women, and children were converging to one spot—the street on which old Maloney's abode fronted, and where there might be witnessed an unusual and remarkable scene—a man in fashionable sporting dress surrounded by a motley crowd of men, women, and children, some clinging to the skirts of his coat, others on their knees before him, and all gesticulating and hallooing in the wildest confusion. The sporting stranger, red, perspiring, and desperate, sought to get on from his captors; but they, each moment swelled by some new accession, who, knowing nothing of the origin of the excitement, yet, catching the infectious passion of the moment, shrieked and gesticulated as wildly as those who had come

earlier upon the scene, fettered every step he attempted to take. At last with a sudden dash he cleared a passage, and darted with the speed of a hare toward Maloney's shop. The miser had not been deaf to the uproar almost at his door, and in trembling agony, which he imagined the rabble were seeking, he hastily barricaded door and window. With carbide in his shaking hand, he stood ready to intimidate the first who should force an entrance. On they came, Joe Canty, in torn and dilapidated plight, at full speed, and the whole motley, howling crowd after him.

By this time Father Meagher, having left the young ladies in the care of Tighe, arrived on the scene, and his presence and voice restored sufficient order for him to learn that the stranger, on his peaceable way to see Mr. Maloney, had been surrounded by a number of people who acted as if they were mad, entreating and praying him to return immediately to the place whence he came; indignantly refusing to do so, he had been set upon in this howling manner. The priest, who was another moment to stop if he would catch the car, and with a hasty rebuke to the crowd, among whom he recognized all the scamps of his parish, he hurried away; and once that his reverence was out of sight, that portion of the crowd who knew the cause of the "set-to" on Mr. Canty, and who were determined to keep their promise to Tighe a Vohr, began anew their entreaties.

"Don't you see how old Maloney has his dure locked agin you? it's as much as yer loife's worth to go foreinst the culd sinner."

"Do, na bouchal, go back afore you're killed!" "You're too foine a gentleman to be struthched the way the ould miser's blunderbuss'll lay you." "For the love o' Heaven go back afore you're a corpse intirely!" Such were a few of the many shrieking entreaties with which Mr. Canty was freshly assailed. He raged, and swore, and left half of his coat in the hands of the mob, but all availed him not; at length some one proposed that, as the crowd was sufficiently large to protect the stranger, a truce should be made long enough to enable him to speak to the miser through a hole in the window of the shop.

Canty was in no mood to use the mild tones that might have reassured the trembling miser and induced him to take down his barricade; he was sore, angry, mortified, and discomfited, and he roared through the circular space for admission in a way that made old Maloney roar back his determination to shoot the first man who dared to force an entrance. Thus repulsed, the humiliated applicant was obliged to desist, and with loud, deep curses he turned his face to the car-office followed by the rabble, the foremost of whom were shrieking in his ears: "Glory be to God that you're saved! if you listened to reason afore it's not to all this trouble you'd be puttin' us; be thankful, man, that you kem off wid yer loife, an' niver moid the condition o' yer clothes,"—as Canty nearing the car-office, took a hasty survey of his dilapidated person.

By this time a ludicrous side of the affair presented itself to some in the crowd, and a mirthful remark from him provoked a simultaneous roar of laughter. That was too much for the hitherto proud and overbearing sport,—to be laughed at by that horrid rabble, in addition to the thought of how he would ever face Tralee in his present absurd condition; he was maddened, and darted, he hardly knew whither; he had taken, however, the road to the post-office; adjacent were the public stables, and there, fortunately, he found a vehicle.

"Anywhere," he said to the driver, who was keen enough to suspect that his sorry-looking, breathless customer was the victim of some practical joke, "only get me out of this cursed place!"

He jumped into the conveyance, which immediately drove off, followed by as heavy and prolonged a cheer as ever burst from human throats. The fun of the affair now alone possessed the rabble, and some, when Tighe a Vohr's name was mentioned in connection with the origin of the trouble, were shrewd enough to see in the whole one of Tighe's wotted "divartin' tricks." That made their mirth none the less, however, and the fact that old Maloney never relaxed his fears sufficiently to take down his barricade until nearly sundown was an additional incentive to the universal merriment.

Tim Carmody, on his rapid way to Tralee in company with the priest and the two ladies, was vividly picturing to himself the whole ludicrous scene. Father Meagher had given the account of what he saw, and while the worthy priest was wondering what could be the origin of the trouble, and deploring the state of society existing among the lower class which could cause such scandalous excitement, Tighe was coughing, wiping his face, talking to Shaun, thrusting his head out of the window, and acting in an exceedingly restless manner to suppress the mirth with which he was inwardly exploding. What would he not have given to be present at Mr. Canty's reception! and it was only on their arrival at Tralee, and the near approach of that visit to which, though Tighe himself was not to enjoy, he looked

forward with anxious interest, that he became composed and serious.

CHAPTER XXVII.

CARROLL SEES HIS FRIENDS

The quartermaster had kept his word; unquestioned, and apparently even unnoticed, the little party of three were conducted to the cell of Carroll O'Donoghue. The iron door swung open, and they were in the presence of the prisoner. The feeble rays of a lamp revealing him with partial distinctness made him look white and worn, as, seated on his pallet, he had turned his head in anxious expectation at the entrance of the party. He sprang up, but momentary weakness, caused by the sudden joy, overcame him, and he tottered forward. Father Meagher caught him, tears of which the tender-hearted priest was not ashamed rapidly coursing down his cheeks, and Clare's and Nora's grief flowing in unison. Clare, after her first wild embrace, would bring the lamp close to her brother to note the ravages of his imprisonment; though the latter did not complete a month, the marks of that close and solitary incarceration were many and deep. Lines of suffering were worn in his face, which had become so thin, and so white as to be almost transparent, while, mixed with the golden locks that waved upon his brow, Clare fancied she detected the gleam of many a silver hair. He smiled at her fond survey,—the old-time smile that was so wont to kindle his face, but which now, despite his effort to the contrary, had a sadness about it more touching than a sorer evidence of grief would have been.

"I am not changed," he answered, striving to speak gayly, and drawing to a tighter clasp the hand of Nora, which he had already fondly seized. Clare put the lamp down without answering, but her passionate eyes told the opinion she would not trust herself to utter. "Tell me how this good fortune has happened," resumed the prisoner; "I have been solitary so long that I feared I should see none of you until we should meet in the courtroom on the day of my trial."

"It is due to Tighe a Vohr," responded the priest; "by what means he would not say; but we owe to him the privilege of this visit."

"Always Tighe!" murmured Carroll; "my heart has chafed to see the faithful fellow. Knowing his affection for me, and his ability to accomplish almost anything upon which he determines, I half expected to see him before this; but he has given sufficient proof of his solicitude for me in contriving to bring about this visit!" and a smile of tender affection beamed on his visitors, resting longest, however, on pale, silent Nora.

Father Meagher was mentally debating the propriety of making same communication; at length he decided.

"Carroll, I have something to tell you about Morty Carter; I would put you on your guard—"

He was interrupted by Carroll hastily rising from his seat, and answering with a strange impetuosity: "Father, I beg of you to say no more; I know all you would tell me, and I implore you to spare me your recital."

It was the priest's turn to rise in astonishment from the one stool which the cell possessed, and which he had taken, while the ladies had preferred to seat themselves on the pallet beside the prisoner: "My dear boy, how could you have heard? who has told you?"

"Ask me not, father, I implore you,—it would be too harrowing; I could not bear it!"

The priest was silent, convinced that Carroll, by some mysterious means, had discovered Carter's perfidy, little thinking that Carroll had resorted to this entreaty to spare himself the pain of hearing Carter defamed when he was not at liberty to defend him.

The short half-hour allotted for the visit was almost over. As the minutes drew to a close an insufferable weight pressed upon Nora's heart,—a feeling that in all her experience, and which she was utterly unable to explain; she clung to Carroll in an agony of sorrow. It was so unusual to see her thus,—she, whose calmness, and strength, and heroic resignation fortified Clare, and even edified Father Meagher,—that both pressed her now, and besought to know the cause; Carroll himself, in the deepest distress, entreated her to tell.

"I hardly know," she said through her streaming tears; "it is as if some other trouble than this dreadful one which threatens was going to part us—a something that will make our paths in this world lie widely and forever apart."

"That cannot be," interposed Carroll, gently; unless, indeed, you prove false to the truth you have pledged me."

A look was her only answer; a look of such affectionate reproach, and deep tenderness, that the young man never forgot it.

"Nora," he said earnestly, "though the world should change, remember that my heart can never change to you; its best affection will be for you; should I suffer the extreme penalty, as I fear I shall do, my last sigh, my last thought, shall be of you!"

TO BE CONTINUED

The fairest flowers of joy spring from the soul of sacrifice.

THE CATHOLIC CHURCH AND LIBERAL EDUCATION

CONTINUED FROM LAST WEEK

A sermon delivered in St. Peter's Cathedral, London, Ontario, on the occasion of the first graduation in the Catholic College of Arts of the University of Western Ontario.

SECOND PART. THE PROGRAMME OF CATHOLIC LIBERAL EDUCATION. A PROGRAMME EXISTS.

Having now set forth the main principles governing the relation of the Catholic Church to Liberal Education, as briefly as the importance and complexity of the subject permitted, I have, My Lord, Bishop, completed half of the task you assigned me. There but remains to consider the practical application of these principles in a programme of Catholic Liberal Education. For if the Catholic Church, according to the need of the hour and the inspiration of her Divine Founder, has throughout the centuries been imparting a liberal education in her schools, she must have some programme of studies. Such a programme will of course vary according to the degree of civilization possessed by the nation which she is educating for Christ. In dealing with savages, the Church must content herself for generations to instil with religion the merest rudiments of civilization. The only Catholic liberal education in those countries will be that possessed by the missionaries. The full Catholic programme of liberal education can be found only in those schools which the Church, in periods of comparative peace and prosperity has founded in civilized communities. As such schools have existed from the second century to the present day there is no great difficulty in discovering their programme. Yet, when one's task is to endeavor to separate the essential elements of a Catholic liberal education from those that are merely accessory and, from a general study of the whole, to present a standard programme, the task is not so easy. It would be indeed presumptuous for me, a parish priest whose business it is to teach catechism and try to practice it, to attempt a worthy description of a Catholic liberal education. If in obedience to an episcopal wish which for a priest is equivalent to a command, I have undertaken to outline the principles and programme of a Catholic liberal education, it is because I realized that I should be speaking in the presence of a prelate under whom I began, a quarter of a century ago, my classical studies and to whom I can now turn for correction if anything be amiss in my presentation.

THE BISHOP OF LONDON

You, My Lord, as the whole of Canada knows, have consecrated your life to the study, defence and development of Catholic education and, in this holy cause, from Ottawa to Buffalo and from Buffalo to London you have translated eloquent words into noble deeds. This very city of London during the thirteen short yet laborious years of your episcopate, has been enriched by a Seminary of Theology conducted by diocesan priests, a Catholic Women's College and Girls' High School under the charge of the Ursuline Nuns and a Boys' High School now being built up by the Christian Brothers, not to speak of the new Separate Schools which the Sisters of St. Joseph are serving so well. If God grant you life and health, as we devoutly pray, it can safely be predicted that the next thirteen years of your episcopate will result in equally important achievements in the field of Catholic education.

THE NATURE OF LIBERAL EDUCATION

Today we are celebrating the religious baccalaureate exercises of Breasia Hall. The degree of Bachelor of Arts represents the culmination of a liberal education. By a liberal education we understand that general cultural formation which is acquired normally by four years of high school work and four years of college work and is crowned by the degree of Bachelor of Arts. The Bachelor of Arts is properly equipped either for graduate work in the Faculty of Arts, or for entrance to one of the other Faculties of a University, or, if his or her higher education be completed, for a cultured life in the world or in the cloister. Hence liberal education is by no means synonymous with university education. The education imparted in the university faculties of Theology, Law, Medicine, Applied Science and Engineering, and in all the newer faculties, is professional, not general, and instead of giving, presupposes, a liberal education. On the other hand the rudiments of a liberal education must be obtained and its completion may be obtained outside of a university. For, every college that has the power of conferring degrees in Arts is by no means a university. Indeed most of the institutions on the North American Continent that boast of the name of University are such only in the ambitious desires of their founders or friends. Historically also, for the most part, liberal education has been obtained without the universities. For universities came into existence only in the Catholic twelfth century and became a power in the land only in that greatest of Catholic cen-

tures—the thirteenth. On the other hand, liberal education has been imparted in civilization during the past twenty-four centuries, that is, from the time of Pythagoras—the first philosopher. One has but to turn to the writings of Plato and Aristotle to see that, apart from the moral and religious element, our present liberal education is but an evolution of that given in Athens in the fourth century before Christ. What is still more remarkable is that the Master of those who know, Aristotle, admitted that Greek education was incapable of leading on the majority of men to what is noble and good. His Christianity supplied this deficiency of paganism by its supernatural truth and grace. The Greek and Roman ideal of a liberal education, namely the cultural training befitting a free pagan citizen, was elevated and transformed into the Christian ideal, namely the training befitting a cultured citizen who is above all a free child of God. From the day that St. Paul preached to the philosophers on the Areopagus, quoting to them their own poets and winning converts from among them, there have been liberally educated Catholics. Christian schools of liberal education have existed at least since the second century when the great catechetical school of Alexandria was founded. The episcopal or cathedral schools which are equally ancient have survived to our own day in the form of diocesan colleges and of classical and philosophical seminaries for clerics. Likewise the monastic schools, represented today by the hundreds of colleges conducted by religious orders, go back to the fourth century, when St. Basil assigned this work to his monks. Now these cathedral and monastic schools have throughout all these centuries, when the local circumstances permitted, been imparting a true liberal education. To find out the nature and programme of a liberal education, we must therefore consider not merely the university arts course, as it has developed in the past seven centuries and a half, but also the other institutions, the cathedral school, the monastic school, the gymnasium, the lyceum, the high school and the college.

This problem, therefore, that of describing the Catholic programme of liberal education is one of which history holds the key. By making an induction of the centuries, we find that Catholic liberal education embraces seven main studies, namely: Christian Doctrine, Literature, History, Mathematics, Natural Science, Art and Philosophy. In this programme, we have the Trivium and Quadrivium of the ancients, with the two architectonic sciences, one natural and one supernatural to which they are ancillary, namely: philosophy and religious doctrine. My task is, therefore, to state the Catholic purpose of each of these seven branches of learning in that liberal education which leads the pupil from the primary to the professional school. A liberal education is essentially general in nature. It precedes specialization and prepares for professional studies. The Ecclesiastical Seminary, the Religious Novitiate, the Medical College, the Law Hall, the Faculty of Applied Science and Engineering and the Normal School do not exist to convey liberal knowledge. They suppose that their students already possess it sufficiently for their purpose and proceed at once to specialize. Other things being equal, the better the preliminary liberal education, the more fruitful will be the subsequent professional and practical studies. It is not, however, maintained that this preliminary and liberal education need be identical for all students going in for higher studies. Even do not exist to convey liberal knowledge, the future students of theology and law may profitably devote more of their time to the languages, while the future students of medicine or engineering will give more of their time to mathematics and natural science. But neither the former nor the latter group can afford to neglect altogether any one of the seven studies enumerated above. The experience of civilized humanity has shown the need of them all. With the exemplary patience which you have shown, I would ask you to bear with me while I say a word concerning each of these branches of study.

CATECHISM

Since man was created for a supernatural end, knowable and attainable only through religion, every Catholic course of instruction commences with Christian doctrine, and it, in turn, begins with oral instruction, or catechism. The apostles were commissioned by our Lord to preach the gospel, and their oral instructions, whether elementary or profound, are styled catechisms. In addition to this oral teaching, the apostles transmitted to the Church the Holy Scriptures which are "inspired of God" and "profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished for every good work." (II Timothy iii, 16-17.) The science of catechism and the science of Holy Scripture are the two branches of Christian Doctrine.

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catechism, therefore, might be suggested, the Catechism of the Council of Trent as translated into English by Fathers McHugh and Callan, the Imitation of Christ, the Introduction to a Devout Life, the Roman Missal and Vespers in Latin and English, and a suitable manual of Apologetics. The Decrees of the Council of Trent, and of the Vatican Council would make a useful addition to the list. The student who has mastered these books and modelled his or her life accordingly, need not be afraid to meet the test prescribed by St. Peter: "Be ready always to satisfy everyone that asketh you a reason of that hope which is in you, but with modesty." (1 Peter iii., 15-16). The Catechism of the Council of Trent is the Church's official summary of what a lay person should believe and do. Apologetics gives a rational proof of the Divinity of Christ, and of the infallibility of His Vicar. In the words of Cardinal Newman, a cultivated Catholic layman should be "gravely and solidly educated in Catholic knowledge and alive to the arguments in its behalf, and aware both of its difficulties and of the way of treating them." The use of the Imitation of Christ, of the Devout Life, of the Missal and of the Vespers, in meditations and prayers will enrich one's ascetic and liturgical life. This modest list of books should not be thought excessive. The Book of Deuteronomy in giving the divine command to teach the word of God to children, prescribes that it be a perpetual study: "Lay up these my words in your hearts and minds. . . . Teach your children that they meditate on them, when thou sittest in thy house, and when thou walkest on the way and when thou liest down and risest up. Thou shalt write them on the doors and the posts of thy house." (Deuteronomy xi., 18-20). The tradition of the Church likewise is unanimous in requiring plenty of time for the study and meditation of the truths of religion. St. Jerome, in outlining a programme of studies for a young lady, gives her a much more difficult list of text-books, for he tells her to read St. Cyprian, St. Hilary and St. Athanasius, the last named doubtless in the original Greek. Our Catholic Bachelors of Arts should leave their aula academica with a zealous love of the Church of God and a philosophical grasp of her doctrine. That love and that light will strengthen and guide them in their journey towards eternal life.

HOLY SCRIPTURE

We have just seen how St. Jerome in his letter to Laeta outlined the study of Christian Doctrine from the Fathers which he wished her daughter Paula to make. With the guidance of the same great Doctor of the Church, we shall now consider the other branch of Christian Doctrine, namely, the study of Holy Scripture. A serious study of Holy Scripture should be undertaken in every Catholic Arts Course, whether for men or for women. It should include as a minimum, a general introduction to Holy Scripture, explaining its inspiration, inerrancy and interpretation and the general contents of the various books. In addition there are at least two books with which the student should be especially familiar, and these are the Psalter and the Gospel, and, I will add, the Psalter in Latin, and the Gospel in Greek—or, if for some students that be impossible, at least in Latin as well as in the vernacular. It is but too painfully apparent that in this country of ours, apart of course from seminaries and religious houses, the study of Holy Scripture does not occupy the place which it should in a Catholic liberal education. Compare the neglect of the study of the Bible in most of our convent schools and colleges with the preponderate part in education assigned to the study of Holy Scripture by the Fathers of the Church, whether they are referring to the education of boys or of girls.

St. Jerome would begin the education of a young girl with Holy Scripture. Laeta's daughter should "every day repeat a lesson culled from the flowers of Scripture, learning a number of verses in Greek and immediately after being instructed in Latin." To another Roman maiden, Demetris, he wrote: "Arrange at what hours you must study Holy Scripture and how long you will read it, not as a task but for the delight and instruction of your soul." The same young lady received similar advice from another Doctor of the Church, St. Augustine. That this was not merely an ideal to be admired but a programme which was very generally practised by educated girls, we know, for example, from the testimony given by St. Gregory of Nyssa of the Scriptural knowledge that his sister St. Machrina the Younger had acquired before she was twelve. Let any one who should claim that the Scriptural education advocated by the Fathers is not suitable or desirable in our Catholic colleges today, I shall now show how Pope Benedict XV., in his Encyclical Letter on St. Jerome and Holy Scripture, applied the words of St. Jerome to our own day. The following are the Pope's words:

"Jerome's teaching on the superexcellence and truth of Scripture is Christ's teaching. Wherefore we exhort all the Church's children, and especially those whose duties it is to

teach in seminaries, to follow closely in St. Jerome's footsteps. If they will but do so they will learn to prize as he prized the treasure of the Scriptures, and will derive from them most abundant and blessed fruit. What these gains are we will set out briefly. At the outset, then, we are deeply impressed by the intense love of the Bible which St. Jerome exhibits in his whole life and teaching; both are steeped in the Spirit of God. This intense love of the Bible he was ever striving to kindle in the hearts of the faithful, and his words on this subject to the maiden Demetris are really addressed to us all:

"Love the Bible and wisdom will love you; love it and it will preserve you; honor it and it will embrace you; these are the jewels which you should wear on your breast and in your ears."

"We must lay the foundations in piety and humility of mind; only when we have done that does St. Jerome invite us to study the Bible. In the first place, he insists in season and out, on daily reading of the text. 'Provided,' he says, 'our bodies are not the slaves of sin, wisdom will come to us; but exercise your mind, feed it daily with Holy Scripture.' And again: 'We have got, then, to read Holy Scripture assiduously; we have got to meditate on the Law of God day and night so that, as expert money-changers, we may be able to detect false coin from true.'"

"For matrons and maidens alike he lays down the same rule. Thus, writing to the Roman matron Laeta about her daughter's training, he says:

"Every day she should give you a definite account of her Bible-reading. . . . For her the Bible must take the place of silks and jewels. . . . Let her learn the Psalter first, and find her recreation in its songs; let her learn from Solomon's Proverbs the way of life, from Ecclesiastes how to trample on the world. In Job she will find an example of patient virtue. Thence let her pass to the Gospels; they should always be in her hands. She should steep herself in the Acts and the Epistles. And when she has enriched her soul with these treasures she should commit to memory the Prophets, the Heptateuch, Kings and Chronicles, Esdras and Esther; then she can learn the Canticle of Canticles without any fear."

"He says the same to Eustochium: "Read assiduously and learn as much as you can. Let sleep find you holding your Bible, and when your head nods let it be resting on the sacred page."

"When he sent Eustochium the epitaph he had composed for her mother Paula, he especially praises that holy woman for having so wholeheartedly devoted herself and her daughter to Bible study that she knew the Bible through and through, and had committed it to memory. He continues: "I will tell you another thing about her, though evil-disposed people may cavil at it: she determined to learn Hebrew, a language which I myself, with immense labor and toil from my youth upwards, have only partly learned, and which I even now dare not cease studying lest it should quit me. But Paula learned it, and so well that she could chant the Psalms in Hebrew, and could speak it, too, without any trace of a Latin accent. We can see the same thing even now in her daughter Eustochium."

"He tells us much the same of Marcella, who also knew the Bible exceedingly well. And none can fail to see what profit and sweet tranquillity must result in well-disposed souls from such devout reading of the Bible. Whosoever comes to it in piety, faith and humility, and with a determination to make progress in it, will assuredly find therein and will eat the 'Bread that cometh down from heaven'; he will, in his own person, experience the truth of David's words: 'The hidden and uncertain things of Thy Wisdom Thou hast made manifest to me.' For this table of the 'Divine Word' does really 'contain holy teaching, teach the true faith, and lead us unfalteringly beyond the veil into the Holy of Holies.'"

"Hence, as far as in us lies, we, Venerable Brethren, shall, with St. Jerome as our guide, never desist from urging the faithful to read daily the Gospels, the Acts and the Epistles, so as to gather thence food for their souls."

"We confidently hope that his example will fire both clergy and laity with enthusiasm for the study of the Bible. Our one desire for all the Church's children is that, being saturated with the Bible, they may arrive at the all surpassing knowledge of Jesus Christ."

That, my dear brethren, is the programme of Scripture studies for Catholic men and women, which Pope Benedict XV., on September 16, 1920, the fifteenth centenary of

St. Jerome's death, gave to the world. When and where and how will Catholics familiarize themselves with that most difficult of all studies, Holy Scriptures, if not in a Catholic school? To those Catholic schools which neglect this branch of learning, the words of the Council of Trent concerning the teaching of Holy Scriptures in universities might not inappropriately be applied. "In public universities or colleges (the phrase used is 'in gymnasiis publicis') where this honored and most necessary of all studies has not been established, let it be established by the piety of religious princes and peoples and by their zeal for the defence and progress of the Catholic religion and for the preservation and propagation of true doctrine; and where it was established but neglected, let it be restored." 17

LITERATURE

The first secular subject in a liberal education is Literature. The educational advantages of literature have been described by Cardinal Newman in his Idea of a University in a sentence which I beg leave to cite:

"If then the power of speech is a gift as great as any that can be named,—if the origin of language is by many philosophers even considered to be nothing short of divine,—if by means of words the secrets of the heart are brought to light, pain of soul is relieved, hidden grief is carried off, sympathy conveyed, counsel imparted, experience recorded, and wisdom perpetuated, if by great authors the many are drawn up into unity, national character is fixed, a people speaks, the past and the future, the East and the West, are brought into communication with each other,—if such men are, in a word, the spokesmen and prophets of the human family,—it will not answer to make light of Literature or to neglect its study; rather, we may be sure that, in proportion as we master it in whatever language, and imbibe its spirit, we ourselves become in our own measure the ministers of like benefits to others,—be they many or few, be they in the obscurer or the more distinguished walks of life,—who are united to us by social ties, and are within the sphere of our personal influence." 17b.

The languages occupy at least half of the curriculum during the first years of a classical course. The first language to be taught is of course the vernacular. Unless one can speak and write correctly his own language, one is not educated at all. What is expected as a result of our study of English is a taste for the classics of the language, the ability to write it clearly and idiomatically and a facility and grace in speaking it, whether in private conversation or on the public platform.

In addition to this knowledge of the vernacular, a necessary part of any liberal education is either Latin or Greek, for since Latin literature is a carrier of Greek culture, the same fundamental educational advantages can be obtained from either. If a choice must be made, that choice, for the West, has always been Latin. For from Rome the nations of the West received both Christianity and civilization. Latin till the seventeenth century was the international language of educated men. Its perpetuity is guaranteed by the fact that it is the official language of the Catholic Church.

While a mere smattering of Latin or Greek grammar is of minor educational value, the cultural advantages can be obtained from a thorough knowledge of the Latin or Greek classics are great, undeniable and not otherwise obtainable. To those who would practically crowd the Greek and Latin classics out of the curriculum of a liberal education to make plenty of room for the study of the natural sciences, Astronomy, Chemistry, Physics, Biology and the rest, Cardinal Newman answered: "To advance the useful arts is one thing and to cultivate the mind another. The simple question to be considered is how best to strengthen, refine and enrich the intellectual powers: the perusal of the poets, historians and philosophers of Greece and Rome will accomplish this purpose, as long experience has shown; but that the study of the experimental sciences will do the like, is proved to us as yet by no experience whatever." 18

"For a Catholic, Latin has in addition a practical value. It enables him to follow with understanding the priest and the choir at Mass and at Vespers. To ensure the possession of the required vocabulary, it is not too much to expect that, if necessary, one hour a week be devoted in the first years of Latin in our Catholic schools, to the Latin Gospel and Psalter. Till the Protestant Revolution of the sixteenth century all educated Catholic lay persons were familiar with the Latin Psalter. Latin is useful also in enabling one to read the Occidental Fathers and the mediaeval and modern Catholic theologians and philosophers. For the candidate to the priesthood, Latin is of course indispensable."

17 See Canon V. Decree on Reformation, Chapter I.
17b. Idea of a University, p. 264.
18 Idea of a University, p. 268.

The question of having Greek on the curriculum has been much discussed. In America, except in Catholic colleges, it is omitted by the vast majority of the students. Students preparing for medicine or applied science feel that having so much mathematics and science to learn they have no time to acquire any real familiarity with the Greek classics. On the other hand, to students preparing for theology, a thorough knowledge of Greek possesses more practical value and cultural advantages than geometry, algebra, trigonometry and calculus combined. As a compromise, one might suggest at least one year devoted to New Testament Greek. This would enable every student to read the Gospel according to St. John. Those preparing for medicine and engineering might, if they wish omit the study of the Greek classics; the others might most profitably devote themselves to them. Side by side with the orators of ancient Greece, three of the Fathers merit to be studied, St. Basil, St. Gregory Nazianzus and St. John Chrysostom.

The study of a modern language in addition to the vernacular though it is another reason for the lessened knowledge of the classics so observable today should not on that account be omitted or slighted. This modern language is chosen chiefly for practical and social purposes. For us, it is French; for students otherwise circumstanced, it may be English, Spanish, German, Italian, Irish, Polish or any other. Those students who spend a vacation or two where the language they are studying is spoken, will facilitate enormously their progress therein. The great mediaeval and modern literatures, especially in as much as they are the product of Christian civilization, though they are often inferior to the ancient classics in form, are on the whole vastly superior to them in content. Needless to say in the study of the ancient classics one omits the obscure passages, and in modern literatures one must simply ignore those that write against faith or morals. No one would drink poison simply because the cup which contained it was beautiful.

HISTORY

From Literature we pass naturally to History. On this subject permit me to cite a paragraph from the Key to the World's Progress by Charles Stanton Devas:

"A historian," he writes, "is no purveyor of an indiscriminate collection of facts, is no unscientific chronicler, but precisely one whose narrative is the fruit of a process of reasoning. For out of the vast mass of recorded facts, a confused and unintelligible heap, he must select what is pertinent, relevant, important, characteristic. Even as a skilled lawyer extracts from a mass of evidence what is pertinent to the question at issue, so the historian must pass his materials through a series of sieves of increasing fineness before they are ready for history; he must know what special facts are to be searched for, must grasp what is worth remembering, discern amid a crowd of trifles the leading features of the society of which he writes, show order and drift amid the maze of facts, and among those who deserve any mention determine their proper place and relative importance."

"But to do this he must have something previous to his observation; some previously established general propositions, some theoretical anticipations, some criterion to judge what is relevant or irrelevant, what is characteristic or merely exceptional, what is of vital or little importance; and any simple inductive process is triply confused in the case of historical science, by their complicated interaction by the frequent loss, certain or suspected, of many pertinent facts that have dropped from the historical record. And the example of serious historians shows that it is no mere accumulation of facts taken at random, nor a blind induction, which guides them and leads them to such contradictory results, but rather for each historian his own implicit or explicit assumptions, tacit understandings, an implacable notion of reasonableness, critical feeling, personal conceptions and historical tact, that determine his choice of facts and the issue of his argument."

"A theory therefore is needed beforehand: no gazing at facts will itself provide one. Before we enter the labyrinth we must have a clue, and a lamp before we enter the forest of obscurity. Antecedent to any history we need a philosophy of history for the selection, the adjustment, the appreciation, the limitation of the manifold material." 19

CONTINUED ON PAGE FIVE

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WANT TO SAVE BIBLE

Fort Worth, Texas, May 10.—That vicious attacks against the authority and integrity of the Holy Scriptures and the fundamentals of the faith are being made daily in educational institutions of the Methodist Episcopal Church, South, was the outstanding charge hurled



Nerve-Worn Women Gain Strength and Vigor by Using Dr. CHASE'S NERVE FOOD

at heads of the denomination Tuesday night by Rev. W. E. Hawkins, Jr., a Methodist evangelist, when he spoke before the Fifth World Conference on Christian Fundamentals at the First Baptist Church. Hawkins presented a number of witnesses, mostly students from Methodist schools in Texas, to substantiate his claim of heresy in educational circles. The college bishops and other ecclesiastical leaders of the denomination, as well as the membership as a whole, were scored by the speaker for permitting this alleged condition to exist. He declared that many of the bishops, presiding elders and other officials, as well as the individual laymen, knew of conditions as they existed and hurled a challenge for them to "clean up in the name of Jesus Christ."

The sessions for the day were opened by Dr. T. T. Martin, a Baptist Evangelist of Blue Mountain, Miss., who fired a broadside into the "educational system of any State that will permit a system of instruction intended to rob a child of its belief in the Almighty God and the infallibility of His written word."

NOTABLE ART MODEL

An unique achievement in American church architecture has been signalized by the completion of a miniature model of the future interior of St. Vincent's Archabbey Church of Betty, Pa., the work of the Rev. Father Raphael, O. S. B., of St. Anselm's College, Manchester, N. H.

The miniature represents the labor of eighteen months and will be transported to Betty, where it is to remain for a year to allow monks and students ample opportunity for suggestions of improvement before they undertake the giant task of reproducing the model in the interior of the structure. St. Vincent's Archabbey Church is 250 feet in length and correspondingly high, and the miniature has been made on a scale of one inch to the foot. The purpose of the architect was not only to secure a harmonious design that would be symbolic of the history of the Benedictines in America, but to stimulate interest in Catholic art and to influence those with artistic talent through the encouragement of original ideas. It was this latter purpose that prompted Father Raphael, two years ago, to found the Catholic Art Association for the development of true Christian art and the diffusion of knowledge of artistic workmanship.

Father Raphael, a talented artist, will himself do the mural paintings for St. Vincent's and he hopes that new and perhaps hitherto unknown talent among the Benedictines and their students will be found to reproduce the mosaics, the sculpturing and the relief work. It is expected that the task will be completed in 1930, when the seventy-fifth anniversary of St. Vincent's will be observed.

Father Raphael has conceived the plan of moving the body of the Right Rev. Boniface Wimmer, founder of the Benedictine Order in the United States, from the church yard, where it is now interred, to a sarcophagus in the center of the apse. And so encircling the miniature apse he has fashioned eight models for the guidance of the relief workers who will complete the work, each a picture of some phase of the life of the venerable founder.

GLASGOW CATHOLICS HONOR THEIR MARTYR

Like many other so called Protestant countries, Scotland is witnessing a strong Catholic revival. Last month the Catholics of Glasgow thronged by the thousands to the High Street Cross, which stands at one of the city's most congested crossings. They came to commemorate the anniversary of the death of the Venerable John Ogilvie, Jesuit martyr, who there won his crown in the month of March, 1615. No organized religious service was possible in that center of traffic, but "there was a continuous march of the Catholics," we are told, "who in a silent stream offered up their prayers at the spot where the Jesuit priest was hanged more than three hundred years ago." From the place of execution the pilgrims marched to the Glasgow Cathedral, now a Presbyterian place of worship. Close to the north door of this edifice is the "malefactor's ground" where the martyr was buried. Here many knelt on the spot to offer their prayers in public. There was no interference with the Catholic devotions, which however "seemed to puzzle the stiff and unbending Presbyterians."—America.

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GREGORIAN CALENDAR ADOPTED IN EAST

The interesting news was last week cabled from Constantinople that the Congress of Greek Churches now in session there has decided, "after centuries of effort and agitation," to accept the Gregorian reform of the Calendar.

It may not be out of place to recall to mind just what this means. Julius Caesar in the year 46 B. C. established the calendar that was used throughout Europe until its reform by Gregory XIII. in 1582 A. D.

RUM, ROMANISM AND REBELLION

The Governor of the State of New York is a Catholic. Since his sweeping victory at the polls last November he has been considered as one of the outstanding possibilities for the Democratic nomination for President.

Among most of those regarded as possibilities for the Democratic nomination, Governor Smith stands out boldly. There is advanced against his chances the argument that no political party will be willing to nominate a Catholic for President.

of using a different date from that employed by the greater part of Europe in matters of history and chronology began to be generally felt; and at length the Calendar (New Style) Act was passed in 1750 for the adoption of the new style in all public and legal transactions.

The Gregorian rule of intercalation of the secular years was adopted in order to preserve uniformity in the future. So that curiously belated as is the Russian concession to general custom and astronomical truth, it is not without precedent.

Another curious coincidence is that the Eastern Churches followed the Church of England precedent of adopting the Gregorian calendar "with reservations" so far as Easter is concerned.

The popular prejudice that kept Great Britain nearly a century and three quarters behind Catholic Europe, and even a half century behind Protestant Germany, manifested itself in a ludicrous protest by British workmen against the loss of eleven days in September 1752.

Though they have now become accustomed to the changed date it must be distressing for our Pope-hating friends who celebrate so enthusiastically the glorious Twelfth—which should not be reckoned a movable feast—to have recalled to mind that their glorious, pious and immortal festival was actually transferred by Pope Gregory XIII. from the First of July to the Twelfth!

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Its repeal will not make legal a single act which was illegal during the period of the existence of the statute. Let it be understood at once and for all that this repeal does not in the slightest degree lessen the obligation of peace officers of the State to enforce in its strictest letter the Volstead act, and warning to that effect is herein contained as coming from the Chief Executive of the State of New York.

Space forbids going into the effective presentation of the positive reasons for the repeal; but for the following characteristically straightforward declaration we must make room. It clears up the real question in issue that has been obscured by loose talk and uninformed comment.

The whole treatment of this question, and I speak only from history, has been marked by hypocrisy. There should be no such things as carrying water on both shoulders. What the country is looking for today, if I read the signs of the times aright, is a constructive, forward-looking suggestion that disregards entirely the fanatical "wets" and the fanatical "drys."

of this continent it may, in the circumstances, be worth while to present the facts of the case.

Many confuse the Eighteenth Amendment to the Constitution of the United States with the Volstead Act. In some cases this confusion may be due to the deliberate desire to mislead; to misrepresent the position of moderate men and women who want the Volstead Act amended so as to give a reasonable interpretation to the Amendment.

The Amendment reads: Section 1.—After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

Section 2.—The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

The Volstead Act declares that anything containing over one-half of one per cent. alcohol is an intoxicating beverage. There is of course neither truth nor sense in such a declaration. As the New York World says, it is a lie, and none the less a lie because enshrined in an Act of Congress. It is not the Constitutional Amendment. The Volstead Act can be rescinded, amended or superseded without in any way infringing the Eighteenth Amendment.

The second section of the Amendment gives the individual States concurrent power to enforce Prohibition by appropriate legislation; but the Supreme Court of the United States has decided that the State law, if any, must conform to the Federal law—at present the Volstead Act—in the definition of what alcoholic content constitutes an intoxicating beverage.

"The Eighteenth Amendment gives Congress and to each of the forty-eight States the concurrent right to enforce the amendment. This is not a command but an option. It does not create a duty."

"In another part of today's Times Mr. Bryan derides Governor Smith for signing the bill repealing the Mullan-Gage law. The Times regrets that the Governor conscientiously took the course he did; but it is difficult to have patience with some of Mr. Bryan's arguments, if arguments they can be called."

"So far as Mr. Bryan is talking about State rights in connection with the exercise by the State of the concurrent power granted to the general States by the Eighteenth Amendment, he is bombarding in a vacuum. The Eighteenth Amendment laid no constitutional duty upon the several States. It gave them the opportunity or privilege or right of passing statutes, if they chose, to enforce its provisions; but it does not lay upon the several States any duty of passing laws in aid of its enforcement or to increase its stringencies. They can take it or leave it."

"The State of New York has left it as it stands. The talk about 'nullification' is drool. The State is doing its full constitutional duty; and its affirmation of its right to do its duty, and to do no more, in this time of loose, amateur Socialist ideas and bureaucratic magnification and the all-wise wisdom of Washington, is in itself to be applauded. In his amene, altruistic way Mr. Bryan says of Governor Smith:

"We have yet to learn whether his consecration to the cause of State rights, applied to the control of the liquor traffic only, will make him feel it his duty to offer himself as a candidate for President."

"Governor Smith is perfectly aware that his signature of the Mullan-Gage repeal bill makes his candidacy impossible, if nothing else makes it improbable. There is no reason why he should be insulted for being a brave and constant man; and Mr. Bryan, whatever his virtues, his engaging qualities, and his delightful and invincible ignorance should be stopped by his record from attributing to anybody else, however wickedly wet, the feeling of his duty to offer himself as a candidate for President."

The foregoing, we hope, may give our readers a sufficient grasp of an interesting political situation and a fair idea of an outstanding personality in American public life. The "Rum, Romanism and Rebellion" crowd will continue to picture the man and the situation as black and menacing; and prate at the same time of civil and religious liberty.

nothing which will infringe upon the provisions of the Eighteenth Amendment. It is nevertheless a fact that the definition of an intoxicating beverage contained in the Volstead Act is not an honest or a common-sense one. It is impossible to divorce from the public mind the impression that the definition of an intoxicating beverage as containing not more than one-half of one per cent. of alcohol was written by the fanatical "drys" in defiance of the general experience of mankind and of actual fact.

It seems to me that common-sense backed up by good medical opinion, can find a more scientific definition of what constitutes an intoxicating beverage. Such a definition should be adopted by Congress as a proper and reasonable amendment of the Volstead act and a maximum alcoholic content should be prescribed by Congress which would limit all States to the traffic in liquors which are in fact non-intoxicating within the meaning of the Eighteenth Amendment.

Amongst the chorus of criticism and commendation of Governor Smith's exercise of discretionary power, William Jennings Bryan, in an article in the Sunday edition of the New York Times, contributes a rhetorical condemnation of the Governor, and holds him up to the scorn of all true uplifters.

The New York Times itself, though strongly urging the veto of the repealer, said editorially on the announcement that Governor Smith had signed:

"Let it be set down first of all that Governor Smith, in finally deciding to sign the bill repealing the State law for the enforcement of prohibition, undoubtedly acted in accordance with his convictions. If political expediency had swayed him, he would have vetoed the repealer."

On the occasion of the publication of Mr. Bryan's article (Sunday, June 10) the leading editorial riddled the "arguments" of the oft-defeated Mr. Bryan and made a spirited defence of the man whom New York City and New York State delights to honor. We can of course give but a paragraph or two; they are a good sample of the attitude of the reputable press in the face of the animus and calumny of unscrupulous opponents.

"There is nothing even in the splendid missionary work of the last century," said the chief exponent of union, "quite equal in its enthusiasm, self-sacrifice and success to the missionary triumphs of the first century when the Church was one" and "I do not believe a sweeping triumph of Christianity possible in the modern world until the present divisions in the body of Christ are healed."

WE WOULD NOT presume to take sides in this crisis which threatens to split the great Presbyterian body in twain. It may however be permitted us to say that while we regard the aspiration after union as in every way admirable in spirit, it is but the merest delusion to imagine that, as formulated by the three denominations concerned, it can bring them any nearer to that essential unity—unity of doctrine and perpetuity of teaching—which Christ pre-dicated as exclusive marks or notes of His Church.

"THE ATTITUDE of a Spanish congregation," he proceeds, "is marked by a quiet reverence in striking contrast with that of an Italian or French crowd at High Mass. Indeed, so interwoven is the Catholicism of Spain with the very fabric of the national being, that any failure to observe the usual acts of reverence at the elevation or the passage of the Host, or other solemn function, is regarded rather as a sign of ill-breeding than of irreverence. When the writer some few years since, was present at the celebration of the most popular of church festivals at Grenada, that of the Virgin del Pilar, as the bantered and gorgeous pageant passed by amid kneeling women and bare-headed men, one, scornful or indifferent, stood uncovered. The Halberdier turned to the offender, and in gentle tones rebuked him, saying, 'Senor, when the most Holy Virgin passes it is usual to remove one's hat.' This said, he marched gravely on."

CHURCH UNION

By THE OBSERVER

If John Knox and John Wesley had sat down together to consider a union between their followers, the despatches from the scene of their conference would have been interesting reading. Nothing could be more striking than the difference between the teachings of Knox and

NOTES AND COMMENTS

THE LATEST gossip about the ex-Kaiser is that he is at work upon a new version of the Bible. The dethroned monarch has not heretofore been credited with any undue fund of theological acumen or biblical lore, but he has perhaps as much right to consider himself competent to expound scripture as some self-appointed expositors have had before him. We have heard of a projected "Women's Bible," a "Worker's Bible" and a "Modernist Bible"—why not a "Kaiser's Bible?" If Scripture is to be manipulated to fit every fantastic idea which a generation may bring forth, why should not Wilhelm have his fling?

THE EXISTENCE of a Catholic "Bible Class," in connection with St. Patrick's Church, Washington—almost under the shadow of the Catholic University—should be a matter of some concern to those who have been in the habit of imputing to the Church discouragement, even active hostility to popular circulation and study of the Scriptures. The truth is that such individuals fail to discriminate between inaccurate translations and the legitimate version authorized by the Church, as well as confusing the illegitimate with the legitimate use of the sacred writing. Indiscriminate circulation of the Bible, divorced from its only authorized interpreter, has indeed become one of the great scandals of our time.

THE CLASS in Washington which has set itself to the thorough and devout study of the printed Word under the direction of Dr. J. B. Tenny, Professor of Sacred Scripture at the Sulpician Seminary, Catholic University, Dr. Tenny, being a recognized authority on Scriptural exegesis, and a linguist of considerable attainments, we may be sure that under his guidance the course of study pursued by the class will not only tend to the spiritual advantage of its members individually, but by equipping them with a sound knowledge of the Bible, and its true mission, fortify them for the work of the apostleship. The success it has met with in this respect would seem to point to a wider adoption of the plan.

OF THE evils predicated of denominationalism in the discussion on the subject of union with other bodies in the Presbyterian Assembly at Port Arthur there is not one that does not apply with tenfold force to the divisions brought about by the repudiation of Church authority in the sixteenth century. "There is nothing even in the splendid missionary work of the last century," said the chief exponent of union, "quite equal in its enthusiasm, self-sacrifice and success to the missionary triumphs of the first century when the Church was one" and "I do not believe a sweeping triumph of Christianity possible in the modern world until the present divisions in the body of Christ are healed."

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those of Wesley. The Presbyterian religion was built upon the doctrines of predestination and election. The Methodist religion was an emotional appeal to consciousness of sin. The Presbyterian religion was an intellectual appeal to reason but a reason carried to fantastic lengths, and soured with gloomy theories taken from the Old Testament; while the Methodist religion was an appeal to spiritual excitement which found emotional physical expression, and in abandonment of hope or else in unreasoning certainty of salvation.

No two religions were ever more unlike than Methodism and Presbyterianism. Yet while the final conference of the Presbyterians in Canada was on at Port Arthur we looked in vain in the reports of the speeches for a single attempt to distinguish the one from the other in point of doctrine. There seemed to be a unanimous agreement that there was no longer any definite difference between them in point of doctrine or of faith; and that all that remained to dispute about was, such matters as efficiency, historical identity, concentration of effort, cost of operation, and other matters of the like incidental importance. So far as I was able to by see the speeches, there was not a man to take a stand on the doctrinal integrity of the Presbyterian Church. One has a pretty clear idea of what John Knox would have thought of a Presbyterian General Assembly of that sort.

If it be true, as it seems to be, that the Presbyterian Church has no longer any standards of doctrine which are incompatible with union with the Methodist Denomination, nothing more is needed to mark the abandonment that Presbyterians have made of doctrines that were for many generations held sacred by their forefathers as integral and essential parts of the religion of Knox and Calvin. The note of the Assembly and of all the gatherings that have been held in the Church Union movement so far, is, that it is agreed that there is not anything in those doctrines of either religion which gave it its peculiar and special character, that is worth any longer preserving. The movement that is called Church Union is not really a union at all. It is not a reconciliation of contrasting and inconsistent doctrines, such as would have confronted Knox and Wesley had they ever met. It is an abandonment by both Methodists and Presbyterians of all that was ever distinctive in their respective creeds; an agreement to give up beliefs rather than an acceptance of anything hitherto rejected. The movement is not so much one for the acceptance by either, of doctrines and practices that were peculiar to the other, as one to let go as many as possible those things which distinguished Methodism from Presbyterianism, and these were, formerly at least, many and important.

It is really a step towards union for people to agree to believe less instead of more? Does not such a movement tend rather towards individualism, which indeed has been the bane of all Protestantism for a very long time, in fact ever since it started? Will not the net result of the compromise between the Methodists and the Presbyterians be a shorter and more meagre creed than either of them ever had before? Is not the whole matter a victory for those who have persuaded themselves, in defiance of the teaching of both Wesley and of Knox, that there is no need of dogmas or of a creed, but that religion is a mere matter of personal religious experience?

If this view is correct, the movement that is called church union is in reality not a union but a new step in progressive disunion. There is little use in calling a thing a union if its natural and inevitable effect will be, to give a fresh boost to individualism in religion.

LORETTO COLLEGE ALUMNAE ORGANIZE

St. Louis, June 15.—On Alumnae Day of Commencement Week at Loretto College, Webster Groves, Mo., the Loretto College Alumnae Association was organized. By-laws and constitution were adopted and the following officers elected: President, Mrs. Ruth Loftus Weller; vice-president, Miss Ernestine Zavisch; secretary, Miss Frances Probst; treasurer, Miss Leone Garvey. An executive committee was appointed, consisting of the officers and following additional members: Miss Florence Waddock, chairman, Mrs. Elizabeth Hennessy Jones, Miss Mary Burks, Miss

Emily Barnicle, Miss Catherine O'Reilly and Sister Louise.

The degree of Bachelor of Arts was conferred on 11 graduates of the College. Archbishop Glennon presided and the Rev. William F. Robinson, S. J., made the commencement address.

THE CATHOLIC CHURCH AND LIBERAL EDUCATION

CONTINUED FROM PAGE THREE

All will agree, with the late Mr. Devas, that a philosophy of history is required. Whether admitted or not, some such philosophy, true or false, underlies every synthetic view of the history of mankind. Now, as is evident from revelation, there is only one true philosophy of history and that is the Catholic philosophy of history. God created and preserves the universe for the elect. "We know," writes St. Paul, "that to them that love God, all things work together unto good, so as, according to His purpose, are called." (Romans, viii., 28.) The elect are found only in the Catholic Church; for all who from the beginning of human history to this day have been united supernaturally to God, have been united in Christ, as members of His mystic Body, the Catholic Church. For some this membership owing to their invincible ignorance may be imperfect and therefore invisible, yet nevertheless if they are in the state of grace at all, it is real. The glorification of Christ and of His Church is therefore the purpose of history. All human history is a record of five events: man was created by God and constituted in the supernatural state; he fell from it by sin; he was redeemed through Jesus Christ; he is offered in the Catholic Church the grace of sanctification merited by Christ; he will be judged and then rewarded if he co-operated with God's grace or punished if he refused it. Not merely individuals but nations are offered grace and accorded judgment. All history before Christ is but a long and painful preparation for Him. All history since Christ is but a record of the manner in which men have obeyed or disobeyed Him. The multitudinous details of daily life are the warp and the woof of history, but the design on the tapestry of the centuries is the delineation of man's wanderings from or towards God. The central fact of the history of the world is the Life of Christ. The dominant fact of all history is that same Christ as living in His Church from Adam to the day of judgment. Those who persecute the Church persecute Christ. "Saul why persecutest thou Me?" (Acts ix., 4) was the reproach which Christ addressed to the first persecutor of His Church, he who became her greatest Apostle. Church History is the key to World History. It is the attitude which nations have taken towards the Church which has determined the whole current of their history. A Catholic school should therefore equip its students with a true understanding of the history of the Church. It is the large synthetic views of the rise and fall of nations which are needed. The importance of such a knowledge of history is so great, that St. Augustine proposed that all adult converts should be taught, in outline, the whole history of revelation from Adam to contemporary times. 20 The same saint gave the world its first philosophy of history in his City of God (De Civitate Dei). Needless to say no Catholic imagines that because he has the true supernatural view point, he can learn history without painstaking and intelligent utilization of scientific historical methods.

Another advantage of the study of history is the insight it gives us into the development and constitution of our native land. It is the surest foundation of sane patriotism and the best preparation for the intelligent fulfilment of the share which we as citizens have in the government of our country.

MATHEMATICS AND NATURAL SCIENCE

It would be a very one-sided education which would neglect mathematics and the experimental sciences. As a matter of fact arithmetic, geometry and astronomy are expressly mentioned among the seven liberal arts. It was Proclus tells us in his commentary on Euclid, Pythagoras who put geometry into the programme of a liberal education; for the past twenty-four centuries it has remained there.

As regards the experimental sciences, Astronomy, Geology, Chemistry, Physics, Biology and the rest have made such strides and have recorded such a wonderful mass of facts, that no one mind can fully master what has already been acquired in even one of these sciences. The Catholic student, therefore, will acquire as much scientific knowledge as he may need, and to the rest, to use a phrase of Newman's, he will open his heart, if not his intellect (since that is beyond him). The relation between Christianity and Scientific Investigation and the relations which should exist between theologians and scientists have been described for all time by a lecture on that subject written by Dr. Newman when he was trying to found a real Catholic University in

Dublin and did found an ideal one which will live forever in the book in which he has described it.

Newman with that intellectual fearlessness which was his characteristic thus describes the danger which Catholics must avoid.

"I think I am not mistaken in the fact," he writes, "that there exists, both in the educated and half-educated portions of the community, something of a surmise or misgiving, that there really is at bottom a certain contrariety between the declarations of religion and the results of physical inquiry; a suspicion such, that, while it encourages those persons who are not over-religious to anticipate a coming day, when at length the difference will break out into open conflict, to the disadvantage of Revelation, it leads religious minds, on the other hand, who have not had the opportunity of considering accurately the state of the case, to be jealous of the researches, and prejudiced against the discoveries, of Science. The consequence is, on the one side, a certain contempt of Theology; on the other, a disposition to undervalue, to deny, to ridicule, to discourage, and almost to denounce, the labors of the physiological, astronomical, or geological investigator." 21

The two points of view which would result among Catholic scholars on these questions are thus described by a distinguished Rector of the Institut Catholique of Paris, Monsignor d'Hulst. I translate his words:

"Faith is unmovable, but Science is not. It is the glory of the divine word, that it rests ever the same. It is the honor of the human thought that it is forever unsatisfied with its achievements and anxious to broaden the comparatively narrow horizon of its knowledge. Between these two contiguous terms, of which one is ever in repose and the other ever in motion, it is inevitable that the points of contact get displaced. If this displacement is the result of an absolute certainty, there is no division among Catholics. For all are perfectly convinced that, just as a dogma of revelation has nothing to fear from facts discovered by science, so also a scientific law can never incur an authorized denial from the judges of the faith. These two axioms represent two sides of the same truth taught in express terms by the Vatican Council and by a whole series of papal pronouncements, a truth which can be resumed in the following formula: Catholic dogma can never be found wanting by any fact. But in practice the problem is much less simple. For science rarely reaches certitude by a single step. She proceeds by means of an hypothesis, tries out various experimental verifications, and with ever increasing probabilities moves forward towards the goal indicated by the varied evidence. But yet this advance is not constant. There are hesitations and false manoeuvres; excursions and alarms; magni passus sed extra viam. There are hypotheses which enjoy considerable favor for a long time which later researches cause to be abandoned. While enjoying this temporary credit, many persons rashly jump to the conclusion that they are scientific certainties and demand at once that their harmony with Christian Doctrine should be demonstrated. Some say: The contradiction is evident, the hypothesis is wrong. Others answer: the hypothesis is proved, it is you who misinterpreted the faith by holding to an interpretation of it which was once plausible but in the light of experience must now be abandoned. Of course, if the supreme authority of the Church intervenes to define the meaning of the dogma, all difference of opinion among Catholics gives way to unanimity. But it is rare that the authority of the Church steps in to decide a scientific dispute. At once the prudent guardian of the word of God and the kind protectress of human activity, the Church usually waits, contenting herself with watching the movement and condemning the excesses committed by either side. During this time two tendencies appear among Catholics: that of the adventurous ones, who are sometimes very rash; and that of the timid ones who are sometimes behind the times. The adventurous ones claim that it is they who are truly prudent since they look to the future, while the timid ones claim that it is they who are brave, since they show less fear in face of the attacks of scientists and more confidence in the final victory of the traditional view. These divergencies," concludes Monsignor d'Hulst, "are inevitable and to try to prevent them would be to interdict thought." 22

In the same line of thought Cardinal Newman says: "Now

while this free discussion is, to say the least, so safe for religion, or rather so expedient, it is on the other hand simply necessary for progress in Science." 23 And again, in his first University Sermon at Dublin: "Some persons will say that I am thinking of confining, distorting and stunting the growth of the intellect by ecclesiastical supervision. I have no such thought. Nor have I any thought of a compromise, as if religion must give up something and science something. I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is that they should be found in one and the same place, and exemplified in the same persons. I want to destroy that diversity of centres which puts everything into confusion by creating a contrariety of influences. Within the past few weeks Pope Pius XI., who in his own person so wonderfully exemplifies this happy marriage of true faith to scientific knowledge, lauded this ideal in the saintly and learned Bellarmine. These few words may give some indication of the role of scientific study in a Catholic liberal education.

And now, I must hurry to my conclusion, for I have already made very considerable demands on your generous patience. That the Art of Music was included among the Seven Liberal Arts and that religious music has formed part of the equipment of a Christian since St. Paul told the Ephesians to sing and make melody in psalms and hymns and spiritual songs (Ephesians v., 19), are two facts which show the place of music in a Catholic Liberal Education. As regards the other arts, it is not much to expect that in one way or other and chiefly by familiarizing himself with what is beautiful, the student will develop a good esthetic taste, which will prevent him, when he comes to build or decorate, from saddling the world with more ugliness or shoddiness.

PHILOSOPHY

The five branches of human knowledge which have just been outlined, namely, Literature, History, Mathematics, Natural Science and Art, lead to the queen of human sciences, philosophy. The mission of philosophy is to give a rational explanation of the first, general and ultimate causes of the order of the universe. God, nature and man and their fundamental mutual relations, studied by the light of human reason, not in distinct, detailed sciences but in a synthetic manner; form the subject matter of philosophy. Of the three main subject matters of philosophy, nature and man we know primarily by observation and God is known through His effects. Having assembled the data provided by careful observation and scientific induction, the philosopher analyzes them and rises by deduction to the causes of the causes. Each individual science such as physics or biology, has complete autonomy within its own sphere, possessing as it does its own scope, methods and utility, but all sciences must, as it were, pool their resources to enable philosophy to give a systematic synthetic explanation of the whole. The various sciences have revealed such a wealth of detail that no one man can master even one science, still less all sciences. The need of a philosophy, therefore, to give a map of the whole city of knowledge, increases rather than decreases with age.

The Catholic who approaches the study of philosophy is like a man who has a problem of mathematics to solve of which some one has told him beforehand the right answer. It is a big help to know in advance what the right answer is. Take for example, one of the great philosophical problems that calls for solution. How did the matter of this visible universe come into existence? This problem, which the most acute and profound of pagan philosophers were unable to answer correctly, is solved in the first sentence of the Bible, "In the beginning God created heaven and earth" and in the first words of the Penny Catechism: "God made the world." Yet the existence of God the Creator is a truth demonstrable by reason. Obvious, then, are the advantages of the help that revelation gives by providing in advance the right answer which the philosopher must obtain by reason. It is the same with the question of the spirituality and immortality of the soul, and with all the important problems of ethics. Philosophy remains in its own sphere autonomous utilizing as Pope Leo XIII. points out "its own method, its own principles and its own arguments," for the instant you invoke revelation to prove a truth you are talking theology not philosophy. But the philosopher uses the relevant truths of revelation as norms to guide him in his philosophizing. Whole parts of philosophy can almost be thus constructed in advance from revelation—especially natural theology and ethics. On the other hand, much of philosophy the guidance of revelation is only negative and for many questions it gives no guidance at all.

A CATHOLIC UNIVERSITY

Young lady graduates of the Ursuline College of Arts of the University of Western Ontario, such is the normal programme of a Catholic liberal education. As already stated, it is possible to acquire it outside a university. But liberal education, unless completed by a sojourn in a university, will usually lack something in scholarship, culture or comprehensiveness. Just as manners can be acquired only in society, and a modern language, only where it is spoken, so also an all round liberal education can be obtained perfectly only in a community which possesses it. A university is essentially such a community, since it is an organization of teachers and pupils who as a body share the highest mental equipment of their age. It possesses the power to attract and to hold great teachers, great morally, intellectually and pedagogically. It is very

desirable that some of our most promising Bachelors of Arts should complete their education by post-graduate work in a great Catholic University, in such a University as that described by Cardinal Newman when he said:

"A University is a school of knowledge of every kind, consisting of teachers and learners from every quarter. Many things are requisite to complete and satisfy the idea embodied in this description, but such as this a University seems to be in its essence, a place for the communication and circulation of thought, by means of personal intercourse, through a wide extent of territory. You cannot have the best of every kind everywhere; you must go up to some great city or emporium for it. In the nature of things greatness and unity go together; excellence implies a centre, and such is a University. It is the place to which a thousand schools make contributions; in which the intellect may safely range and speculate, sure to find its equal in some antagonistic activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous and error exposed, by the collision of mind with mind, and knowledge with knowledge. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation." 27

Young lady graduates, you are now about to leave the protecting guidance of your present Alma Mater and choose your career. For some, it may be the highest within your reach, namely, the life of a sister in a religious community; for others, perhaps, the next highest, the voluntarily assumed self-denial of a Catholic spinster who goes about doing good; for others, the mingled joys and sacrifices and final reward of the Christian wife and mother. Whatever your vocation, may God guide your choice, the excellent religious, moral, intellectual and cultural education which you have received will be a happy and suitable preparation for it.

Lady graduates, it is usual in Catholic Schools to begin the scholastic year with a Mass of the Holy Ghost. The calendar has so arranged it that you have concluded what is for most of you, your last university year, with a solemn Mass of the Holy Ghost. For today is the Feast of the Descent of the Paraclete upon the Catholic Church.

MISSIONARY THOUGHTS FOR VACATION

"This is My commandment," says Our Divine Lord, "that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you." John xv., 12-14.

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VENI SANCTE SPIRITUS

Veni sancte Spiritus, Et emitte coelitus Lucis tuae radium.

Come Thou Holy Paraclete, And from Thy celestial seat Send Thy light and brilliancy:

Veni pater pauperum, Veni pater munerum, Veni lumen cordium.

Father of the poor, draw near, Giver of all gifts, be here: Come the soul's true radiance:

Consolator optime, Dulcis hospes anime, Dulce refrigerium.

Come, of Comforters the best, Of the soul the sweetest guest, Come in toil refreshingly:

In labore requies, In aestu temperies, In fletu solatium.

Thou in labor rest most sweet, Thou art shadow from the heat, Comfort in adversity.

O lux beatissima, Reple cordis intima Tuorum fidelium.

O Thou Light most pure and blest, Shine within the inmost breast Of Thy faithful company.

Sine tuo numine, Nihil est in homine, Nihil est innocuum.

Where Thou art not, man hath naught; Every holy deed and thought Comes from Thy divinity.

Lava quod est sordidum, Riga quod est aridum, Sana quod est saucium.

What is soiled, make Thou pure; What is wounded, work its cure; What is parched, fructify.

Flecte quod est rigidum, Fove quod est frigidum, Rege quod est devium.

27 Historical Sketches, Vol. III, p. 648.

WHAT IS RIGID, GENTLY BEND; WHAT IS FROZEN, WARMLY TEND; STRAIGHTEN WHAT GOES ERRINGLY.

Da tuis fidelibus, In te confidentibus, Sacrum septenarium.

Fill Thy faithful, who confide In Thy power to guard and guide, With Thy sevenfold mystery.

Da virtutis meritum, Da salutis exitum, Da perenne gaudium.

Here Thy grace and virtue send; Grant salvation in the end, And in heaven felicity.

Amen.

MASS AT SEA

EDITOR CATHOLIC RECORD: Sir—May I again remind priests travelling on transatlantic steamers and who have the necessary faculties for celebrating Mass at sea, that there are generally a number of Catholic immigrants in the 3rd class who would gladly attend Mass, at all events on Sunday; if they were told when and where Mass is to be celebrated. But unfortunately priests seldom seem to make their presence known to the 3rd class passengers, with the result that the latter rarely ever hear Mass at sea; and when they land here are surprised to learn that there were priests on board and that sometimes two or three, and even more Masses were said every day.

I may mention that I have often celebrated Mass in the 3rd class, and that as a rule it is possible to find a decent place for that purpose either in the 3rd class saloon, or lounge, or smoking-room. May I also strongly urge priests returning to Canada to visit the 3rd class passengers, for they will generally find there Catholics coming out for the first time who would be glad to have an opportunity of consulting a priest regarding their religious life as they intend to settle. I am, Sir, Your obedient servant, ABBE PHILIPPE CASSEMAN, Director, Catholic Immigration Association of Canada, Cardinal's Palace, Quebec, June 7, 1923.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

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Population—15,412. Area—1,655 Acres The situation of the City of Niagara Falls is such that many railway lines, carrying a vast amount of traffic between the United States and Canada, converge at this point.

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21. Idea of a University, p. 428. 22. From his address to the Scientific Congress of the Congress held in Paris in 1888. 23. Idea of a University, p. 471.

FIVE MINUTE SERMON

THE REV. F. P. HICKEY, O. S. B.
FIFTH SUNDAY AFTER
PENTECOST

THE WORDS OF CHRIST
"But I say to you." (Matt. v. 22.)

In this chapter of St. Matthew these words, "But I say to you," are repeated by our divine Lord six times. They occur in His first sermon on the mount; and were a bold and manifest declaration that Christ our Lord came to change the traditions and customs of the Jews, and to insist on His own doctrine. The multitude that listened must have been amazed. Teachings and practices sanctioned for centuries were ruthlessly condemned and set aside, and a new code of conduct laid down by this new Teacher. "And it came to pass, when Jesus had fully ended these words, the people were in admiration at His doctrine. For He was teaching them as one having power" (Matt. vii. 28, 29).

And if they, who heard Him for the first time, were amazed and awed, how much more reverential and obedient should we be, who know Who this is Who repeated these words so often, "But I say to you." Christ our Lord, the Son of God! Yes, that is what He claimed and proved Himself to be. But that multitude knew it not. To them He was the new Teacher from Nazareth. It was after this He claimed to be the Son of God. You remember how, after He had opened the eyes of the man born blind, and who had been cast out of the synagogue for his adherence to Him, Jesus said to him: "Dost thou believe in the Son of God?" He answered and said: "Who is He, Lord, that I may believe in Him?" And Jesus said to him: "Thou hast both seen Him, and with thy eyes He had opened, and it is He that talketh with thee. And he said: I believe, Lord! and falling down adored Him." (John ix. 35, 38).

Yes, we also adore Him as God, and accept His words as eternal truth, for God can never change and never err. Then let us look into this chapter of St. Matthew, and find what are these words, which being the words of the Son of God must never be disobeyed, omitted, nor altered by man.

First: "You have heard that it was said to them of old: Thou shalt not kill . . . but I say to you, that whosoever is angry with his brother shall be in danger of the judgment . . . be reconciled to thy brother" (Matt. v. 21). Alas! how often is this doctrine disobeyed and disregarded by the world.

Secondly: "Of old it was said: Thou shalt not commit adultery. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart" (ibid. 28). Not actions alone, but thoughts and desires denounced as guilty before the eyes of God.

Thirdly: "But I say to you, that whosoever putteth away his wife and he that shall marry her that is put away, committeth adultery" (ibid. 32). With these words of the Son of God before them, how dare the iniquitous laws of divorce be passed, to make sin easy and to be thought of no account?

Fourthly: not only perjury forbidden; but I say to you not to swear at all . . . but let your speech be yea, yea; no, no; and that which is over and above these is evil" (ibid. 34, 37).

Fifthly: the law of retaliation is condemned—"an eye for an eye," and instead, this neighborly spirit insisted on: "Give to him that asketh thee, and from him that would borrow of thee, turn not away" (ibid. 42).

And the last word: Instead of "love thy neighbor and hate thy enemy," the Son of God inculcates that doctrine of love and perfection: "But I say to you: love your enemies, do good to them that hate you; pray for them that persecute and calumniate you; that you may be the children of your Father Who is in heaven" (ibid. 43-46).

How sad it is to look around us and behold the world ignoring these emphatic words of Christ; at variance with them; yea, acting in defiance of some of them. Christian states passing laws about divorce, utterly abrogating the law of Christ, as if the divine Lawgiver were a God of yesterday and not of today. What answer at the judgment day will be found for having gained said the words of Christ? Have they forgotten that He said, "My words shall not pass away" (Luke xxi. 33; Mark xiii. 31)?

And do Catholics, even those who think that they are fairly good Catholics, take all these words to heart and keep them as religiously as they should? Are they as careful about being angry and unforgiving as He commands? Lustful thoughts, swearing—are they avoided with that holy fear that they should be? Have they learned and do they practise, "Give to him that asketh" and "Love your enemies and pray for them that calumniate you?" And if not, are they Christ's disciples? For He says, "If you continue in My word, you shall be My disciples indeed" (John viii. 31). And if anyone love Me, he will keep My word" (John xiv. 23).

We must beware of being led astray by the maxims of the world. We have in very truth and in all exactitude to accept the words of Christ and keep them. It is hard

for flesh and blood; it is supernatural work, beyond our powers; but grace and help from God will crown our endeavors to obey, if we ask for His assistance. Be solicitous to remember His words and to keep them, for if we fail and disobey He has said, "The word that I have spoken, the same shall judge him at the last day" (John xii. 48).

NEXT EUCHARISTIC CONGRESS

TO BE HELD IN CHICAGO

On the authority of a special cable which he received from Rome, Archbishop Mundelein has announced that the twenty-eighth International Eucharistic Congress will be held in Chicago in June 1928.

The coming of the International Eucharistic Congress to Chicago will mean the drawing to this city of at least 1,000,000 visitors, including Cardinals, Archbishops, Bishops, monsignori, priests and members of religious orders, from all the Christian parts of the world.

It means also the attendance of the entire Hierarchy of the United States with hundreds of Catholic laymen and women, to whom the holding of this first congress in the United States indicates new recognition by the Vatican of the Catholic people of America.

BIG PROBLEM FOR CITY

The pouring into this city of a million people of all nations for a few days' Congress, in the present problems in transportation and housing that will strain the resources of both, and for which preparations will have to be made a long time in advance.

The first information to reach Archbishop Mundelein of the probable acceptance of his invitation to bring the International Congress to this Archdiocesan seat, came in a report a short time ago that the standing committee of the International Congress meeting in Paris had voted in favor of Chicago, and had dispatched an emissary to Rome to secure the approval of Pope Pius XI. of their choice.

Without waiting for the final word of sanction, Archbishop Mundelein began making his plans for the Congress. These plans contemplate calling into service the entire resources of the Archdiocese in church capacity, music, the use of parochial schools and school halls, etc., for the care of visiting clergy, and the mobilization of the leaders in every Catholic parish and Catholic organization to take care of the details of arrangements and programs.

The Congress is essentially a religious affair, and the program will be wholly religious in its significance, including besides the larger gatherings, meetings and religious services in every one of the more than 250 Catholic churches of the city and suburbs.

Among the more distinguished of the visitors will be the Pope's own representative, and the officials of the Congress. Many of the most distinguished of the Cardinals and church leaders in Europe, Christianized Asia, South America, Australia, the Philippines and Hawaii, Mexico, Central America and Canada will attend.

PARADE TO BE AT AREA

One of the great features of the Congresses of the past has been the great procession of the Holy Eucharist with which the Congress closed. In the European cities this has been held in the streets.

It is planned to hold this ceremony on the grounds of the new Catholic University of St. Mary of the Lake at Area.

"I look forward to one of the greatest gatherings Chicago has ever witnessed, not excepting the World's Fair," said Archbishop Mundelein today. "It will present a great problem in transportation, but the transportation authorities have three years' notice to prepare for it. It will also create some problems in caring for the visitors, but all of the resources at our command will be utilized to that end. It will be a great event for Chicago, and for the entire United States."

HISTORY OF THE CONGRESS

The first Eucharistic Congress was held at Lille, France, in 1881 on a call from Bishop Gaston de Segur. Each succeeding Congress gathered more adherents, and in a few years the attendants came from many of the other European countries. The first meetings of the Congress were in cities of France. Later the meetings were held in Belgium, Germany and Austria, and became international.

The Vatican stamp of full approval and support was given in 1905 when the Congress was held in Rome for the first time under the auspices of Pope Pius X., who took a part in its ceremonies.

The Eighth Congress was held in Jerusalem, the chief ceremonies taking place on the site believed to be the spot where the Agony in the Garden took place.

In 1908 the Congress met in London, and marked the first visit of a

legate of the Pope to England for more than 350 years.

In 1910 the Congress was held for the first time in the New World, at Montreal, and was attended by Cardinals, Archbishops and Bishops from Europe. The first talk of holding a Congress in Chicago was heard at the Montreal meeting.

One of the most interesting Congresses from an historical contrast and spectacular viewpoint was that held in Rome last year. In the Coliseum, which has been the scene of the persecutions of the early Christians, 10,000 children were given Communion, in the presence of 80,000 worshippers, by the Archbishop of Trieste. It was on this spot that Nero, Diocletian and other emperors had thrown Christian children to the wild beasts to be devoured.

ST. COLUMBA'S BIBLE

INTERESTING CHAPTER IN EARLY IRISH HISTORY RECALLED

There has been a revival of interest in ancient Irish manuscripts. Many eminent scholars are devoting attention to those works. Among the latest who have given the public the benefit of their researches is Rev. H. J. Lawlor, Professor of Ecclesiastical History in Trinity College, Dublin. Tracing the beginnings of Christian learning and art in Ireland, he dealt in a public lecture with the version of the Sacred Scriptures made by St. Jerome, the greatest scholar in the West. It dated from the year 400. St. Jerome translated the Bible from the originals in Greek and Hebrew into Latin.

The work took about 400 years to spread all over Western Europe as it had to be copied by hand. One such manuscript at least was in Ireland in the sixth century. St. Columba borrowed it from St. Finian of Drogheda and copied it. St. Finian demanded back not only the book but the copy St. Columba had made and the King of Tara decided the ownership with the sentence:

"To every cow belongs its calf, so to every book belongs its copy."

But St. Columba did not accept this decision and went to Scotland in 563. The Cathach was left in the care of the O'Donnells. Centuries later it was placed in a beautiful Shrine, and in time it was forgotten what the Shrine contained. In the last century it came into the hands of Sir William Betham who opened it and found in the casket the Bible, which is now in the Royal Irish Academy. It was a pure Vulgate with not a bit of old Latin in it. St. Finian was probably the first person to bring it to Ireland and St. Columba's first to make a copy of it here. The Book of Durrow, containing the Four Gospels, was beautifully illuminated about the year 700 from an original text, by St. Columba.

In connection with Dr. Lawlor's lecture it may be maintained that the Royal Irish Academy has devoted special attention to the promotion of the scientific study of the Irish language and literature and has gradually formed a library of Irish manuscripts which surpasses in number and importance all the other like collections put together.

In an address presented by the members of the Academy to Mr. T. M. Healy, governor-general of the Free State, the members said: "The organization of research in these varied fields is of serious consequence to the future of the country and we hope to continue our labors in the national service in the days to come. At an early period the Academy took the important step of forming a museum for the preservation of national antiquities, which has been steadily growing and the collection today is admittedly one of the most important in Europe."

Its great wealth in pre-historic antiquities of gold and bronze and in antiquities of the Christian period surpasses that of nearly all other national museums.

Replying to the address the governor-general said that the achievements of the Academy in Science, Art and Letters were a glory to the country, and that the materials concerning every Irish county gathered and preserved by the Academy, deserved to be put in print as soon as possible.

RESTORED TO VERDUN

The relics of Saint Sainin, first Bishop of Verdun, which had been carried, for safety, to Bar-le-Duc during the bombardment of Verdun at the beginning of the great attack of 1916, have just been returned to the Cathedral in which they were formerly venerated. Mgr. Ginisty, present Bishop of Verdun, who carried the relics to Bar-le-Duc when the entire population had left Verdun, was also the one who brought them back to their former resting-place, in answer to the unanimous desire of the population. The Cathedral was badly damaged during the War and could not be used for many months. A part of the choir has now been repaired sufficiently to make it possible to hold services.

The relics were carried from Bar-le-Duc to Verdun by automobile, the Bishop being accompanied by his Vicar-General. Many Catholic notables followed the automobile carrying the shrine of the Saint.

In the villages through which the road passes, the habitants assem-

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bled, headed by the priest and the mayor, to venerate the relics as they passed through and receive the blessings of the Bishop. "At Verdun, the greater portion of the population assembled in front

of the Cathedral, headed by the city authorities. More than a hundred priests from the villages of the Meuse accompanied the shrine as it was carried back into the restored basilica.

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- Floor Oil "SANITAS."
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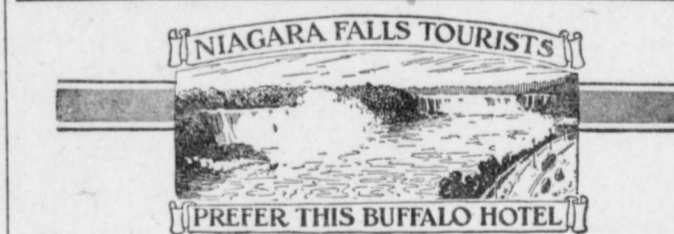
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CHATS WITH YOUNG MEN

A MESSAGE FROM THE SACRED HEART

A message from the Sacred Heart. What may its message be? "My child, my child, give me thy heart..."

THE ENTHUSIAST

The prudent man, says Bulwer Lytton, may direct a State, but it is the enthusiast who regenerates or ruins it.

Looking down through the ages, we find that the men who have left an imperishable imprint on history have not been those who were content simply to plod along.

One day, one moment, an inner voice suggested something stupendous, something heroic. They instantly grasped at the opportunity offered them of becoming agents or factors in a great and wonderful work.

The man who lacks enthusiasm has missed many opportunities and much of the joy of living. True, the disillusionments of mature years have somewhat removed the keen edge of enjoyment of those things which early years bestowed in generous measure.

Who can say what might have resulted had all men yielded to that sweet strong impulse to turn aside from the white glare of the road into some shady nook where, hidden from the crowd, they might traffic in things unseen?

In the memory of most men is some old road winding down through a country town. They can recall its zigzag fence with the spring-time blooms beside the way.

Someone has said that "we look at the heavens nightly, but there are those who, at a certain ineffable moment, catch, as it were, the eye of a star. When this is so, it is useless to try to deter them."

Goethe, commenting on the character of Hamlet, says that to him it is clear that Shakespeare sought to depict a great deed laid upon a soul unequal to the performance of it.

In the Purgatorio Dante meets with the unfortunate souls who had deferred the execution of a good impulse until they were overtaken by death.

It was said of Sir Thomas More that with a smile on his lips he met Fortune's ugliest scowl. Fortune could not overwhelm him nor disappointment conquer him nor death daunt him.

There was a man who, having broken away from the old schools

of irreligion and vice, had given himself generously and devotedly to the things of the soul. But we read in his memoirs that scarcely had this conquest been attained at the price of tremendous renunciation, than sorrows came thick and fast, seeming as though they strove to wrest from him that Divine enthusiasm which he had conceived.

In those far days there were not the remedies at hand for such evils with which we are familiar today. But far from succumbing to discouragement or yielding to a temptation to give up the burden of apostolic life, these pains seemed but to accelerate the holy exaltation with which he pursued a glorious and immortal quest.

Anything which serves to enkindle or to preserve our enthusiasm is well worth cultivation. So, tired men, when cares and anxieties press, sometimes steal away from the busy marts and seek relief and inspiration in some remembered haunt.

OUR BOYS AND GIRLS

"THE GLADNESS OF HIS SMILE"

We met at Communion this morning. My Saviour and I, His child. He stooped in loving compassion, Gracious and gentle and mild.

And lifted me close to His bosom I felt His Heart-beats the while And all my pain was forgotten, In the Gladness of His Smile.

I told Him all of my sorrow, And some I could not tell, But I did not have to breathe it He knew it all so well.

Then in tones both low and gentle, His loving voice I heard, He told me to bear without murmur Each harsh, unkindly word.

To give myself to others, In kindly pleasant way, And then to save all my sorrows For Him at each close of day.

We parted after Communion, My Saviour and I, for a while But I bore it all day with me—"The Gladness of His Smile."

THE FOLLY OF PRETENDING

How much of our life is made up of pretense? There are very few people indeed, except children, who are absolutely and always natural.

Perhaps the main cause of pretense of all kinds is that it is easier than reality; and this for many reasons, one being that if we really felt all we professed, or were expected to profess, it would be a great strain on our feelings.

There are women—we have all met them—who seem intensely interested in our affairs; who listen breathlessly to all we have to tell them, and are lavish with their congratulations or condolences.

There are those, too, who pretend friendship, but who in reality are incapable of the real thing. They like, however, to play with it, as it were, and to act, just as some people like to act at being in love.

Real friendship is a big responsibility. It needs not only a true affection, but a high character, to give us the right to claim friendship with another. Those who pretend to be your friends will fly from your side the moment they see anyone else approaching with whom they are acting the same pretense.

Another reason for pretense being easier than reality on many occasions is that there are conventions which almost force pretense on one. There is, for instance, the theory that everyone who has not a happy home, or the most respectable of relations, is in some way inferior.

Even poverty will be enough to make many people think less of one. Such considerations are apt to cause

people to pretend. It is natural, but not worth while. Pretense never is.

To pretend you have more money than you really possess often brings trouble in its train. Take a girl in an office, for instance. She may be quite a clever girl and a good worker, but perhaps she has a poor home to which she herself contributes a large portion of her earnings, leaving very little for her to dress on and for her amusements.

How many marriages have been upset and lives ruined through this indulgence of pretense! During the months prior to the marriage the girl or man may pretend to be everything that is gentle, considerate, and lovable, but after the marriage they are apt to think that the mask can be dropped, and in place of the pretended virtues and reality is shown up.

Instead of all the pretense, let us be our own true selves, and learn to love and sympathize with our fellow creature in a true Christian spirit. It is worth while to earn the good will of those with whom we come into contact by true-hearted friendliness rather than by an assumed friendship or assumed sympathy.

The girl who is her own true self may not appear to have so many admirers or to have such a good time as the one who pretends to be everybody's friend, but in the end she scores. When such a girl makes a friend she makes a friend for life, and her influence is felt in whatever sphere she moves in.

WHAT DO WE READ?

The full extent of parental authority and of parental obligation is not always appreciated. It has been rightly said that the task of training the child requires the genius of the Catholic Church.

It is scarcely possible to estimate the influence for good or evil which books exercise on character. Reading is the one luxury which rich and poor enjoy. The lesson is more easily learned from the book than from any other source because the book is the teacher of our own selection. For that reason we should be careful in our selection.

It would be interesting to know whether the kingdom of God or the kingdom of Satan has benefited more by the invention of printing. One thing seems clear, namely, that the wave of infidelity, which swept over Europe in this and the last century received its impulse from the pernicious and godless literature in which wicked men vented their hatred of God and His Church.

The world today is flooded with a literature, which derives its inspiration from a godless materialism, and which is slowly and surely corrupting the minds of the young, and moulding their characters according to the principles of pure naturalism.

The world today is flooded with a literature, which derives its inspiration from a godless materialism, and which is slowly and surely corrupting the minds of the young, and moulding their characters according to the principles of pure naturalism.

There is no field of knowledge upon which literature does not rashly venture. Hence that flood of infectious publications daily poured upon the world. What aggravates the evil, already so great, is the fact that the civil law not only connives at it, but positively guarantees it the fullest liberty to spread.

Another reason for pretense being easier than reality on many occasions is that there are conventions which almost force pretense on one. There is, for instance, the theory that everyone who has not a happy home, or the most respectable of relations, is in some way inferior.

Even poverty will be enough to make many people think less of one. Such considerations are apt to cause

sensuality of the multitude, but through works of science and history. In cheap editions, as well as in morocco bindings, you can buy at any bookstall the writings of the infidels and agnostics of the past century and this. They are given to the world as the collected wisdom of the age. The pretended conclusions of science are palmed off on the public as established facts without any attempt at proof.

As to the favorite novel of the day, there is scarcely an effort made to gild the vice which it extols. It is more often than not an open attack on social virtue and morality and upon all that is held holy and sacred. The vilest passions of the human heart, all that is sensual and grovelling in human nature, are often made the attributes of the hero or the heroine of the piece.

There is too a class of novel which is not flagrantly bad, in which vice is not recommended or virtue depreciated, but which cannot be read with impunity. Even the best works of atheistic fiction cannot be read without a diminution of the grace of God in the soul. It is through the reading of literature of this sort that even well meaning and earnest Catholics sometimes come to adopt views on life which are entirely out of harmony with the faith they profess.

In this respect our daily press is by no means above censure. In what way is the good of the community served by the publication of the details of divorce cases and sexual crimes? Our daily papers boast of the power they wield and the influence they exert. In publishing the indecencies of court cases they can scarcely be described as promoters of public morality.

The quest of happiness is older than Tutankhamen tomb. It began when God created Adam, and it has persisted ever since, and will continue until the last man on earth has yielded his soul to his Creator. Happiness is the end of man, for we are taught in the first page of our Catechism that God made us to know Him, to love Him, and to serve Him in this life, and to be happy with Him forever in the next.

THE QUEST FOR HAPPINESS

The quest of happiness is older than Tutankhamen tomb. It began when God created Adam, and it has persisted ever since, and will continue until the last man on earth has yielded his soul to his Creator.

All the trouble in the world, all the sin in the world, all the evil in the world, and consequently all the unhappiness have come from pursuing happiness in the wrong way. "One thing that the Middle Ages were sensible about," remarked Mr. Chesterton in a recent interview, "was that they realized, what the Catholic Church continues to realize, that happiness and unhappiness depend on the state of the soul."

All the new sensations produced by the applications of modern inventions do not in themselves bring happiness. Our vaunted progress has not yet succeeded in diffusing much real happiness, simply because that progress has been confined mainly to the material order, and has ignored the spiritual in man, which as Chesterton rightly points out is the basis of happiness or unhappiness.

This is where the world has gone astray in its quest for happiness. The world has wrongly regarded happiness as a thing of the body, whereas it is an affair of the soul. It has confused pleasure with happiness. Men have been carried away with the fallacy that riches bring happiness.

Wealth never bought anybody happiness for happiness cannot be purchased with money. You can buy pleasure, you must attain happiness. Very wisely the late Pope Benedict pointed out that one of the five great plagues afflicting human society, was the insatiable thirst for pleasure as the chief end of life.

There is only one recipe for a happy life in this world and in the next, be good and you will be happy. An obsolescent word for happiness is blessedness. Our Lord said once, "Blessed (that is, happy) are those who hear the word of God and keep it."

"Be king of yourself and you will conquer the world."



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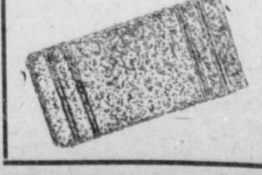
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OBITUARY

REV. GEORGE J. CLEARY

Throughout the diocese in which he had spent practically his entire life, the announcement of the sudden death of Rev. Father George J. Cleary, who conducted the Catholic church at the Hamilton Beach, will occasion sincere sorrow. Among the exceptionally large circle of friends made during a lifetime of active service, Father Cleary numbered persons of all creeds, who paid him due tribute of respect and esteem, and who will join with the members of his own flock in regret at his passing.

WEEKLY CALENDAR

Sunday, June 17.—St. Aloysius, a native of Orleans, retired into Auvergne and took the monastic habit in the Abbey of Menat. Later he became abbot of Micy but resigned to gain greater seclusion. He lived for a time as a recluse in Dunois where a church was built for him and his companions by King Clotaire. The Saint died about the year 580.

Monday, June 18.—Sts. Marcus and Marcellianus, martyrs, twin brothers of an illustrious family in Rome were killed during the persecution under Diocletian. While in prison awaiting execution they succeeded in converting their parents and their wives together with several public officials.

Tuesday, June 19.—St. Juliana Falconieri, received the habit of the Servants of Mary, from the hands of St. Philip Benizi. Her sanctity attracted many novices and for their guidance she was bidden to give up a rule. Thus she became foundress of the "Mantellate." She died in 1840 after a lingering and painful illness.

Wednesday, June 20.—St. Silverius, Pope and martyr, was the son of Pope Hermisdas, who had been married before he entered the priesthood. Chosen Pope on the death of St. Agapetas, Silverius was driven from Rome through the enmity of the Empress Theodora. He was banished to Patara in Lycia where the Bishop received him with great honor and interceded for him with the Emperor. The latter ordered him restored to Rome but through the machinations of his enemies the Saint was landed on a desert island where he died in 588.

Thursday, June 21.—St. Aloysius Gonzaga, son of Ferdinand Gonzaga, Marquis of Castiglione, at the age of nine made a vow of perpetual virginity and by a special grace was ever exempted from temptations against purity. He entered the Society of Jesus and during his last year of theology when a fever broke out in Rome offered himself for service to the sick. He contracted the disease and died after an illness of three months.

Friday, June 22.—St. Paulinus of Nola, was one of the foremost men of his time. He withdrew into Spain, distributed his great wealth and was ordained to the priesthood. When the Vandals made a descent upon Campania the Saint, then Bishop of Nola, devoted all he had to redeeming his people from slavery. Finally he offered himself in place of the son of a poor widow. When the Vandal King learned of this he set the Saint

free together with his townspeople. The Saint died in 431.

Saturday, June 23.—St. Etheldreda, Abbess, came of a family distinguished for virtue, her mother and three sisters being numbered among the Saints. Compelled to marry Tonbercht, a tributary to the King of the Merovingians, she lived with him for three years as a virgin. After his death she was forced into a second marriage with Exfrid, King of Northumbria. At his court she lived the life of an ascetic rather than a Queen and observed a scrupulous regularity of discipline. Later she retired with her husband's consent to Coldingham Abbey. She founded an Abbey at Ely which she governed. She died in 679.

Sunday, June 24.—St. John the Baptist. It was the office of St. John to prepare the way for Christ and before he was born into the world he began to live for the incarnate God. With the Baptism by St. John, Christ began His penance for the sins of His people and St. John saw the Holy Ghost descend in bodily form upon Him. Then the Saint's work was done. He had but to point his own disciples to the Lamb, he had but to decrease as Christ increased.

Monday, June 25.—St. Prosper of Aquitaine, was born in the year 403. His works show that in his youth he had happily applied himself to all the branches both of secular and sacred learning. St. Leo the Great invited St. Prosper to Rome and made him his secretary. The date of his death is uncertain but it is known that he was alive in 463.

Tuesday, June 26.—Sts. John and Paul, martyrs. These two Saints were both officers in the army under Julian the Apostate. They received the crown of martyrdom about the year 362.

Wednesday, June 27.—St. Ladislas King, was the son of Bela, King of Hungary. Compelled against his own inclination to ascend the throne he restored the good laws and discipline which St. Stephen had established. He died in 1095.

Thursday, June 28.—St. Irenaeus, Bishop, Martyr, was born about the year 120. He was chosen Bishop of Lyons and by his preaching in a short time converted almost that entire country to the Faith. He wrote several works against heresy. About the year 202 he suffered martyrdom under the Emperor Severus.

Friday, June 29.—St. Peter, Apostle, was a fisherman of Galilee before he was called to become the Prince of the Apostles and the first Supreme Pontiff of the Catholic Church.

Saturday, June 30.—St. Paul was born at Tarsus of Jewish parents and studied at Jerusalem. Miraculously converted to the Faith he carried the Gospel to the uttermost limits of the world. With St. Peter he consecrated Rome by his martyrdom.

MARRIAGE

LEHMAN-DIEMERT.—On Tuesday, June 12, 1926, at St. Ignatius Church, Deemerton, by Rev. M. Hinsperger, C. R., Hilda Marie, second daughter of Mr. and Mrs. Stephen Diemert, to Alfred L. Lehman, son of Mrs. Caroline and the late Joseph K. Lehman of Kenilworth, Ontario.

TEACHERS WANTED

WANTED (teachers holding first or second class certificates for Fort William Separate schools. Duties to commence Sept. 1st. State salary, experience and qualifications. Address Frank Meagher, Sec. Treas., Markdale, Ont. R. R. 6.

WANTED (teacher holding first or second class certificate for C. S. S. No. 5, Glenora, G. P. Co. Duties to commence Sept. 1st. State salary, experience and qualifications. Address Frank Meagher, Sec. Treas., Markdale, Ont. R. R. 6.

EXPERIENCED teacher wanted for S. S. S. No. 6, Arthur, holding second class professional certificate. Duties to commence Sept. 1st. State salary, experience and qualifications. Apply to J. M. Kelly, Sec., stating salary and experience. 2323-4f

TEACHER wanted for S. S. S. No. 5, Normansby. Duties to commence Sept. 1st. 1926. Apply stating experience and salary to James J. Lane, Sec., R. R. 5, Ayrton, Ont. 2323-3

WANTED an experienced qualified teacher for St. Joseph's Separate school No. 8 (Donnacona), for coming term. State experience and salary expected. Apply to Pat. Sullivan, R. R. 4, Peterboro, Ont. 2323-2

EXPERIENCED teacher wanted for St. John's Separate school, Ellice, 2 1/2 miles from Stratford. Salary \$800. Address Wm. Lennon, Treas., R. R. 1, Sebringville, Ont. Phone 557 1-2. 2323-2

POSITION WANTED

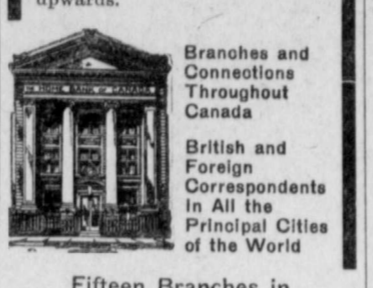
A YOUNG Canadian woman of refinement (Roman Catholic) desires a position of companion to elderly lady, or young girl. (Londonderry, musical, efficient, very adaptable, willing to travel, and not afraid of responsibility. Very high credentials. Address Box 411, Catholic Record, London, Ont. 2323-3

REMOVED THE PLACARDS

Reading, Pa., May 28.—Placards which sought to make a jest of marriage were ordered stripped from the side of an automobile that brought a wedding couple to St. Joseph's Catholic Church before the Rev. George P. Degnan, rector of

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the church, would proceed with the marriage services. Father Degnan pointed out that the unseemly and unrightly placards sought to ridicule the sacred ceremony.

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AGENTS WANTED AGENTS to sell Dr. Royal's Toilet Soap Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territory allowed. For further particulars apply to Royal Manufacturing Co., Dept. 65, Toronto Ont. 2323-7

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WANTED experienced farmer and wife. Man must understand farm machinery; woman to work in owner's home three days a week. Free house, wood, milk, etc. References required. Address Box 410, CATHOLIC RECORD, London, Ont. 2323-2

ACCOMMODATION DURING SUMMER COURSES THE Newman Club of Toronto, 29 St. George Street, the University Club for Catholic students, will have a limited number of rooms to let to lady students attending the Summer Courses at the University of Toronto. Applications for accommodation should be addressed to the Director. 2323-2

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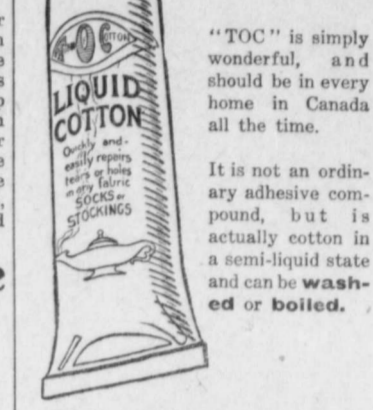
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RETREAT RETREAT for Ladies will open at Loreto Convent, Niagara Falls, on Friday evening June 25 and close on Tuesday morning, July 3. Address Mother Superior. 2323-5

AGENTS WANTED AGENTS—men or women. Sell, advertising year the article most in demand. Everybody is knitting. We supply sample card of 24 shades of the best two ply and four ply knitting yarn on the market. This yarn is specially adapted for use on knitting machines and allow large profits and supply your customers free with printed instructions for knitting popular, up-to-date garments. This helps you make sales. Write for sample card and territory. Donada Manufacturing Company, Dept. 124, Toronto, Ont. 2323-4f

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SEASON OF 1923 The Martyr's Shrine FORT ST. IGNACE NEAR WAUBAUSHENE, ONT. Will open for the reception of Pilgrims with High Mass at 10 a. m. Sunday, July 18, 1923. Pilgrims arriving by the Grand Trunk (Midland line) get off at Waubushene or at Victoria Harbor. Pilgrims travelling over the C. P. R. (Port McNicoll line) get off at Fort St. Ignace. Toronto and Sydney (C. P. R.) pilgrims change trains at Medicine Hat for Fort St. Ignace. For further information, write to REV. J. H. KEEGAN, S. J., Fort St. Ignace, or REV. S. BOUVRETTE, S. J., Waubushene, Ont.

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