

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XLIII.—CONTINUED

Captain Dennier arose; he could no longer control the excitement under which he labored—it betrayed itself in his vivid flush, in his trembling enunciation. "The paper given into my hands I delivered safely into the possession of Captain Crawford—he can testify to that fact, having read the document himself the instant it passed to his charge. For the other accusations which this hireling, Carter, makes against me I consider the source from whence they spring too low for my notice or denial; does your lordship deign to give them weight, however, I shall attempt no refutation of them."

He stood with so stately an air, his head slightly thrown back, and his dark, splendid eyes alight with noble feeling, that an expression akin to admiration flashed for an instant across Lord Heathcote's face; but it was suddenly gone, and receiving no answer, Captain Dennier resumed:

"Had your lordship's summons not reached me, I should myself have sought you to learn the truth of the strange inroads which this man, Carter, dropped; my heart tells me that you, Lord Heathcote, possess the entire story of my birth and early life. I conjure you, by your honor as a gentleman, to tell me who I am!" His voice quivered painfully.

"Who you are?" his lordship repeated in a somewhat bitter tone. "By what right do you demand from me more knowledge of your origin than you already possess?"

"By the right of your strange interest and patronage; by the right of a mysterious impulse within me which impels me to you—speak, your lordship, and end a suspense which is crushing my manhood!" He bent forward in his eagerness, every fiber of his form vibrating.

"You are dreaming, boy; your imagination has deceived you—you are simply what you have been told to believe of yourself. The innocents of this man, Carter, were perhaps invented for some purpose of his own."

He spoke so lightly, almost mockingly, a scornful curl upon his lip while, that the young officer sickened for an instant from the bitter disappointment. He turned away, unable to speak.

"Dismiss these vague, morbid fancies," continued the nobleman, "they ill befit a soldier, and concentrate your energies upon the stern duties of the life which lies before you."

craved, and I thank your lordship for the favors of the past, as well as for the happy tidings of the present."

"By resigning your commission," resumed the nobleman, retaining his hand to his face, "you will forego all right to a property which will one day be yours—you will lose the prospect of a magnificent alliance which is already contemplated for you."

He spoke very slowly, as if each word in the utterance was receiving new deliberation in his own mind. The young officer replied: "I am willing to forego all; for I could accept the former of your inducements only at the expense of my principles, the latter at the cost of my affections."

Lord Heathcote looked up, his hand at last removed, and the lines and careworn look of his face standing out with painful prominence. "Then your affections are already engaged?"

"They are, but hopelessly!" "May I ask to whom?" "No, my lord; I cannot tell you—her name has never passed my lips—it is my own unhappy secret."

"But why unhappy?" persisted the nobleman; "does the lady not reciprocate your regard?" "Unhappily for me, she does not."

"What is the obstacle?" and Lord Heathcote seemed to take a malignant interest in thus pressing his visitor.

"I am the hated foe of her country—a soldier in that service whose boast it is to enslave and to crush her people."

so; then, as if he had overcome some secret scruple, he said: "I shall return to Tralee for a day or so—I confess to some interest in the approaching trial of the young prisoner, O'Donoghue."

A peculiar expression broke into Crawford's face: "By Jove! Dennier, but I begin to have very strange suspicions—well, never mind, old fellow! I shall not press you on the subject—I know that some of these Irish girls are deuced witting and handsome, and if you have been so desperately caught, it won't be the first time a poor fellow has had his principles and his creed upset by a pretty face. Only I can't help feeling sorry for you; you are renouncing a glorious career, and you are giving way to impulses which the sober judgment of more mature manhood will certainly change."

"It may be so, Harry, but at least I am acting in accordance with my convictions now, and I am the happier for it."

He turned away with a careless air to prepare for the evening dinner to which he had promised to accompany Captain Crawford.

CHAPTER XLIV.
CARTER REPULSED

The eventual day of Carroll O'Donoghue's trial arrived. Father Meagher and Clare left Dhrumacool in the earliest mail-car, and reached Tralee an hour before the opening of the court. They went in immediate search of Nora, only to learn from Mrs. Murphy that the young lady and her father had sought another residence three weeks before, and the good-natured woman was unable to tell them where. With blank faces, and heavier hearts than they had borne thither, they retraced their steps in order to seek places in the now crowded court-room.

All the wealth and fashion, together with the rank and influence of the town, was represented; the gallery was crowded with ladies, the bench filled with lawyers, the body of the house thronged with a medley of tradesmen, mechanics and farmers, thickly interspersed with the military, while the uniform of the police showed in sufficient numbers to warrant the preservation of order. Every face expressed interest, and many of the countenances, even among the grave visages on the bench, evinced an anxiety that might be construed into secret sympathy with the prisoner.

Clare, her veil down, and her person somewhat shielded by the large form of Father Meagher, who sat slightly in advance of her, was seated directly opposite the prisoner's dock.

On the outskirts of the crowd, yet where, when openings occurred in the latter, she could see the accused, Nora was stationed, her face heavily veiled, and her person shielded by the stooped, shambling form of Rick of the Hills.

Breathless interest prevailed when the prisoner entered. Firm, erect, with his wonted noble poise and fearless look, he took his place in the dock; but when he faced the concourse the ravages of his confinement and anxiety could be plainly seen—the intense pallor, the transparency of his face, the lines in his features, the unnatural luster of his large eyes, all were painfully disclosed.

Clare raised her veil in answer to his gaze, that wandered searchingly over the court room, and immediately succeeding the glance of joyful recognition which he gave to her and Father Meagher, came one of weary disappointment; both the priest and his young companion sadly divined the cause—it was the absence of Nora, and they read in his continued frequent and anxious glance the alarming conjectures which filled his mind.

The case was at length adjourned until the following day.

Rick and Nora hurried out, mingling with the crowd which pressed about them until they could find an opportunity of turning down one of the obscure side streets that led to their home; while Father Meagher and Clare, loth to return without some information of Nora, again sought Mrs. Murphy, thinking to glean by further questioning some clew which might lead them to her whereabouts. But this visit was as fruitless as the former one had been; the kind-hearted landlady had nothing more to communicate than a glowing eulogium on Nora's sweetness of manner, her own reflections on the contrast presented by the father and daughter, and upon their apparent poverty. She was about to reveal, as she had already morning, how the young lady had been obliged to dispose of some of her wardrobe, but she remembered in season her promise of secrecy regarding that matter—a promise which Nora, probably foreseeing this visit of her friends, had exacted. So the two anxious inquirers with very sad hearts turned their faces toward Dhrumacool, which they would leave again for Tralee on the next morning.

Father Meagher thought that forces he could exert in order to find Nora. He fancied he knew the cause of her silence, and her mysterious disappearance—that both were due to the wretched haunt to which Rick had gone, and to which she, in her noble devotion, had accompanied him. His heart burned with indignation for a moment against Rick; but the next instant his anger softened, for the image of the poor creature, as he had looked when kneeling in the study pleading his love for his child, rose before him, and the tender-hearted priest murmured a prayer for Nora's protection, and for poor, miserable Rick's conversion.

Nora was alone, thinking of the trial of the morning; every word of the evidence seemed burned upon her brain, and though her fingers rapidly plied the needle which formed such shining stitches in her skillful work, her industry was entirely mechanical—her thoughts were so distant from her employment, and in alarm and heretofore their little frugal meal, which her hands had prepared, to seek the pittance that he sometimes earned, and she had full scope for all her unhappy reflections. She was suddenly startled by a rap; no visitors ever came to them, and with a wildly bounding heart she answered the summons. It was Morty Carter. He was smiling, fulsome, and arrayed in such elegance as his own vulgar taste dictated. Nora shrank from him in alarm and heretofore their little frugal meal, which her hands had prepared, to seek the pittance that he sometimes earned, and she had full scope for all her unhappy reflections.

TO BE CONTINUED

"LEST YE BE JUDGED"

Neither of the two were remarkably endowed in any particular sense, yet he, earnest, youthful, ambitious and passing handsome, and she with her beauty and brains and sweet, unspoiled disposition, made a couple happily met indeed. The one incongruity was his irreligiosity, all the more flagrant in contrast to her constancy of faith.

When he left the dreary little village both called home it was whispered that she had denied his suit because of his obduracy. Be this as it may, a wistful look came into the girl's fine dark eyes as his absence was prolonged.

A year, two years, five years, eight years passed, and this woman, obviously degradable and worthy, remained unwed. Then came his home-coming, unexpected as had been his departure. Most unexpected was his attendance at Mass on the following Sunday and on all Sundays thereafter. How much this meant to her, he alone was permitted to know. They took up their friendship again, just where they had left it.

He secured a position in the town's best bank and for two years he filled it faithfully. During that time he sought her company, undented. On pleasant evenings they sat together on the broad veranda of her pretty home. On Sundays they followed the shady street that led to St. Xavier's.

"Many years ago this fellow, Weston, went down the big river in the hope of finding the success he craved. He tried to take up the life of the Southland but his reception was not just what he would have had it. Somehow the North-erner was looked upon as an outsider. At least, Weston felt that he was so regarded."

"So it happened that, though his persistency and fidelity won a fairly good position with a bank, he could not rise above the limit of a definite place and wage. At length he became embittered against existing conditions."

"While spending an hour on the river front he saw something that gave rise to an idea that later became an obsession. His idea was to go North and build a substantial houseboat, then, in company with his pipe, float down the bosom of the big waters, away from everything suggestive of failure and disappointment. So absorbing did this desire become that at last it resolved itself into a question of funds."

"Well, a wave of prosperity swept over that portion of the South, net-works of steel and hulks of stone arose on every side. Contractors were required to give cash security before beginning work. One firm was required to deposit sixty thousand dollars before being awarded the building of a palatial hotel."

"It was Weston who placed the unpretentious little parcel in the safety vault, after applying the usual label: 'Surety bonds for, etc.' Then the incident passed from his mind, for it was but a part of his daily work. That afternoon the president informed him that he might consider the following day as the beginning of his vacation."

"That night temptation grew strong. His trip would require means. Others might spend hundreds, thousands, even a lifetime, in pursuit of pleasure while he—made pulse raced at his temples—he allowed himself to consider the possibilities offered by that package of bank notes."

"For a time the man was silent, as if in doubt just how to continue. 'I need not tell you of his struggle,' he said slowly, 'a struggle all the more dreary because of the dishonor of defeat. He took advantage of the confidence placed in him, visited the bank and took away the parcel.'

"Nor need I tell you of his trip Northward, his tools and supplies, his labor at boat building, up where the great river is all but lost in the silent heart of the evergreen forests. When completed the boat was little more than a huge raft, surmounted by a small cabin of rough logs. But Weston viewed it with pride and, at last arrived, settled himself to the enjoyment of the benign solitude."

"Pink-leeked hills, islands of foam and bits of driftwood floated alongside the raft. Great bluffs rose in the distance, towered for a time over the houseboat, and finally melted into nothingness in its wake. The great peace of forest and river cast its soothing spell over all, through the dreary days and chill nights whose velvety darkness seemed to crowd Weston's entire world into the ill-lighted little cabin."

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LONDON, SATURDAY, OCT. 13, 1928

EVERYONE CAN DO SOMETHING

The Catholic Truth Society Convention held in Ottawa was inspiring. It kindled genuine enthusiasm for the great work that this Society has set itself to do. Not one of the zealous clergy or of the educated, loyal and equally zealous Catholic laity but came away feeling the impetus to "carry on" with courage and perseverance, not only to spread the light but to increase the usefulness of the Society by enlisting the sympathy, the interest, the active cooperation of good Catholics who are not yet in active service.

The apathetic Catholic is infinitely worse than the apathetic citizen. It will be noted that His Grace brands this as an error. What would be thought of the citizen who left everything to the police, the judges, the legislators, the officials of any and of every kind, remaining himself totally indifferent to what was done or how it was done? Such an apathetic citizen would never be commended for his citizenship even though he never violated a law nor caused an injury to individual or to society.

Then what is it that each one of us can and should do? First and foremost each and all should read the official account of the Catholic Truth Society Convention now running in our columns. Keep the RECORDS and read, re-read, study each address. It is quite impossible that we should not, every one of us, derive from this study inspiration and help. Those who contributed to the rich feast are Catholics of light and leading and culture and zeal. Three of them, at least, are converts to the Faith. They speak with intimate personal knowledge and experience of the non-Catholic point of view. They all delighted the distinguished gathering of leading Catholic lay and clerical, in Ottawa; so that it is not too much to say that even the summaries of their addresses have an important message for us.

Then there is the publications of the Society. In most cases they are masterpieces. Some of us may contribute to these pamphlets; all of us may read them and get others to read them. There is scarcely a

point of faith or morals or history or other controverted question that is not treated in these publications lucidly as well as learnedly; in a manner that we and our non-Catholic friends as well as our Catholic friends may read with interest and understanding. How often subjects crop up on which either for our own information or, for that of our friends, Catholic or non-Catholic as the case may be, we desire further light. The publications of the Catholic Truth Society will provide what we want.

If these pamphlets are not kept at the door of the church there is no priest who would not be delighted to initiate that excellent practice if the laity manifest any desire or interest in the matter.

These are some of the ways in which each one of us may render important service to the cause of Catholic Truth.

THE MARYVALE ABBEY SCHOOL

During the Catholic Truth Society convention at Ottawa much interest was evinced in Monsignor Macdonald's school. Strangers to our Province eagerly sought out details after learning something of the success of the school in transforming the outlook of the parish. The N. C. W. C. representative thought the story sufficiently interesting and edifying to broadcast it through this important news service. To many of our readers it will be so interesting, informative, and — let us hope — inspiring, that we are pleased to give it editorial prominence.

The Glen Nevis Parish School is situated in the county of Glengarry at the eastern end of the Province of Ontario. It serves an exclusively rural community. It was established in 1912 — a one teacher school with an attendance of thirty-two pupils. It had been intended to increase the classes as pupils' progress would permit, and to provide a full High school course. This has been accomplished notwithstanding the opposition of the Education Department of the Province.

Today there are registered one hundred and seventy pupils in all grades from primary class to matriculation and Normal school preparatory classes. There are six Religious teachers who hold the highest Ontario teaching qualifications. That rural people are as anxious for education for their children as are town and city residents is abundantly shown by this school in the increased attendance and the success achieved. While examination results are not the only criterion of success it is a great pleasure for Catholics to point to the success of this school, for not one of the county High schools in Ontario, which are generously supported by Government grants and public taxes, has achieved a better record.

A unique feature to be observed by a visitor to the school, known as the Maryvale Abbey School, is the attendance of professed novices of the Community in charge of the school. These novices, who are intended to become teachers, dwell with their own Sisters and make their High school course with the pupils of the school.

"One of the purposes of establishing this school in a rural community was to provide the children with educational facilities at home and thereby obviate the necessity of sending them to towns and villages where they usually acquire a distaste for country life. The experience has been quite satisfactory. Though some of our Catholic boys and girls have gone on to the universities, the larger number have continued in farm life or some have become teachers in rural schools. Not one of the pupils can be said to have been led away from the farm by the influence of this school.

"At the inception of this school usually not more than two or three children from the district served by the school attended High school at one time; at present forty-one pupils from the district are here receiving a High school education together with a thorough Catholic training. The remainder of the sixty-one High school pupils come from various places beyond the proper constituency of the school.

their parents. Thus the critical formative period of their childhood and adolescence is spent under the indispensable, or at any rate, irreplaceable influence of their own homes."

Just why the Ontario Department of Education should not be eager to multiply such schools, should not see that in so doing it would be promoting the best educational interests of the Province, is a little difficult to understand. The adequate explanation is an ugly one.

NOTES AND COMMENTS

WE had occasion some time ago to remark on the revived propaganda of that particular form of atheism represented by the writings of the late Col. "Bob" Ingersoll. The nature of that propaganda may be gauged by its advertisements in New York papers, which circulate all over the continent. In these advertisements Ingersoll is described as "the greatest thinker of the age;" "the most brilliant speaker of the English language in any land on the globe;" "the greatest orator of the age;" "the most powerful man of his time," and much more fulsome panegyric of the same kind.

To THINKING men and men of real substance all this will be taken at its true value, which is nothing at all. But it is not difficult to estimate its effect upon the great unchurched mass, or upon those whose sole source of mental sustenance is derived from the Sunday paper. It cannot fail to stimulate the appetite for the specious but meretricious trash which Ingersoll essayed to substitute for the truths of religion. And it once more emphasizes the responsibility which rests upon Catholics to give their ardent encouragement and support to their own press and to those other agencies whose mission it is to propagate the Truth.

INDIA is, if we mistake not, the first missionary country of our time to set up a diocese, native from top to bottom, in the elevation to the episcopacy of Rev. Father Tiburtius Roche, S. J., as Bishop of the newly-erected diocese of Tuticorin. Racially a Tamil, and tribally a Paravar, the new Bishop will rule over his own people of the Fishery Coast, and as a Jesuit missionary of experience, placed at the head of a body of secular clergy, he will be in a unique position to further the cause of Church extension in the great Indian empire.

BISHOP ROCHE is the first native priest of the Latin Rite to be chosen for this high office, and, as we are assured by our Indian contemporaries, his successful missionary career up to the present time and his executive and organizing ability are such as to augur great things for the future. In a diocese including within its boundaries one of the very first Indian stations visited by St. Francis Xavier, a body of missionary tradition exists which must be a source of inspiration to all connected with it. The Fishery Coast, we are told, was the object of great predilection to St. Francis, who, the worst of sailors, made the tedious journey thence from Goa no less than thirteen times.

THE EVENT above described is referred to by East Indian exchanges as a landmark in the history of the Catholic Church in India and apparently the first step in the ultimate "Indianization" of the Hierarchy. Pope Leo XIII. in his day realized the imperative need of a native clergy for the stability and progress of the Church in that country, and in the present juncture his exclamation on occasion of the establishment of the Pappal Seminary at Kandy: "Fili tui, India, admistri tibi salutis," ("Thy sons, O India, are ministers of salvation to thee,") are recalled.

WHILE BISHOP ROCHE is the first native Bishop of the Latin Rite he has predecessors in the episcopate of the Syrian Rite. The creation of the latter in Malabar twenty-five years ago, was in accordance with the far-seeing policy of Leo XIII. Since the erection of that diocese, the Syrian Bishops in Malabar have been guiding the spiritual destinies of their flock. With the addition now of a native Bishop of the Latin Rite a great step has been taken forward towards the ultimate conversion of the teeming multitudes of that great and historic land.

CATHOLIC TRUTH SOCIETY

THIRD ANNUAL CONVENTION A GREAT SUCCESS

Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1928, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

WEDNESDAY AFTERNOON

THE BIBLE IN ENGLISH

BY REV. FARNELL MAHONEY

The first paper of the afternoon was read by Rev. Farnell Mahoney, Professor of Sacred Scripture, St. Peter's Seminary, London. The following is a synopsis: The paper—the Bible in English—read by Rev. A. F. Mahoney, of St. Peter's Seminary, London, with the history of the Post-Reformation English Douay Version, which, in a revised form, remains the standard English Catholic Bible in use today.

In 1608, Dr. William, afterwards Cardinal Allen, established a missionary Seminary at Douay in France for the education of English boys for the Priesthood. This was during Penal times when the practice of Catholic worship was a crime under English law. Ten years later, because of political disturbances, the Seminary temporarily transferred to Rheims, returning to Douay in 1698. It was during this period, while the Seminary was in Rheims, that the entire Bible was translated into the English tongue. The New Testament was published at Rheims in 1582 and hence gets its name—"The Rheims Testament."

The publication of the Old Testament was delayed some thirty years, as the translators expressed it— "through lack of good means" and on account of "our poor estate in banishment." It was finally published after the return of the Seminary to Douay in 1609-10. The translators were the Professors of Allen's Seminary, all Oxford graduates, men of learning and eminently well fitted for their task. Dr. Gregory Martin, the chief translator, was formerly fellow and professor of St. John's College, Oxford, of whom the non-Catholic Anthony Wood says: "He was an excellent linguist, exactly read and versed in the Sacred Scriptures, and went beyond all of his time in humane literature." The others who co-operated in the work were: Dr. Allen, formerly Principal of St. Mary's College, Oxford; Dr. Richard Bristow, formerly professor of New College, Oxford; John Reynolds, formerly of New College, Oxford, and professor of Hebrew at Rheims and Douay; and Thomas Worthington, an Oxford graduate and afterwards Principal of the English College at Rheims. Martin translated, Allen and Bristow wrote the annotations and notes, Reynolds and Worthington revised the work of the others.

An entry in the College Diarium says: "16th October, 1678, Mr. Licentiate Martin has inaugurated the translation of the Bible into the English tongue. So at last may be found a remedy for the corruption of the heretics. He translated two chapters a day, Doctors Allen and Bristow revise and make notes." This announces the beginning of the work of translation which was finally completed in less than two years; and gives the reason which urged the version into existence. These five Apostles of Catholic Truth might well be called the first English Catholic Truth Society. Besides preparing young men for the missionary Priesthood to carry the light of God's truth to their persecuted fellow-countrymen, they have written and published books and pamphlets of a polemical nature for distribution in England; and now they were called upon to furnish the antidote for a new evil. This was the widespread dissemination of corrupt translations of the Bible into the English language, begun by Tundale in 1525 and continued by the publication of Coverdale's Great Bible in 1539, the Geneva Bible in 1550, and the Bishop's Bible in 1568-69, and '72. The Allen obtained the authorization of the Holy See for the printing of the new translation in the summer of 1580. It appeared in 1582. The immediate result was an attempt from several quarters to answer the controversial notes which it contained. This had the effect of making it better known among non-Catholics. The fact that a demand arose almost immediately for a new Protestant version which finally brought the Authorized Version into existence in 1611 is not without significance. And though the editors of the Authorized Version make no reference to the Rheims or Douay Version in their list of works consulted, "their work," says the Preface to the Revised Version of 1881, "shows evident traces of the influence of the Rheims made from the Latin Vulgate." The aim of the Douay translators was to bring out a translation that would adhere scrupulously to the original. That they succeeded is admitted by the Protestant Scrivener who says: "In justice it must be observed that no case of wilful perversion of Scripture has ever been brought home to the Rheims translators." The only objection which has ever been raised against this Version is its inferiority to the Authorized Version from the point of view of literary excellence. Professor J. S. Pillimore in a recent article—

"Scripture Versions and Variants" in the Dublin Review, January, 1922, has this to say in refutation of the above: "These pages simply advance the thesis that the Rheims Version of 1582, a book quite unknown to the generality of Protestants, and to put it at the lowest as well known to Catholics as it should be, is a beautiful and admirable piece of English with a peculiar literary interest of its own. The Authorized Version may be very fine—it may be finer than the Rheims Version—but must be so cowed and stifled by the insistent assertion of its (Sacramental) authority as to forget that Rheims exists? In this as in other matters, do not grasp the nettle, and you will find that a great deal of the Schwarmerdel about that particular version is but the cant and superstition of an Ascendancy. (Great is the power of taking things for granted.)"

No revision of the Douay Bible appeared for 150 years. In the meantime many changes had been introduced into the language. The need for a complete revision was felt and this work was taken up by Dr. Challoner, Vicar Apostolic of the London District. His revised New Testament was published in 1749, the Old Testament in 1750. His revision was too drastic. Cardinal Newman called it "a new translation." It was not an improvement on the original either in literary excellence or fidelity to the Vulgate. Several revisions have since been made but with few variations from Challoner's text. We may say that the several editions of the Douay Bible current today adhere very closely to Challoner's version.

A new revision is badly needed. But the work will, in all probability, not be started until the publication of the revised and typical edition of St. Jerome's Latin Vulgate which the Benedictines have now in course of preparation. The paper closed with a brief treatment of the authority of the Douay Bible for the English speaking Catholic world.

CHILD WELFARE

MISS POWER of the Division of Child Hygiene, Ontario Provincial Board of Health, outlined briefly the present progress in the various branches of child welfare. Social treatment of child problems in Canada today was being directed from the viewpoint of considering the family as a unit. The recognition and support of parental responsibility is a sound principle in health work, and the tendency on this continent towards a generalized plan of public health nursing was evidence of the fact that health authorities are coming more and more to feel their work is more valuable when the individual is regarded as a member of the family group, eliminating the possibility of several special nurses visiting the one child.

The notification to a parent that a child is suffering from some defect which may cause temporary or permanent disability is in no way conflicting with parental right. Public Health is a community responsibility and as such is being met in an increasing number of municipalities by the provision of a municipal service, including a generalized plan of public health nursing, including schools financed from the general taxes. "Keep the family together" is the aim of agencies organized to deal with neglected or dependent children. When this course is impossible and the child becomes a ward of the State, the individual citizen has a moral responsibility to help procure for such child living conditions which will closely approximate those he would desire if the child to be placed were his own flesh and blood. It behooves every citizen, therefore, to give serious thought to the subject of dependency and thereby create an interested and intelligent public opinion which will make it possible for the public and private child-caring agencies to carry on their work in accordance with minimum standards. The provision of mothers' allowances and workmen's compensation have gone far in preventing the breaking up of homes, and the public opinion which made such measures possible may render further service to dependent children by adopting the idea that the proper place for a normal child is a normal home and while the institution may always be part of the scheme it must be considered in the light of a clearing house; a temporary habitation for the normal and a permanent habitation for the comparatively small percentage of sub-normal dependent children.

MISS FOLY LEADS DISCUSSION

MISS FOLY of Catholic Welfare Bureau, Toronto, introduced the discussion as follows: Miss Power has very ably emphasized the important phases of Child Welfare. As a Social Worker, connected with a Welfare Bureau the Dependent Child is the one we have most to do with, and it is from this angle that I will open the discussion. In dealing with the dependent child, the home and the family are the first to be considered because the family is the oldest institution in the world and it was founded by God as the proper place to bring up children. The home has survived the many social upheavals in all countries and is the most stabilizing influence of civilization. A child may become dependent or handicapped from various reasons, on account of the death of one or

both parents, or through desertion or neglect, through poverty, illness or vice in the family, or because of birth out of wedlock, and those are the children who do not enjoy, or who are in danger of losing the advantage of a normal home life.

It is a well established principle of social science that no child should be taken from his own home because of poverty. There is no economy in a system which will support a child away from his home rather than in it, and it is regrettable that in practice we are often too prone to seek substitutes for family life. The family tie should not be broken without the gravest reason, nor until every available means of keeping it intact has been exhausted. Once it has been broken there may be difficulty in re-uniting. The child brought up in his own home, or in the home of good friends or relatives, is living a natural life and is preparing himself for his place in the community. The prayers he learns at his mother's knees are the ones he will remember all through life and no matter how unattractive a child may be he is of importance in his own family and he receives some of the love and attention which he needs and is justly entitled to. The mother may not be educated and perhaps not very intelligent, but she is the mother just the same, and through some unknown quantity in the relationship between mother and child she will probably succeed better in bringing up her own children than the most intelligent skilled worker in an institution, that is if she is given the aid she requires at the time she needs it—and by all means let this assistance be adequate. She will also require help to assume her responsibility towards her children and will need a great deal of kindness. A child who is brought up with his own brothers and sisters, who knows his own aunts and uncles and cousins, has a very valuable background.

Although we are convinced of the wisdom of keeping families together, when it can be done by adequate assistance, it is often difficult to stand by this principle in practice, particularly when there are problems other than poverty in the family, such as domestic troubles, immorality or drunkenness. Even when these different social problems arise within the family and for the sake of the children's faith and morals it has been deemed wise to remove the children from their home, it is not always necessary to place them permanently in an institution. Good foster homes should be found for these children. Such children should be placed in institutions only for the time required for a physical and mental examination, to interview relatives and to find proper foster homes where the children can be removed to in order that they may enjoy a normal and natural life, attend the parish church and school, and forget their past disappointments.

Last fall a family was reported to the Catholic Welfare Bureau of Toronto on account of the father's desertion. There were seven small children. The mother was not well, and although fond of her children, she was a poor housekeeper and managed badly. The rooms, which were in need of repair and contained little furniture, were untidy, the children were scantily clad. The family had been assisted frequently by agencies in the district but no attempt had been made to make adequate provision for their welfare. There was scarcely any bedding, there was not sufficient clothing so that the mother could keep the children regularly in school. The agencies and private individuals who were in touch with the family were all of the opinion that the children should be placed in institutions, and the home broken up. To support this family in institutions would cost \$24.00 per month without taking into consideration the cost of the capital invested in buildings.

We decided to spend some money immediately in order to keep the children with the mother. Clothing and bedding were supplied. The mother's relatives were persuaded to look after the children while the mother was in the hospital. When the mother came home somewhat improved in health a house in a different district was found for her, and sufficient furniture was procured to make it comfortable. Her rent is paid regularly each month and she is assured of sufficient food and clothing. The children are receiving much better care than formerly and we have every reason to hope that this family can be kept together. Efforts are being made to locate the father and there is greater chance of success in securing support from him than if the children were in institutions.

It will cost the Catholic Welfare Bureau about \$350 to hold this family together for a year. Taking into consideration the assistance which they will receive from the city, from relatives and Church societies the total cost of support will be under \$1,000, less than half of what it would take to keep them in institutions.

Another family had been dealt with by several agencies for a number of years, the father was an epileptic and unable to work and there were six small children. The mother was obliged to do day work and the house and children were neglected. The family lived at the end of a lane in a cottage which was hardly fit for habitation. The boys

were appearing constantly in the Juvenile Court on charges of theft, begging and truancy. The children were undernourished, and in rags, and lacked many of the necessities of life. The agencies in touch with the family had tried to supervise but had not given the mother the financial means of providing a respectable living. As conditions did not improve pressure was brought to bear on the Catholic Welfare Bureau to have the children admitted to institutions.

Our first step was to have the father committed to a hospital for epileptics. Then a considerable sum of money was invested in moving the family to a better environment, in providing the home with suitable furniture and furnishings, in buying clothing for the children. Sufficient food was provided. The mother and the children were made to understand that they had to do their part if they were to be left together. This experiment has met with success. The mother now takes pride in her home, the boys have not been seen in the Juvenile Court for months and the children have been attending school regularly. Prompt and adequate financial assistance has been the means of stabilizing this family and of accomplishing what several years of supervision failed to do.

The point I wish to emphasize in quoting those two cases in which the welfare of thirteen children have been involved is that sufficient and prompt help has succeeded in re-establishing two families in normal homes, and has saved the expense of supporting thirteen children in institutions.

Institutional care for children should not be suggested to parents or relatives. Often at the first sign of trouble in the home social workers, or nurses, friend or relatives, and often the parish priest will recommend that application be made to have the children taken care of by institutions. At the present time in our cities people are too apt to turn to welfare agencies for the solution of their difficulties instead of trying to help themselves. In cases of illness of the mother this tendency to look for institutional care of the children is very noticeable. It makes us wonder where are the grandmothers, aunts and kindly neighbors who in other times came forward in such emergencies. They still do so in districts where there are no institutions for children. We have in many cases prevented a temporary break in the family through the removal of children to an orphanage by paying a housekeeper for a few days or by persuading a relative or friend to help.

In the Catholic Welfare Bureau we have taken the stand that no children will be admitted to an institution while the mother is fit to look after them, nor while any other means of proper care can be found for them, and that poverty and desertion by the father, or widowhood are not sufficient reasons for breaking up a home. I can say that in the last ten months not once has this resolution been broken. We have consented to the breaking up of only two families in this time. In both cases the mothers were removed, then it is to re-establish them in the home, and the children had been neglected. It was in the interests of the children and community that the family should be separated. Before admitting the children to an institution all the relatives in Toronto were visited, and were communicated with relatives at a distance.

On the first of October, 1922, there were 294 children in our three child-caring orphanages. By July 31st, 1923, this number was reduced to 180, which means a reduction of 114 in our institutional population. Of the children who were taken out about 85% returned to their own homes. In the majority of cases it was necessary to rehabilitate the home. That we were able to do this proves that there was no necessity for admitting the children to institutions in the first place as it is easier to keep the home intact before the children have been removed, than it is to re-establish it afterwards. Sufficient assistance given at the proper time would prevent the destruction of many homes.

Fourteen per cent. have gone to relatives. Sometimes it is only necessary to make an appeal to them to assume their responsibilities. This should have been done before the children were admitted, but the way of least resistance was followed and the children and the community suffered by this negligence.

THE DRIFT TO THE CITIES

BY REV. M. V. KELLY, C. S. B.

That the moral character of the people and their religious interests are and will be seriously affected by this present trend of things no one any longer doubts. Sooner or later we must all realize that it is among our greatest concerns. Some are saying that the Catholic Church in this century has no other work so great, and that only an apostle with an influence as far reaching as that of the great St. Benedict can successfully undertake the task.

Because of this present tendency we stand to lose in the future many millions of our Catholic population. It is scientifically established that a city population tends to extinction; that if a city were not being recruited constantly from the smaller towns and rural districts,

FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

TWENTY-FIRST SUNDAY AFTER PENTECOST

FRATERNAL CHARITY

"Shouldst not thou then have had compassion also on thy fellow-servant?" (Matt. xviii, 23.)

We have all needed this reprimand, and most of us many a time. "Shouldst not thou then have had compassion also on thy fellow-servant?" What different kind of people we are, when asking forgiveness and when we are asked to forgive! At confession how anxious to be forgiven; shortly afterwards how harsh and unkind and fault-finding to others! We forget God's mercy is granted to us in the same measure that we give it to others.

Little things betray the spirit of our hearts in this respect. It is no excuse that they are only little things. There is nothing that is really little, that is for or against God. Besides, if we are resentful and bitter about small matters, how can we reasonably expect to be forgiving, kind and charitable when we have serious reason to be hurt and offended? For the safety of our soul we have to watch small failings in this matter of fraternal charity.

Naturally we are very prone and ready to fall in charity. We are keen to notice; to think evil; to repeat and exaggerate anything against another; self-love easily takes offence, and the offence rankles, and brotherly love is ruined. Whereas, with the aid of prayer, and with the grace of God, we should constantly try to be charitable; thinking no evil; saying no unkind word; doing kindnesses even to those who have been unkind to us. Above all, to be ready to forgive from the heart whatever may have been said or done against us. In this matter we have either to mean and try to be saints, or we shall, eventually, find ourselves reprimanded and punished by our Master, Jesus Christ.

Take what the saints have done and said. The great St. Teresa prays thus: "Forgive us, O Lord, not because of our prayers and good deeds, but because we have forgiven." When Blessed Juvenal Anema was dying, poisoned by an enemy, he not only refused to mention the name of the assassin, whom he knew well, but strictly forbade that any inquiry should be made to lead to his punishment. And St. John Gualbertus, about to kill the murderer of his brother, at the sign and mention of the Cross, forgave him from his heart. And this was the turning-point—a proud young nobleman changed into a saint.

Not only were the saints ready to forgive, but they practised active and kindly charity amongst the sick, the aged, the afflicted. When we read the lives of holy men we cannot help but be struck by this humble and penitential habit. Even exalted personages and profound scholars steal time from their other labors to visit hospitals and the poor in their homes. This is one of the surest marks of real holiness. And others, again, devoted their whole lives to such work and founded religious Orders to perpetuate their labors. Oh! they had compassion on their fellow-servants. Call to mind St. Vincent of Paul. Who shall ever tell all that has been done in his life and since his death, by himself and those he taught to succor human misery? Their name is legion who have followed in his footsteps. And St. Camillus, the patron of a holy death, whose holy calling it was to tend the dying, winning poor sinners over in his hospitals to repent and die in peace. These are the heroes of charity, and so many more that could be named, and whom you of yourselves will remember. Heroes of charity, who loved to tend the most loathsome diseases, and whose touch wrought so many miraculous cures. We cannot be like them—heroes, but we can and must pray to have a little of their spirit of kindness and compassion.

We must be determined and ready to meet the trials of life with resignation and serenity, and being kind to others in their necessities and miseries will bring this grace to our own souls. We cannot help it; suffering is like our shadow—we cannot get away from it. But being mindful and tender towards the sufferings of others will enable us to bear our own with fortitude and hope. St. Laurence the Martyr first saw to the poor and afflicted, distributed the Church's treasures to them, and with the sign of the Cross opened the eyes of the blind; and then when roasted slowly to death, God blessed him so that the flames were like roses to him, and happily and triumphantly he died for Christ. This is how God blesses compassion and fraternal charity.

For ourselves let us take consolation from this thought: God seems blind to our failings, as long as He sees kindness to others in our hearts. He gives us Himself as an example. He was meekness itself. He went about doing good to all; He loved to be amongst the poor; and of all that were diseased, do we read of one being sent away uncured? And His Blessed Mother is like to Him, as we should expect. We salute her as Queen of Heaven, but a title she loves better is "Mother of Mercy." How often have we stood in need of her pity and her help, and how often again shall we receive it, for she will ask

our Lord for us, and cannot be denied, if only she sees us striving to be to each other kind, and charitable, and merciful, and compassionate.

THE CATHOLIC MOTHER AND HER HOME

MONSIGNOR KOLBE AND CATHOLIC EDUCATION

I have just been introduced to a pamphlet dealing with a question on which I have often touched in these columns. Its subject is "Principles of Catholic Education," and its author is Monsignor Kolbe, and it is such a superb and inspired vindication of the system of religious as opposed to secular education, that I feel utterances and sentiments like these should be shouted from the housetops and blazoned abroad for all the world of non-Catholics, and all those Catholics who, by sending their children to non-Catholic schools are depriving them of the greatest benefit and source of helpfulness and good that life can afford, to hear and understand.

I feel that these arguments ought to be more generally known and that the pamphlet should be read by all interested in the question of education, as well as by all Catholic parents. It stands a glorious counter-blast to the students and teachers of child psychology, who start with the assumption that in education the spiritual side of humanity can be entirely eliminated and that all educational effort must be concentrated upon the training of the body and the senses and the mind, with no reference whatever to the needs and claims of the soul. In starting his argument, Mgr. Kolbe says: "We have made large sacrifices in various countries for our convictions. In Ireland, naturally one of the most intellectual countries of Europe, the tempting bait of knowledge was resolutely put aside when Faithfulness was at stake. In America and the British Empire we are paying for our opponents' schools as well as our own. Moreover, we cheerfully deny ourselves many educational and social advantages which are open to those whose theories and consciences are easier than ours. For all these sacrifices we are bound to have solid reasons to give—to ourselves, on account of our apparent loss; to our people, on account of the burden laid on them; and to our countrymen, on account of our apparent want of patriotism. Reasons, to be solid, must go to the root of things, and therefore, as education is the cultivation of human nature to all its extent, we must find our reasons in our conception of that human nature itself. In other words, our final answer to this question must be psychological." This is where the extraordinary value of Mgr. Kolbe's article lies. It traces, by the difference between Catholic psychology and secular psychology, and he shows how these differences are reflected in the educational system of each, and he weighs the advantages and eventual gain of each in the balance of the soul's good. And I need hardly add that Mgr. Kolbe's article lies, in the vital difference between Catholic psychology and secular psychology, and he shows how these differences are reflected in the educational system of each, and he weighs the advantages and eventual gain of each in the balance of the soul's good.

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For Thin Falling Hair Use Cuticura. If your scalp is irritated and your hair gray and falling out in handfuls, try this treatment: Wash spots of dandruff and itching with Cuticura Ointment and follow with hot shampoo of Cuticura Soap. Nothing better than Cuticura for all skin and scalp troubles.

I wish I could do more justice to the eloquence, the inspired wisdom of our great South African Catholic divine and educationalist, who also knows and loves little children and understands them as tenderly as a woman. Very humbly and very reverently I am using his noble and scholarly words and arguments to impress on Catholic mothers what I have tried to do so often in these columns—that they may not, in the search after worldly or social or intellectual advantages, close to their children the right of access to the source of the greatest of all possible good, the possession of the lively, unquestioning, all-embracing faith of a little child.

In writing of the modern neglect of spirituality, Mgr. Kolbe remarks on the "ever-increasing scorn of the unintellectual." "Such scorn," he goes on to say, "is wholly unjustified, for secular education does not do more than put a polish on humanity, sometimes only a veneer. We frequently see quite uneducated men much sounder in their judgments than others of most brilliant parts, and surely soundness of judgment is an intellectual quality as knowledge of the differential calculus." This is one of the most frequent arguments used by Catholics when they try to justify the sending of their children to non-Catholic schools—as if the acquisition of knowledge, which means additional facilities for acquiring material prosperity, were the summum bonum of earth's good. The world today is sadly admitting its need of something to counteract the material, licentious and unruly tendencies of the times. It shakes its head dolefully at the lives of many of the sordid, degrading, self-indulgent, and degenerate of the whirl of the wheel which has brought anarchy and degenerate living and a revolt from the saner, simpler standards of morals and of life of former days. It is striving, in its blindness and in its pitiful need, for something better, something to steady it. And it is perhaps beginning to realize that it lost something vital and something compelling when it ousted religion from its programme of essentials and flouted the ideals of life and of morals which Christianity requires.

And we Catholics, who know, who believe and who have so sane, so sure and so firm a foothold on the imperishable, vital side of life, who feel and understand religion to be the only open door to well-being and peace and moral sanity and health, it is for us to show, by our firm, strict adherence to the requirements and principles of our Faith, how firm, how strong and how real a possession it is to us. And so, if it is in our hands to give to our children from their earliest years the blessing of a strong, unshakable faith, we should see that "mistaking true for false and false for true, we do not turn their footsteps away from the most potent factor in the determining of their life's good by sending them away from the school where the first concern of their teachers will be the cultivation of the soul and the caring for spiritual needs of their young lives.

"The whole Christian life," says Mgr. Kolbe, "is a striving after unattained ideals." Therefore, if the sending of our children to a Catholic school means the sacrifice of some dearly prized plan of intellectual and material advancement, it is consistent with the preaching of Christianity to be true to those ideals, and do what we feel to be right. And as far as the material side of the sacrifice (if, indeed, it is a sacrifice) is concerned, Monsignor's words are worthy to be quoted in full: "An anxious question occurs. Do we lose by it? Well, do we lose by any sacrifice? If you give something to the poor you are so much out of pocket; but is it a loss? As a rule, generosity is wisdom, even for this world, as honesty is the best policy; but here and there we find a man who is richer for devoting all his energies to getting and keeping. So, as a rule, developing the spiritual faculties mainly has a beneficial effect on the mind to all its extent, but certainly you will find some students beating ours in the physical sciences or excelling them in culture, simply because they have devoted all their time and energies to such attainments. If this is a loss, it is one we

may well bear. Over-development of muscle is deformity; much more so is over-development of scientific observation or aesthetic instinct. We may lose now and then in a partial test, as we should lose in prize-fighting; but we certainly shall not lose in the wide test of humanity if we are faithful to our principles—nor shall we lose in the great Final Examination which the whole human race must undergo before the throne of God."

I have quoted at length from this pamphlet. But I make no plea for forgiveness. Words like these and arguments so compelling, so convincing, should blaze like a beacon light from Catholic house-tops. The pamphlet is one of the most inspiring documents I have ever read. When I read what I have written I am dismayed to find how inadequately and miserably I have failed to convey the strength and poignancy of the writer's remarks. But as I have quoted it, it may serve to strengthen the certainty in the minds of those Catholics who are keeping their children true to the ideals of their Faith that they are providing them with a sure passage. A loss has been failed to convey the strength and poignancy of the writer's remarks. But as I have quoted it, it may serve to strengthen the certainty in the minds of those Catholics who are keeping their children true to the ideals of their Faith that they are providing them with a sure passage. A loss has been failed to convey the strength and poignancy of the writer's remarks. But as I have quoted it, it may serve to strengthen the certainty in the minds of those Catholics who are keeping their children true to the ideals of their Faith that they are providing them with a sure passage.

IRISH DIOCESES REPORT ERECTION OF MANY CHURCHES

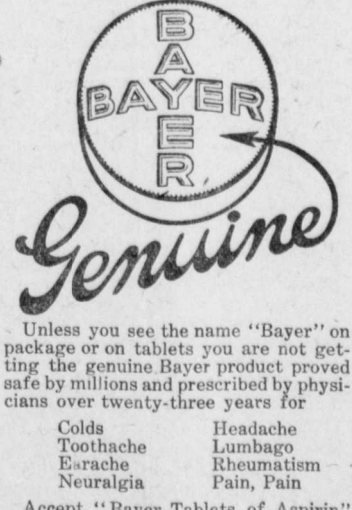
Dublin, Sept. 17.—Armed strife having come to an end the work of construction and reconstruction has begun. A list has been given by the Catholic portion of the community. Churches which had been in a state of dilapidation are being renovated and in many dioceses, notably Dublin, Kildare, and Armagh, the erection of new churches has been undertaken. The people are subscribing most liberally to the building of funds.

In the rural parish of Dromiskin near Dundalk, the foundation stone of a new church was laid by His Eminence, Cardinal Logue. In the parish twenty-one persons subscribed \$500 each. Preaching on the occasion, the Most Rev. Dr. McKenna, Bishop of Clogher, observed that everywhere outside the Catholic Church there was an ever-growing feeling of discontent, a spirit of unrest, a sense of something radically wrong. The toiling masses of humanity everywhere complained that the dignity of their human nature was not respected, that there was an absence of sympathy and kindness for them, a denial of justice and that while wars are on, as soon as the wars are over they are treated merely as part of the machinery of the great economic systems of the world.

They cried aloud for an amelioration of their hard lot, for a universal brotherhood of man. They looked for this in the over-turning of the present system and the establishment of a socialistic state. By a strange perversity of thought, with the increase of the evils from which they suffered there grew an ever-widening gulf of separation from God. The one source from which a true remedy could come was the influence of Catholic thought. Immense improvements had already been wrought in the condition of the toiling masses through the teaching and agency of the Catholic Church.

Never look forward to the accidents of life with apprehension; anticipate them with a perfect hope that God, whose child you are, will deliver you from them, according as they come.—St. Francis de Sales.

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Advertisement for Bovril featuring a large 'X' and the text: 'If you are below the mark - Take BOVRIL'.

Advertisement for Sherlock-Manning pianos, highlighting 'Satisfaction' and 'Giving "Canada's biggest piano value"'. Includes an image of a piano.

Advertisement for Taylor-Forbes Boilers, promoting 'Individual Clean-Out Doors' and 'Heating Economy'. Includes an image of a boiler.

Advertisement for Pedlar's Metal Ceilings, featuring the text: 'GET greater fire protection by using Pedlar's Metal Ceiling'.

Advertisement for McDonald's Superb Peonies, featuring the text: 'The Best Flower in Canada'.

Advertisement for Old Time Favorite Songs, featuring a price of \$3.98 'For All'.

Advertisement for Eight Double-Disc 10 inch Phonograph Records, including a list of songs.

Advertisement for Canadian Music Lovers' Assn., located at 69 Broadway, Lachine, P. Q.

Advertisement for Hotel Wolverine in Detroit, featuring the text: 'Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up'.

Advertisement for 'Get Your Name ON THE Voters' List' and 'Phone 7000 City Clerk For Full Particulars'.

CHATS WITH YOUNG MEN

THINK IT OVER

A frown went scowling down the street one pleasant day in May. And friend, would you believe it, every one it met that day, Man, woman, lad and lassie; it is queer, but it is true—As soon as they came near it, went off a-frowning, too.

Next day a smile went beaming down that self same street. And every single person that it win-somely did meet, Man, woman, lad and lassie, and it went for many a mile, Jugged homeward all a-happy, wearing such a pleasant smile.

Now from this little fable it is very plain to see, There's no one but has influence, whoever he may be.

And if you're cross and crabbed, you make others crabbed, too, But if you smile on others, they will likewise smile on you.

MORE COURTESY

A short time ago, one of our large civic organizations, realizing the ever growing lack of ordinary courtesy in business, social and home life, inaugurated a campaign of courtesy. What is courtesy? Webster, in defining the word, says, "Politeness originating in kindness and exercised habitually." Let us stress these last three words, "and exercised habitually," for in that lies the secret of the whole thing.

Courtesy is a virtue which should be practiced everywhere and at all times; at church, in the home, in stores and offices, in the workshop, at public gatherings and on the streets. We are all prone to become so absorbed in our thoughts and deeds that we do not take time to think of others, as we should. In the mad scramble of modern business, we fail to stop for a "please" and "thank you," costing so little and yet a concrete evidence of thoughtfulness for the feelings of others, and truly an evidence of that finer instinct termed courtesy. As someone has aptly said, "What the sunshine is to the poppy 'thank you' is to the human heart. Without it, life would be colorless. A 'thank you' is a for-get-me-not from the Garden of Courtesy, as welcome as the flowers of May."

Courtesy is good, costs nothing, but often results in happiness and good cheer. We need more of it everywhere, for as one of our poets says, "True courtesy smooths the rough road of life." True courtesy, however, cannot be instilled by merely hanging a sign in your office or place of business. True courtesy, the genuine desire to be pleasant and help smooth the path of those you meet comes from within, from taking thought of your every action in every-day life.

MOTHER AND SON

Among the Harding stories there is one, told by himself, but not in print. It was related to the present writer by the late Professor James J. Fox, D. D., of the Catholic University of Washington. Doctor Fox learned the story from Mr. Joseph Maher, who for thirty years was Recorder of the Supreme Court of the United States. Mr. Maher heard it recounted to the Chief Justice by the President himself.

Mr. Harding had dropped in upon the judges of the Supreme Court. The conversation drifted to topics frequently discussed at the nineteenth hole. It was delightfully off-hand and one of the Justices asked the President if he found it necessary after an inglorious achievement on the tee, or on the fairway, to relieve his mind after the classic fashion. Whereupon Mr. Harding recounted his last experience in the land of profanity.

On a certain day when the press was hungry for the forms of the Marion Star, a part of the machinery of the composing room refused to work. The editor, anxious to expedite the day's issue, took a hand in the repairs. In his hurry he delivered a sharp blow upon his thumb. While easing his mind in the most emphatic language at his command, he saw a form vanish from the door of the composing room. He washed his hands and returned to the editorial sanctum, where he again beheld someone hurrying from the door. He hastened his steps, looked down the stairway, and saw his mother escaping from the outer door.

Returning to his desk he found in his mother's handwriting this note: "Exodus, Chapter 20, Verse 7."

Seizing the office Bible he turned to the Book of Exodus and to the 7th verse of the 20th chapter where he read:

"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

The President declared to the Chief Justice and others present that since that day he had never pronounced the sacred name of God in vain.

The story is worth while. It is worth while, first of all, because it is true. It was only the modesty of the President that prevented it from getting into print before his death. It is worth while because it shows forth the reverent mind of the President, and the strong will of the man who could be faithful to

a resolution wisely taken and carefully recorded.

It is worth while also because it shows the kind of mother that gave to the American people one of the finest gentlemen who ever attained to eminence in statesmanship. Mrs. Harding knew where the Lord had recorded His abhorrence for the blasphemous tongue. She knew how to reprimand the errors of her son without bickering and without rancor.

One knows not whom to admire more, the mother who administered the reprimand with such exquisite tact, or the son who accepted the rebuke and corrected once for all the abuse which had been brought to his serious attention. —Catholic Transcript.

OUR BOYS AND GIRLS

A SICK KNIGHT

When Ma is sick she pegs away; She's quiet though, not much to say.

She goes right on a-doin' things, An' sometimes laughs, an' even sings.

She says she don't feel extra well, But then it's just a kind o' spell; She'll be all right tomorrow, sure— A good old sleep will be the cure. An' Pa he sniffs an' makes no kick, An' Ma, she smiles, lets on she's glad.

When Ma is sick it ain't so bad. When Pa is sick he's scared to death, An' Ma an' us jest holds our breath; He crawls in bed an' puffs an' grunts.

An' does all kinds of crazy stunts. He wants "Doc" Brown, an' mighty quick— For when Pa's ill he's awful sick! He gasps an' groans, an' sort o' sighs.

He talks so queer, an' rolls his eyes, Ma jumps an' runs, an' all of us; An' all the house is in a fuss. An' peace an' joy is mighty skeerer— When Pa is sick it's something fierce!

—Southern Cross

A PATHETIC LEGACY

The Count of Paliano, lying under sentence of death in 1560, left this wonderful letter to his young son: "In the first place and as most important thing of all I must remind you that in all your actions and incantations you must show yourself a servant of God. . . . Fly from sin which begets death and choose to die rather than endanger your soul; be enemy to vice; seek honorable and virtuous company; go often to confession; receive often the holy Sacraments that are the medicine of the soul, kill sin and keep a man in the grace of God. Flee idleness; be kind to the afflicted; be diligent in good works. . . . I wish you to be of staunch courage at my death. Do not be disturbed at what people may say or write to you. Say to each one my father is dead because God has given him great grace and I hope He has saved him and given him the better life." The Count apparently deserved his fate. He was, however, suddenly fallen from a powerful position and found in his religion the joy that death cannot mar. He actually made a retreat while in prison and in it learnt the Christian wisdom and courage displayed in this wonderful letter. —Southern Cross.

CARDINAL MANNING AND THE CHILD

The late Cardinal Manning wrote the interesting letter here published in answer to a little American girl, who wrote to His Eminence from her far away home in the United States. She was a pupil at a convent school, and for some unexplained reason got into her head the idea of writing a letter, right away, to the Cardinal. In the letter she told him about her father, who was a convert to the true faith, and gave some news about three big brothers of hers who were boarders at St. Charles' College, Maryland. About herself she said very little, except that she was learning to play the violin, and, in return for this personal item, she asked His Eminence whether he, too, was fond of music. In her simplicity she omitted to sign her family name, and moreover, she sent the letter on its long journey across the Atlantic with nothing to guide it except this address: Cardinal Manning, England.

The letter reached its destination, and every time the Cardinal read its innocent contents, he wished more and more to make some return to the writer. It would be hard, one would say, to find her out; still there was a clue; she had mentioned Cardinal Gibbons, of Baltimore, Maryland; and to him Cardinal Manning addressed his reply, asking him to have it delivered to the little girl who had three brothers in the college she had named. Cardinal Manning's letter was evidently given to the press by the child's father. It has, of course, been published before, but no apology is offered for presenting it to our Future Men and Women:

"My Dear Child,—You ask me whether I am glad to receive letters from little children. I am always glad, for they write kindly and give no trouble. I wish all my letters were like them. Give my blessing to your father, and tell him that our Good Master will reward him a hundredfold for all he has lost for the sake of his faith. Tell him when he comes over to England, he

must come and see me, and mind you bring your violin, for I love music, but seldom have any time to hear it. The next three or four years of your life are very precious. They are like the ploughing time and the sowing time of the year. You are learning to know God, the Holy Trinity, the Incarnation, the presence and voice of the Holy Ghost in the Church of Jesus Christ. Learn all these things solidly, and you will love the Blessed Sacrament and our Blessed Mother with all your heart. And now you will pray for me, that I may make a good end of a long life, which can not be far off. And may God guide you in innocence and fidelity through this evil, evil world! And may His blessing be on your home, and on all belonging to you!

Believe me always a true friend, HENRY EDWARD, Cardinal Archbishop, Westminster."

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple. Millions of "Nobility" Nipples have been sold and not one unsatisfactory case has resulted. It is a clear transparent nipple of excellent rubber, thoroughly antiseptic and will stand sterilization to the highest degree without collapsing. Buy the "Nobility" Nipple, the best for the baby. Sold at all drug stores.

OUR LADY OF PROMPT SUCCOR

By Joseph J. Dorsey

One of the oldest and most popular Shrines in the South is that of Our Lady of Prompt Succor at the convent of the Ursulines, 2705 State Street, New Orleans, La. Pilgrimages are made to it frequently, and every day of the year men, women and children will be found seeking the aid of the Blessed Virgin or giving thanks for favors received. The numerous votive offerings in the Chapel are evidence of how well their petitions are answered.

The devotion of Our Lady of Prompt Succor was inspired to Mother St. Michel Gensoul, an Ursuline nun of Montpellier, France, while she was praying for the success of an enterprise of her order in Louisiana which her Bishop deemed impossible. The hopes of the holy religious were not disappointed, and through gratitude for the signal favor promptly granted, she ordered a statue of Our Blessed Lady to be sculptured. The Bishop himself was pleased to bless this statue which she brought with her to New Orleans in 1810. It is a beautiful work of art, the Virgin Mother holding the Child Jesus in her arms, while in his left hand is a globe representing the earth, surmounted by a Cross.

From the arrival in the Crescent City of Mother St. Michel dates the devotion to Our Lady of Prompt Succor, and Mary delays not to prove how much she likes being invoked under this title, and how prompt is Her help. It is recorded in the annals of the convent that in 1812 Our Lady of Prompt Succor saved it and the city from a terrible fire which threatened to reduce all to ashes. The faithful in New Orleans give credit to Her intercession for General Andrew Jackson's victory there over the British in 1815.

The Blessed Virgin has so often manifested Her power when invoked under this title, that the faithful have unbounded confidence in Her intercession. The devotion, approved at first by Bishop Dubourg of New Orleans, has since been sanctioned by Sovereign Pontiffs. In 1851 Pope Pius IX. authorized the Ursulines of New Orleans to celebrate the feast of Our Lady of Prompt Succor on January 8, the anniversary of the battle of New Orleans. Pope Leo XIII., by a special decree, authorized the late Archbishop Janssens to solemnly crown the miraculous statue, November 10, 1895. The late Archbishop Shaw has done much to propagate devotion to Our Lady of Prompt Succor in the Archdiocese, and the last three Popes have conferred favors upon it.

The learned Father J. A. Hogan of the Society of Jesus, has written an interesting book on the Shrine of Our Lady of Prompt Succor in which he recounts many marvelous cures of spiritual and bodily ills, which those who obtained them attribute to the intercession of Our Lady of Prompt Succor.

THE SOULS IN PURGATORY

ACCORDING TO ST. FRANCIS OF SALES

"On 'All Souls' Day,'" says the saint, "you shall go to purgatory to visit those souls so full of hope. They will exhort you to advance as far as possible in piety, in order that, at your death, you may be less retarded from going to heaven."

It was the opinion of the good saint that the thought of purgatory should give us more consolation than apprehension. Most of those, he said, who fear purgatory, do so more in view of their own interest and self-love than in view of God's interests. Why this? Because,

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"Fruit-a-tives" is bringing health to hundreds and hundreds of people who suffer with chronic Constipation, Biliousness and Dyspepsia. Mr. Frank Hall of Wyevale, Ont., says, "I purchased a box of 'Fruit-a-tives' and began the treatment. My condition improved immediately. The dyspepsia ceased to be the burden of my life as it had been, and I was freed of Constipation". 50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent by Fruit-a-tives Limited, Ottawa, Ont.

those who address the people from the pulpit picture mostly the pains, and hardly ever the happiness and peace of the souls in purgatory.

It is true that the torments of this place of satisfaction are so great that the most intense sufferings of this life cannot be compared to them; but it is no less true that the interior satisfaction of the soul is so great the greatest prosperity and happiness of this world cannot equal them.

Souls are there in continual submissiveness to God's will, because their will is so thoroughly transformed into His will, that they cannot but will what He wills, so that if heaven stood open before them, these souls would rather throw themselves into hell than to appear before God with the stains they yet see in themselves.

They purify themselves in purgatory voluntarily and lovingly, because such is the pleasure of God. No doubt, souls are in purgatory because of their sins, sins they have detested and are still detesting sovereignly. But the abjection and pain in which they are, and in which they are detained in this place, the privation for a time of the bliss of paradise, cause them to suffer lovingly, and devoutly.

They are willing to remain in purgatory in the fashion and for the time that will please God. They are incapable and incapable of the least motion of impatience, or of the smaller imperfections.

They love God more than themselves, more than all things, with a perfect, pure and disinterested love. They receive consolations from the angels. They are assured of their salvation and their hope is unshakable. Their most bitter state rests in profound peace. If their sufferings are a kind of hell, the sweetness of charity in

their heart is a heaven, for that charity is stronger than death and hell, whose lamps are fire and flames.

Their state is a happy state, more to be desired than feared, since its flames are made of love and fire.

Yet they are dreadful, because they retain the consumption, which consists in seeing and loving God, and through this sight and love to praise and glorify Him through the length of eternity.

If things are so, "Why," asks St. Francis of Sales, "do we so much recommend the poor souls to the charity of others?" Because, in spite of these advantages, their state is very painful and really worthy of compassion. Besides, in the meantime, the glory they shall pay God in heaven is delayed. For these two motives, we ought to be keen in procuring their prompt release through prayers, fastings, alms, and all kinds of deeds of mercy, but especially through the Holy Sacrifice of the Mass.—The Sentinel of the Blessed Sacrament.

FATHER RICARD THE ONLY SCIENTIST TO GET ECLIPSE PICTURES

San Francisco, Sept. 22.—The Rev. Jerome Ricard, S. J., director of the observatory at the University of Santa Clara, scored a scientific triumph when he succeeded in securing the only pictures of the recent total eclipse of the solar system that were made by a scientist.

While every other scientific expedition which went to the pathway of the total eclipse met with misfortune through fog or rain, obscuring the view, a perfect observation of the movement of the eclipse was made at Santa Clara, where the eclipse was 90% total. Father Ricard and his assistants will doubtless be able to give the entire scientific world valuable data as a result of their successful observations.

Interest in the spectacle reached fever heat at 12:40 o'clock when Father Ricard announced that the moment of greatest totality had been reached. Observers stood in an amber light not unlike that which sifts down between closely packed redwood trees. Objects took on a softness and colors became more distinct in the weird light of the eclipse. Father Ricard's chart below the lens of the great Santa Clara telescope showed an almost perfect circle of black, the right-hand side of which was a slim crescent of light. This blazing crescent was the one portion of the sun visible in that locality. Fog and rain obscured a view of the sun's eclipse at every other point on earth where scientific expeditions were sent in the path of the moon's shadow. Plates developed by Father Ricard have accurate photographic representations and were widely carried in the California newspapers.

Father Ricard, through the use of his plates, will be enabled soon to publish his scientific observations on the eclipse.



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Pease PIPELESS FURNACE

This time we reproduce a letter received from Mr. Wm. Bell of Burlington, as it is interesting and convincing:

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Toronto Globe
If this charming idyll of Gascony fails to become a classic it will be because the love of literature has perished from the land.
Ida M. Tarbell

Gertrude Atherton
Exquisite! I don't think I ever found as many beautiful thoughts in any one book.
George Madden Martin, author of "March On." Comes like a breath of cool pure air amid so much hot dry and arid. It is the other side of Main Street.
The New York World
We move a vote of thanks for Mr. Hudson's book, and so far as we are concerned it is unanimously carried.

Marie Conway Oemler, author of "Slippy Moshe." Like a whiff of clover and a cool breeze on a hot day. I am sure Father de Rance would have adored Abbe Pierre.
Etienne Gentes
Author of "The Rich Little Poor Boy." After many books which have been trumpeted as "works of art," "inspiration," "Abbe Pierre comes as a relief, a bouquet."
The New York Herald
The charm of the book is very real. . . . His old Abbe is a "creation." It is pure sentiment, but never sentimentality. . . . a book that one will dip into again and again. . . . genuinely enlightening, comfortably warm.
St. Louis Globe-Democrat
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