

The Catholic Record.

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

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A BENEDICTINE ABBEY FOR RESEARCH WORK

TO PREPARE THEMSELVES ABROAD FOR SCIENTIFIC RESEARCH

Washington, D. C., July 30.—The Rev. Dr. Thomas Vernon Moore, for the past thirteen years instructor and professor in the department of psychology at the Catholic University for Scotland, to enter St. Benedict's Abbey, Fort Augustus, for a novitiate of two years prior to establishing at the Catholic University a Benedictine Abbey for the promotion of scientific research. The work of the proposed institution will be similar to that of the Rockefeller Institute of New York, although its permanency will be guaranteed, not by monetary endowment, but by the stability of the monastic rule.

Accompanying Dr. Moore will be the Rev. Dr. Francis J. Walsh, for ten years professor of philosophy at St. Mary's Theological Seminary, Cincinnati, and the Rev. John E. Diman, a convert from the Anglican Church, who was ordained priest by Bishop Haid of Belmont Abbey, N. C., and who established and for several years has been the headmaster of St. George's School, Newport, R. I. Dom Benedict Bronsahn, a Benedictine monk of Downside Abbey, who has been studying the early spiritual life of the Church at the Catholic University, will accompany the three priests to Fort Augustus, where they will be joined by Dr. Baldwin, instructor in history at Harvard, who will enter the novitiate with them, with a view to taking up studies for the priesthood and participating in the American foundation. The Rev. Dr. John E. Haid, who has been studying physiology and the relation of physiological processes to mental life at the University of Cincinnati, is expected to join the group later.

MONASTIC FREEDOM AND SCIENTIFIC RESEARCH

"The possibility of uniting their efforts at scientific work and leading the monastic life has been under discussion by a small group of men studying and teaching at the Catholic University since 1921," declared Dr. Moore in speaking of the new undertaking. "They realized to what extent man's health and progress depended on the solution of problems of research. They felt the need of the interior life of monasticism and appreciated the fact that by collaboration in scientific work they could accomplish more than by working privately at scattered problems of investigation. Contact with university life is necessary in modern research. Intellectual work is no longer confined to the writing table and the private library. It requires laboratories and libraries of vast extent, far beyond the limits of even the most excellent private collection. The necessities of modern research are at hand at the Catholic University of America with its laboratories and library, its proximity to the Congressional Library, the Library of the Surgeon General and the various departmental libraries of the United States Government.

"It seemed, therefore, that if the monastic life could be established at the Catholic University, an opportunity would be provided for those who entered to do scientific work for the welfare of mankind.

"The original group had in mind an institute that would do something similar to what is being done by the Rockefeller Foundation of New York. The men who would be united together would have no worldly or financial interests, but would be devoted primarily to the service of God and would attempt for His sake to contribute their full share of toil for human progress.

"The appeal of Benedictine monasticism to such a group of men is evident. The Benedictine idea expresses a wonderful union of the inner life with external work. The great misfortune of modern life is an over-accentuation of external activity. Many men have become slaves, working and sleeping, with no time for creative thought or serious reflection. Those who manage to escape the serfdom of modern life only too frequently give themselves up to idle pleasures, failing to develop or losing utterly all relish for the intellectual and spiritual.

CHANGE TO MEET CHANGED CONDITIONS

"The inner life is the foundation of Benedictinism. It is something more than morning and evening prayer. It is living out the liturgical life of the Church, appearing before God again and again during the day to sing the canonical hours and solemnly celebrate the conventual Mass at which all in the monastery are present. Between the hours of prayer there is a solid eight hour day and more of work. "The first contribution of Benedictine monasticism to the work of the world was simple but necessary. It originated when Roman civilization was crumbling and there was great need of some body of men to take over and direct the work

of agriculture. When Benedictine monasticism had done this service, it turned its attention to the ancient manuscripts and preserved for the world the learning of antiquity. The time of copying the ancient manuscripts is past and the monks of today aim at production. The changed civilization of today has a demand for a group of men to serve God, the Church and their fellow men by united efforts in scientific research, hard, patient, laborious and valuable to mankind."

The movement has received the warm approbation of Archbishop Curley of Baltimore, and the Right Rev. Thomas J. Shahan, rector of the Catholic University has assured Father Moore and his associates of his keen interest in their plans. The project has also been laid before and approved by Abbot Ernest, the president of the Cassinese Congregation in the United States and has been endorsed by Bishop Haid of Belmont Abbey, Arch-abbot Aurelius of St. Vincent's, Beatty, Pa., and Abbot Athanasius, the president of the American Swiss Congregation. Recently the project was brought to the attention of the General Chapter of the English Congregation of the Benedictines and it was then determined that St. Benedict's Abbey, Fort Augustus, should be the scene of the monastic training of the founders of the new institution.

MURDER BY ULSTER POLICE REVEALED

In Cushendall, a village in the glens of County Antrim, three young men, Catholics, were shot dead twelve months ago under circumstances which until a few days ago had remained a mystery. In September last, a commissioner appointed by the British Government held an investigation into the affair and, in due course, presented his findings. The British Government was willing to publish the report by the Belfast Government would not assent.

What was the reason of the objection to publication by the Government of the Six Counties? British troops and the police force of the Belfast Government were involved. The report found that Mr. Churchill had admitted in the British House of Commons that there was no foundation for any allegation against the British troops. He avoided saying that the police force of the Belfast Government had been excused by the commissioner. From that time till the present Belfast Government has insisted upon the suppression of the report.

In the meantime, in the course of other proceedings, the facts have been brought to light. The parents of the young men who had been killed, applied for compensation. Upon the hearing of these claims, evidence was given that on the occasion in question lorries of military and police arrived in the village. The police got off their lorry and started to fire upon the people. One of the three young men was seen by a witness in the act of surrendering to the police. An hour later he was found dead, shot through the mouth. The police took the other two men out of a shop and shot them in the presence of the villagers.

This evidence was not really contradicted. In opposition to applications for compensation some witnesses stated that the police had been fired upon by some persons in the village, but a British military officer examined on the same side swore that no shot had been fired from the village at the police. These revelations explain the unwillingness of the Belfast Government to publish the report of the British Commissioner.

Glady, a Tyrone village, near the border, has been on several occasions disturbed and terrified by gunmen. The latest attack took place during curfew hours.

MINISTER WHO CELEBRATED "MASS" IS NOW CATHOLIC

London, July 16.—The account given in the N. C. W. C. News Service of the "Independent Catholics," a curious sect of the Congregationalists in London at the King's Weigh House Church, where "Mass" and "Benediction" and "Confession" figure largely in the devotional exercises, has had an interesting sequel.

The Congregationalist minister, known as "Father" James, who was assistant minister, has just been received into the Catholic Church at the priory church of the Dominicans in north London.

Like Dr. Orchard, the chief minister of the King's Weigh House Church, Mr. James had received ordination as priest from a certain "Bishop" Herford, who claims to possess the orders of the Syro-Chaldean Church. According to a ruling of the Apostolic See persons who have received orders of this kind, if they subsequently enter the Catholic Church are forever incapable of being admitted to the Catholic ministry.

MAJESTY OF OUR LAWS

BOLSHEVISM, TREASON AND ANARCHY vs. TECHNICAL VIOLATIONS

Law, a sublime thing always, is still more sublime when it springs from the people. Jean Jacques Rousseau, the prophet of modern democracy, would be delighted with the statutes of this nation and its component States. They are based, as he held they should be, on the general will. But the general will, it must be remembered, is not the will of the generality of the people, but the will for the generality of the people; not the opinion of all of us as to what each of us should do, but the opinion of a forward-looking person who knows he is right as to what all of us should do.

Accordingly, nearly all American, radical or conservative, wet or dry, have about the same opinion of the laws. We all think that certain laws are right and should be obeyed, not only by those who think they are right, but by everybody. Many think certain laws are wrong, and may be disregarded by those who don't like them. There is some difference of opinion as to which laws are right and which wrong, but the fundamental philosophy is the same.

In Ludington, Michigan, a group of reformers set out to stop dancing on Sunday. They pointed out to the prosecuting attorney that Sunday dancing is forbidden by law, which is true. Sunday newspapers, movies, soda fountains, golf and automobiles are also forbidden by law. The prosecutor announced that he would enforce the Sunday laws—all of them. Instantly the police rose in their might. The police were instructed to ignore the prosecutor's orders. Even the leaders of the law-enforcement faction objected to such a narrow legalistic view. "We just wanted the law enforced against dancing, movies and billiard parlors," says the President of the Swedish Methodist Ladies' Aid Society, who presumably has an automobile and perhaps even plays golf. And the Chairman of the Civic Committee of the Federation of Women's Clubs protests against wholesale complaints for "technical violations."

There you have it. If you violate a law you don't like, it is Bolshevism, treason and anarchy; but if I violate a law I don't like, it is only a technical violation.—N. Y. Times.

BIOLOGIST ALARMED

CRITICISES BIRTH CONTROL

San Francisco.—A vigorous campaign against birth control, and a national plan of eugenics were advocated by Frank Watts Bancroft, noted biologist formerly of the University of California and the Rockefeller Institute, as solutions for America's political problems.

"Racial homicide has already thinned the ranks of American intelligentsia," says Professor Bancroft in his discussion of present conditions, which he declares must be remedied.

"We talk continually of the poor statesmen America now has and yet these men are representative, unfortunately often more intelligent than the average American voter. Immigrants, men and women neither qualified by physical fitness or mental capability to carry on the big work that lies ahead of us, are fast taking the government from the hands of those best qualified to do the work. As the intellectual families die out, the foreigners are waiting to take their places in the community.

"If America breeds future generations from the best physical and mental types we have today, our political problems will take care of themselves.

"Today the remnants of the people who came here in the seventeenth, eighteenth and nineteenth centuries, are generally speaking, the leaders of the present system. Unfortunately because of the regrettably small families they rear—if they raise any children at all—they are being supplanted by the alien. The influence of these lower types on our youth and American people, generally is the worst. The old American stock—the men and women who shaped the foundations of the nation—are dying out."

Professor Bancroft expresses the belief that if education were instituted that would push the brainy student, supplanting the present methods of pulling the backward ones, America would have more to show for its huge expenditure on education.

"Nowadays," he says, "the educational plan is to spend more time on the backward student so that the class as a whole will go forward. That hinders progress and the best minds will suffer."

Professor Bancroft also advocates the selection of immigrants before they leave foreign countries.

"The tide of immigration," he says, "is daily throwing the scum of Europe on our shores. By a

process of careful selection we could secure persons of the highest physical and mental development."

SCOTTISH SHRINE

Scotland since the Reformation has been so overshadowed by its own dour brand of Calvinistic Protestantism, that in the popular mind Catholicism is very little associated with the Northern Kingdom. For all that, Scotland has a very excellent Catholic population, and a single diocese that surpasses in numbers any other single diocese of England or Wales.

But Scotland has recently emerged as the land in which a most remarkable shrine and place of pilgrimage has been set up. This is the little mining village of Carfin, which is rapidly becoming a Scottish Lourdes. Carfin is in the county of Lanarkshire and within the archdiocese of Glasgow. It has a church dedicated in honor of St. Francis Xavier, and out of its population of 2,000, practically all of whom are employed in the Lanarkshire coal mines, some 500 or more are Catholics. The village has an interesting history, apart from the fact that this little outpost in so-called Protestant Scotland has a population 25% Catholic. Some of the Catholic miners are Irish, but a considerable proportion of its mining population are Lithuanians, and amongst these there is a generous proportion of Catholics.

It may be thought a libel on the good citizens of Carfin to say that the only beautiful thing in their village is their Catholic Church of St. Francis Xavier. But like all other mining villages, the local industry of Carfin does not make for beauty, and the local church as well as the outdoor shrine which has been erected as a replica of Lourdes offer a very great contrast to the general dreariness of the streets.

This model of the famous French shrine was built by the Catholic miners themselves, after their working hours in the mines. It is, of course, on a very much reduced scale. But its claim to attention lies not in any architectural features, but in the fact that within recent weeks Carfin has become a noted place of pilgrimage in Scotland, owing to the many answers to prayer that have been obtained at this replica of the Lourdes shrine.

For example, at Corpus Christi this year no fewer than 50,000 people are said to have journeyed to this little village shrine on the Sunday during the festival. On most Sundays large numbers of devout persons visit the shrine, and the local estimate of visitors over an ordinary week-end is some four or five thousand. And this is in Protestant Scotland! The Catholic priests of the church at Carfin are reluctant to make any positive statements regarding the cures that are sincerely alleged to have been wrought at this little village shrine. Therefore the marvels that are reported from Carfin must not be understood to have any official ecclesiastical approbation.

CURES REPORTED

On the other hand, the villagers, who do not feel the same constraints as ecclesiastical authority speak without any hesitation of what has happened in their midst. There is, of course, no bureau as at Lourdes, and there is no scientific evidence in regard to these cures.

But cases are pointed out where distinctive cures are said to have been mentioned; novenas are being observed; water from the little pool at the grotto has been taken away; and people who are said to have visited the place with the help of crutches, are also said to have been able to discard these aids.

"There was a constant stream of people coming and going," says a writer who has recently visited the village. "They were of all ages, and all conditions. There were several miners with the grime of the pits still on their faces and hands, elderly women with shawls over their heads, and also little children scarcely of school age.

"On arrival one and all knelt on the ground in front of the statue, and said their beads. Having finished their devotions they drank from the pool, kissed the Lourdes stone, and then quietly departed."

At least one votive offering hangs at this little place of marvels in Scotland. This is a discarded crutch, which has its place close to the statue of Our Lady of Lourdes, and which was left there by a grateful client who found his prayers answered and his physical disability removed.

Scotland, like Ireland, is rich in holy wells, which in the Catholic days were resorted to by vast throngs of pilgrims. The Blessed Virgin had seventy wells dedicated in her honor; there were more than twelve wells dedicated to the Prince of the Apostles, and almost as many to St. Michael the Archangel, besides numerous wells dedicated to various other Saints.

The holy well at Whitekirk in Haddingtonshire, known as the Fairknowe Well, was famous in the

Middle Ages, and during one year alone was visited by 15,000. But this particular well is singled out above all others as having been the only one visited by a Pope. This was Pius II., who while Cardinal Aeneas Sylvius Piccolomini, visited Oxford and then Scotland, in which latter country he walked in bare feet through the snow to the holy well.

The bigotry of the Protestant reformers in Scotland put a stop to all this frequenting of the holy wells, and in 1581 an act of the Parliament of James VI. of Scotland decreed that any one visiting holy wells and other like "monuments of idolatry" should be fined one hundred pounds, a sum which in these days would be represented by about \$2,000.

VATICAN ENFORCES DECORUM

WOMEN TURNED BACK DESPITE TICKETS OF ADMISSION

Rome, July 20.—The Pope has expressed a feeling of bitter disappointment and painful surprise at the immodest dress of some of the women visitors to the Vatican who have been received in papal audience. With the exception of the customary black veil which is always worn during a papal audience, the dress of many of the women received recently has been anything but appropriate for such an occasion.

After an audience last week the Pope sent for his Privy Chamberlain, Mgr. Gaecia Dominioni and expressed himself forcibly concerning the liberty granted to many women to enter the Vatican insufficiently clothed.

Discussing the present styles, His Holiness said: "The unfortunate mania for fashion causes even honest women to forget every sentiment of dignity and modesty. The decrease of womanly reserve has always been a sign of social decadence. The vanity of women causes the disintegration of the family. An immodest mother will have shameful children. A shameless girl cannot be a good wife. It is possible to dress with ladylike decorum without imitating monastic severity."

Following the observations of the Pope, strict orders were given at the Vatican to deny admission to all women who were not suitably dressed.

Notwithstanding the new rules, a group of elegant Frenchwomen were admitted to a papal audience without sacrificing the latest mode of Paris.

This new scandal determined the Major-domo of His Holiness, Mgr. Sanz de Samper, to take rigorous measures to control the entrance of visitors to the Doors of the Vatican. The effect of new orders issued by him was felt a day or two later, when a group of women with tickets of admission to the papal audience were turned back at the door by the Swiss Guards and obliged to go home, for the reason that even the intense heat wave which has descended upon Rome this week was not sufficient to justify the scantiness of the attire of some of those who sought an audience with His Holiness.

K. K. K. ENJOINED

Albany, July 26.—A temporary injunction restraining the Ku Klux Klan and its sister organization, the Kamelia, from exercising any corporate rights of privileges in the State of New York was issued here yesterday by Supreme Court Justice Harold J. Hinman. Application for the injunction was made by Deputy Attorney-General Edward Griffin, based upon an affidavit by Supreme Court Justice George E. Pierce, of Buffalo, in which the latter declared that the papers of incorporation filed by representatives of the Klan and Kamelia with the Secretary of State had been materially altered after he had approved them.

Supreme Court Justice Pierce who approved the original Klan and Kamelia articles of incorporation a matter of routine judicial business and later made an affidavit to the effect that they had been altered after he had signed them, is authority for the statement that Klansmen responsible should be prosecuted. In an interview after the alleged alterations had been discovered, Justice Pierce is quoted as having declared that the Secretary of State should nullify the incorporations. When asked whether this would not make the Klan subject to prosecution under the Walker law, he is quoted as having said:

"Most assuredly, and it should be prosecuted not only for violation of the Walker law but for falsifying a public record and an official document."

It is also regarded as a possibility here that those responsible for the changes in the Klan's incorporation papers may be halted before Justice Pierce to answer to contempt of court charges.

PLAN UNIVERSITY ON ENGLISH LINES

The great university buildings at Oxford and Cambridge will be the architectural models for the first group of buildings for Cleveland University, the great Jesuit institution on Shaker Heights, just outside Cleveland, for which \$15,000,000 eventually will be expended.

The first unit will comprise three science halls, two dormitories for out-of-town students, an administration building, gymnasium, power house and a modern stadium that will accommodate 30,000 persons. A sum of \$3,000,000 will be expended on this first group of buildings, which will be of Ohio sandstone, trimmed with "Harvard" red brick. Complete colleges of arts and sciences will be established before an attempt is made to expand the institution into a full functioning university. Colleges of law, medicine, dentistry, pharmacy and engineering will be erected in the second unit.

"The intent of the founders of Cleveland University," declares the Rev. Thomas J. Smith, S. J., president of the institution, "is to build up the college of liberal arts fully and then to expand to a full functioning university. Entrance to the university will not be conditioned on religious belief or nationality. The institution will be open to all students seeking a moral education, whose keynote is sterling American citizenship. Cleveland University, when completed, will be one of the show spots of America, as no amount of time or effort will be spared to secure the best that may be had from any architectural as well as an utilitarian standpoint.

"In consonance with the present comprehensive program of building the establishment of Cleveland University will further enhance the pride that now so justly fills the breast of every resident of the fifth city."

The site of the institution is in a beautiful section of Shaker Heights and comprises forty-five acres. The buildings of the university will eventually cover thirty-five acres, leaving ten acres for the athletic field.

GREET THE POPE AS "HOLY FATHER"

One of the features of the Anglo-Catholic Congress which has just been brought to a close in London, was a cablegram sent by the delegates to this conference of "High Anglicans to Pope Pius XI.

The message sent from Albert Hall to the Vatican, read as follows:

"Sixteen thousand Anglo-Catholics in congress in London, beg to offer their reverent greeting to the Holy Father, humbly praying that the day of peace may quickly break."

All kinds of meanings may be read into this message. It may possibly have meant that the Anglicans were humbly praying that Rome would alter its attitude towards the Protestant churches; on the other hand, it may have prayed that the Protestants may alter their attitude towards Rome.

But its real significance seems to lie in the term used towards the Pope. "Holy Father" the Anglicans called him in their telegram, and it is only a fortnight ago that the Archbishop of Canterbury, in referring to the possible reopening of the Vatican Council also referred to the Pope as "the Holy Father."

In the light of post-Reformation English history there is much of deep import in this phrase. For the Anglican mind, until comparatively recent times, has thought of the Supreme Pontiff not as the Holy Father of Christendom, but as the "Man of Sin," as "anti-Christ," and a host of other opprobrious terms, the outcome of two or more centuries of bitter and fanatical propaganda.

FIRST NATIVE BISHOP FOR INDIAN SEE

New York, July 28.—Word has reached the national offices of the Society for the Propagation of the Faith from the Sacred Congregation of Propaganda of several appointments which cannot fail to be of the greatest importance in the future of Catholicity in India.

For the first time in the history of the Church in India native priests of the Latin rite have now been made bishops. A new diocese, Tuticorin, formerly a part of the diocese of Trichinopoly, has been erected, and a native Indian Jesuit priest, the Rev. Tiburtius Roche, has been named as its first bishop. Mgr. Joseph Pais, an Indian secular priest has been named apostolic administrator with episcopal dignity of the diocese of Mangalore.

By these appointments the Holy Father makes evident his desire to further native vocations in missionary lands. Only recently, Pius XI. urged all missionary priests and bishops to make the formation of a native clergy their chief concern.

CATHOLIC NOTES

Florence, July 6.—A monument to Christ as an atonement for blasphemy is projected by the citizens here. The United Catholic League is sponsoring the idea.

London, July 23.—England's greatest overseas pilgrimage since the Crusades, left during the past week when 1,800 pilgrims sailed for Lourdes. Of this number, 1,600 were from the County of Lancashire under the leadership of the Archbishop of Liverpool.

Rome, July 20.—The Messaggero announces that while Deputy Paolo Orano was speaking recently in the Chamber, paying a glowing tribute to Catholicism and Fascism, Premier Mussolini interrupted him saying: "During the next session of the Legislature I shall have a Crucifix hung in this Chamber."

A drive to include every Catholic man in the archdiocese of Chicago, in the ranks of the Holy Name Society, has been inaugurated by the Archdiocesan Union, under the direction of Archbishop George W. Mundelein, and Right Rev. Bishop Edward F. Hoban, spiritual director of the organization.

Among voluntary associations engaged in promoting industries and trade none has been more successful than the Cork Industrial Development Association. It has succeeded in arranging direct shipping between Cork and France, Belgium and Germany. The result is that many imported goods can now be obtained at half the former cost.

Rome, July 30.—The Right Rev. Thomas J. Shahan, rector of the Catholic University of America, was received in audience by Pope Pius XI., who showed great interest in the affairs of the University and inquired particularly about the library. The Pope also received a party of one hundred American sailors, who were presented by Rev. Dr. Mooney, the spiritual director of the American College.

New York, July 30.—Solemn departure services for five Passionist missionaries who are leaving for the Chinese field were held last Sunday in St. Michael's Monastery, West Hoboken. The missionaries are the Rev. Edmund Campbell, C. P.; Rev. Dunstan Thomas, C. P.; Rev. Constantine Leech, C. P.; Rev. Quentin O'Neill, C. P. and the Rev. Arthur Benson, C. P. They comprise the third group of Passionist missionaries sent to the Chinese mission within the last two years.

New York, July 30.—The Rev. Paul Curran, O. P., who for the past several years has been attached to St. Vincent Ferrer's Convent here, has been selected to head the first expedition of Dominican missionaries to China. Father Curran, accompanied by Brother James Murphy, O. P. of the Dominican House of Studies in Washington, will sail from San Francisco early in August for China, where the first Dominican foundation will be made in Kienning, in the Province of Kienning Fu. He will be joined later in the year by a second expedition consisting of about twelve American Dominicans.

London.—His Eminence Cardinal Bourne recently visited the Birmingham Archdiocese, for the purpose of opening a new church dedicated to the English Martyrs in Birmingham City. The inauguration took place on the festival of the English Martyrs, Blessed Sebastian Newdigate and Blessed Humphrey Middlemore and it was noteworthy that among those taking part in the ceremony were two direct descendants of the illustrious Martyr, Blessed Sebastian Newdigate, who suffered under Henry VIII. for his devotion to the unity of the Church. It is a curious thing, that after having given a martyr to the Catholic Church the Newdigates lapsed into Protestantism, and it was only in the person of the father of the present generation, who was formerly an Anglican clergyman, that this branch of the Newdigates returned to the Church of their fathers.

Acting upon direction of Premier Mussolini, the Italian Council of Ministers has issued a decree which forbids the Italian press from publishing "untruthful or distorted news." Attacks upon the Pope or religious institutions are specifically prohibited by the decree. Judicial authorities, according to the decree, are authorized to punish with fine and up to six months' imprisonment the editors of newspapers and magazines which print news articles, comments, notes, titles, illustrations or cartoons apt to lead to committing crimes or inciting class hatred, disobedience or law or disturbing the discipline of those employed in public service or doing favors in the interest of foreign companies to the detriment of Italian interests, or vilifying the motherland, the royal family, the Pope, State religious institutions, the constitution or those in charge of the State affairs, or offending a friendly power.

CARROLL O'DONOGHUE

CHRISTINE FABER

Author of "A Mother's Sacrifice," etc.

CHAPTER XXXII.—CONTINUED

The strain had reached the ears of him for whom it was intended; faintly at first, still sufficient to rouse to an attitude of intensely eager attention the poor prisoner, who was sitting gloomily upon his bed. He sprang to his feet, standing upon the pallet as close to the iron bars that guarded the single aperture his cell possessed as it was possible for him to get; but the grated space was still considerably above his head.

Louder and louder became the song, and more replete with all the passionate affection of the heart of the singer, and Carroll, recognizing the voice and the air, gave a scream of joy; but, alas! it could not penetrate beyond the walls of his prison. The floodgates of his heart were opened at this touching evidence of Tighe a Vohr's attachment, and the unmanly youth, in his gratitude and joy, cried like a child. "I knew he would find some way of getting near me," he murmured, "and to let me at least know of his presence"; and when the song was ended, he waited in ardent longing for its renewal.

The harsh sound of a key turning in his cell door broke upon his ear, and he turned almost in expectation of beholding Tighe a Vohr. It was Morty Carter—Morty Carter, with all the appearance of ardent affection and extravagant joy. He waited only to have the door tightly closed behind him, when he hastened with outstretched arms to the prisoner. "My dear, dear boy! you thought I had neglected you—that I had forgotten my promise?"

"Oh, no!" answered Carroll simply and trustingly; "I knew you would do neither; beside, I have had two gleams of sunshine since our last meeting—a visit from Father Meagher, and Nora, and Clare, brought about, I believe, by the dear Tighe a Vohr; and just now, hardly five minutes before your entrance, I heard the faithful fellow himself singing above my window here."

Carter was obliged to feign a sort of spasms, in order to conceal the confusion and excitement into which he was thrown by Carroll's statement.

"What is it, Morty?" exclaimed the prisoner in affright, while at the same time he endeavored to clasp the corpulent form, which trembled violently.

"Nothing, my dear boy! absolutely nothing," protested Carter, as, feigning to recover, he wiped his face, and appeared to make an effort to smile. "It is only one of the turns which I have frequently of late; ah, Carroll! when the heart sustains such shocks as mine has received, it would have been to adamant not to break under them some time; and it is the effect, the bitter effect, of treachery and slander that it has been my fate to endure, which you witnessed in my sudden spasm; but one day all my wrongs shall be righted."

"Yes, one day, Morty," spoke up the prisoner cheerfully, both to comfort his visitor, and to hide his own emotion; "and you will stand forth better known, better loved, than ever."

"I can't not," answered Carter, mournfully, "if they leave me your affection; if you, Carroll, do not turn against me, I can face the rest—I shall have courage to bear all!"

"Have I not already sworn to you,"—and the young man in his simple earnestness caught Carter's hands and pressed them hard—"that I should ever be true? Cease to press me on this wretched subject, Morty; it harrows my soul!"

"On the occasion of the visit of which you spoke," asked Carter, "was nothing said of me—no word that might make you believe me guilty of what they report of me?"

Carroll averted his head and slightly colored; his tender heart would not inflict upon his visitor the pain which he felt a direct avowal of what Father Meagher had attempted to say might do.

"Father Meagher attempted to say something, and I, suspecting from what you had previously told me what its import might be, prevented him by saying that I knew what he would speak, and I begged him to spare me the recital. How he interrupted my entreaty I know not, but all left me without saying a word more upon the subject."

"That information quite elated Mr. Carter; he recovered entirely his spirits, and burst out at once with the object of his visit: 'My plan for your release is now complete; a heavy bribe has secured two of the wardens, and on the second night from this, one hour after midnight, you will find every lock unfastened between you and the jail yard; the wall of that you will have to scale, but friends will be in waiting on the outside with a rope to throw to you; and once that you are safe without the prison wall, a close-covered vehicle will bear you quickly to Hurley's where the boys have been waiting for weeks past for an opportunity to row you out to sea;

afterward, to get you safely to America will be easy work.' "Oh, Morty, how can I thank you! you give me hope, you give me life again!" In his grateful enthusiasm the young man would have pressed his lips to Carter's hand.

"Pshaw!" ejaculated the latter, drawing back, and feigning to brush sudden tears from his eyes. "You will have the nerve for the venture, Carroll—will you not?"

"The nerve! with life, liberty, and, above all, Nora McCarthy as the goal—what man would not feel as if he had super-human nerve for such an aim?"

"Be on the alert at the hour appointed," Carter said at parting, while he wrung Carroll's hand.

I shall, the young man responded cheerfully; "the stake is worth all the risks."

The cell door opened and closed, and the prisoner was again alone; but this time such renewed hope and courage animated him that his dreary abode seemed to have lost much of its gloom and irksomeness.

CHAPTER XXXIII.

FATHER AND DAUGHTER

A strangely assorted couple were hastening in the direction of Hoolahan's tavern—a shambling, ill-dressed, rough-looking man, and a plainly but tastefully arrayed, and graceful female. A long, dark cloak covered her entire person, and her face was concealed by a thick veil; but, though so disguised, the queenly poise of her slender form, and the grace of her modest bearing, were in such singular and almost painful contrast to the ill-favored being by her side, that more than one paused to look after the pair. As they turned into the entrance of the inn she suddenly grasped her companion's arm.

"Not here; surely, not here!" Her voice quivered with pain and terror.

The man replied in a low, re-assuring tone: "Only for an hour or so, Nora; I must see the party who promised to find us a home, and I know of no place so fit to have you wait in as this."

"She was silent, seeming to resign herself without further anxiety to his care. Many wondering looks were directed to her by the loungers in the room as she stood for a moment alone, while her companion went forward and spoke to some man at the counter. The result of the conference seemed to be satisfactory, for Rick returned with a pleased expression upon his face, and accompanied by the man to whom he had spoken.

"This is Mr. Hoolahan, Nora, and he will himself see that you are made comfortable until I come back."

"Right willingly, miss," responded the good-natured proprietor, who had not yet recovered from the amazement into which he had been thrown by Rick's private announcement that the lady by whom he was accompanied was his daughter; and something about her, though veiled, and covered as she was, impelled him to put as great a deference in his manner as if he were addressing one of the first ladies of his native place. He continued: "I will show you to a room where you can rest after your journey—I understand you have come a little distance on the car,—and I shall see that some refreshment is sent to you."

Nora bowed, and the gentle courtesy impressed Mr. Hoolahan more strangely than before. He assigned her the best guest-chamber in the house, and thither he invited Rick, in order to assure the latter that it contained every appurtenance for his daughter's comfort. It was a prettier room than the exterior of the building seemed to warrant, and its bright carpet and freshly done-up muslin curtains looked inviting to the tired and anxious young traveler.

"It will do," said Rick, quietly, his shrewdness prompting him to conceal his pleasure, for it was not often the poor creature's eyes rested on so pretty a sight; but, by hiding his unusual satisfaction, he might cause Mr. Hoolahan to think that his guest had not always been the ill-looking, wretched-clad being that he now appeared. "You do not mind about you are not very unhappy?" Rick hurriedly inquired on the threshold, while Mr. Hoolahan, with instinctive politeness, withdrew.

Nora raised her veil. "Father!" The effort which it still cost her to say the word was manifested by the fiery color that rushed to her face.

"Are not our fortunes to be henceforth together; am I not your own, your only child? why should I be unhappy?"

"As if he would break from tones, and from a look that tortured him, he answered hastily, without suffering his eyes to meet hers: "I shall be back in an hour; perhaps in less time—good-by."

He shambled through the hall, and Nora, who could not yet trust herself to look after him, turned quickly into her room, and closed and locked the door.

With hurried gait Rick took his way to Mr. Carter's lodgings; that gentleman was not in, however, and Rick hastened to every haunt that seemed to offer a possibility of his presence. He met him at last, coming from the barracks, his smile and self-complacent air showing his inward good humor. His face darkened for a moment, however, as his eyes fell upon Rick, and the latter said with a scowl: "You needn't be afraid—there's nothing in my being

here to cause you alarm. The business is settled so far that"—his voice gulped for an instant—"she's here, and I have come for your further orders."

"Hush!" said Carter, casting a hurried, half-frightened look about him; "tell me no more till we reach my room—there we shall be safe; and don't keep so close to me, Rick; fall a little behind, so that people won't know we're together."

Rick obeyed the injunction, but it was with a dogged air and a muttered: "He's a danged man, but she's my company; but she's not—and—oh, God! that I was done with it all!"

Arrived in Carter's room, the door of which that gentleman locked securely, he turned in a violently excited manner to his companion. "Do you mean that Nora McCarthy is here—in Tralee?"

"I do!" there was a fierce energy in the voice of the speaker; "I mean that she is here now in a room at Hoolahan's. And when Father Meagher confirmed what I told her, she acknowledged me, and declared her intention to do her duty by me in the face of the priest's opposition, in the face of Miss O'Donoghue's tears and entreaties, and in the face of my own counsel to her to remain with the friends who had been more to her than father or mother; she braved it all. And when Father Meagher saw that nothing would move her from her duty, he took me alone to talk to me. He begged me to make a home there in Drom-macool, where at least she would be in the midst of her friends. He might better have asked me to put my hand in the fire, and not take it out till it was burned to the bone."

He asked me where I would take her, and I was puzzled for an answer; for mark you, Carter, I was not prepared to have her fall into my arms as easy as she did—I was not prepared to meet Father Meagher as soon as I did, but I had no power to resist her, when she said in her quiet, firm way: 'Come home with me, and I will tell Father Meagher.' I had never myself to meet scorn, and galling repugnance, and bitter denials of all my statements; but I had prepared myself for the courage and sacrifice of noble Nora McCarthy."

Carter was listening, so eager, so spell-bound, that the perspiration trickled unheeded down his face. Rick continued: "I was puzzled, as I tell you, to know what to answer when Father Meagher asked me where I would take her, and at last I said Tralee—saying, further, that I had friends here who would help me at the least to make a decent home for her. And when I said that, oh! the hard way the priest looked at me as he said: 'Rick, it is your strange lot to possess in Nora, as your child, a gem of womanly virtue; and if you would take her from her present secure shelter to expose her in the vicious haunts which you frequent, or if you would allow her pure eyes to be sullied by one glimpse of the low company with whom you associate, God will as surely blast you as that He exists.' I'll never forget his words, Carter, they were burned in my brain; and sometimes I have started with the ringing of them in my ears. I swore to him that he need have no fear: was she not my child? and let my own guilt be what it might, could the father's heart within me expose her to any harm? He seemed satisfied, and when I proposed that she should remain a week longer at his house, thinking in the meantime to see you and have you arrange matters for us, he seemed better pleased. But the next morning, when that decision was told to Nora, she would have none of it; she would come with me immediately; whether it was that the shame of being my child made her anxious to leave at once, or the dread of the parting being harder on her than another week that it would be then, I know not, but she carried her way. Father Meagher would have given me other clothes than these, and he would have put money in my pocket, but I refused both. They would have burned my soul had I taken them, so I came away as I am. I couldn't look at the parting—I couldn't look at the way the two girls clung to each other; the first sight of it was like a stab to my heart, and I stopped my ears to shut out Miss O'Donoghue's screams, as we turned out of the little gate, Nora and me. I would have walked before her, I would have sent her ahead, I would have done anything to spare her the pain of walking beside me to the car. I might as well have told the sky to fall! I was her father, and wretched, loathsome beggar as I was, she would not abate one jot of what she deemed to be her duty. She walked beside me, Carter, not a falter in her step, and not a quaver in her tone when she answered the greeting of the country people that we met. They looked at her—everybody looked at her—wondering to see her gone mad, because the news hadn't got abroad yet; but it is known by this time. I myself told it at Hoolahan's, where she's waiting, and Andy Hoolahan was so struck with surprise when I told him that he could hardly answer me when I asked for a room where she could rest herself till my return. So now, Carter, my dependence is on you, to enable me to keep my word with Father Meagher; and help me to make a decent home for her. The priest said he would send her trunk till he should receive

a letter from her telling him where and how she was situated."

Carter still only stared, mute and spell-bound.

"Are you satisfied?" asked Rick, impatient for an answer to his lengthy story.

Carter roused himself and wiped his face. "I don't know whether to be or not," he replied, like one awakening from an unpleasant dream: "The affair has taken a different turn from what I expected—I thought you would have managed so as to offer the alternative I mentioned; instead, you have brought the whole to a climax so quickly that you positively leave me no alternative."

Rick burst out passionately: "Have you no regard, man, for my feelings in this transaction? I was harrowed to the soul, over and over, till I could have fallen on my knees and asked God to kill me. A devil out of hell could not do a crueller thing—take her from all she held dearest to bind her life to a wretched, outcast beggar. You say I didn't mention something you told me to tell her,—I couldn't; not if a dozen bayonets were at my back picking me with their points, and threatening to pierce me through if I didn't speak, I couldn't open my mouth to say what you told me—I did. I felt that I should have been scorned like a worm of the earth as I am."

Carter had begun to pace the room; he stopped suddenly, and, as if influenced by some motive of prudence, he said in a calmer and more conciliatory tone: "Very well, Rick; I am satisfied; and now I expect a piece of good fortune, which, should it happen, will make you reward, Rick, nearer than even I thought it to be."

"What is it?" the wretched creature was eager in an instant.

"It's this," Carter brought his mouth close to the ear of his listener. "I have managed a plan of escape for Carroll O'Donoghue, and to-morrow, an hour after midnight, some of the boys from Hurley's will wait for him outside the jail wall; he's to scale that by means of the ropes they'll throw him, and then they're to drive away with him."

"Well," responded Rick, "and what then?"

"Can't you penetrate the rest?" demanded Carter: "it's too long to wait for his hanging, so I planned this."

A look of keen intelligence shot athwart Rick's features. "May be it's shot you'd have him in the attempt to escape?"

Carter nodded. Rick's head vibrated also with the full and rather startling comprehension which had dawned upon him. "And once he's completely out of the way," Carter resumed, "the rest will be easy game. And now, Rick, here's money for your purpose"—he drew out a couple of bank-notes: "Mrs. Murphy, at the end of — street, will let you have rooms in her house; it's comfortable and respectable, and I've no doubt but that you and your daughter will be very happy."

There was a slight mocking emphasis on the whole of the last sentence; it was not lost upon Rick, but he did not pretend to notice it, only pocketed the money, saying carelessly: "You have no further business of me now?"

"No, Rick, none now; none till this affair of Carroll's is over."

The door closed upon the shambling visitor, and Carter locked it and turned to pace the floor and to indulge in one of his wonted passionate soliloquies: "The courage and sacrifice of noble Nora McCarthy!" he repeated; "yes, it is all very well now while her enthusiasm, and the opportunity she has for a heroic display of virtue, together with the novelty of the affair, sustain her; but I'll wait awhile—I'll wait till the constant deprivation of those comforts and luxuries to which she has been accustomed begin to tell upon her; I'll wait till absence from all general society wears upon her; I'll wait till the disregard, and worse than that, the disgrace which will attach to her as the daughter of that outcast, Rick of the Hills, eats into her soul, and then will be my time." His eyes kindled with vindictive triumph. "I shall not approach her before; Rick need not fear that I shall disturb their happy home"—he laughed in mockery—"nor intrude myself upon her leisure hours; oh, no! I shall not cross her path till my time comes, and then, when Carroll O'Donoghue shall have been shot, or hung, I care not which, and she is herself stripped of everything to which her heart clung, perhaps then she will not so scornfully refuse to become my wife. Oh, Heavens!" he continued, walking with more rapid strides, and speaking through his clenched teeth; "that I could crush her till her very misery would force her to accept my aid—that I could see her lying in the dust, so that her very abjectness would leave her powerless to repel me! I care not what she becomes, so that she is humbled into becoming my wife!"

And thus giving vent to the passions which ceaselessly gnawed his miserable heart, and striding as he talked, he continued till the fading sunlight warned him of the waning day, and roused him to a remembrance of other and more important business.

TO BE CONTINUED

It's not the man who knows the most that has the most to say.

SANT' ANTONIO'S NAMESAKE

Cesare, the master-cook at the "Palazzo Faleri," was in a dejected mood.

His master, Giovanni Faleri Senator of Venice, was giving that night one of his great banquets at which, as well as providing the company with excellently-cooked meats and well-chosen wines, Cesare had never failed to exhibit some ingenious novelty in the way of table-decoration, some ornamental Venetian galleys in colored sugars; once the figure of a robed senator in almond paste and angelica; once a little Moorish boy, with limbs of smooth brown chocolate. But this time, for some cause or other, his inventive faculty would not rise to the occasion. His brain seemed to be incapable of finding and developing a new idea.

"Alas, Sandro!" said he to his sympathetic underling, "this can only mean that I am growing old and stupid! My hand is losing its cunning with age."

"Well, master," said Sandro, I take it that you do not want me to contradict. Yet you would not be best pleased if I agreed with you. So I will content myself with saying that, in my judgment, your inventive spirit has only left you for a while and will return presently. Let us apply ourselves to Sant' Antonio of Padua—the finder of lost things!"

"Twere unreasonable to trouble the good saint," answered Cesare, with a rueful smile. "Fitting new ideas into old brains is never an easy matter. And now, with so little time at our disposal, unless Sant' Antonio were actually on the spot—"

He broke off and turned with a sharp glance of inquiry towards a young scullion who just then approached across the spacious kitchen.

"What now, Ettore? Did I not say that I was not to be disturbed for every trifle?"

"Your pardon, master," said Ettore deprecatingly, "but it is Antonio who wishes you to know that he is here."

"Antonio!"

For a moment Cesare stared at the speaker, almost awed; then, as he caught sight of a small boy, bare-legged and sun-burned, who was following close at the scullion's heels, he recovered himself, and addressed the newcomer with due severity.

"What brings you here just now, Tonia? It is true that you are generally welcome whenever your grandfather likes to send you; but he should have remembered that today is a busy day with me."

"Dear Signor Cesare," said the boy, sidling up to him, and laying a little brown hand on the master-cook's plump wrist, "it was not grandfather who sent me; but I am not of my own accord, and I do not intend to hinder, but to help you, you will let me. I have a new idea for a centerpiece that I have long been wanting to show you. You know you have often told me, when you have seen me modelling things, that I hit on quite good ideas."

"Yes! Yes, my child! But a trade like mine needs the skill of an artist."

The master-cook, amazed at the presumption of his little protegee, stood frowning down at the child, when Sandro unexpectedly struck in:

"Why should not the boy try his hand, master, as he so much wishes? In his eagerness to show us what he can do, he will, at least, work rapidly, and that is a consideration with us, who are pressed for time. Besides," he added in a lower tone, "I should not like to be certain that Sant' Antonio himself has not sent along this namesake of his."

"Let it be so, then," said Cesare, with sudden resignation. "But I hope no harm will come of it, and that the Senator will never know."

That night, Faleri entertained his guests with his accustomed splendid hospitality. The great sombre rooms of the old "Palazzo" were brilliantly illuminated by the candelabra, which hung from the roof, and which had their light flashed back upon them from the long mirrors on the walls.

The dishes were varied and appetizing; the wines, in their Venetian glass flagons, costly and rich, and gleaming like gold itself. Many were the admiring comments excited by this life-like representation.

"Tis the very lion of San Marco! Behold the curl of his mane, and the majesty of his uplifted head. Those limbs, with their swelling muscles, seem ready to move. You have a genius for your cook, Faleri."

Faleri, smiling, stroked his beard. "We will send for Cesare, friends! It is well that an artist should hear his work praised," said he, "and a moment later the master-cook stood in the great hall, bowing low to Faleri and his guests, and looking about him with a dignified assurance. No trace of his black mood appeared on his pleasant features; and his delight in good craftsmanship overcame every other feeling.

The noble company is in the right, Signor. This lion is a creditable piece of work. I do not

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scruple to praise it, since the praise, for once, does not belong to me. There will be many future occasions, I hope, when I shall serve the Signor with my unaided efforts; but today, when my brain lacked invention, I was not too proud to accept aid."

"Aid from whom, then?" asked the surprised Senator.

Cesare, without more ado, narrated the whole story, adding, as in defence of his own action:

"Truly, I think the boy is not without wit; and, besides, his grandfather is an honest man, and my good friend—Pasinio Canova, the stonemason of Possagno."

Possagno was a little village lying at the foot of the Venetian Alps, where they slope down into the plains of Treviso. The very next day, Falleri made his way thither, sought out the workshop of the stonemason, and inquired for little Antonio.

The boy came out to him at once, and stood in the door with a chisel in his brown hand, and his thick hair and ragged little-shirt all powdered with the dust of the workshop. The Senator greeted him kindly, spoke of the pleasure that San Marco's lion had given to him and his guests, and asked to be shown some more of Antonio's work.

"I work for my grandfather," said Tonio, in a sober tone. "We have to earn our livelihood, Signor, and to make things that our customers wish for. It is when I am at leisure that I make other things to please myself, as I made San Marco's Lion."

And eagerly, yet quietly, he brought out for the Senator's inspection some of the little images he had moulded in clay, or cut out from odds and ends of stone. Falleri examined them all, put a question or two, and then, suddenly turning to old Pasinio, asked for permission to take the boy to Venice with him.

"If he, indeed, has talent, Torretto will show him how to develop it."

At the name of Torretto, the most famous sculptor of the day, Tonio's heart gave such a leap that it seemed about to fly out of his body. He could scarcely believe that he was not dreaming. But Giuseppe Falleri, the Senator's young son, who had accompanied his father, came up to him, and gave him a friendly pinch, which assured him that he was awake. He and Giuseppe had had many a game together in the courtyard of the "Palazzo," and now, while their elders talked, they strolled away in the sunshine together, their arms about each other's necks, and their tongues going at a great pace.

"You shall come and live at the 'Palazzo,' when you are not at Torretto's," declared Giuseppe. "It is true that I cannot model and chisel as well as you do, and am not particularly interested in it, but there are many other things that we both like, and can do together. I shall ask my father to let you come back with us this very day."

"I am not sure," objected Tonio, "that my grandfather will be able to spare me."

But it seemed that the Senator and the stonemason in their talk together had come to an agreement about that, though the parting was not without tears, and though Tonio, on the way across the plain towards Venice turned again and again to look back at the little village, with its low white roofs crouching in the shelter of the hills and the vines in a sunny row climbing the slopes beside it.

Possagno seemed to be following with its eyes the receding figure of the little bare-footed boy who had been born and bred in it, and for whom the great world outside it was surely, no fit place.

Years rolled by. Many things happened. Great and far-reaching changes came to pass. The terrible storm of strife and revolution that had so long been brewing had broken in all its fury over Europe, and had gradually subsided again, leaving the world weary of war-makers.

Italy had had its full share of the troubles, and the proud Republic of Venice had suffered severely at the hands of the Austrian and French conquerors; but places so small and unimportant as Possagno had enjoyed comparative peace, and looked little the worse for all that had come and gone.

On a warm sunny day in the early autumn of 1819, four years after the fall of Napoleon, Possagno itself was making holiday and everybody in it was wearing his or her best clothes and a cheerful face.

The great sculptor, Antonio Canova, whose name was known throughout the civilized world, and on whom Popes and Emperors—as well as the President of the new Republic of America, far beyond the seas—had showered honors, had been building in his native place a "Temple of Art," in which to house his statues, and today he was celebrating its completion by a feast to his workmen and to the entire village.

All day he had come and gone among the merry-makers, mingling in the mirth and increasing it by his own quiet cheerfulness; and now, in the hour before Vespers he walked with his friend, Giuseppe Falleri, in the loggia of his villa, and talked of the years that lay behind him.

There had been that happy time in Torretto's studio, when he was learning dutifully all the master

could teach, and growing into the master's favored and trusted pupil, never forgetting that he had ideas of his own which he must work out in his own way, inspirations which he must follow.

And that other happy time when, through the kindness of some good monks, he had obtained a studio of his own—that vacant cell which they had lent him in their monastery, and into which they themselves would often come to watch him at his work. Then the life at Rome, in the beautiful Papal City, where in Pope Clement XIV., a great patron of the arts, had given him important commissions, and where he had been able to bring his widowed grandmother to live with him in his grand quarters, and to provide her with every possible comfort till the end of her days.

Even in the troublous times, Antonio had contrived to go on working, patiently making beautiful things, and drawing men's minds, as far as possible, away from strife and bloodshed, towards the Arts of peace.

He had traveled, visited Germany and England; and, soon after the fall of Napoleon, had gone as envoy to Paris to negotiate for the return of some of those great works of art which Napoleon had carried out of Italy. His fame had traveled farther still, for his bust of the great President Washington stood in the State House of Raleigh, in North Carolina.

Yes! It was a long and wonderful life that he looked back on; and now it seemed to him almost like a long dream, from which he was awakened by the draw of long breath, and flung an arm around his friend's shoulders.

"It is good to be at home again, my Beppo, and good to find so many here ready to welcome the returned wanderer and to show him kindness."

"It would be strange," answered Falleri, "if they did not welcome one of whom Possagno is so proud. And as for showing you kindness, have they not much kindness to repay?"

For Canova, famous for his genius, was famous also for his benevolence. He spent the greater part of the vast sums his work had brought him in practical acts of charity and helpfulness; and today he had assembled all the peasant girls of Possagno and the surrounding villages, and bestowed on each of them a sum of money sufficient for her wedding dowry. That was the sort of thing he delighted to do for the pure pleasure that benevolence gave him. So when Giuseppe spoke of Possagno's debt of gratitude, he laughed and shook his head.

"It is I that am in the debt of those to whom I do a kindness. It is the only pleasure that has not lost its relish for me. Not even from art do I get such delight nowadays. 'Tis God's way of showing me that all my brain and hands have been able to create is worthless compared with simple Christian charity and neighborly love."

"You are right in a way," said Falleri gently. "But God Himself is a creator; and you, who, in all your work, are inspired by Nature and by things as God made them, have surely done what was worth doing, and what you would not wish to undo."

The sculptor turned to his friend. In the evening light, his face kindled with the old creative joy, his eyes shone with the old fire of youth.

"Ah, yes! I value the gift God put in my keeping. I have been very happy in using it. But Beppo," he added, with a sudden whimsical smile, "I have never been happier than when I could combine a work of art with a work of kindness, as happened long ago, in your father's kitchen, when I changed a block of butter into a lion of San Marco, and heard old Cesare exclaiming that the saints had sent me to his aid!"—Catholic Fireside.

"Can we afford to fashion our lives so that no more is expected of us than that life shall be made as pleasant and easy for us as possible, that anything that tends to stand in the way of our human desires and satisfactions be swept out of the way by the stroke of a pen and the enactment of Parliament? And it is marriage, of all the institutions of life, the very foundations of which are shaken by this new Bill, which calls for the exercise of just those qualities which the world is ready to sweep aside today. It is inseparable from self-sacrifice. It is full of difficulties. Upon the foundation of marriage is built the stability of nations. Marriage, undertaken in the right spirit, is the key which unlocks the door to national prosperity, to universal good. And yet, recognizing that it is in its spiritual and idealistic essence its greatest good exists, we are preparing to place it upon a lower level, where expediency and convenience are to nullify the idealism and negative the opportunity for the triumph of the man over the brutes of the field. For surely if a man is to prove his manliness—and a woman her tenderness, it will not be in the sunlight of happiness but in the hour of darkest need. When but in the hour of pain and sickness and desolation do we cling most closely to those we love? It is again the sign of the hand of the Divine upon us that the most thoughtless, the most depraved, rise on occasions of need and sorrow out of their dead selves to surprising heights of heroism. And yet a man and woman, bound to cleave to each other till the hour of death, are so little true to their higher selves as to chafe at the need for self-sacrifice and restraint and be given the opportunity to free themselves."

"How are we to reconcile the callous outlook of a woman who sees her man, the father of her children, stricken with a dreadful scourge and chooses another mate, with the idealism of the true woman? It fits in very well with the theory of the soulless jellyfish or protoplasm, but if man is, as he still asserts he is, akin to the Divine, it fits in ill with his aspirations."

Or again let us quote (if we may) this powerful passage on the effect of Divorce on the children of our South African homes:

"We have taken the home and family life as the stepping-off place into the world. We teach the child, in the shelter of the home, to love what is pure and good and beautiful. We fill his mind with stories of heroes of fair deeds; we teach it self-control, restraint; we prove to it that its greatest good is to be of service to others. And then, with little more than a stroke of the pen, we are able to strike away from beneath its feet the very foundations of its young life. The child finds then life has no solidity, no permanence. It has been called upon to exercise the very qualities its parents have failed to use. They have needed self-restraint, tolerance, forbearance, patience, a great sacrificing love to keep together the edifice of the home, and they have failed. And so, divorce made easy shatters not only the foundations of the home but the child's beliefs, its sheet-anchor against its own temptations and future needs."

"Are we going to barter this fair birthright of peace and domestic happiness which a rigid and honorable observance of the laws of marriage bring to a people for the loose and easy dissolution of the marriage bonds which have meant national and moral deterioration and disaster and a pitiful train of attendant ills and difficulties elsewhere? It will be a national calamity we should do all in our power to avert."

We do not think we will need to apologise for quoting at such length from our contemporary. To paraphrase The Cape's article would be to do an injustice to the vigor of its language, the earnest deliberation with which it has chosen the words in which it assails this social curse of Divorce which is making South Africa a rival of the United States in the cheapening of the holy bond of matrimony and bringing modern marriages perilously near the level of "free love." Here is what The Cape says on the Legislature's omission to recognize the spiritual, the Divine element in modern "civilization" in its relation to the marriage contract:

"If we are to ignore this quality in man, to build our lives upon a foundation of materialism and self-indulgence, in which idealism and spirituality are replaced by legal contracts and the whims of individuals, and the gospel of self and expediency replaces the idealism of the Gospel of Christ, what is left in life but blind chaos—unreasoning confusion? What incentive is there for us to do right—to choose the uphill, stony way because it is the right way? What incentive do we give our children to do right? What is there to urge the soldier to his valorous deeds, the unnamed martyrs to be faithful to a dying cause, to spur poor human nature to those deeds of sacrifice and renunciation which have shone as lights through the history of the world?"

It is surely something to the credit of South Africa that in the secular press of the land there is at least one voice raised with certain sound against this horrible evil of Divorce which is undermining the foundations of the homes of South Africa. Catholics of course press their protests against divorce along a higher plane than it can be carried on in the secular press. We oppose

the fruits of these advantages by the good example, of practical virtue among our fellowmen.—The Missionary.

COMING NEARER

ANGELIC CONGRESS IN LONDON POINTS TO REUNION OF THE ANGLICAN CHURCH WITH ROME

A dispatch from London dated July 9th is as follows: About twenty thousand delegates, bishops, priests, and laymen, representing, it is said, one-third of the communicating membership of the Church of England, will gather tomorrow, in Albert Hall, London, for an Anglo-Catholic congress. The Bishop of London is president



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divorce wholly and absolutely, because it is a profanation of a Sacrament instituted by Christ Himself which no power on earth has any right or ever can have right to tamper with. On the immutable law of God we take our stand. None the less we are appreciative of and grateful for the help of the secular press in showing the social and political dangers that must inevitably follow on the transgression of the Divine and All-Wise command.—Southern Cross.

GREAT ADVANTAGES

When Christ said that: "Unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven." He meant that unless your virtue be more genuine than that of those outside of the One Fold, you shall not receive your reward.

Why should this be? Because within that one integral form of Christianity the spiritual advantages are so far in excess of all other partial forms of Christianity that much more is demanded of its members. If much be given much will be required. Let us indicate merely and briefly one or two of these advantages. Of that mystical Body of Christ, the Church, we are members, and from His blood we draw that spiritual nutriment—grace—just as the branch draws its life from the sap of the tree.

We have the Sacraments—those channels of interior life, which follow us throughout our spiritual career—from Baptism, which lifting us out of the state of nature to the supernatural, gives an atoning merit to our every act to Extreme Unction, which consecrates every physical sense, eye, ear, nose, hands and feet of our sinful bodies.

Not only the soul and body, but the mind also is safeguarded by that criterion of interpretation which secures every dogma and perplexing text of the sacred books. So much for ourselves, but others too aid us; not only the intercommunication of sanctity from the Communion of Saints, but the participation in the good works and prayers of all the Faithful.

Furthermore, through the Sacraments, external nature becomes a means of grace to us, salt, oil, wax, wool and water, so that there is a hallowing power in the birds of the air and beasts of the field and even every clod of earth. Not only this, but there is also consecration in the chiselled stone of the altar—in every mood of religious emotion provoked by the voice of a musical instrument—in every sound of a blessed bell.

This brings us to speak of the Angelus bell in the towers of our churches, monasteries and convents. When it rings three times a day let us stop in the midst of our work, if we can, just as Our Lady stopped her work when drawing water from the well, to hear the Angel's voice.

But this may not be quite to the point—the one brief lesson worth teaching is this: That since we are part of this all-embracing economy of religion—the Catholic Church—with its exceptional spiritual advantages over all other sects of Christendom, we are bound to manifest

and leading bishops and laymen will preside over the sectional meetings. The avowed object of the congress is to restore the Catholic doctrine to practice in the Church of England and an announcement is made that confessions will be heard in the various London churches throughout the congress.

It is also announced that a box will be reserved in Albert Hall for Cardinal Bourne, who is the official head of the Catholic Church in England.

The growth of this reunion with Rome movement in the English Church has been remarkable in the last few years. It now comprises the most earnest religious workers in the English Church.—Union and Times.

Trials suffered with patience are worth a thousand times more than any other austerity.—St. Margaret Mary.

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LONDON, SATURDAY, AUG. 11, 1928

AN ANTIDOTE TO RENAN

A generation ago a high master of style, an artist in words wrote the Life of Jesus. It created a tremendous sensation and was widely read in the original and in many translations. "Renan," writes Canon Barry, "seemed to have a supreme deference for facts, but he was always subject to his own mood, he delighted in giving forth his volatile impressions and found that these supplied him with dramatic interest which, in a long life of study and writing, he never exhausted. In short, that which had been taught him as dogma became literature, and for such a one as he literature was always touched with a Celtic glow shining on the mists of uncertain history. By the time that this mood had become to him habitual he discovered the secret of a golden style which has fascinated the world, and applied its descriptive and dissolving power to the Central Figure of religion and humanity, Jesus Christ."

Renan was educated for the priesthood, but never ordained. In his "Heralds of Revolt" Dr. Barry thus writes of the ex-Seminarist: "When the Romans besieged an enemy city they called on the tutelary gods to leave it and follow them to the Roman Capitol. This unhappy fugitive from the Christian altar was busy with a like incantation. He had decided to make the Prophet of Nazareth an idealist who had set him the example—a free spirit in revolt against the Hierarchy. The cause of Jesus was to be severed from that of the Church and to be identified with revolution. Who should seize this flag was now the question. A merely human Jesus would be ruin to all possible creeds that rested on faith on God. That was undoubtedly the stake at issue. The supernatural would be vanquished if Jesus was left in the enemy's camp."

And in the current "Dublin" the veteran English author continues on the same subject: "I am far from denying that Renan has bent the knee to Jesus, but in so doing he has struck Him on the face with a reed. That astonishing epilogue which crowns the 'Life of Jesus' cannot soon be forgotten; it will do both good and harm for many an age in store: 'Thou,' he exclaims, 'art destined to become the corner-stone of humanity in such wise that to tear Thy name from this world be to shake it to its foundations. What-ever be the unexpected events of the future Jesus will never be surpassed. His worship will renew its youth unceasingly. His legend will call forth tears without end. His suffering will touch the best of hearts; all ages will proclaim that among the sons of men a greater was never born than Jesus.' The incantation is now complete, and victory seems sure. The God subdued follows his captor to the new temple, where he will be worshipped as a man who never was a God."

It is a little over thirty years since Renan died. No longer do his honeyed blasphemies excite horror or even surprise. They have become commonplace. From "Christian" pulpits and congresses of Modern Churchmen the same praise of Jesus as the greatest of men contains the same denial, now oftener open than implied, that Jesus is the Eternal Son of God.

Comes Giovanni Papini "who always from his childhood felt a repulsion for all recognized forms of religious faith, and for all churches, and for all forms of spiritual vassalage and who . . . drew near to Christ" and loved Him with a great and passionate love. He feels impelled irresistibly to make known to the world the Truth, the Beauty and the Peace that have come to him. "Some years ago," he tells us himself, "the author of this book wrote another to describe the melancholy life of a man who wished for a moment to become God. Now in the maturity of his years and of his consciousness he has tried to write the life of a God who made Himself man. . . .

"In those proud and feverish days he who writes affronted Christ as few men before him have ever done. And yet scarcely six years afterwards (but six years of great travail and devastation without and within his heart), after long months of agitated meditations, he suddenly ignited another work begun many years ago, and almost as if urged and forced by a power stronger than himself, he began to write this book about Christ which seems to him insufficient expiation of his guilt." All this Papini tells us of himself in the Introduction to the Life of Christ. And he adds, "It has often happened to Christ that He has been more tenaciously loved by the very men who hated Him at first. Hate is sometimes only imperfect and unconscious love; and in any case it is a better foundation for love than indifference."

Like Renan, Papini is a great master of style, and artist in language, and, fortunately for the world, is as eagerly read. The English edition before us is the seventh. The first, second and third printings came from the press in March, 1923, the fourth, fifth and sixth in April and the seventh in May, 1928.

A correspondent, charmed with the Life and fired with new love for Christ by the reading, writes to urge us to continue to keep it before the attention of Catholics, who, he sadly admits, have shown themselves slower than non-Catholics in appreciation of this remarkable book.

As we pointed out before some of reviews of the work might rebel Catholics. We therefore subjoin these paragraphs from the author's own Introduction:

"Just as he has tried to avoid the thorns of erudite criticism on the one hand, he has no pretensions, on the other, of going too deeply into the mysteries of theology. He has approached Jesus with the simple-heartedness of longing and of love, just as during His life-time He was approached by the fishermen of Capernaum, who were, fortunately for them, even more ignorant than the author. Holding loyally to the words of the orthodox Gospels and to the dogmas of the Catholic Church, he has tried to represent the usual dogmas and those words in unusual ways, in a style violent with contrasts and with foreshortening, colored with crude and vividly felt words, to see if he could startle modern souls used to highly colored error, into seeing the truth."

To answer fully a criticism already called to our attention it will be sufficient to quote this paragraph. (In the Introduction the author speaks in the third person.) "He must warn the reader that he refrained from developing the episodes where the Virgin Mother appears, in order not to lengthen too greatly a book already long, and especially because of the difficulty of showing by passing allusions all the rich wealth of religious beauty which is in the figure of Mary. Another volume would be necessary for that, and the writer is tempted to try if God grants him life and sight to say of her what was never said of any woman."

It would be grave reproach to our Catholic readers if they failed to read and to extend the influence of this epoch-making "Life of Christ." Renan has had his day—and his harvest. Unbelievers hailed him as a prophet and spread his fame. Shall we of the household of the faith show that fatal indifference—which Papini whips with scorn—when a greater than Renan uses his gifts of eloquence and artistry not on the side of revolt and treason, but in the sacred cause of Christ the Son of

the living God who was made man for our sake.

Here is the ideal Life of Christ that Papini pictured to himself:

"The book we need is a living book to make Christ more living, to set Christ the Ever-Living with loving vividness before the eyes of living men, to make us feel Him as actually and eternally present in our lives. . . . We need a book which would show in that tragic epic, written by both Heaven and earth, the many teachings suited to us, suited to our time and to our life. . . . A book written by a layman for laymen who are not Christians or who are only superficially Christians, a book without the affectations of professional piety and without the insipidity of scientific literature, called 'scientific' only because it perpetually fears to make the slightest affirmation. A book, in short, written by a modern writer who respects and understands his art, and knows how to hold the attention even of the hostile."

The verdict of the world's readers in many languages is that Giovanni Papini has succeeded in drawing near the ideal he set for himself.

Are you interested?

SAUCE FOR THE GANDER

In the Six-County area of Ulster the Education Act of the new Parliament proved quite unsatisfactory to Catholics. It places the management of the schools and the appointment of teachers in the hands of regional committees and stipulates that the religious denomination of the teacher is not to be taken into account in the appointment of teachers. The matter of religious instruction is also under the control of these regional education authorities. If the schools are transferred to the regional committees they enjoy to the full all the financial advantages of the Act, including the payment of the teachers from a Parliamentary Education Fund. To refuse to transfer is to forfeit all or almost all these advantages. Moreover, Catholics who built their own schools and paid for them, may be taxed for the building of other schools when needed in the area under the control of a regional committee.

The Irish Presbyterian General Assembly, meeting recently in Belfast, seems to have discovered that the hot sauce intended for the Catholic goose may be served also to the Protestant gander.

In a resolution which, with others, was passed, the Assembly asserted "that the objection to have the appointment of teachers and the management of schools in the hands of education and regional committees is greatly accentuated when the population of regional areas is predominantly Roman Catholic, especially in view of the declared intention of the authorities of the Roman Catholic Church not to transfer schools under Roman Catholic management, and also because the religious denomination of the teacher is not to be taken into account in making the appointment."

"In the judgment of the Assembly the safeguards provided in the Act are entirely inadequate to secure the appointment of suitable teachers in schools now under Protestant management in predominantly Roman Catholic areas should they be transferred to the management of regional committees."

The general effect of the resolutions adopted was that there should be no transfer of schools until the present owners and managers were convinced that such transfer would promote the best interests of the children; and that an amending Bill should give the power to appoint the teachers and manage the schools.

The debate was quite warm and the staunch Presbyterians expressed themselves in very much the same terms as those used by the Most Rev. Dr. McRory when he voiced the Catholic objections to the Education Act.

Rev. Dr. Strahan, ex-Moderator of Assembly, declared that, so far as he could judge, the great boon for which they had so longed had come to them vitiated. It was like a ring which contained a secret poison that might be fatal to the very best life of the community. The whole benefit of the Bill was made to hinge on the transfer of the schools, which would mean the surrender of control. They did not object to that so long as the trust

was safe. To him the trust was the spiritual welfare of the child. No man had a right to be appointed to a school in whom the parents of the child had no confidence.

Now in all this the Catholic bishop and the Presbyterian ex-Moderator would agree perfectly. The most precious thing in education is "the spiritual welfare of the child." That the Catholic Church has always maintained and ever will maintain. Seeing the possibility of a Catholic being appointed to teach Presbyterian children the ex-moderator makes the eminently reasonable statement that "no man had a right to be appointed to a school in whom the parents of the child have no confidence."

The difference is just this; Catholics, while conceding the right and duty of the State in matters educational, assert as a principle based on natural right, the paramount right, duty and responsibility of the parents to determine what is in the best interest of "the spiritual welfare of the child." The Church has ever resisted the encroachment of the State on this natural right of parents. The ex-Moderator and his associates, apparently, assert this principle because of particular concrete conditions. A principle should be of universal application. And the Catholic position in the Six Counties should have had the support of all who believe in the principle asserted or implied by the Irish Presbyterian Assembly.

Dr. Strahan, the ex-Moderator, is further reported as saying: The teacher sent down might be a Jew, a secularist, or a Roman Catholic, or something else, and religious instruction would have to go.

Not only in the border areas, but in South Down, Armagh, Fermanagh, and Tyrone, the regional committees would be predominantly Roman Catholics, who would have the arrangement of schools.

Was it fair that the Northern Government should place the Protestant people in the mixed areas in such a position—under a harrow that would tear their flesh? ("No, no.") They had expected better of the Northern Government. In face of that they could not transfer their schools—which meant the turning over of their property to another Church. It was a great wrong that had been perpetrated to compel men to pay a rate, and to get the benefit of that rate, to place their children under a different authority.

He wanted to be loyal, and the people for whom he spoke along the border wanted to be loyal, and if they were not to be greatly abused this pact must be very much altered, and the poison taken out of it.

It is not clear that the eminent Presbyterian divine in his indignation at the prospect of Protestant schools being placed under Catholic control had any sympathy for Catholics similarly placed, nor any indignation over the fact that in many parts of the Six Counties just such "a great wrong was perpetrated" on Catholics.

Referring to Archbishop Hughes Brownson wrote: "He asked only justice and equality, and justice and equality to Catholics mean, in the minds of non-Catholics, the political ascendancy of Catholics. These non-Catholic countrymen of ours cannot believe that they stand on a footing of equality with Catholics unless they have the power to govern and oppress them. They are equal only when they are superior."

The governing consideration with powers that be in Northeast Ulster seems to be to destroy the religious character of the schools, to make them, theoretically at least, non-denominational. This would seem unobjectionable, even praiseworthy, if it resulted in bringing Catholic schools under Protestant control. But it is monstrous when it brings Protestant schools under Catholic control. The secularization of education, of which Lord Londonderry and his colleagues are enamoured, is something that in Canada and the United States has been weighed in the balance of experience and found wanting. The more thoughtful amongst educationists openly condemn the divorce of religion and education, and are seeking some means more adequate than the church and the Sunday school to supplement the education of the schools on the religious side. Protestants and Catholics of Northeast Ulster might well get together and devise some plan by which religion would retain its place in their new school system.

CHARITY THE WORLD'S GREAT NEED

BY THE OBSERVER

The love of our neighbor which is commanded by God is something more than a mere feeling of affection for our neighbor. We have heard a great deal in recent years about service. Writers have filled books and papers with it; and it has been the main stock-in-trade of speakers who have no clear theory or doctrine to set forth and who are therefore driven to glittering and often meaningless generalities. Teachers have talked to uncomprehending school children of "service," without emphasizing the principles of obedience to law, moral and civil, and have therefore done but little to strengthen the characters of those they sought to instruct.

Usually this "service" that is so much talked of, turns out, when examined, to be no more than mere physical or material help of one sort or another; material betterment which has in it little or nothing to improve the morals or the chances of saving the soul. Many of those who have given most heavily of their means to build or endow colleges or hospitals have little or no charity in them; a fact which is proved by their conduct towards their fellow men in everyday life. Charity is the love of the neighbor for God's sake and according to His Law. Charity is always subject to God's Law. Charity is to be exercised by rules and is not a matter in which every man is free to pick and choose a course entirely for himself and by himself.

When a commercial or financial robber extorts a great fortune from his neighbors by sharp practice and fraud he may imagine he is a charitable man because he chooses to give a part of that ill-gotten fortune to the uses of mercy and relief of the poor, and would no doubt be surprised if told that he has positively no Christian Charity in him. But where is the Charity of Christ in a man who robs from the public the huge fortune of which he gives a part to relief or education? Human pity is not necessarily meritorious. The bandit who murders an express messenger and takes the money of others away from him and afterwards gives that money or some of it to those who are in need of relief under an emotion of human pity for their misery, has merited nothing from God. Whether a man merits a reward for having relieved the miseries of others or not, depends on what his motive was. Also on what his intentions were. Does he remain a robber at heart? Is he going to rob another train? Is he going to loot another bank? Is he resolved to form a fraudulent company and to induce unsuspecting people to put their money into some fake scheme to their certain or very probable loss? If so, where is his Charity? In what manner is he in accord with the Charity of Christ?

Only a Charity exercised in His name and for His sake and under His law can have any claim on Him for a reward. He does not allow us to keep the books of Heaven and to enter up our own credits at our own prices. We must submit to His will and lay our offerings at His feet. We have a natural love for those who are bound to us by ties of blood. Parents love their children; brothers their sisters; near relatives those who are closely related to them. We love our friends and our benefactors, sometimes at least, and we ought always to do so. We are inclined to love those who are admirable for their good qualities; who are brave or generous or kind hearted or wise. All this affection is good and runs in the direction of obeying God's commandment to love one another; for it disposes us towards the Charity He has commanded and makes it easy for us to practice that Charity. But it must not be forgotten that these natural feelings are entertained by people who have never heard the Name of God, much less of His commandment to love one another. That fact is in itself enough to show that something more is required to mark and distinguish a Christian. Service in the sense in which it is so much talked of today as a cure-all, and an off-set or contra-balance to all the evil that a man may do, was practiced by the ancient pagans, and is practiced by the savages of the darkest regions of the world; not so freely or so fully as we practice it, but practiced nevertheless; and what more than that

fact can be required to prove that Christ required something besides mere human pity when He bade us all to love one another?

When Christ said: "Thou shalt love thy neighbor as thyself," He meant a great deal more than is covered by mere donations and mere relieving of human misery through mere human motives and emotions. He made it plain that if we love only those who love us, we have no right to look for any reward, since those who do not pretend to be His followers do that much. "Do not even the publicans this?" We may possess human affection to a very high degree, and yet be little better than the pagans. Human affection is not wholly the possession of Christians. There is nothing in mere human love or in mere human pity that deserves an everlasting reward. We love people with human love, especially if they be our kinsfolk and friends; we feel, if we are kindly, a good deal of sympathy for those who are in hard luck and suffer. But in such cases we love them or sympathize with them either for their sakes or for our own sake. To love people for God's sake is another thing and a better and higher thing! That is Christian Charity.

We have not Charity unless we love for God's sake; we are not true Christians. "By this shall men know that you are My disciples, if you love one another."

Everyone is dear to God. We treat the bodies of the dead with respect not merely because they are all that is left of the forms we knew, but because they were the receptacles for immortal souls. Graves are treated with respect forever, not only because the dead bodies of our friends are mouldering into dust there, but because the bodies that are there mouldering into dust once contained immortal souls. We love God in those whom He has created or else we love Him not at all; and this is why we must forgive even the most terrible injuries that are done to us. The love of God and the love of our neighbor cannot be separated. We are bound to love God in those whom He has created and redeemed.

It follows that our love for the neighbor must be universal; it does not depend on our choice of persons to love; it is a duty imposed by God and binds us the same in regard to all God's creatures. We exercise our love for God as much in the case of any one of His creatures as in the case of any other. There is not any exceptions of persons. God made them all and wills that they all be saved. He sent His only Son to die on the Cross for them all. Kinsfolk and strangers are all the same to us in the discharge of this duty; we are bound to love them all. God loves all mankind without any exception of persons and we are bound to do the same. If we except one person from our Charity our Charity avails us not.

We are not expected to take the same amount of pleasure in the company or the conversation of all persons, or to feel for all persons those warm sentiments which are commonly spoken of as love. But we must be just and merciful and forgiving to all and we must wish well to all, and pray for all, and keep our hearts free from any feelings of hatred and dislike, and keep free of prejudice and do unto all as we would wish that they should do to us; and so we carry out the injunction of Christ to let the world see that we are His disciples, proving that we are such because we love one another.

We have said that we must be just to one another. This is the point at which the doctrine of Charity as taught by Christ and the doctrine of service as taught by the worldlings of the present day, separate and go apart. Charity includes all that they mean by service; but the service they speak of does not amount to Charity, as taught by Christ.

The worldling who talks of service conceives of a human relationship in which a man may do pretty much as he likes if he does some big things for the relief or the material betterment of humanity or for education. He may do all that and not have Charity. He might deliver his body to be burned and not have Charity.

When the day of death comes, we are still only the poor little grain of wheat, ready to be buried that all the potencies of its being may at last reach their fruition.—Archbishop Keane.

CATHOLIC ACTIVITY IN AUSTRIA

VITALITY OF CHURCH SHOWN AT GREAT GATHERING OF 400,000 CATHOLICS

By Dr. Frederick Funder
 Vienna Correspondent N. C. W. C.

Vienna, July 16.—Proselytizing activities of Protestant sects in Austria under the pretence of rendering material assistance to the needy, were denounced in a letter from Pope Pius XI., read at the great "Catholic Day" meeting attended by more than 400,000 persons here. Specific mention was made of the activities of sectaries of American nationality.

Referring to sectarian activities of the past few years in Austria, the Holy Father's letter read in part: "These people are endeavoring with all their might to destroy by their false doctrines the Faith of their fellow-citizens. They try, by all sorts of terrorist measures to force the latter to desert the Church. Their sole object is to implant Socialistic doctrines, with all its pernicious influence, in all public institutions, particularly in the school system."

"Not less dangerous to the faithful are the heretical teachers, chiefly of American nationality, who, deceiving by the simple and inexperienced by subtle means, take advantage of the distressful conditions of the people to draw them over into their own ranks through the bestowal of material relief. We deeply regret that the nation, having lost its wealth in consequence of late political events, should run the risk of losing a much more precious possession, the old Faith of its forefathers. We adjure our dear sons in Austria always to remember that the harm already done would be much greater, if, through the efforts of these sects, they could be betrayed into renouncing their Faith."

LARGEST DEMONSTRATION OF ITS KIND

The Austrian "Catholic Day" this year, the first one held since before the War, was the largest demonstration of its kind ever witnessed in Austria. The meeting, culminated in a monster procession in which more than 400,000 persons marched around the Ringstrasse and then assembled in the historic plaza in front of the old Imperial Palace where an address was delivered by Cardinal Piff, Archbishop of Vienna. His Eminence made a stirring appeal to the Catholics of Austria to guard their original Catholic faith as the greatest treasure of all time. His appeal was greeted with enthusiastic shouts of approval.

Those who attended the demonstration this year and saw the immense throngs, listened to the recital of statistics showing the progress of Catholic organization work in Austria, and noted the manifestations of enthusiasm, were astonished that such things could have been brought about in a country which has been plagued with destitution, hunger, and a Socialistic terrorism. The progress which has been made can be noted in all aspects of religious life, in matters of organization, Catholic charity, social welfare work, and general education.

For the meeting this year a clearly defined program was outlined for discussion, the topics including: the family, the school, the problems of modern ministry, and charity. The Christian family was recognized as the nucleus around which the restoration of human society must be built up. The future of the people is being determined today in the school rooms where the Socialists—where ever they are able to do so—are attempting to extirpate every trace of Christian education. It is now recognized that one of the problems facing the Church, more important now than ever before, is that of establishing contacts with the working classes and preventing their further estrangement and of preserving connection with the intellectual classes in the great towns and industrial centers. There was also a discussion concerning new methods by means of which the apostolate may be extended to combat the new paganism of modern times. Finally it was pointed out that Christian works of charity comprise a duty that cannot be dispensed with in the great mission of love to which the Catholic Church is called. All of these topics were thoroughly discussed by the most distinguished Catholic leaders of Austria headed by members of the hierarchy.

CATHOLIC GROWTH IN TEN YEARS

Ten years ago the Catholics of Austria had just started to build up organizations among their young people. Today there are in the secondary schools of the nation alone, 80 organizations with, in all, more than 4,000 members and the "Association of Catholic Young People" has a membership in excess of 10,000, most of them drawn from the ranks of young workmen and clerks. There are more than twenty Catholic students' organizations at the University of Vienna, their number having been multiplied by ten in the past thirty years, while during the same period their total membership has increased fifty fold. At other universities where formerly a Catholic student hardly dared to profess his religion openly, there are many Catholic students associations today. At the University of Graz where, formerly, there

was only a single organization, there are now four, all of which have become so large as to become almost unwieldy.

According to reports made at the "Catholic Day" meeting, the Catholic women's organizations of Austria now comprise a total membership of more than 350,000 and are carrying on an extremely diversified work including all forms of social and charitable activity.

The diversified and far reaching character of the organization was strikingly illustrated in the great parade before alluded to. In the procession there were Tyrolese with their old battle flags riddled with bullets, Carinthians and Styrians in their picturesque Alpine costumes, hundreds of university students in their colored caps, thousands of ex-soldiers in field uniform, workmen, artists, men and women of all classes. Five hundred flags and banners were carried by the marchers and more than forty bands provided the music.

REICHSPOST'S SPECIAL NUMBER

Coincidentally with the "Catholic Day" demonstration the Reichspost, the leading Catholic daily of Austria, celebrated its thirtieth anniversary by getting out the largest edition that has been published by any Austrian newspaper since the War. The edition contained 112 pages devoted to accounts of Catholic life and affairs in Austria. The paper received a letter of commendation from Pope Pius XI, in which His Holiness imparted His blessing to the editor and the contributors to the publication.

"EQUAL RIGHTS" AMENDMENT

MENACES PROTECTIVE LAWS IN MANY STATES

The proposed "Lucretia Mott" amendment to the Federal Constitution, which declares that "men and women shall have equal rights throughout the United States and every place subject to its jurisdiction," was adopted by leaders of the National Woman's Party in convention at Seneca Falls, N. Y., and plans were announced for a nationwide campaign through which members of the party expect to reach every Congressman before the introduction of the amendment in the next Congress.

The principal opposition, it was indicated, is anticipated from women who favor protective legislation for those of their own sex. Washington, D. C., July 30.—Great danger lies in the proposed equal rights amendment sponsored by the National Woman's Party, according to a statement issued here by the headquarters of the National Council of Catholic Women, which is in effect a reiteration of the stand taken by the N. C. W. C. when the Woman's Party originally announced its intention of presenting a so-called Equal Rights Blanket Amendment in many State legislatures.

"The responsibilities and obligations of men and women," according to this statement, "are not equal in all respects, and for that reason it is necessary that some of their rights be held different both in legislation and custom. While men and women are equal in their fundamental rights and duties, responsibilities and obligations, still there are certain differences between them in physical and mental endowments and in the circumstances which they meet during life. In some respects the rights of women have even a greater validity and are on a higher plane than those of men."

"In a recent address on 'Women in the New Civilization,' Dr. Francis J. Haas, spoke as follows: 'The dictates of faith and nature leave us undisturbed in the conviction that the opportunities for women may be extended into the realms of industry and the professions so long as two fundamental principles of society are not violated. This means that no nation in justice to itself may permit the participation of women in industry or the professions up to or beyond the point where the institution of marriage is set at naught, or where woman is rendered unfit for the all-important work of rearing children, the citizens of tomorrow.'"

"These accidental differences, while important and suggestive of the fact that an all-wise Providence has designed man for one kind and woman for another kind of activity, do not militate against the substantial equality of women. And from the very beginning the moral law of the Church has been the same for the man as for the woman, because both are an identical nature and both are destined for the same eternal life."

WOMEN IN INDUSTRY

"The Woman's Party has gone on record as opposed to special protec-

tive legislation for women in industry. In spite of its protests to the contrary, it evidently recognized from the beginning that the passage of the Equal Rights Amendment would jeopardize all the remedial legislation for women in industry which has been attained after a long struggle in a very limited number of States and would indefinitely postpone such legislation in other States.

"But while we deplore the danger that threatened the eight million women in industry were the Equal Rights amendment to be written into the laws of the various States, there is an even more serious danger confronting us in that the said amendment includes a definite attack upon that institution which is the foundation of our government—the home.

"The general tendency is to lower the standard of the marital relations, to weaken the home by dividing responsibility, and to destroy the sense of unity which is essential if the sanctity of the home is to be preserved.

"The union of husband and wife, which constitutes the beginning of the family, is a divine institution, a union voluntarily entered into, and which entails not only rights but very serious responsibilities, responsibilities which involve self-denial and sacrifice. The weakness of the Equal Rights amendment is that it seeks to preserve for women primarily an individualism wholly incompatible with the idea involved in a union which makes the home a unit. No greater menace to the welfare of the country exists today than the divorce evil. The records of the juvenile courts and the reformatories testify to the sad consequences of broken homes. Every new attack on the sacredness of the marital relation is a blow directed at the very foundations of our national life. A growing disregard for authority, parental and governmental, is another growing evil in our present day conditions. Every new attack on the authority which should reside in the home is likewise a blow at the foundations of our national welfare.

INSIDIOUS ARGUMENTS "Perhaps more insidious and far-reaching than the amendment itself are the arguments advanced by some of its proponents. In presenting concrete instances of existing laws the impression is given that such discrimination is general throughout the country, which is not the fact. Again certain extremists lead one to suppose that under existing laws, women who marry sacrifice every right, are under the tyranny of domineering husbands, and are regarded by their children as weaklings. The general spread of such ideas cannot but have a tendency to affect very seriously the attitude of very many young people, not only as to marriage itself, but to the home as well and to weaken that honor and respect which they owe to parental authority. The Catholic teaching of marriage is not merely a contract, but a sacrament, sanctified by the union of husband and wife and dignified as the instrument through which Divine Providence carries on the great work of creation.

"There are other objections to the Equal Rights amendment which are very well set forth in a pamphlet compiled by Florence Kelly of the National Consumers' League, which involves the whole question of not only marital rights, but laws such as the Mann Act, which exist solely for the protection of women and girls. Fortunately, the great majority of women in the United States, as evidenced by the resolutions passed by the various national organizations, are radically opposed to the passage of the Equal Rights' Amendment. But they must not stop at mere opposition.

STATE LEGISLATION FAVORED "In the same States in which the amendment is being proposed, legislation providing the protection of women in industry and legislation providing for married women certain of the rights proposed by the Equal Rights amendment is being presented. Our women's organizations should make a careful study of such legislation and lend their best efforts to securing the passage of any laws which will better the condition of women in industry and protect mothers and children. This can be done successfully in every one of the forty-eight States without resort to amendment of the Federal Constitution and passage of amendments of so dangerous a type."

CZECH GOVERNMENT AND JOHN HUSS Prague, July 18.—The feast of Sts. Cyril and Methodus was celebrated this year with the customary reverence. Unfortunately, the feast of these two great saints, the apostles of the Slavs, is followed by the birthday of John Huss, the enemy of the faith and doctrine preached by Cyril and Methodus. The Catholics of Czechoslovakia have been greatly aroused by the fact that this year the Government took official part in the Hussite celebration and made an appropriation for this purpose. The people, the majority of whom are Catholics, resent the use of funds contributed by Catholic taxpayers for anti-Catholic propaganda. On their side the Catholics have suggested that the statue of the Blessed Virgin, removed in 1918, be put back in the

place it formerly occupied but which is now occupied by a statue of Huss.

The Huss celebration brought together a large body of people and it is proposed to make this feast a national holiday each year.

DIAMOND JUBILEE

SOUTHWARK CATHEDRAL BIGOTRY A SIGN AND A PORTENT

London, Eng.—St. George's Cathedral, the only cathedral dedicated to England's Patron Saint and the mother church of the diocese of Southwark, has just celebrated its diamond jubilee. Seventy-five years ago, when the stones of this cathedral Church first began to arise, their very appearance was a sign and a portent—a sign that the old days of bloodshed and persecution were past and that Catholic Englishmen were free to worship in the Faith of their fathers.

The Mayor of Southwark and the Town Clerk of the municipality were present in the cathedral for the jubilee celebration, and the presence of Southwark's chief magistrate at this act of Catholic worship is a sign of the different state of affairs that exists now, compared with the old conditions, outlined by Father Bampton, of the Farm Street Jesuits.

Going back to the early days of the cathedral's history, Father Bampton told how, in the secrecy of the early hours of the morning, the foundation stone was laid, the Catholics of that day being fearful that a hostile demonstration might be made. And then when the great church emerged from the hands of the builders, England was still in *partibus infidelium*. There was no territorial hierarchy, as in the present day. The eight bishops who attended the inaugural ceremony were the Vicars Apostolic, who exercised ecclesiastical jurisdiction in England. With them were 240 priests, and a congregation of three thousand. That ceremony was said Father Bampton—a challenge to Protestant England and a noteworthy event.

ON SITE OF "NO-POPERY" RIOTS

The very title which the Catholics of those days gave to their cathedral was a challenge. The spot on which the Cathedral of St. George stands is known in old days as the St. George's Fields, and here on the spot dedicated to the Patron of Catholic England, was engineered the last of the great assaults on the Faith. It was at St. George's Fields that Lord George Gordon, that visionary who wobbled between Christianity and Judaism, staged those riots known as the "No-Popery Riots," when howling mobs of frantic Londoners set out to wreck and loot the Catholic chapels and the homes of Catholic citizens. There is no need to recall this story. Dickens has told it, with all its shameful details in "Barnaby Rudge."

But on the spot where the name of England's Patron had been so outraged, the descendants of that Catholic remnant that had remained staunch through three centuries raised a cathedral to St. George the Martyr. So was the challenge offered to bigotry.

The English Catholics of today are in a position that is, perhaps, unique in the whole world. For they live surrounded by the past glories of their faith; yet, have raised newer glories for themselves which they can contemplate without shame and without fear.

There is today practically nothing in England worthy of veneration but that is deeply rooted in the Catholic past. The vast cathedrals now enjoyed by the State Church and which attract admirers from all lands, are the work of Catholic Englishmen of long ago. The ancient universities, the body of English Law, the parliamentary system, all come down from Catholic times. Even that great charter of liberty, the Magna Charta was wrung from a despotic ruler mainly by a Catholic prelate, Cardinal Stephen Langton, Archbishop of Canterbury.

But robbed of their ancient cathedrals and abbays, of their universities and grammar schools and hospitals, with their priests persecuted and hunted down, and themselves opposed, fined, calumniated, outlawed and tortured, their descendants of today even if they have not builded another Westminster Abbey, have yet covered the land with cathedrals and abbey churches which are not unworthy of the Faith which they enshrine.

CATHOLICS IN OFFICIAL LIFE

It is obvious that Catholics in high places in British official life were not called to those posts on account of their religious faith. Yet it is a fact that at the present day many of the highest public services are filled by Catholics. Among the Ambassadors and diplomatic envoys the Catholics play a very conspicuous part; and there is a Catholic on the bench of the High

Court, whose father before him attained to the high judicial position of Lord Chief Justice of England.

London city has more than once in recent years chosen its Chief Magistrate from among its Catholic citizens, while some of the great Dominions of the British Empire have Catholics to represent them in London as High Commissioners. The appointment of a Catholic Scot as Secretary-General of the Assembly of the League of Nations is credited to that august body—the British Government had no hand in that.

But in all the higher ranks of official life it is seen that Catholics are very frequently chosen to fill important posts, whose occupants must be men of the highest honor and probity. And, considering the smallness of the Catholic body, it is worth while noticing that Catholics measure up to the qualities required. The London County Council, which rules the municipal destinies of something like eight million people, has given the post of chief executive to a Catholic three times in four years. These two men, Sir John Gilbert and Sir F. R. Arderton earned not only the thanks of their constituents, but of their Sovereign as well, for on both the honor of Knighthood has been conferred.

Although the British Sovereign is obliged by law to profess the Protestant Religion, he is not blind to the civic and other virtues of his Catholic subjects. When the important post of Regius Professor of Law in the University of Oxford fell vacant not so long ago, the nomination which is by the Sovereign is a sign of the different state of affairs that exists now, compared with the old conditions, outlined by Father Bampton, of the Farm Street Jesuits.

ASKS POPE TO APPOINT "BISHOP OF PEOPLE"

President de Alvear has signed a decree recommending to the Vatican the appointment of Monsignor Miguel de Andrea, Bishop of Tempos, as Archbishop of Buenos Aires, to succeed the late Archbishop of Espinosa.

Monsignor de Andrea, who is known as the "Bishop of the People," is said to be the finest orator in the Argentine hierarchy and is director of the Workmen's Clubs of the Argentine Republic which number 40,000 members. He was the promoter of the first Congress of Social Catholics of Latin America and founded the Argentine Professional Confederation, a union of all Catholic labor unions.

Among his most important achievements was the work of the great national collection, in which Buenos Aires alone subscribed 40,000 pesos for homes for workmen. He has been extremely active in the Argentine Popular Union which is a federation of all Catholic men and women of the republic.

Although consecrated Bishop of Tempos in 1920, he was by special dispensation of the Pope permitted to remain pastor of one of the most important parishes of Buenos Aires despite his elevation.

Recently Monsignor de Andrea was honored by the French Government, which conferred on him the decoration of the Legion of Honor. One year previous, while in Spain, King Alfonso had conferred on him the Grand Order of Isabella the Catholic, the highest civilian distinction of Spain.

The decree of President de Alvear followed an election in the Argentine Senate in which Monsignor de Andrea received the highest number of votes for first place.

ORIENTAL CHURCHES REUNION WITH ROME WILL BE DISCUSSED

Constance, July 10.—During the Triennial Catholic Congress which will be held here August 10 to 15, a special conference will be called to discuss the reunion of the Oriental Churches with Rome. Mgr. Ledochowski, delegated by Mgr. Stojan, Archbishop of Olmutz, Czechoslovakia, will discuss this theme which is of the greatest importance at the present time. Special consideration will be given to the historical and psychological aspects of the question in order to make the western peoples understand the peculiarities of the Slav mind.

Olmutz is the headquarters of the Cyril-Methodus Union which has been working for some time, with considerable encouragement, toward a solution of this difficult problem.

More than twenty Princes of the Church in different parts of the world have sent their blessing to the Congress and several have consented to become members of the honorary committee. Cardinal Dubois, of Paris; Cardinal Richelmy, of Turin; Mgr. A. C. Stojan, Archbishop of Olmutz, Czechoslovakia; Mgr. J. Rieder, Archbishop of Salzburg, Austria; Mgr. Raimondo, Bishop of Barcelona; Mgr. Karevius, Bishop of Kaunas, Latvia; Mgr. Count Malin, Bishop of Transylvania, Rumania, are among those who have recently given their support.

The general object of the Congress is to promote peaceful cooperation of the Catholics of all countries in practical work. A series of conferences will be held to study the most important questions affecting international Catholic action. These will include the subject of

the international defense of the Church and the organization of the International Catholic League in the various countries. There will be also a conference on Catholic work in behalf of peace, the duties of Catholics with regard to the principles of Christian peace in accordance with the directions of the Holy See and the establishment of an International Catholic Council for Peace. The Mission Conference will discuss ways and means for the revival of the missionary spirit, the return of the proletariat and the religious situation in Russia. In addition there will be a series of special conferences dealing with the Catholic press and problems related to emigration and the spread of the motion picture.

IMPORTANT WORK OF AMERICAN C. W. L.

Washington, D. C., July 30.—Arrangements between the Bureau of Immigration of the National Catholic Welfare Council and the Maltese Emigration Office at Valletta, Malta, whereby these two agencies will cooperate in the care of Maltese emigrants to this country have been completed.

According to a report received by the Bureau of Immigration from Superintendent of Emigration Caspari, of Malta, every man, woman and child of Malta is a Catholic and there are large colonies of Maltese in Detroit, San Francisco and New York.

Advices reaching Director Bruce M. Mohler of the N. C. W. C. Bureau of Immigration indicate that one of the greatest problems confronting the Maltese at the present time is the reuniting of separated families, the wives and minor children of which have remained in Malta while the husbands and fathers settled in the United States. There are about 500 such known dependents in Malta and it is estimated that there is a very much larger number who, due to the new immigration restrictions, have resigned themselves to the situation and who have recognized the futility of registering their names in the Emigration office against a sailing which they have come to regard as a myth.

The position of these families is extremely pitiful, according to the advice of the Maltese Emigration Commissioner and that cases of desertion and separation have not been more numerous is due to the fact that wives and husbands "have been brought up in an iron school of discipline and as God-fearing Christians in a loyal and law-abiding community."

A branch of the Catholic Women's League is now being organized in Malta for the purpose of carrying on welfare work, among which will be the care of emigrants.

LEGACY OF \$500,000 TO AMERICAN COLLEGE

(Written for the N. C. W. C. News Service)

A legacy of more than \$500,000 will go to the American College of Rome from the Chicago estate of Mrs. Angela C. Gormully, as the result of the settlement by agreement of a suit to break the will of Mrs. Gormully by her brother, Joseph E. O'Meara, and his two sons. Mr. O'Meara has been left a trust fund of \$30,000 under the will, and protested, charging that his sister was of unsound mind when she executed the instrument disposing of an estate of \$1,000,000 and had been under the influence of Rev. Charles A. O'Hern, of Chicago, rector of the American College at Rome.

After two years of litigation on the validity of the will, including one trial in which the jury disagreed, the attorneys for the complainants, and for the Northern Trust Company, trustees under the will, came into the court during the week with a compromise settlement, in which Mr. O'Meara, in addition to the \$30,000 trust fund is given \$50,000 and each of his two sons \$25,000. The \$100,000 will be paid by prorating among all the bequests under the will, in which a number of Catholic charities were named for small bequests, and the residue given to the American College at Rome.

The basis of the compromise was asserted in court to be the great expense of further litigation, the ill feeling and scandal caused by the litigation, and the possibility that another jury might find the will void.

TRAVEL BY BOAT

During these sweltering summer days transcontinental travellers are wise to break the long rail journey and make part of the trip across Canada by water, cruising the Great Lakes on one of the palatial steamers of the Northern Navigation Company's fleet.

Little time is lost on these fast steamers and the cool lake breezes, the change of scene and the gay social life aboard amply repay the passenger for the small cost over all rail travel.

There are dances almost every evening, concerts, sing-songs and promenades on deck, and the entire cruise seems like a little holiday on the side.

Ask any Agent of Canadian National Railways or the Northern Navigation Company for descriptive booklet "Great Lakes Cruises."

WEEKLY CALENDAR

Sunday, August 5.—The Dedication of St. Mary at Nives. This is one of the three patriarchal churches in Rome. It received its name from the popular tradition that the site was selected by the Blessed Virgin who manifested her selection through a snowfall which descended upon the spot in the middle of summer.

Monday, August 6.—The Transfiguration of Our Lord. This feast commemorates the time when Jesus took St. Peter and the two sons of Zebedee to Mount Thabor, where He appeared to them in all His glory.

Tuesday, August 7.—St. Cajetan, was born at Vicenza in 1480 of pious and noble parents who dedicated him to Our Blessed Lady. He founded the first community of Regular Clerks known as the Theatines and was the first to introduce the Forty Hours Adoration of the Blessed Sacrament as an antidote to the heresy of Calvin.

Wednesday, August 8.—Cyrillus and his companions, Martyrs. Cyrillus was a holy deacon at Rome under Pope Marcellinus and Marcellus. In the persecution under Diocletian together with Largus and Smaragous and twenty others he received the crown of martyrdom.

Thursday, August 9.—St. Romanus, Martyr, was a soldier in Rome at the time of the martyrdom of St. Laurence. Inspired by the latter's example he was converted and baptized by St. Laurence in prison. When he publicly admitted what he had done he was beheaded on the day before the date set for the execution of St. Laurence.

Friday, August 10.—St. Lawrence, martyr, was the chief among the seven deacons of the Roman Church. He refused to give up the treasures of the Church he made sport of his pains. At length Christ, the Father of the poor received him into eternal habitations.

Saturday, August 11.—Sts. Tiburtius and Susanna, martyrs. St. Tiburtius was a sub-deacon who was betrayed to the persecutors, condemned to many tortments and at length beheaded on the Latician Road three miles from Rome, where a Church was afterward built. St. Susanna was a noble virgin, said to have been a niece of Pope Caius. Having made a vow of virginity she refused to marry and on this account she was accused as a Christian and suffered a cruel martyrdom.

HONORS CATHOLICS FOR SCHOOL STAND

DECLARES PROTESTANTS SHOULD FOLLO W THEIR EXAMPLE

Indianapolis, July 27.—In a sermon delivered here by the Rev. Dr. Edward S. Boyer, of Chicago, an instructor at the Chicago Training School, Protestant churches were advised to follow the example of the Catholic Church and formulate a definite program of religious and moral education if they desired to function efficiently in the future.

"There are two conflicting currents of our day injuring Church morale," Dr. Boyer said. "There is the element stressing religious education, while there is the other element that insists solely upon an evangelistic program. The Catholic Church is leagues ahead of us in the Protestant churches in the matter of religious education. I say all honor to the Catholics for the principle they have laid down in regard to religious education. I am in favor of a program worked out to give our boys and girls a better chance to know God. What you would have in the life of the church you must put in your schools. This will not come through your preaching methods."

"With many of the men overseas during the World War, religion was a mere convention. We must give more attention to the youth. New demands are for truer education of the child. We must balance our secular educational system with a better developed religious educational system."

Declaring that the world is more in need of Christian leadership today than ever before, Dr. Boyer went on: "The question is being asked, 'Can the church save itself?' Again, 'What must the church do to be saved?' Figures show that 50 per cent. of the people of this country are not members of any church. Three out of four children up to the age of eighteen years, receive no religious education."

ST. THOMAS A BECKET

London, July 23.—St. Thomas of Canterbury, who at one time was one of the most popular saints in all Christendom, still retains his hold on the devotion and imagination of the English Catholics, who on the Feast of the Translation of the Saint made their annual pilgrimage to Canterbury Cathedral, from which the magnificent shrine was removed and pillaged by the notorious Henry VIII.

The Guild of Our Lady of Ransom organized the pilgrimage, in which 500 pilgrims walked from the local railway station to the fine old cathedral, with the relic of St. Thomas carried in their midst. Although the shrine disappeared centuries ago, the place of the

Martyrdom still exists intact; the very altar steps still in position, upon which the saint fell bleeding and mortally wounded when the four knights struck at him with their swords. Mass was celebrated in the Catholic church dedicated in honor of Canterbury's great Martyr, and after the veneration of the relic the pilgrims made their way to the great cathedral, now unfortunately in the hands of the Anglicans, where in silent prayer they knelt on the spot where St. Thomas died.

There is another historic object in Canterbury Cathedral. This is the actual Chair of St. Augustine, a humble seat used by the Apostle of England, and the Primate of the Chair in which for centuries the Catholic Primate of England were enthroned.

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FIVE MINUTE SERMON

THE REV. F. P. HICKEN, O. S. B.

TWELFTH SUNDAY AFTER PENTECOST

KINDLINESS ONE TO ANOTHER

"He that showed mercy to him... and Jesus said to him: 'Go and do thou in like manner.' (Luke x. 37.)"

The touching parable of this day's gospel contains many lessons, and amongst others, it is an instruction how we should fulfil that command of our Blessed Saviour, "Love one another as I have loved you."

John xlii. 34). And the necessity for us to study this lesson is impressed on us by the fact that so many neglect this duty. This we see from the parable, for our Lord tells us how the priest and the Levite, representing good people and those who should have known their duty, passed by the wounded man; and it was left to a poor Samaritan—an outcast, as the Jews considered him—to give us an example of brotherly love.

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THOUGHTS FOR TEACHERS

By His Eminence Cardinal Bourne

The work of a teacher—to form the minds of young people—is always a very important one. Once you get into contact with another's mind you get into contact with what is most intimate in another's character.

As teachers in elementary schools, you are going to influence hundreds and thousands of souls. Without your influence these souls might know nothing of the Catholic Faith.

Another point to remember is that you are going to do good work and influence your children not in virtue of what you know, but in virtue of what you are yourselves.

But the greatest blessing for being kindly one to another is this, that day by day we are growing more like our Blessed Lord, Who went about doing good to all.

Practising kindness, in little ways day after day, transforms our lives, and from being selfish and hard we grow prompt and generous, ready for some great occasion, which may arise, when we can prove ourselves imitators of our divine Master, and ready for His

may be said that, in a sense, nobody else will. It is well to think of this, as it makes us not throw on others what we ought to do ourselves; it takes away little jealousies, petty ungenerous thoughts, feelings of envy for the gifts that other people have.

You may go on day after day doing ordinary duties, and some day you will find something special that God wants you to do.

There are three great callings in the world which stand alone—that of the priesthood and of those who dedicate themselves entirely to God's service; the medical profession; and teaching.

If gradually you can build up your lives and characters in this way, there need be no fear that you will fail in the duties that will fall to you as teachers.

As teachers in elementary schools, you are going to influence hundreds and thousands of souls.

"WHY THE EMPTY CHURCHES?"

Once more the familiar headline is looming up in the South African papers, as it looms up perennially in the press of nearly all English speaking countries: "Why are our churches empty?"

Our churches are too ritualistic. "We want to restore home life." "We want more archdeacons." "The laity has not enough to say in affairs."

We are rightly taught that we must be very humble. Humility is truth. Every gift we have comes from God. He gave and He can take away.

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or not, the Protestant Reformed Church.

There were murmurs of "Oh, no," among members of the clergy. Of course the clergy murmured, since most of them are busily engaged in telling their congregations that the Anglican Church of the Province of South Africa is the "Catholic Church," and are giving them imitations of the Holy Sacrifice of the Mass, and of Catholic processions, with banners and "images" all complete.

Mr. Stallard mentioned the laity's objection to such things as the use of the confession, the incensation of confession and priestly absolution, the use of vestments, and employing the existence of the real and objective presence of Christ in the elements.

And while Mr. Stallard under the pontifical and approving gaze of Bishop Karney of Johannesburg is denouncing Confession as a Popish superstition, the Dean of Cape Town of the same Church of the Province of South Africa is telling the Cape Times interviewer that he approves entirely of Confession!

It will be recalled that the Marchese persisted in refusing for a long time the request of his saintly child to enter the Novitiate.

Had the obtuse father continued to hold out, and had the constancy of the angelic youth been seriously shaken, it is very probable today that we would not have the happiness of invoking St. Aloysius in prayer and of confiding the interests of the youth of our day to his watchful care.

But sacrifice brings its own reward. "My son," said the Marchese, "you have wounded me to the heart, because I love you, and have always loved you, in whom I had treasured up all my hopes and those of our house.

Why are our Churches empty? The Anglicans have no definite message to give to their congregations, no assured form or spirit of belief. No normal individual is going to worry his conscience about attending the services of a church whose belief in the message of the Divine Saviour to mankind is so varied, so discordant, so debatable, so kaleidoscopic, that while the clergyman is giving him one theory of christianity, he is at liberty to think the contrary.

Mrs. J. W. Sampson Tells How Cuticura Healed Her Scalp

clergyman sure of his ground or satisfied that his Bishop will approve of his views. Is it any wonder that Anglicans are deserting their churches and saying, like Cecil Rhodes, "My church is in the open, on the mountain tops. There I can think as I like about God."

But God never gave the right to Christians to "think as they like." The mission of our Blessed Saviour on earth when He bestowed His commission on His apostles was a denunciation of the free-thinker. "He that will not hear My Church let him be as the heathen."

Nothing can now save the Church of the Province of South Africa or the Church of England or the Church of Anywhere, but a return to the Apostolate of Peter upon whom the Blessed Founder of Christianity built His indestructible church. They can never fill their churches by means of arguments as to whether Our Saviour means this or means that. The spirit of Faith is the divine gift to man.

And other sheep I have that are not of this fold; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd."

THE VOICE OF HEAVEN

Parents and guardians who are slow to cooperate in the work of the Holy Spirit when He clearly calls a son or a daughter to the priesthood or the religious state, may with benefit take to heart the warning of Father Cepari, the biographer of St. Aloysius.

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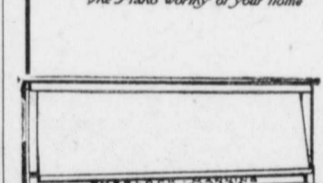
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There are wrongs that cannot be righted; There are crosses that must be borne; There are duties that cannot be slighted; There are thorn-crowns that must be worn; There are griefs that cannot find comfort; And wounds that cannot be healed; There are sorrows so deep in the human heart; They cannot be half revealed; But oh! let us carry our crosses; We carry them not alone; Let us tread our earth's rough places; Even as Christ has done; Let us think of the wrongs He suffered; Let us think of the cross He bore; Let us think of His weary journeys; Let us think of the crown He wore; Surely the pain and the sorrow Christ chose for Himself must be best; Let us follow Him, then, in the way of the cross; 'Twill lead into heaven's sweet rest. —Practical Prayer Book

CRITICISM

It has been said that there is no truer test of a man's qualities for permanent success than the way he takes adverse criticism. The little minded man can't stand it. It pricks his egotism. He makes excuses. Then, when he finds that excuses won't take the place of results he sulks. The big minded man on the other hand is thankful for the criticism because he understands that it is meant for his good. He has sense enough not to let his vanity interfere with anything that will help him in the important matter of self-improvement. Of course it hurts to find out that you are not as good as you thought you were. But it is only by finding out that you will become better. So learn to accept honest, sincere criticism, even when it is not flattering. Don't regret it. Appreciate it and profit accordingly. —Western World.

UNHAPPY

"No one has any more right to go through life unhappy than he has to go through it ill-bred," says Stevenson. When we remember what the writer's own life was, and what a brave battle he made against pain and discouragement, practicing his own doctrine of good cheer to the last, it adds force to his words. He learned to find pleasure in out-of-the-way places and to take it in bits as it came to him. The trouble with most of us is that we want our happiness in large quantities all at once, and we trample upon the little flowers of sweetness that spring all along the way. —Catholic Columbian.

WHERE HAPPINESS IS FOUND

In little courtesies. In little kindnesses. In pleasant words. In facing life with a smile. In making others happy. In friendly letters. In good wishes. In friendships. In the companionship of good books. In helping others. In healthful recreation. In a clean conscience. In doing duty cheerfully. In doing one's best, regardless of reward. In mutual confidence. In being able to deny yourself of even legitimate pleasures, thus exercising your freedom. In the realization that we are not all perfect, thus easily pardoning the unconscious slights of others.

THE PROPER USE OF A VACATION

Vacation days according to all traditions are periods of recreation. It has come to be accepted that people bound on vacation shall do no reading at all or at least no serious reading. To be in fashion one going on vacation should take with him only entertaining fiction that can be perused in hammocks, porch chairs or shady nooks. From the Fourth of July until Labor Day, book-sellers catalogue advise us, all serious reading is taboo. To read a worthwhile book while those who ride on the highest wave of fashion skim the froth of light literature would be, according to the canons of polite society, a real social error.

But there are those who are old fashioned enough to disdain the dictates of fashion, and to prefer what they like to what the world wants them to like. Hence we have a large percentage of vacationists who go on vacation determined to do some solid reading and clean thinking for themselves. They are the thinking few, who rise above the crowd and refuse to be blown about by every wind of fashionable doctrine.

The custom of solid reading during the summer season should be encouraged. For many busy workers it is the only season in which they can for any long period devote themselves to good books. Life is too short as one sage remarked to be spent in reading inferior books. When the classics of the ages lie unread on library shelves it seems deplorable to squander days and weeks on the lightest of light reading.

History, biography, philosophy and religion lie before us, inviting

us to learn more of them from attractive and well written volumes. For many they are undiscovered countries. Why not spend this vacation in getting better acquainted with some domain of literature which will be of lasting benefit and serve to open up a line of reading that will be a solace and help for years to come. There will be long days in vacation, undoubtedly rainy days, when the great outdoors will be barred. Then what more entertaining than a good serious book, that will fill the mind with thoughts and add new zest and inspiration to life.

Success in life depends more perhaps than we think on how we use our leisure. To squander vacation days reading insipid novels may be one way of passing the time, but it is not the best way. There is always something new to be learned, some error to be corrected, and some advantage to be gained by the thoughtful reading of a good book. —The Pilot.

OUR BOYS AND GIRLS

"THE SCHOOL OF SORROW"

I sat in the school of sorrow, The Master was teaching there; But my eyes were dim with weeping, And my heart oppressed with care. Instead of looking upward, And seeing His Face Divine, So full of tender compassion For weary hearts like mine. I only thought of the burden, The Cross that before me lay, The clouds that hung thick above me, Darkening the light of day. So I could not learn my lesson, And say, "Thy Will be done," And the Master came not near me, And the leaden hours went on. At last in despair I lifted My streaming eyes above, And I saw the Master watching, With a look of pitying love.

To the Cross before me He pointed, And I thought I heard Him say: "My child, thou must take thy burden And learn thy task today. 'Not now may I tell the reason: 'Tis enough for thee to know That I, the Master, am teaching, And appoint thee all My woe.' Then kneeling, the Cross I lifted, For one glimpse of that Face Divine Had given me strength to bear it, And say: 'Thy Will, not mine.' And so I learned my lesson, And through the weary years, His helping Hand sustained me, And wiped away the tears. And ever the glorious sunlight From the heavenly home streamed down, Where the school tasks are all ended, And the Cross is exchanged for the Crown. —PROCTER

KINDNESS PAYS

Kindness pays. It pays because the world needs it as constantly as it needs the sunlight and the dew; and men could no more do without it than without food and water. It always pays to give the world what it really needs. It pays because in kindness there is strength. It is not, as many suppose, a sign of weakness. It is a mark of that strength which is truest and best. It pays because it wins the heart. There is no other such wealth as that of friendship, and there is no other such friend as the friend who remembers a kindness. It pays because there is all too little of it abroad in the world, and what supply there is, is always at a premium. It pays because no one is ever far from the shining way who carries a loving heart within his breast, whose lips are careful to avoid unkind words, and whose hands are trained to helpful things. It pays because it knows a greater strength than that of force. It can melt its way through many a place where all the terrors of force cannot drive a path. It pays because it never has an ax to grind. It wins the world's good opinion by avoiding the very appearance of self-seeking. It always seeks to serve the other fellow, and, when it cannot serve him, it at least manages not to hinder him. It pays because it is true, and men everywhere are looking for something that is really true. Whatever else it may not be kindness is sincere. It pays because it reacts on one's own character. Each time one remembers to be kind, one makes another reach toward the height of real kindness. It is true that kindness never loses its reward. It pays because it is often returned with interest, and if it is never returned at all, the angels do not forget to give credit. —Selected.

ASSUMPTION DAY

To the Catholic heart the brightest day of all the summer months is the feast-day of our Blessed Lady's Assumption. It is like an oasis in the ecclesiastical year. For with Trinity Sunday those sublime mysteries of our Blessed Saviour's life which are held up to our admiring gaze by the liturgy of the Church have all been commemorated, and until the opening of the ecclesiastical year with the first Sunday of Advent there is no great

feast-day of Our Lord or of our Blessed Lady except Assumption Day. It is, therefore, with glad hearts that we gather around the empty tomb of the Mother of God to find her body—which was in very truth the temple of God—gloriously translated into the New Jerusalem.

If there is one day in the year when Catholics may feel well assured that they have a powerful intercessor in heaven, it is on precisely this feast-day. In a thousand significant ways Our Blessed Lady showed us during her earthly sojourn that she took a deep interest in our spiritual welfare. The whole history of the Church is ripe with instances of Our Lady's concern for the souls of those entrusted to her care by her Son. Our own individual lives furnish more than one example of her powerful protection and her enduring love for us. The fact that she is reigning with Our Lord gloriously in heaven proves not only her Divine Son's love for her, but also her maternal affection for us, inasmuch as her mother's words of intercession cannot be unavailing.

The Assumption also intimates to us the reward in store for all who, like Mary, have tried their best to follow on the way which Christ pointed out. She is enjoying now the reward of all her sorrows, her cares, her disappointments. The cross which even she, the sinless Mother of God, was called upon to carry has given place to a crown of unspendable glory. The long, weary years of separation from her Son have given birth to an eternal day of union with Him. All of us who carry our crosses after Christ, who offer up to Him the little trials of everyday life, may look forward, like Mary, to a blessed day in the company of Christ and His saints in heaven. —The Rosary Magazine.

THE PEACE OF CHRIST

Christ alone could say that union with His Will would bring peace. There is sublime self-assertiveness in His statement. If it startles it is because Christ is Divine and the world does not understand His saying. We have heard it said and we know that the world does not give peace. Christ's assertion is repeated often but it touches the hearts of few. We fancy that the conditions for gaining peace are too severe—that the yoke is not sweet or the burden light. So we drag ourselves through a weary life and die without having tasted even a little of the sweetness of Christ's truth. How is such a gift to be gained? Is it a boon reserved only for mystics or for the spiritually great? No, it is a common right of every follower of Christ. Indeed, peace of heart sits more easily upon the plain people who lead simple lives. Its secret lies in making the one critical act of human life—the act of absolute abandonment to the Divine Will. Until this act is made and becomes a permanent condition of the soul, life has very little value, less merit and no peace. Strange doctrine this, yet if men would accept it, it would cast a new light over a dark world. Social and physical ills would be softened and the poor would become rich in spirit and the rich gentle of heart. Why permit life's carping cares to vex us when by a mere change of mind or heart we are strengthened to look upon them with grace and composure. This is not mysticism, but a truth comprehended and experienced by rude intellects and simple hearts. To make the Divine Will the measure of every thought, word and deed of the past, present and future is not so difficult or unintelligible.

At first it is acquired by repeated acts of the will until it naturally becomes an habitual state of mind, and the heart enjoys a gracious sense of profound peace. This gift can thrive—even when the soul is disturbed by violent temptation—as the depths of the sea may not be affected by the turbulence of its surface. If the bed rock of all action be founded in the Divine Will, the cruelty of the tempest is of little import to the soul. A truth such as his is very comforting to those who suffer—to those who are sensitive about the past and apprehensive of the future. By one prayer of entire submission to the Divine Will we can turn to meritorious account all the follies, mistakes, imperfections and sins of our past lives. Concerning the future there is even more solace in Christ's sentiment: "Let not your heart be troubled, nor let it be afraid. He who has counted the hairs of our head and controls the fall of the sparrow is responsible for our lives if we resign them into His keeping. We presume upon nothing, yet we are confident of everything when the spring of all our motives works harmoniously with the Divine Will. This is the rest which the world cannot give. "Not as the world giveth do I give unto you." This doctrine is not mysticism and still less is it Quietism. It does not suspend action on the part of the individual soul. It is an experimental truth and must be tasted before we can relish it. If it appears curious it is because we are worldlings and the ways of the soul have no part with the world. Heavenly peace is the inevitable result of a life in accordance with the Divine Will. Christ has said it—some men believe it, but few have felt it.—The Missionary.

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"RELIGION OF CHRIST IS GIBRALTAR OF DEMOCRACY"

M'ADOO SAYS "REFORM" LAWS UNNECESSARY IF COMMANDMENTS RULE

If every public official and citizen observed the Ten Commandments there would be little need for summary "reform" legislation...

"There has been a pronounced tendency within recent years to rely upon legislation as the cure for every evil and as the remedy for every problem. This ignores the fact that legislation has decided limitations and that the settlement of many of our difficult problems rests, in the final analysis, upon the character and quality of the electorate...

THE COMMANDMENTS WOULD TRANSFORM "Good citizenship begins with moral character and the church is the great teacher. The religion of Christ and the Ten Commandments are the very foundation of Christian character and the very Gibraltar of democracy and democratic citizenship."

"He would worship God; "He would not bow down to or serve any graven image; "He would not take the name of God in vain; "He would keep holy the Sabbath Day; "He would honor his father and mother; "He would not kill; "He would not commit adultery; "He would not steal; "He would not bear false witness; "He would not covet his neighbors' possessions.

THE MOST EFFECTIVE SOLVENT "What a marvelous example this would set, and what a righteous citizenship would develop in this great democracy? And what would prove a more effective moral and political solvent than the universal observance of the Ten Commandments? There would be no wars if this great moral code were put into practice between individuals and nations. The unbearable burdens of armaments on land and sea, the crimes and wholesale slaughter now justified in the name of war, and the unspeakable woes of humanity which have come from war, would be ended. Even our political campaigns would be devoid of calumny and great issues would be settled in the light of truth and fair discussion.

"Democracy is the problem of the individual, and to that problem the church and our schools and universities must apply themselves with unabated zeal and vigor if the demoralizing tendencies of modern civilization are to be arrested and a higher and nobler type is to be developed.

"This is not a counsel of perfection. This is a call for the revival of those high standards of morality and religion which are imperilled by the demoralization and selfishness of the time and by national and international tendencies which must give concern to every lover of liberty and humanity. We must constantly strive to attain higher ground, not alone in the development of individual character, but in the perfection of those human institutions upon which the future of civilization depends.

PATRIOTISM NOT A PERCENTAGE

"Practice the fundamental Christian precepts and you will be a good and useful citizen. And if you are a good and useful citizen, you will make a genuine contribution to democracy and to your country's welfare, however humble the part you may be called upon to play. It is not given to every man and woman to be great in the sense that we ordinarily use the term, but true greatness does not consist in high place or power. It consists in the quality and character of the individual, and in the kind of service he renders in the

part allotted to him in the tasks of our common life. Be a good citizen. That sums up everything of Christian character and patriotic service. But do not call yourself a 100 per cent. American. Patriotism is not measured in percentages. One hundred per cent. is the mathematical equation for perfection, and one must not be so pharisaical as to claim that he is a perfect citizen, under the guise of mathematical equation or otherwise. Patriotism is not a matter of mathematics; it has no limitations. Patriotism is a matter of quality, of sacrifice, of soul. It is a transcendent thing, and is not proved by assertions of perfection or mere protestations. By practicing Christian virtues, by observing high moral standards and by making unselfish sacrifice to the high command of duty, you will become a patriot and prove worthy of citizenship in the greatest democracy the world has ever known."

VATICAN ORGAN GIVES APPROVAL

Rome, July 20.—The Osservatore Romano gives the following statement of the events leading to the explanation by Cardinal Dubois of Paris of the letter of the Pope to Cardinal Gasparri: "In view of the debates in the Chamber and in the press aroused by the letter of the Holy Father and apparent misunderstanding of the pontifical document, even among some Catholic members of Parliament, His Eminence, Cardinal Dubois, Archbishop of Paris, sent to M. de Gailhard-Bancel, Catholic Deputy from Ardeche, a letter in which he explained the true character of the document, showing that far from being a judgment of the merits of the Ruhr question—which was expressly disclaimed in the document itself—it expressed the hope for an early solution of the question in accordance with the principles of justice and charity, and that it contained many passages favorable to France. Cardinal Dubois' letter concludes with the statement that the pontifical document contains nothing opposed to French interests or which could give offense to national patriotism."

This account is followed by the following editorial comment: "The letter of His Eminence, the Cardinal Archbishop of Paris emphasizes very justly the concept and fundamental aim of the Pontifical Letter, just as they were described in our article of June 29 in which, after recalling the present status of the question, we said: 'These are questions of fact which should be examined in forthcoming diplomatic conversations; the Holy See cannot and does not wish to enter into them, and has discharged its duty in recalling the principles of justice and charity of which God Himself made it the custodian and the mistress in the world.'"

FRANCE HONORS GREAT BISHOP

A delegation of Canadian Catholics which came to France for the celebration of the centennial of Mgr. Francois de Montmorency-Laval, first Bishop of Quebec, visited the little parish of Montigny-sur-Avre, in the Charentes district where the great prelate was born. In the church where he was baptized the delegation unveiled a monument offered by Catholic Canada in memory of its first pastor. This monument represents the Bishop, sent by France, leading by the hand a young Canadian girl to the feet of the Holy Family.

M. Maunoury, Minister of the Interior, was present in person, representing the government. The official educational system was represented by Mgr. de Guebrant, Superior General of Foreign Missions assisted by Mgr. Landrieux, Bishop of Dijon, who made a trip to Canada two years ago. The Canadian delegation was headed by Mgr. Pelletier, director of the Ecole Normale Supérieure of Quebec, accompanied by Abbe Langlois, a professor from the seminary founded by Mgr. de Laval. Judge Bernier and Abbe Perier of the Church of the Holy Child Jesus, of Montreal, also were members of the delegation.

M. Maunoury, who spoke in praise of the work of Mgr. de Laval, was followed by Mgr. Beaupin, secretary of the Comite Catholique des Amities Francaise a l'Etranger, who delivered a panegyric of the great missionary bishop.

CHINESE CATHOLICS AID INDIAN CHILDREN

A vivid illustration of Catholic fraternity is given in a letter addressed by John F. Carrere, newspaper correspondent of San Francisco, California, to Father Hughes, Director of the Bureau of Catholic Indian Missions, Washington, D. C.

Mr. Carrere, who had received from Father Hughes a request for clothing for destitute Indians, brought the appeal to the attention of the boys in the Chinese mission school conducted by the Paulist Fathers in San Francisco. The boys commenced at once to collect clothing. They are still collecting. Mr. Carrere has written to Father

Hughes for shipping instruction, and with his help the boys will pack and ship the clothing to St. John's Farm School, in the Arizona desert, where over 500 children of destitute tribes are dependent for food, clothing, and shelter upon the charity of the faithful.

TWO STATEMENTS ON DIVORCE BILL

During the debate on the "Equality Divorce Bill" in the British House of Lords, a dramatic contrast was presented in the stand taken by Lord Braye and that of the Archbishop of Canterbury. The former, who is a Catholic, declared: "The opponents of marriage in this country and in many other countries are marching on. It is very terrible to think of the goal towards which they are marching because once the Divine Law is forsaken, as it was to a large extent forsaken in this country at the Reformation—in the sixth and tenth Commandments in particular—there is no possible stopping place. You must go on logically to what is really something like promiscuity."

Catholics have a divorce court in which there sits a Judge from whom and beyond there is no appeal. And that judge is Death." Following the speech of Lord Braye, the Anglican Primate made his pronouncement in favor of the bill. "I believe, as we all do, in the lifelong obligation of a marriage contract, in the normal sense of lifelong obligation. But we all admit, and are bound to admit—even the noble Lord who moved the rejection of the bill tonight would be bound to admit—that there are occasions upon which public interest seems to require that there should be some modification of the original contract. That may be effected by a stretch of words, a decree of nullity—often stretched in some parts of the Church of Christ to a degree which approaches very nearly to what would ordinarily be called a straight divorce."

The Catholic Church has always preserved a rigid and unchangeable position on the question of divorce. It neither admits that "public interest" may under the sacramental marriage tie, nor does it permit by any "stretch of words" that a "decree of nullity" be considered or classified as a "straight divorce." A decree of nullity declares that, in this particular case, there never has been a marriage. A decree of divorce decides, by an unwarranted assumption of power, in a matter that has been reserved by God to Himself.—America.

A GATHERING OF THE CLANS

For some unaccountable reason the Republic of Czecho-Slovakia is rapidly becoming a gathering place for all the sects on the face of the earth. An orgy of religious sectarian propaganda has set in, and foreign sects of all kinds are flocking in to carry the "light" and fish in the troubled waters. Here are some of the advance armies of sectarianism that have arrived: Methodists, Salvation Army, Swedenborgians, Irvingites, the New Jerusalemites, Adventists, Protestants of every shade of belief, the Czech Brethren, the Church of Hussites, the Czecho-Slovak National Church—all of them come to bring salvation to our nation!

And now, last of all, we have had thrust upon us some new body, that calls itself the Czecho-Slovak Orthodox Church, brought hither by a divine who declares that the Slav Apostles, Saints Cyril and Methodius, came from Constantinople to bring the Orthodox religion to the Slav people. The latest arrivals are what might be called "husters." They have already set up an archbishop, and have sought Government approval for their project. At present their favorite fishing ground is among the malcontents of the Czecho-Slovak sect, who are in revolt against the religious radicalism that is at present rampant in that body. All this is bad enough. But not content with bringing in the waverers amongst the schismatics, they are extending their propaganda amongst the Catholics of the Greek Rite in Sub-Carpathia. So discord and disunion are being fermented; the only consolation in it all is that it is rallying the Catholics to the side of their Church. For, on the whole, those dissident sects seem to be making headway only by enticing members from one another.—Catholic Herald.

PRE-REFORMATION CENSER

Declared to be the finest examples of silver work of the mediaeval period, a silver censer and incense boat belonging to the abbey of Ramsey, have been placed in the national collection in London, Eng. The manner in which these relics of the Catholic past in England were found is interesting. In 1850 a marsh, known as Whittlesea Mere was being drained, and in the mud at the bottom were found a number of antiquities. Among these were the silver-gilt censer and incense boat. From signs on these articles they are believed to have belonged to the treasury of Ramsey Abbey in Huntingdonshire, which was pillaged at the time of the Reformation.

CORRESPONDENCE

Editor CATHOLIC RECORD: Sir,—It seems to me that you are scarcely fair when you speak of "the old Scottish antipathy to things Catholic" in the last issue of the RECORD. Would not the word Protestant, instead of Scottish, have been more correct? And possibly even Protestant might be too comprehensive. Would it not be more charitable to await the result of the plebiscite before condemning a whole race, including Sir James Calder, Archbishop Mackintosh, and thousands upon thousands of others. In the province of Ontario, Irish Protestants far outnumber the Irish Catholics. And, let me whisper it low, Irish Protestants easily surpass their Scottish co-religionists in intolerance. Yet the RECORD would never make the mistake of speaking of the "old Irish antipathy" when his Protestant compatriots are having one of their bad spells. D. M.

LAKE OF BAYS

One of the loveliest summer wonderlands in all the Northland is Lake of Bays, entered via Huntsville, Ontario, just 146 miles north of Toronto. The thousand bays of which this lake may truly boast has each a thousand surprises and delights for the nature-lover. Beyond this lake are other countless bodies of water on every side; at every turn they strike the view, each with its own peculiar beauty and inimitable charm. There is excellent boating, bathing and fishing; speckled trout, salmon trout and whitefish are plentiful. Fine, modern, summer hotels offer gay social life, golf, tennis, bowling, and all the water sports, while the entire district is dotted with smaller hotels and boarding houses. Canadian National trains connect with a flotilla of lake steamers serving all the territory. Ask any agent of the Canadian National Railways for full information, literature, etc.

CALLAGHAN'S TOURS, LAST OF SEASON—AUG. 13

Mr. J. J. Callaghan will conduct the last of his popular Tours to Ste. Anne de Beaupre for the season on August 13th. Thousands have visited the Shrine of the great Ste. Anne this season, and several wonderful cures have been recorded. A most interesting and enjoyable holiday is assured to all, under the personal direction of Mr. Callaghan. Through the Thousand Islands to Quebec and a tour through Quebec and Montreal. Optional tour up the Saguenay River. Interesting, instructive, enjoyable. Write for Booklet and full information, to J. J. Callaghan, 613 Wellington St., London, Ont.

TEACHERS WANTED

QUALIFIED teacher wanted for school section No. 4 Emily. Salary \$1,000. State experience. Apply to Miss P. J. O'Connell, Sec., Downs Road, R. R. 1, Ont. 2332-2. WANTED a qualified teacher for Separate school No. 4 Asphodel. Duties to commence 4th Sept. Apply stating experience and salary to David Garvey, Indian River, R. R. 2. 2336-6. EXPERIENCED teacher wanted for Union Separate School No. 1, McKillop and Logan. Minimum class of 25 scholars. Salary \$1,100. Duties to commence Sept. 4th. B.P. Apply stating experience and qualifications to R. A. G. Green, Sec., 2332-2, 2332-4. WANTED teacher for St. Irenaeus Separate School, South Ste. Marie, Ontario, qualified to teach senior classes in English and French. Apply to Rev. J. A. Green, Sec., 2332-2, 2332-4, St. Saul Ste. Marie, Ont. 2338-1f. TEACHER wanted with 2nd or 3rd class certificate for S. S. No. 3, South Humberth, 1 1/2 miles from Front Street, Woodville, Ont. Apply to Chas. Grasser, Front Creek, Ont. 2333-3. SECOND or third class teacher wanted for Catholic Separate sch. of Sec. No. 2, Nipissing. Salary \$1,000. Duties to begin Sept. 1st. Apply to Louis Straus, R. 2, Powassan, Ont. 2337-4. WANTED a teacher for S. S. No. 2 Osgoode, second class Normal trained. Salary \$1,000 according to experience. Duties to commence after the holidays. Apply to William Kearney, Catholic Hank Station, Ont. 2339-4. WANTED teacher capable of teaching French and English. Third class certificate. Salary \$80 a month. Apply to Isidore Cyr, R. 1, Holybry, Ont. 2339-6. TEACHER wanted holding second class certificate, able to teach senior class in French and English, stating experience. Salary \$1,000. Duties beginning in September. Address Rev. D. P. McEmanamin, P. P., Sec. S. S. Board, Massy, Ont. 2339-7. TEACHER wanted for Junior Room. Apply stating qualifications, experience and salary to Rev. Thos. J. Ford, Sec. Treas., Woodville, Ont. 2337-3. WANTED Catholic teacher holding second class professional certificate for S. S. No. 2 McGonigle. Apply stating salary and experience to P. J. Hussey, Sec. Treas., Mount St. Louis, Ont. 2337-7. TWO normal trained teachers wanted for the Separate school in Village of Barry's Bay. One for the Primary room and one for the Junior room. Apply stating salary and qualifications to M. Daly, Sec., Barry's Bay, Ont. 2339-1. WANTED Catholic teacher for S. S. S. No. 8, Peel, Wellington Co., one holding a permanent second class certificate and another holding a salary expected to each Connolly, Sec. Treas., R. R. 2, Alms, Ont. 2339-2. TEACHER wanted for C. S. S. No. 1, Osgoode, holding second class professional certificate. Duties to commence Sept. 1st. Apply stating salary expected to Thos. P. Doyle, R. R. 3, Osgoode Stn., Ont. 2339-3. TEACHER wanted for S. S. No. 2, Humberth and Gurd, with 2nd or 3rd class certificate. Apply stating salary to Casper Verslegers, Sec., Trout Creek, Ont. 2339-4. QUALIFIED teacher wanted for Junior room. Separate school No. 7, Sanitch South, stating qualifications and salary. Duties to commence Sept. 1st. Apply to R. A. Halford, Sec. Treas., R. R. 1, Mullendone, Ont. 2339-3. WANTED second class professional lady teacher. State experience, age and salary expected. Duties to commence Sept. 1st. Apply to R. E. Chentler, Sec., Port Arthur, Ont. 2338-2.

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FARMS FOR SALE 100 ACRES, cheese factory, brick house, frame barn; one mile from school, three from Catholic church and High school, \$1,500. Easy terms. Apply Box 119, CATHOLIC RECORD, London, Ont. 2339-2. FARM of 100 acres, good sandy loam. Comprising about 60 acres wood and 40 acres tillable. Fenced with wire. Good house and outhouses. About 50 head of cattle. Three miles from town and church. Address Jerry O'Connor, R. R. 1, Campbellford, Ont. 2338-3. FARM of 120 acres, first class clay loam, all under cultivation. Well watered with never failing creek and spring; also well at barn. Barn fully improved and equipped. Brick house, 10 rooms, in good order. Separate school on farm, 3 minutes walk from house. Centrally located between three thriving towns, nearest one four miles; also Church in town. \$10,000 for this farm or will sell stock and implements if desired. All particulars write to Jerry O'Connor, Campbellford, Ont. R. R. 4. Phone 173-12 Campbellford. 2338-3. AGENTS WANTED AGENTS to sell Dr. Boyal's Toilet Soap—Toilet Articles—Home Remedies. Men or women, aged twenty-eight years ago and last heard of sixteen years ago, when information was received that he had fallen from a large building while working at his trade as carpenter and received injuries which necessitated his removal to a hospital. This was in some part of Western Canada. Any information concerning above party will be gratefully received by his sister, Mrs. W. Francis, care of George Cook, 119 Signal Hill Road, St. John's, Newfoundland. 2338-9. AGENTS—men or women. Sell knitting yarn the article most in demand. Everybody is knitting. To supply simple complete set 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. We 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. Donald Manufacturing Company, Dept. 152, Toronto, Ont. 2332-4f. INFORMATION WANTED CONCERNING Phillip Chafe, Summerside, Petty Harbour, St. John's, Newfoundland, who left home twenty-eight years ago and last heard of sixteen years ago, when information was received that he had fallen from a large building while working at his trade as carpenter and received injuries which necessitated his removal to a hospital. This was in some part of Western Canada. Any information concerning above party will be gratefully received by his sister, Mrs. W. Francis, care of George Cook, 119 Signal Hill Road, St. John's, Newfoundland. 2338-9. ST. MARY'S HOSPITAL, PASSAIC, N. J. YOUNG ladies who wish to become Trained Nurses have an excellent opportunity by applying to St. Mary's Hospital Training School, Passaic, N. J. Requirements:—One year high school or equivalent. 2338-10. TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for conscientious and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio. 2110-4f.

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