#### NEW YORK'S WELCOME TO CARDINAL

#### THE WARMTH OF RECEPTION DEEPLY AFFECTS HIS EMINENCE

By Frank A. Hall dent, N. C. W. C. (Staff Co

New York, April 28.—Patrick Joseph Hayes came home today a Cardinal and six hundred thousand persons gave him a great demo-cratic welcome. They found him the greatest democrat of them all.

Men grown powerful in a great land crowded to felicitate him— some as a new Prince of the Church, some as a distinguished fellow New Yorker, all as a great American. Humbler thousands, Catholic and Protestant, gave greeting from jammed street and window. There was a mighty distant. There was a mighty din of window. There was a mighty din of whistles, bands, cheers. To all these was returned a broad, genuinely glad smile, tinged with wonder at it all; an eager "Why, hello John" or "How have you been, Bishop?" It was an informality in princely robes that at once enchanced the dimits of their worker. dignity of their wearer.

New York discovered another thing about Patrick Cardinal Hayes today. Already called the Cardinal of Charity, he might well be known also as the Apostle of Children. was not to the great, assembled in New York today, that he extended his first formal blessing, nor to their prepared addresses of congratulation that he listened first. It was to six thousand school children, massed in the great Cathedral, that the first Pontifical Benediction went and it was from four childish voices that the first address of

On the liner, it was told, he not only was the cordial fellow to every passenger but the special friend of a dozen children aboard. And this evening he abruptly interrupted the welcome of eminent clergymen and laymen to wave his scarlet hat to a throng of youngsters who sought a glimpse of him.

#### TAKEN OFF AT THE BATTERY

Cardinal Hayes arrived at three o'clock this afternoon and was taken off the ship at the Battery. A flash of scarlet, clear in the bright sunlight on Deck C of the great Leviathan high above the welcoming steamship Machigonne, was New York's first glimpse of him. There was a shout, then cheers. The ship's band played "The Star Spangled Banner" and through the din serve to strider. through the din came a strident college yell from a group of students of the Cardinal's own students of the Cardinal's own college (Manhattan) on a neighboring boat ing boat. His Eminence waved friendly greetings and beamed down on the welcomers. To his right, a member of his party waved a silken

American flag. Spying a particular friend, the Cardinal swent his Cardinal swept his broad hat through the air and laughingly "Come on up." Encouraged, ne on the boat shouted: Where did you get that hat?" There was general laughter and the Cardinal's smile broadened. Meantime, the party from the wel-

As the Police Boat Band finished 'Adeste' Fideles, naval airplanes roared overhead and the student's Band swung into the National Anthem. Cardinal Hayes emerged into the gangway, a striking figure clad in red robes, the gold buckles on his shoes flashing in the sunlight. He appeared radiantly happy. Another band started playing "Home Sweet Home."

#### FIRST TO GREET CARDINAL

Bishop John J. Dunn, Auxiliary and Administrator of the Arch-diocese; James Butler, K. C. S. G., Chairman of the Committee; and James Egan, His Eminence's uncle were the first to greet the Cardinal.
With them were Commissioner
MacDonald, Frederick J. Fuller, John Tracey, and Edward J. Kenny, members of the welcoming com-mittee. Meantime, Mayor Hylan had boarded the liner from the other side with his committee; Murray Hulbert, President of the Board of Aldermen; Rodman Wanamaker; and James Sinnott, the Mayor's Secretary. The Surveyor of the Port, Thomas J. Whittle, after discharging his official duties, tendered the Cardinal the freedom

of the port.
His Eminence was led to an improvised throne in the salon where, under a scarlet canopy richly em-broidered with gold, he stood to singing the Star Spangled Banner

uncle who had reared him from an orphan of five; the venerable Monsignor McKenna who already had welcomed two new Cardinals to New York; Monsignor Charles Cassidy

right hand extended, he smiled give Cardinal Hayes the simple happily as he spoke to each. He betrayed not the slightest sign of fatigue and those about him said that the terrific strain at Rome had that the terrific strain at Rome had not affected him injuriously. Apparently, he is in excellent health. "Well, how are you," "Bishop, I'm glad to see you," "Did you get the letter," "Thanks for your cable," "A fine man, Mr. Mayor," were some of his comments.

Once turning to his secretary, he aid: "Don't forget those little children" and then went on with the greetings. No one saw any children. Suddenly the Cardinal rose, with no word of explanation and stepped out on deck. All eyes turned to the shore where he gazed. There was massed a shouting, flag waving throng of youngsters. In utter abandon the Cardinal raised his broad scarlet hat over his head and waved it vigorously. Amid all the pressure of the official welcome, he had not forgotten that the chil dren were to be there. After gladdening them by his recognition he returned to the Cabin and the official greetings were continued.

Pressed by the numerous newspaper men, His Eminence assumed a thoughtful air.

"Naturally, I'm delighted to get back," he said, "I have had a very eventful experience in Rome where I was made to feel what a very noble and great thing it is to be a problem. noble and great thing it is to be an American citizen. It occurs to me from what His Holiness said—perhaps more from the spirit in which he said it, the light in his eyes, and the tone of his voice—that in Europe today there is no greater friend and admirer of America than he. That is one of the most vivid impressions I carried away from the great cere-mony which was practically entirely American.

Someone asked the Cardinal if he had followed the opening games of the baseball season. There was wistfulness in the Cardinal's smile as he said he had heard the scores at sea, but that great duties had kept from him many of the joys and sorrows of his city. Cardinal Hayes, in his college days, played baseball and was president of the College Athletic Association.

Asked of conditions in Europe. the Cardinal said Italy and France had appeared to him to be in a prosperous condition.

The Cardinal passed with a friendly smile through another ordeal when photographers took two flashlight pictures of him on the improvised throne, and again on deck where he took off his hat and waved it and turned this way and that for the picture room. that for the picture men. His comment once was: "It seems awfully wooden."

At the dock a packed crowd broke into cheers as the boat was made fast. The Cardinal landed, still smiling, and passed through to the waiting automobiles to the martial music of "Onward, Christian Soldiers." The song brought a pensive air to his face, for Cardinal Hayes was Bishop Ordinary for the American cherologies, the American chaplains during the World War and still holds that position.

#### PARADE UP THE AVENUE

Through a cheering lane His Eminence reached his automobile and, to the deafening sounds of bands and shouts, the caravan of fifty cars bearing the party began its triumphal procession—to Broadway, then to Fifth Avenue and on up that famous thoroughfare. Block upon block, a solid mass of cheering humanity greeted it. Tens of thousands watched from windows. To all His Eminence bowed and smiled.

But it was to the children who, at places lined as many as six blocks either side, that he turned his chief attention; and it was they who brought tears again to his eyes. They waved small flags and shrilled their greetings as the red robes of the Cardinal identified

Through dense crowds at the Cathedral doors His Eminence made his way beneath a canopy to the doorway where Monsignor Michael J. Lavelle, the rector, and Monsig-nor Carroll, the Chancellor, awaited him

As he entered the great structure, Cardinal Hayes' face flushed with emotion and, after a glimpse, his eyes dropped as he evidently fought for control of his feelings. For, packed into the Cathedral, all facing to greet him, six thousand parochial broidered with gold, he stood to receive and bless the distinguished ecclesiastics and laymen who crowded about him. The salon was decked alternately with American flags and the Papal colors.

Here there passed the Cardinal's ags and the Papal colors.

Here there passed: the Cardinal's into the Chapel of the Sacred Heart He advanced to the altar with the three priests accompanying him carrying the great red hat with its 28 tassels. Thrice, he paused impulsively to permit teachers or children to kiss his Cardinal's ring.

welcome he had especially wished. It told that a "spiritual bouquet" was offered His Eminence from the million Catholic children of His Archdiocese. There were in it a hundred thousand Holy Communions, and are causely were supplied to the supplied that the supplied to t ions, and an equal number of Masses and Rosaries, and a million pious prayers. The four children in turn spoke their welcomes; and in turn, His Eminence thanked them and blessed them.

Then be conferred the Portifical

Then he conferred the Pontifical Blessing upon all six thousand. There was silence as he strove for control of his emotions. When he had succeeded in so doing, in an earnest address, he gave his thanks to the children and to all who had honored him today.

"The impression made by this spontaneous demonstration of of affection on the part of my own flock and of kindly good will on the part of the non-Catholic people of New York, can never be effaced," he said.

#### GLAD TO BE HOME

"I know that I am welcomed home," he continued, "first of all as an American citizen who has been honored by the most ancient and venerable spiritual throne in the world. Pope Pius XI., in every utterance, made it quite clear that his desire was to honor America, not for any political, scientific or economic achievement; not for any advantage there might accrue to advantage there might accrue to the Catholic Church in America; not to gain favor with the Ameri-can people; but because of Ameri-can charity to suffering humanity. America's catholicity of charity, dispensing to the ends of the earth largess of mercy and hope and courage with the necessaries of life, has gained for our glorious republic a prestige and position among nations which none can take from

After pledging himself to unceasing effort to 'merit this acclaim" he concluded: 'There is no one in New York tonight more happy than I am, because I am home."

#### CATHOLIC EDUCATOR MADE PRINCIPAL

Buffalo, N.Y.-Charles J. Costello, Catholic educator here who has become nationally known as an authority on industrial education, has been appointed principal of the new East Buffalo high school, to be erected shortly. The Buffalo school board honored Mr. Costello by voting unanimously to grant him the

The new high school will be one of the finest of Buffalo's municipal buildings, and will be located in Teutonia park, one block from Humboldt park, the site of the \$1,000,000 natural science museum soon to be built by the city. The object of the early appointment was planning the building. The new principa! will be entrusted with the teaching staff and establishing th traditions of the new institution, a responsibility that implies a remark-Costello's organizing and adminis-

tering ability Mr. Costello at present is assist-Cecil Rhodes scholarship at Oxford University, England, in 1906, and received the alternate appointment in 1907. He also took graduate work at Columbia and Cornell Universities. He engaged in engineering work three years before entering the teaching profession. Since then he has served in every department of the schools, up to special assistant department head and assistant principal. As principal of Technical Evening High School, he brought the institution to the attention of educators

#### FOCH'S PROFESSION OF FAITH

Paris, April 17.-Marshal Foch has just returned from Rome where he paid a visit to the French seminary to view the monument erected to the memory of the seminarians killed during the War.
Replying to the allocution of fervor his Christian faith.

"Those who courageously gave their lives with all the ardor their soul and the energy of their

One must have courage to go back to Him. Without Him our weak spirit would agitate itself vainly in a dense fog. It is He who, when the sky seems heaviest and darkest, sends those rays of simplicity and since the sky seems heaviest and darkest. sends those rays of simplicity and straightforwardness which clearly point out the path of duty and point out the path of duty and which give courage for great responsibilities."

#### JUDICIAL REBUKE TO IGNORANCE

The decision of the Federal District Court of Oregon, declaring unconstitutional the Compulsory Public School Law passed by the voters of that State is something more than a victory for those who contend that the parent's right to direct the education of his child is parametric to the contend that the parent's right to direct the education of his child is parametric to the contend that the parent's right of several parametric transfer of the contend to paramount. It is a ruling of a unanimous Court, the clearness and definiteness of which ought to show definiteness of which ought to show conclusively to any reasonable mind that the so-called "100% Americanism" which is being proclaimed by the Ku Klux Klan and affiliated organizations and frequently emphasized by violence and crime is based on ignorance. based on ignorance.

Those who figure Americanism on a percentage basis have always con-tended that the parent has no inherent and inalienable right in the matter of education and that the State could coerce the citizen if sufficient clamor were created to counsel coercion. Blind, unreasoning ignorance sought by arousing clamor, to place the State of Oregon on a par with Russia, the only country in Europe that denies this right. In the very moment of their temporary victory, the enemies of the private schools made apparent to those who were not ignorant and who had the welfare of Oregon at heart, that they had placed their State dangerously near the same position in relation to the other States of the Union that Russia occupies in relation to the family of nations. They had virtually invited ostracism. Leading newspapers reported the withdrawal of capital from Oregon and prospective business developments abandoned. The American who did not count his Americanism as he counted calories was unwilling to take chances on future legislation by the forces of ignorance

The Federal District Court, by a unanimous decision, held that "the right of parents and guardians to send their children and wards to such schools as they may desire is a privilege they inherently are entitled to enjoy."

If proof were required of the intolerance and ignorance of those who directed the campaign against private schools in Oregon, it is to be found in the manner in which the decision has been received by those who regard the Fourteenth ment as a scrap of paper to be torn object of the early appointment was that Mr. Costello might lend his expert advice to the architects in planning the building. The new has constituted itself the mouthpiece of the combined forces of bigotry, the ruling of the Court is task, literally, of building his own bigotry, the ruling of the Court is school, largely selecting his own described as "the most dangerous decision rendered by any court in America within 100 years.'

The dispatch continues. "Three vote of confidence in Mr. old men, two of whom are past the ello's organizing and adminisage of seventy decided that this school law, passed by a 15,000 majority of the voters of the State ant principal of Technical High of Oregon, is contrary to the State of Oregon, is contrary to the Four-school here. He is a graduate of Canisius College, where he took his A. B. degree in 1907 and his property, without due process of Canisius College, where he took his A. B. degree in 1907 and his master's degree in 1910. He qualified for the New York State of parochial and private schools in

Oregon.
"The decision rests upon four pillars, which are all rotten. The first one is the Myers case in Nebraska, where the Court held it contrary to the Fourteenth Amend. ment to require a private school to cease teaching the German language and teach in the English language only.'

head orinci-High tution Court and what Court it was that to the attention of educators furnished the precedent which is throughout the country as one of the best industrial schools of its class in America.

furnished the precedent which is described as a "rotten pillar." If Judge Charles Edwin Wolverton is no longer young, his years of service no longer young, his years of service have been spent in Oregon and for Oregonians. Graduated from an Oregon college, he practiced law for twenty years at the Oregon bar, during which time he married an Oregon lady, then served for eleven years on the bench of the Supreme Court, riging to the period. Supreme Court, rising to the posi-tion of Chief justice before being appointed a Federal District Judge Replying to the allocution of the eldest seminarian, Abbe de Cossé-Brissac, Marshal Foch delivered a brief address in which he once again affirmed with great once again again again again again again again again again eighteen years ago. He lectured on of Lodge of Masons of Oregon.

highest tribunal in the land which rendered the decision in the Myers case which is so denominated.

Here is the logical sequence of

unreasoning ignorance inciting to bigotry. The rights of the individual under the Constitution of the United States are to be overridden by the prejudices and hatreds of inflamed fanatics. If the individual spreads to the courte the desired appeals to the courts, the decision of the courts is to be derided and attacked. Then as a final contribu-tion to self-styled "100% American-ism" the Supreme Court of the United States shall be jibed at as a

rotten pillar."

It is well that citizens who do not have to proclaim the percentage of their Americanism should be reassured from time to time that they live under the reign of law and not under the black terror of ignorant and inflamed bigotry. For this reason the decision handed down by the Federal District Court of Oregon is particularly timely and encouraging.—N. C. W. C.

#### HEROIC GOOD SENSE IN HOSPITAL FIRE

Brooklyn, N. Y., April 25.—The calm heroism of a nun, inspiring an entire hospital corps, probably saved 200 patients from death or injury here Wednesday. A three alarm fire did \$30,000 damage to the St. Mark's Avenue wing of St. Mary's Hospital, and the entire wing was evacuated before the flames so rapidly that the work was done be-fore firemen arrived, yet not a single patient was injured, and there was not the slightest sign of a

It was the soothing voice of Sister Dorothea, in charge of the fourth floor in the wing, that induced the first group of patients to leave quietly. It was her courageous ex-ample to the other sisters and attendants that stifled the first flutter of excitement, and it was under her direction the corps worked steadily and quietly, imparting confidence to their charges. Again, it was, Sister Dorothea who, choking with smoke from the burning building, insisted on making a personal tour of the entire fourth floor before leaving the wing. She found a hos-pital attache who had been overcome by the smoke.

The fire was listed as "accidental."

A mute patient discovered it on the top floor of the wing. He beckoned to a student nurse, who sent in the first alarm, then called Sister Dorothea and Sister Mary Margaret Sister Dorothea quietly summoned the nurses, next door, and others of the hospital staff assembled from other parts of the building. Under her direction, seventy-five patients were evacuated in a few moments. Some merely were told calmly to walk downstairs, others were taken on the elevator. As the fire made headway, it was decided to evacuate the entire wing, and this was accom-

courage and good judgment in the

George Owens and John J. Flynn, with a staff of nurses, were performing an operation on a woman on the roof of the hospital when the fire broke out. Their patient was at a critical point Directing that all preparations be made for a hurried move if it be-came imperative, and stationing attaches to observe the advance of the flames, they went on with the operation. They completed it, and it is believed the woman will live. A moment after the operation, Dr. Flynn assisted at the birth of an infant, while the fire was still burn-ing and parts of the hospital were being evacuated. The mother and child are doing well.

#### INDIAN CATHOLIC PRESS BEGINNINGS

Despite the formidable handicans of the proverbial poverty in India and a Catholic population almost wholly made up of natives who speak only the vernacular tongues, the promotion of Catholic newspapers in India is making progress. Recently two new weeklies have made their appearance, and there has been formed here the Indian Catholic News Service, with a broad system of gathering Catholic news in the peninsula.

The two new Catholic weeklies,

one in English and the other in the vernacular, are published in Trivanhas been prominent in massacratic circles for several years and served a term as Grand Master of the Grand corner of the country. An idea of the perseverance of Indian Cathother their efforts for a Catholic

adequate response, was forced to give part control of the enterprise to non-Catholics. The present editor of the paper, however, is a Catholic, which insures a sympathetic attitude toward Catholic news.

#### CATHOLIC FIREMEN HAILED AS HEROES

Chicago, April 25.—Seven solemn Requiem Masses in as many churches on Monday, Tuesday, and Wednesday, were sung for the seven Catholic firemen who were crushed to death in fighting a fire in Blue Island Avenue, Good Friday night. These men, together with another fireman, and a civilian met death as a great wall toppled over, crushing a great wall toppled over, crushing the giant steel fire ladder like a reed, and burying them under tons

of hot bricks, stone and concrete, The city's great paid tribute to the dead heroes in the several funerals, the churches being thronged, and the streets through which the funeral processions passed being lined with men, women and

Citizens are now engaged in raising a huge fund, to add to the funds provided by the firemen's pensions and Benevolent Association benefits, to care for the mothers, widows and orphan children of the fire heroes.

TALES OF PRIESTLY HEROISM Here are stories of priestly heroism, as written by the first reporters covering the tragedy.

Rev. Father E. A. Jones, of

But as soon as the first of the injured was exposed, the priest secured a fireman's helmet and rubber coat and let himself down into the inferno. There he administered the last rites of the Church to the dying, and encouraged the less badly injured until they could

Another fire reporter, writing under the stress of the tragedy

Rev. Father William Gorman was in the headquarters of Truck Company No. 12, when news of the disaster was received. Jumping into a taxi Father Gorman hurried to the scene. He stumbled his way over the smoking debris until he came to where the men of Truck Company 12 were lying. There he knelt in prayer, offering religious consolation to the men beneath."

Fire Marshal Edward Buckley, paid the following tribute to the dead firemen and their living com-

"I cannot too greatly praise the conduct of the firemen Good Friday night. The men who were killed and injured went up into that building in the face of danger without executive committee of the N.C.C.M. hesitation, and the explosion swept the Boy Scout organization has

them away.
"What makes me proudest is that after the wall had fallen with these Hospital attendants, police offi-brave men under it, there was a cials and firemen were unanimous in their praise of Sister Dorothea's that mass of blazing debris which endangered their lives every minute. They attacked the ruins with their bare hands while picks were being brought, in a brave effort to save their fallen brothers."

#### FRENCH GOVERNMENT REPEALS DECREE

The French Government, having examined a report submitted by the Minister of the Interior has repealed the decree of June 30, 1914, pro-nouncing the dissolution of the hospital Order of Benedictine Nuns of Notre Dame du Calvaire of Orleans and ordering the liquidation of their property and holdings. The Minister of the Interior and the Minister of Finance are charged with the execution of the new

This is the second decree issued by the French Government restoring legal existence to a religious order which had been dissolved. by the desire to recognize the splendid assistance given by the nuns of Broons to the Army Medical Service.

#### DIVORCE BILL BEATEN

London, April 26. — Another divorce bill has been defeated, this time in the House of Commons. It was introduced by Dr. Spero under the "ten minute rule," and was defeated by a small margin of nine has recently been named as Convotes. The object of the bill was sultor of two of the Sacred Convotes. to permit divorce after a separation of five years, whether by judicial order or by mutual deed of separation, and to allow the dissolution of Sacred Congregation of the Affairs who had seen the Red Hat conferred upon Cardinal Hayes in Rome; Brother Edmund who taught the Brother Edmund who taught the Cardinal when he was a High school hoy; and scores of others. To His Eminence they were all just old friends greeted once more. With his hat in his left hand and his one of the four children chosen to had seen the Red Hat conferred upon Cardinal Hayes in Rome; the great red hat with its 28 tassels. Thrice, he paused im convictions—we know from whence work from whence they drew their courage," he said. There was a High school and the energy of their convictions—we know from whence they drew their courage, he said of moral strength. Each one seeks it where he thinks he will find it. But we go back two other judges neither of whom he was a Catholic—as was the decision of fine years, whether by judical written an opinion upholding the order or by mutual deed of separation, and to allow the dissolution of a marriage if either party fails to opinion had been concurred in by two other judges neither of whom who they was a Catholic—as was the decision declaring the great red hat with its convictions—we know from whence written an opinion upholding the order or by mutual deed of separation, and to allow the dissolution of a marriage if either party fails to opinion had been concurred in by two other judges neither of whom who they drew their courage," he said. There we have been there recently have been they drew their courage. The bill was beaten by the other, at Delhi, was partly successful. Lieutenant Collosses, but the other, at Delhi, was partly successful. Lieutenant Collosses, but the other, at Delhi, was a Catholic diversity of the Church are deministed to order or by mutual deed of separation. The bill was a dath of the Children or by mutual deed of separation of the Children or by mutual deed of separation. The bill was a catholic dark the recently have been and the first of the Children or

## CATHOLIC NOTES

Brooklyn, April 25.—Three large estates on Long Island have recent-ly been purchased for the diocese of Brooklyn for conversion into ecclesiastical institutious of various

Paris, April 21.—The Carmel of Lisieux, the shrine of the Little Flower, has received from the Pope as a gift, the candle which was blessed by the Holy Father on the Feast of the Purification.

ant at the Pontifical throne.

Paris, April 18.—Statistics issued by the Society of Foreign Missions show that in French Indo-China there are 1,126,000 Catholics out of a total population of 19,000,000 There are 18 bishops, a Prefect Apostolic, 388 missionaries and 904 native priests.

Jersey City, N. J., April 26.— Catholics, Protestants and Jews united at an organization meeting here Tuesday to combat bigotry and promote better feeling among the three groups. The new organiza-tion is to be known as The Three Creeds, and it is hoped to make it nation-wide. Officers were elected from each of the three faiths.

London, Eng.-The Yorkshire Association of Change Ringers rang a peal consisting of over 5,000 Holy Family church, was on the scene early. Before the buried men were reached he worked with the sledge hammer brigade fighting their way into the pit. by Cardinal Bourne, and which was received by the Pope on its visit to Rome.

Cologne, April 15.-Great preparations already are under way at Paderborn, Westphalia, for the celebration of the 900th anniversary of the emperor-saint, Heinrich, who died in the castle of Gronau, near Goettingen, July 13, 1024. St. Henry was an emperor of the Saxon line, and was admitted to sainthood together with his wife, Kunigunde.

Oliver D. Williams, a negro, who is a senior in the Fordham University School of Law, and who is working his way through college, has just been awarded a scholarship of \$200 a year by the State of New York. The award was made after Williams had entered the competi-tive examinations in academic subjects and won high honors. Williams lives in Brooklyn.

Washington, D. C., April 26.— Francis R. Lowther, of St. Louis, has been designated by the National Council of Catholic Men to act as its representative at the national convention of the Boy Scouts of America, at St. Louis, May 9 and 10. Mr. Lowther is a member of the 25,000 Catholic boys enrolled.

Cologne, April 15.-Missionary activities are nearly completely organized in the Cologne arch diocese and there has been a healthy growth of the work, despite the national misfortunes, it was shown in a report just submitted at a conference of the Priests' Mission Union here. The organization's organ, Priests and Missions, has risen from a circulation of 17,000 in 1923 to 20,000 early in 1924.

London, April 21.—The bogus oath" of the Knights of Columbus is being circulated throughout England. In the North it is being fastened on to the Knights of St. Columba, a rapidly growing organization which is modeled on the American order, and the growth of which is evidently a matter of concern to Protestant bigots. There are already 12,000 Knights of St. Columba in this country. Their development has not yet gone beyond the first degree.

German officialdom and the German press, without regard to party, joined in felicitating Cardinal Pacelli, the Papal Nuncio, on the occasion of the recent celebration of his silver jubilee as a priest. The German government sent its con-gratulations, and Premier Braun of Prussia, Chancellor Marx and Dr. Stresemans, Minister of Foreign Affairs, added their good wishes. Cardinal Pacelli is regarded highly throughout the Reich for his ability, his impartial justice and his tactful conduct in these troublest size. conduct in these troublous times.

Rome, April 25.—The Rev. Dr. Paschal Robinson, O. F. M., formerly professor of Medieval History at the Catholic University of America, has recently been named as Con-

By permission of H. L. Kilner &Co., Publishers, Philadelphia, Pa. GERTRUDE MANNERING

A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER X.—CONTINUED He laughed too as he answered: He laughed too as he answered:
"It is rather strange I should not have found it out before, isn't it, that you belong to the family I have often heard spoken of by some friends of mine in B—shire? I visited them last year for a few days, and I several times heard them mention Whitewell Grange. Once we passed it in a drive, but could not see the house from the road, of course."

Gerty's eyes sparkled now.

Gerty's eyes sparkled now. your friends—tell you we were a Catholic family, Mr. Graham?"

Catholic family, Mr. Graham?"

He smiled at her eagerness.
"O yes! Miss Mannering; and they told me that your family lost a good deal at the time of the Reformation. But I should have listened with much more interest. make your acquaintance, of course." And the grey eyes looked down so tenderly that Gerty averted hers for a minute.

"That is what we are so proud of, Mr. Graham," she said warmly, "knowing how much our family suffered—for the faith." And she spoke the last words bravely, scorning the word "Reformation," which to her sensitive conscience would have seemed a cowardly one in this case, when she was so determined to make amends for her previous shyness on the subject. "We are quite proud of not being very rich, you know, because it was for that we were impoverished." Stanley Graham turned away a

moment, as though the sight of her bright face pained him; but he continued directly:
"And your brother, Miss Manner-

ing, is he in England or abroad?"
"Oh! in England, Mr. Graham, at N—College, in the seminary there. He is very young—not twenty yet—and he has only just finished his novitiate, you know. O Mr. Graham! if you only knew the Jesuits properly you would the Jesuits properly you would never think them so dreadful; you would admire them as much as any one must who knows them really."
Her very earnestness seemed to trouble him; but he strove to hide

the feeling, as he said gently but You are determined, then, not

"You are determined, then, not to forget my offence? What shall I do to repair it fully?"

"Indeed I did not refer to that at all—really I did not, Mr. Graham. Oh, do not think so, please." And the sweet eyes smiled with a gentle pleading. "Of course, if you have been brought up to think of the Jesuits and Catholics altogether as bad, or at least worthless, how can bad, or at least worthless, how can you help it, Mr. Graham? I was not blaming you, but I wish it were not so; that you could know how different it is in reality, the same as wish for Lady Hunter and Sir

And as she sighed there came such an earnest, yearning look over Gerty's face, as showed her companion what a deep, true nature and sympathetic woman's heart lay hidden beneath the girlish exterior.

"You are very good, Miss Mannering," he said earnestly. "I assure you I appreciate your kindness in thinking of me as a kind like this and I must thank

But a great load seemed lifted from her heart, which was singing inwardly, as it were, as she sat there alone again, absorbed in her own thoughts. How she had been mistaken in Stanley Graham; how different had been his behavior from the coldness which she had expected; how kind he had been, more so than ever almost, in manner

a thing, wouldn't I die nearly! but you must also say everything How could he ever care really for me, a bit of a thing like me, and he so run after, so superior to any one I ever knew?" And the fond, adoring heart sighed wearily. "Well, I can pray for him all the same, as I do for Julia and Sir Robert; he will never know how I could have—loved him. I shall go back to papa, and be an old maid all my life: 'Miss Mannering of Whitewell Grange,' people will call me. I shall have plenty to do, taking care of the poor, and helping Rupert's poor too, when he is on the mission, out of what is his own, after all. Nobody need ever know that there is something in my heart which will prevent me from ever measured and long place. And it is too late now to remedy matters. Stanley evidently means to ask her to be his wife, there like one in a dream, with the letter in her hand, gazing out before her with tearful eyes and pale, there like one in a dream, with the letter inviting her hat is nice to her for me." And with a few more loving words the with a few more loving words the there is nice to her for me." And with a few more loving words the with a few more loving words the with a few more loving words the here. And it is too late now to remedy matters. Stanley evidently means to ask her to be his wife, though I should not be surprised if he did not do it just yet; and poor Gerty, much as she tries to hide it, cannot conceal from me where her here. And it is too late now to remedy matters. Stanley evidently means to ask her to be his wife, there like one in a dream, with the letter in her hand, gazing out before her with tearful eyes and pale, there with tearful eyes and pale, the did not do it just yet; and poor Gerty, much as she tries to hide it, cannot which will prevent me from ever marrying, as I know there is and always will be; and if they could know, they would only laugh—even Father Walmsley would, perhaps, to think that my heart could have gone acceptable to the second of the could have gone acceptable to any one I have "Ah, how strange! Then you have actually been so near my home. I wish you could have seen it, Mr. Graham; it is such a dear old place. Not very grand, perhaps, though I think it the grandest place on earth, and I know papa does too in his heart. Did they—your friends—tell you we were a was." But though Gerty tried to make him unhappy if he thought I was." But though Gerty tried to

Reformation. But I should have listened with much more interest could I have known I was going to make your acquaintance, of course." And the grey eyes looked cousin before going up-stairs, and told her of her conversation with him during the evening, "It seemed so natural to be talk-

ing to him like that, Julia; and I wonder how it never all came out before. But he did seem surprised

to hear I was a Catholic, Julia."
"I told you he would be, love.
He would be the very last one to
think that any one in whom he felt interested should turn out to be a Catholic—indeed he would purposedly avoid talking of religion at all, I know, for fear of clashing trembling though almost certain with any prejudices; and this will be how the fact has been so long in coming out, dear. For however quiet and unconcerned he may have

words could not drive away the new hope that had arisen in her heart. "Julia does not know what prayer can do; she knows nothing

of God's grace and the changes it can work if he chooses. She does not know how powerful our Blessed Lady is in interceding for us with God, when our own prayers are not

worthy to be granted."
And Gerty slept that night with a greater peace and calmness in her heart than had dwelt in it since the night before, when she had wept so bitterly as the discovery forced itwas coming over her so quickly, the discovery that the old girlish life was ebbing away and the woman's life beginning for her; that her idolized father was losing the first place in her heart and thoughts, giving it up to a mere stranger; that the prospect of returning to the dear old home no longer filled her with unmixed delight.

CHAPTER XI.

Mannering," he said earnestly. "I assure you I appreciate your kindness in thinking of me as a friend like this, and I must thank you for your wish very sincerely, though I—cannot echo it."

And before Gerty could speak again a gentleman came up, and, putting his arm in Stanley's, drew him away into the centre of a group some yards off, where Gerty soon lost sight of him.

But a great load seemed lifted from her heart, which was singing inwardly, as it were, as she sat there alone again, absorbed in her own thoughts. How she had been mistaken in Stanley Graham: how the control of the country, and when about seems to me that much as he might love his wife, he would never allow her to act in opposition to his was coming to an end; it was the day before the one settled for her to act in opposition to his wishes in that respect. He will make a fond, adoring husband, one the other case, if she should want her own too much now and then in anything important, why, I sweet life together. He was sending the housekeeper to fetch her home, as he himself wished to be there before her to see that all was nice and comfortable to receive her, which was singing inwardly, as it were, as she sat there before her to see that all was nice and comfortable to receive her, what a final time in the country, and when about seems to me that much as he might love his wife, he would never allow his seems to me that much as he might love his wife, he would never allow his seems to me that much as he might love his wife, he would never allow her to act in opposition to his was coming to an end; it was the day before the one settled for her to act in opposition to his wishes in that respect. He will make a fond, adoring husband, one there to act in opposition to his wishes in that respect. He will make a fond, adoring husband, one there to act in opposition to his wishes in that respect. He will make a fond, adoring husband, one there will one her to act in opposition to his were for the country, and when about seems to me that much as he mi

own thoughts. How she had been mistaken in Stanley Graham; how different had been his behavior from the coldness which she had expected; how kind he had been, more so than ever almost, in manner if not in words; until the sacrifice she had been prepared to make had completely slipped away, quite uncalled for now! Perhaps there might even be a hope that some day he himself might receive the grace of conversion. More unlikelythings had come to pease; and whe abeed to receive her, he said.

"I am like a child almost, Gerty," he wrote, "in impatience for the arrival of the day after tomorrow. Father Walmsley must think so too, I fancy, for he broke through his rule of never dining accompletely slipped away, quite uncalled for now! Perhaps there of conversion. More unlikelythings had come to pease; and whe abeed in might receive her, he said.

"I am like a child almost, He smiled kindly and cheerily.

"I hope you are wrong, Julia. I hope yoo are to not like to ontradict, I think you are, my tomorrow. Father Walmsley must think so too, I fancy, for he broke through his rule of never dining accompletely slipped away, quite uncalled for now! Perhaps there might even be a hope that some day he imself might receive the grace of conversion. More unlikelythings had come to pease; and though I do not like to ontradict, I think you are, my tomorrow. Father Walmsley must think so too, I fancy, for he broke through his rule of never dining acreain responsibility now attaching to you on her account. Of course home with me after Mass, to help me to behave rationally, I suppose. How will will be acreain responsibility now attaching to you on her account. Of course home with me after Mass, to help me to behave rationally, I suppose. How will will be acreain responsibility now attaching to you on her account. Of course in going to you on her account. Of course in going to you on her account. Of course in going to you on her account. Of course in How will my little girl look when I was not so betterly irreligious after all, as her cousin had told her. Lady Hunter might be mistaken, or was it—and as another thought half rose in Gerty. Smind the color mounted again to her face and her heart beat treme blingly. Could it be that her own hidden feeling was not so wholly unreturned? did Stanley Graham perhaps care for her just a little, as surely his manner impiled? and about my retreat; and I shall have so much to tellege, and about my retreat; and I shall have so much of being one?

"Oh! if I could be the means of his conversion!" "If through poor little me such a one as he is, so noble and agifted, should become a Catholic some day, how grand it would be! But if any one could know I was even dreaming of such

delight in her face which she had so fondly pictured would be hers when this day should come, which but three short weeks ago she had felt so sure she would feel? Was she regretting the pleasures and amusements, the elegant society and admiration, she was about to leave? No, oh, no! If it had been only these, how easily, nay gladly, would she have turned her back on them to go once more to the father who yearned so for her presents! to go once more to the father who yearned so for her presence! But there was another life, apart from the outward one of gayety, which would not be cast off or left behind—a new existence of restless joy and hope and care, which had become part of herself, changing the hency careless girl into a thought come part of herself, changing the happy, careless girl into a thoughtful woman, which must go with her wherever she went, its very presence making any other life seem cold and dark. And for this it was that the tears were falling—the knowledge that she could not, as she had so merrily promised, take back with her to her father her happy, free, girlish heart; that it was hers no longer, but given up it was hers no longer, but given up wholly to another, given with all the depth and fervor of the nature which until now even she herself had scarce known was hers, and return, no assurance yet, but only a trembling though almost certain

Every day for the last fortnight Gerty had met Stanley Graham. Riding, driving, at the opera or elsequiet and unconcerned he may have seemed to you on the subject, Gerty, he is very bitter in his heart, and so scornfully and impatiently so that, unlikely as I am to become a Roman Catholic, I am a thousand times more likely than a thousand tin But even these last cheerless long coveted in vain by many an older, prouder beauty.

more than you do of the faith and practice of strict Catholics like they are, especially since Gerty has been with me; and I can't help wondering how it will please him to see her marry one who is not only not of their religion, but of no religion at all. And another thing, Robert; how will Stanley, with his ideas, like a Catholic wife? how will he reconcile himself to see her constantly practising all those observances which he holds in such contempt? Perhaps his love for her might soften his dislike to her 're-independent of Western avenue, but a real rough and tumble game, punctuated by excited shrieks from the younger Dalys. Cynthia, disheveled and slightly dusty, nevertheless looked delightful in her white frock, and help the rock, and introduction. The Dalys, at first prepared to be friendly and sociable to all, had soon discovered that they were living in an atmosphere of dislike, and had accordingly banded themselves together to resist all comers. Here it was "Poor papa!" And Gertrude's might soften his dislike to her re-ears fell, as she sat alone in her ligion, but I can't help thinking that chance favored Harold. tears fell, as she sat alone in her bedroom with a letter from her father in her hand.

"Poor papa! And the property of the part of the pa

There was no getting away from the fact that Western avenue was

Western avenue, Cokeford, was the Mecca of the retired. There was a retired colonel, a retired clergyman, a retired solicitor and a

retired architect.
Into this Eden came the disturbing element of the Dalys. Now, old Daly was the proprietor of the big emporium at Waterbury, a thriving industrial town some miles

thriving industrial town some miles away. He had bought a house in Western avenue and retired there with his family, to the great disgust of the rest of the neighborhood.

I am not going to say that the young Dalys were models of deportment. There were seven of them, ranging from Cynthia, who had just turned twenty-one, to Terence, who turned twenty-one, to Terence, who was just seven. They were good-enough children, you understand, but decidedly high-spirited. Then, again, the Dalys were Papists and the whole troop of them went off to Mass every Sunday

The Dalys were regarded with the deepest disapproval. Of course, Mr. Daly's social position rendered him totally unfitted for the society of retired professional men. The odd thing about it was that the Dalys did not seem to mind in the least.

It was Harold Wynne who first made the discovery that Cynthia was decidedly pretty. Harold lived with his mother at Fair View, and was popularly supposed to be reading either for the church or the bar. He had been reading for the one or the other since he left when one or the other since he left school at the age of seventeen, but I am afraid his reading was not particu-

Harold was quite a decent fellow at heart, but a small private income Lady Hunter herself viewed the course of events with a mixed feeling of delight and vague uneasiness, which latter she

ing of delight and vague uneasiness, which latter she more than once expressed to Sir Robert, who, however, failed to share it.

"I hope it will all turn out happily," she said to him. "To us of course there seems no reason why it should not; for I can hardly believe sometimes that our little Gerty has made such a conquest, and so quickly too. But you see, Cynthia. The Dalys were playing

and so quickly too. But you see, Robert dear, her father is such a very staunch Romanist, and I know more than you do of the faith and of Western avenue, but a real rough

He was returning from a quiet spin in the country, and when about

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were amusing little beggars, and the old folks simple and unaffected. The dreadful news of Harold's fraternization with those dreadful Dalys was conveyed to Mrs. Wynne by Miss Meakin. She had actually seen Harold playing tennis with them. Then she dropped her voice and mentioned casually: "Of course, the eldest girl is rather good looking."

calmly, "I like you extremely, but I could only love—a man. My old dad has worked hard ever since he was a boy of seven, and the man I marry must be able to earn his own living, even if he has a private income. Foreign most if I have to a serious most income. income. Forgive me if I hurt your feelings, but look how you waste

your life."

"But I am reading for the Church," expostulated Harold.

"Well, in the first place, I would never marry a Protestant, particularly a parson; and again, you have been reading for the Church or bar for years and years."

Next day Cokeford, and especially Western avenue, was thrilled by the western avenue, was thrilled by the sudden disappearance of Harold Wynne. For the first time Mrs. Wynne called on the Dalys and learned from a tearful and somewhat remorseful Cynthia that she had turned Harold down. The following day however a letter following day, however, a letter from Harold arrived from London, stating that he was all right and giving certain directions about his income, but no indication as to where he was staying.

It was nearly a year later when a young man clad in a rather soiled tweed suit arrived at Cokeford railway station. His hands were rough and stained, but his shoulders were finely squared and he carried

"Harold!" she gasped. He crossed the road and gripped both her little hands in his. "Well, Cynthia, I have come back," he said quietly.

She looked at his rough hands.
"What in the world have you been doing?"
"Oh, I got a job at a motor engineer's. I know my work fairly well by now, and with the assistance of an expert friend of mine. I ance of an expert friend of mine, I intend to open a shop in Cokeford. There should be a jolly good opening here; there's only one in the place, and that's out of date."

She looked at him with a smile. "You gave us an awful fright when you left. We thought you were dead."

is immaterial.

"Well, first of all, we will go and see my mater," said Harold finally.

"And then tomorrow, after Mass, we will speak to Father Quinn."

"Oh," Cynthia suddenly faltered, in distress, "I had forgotten. You know, dear, I can never marry a Protestant. Mr. Harold—"

"Lebuld be verne weight never.

"I should be very sorry if you did."

Cynthia looked puzzled.
"I'm afraid I don't quite under-

'My dear, I don't do things by halves. I not only learned how to work, but how to believe. There's only one religion a logical man can believe, and that is the Catholic

And so the story had a happy ending after all.—Ernest W. Boxall in Catholic Fireside.

#### CREDULITY AND ITS LESSON

Another myth has been exploded. The widely heralded girl psychic from the plains of Kansas who could find missing articles, peer into the future, and perform weird stunts that taxed the credulity of the worldly wise, has been exposed as a seeker of publicity. Her socalled psychic powers were simply the clever invention of press agents.

Once again the public has been fooled, at least that portion of the gullible public who swallow without the traditional grain of salt the incredulous stories of imaginative reporters. There was not much in this story of the girl psychic to attract the attention of the thought-ful. But it was just sensational enough to arouse the curiosity and to excite the admiration of those too credulous minds that are always willing to accept without investigation any theory however preposand any claim however absurd that bears some little sem-blance of truth, provided its prom-ises to make life more enjoyable, and the search for truth easier.

There is a lesson in this and similar hoaxes that have been perpetrated by designing schemers upon the general public, that cisely what they cannot discover, should not be lost. The newspaper reading public are too prone to accept as gospel truth what they read in the papers. Newspapermen are not to blame for this. The province of the newspaper is to chronicle facts as they receive them, leaving their interpretation and acceptance to the reader's judgment. The average newspaper should be read with a critical eye. ather good looking." leaving their interpretation and acceptance to the reader's judg-There were tears and expostulations when Harold arrived home, but for once he was firm. He absolutely refused to cease his acquaintance with the Dalys, and his mother, after the heat of the moment was over, reflected that, after all, Cynthia might not be such a bad match; at any rate, the old man had money.

But alas for his mother's hopes!
When Harold proposed—and he did so at the end of three months—he was met with a decided refusal.

"My dear Harold," said Cynthia, calmly, "I like you extremely, but I could only love—a man. My old guesswork appear to substantiate their claim. The First Command-ment forbids us to attribute to creatures a faculty that belongs to God alone. Foretelling the future is reserved to God. That is why Catholics are forbidden to consult fortune tellers, mediums, psychics, clairvoyants and other claimants to supernatural knowledge, because this is giving a worship to creatures that God alone deserves.

Sometimes God reveals the future through the instrumentality of his saints and holy people. Then His voice is clear and distinct, and the character of the mouthpiece bears the stamp of His instrument. But God does not issue His knowledge of the future to professional mounte-banks who make a good living in telling fortunes or foretelling future events. As Chesterton once remarked apropos of the so-called revelations of spiritism, "one does not expect to hear the voice of God issuing from a coal hole."—The

#### ONE CHURCH OR MANY CHURCHES

were finely squared and he carried himself like a man. He turned off the main street and ascended Western avenue. Cynthia, sauntering down, gave a little start of surprise space and the mere length of words. Every treaty or convention is a "pact" every investigation is a Every treaty or convention is a "pact;" every investigation is a "quiz;" every altercation is a "clash." So they often speak of "the Church." Thus: "Dissensions in the Church;" "the Church accused . . .;" "says the Church is not up-to-date," and so on. Reading this, one is tempted to ask: "which church does he mean!" Is there anything in the Christian world which can be called Christian world which can be called "the Church?" Usually the Prothe Church? Usually the Pro-testant sects are referred to. Is there any "Protestant church?" Catholics as a matter of course speak of their Church as "the Church," because they know it to be the true Church of Christ. Protestants, who pride themselves on being more tolerant in this matter

> but facts. A newspaper man said to me not long ago: "you talk as if all these other churches broke away from the Catholic Church." The answer was easy, and historical: "not only that, but I can put my finger on the year in which they did oreak away." There is the Eastern Church, once with a sort of unity but since broken up into national sects. That left the Church in the year 1054. In the West, the Protestant churches, beginning with Germany in 1517, and England in Peter and Paul until the time of Middle Ages just before Luther there was one Church. Now outside the Catholic Church, there are many churches, and divisions of churches, and dissensions in those

This is the query that is troubling the hearts and minds of many earnest Christians: is this as it ought to be? Should there be one Church or many Churches? We are told that there should be many churches, because man is free, and must choose, and follow his bent. But that is just the question: is man free in this matter? Besides people do not want to be free in this sense. People are looking for truth, and

There is a lesson in this and if they could only discover what it

Christ is the Founder of Chris-Christ is the Founder of Christianity. He brought a new religion, a New Testament to replace the Old Testament by which God had ruled those who believed in Him. Did He intend that it be so difficult, impossible even, to find the truth of what He taught? We cannot believe it. And if He did not intend this, did He take any means to insure our finding that truth? To answer that question is to get on the right question is to get on the right track. Last week we saw here that Christ did really establish an authority to witness to His message. Where did He embody that author-Where did He embody that authority? Where is it today? Has it been lost to men? Is there any corporate guidance founded by Christ for the sake of those who seek truth? Protestants admit that He did desire a sort of unity, but say that the whole of Christendom is the one Church He founded, divided up into national churches and sects. Is the present state of dissension in Christendom desired dissension in Christendom desired

We can find the answers to these questions only by questioning Christ Himself. What does He say in the Himself. Scriptures ?

Christ founded His Church in this way: He chose twelve apostles, one of whom fell away, and to them He gave the mission of carrying His work all over the world, and of continuing it in their successors "to the consummation of the world." As Christ brought a message from God, so they were to preach that message to all men (Matt. xxviii., 19-20.) In this task of witnessing, of teaching what He taught, He promised His own abiding presence with them, and He promised that His Spirit would guide them always (John xv., 26-7.) "Teach them to (John xv., 26-7.) "Teach them to observe also that Lhave commanded observe also that Lhave commanded you." It is clear that Christ's idea was of a body of men, teaching with authority, teaching the same doctrines, teaching in His name the truth. "He who heareth you, heareth me. He who believeth not, shall be damned" (Matt. x., 4; Mark xvi., 16.) Can it be that all these separate sects, not daring to teach with authority, mutually repudiating one another and denying one another's faith, are the successors of the Apostles, carrying on their mission?

carrying on their mission?

Moreover Christ clearly meant this body which He founded to guide men to truth, to be one in undivided unity. "Other sheep I have," He said, "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." (John x., 16.) He also said that His Church is one Kingdom, not "divided against itself" (Matt. xi.,

columns, if he come content in those words "the Church?" Do they convey any definite idea?

What is the situation in the Chirch, the Catholic Church, which is united in one faith and one obedience, traces its individual obedience, men, is in one undivided Church

and not in a divided Christianity. This is a very consoling thing to know, that Christ did not leave us to flounder about, always seeking truth and never finding it. It is wholly in keeping with what we know of his character of wise and good man first true Cod that are good man, and true God, that each successive generation should have the sure means of coming infallibly to the knowledge of what He taught. Yet Christ, loving friend and merciful God, was also what we Germany in 1517, and England in 1534, made a distinct and definite break with the old Church. They no flabby organization that He divisions. Before Luther that was and unable to enforce its own which indicates that this number of and unable to enforce its own divisions. Before Luther that was not so. There was one Church in Western Europe from the time of Christ's Church has "teeth in it." Peter and Paul until the time of Luther. There had been divisions before, Arians, Nestorians, Donatists, Eutychians, but they did not survive the test of time, and after splitting up into small sects, died. Thus they showed that Christ was not with them, for Christ's Church is undying. The fact is that in the Middle Ages just before Luther there was one Church. Now out-Every social body must have such | dred over the newly ordained clergy together, be they armies or debating societies.

Christ said to the Apostles: "Amen I say to you: whatsoever you shall bind upon the earth, shall and ninety-eight bishops

used them in this sense. So Christ is saying to the Apostles that when they make laws, these laws will be ratified in heaven. After the Apostles, and those who succeed to their power, speak, God will speak. The laws they make, God makes. Thus sublimely does Christ give to His Church the authority it will need to keep men's minds and wills

one united in the Faith.
What has happened to Protestant ism? Those who first broke away from the old Church, did so by denying her authority. At first they tried to retain the same authority in themselves. But their followers quickly showed them how illogical they were. The Fundamentalists had their Modernists even then. If each man is free, then there is no authority, the argument held then as it does now. And the result was inevitable. Luther, whose idea was to reform the Church, hence the name "Reformers," found himself with many sects on his hands, and the number grew daily greater, much against his will. But, and this is the important point, this disunion, this breaking-up into sects, is inherent in the principle on which Protestantism is founded. How can the Holy Ghost be with those whose fundamental charter destroys, has destroyed, and must destroy, the unity of Christendom? Can anything show more clearly how far the sects have wandered from the Christianity of the Gospels?

The lesson of this line of thought is perfectly clear. To the Catholic

t gives a calm assurance that he is n the right way of Christ's truth. In the midst of the present clamor of Modernist pulpits he points to the irrefutable facts: Christianity is a Revelation; Revelation came whole and entire from God to the Apostles; the Apostles and their successors are the witnesses to that Revelation, and are Divinely guided in stating what it is and what it means. But the traditional Protestant, who looks on Modernism as a plague, as a pagan philosophy, a non-Christian cult, where does he stand in the light of the facts of Scripture? Can he defend his own religion? As long as he also holds to the principles of Protestantism he cannot defend it. Those he cannot defend it. Those principles have disintegrated every sect that ever held them. They will, and must continue to do so Christ's idea of organic unity one body in one faith, one flock under one shepherd, and the Pro-testant idea of the freedom of the individual in faith, cannot stand together. The non-Catholic Chris-tian of the modern world is now called on to make the choice. On one side is a collection of heterogeneous sects, widely differing in doctrine and discipline; on the other, the Catholic Church, sure in doctrine, compact in discipline. one side is Christ's Church, on the other are many churches, owing their origin to fallible men.

#### THE GROWTH OF THE CHURCH

of the growth of the Catholic Church in the United States, in the

"This fact is apparent in the increase in the Catholic population of this country, which now totals 18, 559,787, showing an increase of 298,994 over the figures given in 1923. A further indication is evident in the number of Catholic clergymen. There are now 23,159 Catholic priests in the 104 archdio-ceses, dioceses, and vicariate-apos-tolics listed in the General Summary. This shows an increase of 614 over the total of last year. In 1923 the Necrology of the clergy totaled 348. If to this figure we add seminarians were ordained last year. for the year 1922. One hundred and ninety-nine new churches were established and 550 more students were enrolled in ecclesiastical seminaries. The number of children attending Catholic schools is 1,998. 876, an increase of 65,956 pupils in one year.

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LONDON, SATURDAY, MAY 10, 1924

#### THE BREAKDOWN OF IRISH NEGOTIATIONS

The Anglo-Irish Treaty which gave Dominion status to the Irish Free Northern Catholics of their homes State, also gave to Northern Ireland and their means of livelihood, the the option of retaining the status Belfast Parliament sought by more conferred by the Government of subtle means to complete the dis-Ireland Act of 1920, "subject to the comfiture of the minority under its necessary modifications."

by the Government of Northern Chairman, to be appointed by ditions, the boundaries between Northern Ireland, and the rest of Ireland, and for the purposes of the Government of Ireland Act of 1920, and of this instru-Ireland shall be such as may be sion."-Clause XI. of the Anglo-

Irish Treaty." This provision of the Treaty is clear and unequivocal. It con- ority helpless and hopeless under stitutes a treaty obligation which Orange domination with a more the British Government is bound to carry out. This Mr. J. H. Thomas. Colonial Secretary in the MacDonald Cabinet, has publicly acknowledged. However, he-like the rest of the world-would prefer an Hister has decided to remain under the British Government, and sends Lords and Commons with elarge Assent! And this is not all. Ulster advantage of the right therein conferred to vote herself out of the Free State, but repudiates the provision quoted above which specifically qualifies that right. Ulster loyalty and Ulster logic are like premier, has declared again and Ulster nominee to the Boundary to think that such refusal on his part will render the whole provision nugatory. That seems pretty childish. Though no provision was made in the Treaty nor in the subsequent Act of Parliament ratifying it to replace the Ulster nominee, that does not relieve the signatories of the Treaty from carrying out an essential treaty obligation. It was by an Act of the British Parliament that Northern Ireland was constituted and given its present houndaries: another Act of Parliament ratified the treaty provision for the rectification of these boundaries; it may take another Act of Parliament to enable the Boundary Commission to function in spite of the obstinacy of Northern Ireland. That is all. When that is done negotiations for an all Irish settle-

success. When the Six-County

people are disabused of their chil-

refusal to appoint their member

of the commission renders the

British Government impotent to

fulfil a treaty obligation they will

be more likely to listen to reason.

While this notion obsesses them they

are likely to be as impervious to

reason as a balky mule. So the

first step toward settlement is to

provide ways and means for the

Boundary Commission to function

with or without an Ulster repre-

The bad old tradition of Protestant Ascendancy is deep-rooted in Ulster. "For all civic purposes," says the Irish Independent. " Catholics of the Six Counties are now to Craig's Government." be outlawed." At the coming County and District Council elections" the Catholic population will, in effect, cease to have the rights of citizens.'

"Even in districts and counties," ontinues the Independent, "where majority they will no longer have nor will they have a voice in select-We doubt if the modern annals of last week, in these words : any State can show such an example of shameless partisan legislation as that which is now to result in the exclusion of the Northern Catholics from the rights to which they are entitled. When the bomb and the bullet had deprived hundreds of rule. It began by abolishing Pro-"Provided that if such an portional Representation, the only address be so presented, a com- system of election yet devised to mission consisting of three per- give fair play to minorities as well sons, one to be appointed by as to majorities. But even with Government of the Irish the abolition of P. R. the Belfast Free State, one to be appointed politicians found that there were large areas in which the Catholics Ireland, and one, who shall be could still return their nominees. That possibility has now been rethe British Government, shall moved. Working upon schemes determine in accordance with drafted and advocated by the Parwishes of the inhabitants, as titionist election experts, electoral far as may be compatible with areas have been altered and so economic and geographic con- gerrymandered wherever the Catholics were in a majority that their

This spirit of the Northern Protestants aggravates the whole ment the boundary of Northern question in issue. Will rectification of the boundary in accordance with determined by such commis- the Treaty settle the question? It would relieve large Catholic areas of Orange tyranny; but there would tween North and South, he adds: remain in any case a Catholic minembittered Protestant Ascendancy spirit. Adequate provision for the protection of this minority is an important consideration.

representatives are henceforth to

be in a minority."

There is little doubt that it was the confident hope of the English Irish settlement by agreement. as well as the Irish signatories of Negotiations to this end, the the Anglo-Irish Treaty that North cables tell us, have broken and South would come together and down. That perhaps was to be arrange amongst themselves the expected at this stage. For though | conditions on which Ireland would achieve national unity.

The chaotic conditions within the representatives to the British Free State caused by Republican Parliament, she repudiates an Act lawlessness and rebellion destroyed of that Parliament that passed both | that hope or at least postponed all chance of its realization. To Canamajorities and received the Royal dians of Irish descent the internecine strife fomented by the Rerecognized the Treaty by taking publicans is harder to understand than the ignorant and unholy prejudice of the North. It frustrated it went far to justify in the opinion whence they spring, what are their that. Sir James Craig, the Ulster of a world, whose sympathy had objects, or what the means they again that he will not appoint the freedom, the attitude of Protestant evidence, however, which goes to impossible.

> A Catholic Ulsterman writes to the Boundary Commission can only profitably be used as a lever to force the North to come to terms; but, when both the "Six Counties and England have been forced to see that there must be some arrangement made, a solution should be sought otherwise than by an alteration of the Border."

He continues :

"That solution must be such that it is clear to England and to all the world that the Six Counties are being treated with absolute fairness. that their prejudices, however unreasonable, are being respected, that they are not being placed under the heel of people whom they regard, ment will have a better chance of stupidly, as their enemies, and that their religious opinions and special business interests are being in no dish notion that their obstinate way prejudiced.

> for such safeguards from their own class without any sacrifice of prin- stances prove, of the most vital people; but the fact is that no solu- ciple being involved. They have truths of Christianity. And yet tion that does not guarantee them taken up the cause of the working- this is the one ground on which the can be carried in face of the trem- man, and have spared no efforts to various Protestant bodies base their endous forces arrayed against us. better the condition both of families plea for unity. On the other hand, the solution and individuals; to infuse a spirit must restore the unity of Ireland. of equity into the mutual relations and his plenopotentiaries in their keep before the eyes of both classes has this (slightly paraphrased) to only be a fictitious one.

If the Ulster minority has been given an exceptional position for bargaining, so, also, does Clause XII. of the Treaty give real power to the Free State. "Rectification" of the boundary is a term coined probably to evade the Treaty condition. Catholics are in an overwhelming That will not be so easily done. Eamon Duggan, one of the Irish the right to appoint a road-mender, signatories of the Treaty and a member of the Free State Ministry, ing a tenant for a laborer's cottage. punctured any such little scheme,

"The decisive words of Article almost identical with those of the but the drawing of a completely

speaks. And it is refreshing to find, ground for most cheering hope in in spite of his picture of the amaz- the future, provided always that ing prejudice against their Catholic the associations we have described fellow-countrymen, that he has a continue to grow and spread, and kindly appreciation of the virtues of are well and wisely administered." his Protestant neighbors :

intolerance these people, especially spread of social revolutionary theorin the rural districts, have many ies, under the influence of Marxian virtues and fine qualities. They are Socialism, was already very marked industrious, honest according to in Europe. Since then, the move- evil; far the strongest of them are their lights, orderly, and docile, and ment has grown more aggressive hatred and rivalry directed towards have a fine civic sense."

And, after a disheartening account of the difficulties and obstacles in the way of an understanding be-

there is the fact that Partition is and South, that it is terribly ex-

So, though our newspapers carbe resumed and will not break tively studied and discussed. deicides. down.

LABORBy THE OBSERVER

Thirty years ago the great Pope Leo XIII. said:

especially those of workingmen, are energies on reform. all hope of solving the one great now far more common than hereto national question for Ireland-the fore. As regards many of them, achievement of national unity; and there is no need at present to inquire gone out to Ireland fighting for employ. There is a good deal of Ulster; without that justification prove that many of these societies Commission. He thinks or professes Ulster's present position would be are in the hands of secret leaders, and are managed on principles ill according with Christianity and the an English Catholic newspaper that public well-being; and they do day Times, an interesting character their utmost to get within their sketch of the Archbishop of Cantergrasp the whole field of labor, and force workmen either to join them or to starve. Under these circumstances, Christian workingmen must ciently if he be merely a great do one of two things; either join associations in which their religion will be exposed to peril, or imagination, exercise a far-reaching form associations among them- influence over that cosmopolitan intolerable and unrighteous an But he cannot govern, without deswish to expose man's chief good to has a genius for compromise." extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

the rights of the oppressed Catholics tion, and tends to establish harwho are suffering such shameless mony amongst the divergent interoppression at the hands of Sir James ests, and the various classes which supposed to surrender some district, and operations are excompose the State. It is with such ends in view that we see men of emi- He quite clearly counts to be the coming summer. The under- vate schools as compared with nence meeting together for discussion, for the promotion of concerted action, and for practical work. Such a suggestion is intolerable, and means, and enable them to put away what seems to them details of this scheme we shall ployment. The bishops on their united organization we have a right part bestow their ready good will to ask: Is compromise on things and guidance many members of the labor assiduously in behalf of the XII. of the Treaty," he said, "are spiritual and mental interests of the members of such associations. And body who cares for truth. Treaty of Versailles regarding such there are not wanting Catholics plebiscite areas as Prussia and blessed with affluence, who have, as Upper Silesia. In those cases the it were, cast in their lot with the words were interpreted to mean not wage earners, and who have spent a mere rectification of the frontier, large sums in founding and widely spreading Benefit and Insurance new frontier, in the delimitation of Societies, by means of which the which the wishes of the inhabitants workingman may without difficulty were given primary consideration. acquire through his labor not only The same words in the Anglo-Irish many present advantages, but also treaty must be taken in the same the certainty of honorable support in days to come. How greatly such The enlightened Ulsterman, whom | manifold and earnest activity has we have quoted, puts strongly and benefited the community at large clearly the great difficulties of the is too well known to require us to book, "Icarus, or the future of situation. He knows whereof he dwell upon it. We find therein

"In spite of much narrowness and ous Encyclical in the year 1891, the United States and Canada.

much under the influence of the to cause the destruction of our fever. Agitators told them they civilisation." "As against all this, however, were slaves, and promised them wonderful earthly happiness to be Leo.

Canon Pattier, Professor of Moral Theology in the Grand Seminary of social reform movement. The friends of reform founded a Democratic Christian League, which,

order, called The Almoners of Labor, whose energies were entirely directed to bettering the lot of the working people.

NOTES AND COMMENTS THE EARL of Birkenhead contributes to a recent number of the Sunbury. In the course of it he says : "The Archbishop of Canterbury cannot discharge his functions effimoralist and a great priest. He can, indeed, if he be also a man of selves-unite their forces, and shake body of theological thought which off courageously the yoke of so men call the Church of England. oppression. No one who does not troying, his historic trust unless he

WE HAVE italicized the concluding words as setting forth, in a phrase, what is historically and constitution-"Those Catholics are worthy of ally the predominating characterall praise—and they are not a few— istic of the English Church. Her who, understanding what the times proud boast of "comprehensiveness" require, have striven by various is indeed but another word for comundertakings and endeavors to promise-compromise, alas, too "They may have no right to ask better the condition of the working often, as many quite recent in-

ON THIS subject Dr. T. R. Glover. which was jeopardised by De Valera of employers and employed; to a writer of some name in England,

"Futhermore, it must safeguard men within the bounds of modera- pattern of Christian unity? Is it an proceed immediately with their promise-is Christ, or is God, to be water power of the Lochaber phase of Truth, to accept what pected to be in full swing during wrong, in order to maintain a unity taking which is estimated to cost which could not otherwise survive? between three and four million Others again strive to unite work- and I shall be blamed for even havingmen of various grades into asso- ing mentioned it. But, if Christians ciations, help them with their advice are urged to 'sink differences,' to obtain fitting and profitable em- fundamental in order to secure a have something to say next week. and support, and with their approval vital really consistent with the mind of Christ or with any mind of clergy, both secular and regular, real honesty? Compromise was no word in the vocabulary of Christ. nor is it in the vocabulary of any-

> WE HAVE run across an interesting quotation or two on the presentday tendency towards Scienceworship. Science rightly understood has done much for humanity in the past and rightly guided is destined to do much more in future. But as every normal man knows there are many things of the most science must in the long run bow her head. In a recently published Science," Bertrand Russell, the author, says: "Science has not given men more self-control, more power of discounting their passions in deciding upon a course of action. It has given communities more When Pope Leo wrote that fam- power to indulge their collective passions, but by making society more organic, it has diminished the part played by private passions. Men's collective passions are mainly in Europe, and has spread to the other groups. Therefore, at present, all that gives men power to The workingmen of Belgium, a indulge their collective passions is

recognized as an evil by both North had by becoming Socialists—the experiments, another English re-AND, ALONG the line of physical same sort of promises that are viewer, Mr. Robert Blachford, dispensive, that it hampers business in being made on this side of the cussing Mr. J. B. S. Haldane's book of the young. the Six Counties even more than in Atlantic today. The danger was "Dædalus," says: "The conservthe rest of the country, and that offset in Belgium in accordance ative has but little to fear from the the natural tendency is towards with the ideas expressed by Pope man whose reason is the servant of his passions, but let him beware of Under the presiding Bishop him in whom reason has become the ried the story of the breaking down Doutretour of Liege, three Con- greatest and most terrible of the of negotiations between Dublin and gresses of social workers were held, passions. These are the wreckers that at some time or other they will most vital questions were exhaustions, doubters, disintegrators,

WE HAVE refrained heretofore LEO XIII. ON CAPITAL AND Liege, became the apostle of a from touching upon the exodus of the Dartmouth Case. recent months from the Hebrides, as a subject almost too sad for State to exceed the limitations of its comment. If, as the Edinburgh encouraged by the bishops, and Scotsman affirms, the islands are nal opines, because they are incapa- of law among the secular priests a new but because the economic chaos of the Highlands and Islands as a added, by human greed and class they are. It is the old cry of the Canadian Boat Song, "that a degenerate lord might boast his sheep." That the present exodus, as other similar movements whether from Scotland or Ireland, within the past harrowing in the extreme goes without saying. But we would rather look upon the brighter side which brings to Canada under Catholic auspices what the Scotsman describes as so many "fine specimens of manhood."

> To extend the quotation: "It was heartening on Saturday to see the time immemorial." fine specimens of manhood that were setting forth on what will undoubtedly prove their greatest adventure. and one could not but notice, de- parochial and private schools spite the loud farewells and the tender, tearful leave-takings, the spirit of Christian resignation. virtue to be found in this almost totally Catholic community. These men from the beautifully sounding islands of Barra, Benbecula, South Uist, and Eriskay had been striving for years to wrest a meagre living from the rocky and ingrate insular soil, and only their love of the land and the strong ties of kinship prevented them from abandoning the struggle long ago."

THERE IS promise nevertheless of eagerness for a sovereign status, the precepts of duty and the laws say in the London Daily News: better days for both the Highlands which in the circumstances could of the Gospel-that Gospel which, "What, then, is the unity of Christ and Islands. It is announced that the proper enforcement of the State's by inculcating self-restraint, keeps and His Father, which is to be the British Aluminum Company are to sch

pounds ought to go far towards pounds ought to go far towards and the assimilation problem could relieving immediate distress, and afford no reasonable basis for the opening a new era of prosperity for that much tried land. Of the

THE OREGON DECISION

THE PAROCHIAL SCHOOLS ARE ENTITLED TO PREVENTIVE RELIEF

Dr. Lyman P. Powell, Director, Educational

Ever since The Oregon Compulsory School Law requiring all children in the grammar grades to attend Public schools was adopted, November 7, 1922, I have been say-Public ing both in Bulletin and Editorial that a step had been taken which would have to be retraced. In the opening page in May Cosmopolitan I indicate that "Public and Private schools are two blades" of the same scissors, and that in consequence both should be supported until our vital import which are beyond the Public schools become at least so reach of science, and before which perfect that naturally there will nowhere be "yearning for a single Private school,"—a time not near at

The anneal taken to the United States Court sitting at Portland, Oregon, has now been heard. Be-fore an audience which packed the Federal courtroom the new law has lately been declared unconstitutional, and the Governor, Attorney General, and District Attorney are restrained from enforcing it. Federal decision may of course on appeal be set aside by the Supreme

But few will expect this to occur who read the stext in full. Colonel Sandy Beaver hopes our Supreme Court will have a chance to pass upon it. Like Dr. R. B. Gooden he seems sure this recent decision will stand any test. The decision ranks with the best in our history from Catholic country, were for a time bad. That is why science threatens Justice Taft. It reveals both a human understanding and a legal knowledge rarely matched in any Court decision. It rests upon the solid principle many have expressed to me in interview that while the State has power to regulate, it has no power to destroy the education

This digest of the decision has been made possible by the courteous promptness of Brigadier-General, M. F. Davis of New York and Dr. Joseph A. Hill of Oregon, prominent in the controversy, in hurrying to me the text, the brief for the defense, a transcript of the pro-Belfast, it is not too much to hope in 1886, 1887, and 1890, in which the of outworn empires and civiliza- The decision in full outreaches the space conditions of the Bulletin. But the following summary and quotations will perhaps suffice to indicate the quality and significance of a decision which may rank with

power. It took utterly away from Private schools their right and keeping within the bounds of strict "over-populated to the extent of privilege to teach in the grammar "Associations of every kind, and Catholic doctrine, bent all its specially those of workingmen, are converge on reference and the bounds of strict of over-populated to the extent of grades. Thus it deprived them of their property without due process The Bishop of Liege formed ble of supporting the population, await the consummation of threat-"One does not have to ened injury to obtain preventive

relief. The act could not be whole, brought about, it should be effective for utterly destroying the business and occupation of legislation, has made them what schools, if it had been entitled, an act to prevent parochial and private schools from teaching the grammar grades. This serves to emphasize the seriousness of the controversy Indeed, the simile is no stronger than the argument for the adoption of the measure put it: A divided scotland or Ireland, within the past century and a half, entailed scenes divided nation. That such is the purpose of the act is obvious and incontrovertible."

The right of non-public schools to teach in the grammar grades and the right of parents to engage them to instruct their children the Court pronounces "within the liberty of the 14th amendment." This right would seem to be the more secure because "parochial and private schools have existed almost from

"Compulsory education being the paramount policy of the State, can be said, with reason and justice, that the right and privilege of teach in the common school grades is inimical or detrimental to or destructive of that policy? Such schools and their patrons have the which is perhaps the most sublime same interest in fostering primary education as the State, and appropriate regulation will place them under supervision of school authorities, so they will not escape the duty of proper primary instruction. No one has advanced the argument that teaching by those schools is harmful or that their existence with the privilege of teaching in the grammar grades is a menace or of vicious potency to the State or the community at large and there appears no plausible or sound reason why they should be eliminated from taking part in the primary education of the youth. It would seem that the act in question is neither necessary nor essential for the

"The melting pot idea applied to the common schools . . . is an extravagance in simile. A careful dren of school age, foreign born and of foreign born parentage, at priwhole attendance at schools, public and private, would undoubtedly show that the number is negligible, adoption of the measure.

The very purpose of placing the effective date so far ahead as 1926 in order to give ample time for schools affected to adjust themselves to new conditions is really a confession that such schools will be hurt seriously if not irreparably. The hurt has apparently already begun. The schools are already begun. The schools are arready losing their patronage because "the act is a statute duly adopted and arromulgated." "The injury being promulgated." of a quality that is continuous and accelerating, it must be stayed if the ends of justice are to be met." "It is not denied that the State

in its sovereign capacity, is en-titled to the exercise of what are termed police powers there is a limit to their exercise. They can not be exercised arbitrarily and despotically nor unless there exists a reasonable relation between the character of the legislation and the policy to be subserved. Nor is the State legislature the final judge of the limitations of police power. Its enactments will be set aside when found to be unwarranted and arbitrary interference with rights protected by the Constitution in carrying on a lawful business or occupation in the use and enjoyment of property. In other words, the exercise police power is subject to judicial review, and property rights cannot be ruthlessly destroyed by wrong-

ful enactment. No one questions the right of the State to a reasonable supervision of Public schools. "The real test is: Has the State, through its legislative functions, the power, under the guise of police regulation, to deprive parochial and private school organizations of the liberty and right to carry on their schools for teaching in the grammar grades ?"

Other questions have been presented, but, their decision not being necessary to a determination of th controversy involved, they are not considered.

"The motion to dismiss will be denied, and a preliminary injunction will issue, restraining the defendants from threatening or attempting to enforce the act complained against.

THE STATE MAY REGULATE, NOT DESTROY, SCHOOLS WITH TEACHING POWERS AND PROPERTY RIGHTS.

Where will you shorten the arm of that power (Oregon Law) once it is conceded? Why not extend it to secondary education, and then to collegiate education, and finally to university education? For that power if it exists at all, can strike down the institution of Harvard or Yale, or any other that is conducted by private management, and allow the State and the Governme complete and absolute control of all education."—From the argument of Mr. J. P. Kavanaugh against the Oregon Law of 1922.

#### THE KULTURKAMPF AGAIN THREATENS GERMANY

By Rev. Dr. Wilhelm Baron von Capitaine

The Kulturkampf against the Catholic Church threatens to destroy what little of the Old Ger. many war and revolution have left. Cardinal Faulhaber warns in a pastoral letter issued for the coming jubilee of St. Corbinianus, Apostle of Bayaria. The Cardinal vigorously replies to recent attacks against the Church and points to the graves of thousands of Catholic dead in the War to prove the

loyalty of Catholics.

"For the present, there remains to our people poverty and devastation," says the pastoral. "What the four years of War has left has been almost destroyed by the five years of revolution, and what the five years of revolution has passed by is now threatened with destruction by the Kulturkampf against the Holy

Cardinal Faulhaber recalls, in denouncing the attacks on the Pope. that former Popes and Bishops have been assailed, but declares that to attack the Catholic Church at this time, when the tombs of thousand upon thousands of Catholic dead mutely attest the loyalty to country of Catholics, is a crime that cries to heaven.

#### A GOOD FRENCH LAW

The two Chambers of the French Parliament have voted, in turn and thus rendered final, a new law tended for the protection of the tended for the protection of the family. Introducing a new offense in the French penal code, this law, which was promoted by M. Louis Marin, present Minister of the Liberated Regions, represses the "abandon of the family." It permits punishment of a man who, having deserted his home, leaves his wife and children without resources. It also applies to children who voluntarily leave their parents destitute, etc.

Under the terms of this law, any person who has been sentenced to pay a pension to his wife, children or parents and who has voluntarily let more than three months without paying this pension will be

held guilty of abandoning his a similar career. It is simply an family and will be punished by imeffort to exploit prurient curiosity. prisonment of from three months to one year or to payment of a fine of of vice are condemned by law and from 100 to 2,000 francs. Repetition every possible effort made to sup-of the offense will always be press them for the good of the compunished by imprisonment. Fathers and mothers condemned for abandoning their families may also be de-prived of their rights as citizens.

#### CRIME OF OBSCENITY

#### JUSTICE FORD BRANDS IMPURE LITERATURE AS MENACE TO COUNTRY

Boston, April 26.—One of the features of the dinner of the Knights of Columbus, held here this evening was an address by Supreme Court Justice John Ford, of New York, on "The Crime of Obscenity." Justice Ford, whose efforts on behalf of the Clean Books League have attracted nation: I notice, spoke in part as that it has become the literary gar-

canons of fundamental morality which are recognized by the constitutions and the law of all the States and of the United States as vital to the preservation of the republic, and which are accepted by Protestants and Jews, and indeed by

well as by Catholics.
"But knowing the Knights of Columbus as I do, and familiar with the sublime code of morals rigorously insisted upon by your great church, I felt confident that I should

find a receptive audience here. This veteran army of practical Christianity which you represent has it within its power to extirpate the monstrous evil which is eating into the moral fiber of the rising generation. I mean the deluge of printed and pictured obscenity which has burst upon this country since the World War, and which is undermining the very foundations of Church and State alike.

#### A DELUGE OF OBSCENITY

"A deluge of obscenity engulfs the land, I have said. I do not ask you to take my word for it. I appear for the people in their case against putrid prints. I call as my first witness Hamlin Garland, a writer of the first rank. In the New York Times Book Review of December 28, 1928, writing on 'Current Fiction Heroes,' he refers to young girls seen on Fifth Avenue in flesh colored stockings, with bobbed hair and painted lips, and asks: 'On what model do they form their manners? What kind of mothers will they make?' Hamlin Garland finds the answer to these questions in the Theater Magazine, and quotes from it as follows:

" 'The drama today is a reflection of the condition of the world as left by the aftermath of the great War. . . . The idle, profiteering, thoughtless public wanted to be amused . . . the playwright who could attract and entertain the mob became the lion of the hour. He a 'black list' which I hold in my gave them plays in which prostitutes were the heroines. . . The red-lamp district was transferred from

"Tenderloin" to the stage. . . . 'A certain class of women playgoers like to see the prostitute on the stage. Perhaps they see in the hectic heroine what they might have been in other circumstances. Weak, been in other circumstances. Weak, unmoral, barren by principle, they let their empty-headed daughters of man-made law. All sins are not

The italics are mine, but all that the editor says of abortive heroines upon the stage can be applied to present-day fiction. The woman libertine is in process of glorification in book as well as in play. . . That such plays, such stories, are profoundly affecting the manners of our boys and girls cannot be disputed. . . "

After quoting from an address delivered by George W. Ochs before the Women's Christian Temperance Union a year ago, in which the publisher flayed "the forces now imperiling, through impure books, our moral values—yea, civilization itself," Justice Ford continued:

"My third witness should be known to most of you. He is Justice Victor J. Dowling of the Appellate Division of the Supreme Court great wealth and our material progof New York. His was the dissenting vote when his court, consisting of five justices, by majority of four to one, reversed the conviction of Harper & Brothers for publishing and selling a filthy book. That was the decision which broke down the New York obscenity law in 1920, and opened the floodgate to the deluge of obscene prints which has inundated our State, and indeed the entire country, too, for no State is protected so long as the center of distribution in New York has free license to operate."

what Justice Dowling had to say in his dissenting opinion : "This book purports to be the autobiography of a common prosti-It is filled with the revolting details of the author's life in vari ous houses of ill fame in different sections of this country. It sets forth at length the physical and financial difficulties attendant upon her chosen means of livelihood, as well as her periods of successful operations. Her continued periods of drunkenness, her diseased conditions, her cynical disregard for decency, are all narrated. The book reveals no purpose to act as a warning to others against embarking on Poor Law, are closing down, as no approval in the discussions.

munity, I see no reason why the vicious and filthy incidents of the lives of the inmates of such illicit resorts should be allowed to be spread before the public, young and

old, in the printed page. "When a book like that can gain access to our homes by judicial decree, is there any wonder that the deluge of obscenity is submerging the country, for I repeat that long as the source of supply re ains open no vigilance can preven the foul publications which it emits from entering every State and 85% of them come from New York City The demand for them is like that Justice for bootleg whiskey and narcotic

drugs.
"And the shame of America is bage dump of the world. Foreign writers whose works would not be "With your kind permission I shall address you upon a subject of first importance to America. While it is a moral subject, I shall not appeal to you as Catholics, nor go foreign classics. So bad have constitutions of the world. Foreign writers whose works would not be tolerated in their own countries find a ready and profitable market here, where they are palmed off as foreign classics. So bad have constitutions of the world. Foreign classics would not be tolerated in their own countries find a ready and profitable market here, where they are palmed off as a possible of the world. Foreign classics would not be tolerated in their own countries find a ready and profitable market here, where they are palmed off as a possible of the world. ditions become that the postmaster general in his last annual report calls attention to the pernicious activities of foreign dealers in obscene matter. He goes so far as to recommend the active participation of the United States in an indecent and patriotic men and women | ternational conference with the of every shade of religious belief, as object of securing the cooperation of foreign countries in suppressing the traffic in books, pictures, and objects of a pornographic nature now coming to the United States

from foreign countries.
"Last month six thousand foul books and three thousand obscene pictures in a single lot were cap tured making their way into the port of New York. When the bootleggers can ply their illicit trade so successfully as we know they do, the bookleggers can do so, too, and they are doing it in violation of the Federal statute declaring the importation of obscene matter a crime punishable by a fine of \$5,000 and prisonment for five years, or oth. There is an abundant and unfailing supply of printed depravity from foreign shores.

"LOATHSOME!" SAYS DISTINGUISHED

WOMAN "I asked a distinguished lady to read one of the books of which we complain and write me her opinion of it for publication. Here is her

'I read at your request (naming the book.) It was the most loath-some thing I ever did. The feeling was one of having walked through a filthy sewer, full of poison gas—a book of stupidity and vulgarity— beyond words to describe. I now know the necessity of just such a League as you have organized, and I will do what I can to help.' That letter was written by Mrs. Hamilton R. Fairfax, president of the Society of Colonial Dames.

'Canada shrinks from contact with the foul prints of this country. In the Canadian Bookseller and Stationer of recent date is printed hand of the publications barred from importation and distribution by our northern neighbor. The great bulk of them are published in the United States.

GOD'S LAW DEFIED WITH IMPUNITY

"Plain talk on this subject is the imitate the harlot in dress and crimes. Obscenity is a heinous sin. manner, and their sons go to ruin It is also a loathsome crime under the law of this and every other State as well as under the law of the United States. This crime is rampant today in America and is committed a thousand times daily by habitual criminals who defy the law of God and man with impunity It is an abominable crime, for its effect is to deprave the minds, and pollute the souls of innocent children, and to corrupt the morals of

the whole people.
"American literature formerly was wholesome, ennobling, inspiring. We have fondly looked upon our beloved America as morally superior to European countries. It has now become the cesspool into which drains the foul sewage of degenerate foreign writings and pictures. We are becoming a byword in the mouth ress if our spiritual life is contaminated and debauched? What judgment would George Washington pronounce upon us for tolerating the abhorrent conditions in the great country of his untold sacrifice and infinite love? I leave you to answer those questions in the light of these words from the Farewell

Address "'Of all the dispositions and habits which lead to political pros-perity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness-these firmest props of the duties of men and citizens

#### EMPTYING THE WORKHOUSES

The social changes in England have created a condition of affairs which is interesting political economists. In spite of the increase of unemployment, the workhouses are emptying and the Poor Law is being rapidly abolished. The Boards of Guardians, which are responsible for the relief of distress under the Poor Law, are closing down, as no

longer necessary, huge buildings which were none too big when they

were built a few years ago.

Mrs. Virginia Crawford, a well known Catholic social worker, and for twenty-five years a member of the Marylebone Board of Guardians, says that the Marylebone house, which at one time housed 2,000 inmates, today has only 700 in spite of the fact that two work. houses in nearby sections have been closed down.

This state of affairs has been brought about by the trend of recent legislation. The old age pension, which is granted to people over seventy, helped to empty the workhouses, in Mrs. Crawford's opinion; and if the pension age should be lowered, as is suggested, to sixty-five, the need of the workouses will be lessened still further.

Unemployment insurance and sick insurance benefits, which are payable under a compulsory national scheme, also tend to keep people out of the workhouses.

The matter goes further, for when the parents are not forced into the workhouses, their children are not forced into the Poor Law schools: and therefore these schools are being depopulated.

It is not generally recognized in America that the much discussed "dole" which is paid by the government to the unemployed, is distributed under the insurance scheme to which the recipients contribute whilst in employment.

#### HEADS OF DIOCESAN SCHOOLS CONFER

#### SUPERINTENDENTS' WORK WARMLY PRAISED BY BISHOP SHAHAN

Washington, D. C., April 26. Catholic education is passing rapidly from the nebulous, confused state in which it found itself only a short time ago, to a concise, firm and organized position which portends great progress, Bishop Thomas J. Shahan, rector of Catholic Uni-versity, declared here Wednesday in his address of welcome to the Superintendents' Section, Catholic Educational Association, which held its fifth semi-annual meeting at the University this week.

Forty-two members, a large number than ever before, attended the meeting, which was declared to

be the most interesting yet held Bishop Shahan was warm in his praise of the progress made in the diocesan schools and of the devotion of the superintendents. "There is reason to believe," he said, "that in the next decade most of the dioceses will be provided with systems of education, both secular

create a closer relationship among Catholic educational leaders. The individual to that of an institution.

No officer in the diocesan system today is more efficient, necessary and eager in his work than the diocesan superintendent. The effectiveness of the superintendents'

labors is shown in the increased number of children in the schools and in the general growth and elevation of the Catholic educational U. system. The Catholic University was proud to entertain them and glad to serve the highest interests The Rev. Dr. James H. Ryan,

director of the Department of Education, National Catholic Welfare Conference, on the opening day of the conference gave the superin-tendents a comprehensive review of the legislative situation, as it affects Catholic education. He emphasized the tremendous backing some of the measures antagonistic to Catholic institutions have, and urged the strongest possible support in the educational counter struggle that is being waged by his department in defense of Catholic interests. Dr. Ryan also bespoke cooperation from the superintendents in Catholic High School Week, which will open shortly. He thanked those present for the "whole-souled cooperation" they have already given.

One of the most earnest discussions of the meeting developed when Father John R. Hagan, at the end of his paper, suggested that the section might well turn its attention to the providing of better living conditions for Catholic school teachers. In some instances lack of sufficient facilities for exercise and incomplete household equip-ment are militating against the health of the teachers, it was said in the discussion which followed. The section was shown to be united in the view that such conditions wherever found should be corrected promptly. A discussion of teachers' salaries, an outgrowth of the talk on health, revealed that

#### SWISS CATHOLICS UNITED

By Dr. Frederick Funder

Solid facts have just refuted the persistent declarations throughout Europe that a split was imminent between the two large wings of the Conservative party in Switzerland, the group which represents the Catholic interests in the country.

For many years, the Swiss Con-servative Party has been made up of Catholics styling themselves the Conservative wing and those known as the Christian-Social wing. The chief divergence of the two groups lies in the fact the Christian-Social wing devotes itself particularly to the protection of the interests of laborers and emphasizes the social side of the party's political program. Time and again, the Catholic press of Switzerland has denied rumors that the two wings were about to greatest. break up the party, but still the

rumors persisted. Now, however, the election for the High Council of the Catholic canton of St. Gallen has definitely disproved the present crop of mis-information. The Conservative and the Christian-Social Catholics cast their ballots in perfect accord, electing 77 Catholics where formerly 76 held office. The Liberals elected 57, the Social-Democrats 26, a gain of 2, and the Democrats 13, a loss of 3. The Swiss Catholic press is overjoyed at the new proof of Cath-olic solidarity. The Hochwacht

says:
"The Catholic program of the Conservative People's Party, including both Conservative and Christian-Social elements, once more has held good. It is a question of life and death for the Catholic party that it contain both Conservative and Christian-Social elements. Separation of these elements would drive the Conservatives into the arms of fanatical reaction and the Christian-Socialists to the powerful Socialist bloc. The Catholic idea would run the greatest danger. Never, therefore, would a party leader think of doing away with the union by trying to have one element pull away from the other. If hot-headed persons on the right or left ever have spoken of such a separation, the have promptly disavowed them.

#### MORE HIGH SCHOOLS

#### FOR CATHOLIC BOYS AND GIRLS URGED

Washington, D. C., April 25 .- A ringing call to Catholics country to support the Catholic High School as "essential to the work of Catholic education" and systems of education, both secural and religious, which will lack little, if anything, of perfection. The final step will come when a university education will be regarded as a Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence William, Cardinal O'Constitution "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence will be regarded as a proportion of the most precious interests of Catholic youth "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence will be precious interests of Catholic youth "established to serve the most precious interests of Catholic youth "established to serve the most precious interests of Catholic youth" has been made by Hi Eminence will be precious interests of Catholic youth "established yo "I feel that every year your organization is growing in influence and possibilities," continued Bishop Shahan "and it is not in the continued Bishop of Education National O'Connell, in connection with Catholic High School Week, which will be held May 11 to May 17. The Department of Education National sibilities," continued Bishop ment of Education, Natio Catholic Welfare Conference, sponsoring the movement, in which more than 6.500 parochial schools diocesan superintendent is passing and 2,000 academies, high schools rapidly from the status of an and preparatory schools are expected to take part.

The movement has called forth earnest indorsement from the most prominent members of the Catholic Hierarchy and laity. The Most Rev. John J. Glennon, Archbishop of St. Louis; the Most Rev. Austin Dowling, Archbishop of St. Paul Edward N. Hurley, chairman of the S. Shipping Board during the War; Admiral William S. Benson, Mr. Wendell Phillips Stafford, associate justice of the Supreme Court of the District of Columbia, of the Church through education, and thereby the highest interests of and others have added their written

encouragement. Cardinal O'Connell's statement encouraging and blessing the effort

is as follows:
"The Catholic High School essential to the work of Catholic education. If Catholic education is to fulfill its sublime mission, the distinctive Catholic training of the individual must be continued dur-ing the entire period of intellectual and moral growth and development. At every stage of this vital process the contributing means and methods are identical and unchangeable. "The saving knowledge of Jesus

Christ, the enlightening and strengthening power of divine Christ. grace, the inspiring example of the religious teacher, the clear presentation of God's standards for human life-these are means used by Catholic education in the making of men and women of intelligence,

virtue and character.

"The need of these influences is imperative in the crucial years of adolescence. What guidance shall be given to the ardors and enthusi-asms, the hopes and ambitions of restless, unsettled youth? The truths of God must enrich the unfolding mind. The law of God must become the norm of con-science. The sense of personal re-sponsibility to God must direct and control conduct. A thorough Cath-olic education is the perfect safeguard as youth makes its perilous advance into maturity of years.

The Catholic High School has

ment of the Catholic High School CATHOLIC UNIVERSITY DANTE

Mr. Hurley declares "the chief objective of every young man should be an education; a college course, if possible, but at least graduation from a high school." "Elemen-tary school training," he adds. seems to satisfy too many bright young men, particularly many of our Catholic boys." Many young men, he says, imagine they are not comoted to higher positions cause they are Catholics, but the promoted chief reason is that they have missed the early opportunity of acquiring a foundation of knowl-

edge.

Archbishop Glennon appeals for the Catholic High School as a protection against the lure of "the protection against the lure of "the now add glamor, the vulgarities, the depravities of life" to adolescent youth. He points out the high youth. He points out the high school's importance because it is at the high school age this lure is the

The youth now enrolled in our Catholic high schools are the potential Catholic religious and lay leaders of the future," Admiral Benson points out. "It is incum-Benson points out. "It is incumbent on us to see that this number is constantly increased." Admiral nson reminds that he who has a proper conception of his duties to fellow man and his obligations to God is a better citizen and member of society, and recalls that the inculcating of these things is fundamental in the Catholic school.

"Education which embraces an element of religion brings with it a spirit of self-sacrifice, a willingness to do something for others, tolerance toward opponents and a spirit of friendship toward all," Archbishop Dowling declares in his endorsement of the movement.

Mr. Justice Stafford, in voicing his approval, says: "The Catholic High School movement commands my hearty approval." It is "noth-ing short of insanity" to neglect educational opportunity, he declares.

#### WEEKLY CALENDAR

Sunday, May 11.-St. Mammertus Archbishop of Vienne in Dauphine. He is noted for having instituted the fasts and supplications called the Rogations. On one occasion when a fire was ravaging the city and had defied the efforts of man to put it out it was miraculously quenched through the prayers of

Monday, May 12.-St. Epiphanius, Archbishop, was born in Palestine about 310. He entered the monastic life and built a monastery in his native country. Later he became Bishop of Salamis and died in the

Tuesday, May 13 .- St. John the Silent, was born of a noble family at Nicopolis in Armenia in the year Not only to shun the danger of sin by the tongue, but also out of sincere humility and contempt for himself, and the love of interior recollection and prayer, he seldom spoke, and when obliged to it was always in a very few words and with great discretion. Against his will he was consecrated Bishop of Colonian in Armenia but later resigned this dignity and lived for many years doing menial work in the monastery of St. Sabas without revealing his identity. When it was proposed to ordain him to the priesthood, John revealed himself. For forty years he confined himself

to his own cell. Wednesday, May 14.—St. Pachomius, Abbot, was a young heathen in the Roman army when he was converted through the kindness of the Christian inhabitants of a village through which he passed. He built Switzerland and America. I have a monastery to which vast multi-tudes flocked. His visions and

miracles were innumerable.
Thursday, May 15.—Sts. Peter and Dionysia were two martyrs at Lampsacus, a city of Asia Minor, during the Decian persecutions. St. Peter was the first to suffer. He was bound to a wheel and tortured and then beheaded.

Dioysia, a young virgin, was martyred a short time later. Friday, May 16.—St. John Nepomacen, was born in answer to a prayer in 1880. His parents consecrated him to God and his holy life as a priest led to his appointment as a chaplain to the Court of the Emperor Wenceslas. When the Emperor sought to force the Saint to reveal the confessions of the Empress, St. John refused and was cast into prison and tortured. was set free for a time but finally was seized and cast into the river

by command of the Emperor.
Saturday, May 17.—St. Paschal
Baylon, from the days of his childhood was marked out for the service of God. He entered the Franciscan Order in which he remained a humble lay brother. He was distinguished for an ardent love and devotion to the Blessed Sacrament. Unlettered as he was he was accounted a master of theology and spiritual science. He died in 1592.

> THE CATHOLIC CHURCH EXTENSION SOCIETY

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Windsor .. 10 00 Mrs. J. Burgess, Montreal Contributions through this office should be addressed: EXTENSION,

CATHOLIC RECORD OFFICE, London, Ont.

COLLECTION FURTHER ENLARGED

Washington, D. C.—A hundred clumes were added to the Catholic University's Dante collection, already one of the finest in the country, by the gift to the university of the entire library of the late Right Rev. Maurice F. Burke, Bishop of St. Joseph, Joseph J. Schneider, librarian of the university, announces. Mr. Schneider has just completed sorting and classifying the Burke library, which totals more than 3,000 volumes.

Bishop Burke some years his Dante collection, and the hundred volumes now added are those he had collected since the gift. He was known as probably the foremost student of Dante in the country, and was president of the American Dante Society. The Catholic University Dante library now numbers about 500 volumes. The other parts of the Burke library were found to be rich, particularly, in the depart-ments of Literature and History, in both English and French, many volumes being in the latter language.
Five additional cases of books

have been prepared at the univer-sity for shipment to Japan to aid in the reconstruction of the the University of Tol the University of Tokio, which suffered greatly in the recent earthquake.

#### FRENCH INDIGNANT AT TURKS FOR CLOSING SCHOOLS

Paris, France.-A most painful impression has been created in France by the news that the Turks have closed the French and Italian schools of Constantinople, even though these schools would have Friend, Fairfield... accepted the removal of religious emblems.

Several papers are demanding the intervention of the Paris Government and the Labre Parole, in particular. asks: "Will France permit such an iniquity?"

The Semaine Religieuse of Paris has published a letter from a prominent Turk, whose name is withheld. The letter, which was addressed to Cardinal Dubois is, in part, as fol

'As a Turk and as a former student of St. Joseph's College at Kadi-Keuy and of the Commercial Institute directed by the Brothers of the Christian Schools, where I got my bachelor's degree of secondary education and the superior diploma of commerce. I wish to declare that during the ten years I spent in those institutions I was able to appreciate the great value of the education given by those unselfish and devoted men who always respected with the most perfect tolerance the beliefs of their students who belonged to other religions. No pressure was ever exerted to make us take part in religious ceremonies or in the teaching of catechism or the history of the Catholic Church."

DEPLORE EMPTINESS OF THE "REFORMED" CHURCHES

Paris, France.-The Protestant review Le Christianisme Social carries an article under the signature of M. Paul Passy, deploring the tendency of the faithful of the Reformed Church to abandon pub-

lic worship.
"We can have no illusions as to the fact. Statistics have been com-piled on this subject in England not the figures at hand, but I know that they all show at least a relative decrease. I do not know whether the same work has been done in France, but it is sufficient to open one's eyes to observe that things are

about the same here.
"This is the case more or less everywhere and under the most varying circumstances. Crowds are no longer seen thronging to hear a well-loved preacher and on the other hand the Protestant churches in the various quarters and in the suburbs are often empty. In the country, in the districts of old Huguenot descent, the older people say that in their childhood people would walk six kilometers in any weather to go to church. Could

many people be found today who would do half as much?

'The number of churches has in creased, communications have improved, but no one takes advantage of them. All in all, weekly attendance at church has certainly diminished."

#### BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. student has reached his goal, another takes his place, and thus all who are contributing towards the Burse Fund will be make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

QUEEN OF APOSTLES BURSE Previously acknowledged \$3,047 18

ST. ANTHONY'S BURSE Previously acknowledged \$1,685 95 Friend, Perth.....

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West Somerville, Mass. 10 00 S. H. League, Chapleau, Ont., (per Mrs. H. E. Cote)

27 00

### For May Investment

To those with funds now in hand for investment or with funds which will be shortly available, our new investment list, which is now ready for distribution, will be found of interest.

This list contains a wide selection of securities of Canada's prov inces, cities, towns and industrial corporations together with an attractive list of odd amounts. Yields range from 5% to 7.20%.

Canadian dividend and interest payments during May will approximately be \$45,000,000. As a large portion of these funds together with other available funds will be seeking investment, we suggest that selections as early as possible.

> Copy of May Investment List on request

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#### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. THIRD SUNDAY AFTER EASTER

THE KNOWLEDGE OF OUR RELIGION "Thou art My beloved Son : in Thee I am ell pleased." (Luke iii, 22.)

It at first sight appears strange that God the Father should have expressed His delight in the person of Christ. He was God's Son—therefore, God—and hence, necessarily must be perfect in all His qualities. Whatever perfection was found in the Almighty Father—and it was infinite —existed in no less a degree in Jesus existed in no less a degree in Jesus Christ Himself, who was of the sub-stance of the Father, begotten from all eternity. A moment's reasoning is enough to convince any one of this truth.

In a sense, this statement from God the Father was needed. Not, however, because there could be any real, well-founded doubt concerning the infinite perfections of Christ, but because the people needed this instruction, in order that they might have the proper idea of Christ and of the truth of His mission. They were act information Christicity. were yet infants in Christianity. The sublime truths regarding it and its Author had to be taught them, so that they could grow into strong adults in the knowledge of their faith. Christ appeared to be a human being like themselves, and they might have considered Him only a simple man. So God, His Heavenly Father, made it clear to them that He was His Son. This action of God the Father was also a consolation to Our Saviour in His humanity. He was doing His Father's work well, both as God and as man. As God He enjoyed the beatific vision and no happiness on earth could come to Him that would be new. But as man He could suffer; He could, as it were, yearn for a word of cheer and appreciation from His Father, to accomplish whose ends He had descended to earth. It was, therefore, a demonstration of God's goodness, both in sight of the people and before His divine Son, when He said those sweet encouraging words to Christ. But it was also done for another

reason, with another purpose in view. It was to serve as practically a command to us to learn well who Christ is, and to become familiar with the doctrines of our faith. In other words, we must take an in-tellectual pleasure and delight in the great truths that God has re-vealed to us, through His divine These revelations were not e known to us in order to be forgotten, nor was there lacking on the part of God an intention that we take a lively interest in them. We must realize their importance, for they are the noblest of all truths, and our minds may profitably dwell a lifetime upon them. It is true that they may not help us in our material welfare, but we never should forget that there is a higher, spiritual welfare to be kept always in view. We must en-deavor to learn everything we can relating to it, in order to attend to it in the best way possible. We were made principally for this latter life, and we have the eternal com-

unpleasant to observe how the majority of them make no real majority of them make no lear attempt to step from their ignorance into light; nay, it is quite evident that they have no such desire. The heart does not occupy itself with the things of which it itself with the things of which it knows little or nothing. Attach-ment comes really from knowledge. The knowledge upon which we base our attachment may sometimes be false; but even then the attachment remains until this fact becomes known to us. With regard to religious truths, they cannot be false, since God is their author, and the love we form for them never can discover any reason for its discover. discover any reason for its discontinuance. Through these truths, in a certain sense we pass to the love of God, whose infinite qualities of amiability never can be anything but true. This mutual affection is so strong that it never will lessen, unless we render false the qualities that cause God to love us as friends, or destroy their goodness. Where there is no interest manifested, or even only a passing one, no real love is found. So it is true of our connection with God. And what are we, bereft of God's love?
We can not exactly blame all

those who are ignorant of the Faith,

of which necessitates sacrifices thoughts toward God and religion. Ignorance today regarding the tenets of religion is in the most cases due to carelessness and sin. It is no wonder that so many will stand by deaf, dumb, and mute, when they should be raising a voice of defense! And how can it be otherwise, for, not having weapons with which to fight their enemies, they must yield. Shame on them! Christ has said that He who refuses to confess Him before men He to confess Him before men He would not confess before His Father in heaven. Those who fail to con-fess Him through culpable ignor-ance are no doubt as guilty as those who fail to do so through negli-

Let Catholics arm themselves for the fight against ignorance, errors, and prejudice, by filling their minds with the truths of their religion, and, as far as possible, with solid reasons for the faith that is in them. Their interest, too, in the God who made them and who they expect will reward them, should urge them on to the work necessary to acquire this knowledge. To be good Christians, in the true sense of the word, they must be acquainted with their religion. Otherwise they come like quacks in the worldly professions, though even lower, for the latter make a pretense at true knowledge and often deceive people into believing them The quack Christian, however, can do nothing, for sincerity and love of his greatest of blessings should be his only arms; but these he is absolutely unable to have if God's grace reigns not in his heart and a true knowledge of religion dwells not in his

#### MOTHER'S DAY

RECALLS GLORIOUS HISTORY OF THREE GREATEST MOTHERS

Denver Catholic Register

Mother's Day! What a wealth of meaning is summed up in the word Mother! The Church has a ceremony called canonization when, after long investigation, one of her children conspicuous for holiness of life and virtue is declared to be among the saved in heaven, and worthy of special honor. But there is another form of canonization with which we are all familiar—the canonization of our own mothers in our hearts. When a grown man or woman thinks of virtue, it is generally in connection with Mother.

God loves this trait in us. He has given us the special command to honor our fathers and our mothers, and He has given His Church a very special devotion to His Mother. The Catholic Church loves Mothers' Day, because it recalls to her children's minds the Great Mother whose memory the faithful so tendenly treasure all the material. In other words, we must care more for our souls than for our bodies.

It is not pleasant to note the numbers of people of all classes, even Catholics, who are ignorant of so many of the great truths of God, because she was the Mother of a Person who and religion. And it becomes more unpleasant to observe how the Adam, our Father in the material. In other words, we must care more for our souls than for our bodies.

during this month. The Blessed Virgin Mary could truly be called Tonic Tablets are in a class by the mother of God, because she was the Mother of God, because she was the Mother of God, because she was the Mother of God, because and religion. And it becomes more unpleasant to observe how the Adam, our Father in the material. In other words, we must care more for our souls than for our bodies.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., says: "For constitution whose work does the material issues, it would seem, might as truly be a cooperative undertaking, providing the cooperators trust one another as fellow-Christians, as that those paties should go out to China or India on the same steamship."

Mr. W. H. Semple, Druggist of Adam. our Father in the Mother of Pather in the Mother of God, because she was the Mother of a Person who is God. That Person is our second unpleasant to observe how the Adam, our Father in the spiritual life, and because she is His Mother, Mary is the Mother of us all.

She was sinless, never having been stained in the slightest way. She was, therefore, the special Queen of Mothers. We love to think of our mothers as angels of purity; sweet souls who would sacrifice everything but God for us. Mary was such a Mother.

Perhaps the next greatest mother in Christian history was St. Monica. Her beloved son Augustine, had fallen into the heresy of the Manicheans and was leading a life of wrotehed improplity. wretched immorality. For many years she prayed and wept for him, and although he even dared to insult her in order to escape her importunities, her prayers won out, and he became, like her, one of the greatest saints who has ever adorned the Church. "Such a mother!" he says of her. And well he might; for as great writers have declared, she bore him twice, once in the womb, once in the spiritual life.

We can not exactly blame all those who are ignorant of the Faith, since many never were given opportunities of learning it. They may have lived in distant places, which were but seldom visited by a priest. Some have been prevented from learning the truth through the negligence of their parents. But this can not be said of those who are ignorant of their religion in the present all that as statud, is within easy recent all the statud as statud, is within easy recent all the statud as statud, is within easy recent all the statud as statud, is within easy recent all the statud as statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud, is within easy recent all the statud and statud is a statud is a statud is a statud is an expectation. Literature, overflowing with instruction for old and young, which can be brought into the home at regular intervals at little expense. There are the serving solution, which can be brought into the home at regular intervals at little expense. There are the serving solution in people surged around insulting signariate who come at regular intervals at little expense. There are the periods, to instruct and arouse the periods, to instruct and arouse the people. All these help wonderfully be more all the proposed and the statud in the proposed and the statud in the proposed and the statud in th

a consecrated virgin is the noblest that those denominations which lay a woman can lead, as St. Paul distance the greatest stress upon what they being made by teachers and people.

a woman can lead, as St. Paul districtly teaches, but the mother into the schools where they are never taught, even indirectly, anything that would tend to lead their thoughts toward God and religion.

What more glorious picture is the noblest that those denominations which lay the greatest stress upon what they tinctly teaches, but the mother into the greatest stress upon what they tinctly teaches, but the mother into the greatest stress upon what they there are pleased to designate as "practication of a family must be very high."

What more glorious picture is the almost unholy rivalry which is the mother into the greatest stress upon what they are pleased to designate as "practication of a family must be very high."

What more glorious picture is the almost unholy rivalry which is the greatest stress upon what they are pleased to designate as "practication of a family must be very high." stinct is so noble that the reward in heaven for the faithful queen of a family must be very high. What more glorious picture is there than that of a mother and child? William Gilmore Simms, the poet, says on this: the poet, says on this:

sweet child.

and dark,

Were parted, and the cheek upon the breast Lay close, and, like the young leaf of the flower,

Wore the same color, rich and warm and fresh :such alone are beautiful. Its And

Looked archly on its world—the agree as to the terms upon which it little imp. As if it knew even then that such

a wreath

realm, so it laid
Its head upon the shrine of such pure joys, And, laughing, slept. And while it

slept, the tears Of the sweet mother fell upon its cheek-Tears such as fall from April skies, and bring
The sunlight after. They were tears

of joy; And the true heart of that young mother then Grew lighter, and she sang unconsciously
The silliest ballad-song that ever

Subdued the nursery's voices, and brought sleep To fold her sabbath wings above its couch.

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#### AT THE THRESHOLD OF CHRISTIANITY

Floyd Keeler in America

While denominations here have been discussing the terms on which she bore him twice, once in the womb, once in the spiritual life.

Going back into the Old Law perhaps the greatest mother we meet was that of the Machabees. "Now the mother was to be admired above measure," says the inspired word of God about her, (II. Mach. 7, 20-21.) "and worthy to be rememing the first schemes and the schemes and the schemes have been setting forth all sorts of programs, all preceded by an "If," some of them even suggesting that they would unite with Rome, if only the Pope would resign or something of that sort, while all their well-mean-put futile schemes have been setting forth all sorts of programs, all preceded by an "If," some of the word of God about her, (II. Mach. 7, 20-21.) "and worthy to be rememing the substitute of the word of the substitute of the substitute of the word of the substitute of the word of the word of the substitute of the word of the substitute of the word o

in this direction. In the rectories, instruction will be given cheerfully and willingly to any one who needs it. For the young, there are the parochial schools, the maintenance of which reconstructions will be given cheerfully the Holy Ghost to the Machabees' mother—" joining a man's heart to a woman's thought?"

It is true, indeed, that the life of with the soul of man! No wonder with the soul of man! No wonder with the soul of man! No wonder with the soul of man!

We are so accustomed in this The wind blew wide the casement, country to the idea of keen compeand within—
It was the loveliest picture!—a tition along every line that we deprecate the existence of those sweet child.

Lay in its mother's arms, and drew in its ilfo its i its life,
In pauses, from the fountain—the dictates the withdrawal of some, or white round
Part shaded by loose tresses, soft
problem come home to us. In the and dark,
Concealing, but still showing, the
fair realm
Of so much rapture, as green
shadowing trees
With beauty shroud the brooklet.
The red lips
Were parted and the cheek upon the mission field, however, problems too converts are to be made at all. mission leaders have realized these things and have set about with no small degree of statesmanship to remedy them. Several problems at once confront

a person who advocates anything which looks like a reunion among the scattered forces of Christen-A full blue gem, most exquisitely dom. All agree that such a reunion may be brought about. And not only does this come into prominence wreath
Were not for all; and with its playful hands
It drew aside the robe that hid its realm. even when cooperation is the point at issue. How great a difficulty it is, and what steps have been taken to overcome it, are ably set forth in two articles which appeared in the International Review of Missions for October. realm,
And peeped and laughed aloud, and
even when cooperation is the point. two articles which appeared in the International Review of Missions for October, 1923, entitled "Is Identity of Doctrinal Opinion Necessary to Continued Missionary Cooperation?" and "The Practicability of Missionary Cooperation in the Face of Doctrinal Differences."

In the second of these the Anglican history of Rombay, sets forth

his way of thinking, there can be no measure of cooperation. He

together by persons who affirm Him the excellencies of the Church's way before this cooperative movement preach.

'cooperative missionary undertakings and associations identity of opinion on the whole body of Chris-They are sold at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle. Lord Jesus Christ as He is set forth in the New Testament," and what and what he means by that is further made clear when he states his own belief. Speaking in the third person he tells us

"He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly in every article of the Apostles' Creed. No language is adequate to state his conception of christ. He believes that He is more and greater than any words can ever express, "the Word made flesh," God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin birth, and of the real resurrection of Christ and of His future personal advent."

But, he rather woefully concludes, "I am afraid this may seem to many very antiquated and unmodern."

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Fourteen years ago, Mr. James S. Delgaty, of Gilbert Plains, Man., was a nervous wreck. His system was shattered by Nervous Prostration, and he was reduced in weight from 170 to 115 pounds.

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Writing again on Sentember 27th

Writing again on September 27th, 1923, Mr. Delgaty says, "I stand by my letter to you in 1917—I still recommend Fruit-a-tives"."

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it, is, unfortunately, only too true, but that they will reach something that satisfies them in this regard is very evident, and if they do reach that stage of satisfaction apart from that Divine unity which the Catholic church alone knows, then we shall find ourselves confronted with an obstacle far greater than can bishop of Bombay sets forth any which now meets us. A united certain minima without which, to Protestantism in the mission field will be a formidable antagonist, not only in its active opposition to the says:

"I do not see how cooperation in propagating the belief in Jesus Christ as the determining factor in life can possibly be carried on Now is the time, if ever, to show

Now is the time, if ever, to show He is God. . . Missionary cooperation in bringing to men a revelation about God, and, before we can cooperate God, and, before we can cooperate God, and, before we can cooperate God, and the cooperation in the cooperative fine God, and the cooperation in bringing to men a revelation about God, and the cooperation in the in doing that, we must agree in missionaries from English-speaking general what revelation of Himself lands are the ones who have the most knowledge of the conditions which have brought about cooper-These, which appear eminently reasonable, are the bishop's answers to certain questions which were to certain questions which were the men who must take the lead in showing the "more excellent which were the men who must take the lead in showing the "more excellent which were the men who must take the lead in showing the "more excellent which appear eminently at the men who must take the lead in showing the "more excellent which appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men who must take the lead in showing the "more excellent who appear eminently at the men appear eminently at the men appear eminently at the men raised in these articles, and Dr. Robert E. Speer, who wrote the first-named paper has much the same to say. Though he has not hesitated to set forth the difficulties he has found, he believes that

"Any institution where work does

lead in showing the "more excellent way," the Divine Plan. It is, perhaps, the greatest thing they have to do, yet they must choose just the right occasion for doing it. In this theirs is a situation of great delicacy and we must support them even



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for gold companies and \$89,942,054 for silver companies

itual support he can lend, and also, to the better classes among the which is of even more immediate need in this case, make it possible to have our missions so materially equipped that they can, without equipped that they can, without making themselves seem ridiculous, point to their excellencies in the very matters which the non-Catholic cooperative plans seem to produce and at the same time can show unquestioned superiority in the things of the Spirit. Thus they can appeal

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## CHATS WITH YOUNG

MEN

MOTHER'S WAY Tender, gentle, brave and true, Loving us whate'er we do!
Waiting, watching at the gate
For the footsteps that are late,
Sleepless through the hours of

Till she knows that we're all right, Pleased with every word we say— That is ever mother's way.

Others sneer and turn aside Mother welcomes us with pride; Overboastful of us, too, Glorying in all we do First to praise and last to blame. Love that always stays the same Following us wher'er we stray-That is ever mother's way.

She would grant us all we seek, Give her strength where we are weak.

Beauty? She would let it go
For the joy we learn to know.
Life? She'd give it gladly, too,
For the dream that we pursue;
She would toil that we might play-

That is ever mother's way.

Not enough for her are flowers. Her life is so bent with ours That in all we dare and do

She is partner, through and through; Suffering when we suffer pain, Happy when we smile again, Living with us night and day, That is ever mother's way.

-EDGAR A. GUEST

MOTHER'S DAY It is something more than a pretty sentiment that has inspired the observance of Mother's Day. It is a solemn admission on the part of those who direct the trend of national celebrations, of the great and growing need of a more intensive cultivation of the ideal of and growing need or a more intensive cultivation of the ideal of motherhood. It is an expression of the age old, time worn, and oft confirmed conviction that a country depends for its perpetuity and prosperity more on the purity of its ideal of home then upon the strength of its armies or the wealth in its explequer. The glorification in its exchequer. The glorification of motherhood expressed in such a nationwide tribute as Mother's Day is, therefore, a sign of the victory of the control the spiritual over the material, of the triumph of right over might, and in a sense of the conquest of sound standards of the old fashioned morality over the pernicious principles of theorists and faddists.

The wistful haunting longing in the old ballad has ever had a peculiar fascination for the average man. In the depths of his own soul, and in the depths of his own soul, and in the quiet solitude of his heart, he pleads with childish eagerness, "Backward, turn backward, O time in thy flight, make me a child again, just for tonight."

Time will turn backward tomorrow and make all men children again for a day. They will be trans-ported on Mother's Day back again to what must ever be for every normal man the sanctuary of his highest hopes, the shrine of his deepest devotion, and the first and strongest inspiration, his mother's

Happy shall we be as a nation if like children, we learn there the precious lessons solovingly imparted. Love our Queen! love Mary
The ideal of motherhood is one of the nation's strongest bulwarks. Her sweet influence penetrates everywhere and ennobles and inspires to great actions and heroic deeds. All our material prosperity must rest upon the adamantine and tended by good mothers. Be-hind our far flung battle line during the War was an army of little gray mothers watching, waiting and praying for their boys, across the sea, behind the holy priest or nun, in church, school, or hospital. back of the statesman in the halls of legislation, the jurist in the court of justice, doctor at the bed side of the sick and dying, and the laborer at his bench or the captain of industry in his office, stands another figure that guided him in his early days of childhood, watched over him in the dangerous days of youth, and now inspires him in his life's work—his mother.

Every saint in history without ex-Every saint in history without exception had a good mother. Every great man has acknowledged, what Lincoln so well expressed when he said: "All I am in life, I owe to my mother, God bless her." These mothers lived quiet simple lives for the most part, undismayed by the rushing legions of the army of pleasure, unenvious of the riches, the honors, and the pleasures of the world, content only to fulfill their sublime vocation of motherhood as God intended and as their conciones directed. The empty world colored whose sweet demeanor did sciences directed. The empty world heeds not their coming or their going, but the angels in Heaven smile upon them and God welcomes them with joyous praises to their Heavenly Home. Mother's Day is one to be observed with praise and thanksgiving, with prayer and with love for the holy ideal it ennobles and hallows. But in a wider sense,

at Mass.

La Roche Jacquelein, expressing the same thought in his military language said: "When I have lost my morning Mass, I live on a lower

level all the rest of the day."

The illustrious Daniel O'Connell, in spite of his busy life, was constantly faithful to this pious habit, and the Dominican, Father Burke, declares that what greatly contributed to his entering the priesthood was the devout attitude of the great Irish orator during Holy Mass.

THE BLUFF THAT FAILED A successful old lawyer tells the following story anent the beginning of his professional life: "I just had installed myself in my office," he said, "had put in a phone and had preened myself for my first client who might come along when, through the glass of my door I saw a shadow. Yes, it was doubtless some

your case in between the others somehow. Yes. Yes. All right. Good-by.' Being sure, then, that I had duly impressed my prospective client, I hung up the receiver and turned to him. 'Excuse me, sir,' the man said, 'but I'm from the telephone company. I've come to connect your instrument.'"—Catho-lie Universe

#### OUR BOYS AND GIRLS

QUEEN OF THE MAY Children, children trooping fair Through the fields this morn in May— All the silver daisies there,

With the buttercups so gay, Seem to whisper, sweet and airy, "Love our Queen! love Mary!"

All the lilies of the lea Shake and shake their snowy bells; And the violets, with glee, Murmur through the dewy dells; Be not of your service chary-

Till the crocus, full of light, And the golden dandelion, Seem to turn their faces bright

fairy"Love our Queen! love Mary!" Down the field and past the brook,

Through the wood the whisper runs-Sweetest words in Nature's book!

Ever chant them, blessed ones, Ever swell that chorus airy, Love our Queen! love Mary!"

-ELEANOR C. DONNELLY MARY'S MONTH

If all the words that have been written concerning the Blessed Mother of God could be gathered together and printed in one book, what a remarkable volume it would

From New Testament times and before has Mary been a predominant figure throughout the world.
Writers of every age have paid tribute to her. Thousands of lines of verse have been penned in her honor, some of these by the greatest poets the world has known. In Dante's Divina Comedia many references to Mary may be found:

A dame, whose sweet demeanor did express

A mother's love, who said, "Child, why hast thou Dealt with us thus? Behold thy sire and I

Sorrowing have sought thee," and so held her peace; And straight the vision fled.

where the fragrant hawthorn brambles With the woodbine alternating that scent the dewy way;
O my heart is weary waiting, waiting for the May.

In Rudyard Kipling's volume of 'The Seven Seas," will be found this verse:

O Mary pierced with sorrow Remember, reach and save The soul that goes tomorrow
Before the God that gave; As each was born of woman,

For each, in utter need, True comrade and brave foeman, Madonna, intercede.

And so it goes throughout the literary world. Poets, Catholic and non-Catholic, have written words of praise and prayer to the Blessed Virgin. Nor have writers of prose withheld their tributes. 2870 o During the approaching month of

our Mother, why should not all Catholics show by their devotion that they are real lovers of the Queen? In every church throughout the world there will be May devotions. Her altars will be dressed in the flowers of May and made beautiful in other ways. Thousands will gather every evening to pay tribute to her. There are other thousands who should do so. Why not forget the more frivolous pleasures of life for a short and devotes little more time. Heaven?

"O purest mother, whose heart was pierced with the sword of sorrow let thy anguish plead for me.

mercy, and hold me until the storms of life are past. Do this for the sake of thy divine Son."

It was St. John Damascene who prayed to Mary thus: "O Mother of God, if I put my confidence in thee, I shall be saved. If I am under thy protection I have nothing to fear; for to be devoted to you is to have certain arms of salvation. to have certain arms of salvation, which God gives only to those whose salvation He wills in a special manner."—Gatholic Sun.

#### FUNDAMENTALISM IS NOT FUNDAMENTAL

Because of the Fundamentalists' defense of the Virgin Birth of our Divine Lord, Catholics must not consider that the principles are also the principles of the Catholic Church. It may even be doubted whether (Like the stars of old Orion,)
Breathing from their blossoms the agitation, that this association of Christians is carrying on, is helping rather than hindering the progress of religion. Anything that is intrinsically illogical can hardly be welcomed as an ally to the cause of

> The Fundamentalists are not well named. The principles that they defend are not fundamental. For example they maintain that the Bible is the only and the infallible rule of Faith; that is, that, if there should arise disputes about Christian teaching and practice, these disputes can, and should, be settled by reference to the express words of Holy Scripture. But it is obvious that there are such disputes amongst themselves. For example they do not all belong to the same organization. Some are Baptists. Some are Presbyterians. Some are Methodists. Some are Episcopalians. If the Bible is their only rule of Faith, why do they belong to different denominations that have historically grown out of disputes that have never been successful? The rule of Faith proposed has not become a rule. Nor is there any evidence that it will become one in the future. All attempts at union between the various sects have failed. The foundations offered have not been accepted by the Fundamentalists themselves.

On the other hand, their opponents, the so-called Modernists, have really tried to effect some kind of unity. They have said substantially to the Fundamentalists: "We have accepted the theory that the Bible must speak for itself without and hallows. But in a wider sense, we cannot ennoble, we cannot hallow, this one day, for to those who understand, every day is Mother's Day.—The Pilot.

DAILY MASS

"Every day, sweet son, hear Holy Mass!" So spoke the father to his son in the days of chivalry. It was the usual custom in those days, Leon Gautier tells us in his beautiful book on that period.

Good Christians are eager to hear Holy Mass every morning. Like the mother of St. Augustine who says

And straight the vision fied.

But while much has been written to the glory of the Queen of May, unfortunately there are many people who sneer at Catholic devotion to the Blessed Mother. These sacrosanct ones contend that our love for Mary verges on the idolation that we "worship" the Immaculate Mother of the Redeemer. We are accused of putting the Mother of the Redeemer. We are accused of putting the Mother St. Augustine who says

Mysteries

That end with the Crucified? We find it to be an historical document that has come down to us from many different sources. Its for it's then as I'm telling of the wision fied.

We have examined it scientifically. We find it to be an historical document that has come down to us from many different sources. Its for it's then say if the wision fied.

We have examined it scientifically. We find it to be an historical document that has come down to us from many different sources. Its for it's then as I'm telling of manuscripts that to some extent differ from one another. It is filled have was written centuries ago, with the copyists who wrote by hand. Some are due to theologians who wish to insert ideas of their own. Some are due to damaged originals. Some are attempts at correction. To think of the Glorious Ones. any interference of Pope or Church We have examined it scientifically

himself, that she never failed to assist daily at the altar, they neglect nothing in order thus to sanctify assist daily at the altar, they neglect nothing in order thus to sanctify the beginning of their day. Had they numerous occupations they rose earlier, thus rendering their action more meritorious.

During his stay at Laghouat, General Sonis, of whom Galiifet says:
"No one knew better than he both how to command and how to obey," never failed to assist at the Holy Sacrifice of the Mass. "At six and half, or seven," wrote one of his attaches, "he went to church in slence. I used to accompany him."
This habit never interfered with the discharge of the important duties of his position. On the contrary, of the sacret of precious time. "Catholics do not worship Mary. They do know, however, that in her they have a mediator who is all-powerful with her Divine Son. The earnest client of Mary need have little fear concerning eternity. She hears the supplications of her attaches, "he went to church in slence. I used to accompany him."
This habit never interfered with the discharge of the important duties of the critics are so thoroughly saturated with the prejudice of the ages that to argue is, in great measure, waste of precious time.

"Catholics do not worship Mary.
They do know, however, that in her they have a mediator who is all-powerful with her Divine Son. The earnest client of Mary need have little fear concerning eternity. She hears the supplications of her attaches, "he went to church in slence of the great measure, waste of precious true. It is do true doctrine, then first, we must be sure that we have the original text. It is only scholars that could be relied upon to reconstruct a trustworthy edition of the Sacred Scriptures. Moreover, our studies have convinced us that there is no evidence that the Bible is the source of precious frue. The doctrine, then first, we must be sure that we have the original text. It is only scholars that could be relied upon to reconstruct a trustworthy edition of the sacred Scriptures. Moreover, our studies have convinced us that there is no evidence that the Bible is the source discharge of the important duties of his position. On the contrary, he found himself better disposed to fulfill them, as is always the case when one has peace of conscience and joy of heart.

"The best way to economize time," wrote Ozanam, "is to lose about half an hour every morning at Mass.

La Roche Jacquelein, expressing the same thought in his military do not recognize the value of both the Holy Scriptures and of the Papal system. Both are important developments. Both of them are worthy of human interest. We make the Bible explain itself and this is what we read in it: An entrancing history of man's search for God; but nothing more."

How do the Fundamentalists re-

spond? They respond by unconsciously and illogically falling back on the Catholic Church. Although, some one has pointed out, the most active Fundamentalists would probably welcome the K. K. K. would probably welcome the K. K. K. as an ally, it is to Catholic Tradition that they turn. They begin to talk of the Apostles' Creed, of the witness of the Church, of the lives of the Saints as evidence of what has always been believed about the Bible. But this is to stultify their own spread to the Bible and the own appeal to the Bible and the Bible only. Moreover, they have brought a great deal of bitterness into the controversy. They have charged their opponents with pride and atheism. Some of them have even suggested forcible repression of the theories that differ from their own. All of these things go to prove that the 'Fundamentalist' principle of the Bible as the sole source of Christian doctrine fails

month and devote a little more time to thought of the Blessed Mother in that this confusion has always been inherent in, and an integral part of Protestantism. The contention has its value as demonstrating the irra onal principles of the so-called Draw me close to the bosom of thy mercy, and hold me until the storms threw off the guidance of the Church

to religion in this controversy. It is certain that many people will think that the truth of the Bible has been destroyed. Nothing could be farther from the fact. It is surely plain that science has its limitations. It deals only with evidences. There are no evidences that have in any way weakened the rock of Holy Scripture. The diffi-culties pointed out by modern critics were known to Catholic theologians centuries ago. From the earliest Christian ages, repeated attempts have been made to correct and preserve the true text of the Bible, which, like any other document of suppose that anyone has discovered evidences that disprove the unbroken tradition of the Church is simply false. If some critics have lost their Faith, it is not due to any thing that they have discovered. People lose their Faith through many causes. Faith is a divine grace. — Catholic Standard and Times.

AN OLD WOMAN'S ROSARY

I bless myself, and I kiss the cross. And the holy Creed I tell: And the Paters and Aves trip off my tongue, For it's me that knows them well. For it's many a day these same old

I told in the same old way—
I got them my first Communion

And that's sixty years this May. 'Twas the Joyful Mysteries that I liked (And I said them joyfully.) When Our Lord was only a Child

At His Blessed Mother's knee. Ochone! but it's many and many a

year, I've turned from the joyful deeds; I cry on the Sorrowful Mysteries With tears as big as my beads.

For my beautiful boy with the fever went,
And "himself" next morning died.
Do you wonder I think of the

For it's then as I'm telling each blessed bead, A-kneeling beside my bed, We two women, God's Mother and

And that's why I'm liking the beads

that tell
Her pains and her darling Son's; It's plenty of time I'll be having in

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ROME GRATEFUL FOR GENEROUS AID

Bishop's House, 90 Central, Ave. London, Ont., April 26, 1924. Dear Rev. Father:

Dear Rev. Father:
On February 23rd last I transmitted to His Eminence, Cardinal Van Rossum, Prefect of the Congregation de Propaganda Fide, a cheque for \$5,800 contributed by the Diocese of London to the Society for the Propagation of the Faith. Under dates of March 11th and 14th I received acknowledge. and 14th I received acknowledg-ment from both His Eminence and the Secretary General of the Society. It is a great pleasure for me to quote the following extract from the letter of Cardinal Van

'I am truly grateful to Your Lordship for having forwarded the splendid sum of \$5,800 collected in your Diocese for the Pontifical work of the Propagation of the Faith which I immediately transmitted to the Superior Council. I beg of Your Lordship to present the thanks of Propaganda to the Diocesan Director and his assistants, to the zealous ladies of the Catholic Women's League, and to all who by their generosity have contributed to the support of the foreign missions.

The words of Father Nogara Secretary General of the Superior Council which I give here, will be read with equal interest. He

"His Eminence, Cardinal Van Rossum, has transmitted to me the sum of \$5,800 collected in the Diocese of London in favor of the missions. This generous offering gives me great joy because we are daily receiving appeals from the foreign missionaries whose needs are very great and whose resources are very limited. It is a joy to be able to help them. I return, therefore, my most sincere thanks to all the contributors in your Diocese to this sacred cause and I beg God to bless you; these indeed shall re-ceive their reward exceeding

In communicating to you these precious words of approval from the centre of Catholicity I desire to express my own great satisfaction and gratitude. At the same time I appeal to the Diocesan Director and his assistants, to the pastors of the Diocese, to the members of the Catholic Women's League and to our Catholics in general and with-out exception that there be no decrease of zeal or generosity, but that the work of the foreign missions be brought home as a personal duty of prayer and sacri-fice for every Catholic within the limits of the Diocese of London.

I am also transmitting to you herewith the Report of the First Annual Diocesan Offering to the Society for the Propagation of the Faith. In many instances the parishes have done extraordinarily well. In some few only a perfunctory interest has been taken in this blessed work. A comparative study of the results will not be without instructive consequences and may lead to more fruitful efforts here-

With my cordial blessing, I remain Yours faithfully in Christ, M. F. Fallon, Bishop of London.

CONTRIBUTIONS BY PARISHES London, Ont., April 25th, 1924. Right Rev. M. F. Fallon, D. D., 90 Central Ave., London, Ont.

I have the honor of presenting to you herewith the first Annual Report of the Society for the Propagation of the Faith, including the complete list of contributions made by the parishes of the Diocese and a full statement of expenditures.

St. Martin's, London	0
Staples	0
Daincount	5
Paincourt	
St. Peter's, Prairie Siding	10
Petite Cote	11
French Settlement	12
Tilsonburg	15
St. Augustine	18
To Augustine	
Immaculate Conception, Stratford	22
Logan	24
Holy Trinity, Windsor	26
Raleigh	30
Leamington	32
Parkhill	32
Diddulph	
Biddulph	33
Alvinston	34
Zurich	36
St. Joseph's Hospital, London	36
West Lorne	37
Goderich	
Township	38
Tecumseh	39
Hesson	40
Blessed Sacrament, Chatham	42
	-



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Strathroy	44 3
Thamesville	48 0
Belle River.	50 0
Tilbury	50 00
Clinton	52 0
McGregor	54 10
Ashfield	54 50
Big Point	55 00
Wingham	58 8/
St. Thomas	60 00
Petrolea	63 00
St. Patrick's, London	63 40
Maidstone	64 75
Walkerville	68 8/
Corunna	70 00
Port Lambton	75 00
Lasalette	76 00
Ridgetown	78 64
Ridgetown O. L. P. S., Windsor	80 00
Woodslee	81 20
St. Michael's, London	82 75
Stoney Point	91 80
Kinkora	92 10
Ford	100 00
Woodstock	100 00
Wallaceburg	101 00
Seaforth	106 30
t. Co umban	110 00
Our Lady of Mercy, Sarnia	110 70
Mt. Carmel	110 95
Sand wich	111 90
Jublin	125 00
Amherstburg	162 85
t. Joseph's, Chatham	180 00
st. Joseph's, Stratford	181 85
ngersoll	182 00
ngersofl St. Alphonsus', Windsor	183 00
St. Mary's, London	191 80
Marya	508 00
St. Marys	228 60
Simcoe.	228 00

BALANCE SHEET RECEIPTS Cont ibutions from parishes. 

remain yours faithfully in Chris J. C. Kelly, Diocesan Treasurer.

#### GOD AND HIS CHURCH

"The jurisdiction of the Pope, with freedom of communication with Rome, instead of the palladium of Rome, instead of the palladium of liberty which it has over and over again proved itself to be, looks to a jaundiced eye as a thraldom than which no human tyranny can be greater. As a matter of fact and history, the Church as a government has been immensely powerful, and yet men despise her. As a matter of fact and history she has been of all governments the most patient. of fact and history she has been of all governments the most patient, forgiving, and benign; and yet men hate her. As with God so with her. They despise His power, and they are irritated by His mercy. The secret both of men's indifference and of their dislike to the Church as a government lies, in this single as a government lies in this single truth, that she is a theocracy...
"Because all the heavy work, in fact the solid foundations, of

European civilisation, such as the sanctity of marriage, the mitigation of slavery, the courtesies of warfare, the glories of law, the limitations of despotism, the preservation of literature, the founding of universities, and the patronage of fine arts, were all her creation,—because she does not do by herself exclusively the easier work of completing this civilisation, but lets diplomacy and physical science share the toil and carry on what it was at the outset a mere by play on her part to begin, men conclude that as an institution she knows of nothing but timidity and retrogression and that she who is the light of the world is never happy except when she has become its darkness. Neither do men suspect that when she seems to fail as an institution, it is because the

#### DIVORCE BLAMED FOR CHILD DELINQUENTS

Paris, France.—The annual Diocesan Congress of Paris devoted its work this year to the study of various questions concerning the family, such as legislation, education, ethics, etc. Two prominent members of Parliament were among the speakers: M. Isaac, former Minister of Commerce, and Dr. Thibout who is known as an authority on questions pertaining to family life. Both speakers declared legislation could not encourage large families if religion did not influence the masses. influence the masses

An important statement was made by M. Isaac. The former Minister has been collecting statistics on the ancestry of delin-quent children who come before the children's courts in France. According to these statistics it appears that about two-thirds of the children and young boys brought to court are the children of parents who have been divorced or separated. As the number of divorces and separations is relatively small compared with the number of united families, the conclusion is that criminality is very high among children of separated families as compared with that of children of normal families.

SOCIALISTS SUFFER DECISIVE DEFEAT IN MECKLENBURG

By Rev. Dr. Wilhelm Baron von Capitain (Cologne Correspondent, N. C. W. C.)

Cologne, April 15.-The parties of the Right won a great victory in the last elections for the Landtag in Mecklenburg, striking the death knell of socialism there, and already the effects are beginning to be felt.
The German-Nationalists partic-

ularly have been victorious. Numerous concessions were forced, among them one that the black, red and gold reicshbanner should not be hoisted over the Landtag building. More important, however, was the granting of the

demand that "all employes and functionaries who after the revolution were appointed to office not because of special learning or ability but merely because of party affiliation, be dismissed imme-

affiliation, be dismissed immediately."

In Saxony, in the trial of the former minister Dr. Zeigner, it was brought out that Zeigner was appointed chiefly because of his membership in the Socialist party, and not because of ability. He has been condemned to three years in prison for misuse of his efficial powers and bribery. In Brunswick there have been similar convictions, and evidence of misuse of power was adduced at the recent Ludendorff-Hitler trial in Munich.

CATHOLIC WOMEN'S LEAGUE

Statement of Receipts and Expenditures of the C. W. L. in Arnprior for year ending April 80, 1924. 325 85 prior for year ending April 80, 1924. 412 45 1,457 00 Total Receipts for year... \$1,445 14

Diocesa	Carried Street	ENDITURES	. 86	0
Conven	t Fund.		. 882	-
		and Sister		0
Bishop'	s Fund.		. 50	0
		and Inciden		
tals			. 34	
Charitie	es		. 265	
Dalance	in non	e Bank	111,	3

#### **OBITUARY**

MRS. THOS. FODEY

There passed to rest at her home 2037 Rose St., Regina, Sask., Bridget Teresa Healey, wife of Thos. Fodey, aged seventy-four years, after an illness of more than two years. She was born in Toledo, Ont., and was the youngest daughter of the late Mr. and Mrs. Healey and came to Regina, Sask., with her family from Brockville, Ont., in 1913. She was the mother of six children three of warms and and and the same of when we had and the same a children three of whom are dead and the remaining three are Rev. and the remaining three are Rev. Mother Marie Loretta de Sion of Moose Jaw, Miss Olive Fodey and J. B. Fodey of Regina, all of whom were with her when the end came. His Grace Archbishop Matthieu, assisted by Father O'Hare, Rev. Father Gillies and Rev. Father Murray, celebrated Solemn Requiem Mass; Regina Knights of Columbus and Altar Society of Holy Columbus and Altar Society of Holy Rosary Cathedral attended in a body and burial was made in a body and burial was made in Regina Cemetery. The services at the graveside were conducted by Rev. Father O'Hare, pastor of Holy Rosary Cathedral of which Mrs. Healy was a devout member. R. I. P.

#### DIED

McCormick.—At his home in West Williams, Middlesex Co., Ont., on Sunday, Feb. 24th. Stephen Mc-Cormick, in his sixty-first year. May his soul rest in peace.

McCarroll.-At herlate residence 330 Elen Street East, Sudbury, Ont., Miss Mary McCarroll, daughter of Mr. and Mrs. F. J. McCarroll. May her soul rest in peace.

civil power is cramping her as a government."

(Father Faber, "The Blessed Sacrament a Picture of God.")

FODEY.—Bridget Teresa Healey, beloved wife of Thomas Fodey and mother of Rev. Mother Marie Loretta de Sion, Moose Jaw, Miss Olive Fodey and J. B. Fodey, Regina, passed away at her home 2057 Rose St., Regina, April 21, aged seventy-four years. May her soul rest in

> When one has fallen into any sin the best remedy is to have instant recourse to the Heart of Jesus in the Most Holy Sacrament.—St. Alphonsus Ligouri.

#### TEACHERS WANTED

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