

The Catholic Record.

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

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BISHOP DOWLING DIES

SIXTY YEARS IN THE MINISTRY AND THIRTY-SEVEN YEARS A BISHOP

(Staff Correspondence of the Globe)
Hamilton, Aug. 15.—Right Rev. Thomas Joseph Dowling, Bishop of the Catholic Diocese of Hamilton, died early this evening at the Bishop's Palace on King Street West, in his eighty-fourth year. Though his death will bring grief to great numbers of non-Catholics, who esteemed the venerable prelate, as well as to his own people, it did not come as a surprise. His Lordship had been in failing health, and three times in the last couple of years he had been given the last Sacraments, as it was feared he could not rally, but his remarkable vitality enabled him to recover, and about again on at least two occasions.

DIAMOND JUBILEE THURSDAY

Had Bishop Dowling lived until Thursday he would have completed sixty years in the ministry that was so dear to him, and in which he had done such valued service.

Preparations had been made to celebrate this event. The last seizure came quite suddenly, and when it was known that the end was near the priests of the several churches were summoned to the palace today to be near when he breathed his last.

The late Bishop Dowling in his younger days was a striking figure and an eloquent preacher, and when he celebrated the Mass on festive occasions at his cathedral many non-Catholics attended and were impressed with the dignity with which he conducted the solemn service, and charmed by his rich tenor voice. His cheery greeting was returned by as many outside his own church as in it when he drove about the city on his pastoral visits or on some errand of mercy or charity. In addition to his gifts as a pulpit orator, he was a great organizer, and the Hamilton Diocese expanded in a remarkable way under his guidance.

SPENT BOYHOOD IN HAMILTON

Born in County Limerick, Ireland, in 1840, the Right Rev. Thomas Joseph Dowling came to Hamilton at the age of eleven years with his father, where he received his elementary education. In 1855 he entered St. Michael's College, and in his last year there was chosen a member of the Classics. His theological studies commenced in 1862 at the Grand Seminary, Montreal, after which he was ordained priest in 1864 by Bishop Farrell in St. Mary's Cathedral, Hamilton. On Oct. 5 of the same year he was appointed pastor of Paris and Galt, with the missions of Barford, North and South Dumfries, the Villages of Ayr, Glenmorris and Harrisburg, and for a time the Villages of Hespeler and Preston. At Paris he completed and beautified the church, collecting a large amount of the \$20,000 necessary by lecturing and preaching abroad, and he also supervised the erection of the present church in Galt. On the occasion of the dedication of the Paris church in 1881 Bishop Crinon appointed Father Dowling his Vicar-General. He was consecrated Bishop of Peterboro in 1887, and in 1889 was transferred to the See of Hamilton.

Father Dowling, in 1877, accompanied the Canadian pilgrims to Rome, where he assisted at the golden jubilee of Pope Pius IX. In 1893 Bishop Dowling again visited the Holy Land and participated in the golden jubilee of Pope Leo XIII., when he obtained distinguished honors as three of his priests, Father Bardou, becoming Doctor of Divinity, Mgr. McErsy a Roman prelate and Vicar-General Heenan a Monsignor of the first grade, with the title of Prototatory Apostolic.

SILVER JUBILEE IN 1912

The anniversary of the erection of the Diocese of Hamilton was celebrated in 1906, at which clergy from all parts of the Dominion were present. Among the more prominent visitors were the Most Rev. Mgr. Sbarretti, Apostolic Delegate to Canada, and his Secretary, the present Rev. A. A. Sinnott, D. D., Archbishop of Winnipeg. In 1912 Bishop Dowling celebrated his silver jubilee as Bishop, and two years later the clergy and laity of the Diocese were given another occasion of showing their respect and love on the fiftieth anniversary of his ordination to the Holy Priesthood. At the time of his death his Lordship Bishop Dowling was Dean of the Canadian Episcopate.

Bishop Dowling was Canada's senior Bishop. As Bishop of Hamilton his administration showed an uninterrupted course of marvellous success and progress throughout his extensive Diocese. With one exception he was the oldest Bishop in all America, and until some two or three years ago continued to make his official visits in double-quick time throughout his extensive diocese without the least sign of fatigue or weakness.

QUEBEC'S BROAD SCHOOL POLICY

COMMISSION TO CONSIDER RIGHTS OF PROTESTANTS AND JEWS

Montreal, Que.—Hon. L. A. Taschereau, Prime Minister of the Province of Quebec, has announced the names of those appointed to the special commission which has been organized for the purpose of inquiring into school matters, this body being composed of Catholic, Protestant and Jewish representatives in equal numbers. The Catholic members are Sir Lomer Gouin, M. P., a former Premier of the Province, Aime Geffrion, K. C., an advocate with a wide knowledge of constitutional law, and Auguste Richard, a manufacturer.

The Protestant members are General Sir Arthur Currie, Principal of McGill University; E. W. Beatty, K. C., president of the Canadian Pacific Railway, and Chancellor of McGill University, and Walter Mitchell, former Provincial Treasurer.

For the Jewish community, the members are: Michael Hirsch, a prominent manufacturer; S. W. Cohen, an engineer, and Joseph Schubert, a member of the Montreal City Council.

PURPOSE OF COMMISSION

The purpose of the appointment of the commission is primarily to deal with educational matters on the Island of Montreal, which includes the City of Montreal, and suburban cities, and accounts for an approximate third of the total population of the Province of Quebec. In this area have arisen problems of unusual character concerning the education of children of diverse religious beliefs, hence the necessity of a complete survey of the situation and the desire to obtain suggestions from men who are closely identified with the groups affected, and men who are also interested in education.

One problem arises out of the position of Jewish children. When Jewish families began to immigrate into Montreal some years ago and their children commenced to appear in the schools, it was agreed that for purposes of education such children should be regarded as Protestants and should be provided for in the Protestant schools, not only in Montreal, but throughout the whole Province. At the same time provision was made for their diverse religious beliefs, hence the subject of a study of religious subjects, attendance at prayers, and were permitted to observe Jewish festivals without prejudice to their school standing. When this agreement was reached the number of children was small, but as Montreal grew in size and importance and the Jewish population increased in numbers, the scholastic population developed until at present there are 13,000 children of Jewish parents in the schools operated by the Board of Protestant School Commissioners, which represents forty per cent. of the total attendance. There are schools where the percentage rises as high as ninety-seven per cent.—in Dufferin School which is in the heart of a district thickly populated by Jewish families—and there are other schools where the percentage of Jewish attendance is over ninety.

DIVIDED OPINION

Opinion is divided as to the solution of the problem, and the question was thoroughly debated before the Legislation Committee at the last session of the Legislature when many delegations and representatives argued in support of their views. One group desired the Protestant schools to become entirely Protestant in character, and in this they had the support of a section of the Jewish citizens who were keen on having schools of their own. But there were other groups, both Protestant and Jewish, who desired that the present situation should continue, while yet another group would leave the responsibility of their education with the Protestant Commission, provided the latter set aside school buildings for the exclusive use of Jewish pupils.

All these views were debated before a Committee, the majority of the members of which are Catholics with some Protestants and the one Jewish member of the Legislature. At times the views and opinions of some of the representatives of groups who appeared before the Legislation Committee were expressed in acrimonious language. The Government finding that the interested parties could not come to an agreement on the subject, eventually decided, through Premier Taschereau, on the appointment of a composite body to review the situation.

HOW TAXES ARE APPORTIONED

By law, in the Province of Quebec, taxes on property for school purposes are paid into panels, Catholic and Protestant, according to the religious belief of the property owner. Commercial corporations

pay into a third panel called the Neutral Panel and into this third panel are also paid the taxes of Jewish property owners. Catholic and Protestant Commissioners having obtained the sums paid into their respective panels are entitled to share the monies paid into the neutral panel upon a proportional basis according to population, with this exception that the Protestant Board is entitled to withdraw as a first charge the total amount required for the education of the Jewish children under their care. One of the suggestions offered was that a fourth panel, a Jewish panel, should be established, and this is one of the matters to be studied.

CATHOLIC BROADMINDEDNESS

There are Catholic problems, too, but these arise largely from the growth of the city and the population and the necessity for making financial arrangements for new schools to take care of the increasing number of children. With representatives of all sections appealing to the Legislature for assistance in dealing with each problem, Mr. Taschereau and his Ministers came to the conclusion that a small commission selected from the interested groups and free from political bias could best deal with the problems and present a report to the Government. This, then, is the manner in which a Legislature prepared to take a wide and impartial view of the problem to allow all interested parties to give free expression to their views in an endeavor to find just solution to all problems.

16TH CENTENARY OF ST. JOHN LATERAN

By Monsignor Enrico Pucci
(Home Correspondent, N. C. W. C.)

Rome, Italy.—Preparations are being made for an elaborate celebration of the sixteenth centenary of the Dedication of the Basilica of St. John Lateran, which, as previously announced, occurs November 9, 1924. The formal celebration will last for eight days.

The Pope has taken a personal interest in the projected demonstration and has outlined his approval in a letter addressed to Cardinal Pompili, Archbishop of the Chapter of St. John Lateran. It was in this Basilica that the present Pope was ordained to the priesthood, December 20, 1879. His Holiness has expressed the wish that Catholics throughout the world will take part in the centenary celebrations inasmuch as the famous Basilica, as the Cathedral of Rome, is regarded as the Mother Church of all Catholic churches.

On the occasion of the formal opening of the ceremonies, Solemn Pontifical Mass will be celebrated in the Papal Chapel of the Basilica with the Sacred College of Cardinals, the Prelates and the Papal Court participating just as though the Pope himself were physically present. The famous picture of the Holy Redeemer which is preserved in the neighboring Church of the Holy Stairs, will be brought to the Lateran Basilica for this occasion. At the conclusion of the eight days of ceremonial, a Solemn Pontifical Mass will be celebrated according to the Greek Rite to signify the unity of the Church in the various rites.

During the week a tablet will be dedicated in memory of the observance and busts of Pope Benedict XV. and Pius XI., both notable benefactors of the Basilica, will be unveiled.

There is a possibility that the centenary celebration may be made the occasion for transferring the body of Pope Leo XIII. from the Vatican to St. John Lateran. That Pontiff having rested in the Basilica chose it as his last resting place. He designated at his sepulchre a spot to the left of the apsis corresponding to the monument which he had erected on the opposite side to the memory of Innocent III. After his death the monument was constructed but, so far the body has not been transferred and still remains in its temporary resting place in St. Peter's.

ST. COLUMBAN FATHERS TO HAVE MISSION IN SIAM

St. Columban, Neb., July 29.—Word has been received here of the acceptance of another mission territory, this time in Siam, by the Fathers of the Society of St. Columban. The mission in Siam has been undertaken at the special request of the Sacred Congregation of Propaganda. The missionaries of St. Columban were asked to take up the work in view of the fact that a large number of the inhabitants of Siam are Chinese.

Hitherto Siam has been under the jurisdiction of the Foreign Missions of Paris. At present, there are in the country sixty-four priests, one Vicar-Apostolic, and fifteen catechists. The new mission territories are being established in the country on the proposal of the Vicar-Apostolic.

CARDINAL'S LETTER OF THANKS

Paris, France.—The gratitude of France for the gift of a million dollars made by John D. Rockefeller for the restoration of the Rheims Cathedral is beautifully expressed in the letter sent to Mr. Rockefeller by Cardinal Luçon, Archbishop of Rheims. The text of the letter which has just been made public, is as follows:

Honored Sir: You have had the noble thought of making to France a generous gift for the restoration of several of her most famous monuments, and of this gift you have desired that the value of five million francs be assigned to the re-roofing of the Cathedral of Rheims.

The burning and the devastation of this venerable edifice, a flower of medieval architecture, masterpiece of Christian genius, wrung from the civilized world a cry of stupefaction and of sorrow. The entire world today applauds the magnificent gesture inspired in you by your admiration "for the marvelous masterpieces of art, whose influence," you rightly say, "must remain intact and be perpetuated throughout the centuries for the greater benefit of future generations."

France, which venerates in the Cathedral of Rheims the immortal monument of her most sacred religious and patriotic glories, the sanctuary of the baptism of Clovis and of the Francs, of the consecration of her kings, of the triumph of our incomparable national heroine, Joan of Arc, acclaims your name and will preserve the memory of your generosity.

But no one, Sir, will owe you as much gratitude as the illustrious city whose cathedral is the incarnation of all the glories and has seen pass at its feet, live and die in the shadow of its walls and pray within its successive enclosures, all the generations of a past of fifteen centuries. No one will utter your name with a heart more filled with gratitude than the Archbishop of Rheims who, after having had the sorrow of witnessing the long martyrdom of the church, venerable among all others which Providence has made the see of his spiritual authority, will owe to you the joy of seeing again sparkling in the sun the rich mantle which, before the nefarious War, covered the arches of his cathedral, crowning its high architecture with so much elegance.

We shall preserve religiously the name of John D. Rockefeller in our archives as that of an illustrious benefactor, and we shall testify our gratitude to you by asking God, in our prayers, to reward as it deserves, your generosity for the restoration of His Holy Temple.

In my name, in the name of my episcopal city, in the name of all France, I beg you to accept, Sir, the homage of our imperishable gratitude for the truly royal gift which you have consecrated to the Cathedral of Rheims.

L. J. CARDINAL LUÇON,
Archbishop of Rheims.

SAXON PRINCE ORDAINED

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, July 16.—Former Crown Prince George of Saxony on Tuesday was ordained to the Catholic priesthood by his bishop, Dr. Schreiber of Butzen-Meisenen Trebnitz, at the tomb of St. Hedwig. He said his first Mass today in the castle chapel of Sibleyent, surrounded by members of his royal family.

Crown Prince George decided upon a religious vocation after the War. When the conflict was over, he went to Silesia and studied economics at Breslau, but in the summer of 1919 he went to Tübingen, in Wurtemberg, to take a course in philosophy. In the autumn of 1920, he proceeded to Freiburg, in Baden, to study theology. Here he met his old friend and war comrade, Cornelius von der Busch, who soon after became a priest, and is now laboring in a poor parish.

While at Freiburg, Prince George lived in the priests' seminary of St. Peter, and had no privileges beyond those of his fellow students. He cleaned his own boots daily, as did the others. Last March, he was ordained a deacon by the Bishop of Freiburg, Dr. Fritz, but the Bishop of Saxony reserved for himself the privilege of administering the priestly ordination to the royal crown prince.

The uncle of Crown Prince George, Prince Max, Duke of Saxony, has been a priest since 1896, and has attained the reputation of being one of the most pious and ascetic as well as one of the most learned priests in Germany. No one is better versed than he in Oriental languages and Greek liturgy. He was a professor at the University of Freiburg, in Switzerland, and also at the priests' seminary in Cologne. In the War he was a military chaplain, but since then he has returned

to his professorship at the University of Freiburg.

Before and since the War, Prince Max has been very active in an effort to obtain the reunion of the Greek Orthodox church with Rome. Since the War, also, he has labored unceasingly for a reconciliation of the nations. In his writings and speeches he has constantly urged Christian peace, and recently he wrote to the correspondent of the N. C. W. C. News Service, urging that through his American correspondence he do everything possible to bring about peace among the peoples and a truly Christian reconciliation.

A PRIEST SCIENTIST DECIPHERS SCEPTRE

Philadelphia, Pa.—The Rev. Dr. Leon Legrain, a secular priest formerly connected with Abbe Breuille's Institute of Human Paleontology in Paris and now Curator of the Babylonian Section of the University of Pennsylvania Museum, has made a discovery which throws important light upon early Babylonian history. The discovery is that an object which Babylonian scholars have long regarded as a bell clapper is, in reality the sceptre of King Dungi of Ur who reigned in 2370 B. C. The sceptre was found at Nippur in 1907. It is about six inches in length and has uniform inscriptions on the enlarged end. It's shape led to the conclusion that it was a bell clapper but when held in position as though suspended in a bell, the inscriptions could not be deciphered. It was placed in the Babylonian section for further study.

Recently Father Legrain picked it up and noticed that when held in a horizontal position the characters were decipherable. He recognized the word "Dungi" at once and immediately set about deciphering the remainder of the inscription. The inscription declares that the object is the royal sceptre of the ruler of Ur. Father Legrain believes that the sceptre was probably sent by the King to the Temple at Nippur as a votive offering.

Commenting upon Father Legrain's scientific work and discoveries—particularly his achievement in deciphering early Sumerian tablets—the Rev. John W. Keogh, Chaplain-General of the Federation of College Catholic Clubs, says in an article in the current number of the Newman Quarterly:

"The important point about it all is that when the Church is considered by some as not up to date, the University of Pennsylvania Museum sends to the University of Paris to get such a man, a priest, and bring him over here, and when Yale didn't think Penn had anything better to offer, the University of Paris starts the scientific work with the announcement of the most wonderful of historical discoveries, a discovery that accurately sets forward the known age of man 1,200 years, that shows these Sumerians warred with other peoples and makes us think who were they and ask if they were older than the Sumerians, that shows us the people of 7,124 years ago were not ape men but cultured men and women like ourselves.

"Of course it will just be whispered in the scientific world that Dr. Legrain is a priest, a secular priest from the Dominican Language School of the Catholic University of Paris. If the discovery had been made by a layman without faith and not by a modest priest, we might mistakenly be told how the discovery unsets the Bible. Meanwhile a lot of false history regarding man will be scrapped in the light of Dr. Legrain's discovery, and in possibly three or four years the complete details of his find will be fully charted down by the busy historians and given the learned for consumption in up-to-date history books."

PLANS \$500,000 WELFARE CENTER

Farmdale will be the name of the Catholic welfare settlement at Parma, Ohio, several miles beyond the southwestern city limits. William G. Wilson, of Cleveland, was one of several to submit the name. He was declared the winner of the first prize of \$100 after his name was the first drawn from a hat in which the names of the others submitting this title had been placed by the committee in charge of the selection of the name. Names were submitted by residents of many States. Only one restriction was made; that the name should not give the impression of a home, asylum or retreat.

Eventually \$5,000,000 will be spent on the project according to officials of the Catholic Charities corporation, whose more than 80,000 members are financing the undertaking.

Contracts have been let for several of the buildings and cottages to cost approximately \$1,250,000. Ground will be broken shortly, it is expected. The site of 180 acres has been passed upon by experts in

welfare movements and all have declared location and arrangements of the grounds are ideal.

Farmdale will be the home for the orphans of the diocese. At present orphans are cared for in two orphanages in Cleveland and one in Louisville, O. At Farmdale all will be cared for in one group.

CARDINAL GASQUET'S GOLDEN JUBILEE

London, Eng.—Cardinal Gasquet's doctor told him in 1885 that he had not long to live, and that he had better say good-bye to his friends. Another London doctor confirmed his colleagues' opinion.

The Cardinal was then thirty-nine years of age. He is now seventy-eight, and still planning new work. This medical error was recalled this week by the Right Hon. John Wheatley, Minister of Health in the Labor Government, who presided at a dinner in honor of Cardinal Gasquet's sacerdotal golden jubilee.

"If I may say so, as Minister of Health," said Mr. Wheatley amidst laughter, "this little medical inaccuracy makes one feel sceptical about the value of the medical professions."

Mr. Wheatley, the only Catholic member of the British Cabinet, paid a striking tribute to the Cardinal's work.

"I believe," he said, "that the literary work of Cardinal Gasquet has contributed largely to that amazing advance in religious tolerance which we have witnessed in England during the past generation."

He quoted an extraordinary reference to Cardinal Gasquet, made by a German Lutheran professor when the famous Benedictine scholar was raised to the Sacred College. Cardinal Gasquet was then described as "the historian of the world."

Cardinal Bourne, at the jubilee dinner, added his testimony to "the services of all kinds" that Cardinal Gasquet had rendered to the Church in England during many years of strenuous labor.

Long life seems to be a special privilege of the Benedictine Order, remarked Cardinal Bourne. The other day he had visited a Benedictine friend—Abbot Bergh—who was about to undergo a serious operation, out of which he emerged successfully at the age of eighty-four. And he had learned that the Abbot's daily visitor was his former novice master, another Benedictine who was ninety-three. So that Cardinal Gasquet seemed to have every right to look forward to all sorts of other jubilees.

In addition to the two Cardinals and a Cabinet Minister at Cardinal Gasquet's jubilee dinner, there were present four bishops, four abbots, four peers, and over a hundred distinguished members of the clergy and laity, including many famous scholars. Cardinal Mercier, who could not attend, wrote: "I desire to join in rendering a tribute to the great historical work of Cardinal Gasquet, which is the pride of the world."

AGRICULTURE FACULTY FOR IRISH COLLEGES

Dublin, Ireland.—It has been decided to found a Faculty of Agriculture in the Dublin and Cork constituent colleges of the National University. Hitherto a College of Science has been maintained in Dublin as a separate institution. The work of this college, in future, is to be performed in strict association with University College, Dublin. The idea is to give a more practical bent to education and to make the National University of scientific service to those engaged in the principal industry of the country—agriculture.

The professions have become overstocked. The education of a student for any of the professions is extremely costly and the returns are not always commensurate with the outlay. Up to this time no adequate provision has been made by any of the universities for training in agriculture and commerce.

The Catholic clergy and the Farmers' Unions supported by the representatives in the Dail have pressed for better educational facilities for those whose life has to be spent on and whose livelihood has to be derived from the land. Hence the new faculty of agriculture in the two colleges named of the National University.

It is suggested that use might be made of University College, Galway, for the dissemination of education in connection with the development of the fishing industry. The policy of the education authorities is to bring University education into line with the National and economic requirements of the country and to make the Universities the principal agencies in economic development and progress.

CATHOLIC NOTES

Toledo, O., Aug. 1.—Rev. Francis X. Busch, S. J., president of St. John's College here for six years, has been appointed to the chair of dogmatic theology at the Seminary of St. Mary of the Lake, Area, Ill.

Belleville, Ill., July 31.—The cornerstone of the new Notre Dame Academy here was laid by the Right Rev. Henry Althoff, Bishop of Belleville, Sunday afternoon. Nearly two thousand persons attended the ceremony. The new academy is to cost \$350,000.

Cochin, July 14.—For the first time in its history, Cochin, the one city in British India in which it is said Catholics are in a majority, has a Catholic as chairman of its City Council. About three-fourths of the Councillors have always been Catholics.

Low necked dresses and short sleeves are not to be tolerated at Lourdes. The Bishop of Tarbes and Lourdes has instructed his priests that in giving Communion they are to pass over girls and women who are not dressed with decorum. Sleeves, says the bishop, must come below the elbow.

Washington, D. C., Aug. 2.—Father Edmund A. Walsh, S. J., formerly director of the Pappal relief missions in Russia and Germany, will return to Georgetown University here in October as regent of the School of Foreign Service.

Rome, July 29.—The Right Rev. Denis O'Donoghue, Bishop of Louisville, has been appointed Titular Bishop of Lobodus, and, because of the condition of his health, will be retired from the See of Louisville. His Coadjutor, the Right Rev. John A. Fleerhs succeeds to the See of Louisville as Bishop.

The Bishop of Nancy made a vow, during the War, to build a church in honor of Our Lady of Lourdes, should his city, which was being attacked by enemy troops, escape invasion. A public subscription helped the bishop fulfil his vow. One million and a half francs was the sum raised by the faithful of Nancy.

Rome, Italy.—An official announcement from the Vatican declares that the Basilica of St. Peter's is not in such condition as to make it dangerous and that routine repairs will be postponed until after the forthcoming Holy Year. The announcement was made following recent reports to the effect that the great structure was in need of immediate repair.

Washington, D. C.—Georgetown University, historic Catholic Institution here, is sending more students to attend the Academy of International Law at the famous Palace of Peace at The Hague this summer, than all other American educational institutions combined. Six of the ten students from America to take the course at the international academy are enrolled in the Georgetown School of Foreign Service.

Erie, Pa., July 25.—Ten thousand citizens, nearly all from outside of Erie attended the first of the dedication ceremonies held on Sunday for the Erie diocese's new \$1,000,000 St. Joseph's Orphanage. Other meetings were held on Monday, Tuesday, and Wednesday. A great field Mass, at which 5,000 assisted and three combined choirs sang, was the first event of the opening day.

Boston, August 1.—At the advanced age of ninety one years, Mr. James Walsh, a well known resident of Cambridge, Mass., died last week at his home in that city. Mr. Walsh was a native of Ireland and came to the United States in 1855. He was the father of the Very Rev. James A. Walsh, Superior of the American Province of the Society of Maryknoll, and of Mr. Timothy Walsh, the well known ecclesiastical architect who is associated with Mr. Charles D. Maginnis.

Hartford, Conn., Aug. 8.—In a few weeks the Catholic Transcript, official paper of the Diocese of Hartford, will move into a splendid new \$150,000 building, especially erected for it and of which it will be proprietor. The building is now rapidly nearing completion, and it is expected the Transcript will occupy it in September. The new home of the diocesan paper is a unit of a group of Catholic buildings all on the same street which is costing a total of \$800,000. All are now nearing completion.

Omaha, July 29.—The University and College students who took the summer camp training this year at Fort Snelling, Minnesota, received high commendation at its close from Major General G. B. Duncan, U. S. Army, commanding the Seventh Corps Area. The General Proficiency Cup for the highest Unit Efficiency in Medical Military Training was won by the Creighton University (Deuot) Unit, of Omaha, Nebraska, with 250 points to spare. The medical tactics cup was also awarded to the Creighton Dental students.

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GERTRUDE MANNERING
A TALE OF SACRIFICE
BY FRANCES NOBLE

CHAPTER XX.—CONTINUED
"Dear Mr. Graham," she began, feeling that she could not now address him more familiarly, even for the last time, knowing as she did how completely the engagement was broken between them—"my cousin will give you this note this evening, when she tells you I am gone away, quite of myself, without her advice or any one's. You will not be surprised to find it so, knowing what useless pain it would be for both of us to meet again, when all is over, and when you would only have the same to say, and I could not alter a word of what I had to say. But I could not go without saying good-by, without asking you to forgive me if I was abrupt or unkind to all needlessly last night, if I said one word uselessly to hurt you; for I know you are sincere, and that you think you could not grant what I asked without injuring my happiness as well as your own. If you were not, you would not have told me so plainly and honorably the exact truth of what I must expect if I became your wife; when so many others in your place might have brought themselves to think it almost right to evade my questioning, or even have given a promise, careless of how it was meant to be kept. And for this I want to thank you again, with a gratitude which will be life-long; a gratitude which you will hardly understand knowing so little of the priceless treasure of our holy faith. I shall never forget you in my prayers, though we may never meet again on earth; for the thought of your suffering, even if it be mixed with anger against me, is harder infinitely than my own; because I have a dear home and father to return to, and as yet you have none. But that God Himself may console you for my loss, and bring you one day to happiness and contentment even on earth, shall always be the prayer of GERTRUDE MARY MANNERING."

Then taking out the ring from its case, she enclosed it carefully in the letter, and, having sealed up the envelope and addressed it, she went back again to her cousin.
"You will give it to him as soon as you see him, Julia, won't you?"
Lady Hunter took the letter from her gently, and put it carefully in her pocket-book.
"At once, love, of course. Gerty, I may tell Sir Robert, all may I not?"
"Oh, yes! Julia, of course. How could I wish to keep the truth from him, when they were all ready and the carriage waiting, Gerty went to say good-by to the two ladies who were in the house, who had not gone out with the rest; going as bravely as she could through the ordeal of their well-meant expressions of solicitude for her health, and their kind raileries as how quickly Mr. Graham would follow her when he returned and found her gone home unwell.
"Don't you think you might have stayed, Miss Mannering, and let us all help to nurse you, Mr. Graham at the head of us?" asked one of them playfully. "But of course you know best how your father would feel in the matter, about his only daughter too," she added, perhaps with an instinctive feeling that there was more in it all than met the eye, more than they knew as yet, something perhaps in Gerty's own unconscious look aiding the impression.
Feeling painfully that it must all seem somewhat strange to them, Gerty made her adieux, and was soon driving away by her cousin's side—away from Nethercotes, to which only three days since she had come in such joyous hope.
She sat quite still and almost silent, trying to realize that it was all over, her brief dream of happiness—all over, after the many months of waiting and hoping! It had come, only to be rudely shattered; and she was going back to the old life, to be apparently, in all things external, as though Stanley Graham had never existed—of whom she had made a god in her heart all this time.
She tried to rouse herself as they neared the station.
"I will write to you, you know, Julia, tomorrow," she said.
"If you knew, love, how I shall be looking for your letter!" sighed her cousin. "And you shall hear from me in a day or two; you would like to do so, I know, dear."
"Yes, Julia thank you." And Gerty's lips quivered as she thought of what her cousin's letter would contain.
They reached the station, and went to telegraph at once to Mr. Mannering, Gerty dictating the words:
"Do not be alarmed. I am coming home today by the train that gets to Moston at four o'clock, and will explain all. Do not come yourself to meet me. Send Mrs. Leeson if you get this in time."
She felt her father would understand that she had some reason for

wishing to meet him first quietly at home, and that he would not come, as she did not wish it.
As the train came up and Gerty took her seat in the corner of a carriage, Lady Hunter insisted on wrapping her up well in her rug and furs.
"Don't let me have the sin of you getting your death of cold, in addition to the self-reproach now, love," she whispered; and Gerty saw that her tears were falling.
"O Julia! don't say that of yourself—never think it even!" she pleaded, struggling hard to keep her own tears from the sight of her one or two fellow-passengers.
"Well, good-by, my darling girl," Lady Hunter added, in a still lower whisper. "Pray for me, Gerty, if it is not selfish to ask you to think so much of me at a time like this. You do pray for me, I know; but, if you can, pray more than ever for me from today."
Another clasp of the hand and the door was shut, and then directly the train steamed slowly out of the station; Gerty, with her hands tightly clasped under her rug, trying to say her rosary to herself; praying for a renewal of the help from God which was enabling her thus to flee from the temptation which, though conquered, would have been dangerous and alluring still to the hollow heart by its close proximity and persuasive presence.

CHAPTER XXI.
The train arrived duly at Moston, the station nearest to Whitewell Grange; and at once, as Gerty looked out, she saw that the old housekeeper was there to meet her. Jumping out of the carriage quickly, she ran up to her.
"Papa's son!" she said anxiously, as she shook hands.
"Well, Miss Gerty, perhaps just a little at first; but he soon saw, of course, that if you were very ill you could not be coming home by yourself. And there was so little time to think about it, because the telegram only came in time for me to get here in the carriage. There is nothing the matter at Nethercotes, Miss Gerty, I hope; or you are not ill?" she asked, with the respectful familiarity which was the privilege of her long years of faithful service.
Even under the homely, kindly gaze Gerty's color rose.
"I am not very well," she said; "and so I knew it was best to come home and be quiet with papa for a while, as the house there is so full of visitors, you know. But Lady Hunter and Sir Robert have been very, very kind," she added, not wishing to raise any suspicion of unpleasantness on their part.
Perhaps the shrewd old housekeeper was not wholly devoid of a vague idea in the right direction as to what kind of trouble had driven her young mistress home so suddenly, though she had, of course, never heard even the mention of Stanley Graham's name in her life; but she only said very quietly:
"It was the wisest thing to come home, indeed, miss. To be feeling out of sorts in a strange house full of visitors is enough to bring on a downright illness. But you'll be all right now, quiet at home, won't you, Miss Gerty?"
"I hope so." And Gerty tried to smile her own bright smile, and to assume the old gaiety of manner, to hide her breaking heart. "Don't make me out a regular invalid, though, or else I shall fly back again, and perhaps make myself into one, you know." But even as she spoke her eyes wandered out of the carriage window—out into the familiar road, with its vivid recollections.
"Was it only three days since she had seen it before—only three days? And it seemed years—years in experience and suffering, the short, too blissful interval of happiness being but like a delicious dream, but a dream which left with its loss all the pain of reality.
It was quite dark when they reached the Grange, and as Gerty ran up the hall-steps her father was there to meet her.
"Gerty!" was all he said, as he clasped her in his arms, his darling treasure, who had come back to him so strangely.
Again Gerty forced herself to smile before Mrs. Leeson and the one or two servants who were taking in her luggage.
"I'm so afraid I frightened you, papa! But I'm not so very well, so I knew it was best to come home, though my cousin was so sorry to part with me." And the cheery voice quite deceived the servants, if it did not wholly succeed with the anxious, tender father.
He led Gerty into the breakfast-room, where he had been sitting in the firelight, listening for the sound of the carriage-wheels, and looking out at intervals. They were scarcely shut safe in there alone when the courage and firmness which Gerty had kept all day broke down completely, deserted her at last for a time now that her task was accomplished.
"O papa, I shall never want to go away again! I have come back to stay with you always." And with her head on his breast and her arms round his neck, she wept out the pent-up pain in a perfect agony of sobs; wept out the yearning and regret for her lost love, for the ideal she had renounced.
"My darling!" was all her father said, as for the first few minutes he let her weep freely, only

stroking her hair with the old fond caress, the pretty hair, from which she had thrown aside her hat, and which lay tossed and tumbled now against his shoulder.
"Papa," she whispered, as she grew somewhat calmer, "you have been praying for me, I know, you and Father Walmsley, or—or I should not have done it; I should have been too weak. It makes me tremble now to think of—last night, to go over it all again." And as the sobbing words escaped her, Mr. Mannering knew what kind of trouble had come to his little Sunbeam, robbing it for ever of its gay brightness; he knew what manner of story his darling was about to pour into his ears.
"God help me to forgive him!" was his bitter thought, the man, whoever he is, who has stolen my darling's heart, only to break it, to send it back to me like this. Why are my fears realized so soon?"
TO BE CONTINUED

THE LIGHT IN THE WINDOW

Bridget, why does grandpapa put Our Lady's statue in the window at night-time—with a lighted lamp in front of it?"
Old Bridget, who had been with the Grant family ever since Philip's grandpapa was not even as old as Philip himself, smoothed out her apron and looked somewhat dubious.
"Why does he, my dear?" she paused again. "Sure, I'm afraid I ought not to tell ye."
"Oh, do! Please do! It's a secret? I know it's a secret! And so you've got to let me into it!" cried Philip, jumping up and clapping his hands excitedly.
Round the table he pranced, nearly upsetting the flour-barrel and the pasteboard along with it—rolling-pin and all. For Bridget was busy making pastries for tea and Philip loved to watch her at it. But now he had something more interesting to think about and there was nothing for it but to satisfy his curiosity.
"Sure, it's myself that feels guilty for telling ye such a wicked story!" cried the old woman, solemnly wagging her head. "Tis the story of a bad, willful boy."
"Oh, do tell me about him!—What did he do to be wicked? What was his name? Where did he live?"
"Tis of your own grandpapa's son I'm speaking. His little boy that was; God rest his soul! (She crossed herself.) For he's dead and gone long ago, I'm thinking; though master has it that he still lives—and that he'll come back to him one of these fine days! Well, now, I'll tell ye about his, Master Philip—but mind, you're not to breathe a word of it to anyone. Do ye promise? Ye do? Ah! I know I can trust ye. Well, listen now:
"The old master had a little son Danny—which is the short for Daniel. Danny was a handful of mischief from the very start of it; a sore trouble to his parents. There were six children in all; he was the eldest. When he grew to be about thirteen—your age, Master Philip—a terrible thing happened. 'Twas your father's birthday, and your grandmother—God rest her soul!—was making pastries for tea—same as I'm doing now. At tea-time Danny was all eagerness to devour those cakes; he was so fond of them. His mother always allowed two to each person, but on this occasion she somehow overlooked the number; and so it happened that when the pastries were handed round Danny only got one. He flew into a terrible rage, for he was hot-headed—always. Your grandpapa scolded him—said he wouldn't have any pastry at all and sent him to bed. Danny went upstairs, purple in the face with rage. They could hear him shouting and stamping overhead, but took no notice of him. They were used to his freaks and quiet, your grandmother went upstairs to look for him. But would you believe me?—Danny was not in his room, nor anywhere in the house. But on his pillow his mother found a note pinned. On it was scribbled this message in pencil:
"Dear Papa and Mamma.—This is to tell you that I'm leaving home forever. I shall never return.—Your son, Danny."
From that day to this his whereabouts have never been discovered. But on the night of his disappearance your grandpapa put him under Our Lady's protection, begging her to bring back to him his lost boy. Every night he placed her statue in the window, with a lighted lamp in front of it, to remind her to look out for him—to beckon him home. Years have passed; your grandpapa's children have grown up and married. Your parents died when you were quite little, and 'twas your grandpapa—God bless him—that brought ye up and minded ye for the sake of the lad he has never ceased to miss from the old homestead."
"And will Our Lady ever bring him back again?" asked Philip earnestly.
"Ah! that is not for me to say, my dear. But faith! I believe she will. 'Sure, a Mother never forgets her son. And lost Danny is Her boy, for your grandpapa placed him under Her care."
Philip lighted Our Lady's lamp himself that night. He asked his grandpapa to let him—but did not

mention why. He was anxious to do Her a little service and to coax Her to bring Uncle Danny home without fail!
He went to bed thinking over old Bridget's story. He could not get it out of his head. It seemed to haunt him. Bit by bit, the strange history—all the more remarkable because every word was true—kept repeating itself. At last he fell into a doze from which he suddenly awoke, owing to the window being gently opened by somebody outside, and to the fact that he was a very light sleeper.
His bedroom was on the ground floor—the window overlooked the garden. He had never troubled to bolt it at night because he liked to let in the fresh air. Outside he described the outline of a man's figure—standing on the sill, pushing down the sash. He could not see his features very clearly, but noticed that the lower sash was hidden by a long beard, and that he wore a slouch hat.
Philip held his breath to prevent himself screaming, for he felt very frightened. Then he closed his eyes so as to let the man think he was asleep, and breathed a prayer for God's help and protection. He lay very still after that—and listened, wondering what would happen next. He heard the man step into the room and cross it. Then the door-handle clicked slightly and he knew the man had gone. He breathed a sigh of relief.
His wits began to sharpen up now. To rouse his grandpapa was his next idea, so he jumped out of bed and crept upstairs to his room. Finding him asleep he quickly woke him.
"Eh? What's the matter?" cried old Mr. Grant suddenly opening his eyes.
"Sh-sh! Don't make a noise," whispered his grandson. "Get up at once. There's a strange man in the house."
"What?"
"He got in at my window, but I shut my eyes tight and pretended to be asleep. He's downstairs somewhere; maybe in your private room. P'raps he means to rob you."
"My God!" ejaculated the old man.
He rose, threw on a garment or two, bade the lad stay where he was, then hastened down to his sanctum; first taking the precaution to arm himself with a revolver—which he always kept handy.
Entering as noiselessly as a cat, he suddenly switched on the electric current. Crouching by the safe, where he kept his cash, documents, etc., was a man, shabbily attired, his back to him, who, the instant the light flooded the room sprang to his feet with an oath, turned, faced him, snatched from his pocket a shining object which he pointed at him—then staggered back as if he had seen a ghost, letting the weapon drop weakly out of his hand.
In turn Mr. Grant pointed his revolver, but the man's lively countenance and the queer look he fixed on him filled him with a new indescribable emotion, and he laid the weapon aside.
"Father!"
In a moment the vagrant had flung himself in the old man's arms, weeping like a child.
"Danny!" Danny came back to me!" murmured the veteran in a sort of stupor, as if awakening from a dream. Then the whole truth burst on him and he woke up in a great, grand reality.
"My God! It is Danny!" he said. "Danny's here! Danny's come home! My boy—my son!"
And so, between sobs and caresses and tender, fatherly welcomes, the wanderer found peace at last.
Little by little Danny acquainted him with the history of his doings and wrong-doings—abroad, where he had emigrated when a boy. He had first worked for a well-to-do farmer, then, through associating with bad companions, had fallen into disgrace and received dismissal. His next job was a page-boy to a country surgeon, but he had tired of that, and finally settled down to a small position in a government office, where he had remained for some years. Unfortunately he had again mingled with bad companions, by whose evil influence he yielded to temptation—practising fraud and the like; in short, he had a dishonest life. Twice he had been imprisoned. At last he had returned to his native land, hoping to do better.
"But things don't seem to be on the mend," he protested bitterly. "I can't get employment here, turn where I will! Tonight I thought I'd try the old plan—housebreaking. 'Twas the light in your window that led me here. I was bent on robbing you; but I did not know it was your house. Father, can you ever forgive me?"
"Forgive you, Danny? Most willingly. Shall I tell you what light that was you saw? Years ago, when you ran away from home, I placed you under Our Lady's protection. Each night I put Her statue in the window with a lighted lamp in front of it. I implored Her to lead you home; to let Her lamp be your beacon, your guide to the homestead where the old father awaited you, yearning to forgive. Sonny, She has heard my prayer! You meant to rob me. Ah! She would not have it so. She brought us face to face. You are saved. Now listen. None here need be informed of your past misdoings, nor why you came tonight. Begin all over again, Danny. Be true to God and His Mother. Be honest. I'll set

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THE STORY OF CHRIST

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THE PROPHET OF FIRE

While Jesus, in the poor little work-shop at Nazareth, was handling the ax and the square, a voice was raised in the desert towards Jordan and the Dead Sea.

In that dark age of the Herods, old Judea profaned by the Idumean usurpers, contaminated by Greek infiltration, scorned by the Roman soldiery without Kings without unity, without glory; already half dispersed throughout the world; betrayed by their own priests; always remembering the grandeur of their earthly kingdom of a thousand years ago; always obstinately hoping for a great vengeance, for a miraculous resurrection, for a return of victory in a triumph of its God, in the coming of a Saviour, of a liberator, of an anointed one who should reign in a new Jerusalem stronger and more beautiful than that of Solomon, and from Jerusalem dominate all the peoples, overcome all other monarchs, conquer all empires and bring happiness to its nation and to all men,—old Judea, hating its masters, robbed by the publicans, plagued by the mercenary scribes, and by the hypocritical Pharisees, old Judea divided, humiliated, plundered and yet in spite of all its shame full of faith for the future, willingly lent an ear to the voice of the desert, and hastened to the banks of the Jordan.

John's figure was one to conquer the imagination. A child sprung by a miracle from parents of great age, he was set apart from his birth to be Nazir—pure. He had never cut his hair, had never tasted wine or cider, had never touched a woman nor known any love except that for God. While he was still young, he had left his parents' home and buried himself in the desert. There he lived for many years alone, without a house, without a tent, without servants, with nothing of his own except what he had on his back. Wrapped in his camel's skin, his flanks girt by a leather belt, tall, bony, baked by the sun, his chest hairy, his hair hanging long on his shoulders, his long beard almost covering his face, his piercing eyes flashed like lightning from under his busy eyebrows when from his mouth hidden by his beard burst out the tremendous words of his maledictions.

This hypnotic wild man, solitary as a Yogi, despising pleasure like a stoic, seemed to those whom he baptized the last hope of a despairing people.

Jesus heard the people talk of those "washed ones" who returned from Jordan and took up their former lives, as in the morning a garment is resumed which was thrown away with relief the evening before; and He understood that His day grew near. He was now in His thirtieth year, the right and destined age. Before he is thirty, a man is only a sketch, an approximation, dominated by the common sentiments and common loves of all. He does not know men well, and hence cannot love them with that love, sweet with compassion, with which they should be loved. And without knowing them or knowing how to love them, he cannot speak with authority, cannot make himself heard, has not the power of saving them.

THE FIRST ANNUNCIATION

The desert sun burned John's body and his fiery longing for the Kingdom burned like a flame in his soul. He was the foreteller of fire. He saw in the Messiah, soon to appear, the master of flame. The New King will be a fierce husbandman. Every tree which bringeth not forth good fruit is hewn down and cast into the fire. He will thoroughly purge His floor and gather his wheat into the garner, but He will burn up the chaff with unquenchable fire. He will be a baptizer who will baptize with fire.

Rigid, wrathful, harsh, shaggy, quick to insult, impatient and impetuous, John was not gentle with those who came to him. He took no satisfaction in having drawn them to take the first step towards repentance. When Pharisees and Sadducees, notable men, learned in the Scriptures, esteemed by the crowd, of authority in the temple came to be baptized, he shamed them more than the others. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham for our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

You who lock yourselves up into houses of stone as vipers hide themselves under the rocks, you Phari-

sees and Sadducees, are harder than stone: your minds are petrified in the letter and the rites of the law: your selfish hearts are stony: to the hungry who ask bread of you, you give a stone, and you throw the stone at him who has sinned less than you. You Pharisees and Sadducees, you are haughty statues of stone which only fire can conquer, since water poured over you is quickly dried up. But God, who from a handful of earth made Adam, could make from stones from the shore, with rocks from the cliff, other men, other living beings, other sons for Himself. He could change granite into flesh and soul, while you have changed soul and flesh into granite. It is not enough therefore to bathe in the Jordan. That ablution is holy and salutary. Change your life, do the opposite of what you have done until now if you do not wish to be burned up by Him, who will baptize by fire.

And the people asked him, saying, What shall we do then? He answered, and said unto them, He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise. "Then came also publicans to be baptized and said unto him, Master what shall we do? And he said unto them, Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Compelling, almost superhuman when he announced the terrible separation of the good from the bad, John becomes commonplace when he descends to particulars and falls, one might say, exactly into the Pharisean tradition. His only advice is to give alms, to give away the superfluous. From the publicans he asks only strict justice: let them take what has been allotted and nothing more. To the fierce, thieving tribe of soldiers, he recommends only discretion! "Be satisfied with your pay and do not rob."

This is nothing more or less than the Mosaic law. Long before him, Amos and Isaiah had gone further. Now is the time for the accuser of the Dead Sea to give way to the liberator of the Sea of Tiberias. The lot of precursors is hard: they know, but are not permitted to see; they arrive on the banks of the Jordan, but do not enjoy the promise which they make plain the path for him who comes after them, but will pass beyond them. They prepare the throne and do not sit themselves on it. They are servants of the master whom often they do not meet face to face. Perhaps the fierceness of John is justified by this consciousness of being an ambassador and nothing more. A consciousness which is never envious, but which leaves a tinge of sadness, even in his humility. They came from Jerusalem to ask him who he was, "What then? Art thou Elias?"

"No. I am not." "Art thou that Prophet?" "And he answered, No." "Art thou the Christ?" "No." He said, I am the voice of one crying in the wilderness. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

At Nazareth, in the meantime, an unknown working man was lacing up His shoes with His own hands to go out to the wilderness, resounding with the voice which three times had thundered, "No."

THE VIGIL

John called sinners to wash in the river before repenting. Jesus presented Himself to John to be baptized. Did He then acknowledge Himself a sinner?

The texts are explicit: the prophet preached the baptism of repentance in remission of sins. He who went to him acknowledged himself a sinner; he who goes to wash, feels himself polluted. The fact that we know nothing of the life of Jesus from His twelfth to His thirtieth year, exactly the years of fallible adolescence, of hot-blooded youth, has given rise to the idea that He was in that period, or at least held Himself to have been a sinner like other men. The three remaining years of His life are the most brightly lighted by the words of the four Gospels because in thinking of the dead, what we most vividly remember are their words and deeds during the last days of their lives. Nothing of what we know of those three years gives any indication of this supposed existence of sin in Christ's life between the innocence of its beginning and the glory of its ending.

There is not even the appearance of a conversion in Christ's life. His first words have the same accent as the last. The spring from which they run is clear from the first day; there is no muddy sediment of evil. He begins with frank absolute certainty, with the recognizable authority of purity. You can feel that He has left nothing turbid back of Him. His voice is clear and limpid, a melodious song not roughened by the sour lees of voluptuous pleasure, or by the hoarseness of repentance. The transparent serenity of His look, of His smile and of His thought is not the calm which comes after the clouds of the tempest, or the uncertain whiteness of the dawn which slowly conquers the malign shadow of the night: it is the clearness of Him who was born only once, and remained a youth even into His maturity; the limpidity, the transparency, the tranquillity, the peace

of a day which ends in night, but is not darkened until evening: eternal day, childhood intact and unshaken until death.

He goes about among the impure with the natural simplicity of the poor among sinners, with the natural strength of the sound man among the sick, with the natural boldness of health. On the other hand, the man who has been converted is always at the back of his mind a little troubled. A single drop of bitterness, a light shadow of impurity, a fleeting suggestion of temptation is enough to drive him back into anguish. He always feels a doubt that he may not have rid himself wholly of the old Adam, that he may not have wholly destroyed but only stunned the Other, who lived in his body. He has paid so much for his salvation, and it seems to him so precious but so frail, that he is always afraid of putting it into jeopardy or of losing it. He does not shun sinners, but he approaches them with an involuntary shudder with a scarcely confessed fear of fresh contagion, a dread lest the sight of the villainess where he also took delight will renew unbearably the recollection of his shame, will drive him to despair of his ultimate salvation. When a servant becomes a master he is never on familiar terms with his servants. When a poor man becomes rich he is not generous with the poor. A converted sinner is not always a friend of sinners. That remnant of pride which sticks fast in the hearts even of saints mingles with his compassion. Why do sinners not do what he has done? The way is open to all, even to the wickedest, the most hardened: the prize is great, why do they remain down there, plunged in black Hell?

And when the converted sinner speaks to his brothers to convert them, he cannot refrain from dwelling on his own experience, his fall, his liberation. It may be only that he wishes to be helpful, rather than to vaunt himself, but in any case he is always eager to point to himself as a living and present example of the sweetness of salvation.

The past can be renounced, but not destroyed. It reveals itself almost unconsciously in the very men who begin life with a second birth of repentance. In the story of Jesus no sign of a different way of life before conversion ever shows itself in any allusion or in any implicit means, is not recognizable in the smallest of His acts, in the most obscure of His words. His love for sinners has nothing of the feverish obstinacy of the proselytizing penitent. It is a natural love, not a dutiful love. It is brotherly love without any implications of reproach, spontaneous friendly fraternity needing to make no effort to overcome repugnance. It is the attraction towards the impure of the pure who has no fear of being soiled and knows that He can cleanse—disinterested love—love felt by the saints in the supreme moments of their holiness—love beside which all other love seems vulgar—such love as no man saw before Jesus! Love which is rarely found again, and not in memory and in imitation of His love—love which will always be called Christian, and by any other name—never! Divine love—Christ's love! Love!

Jesus came among the sinners, but He was no sinner. He came to bathe in the water running before John, but He had no inner stain. The soul of Jesus was that of a child, so childlike as to outdo sages in wisdom and saints in sanctity.

He was no rigorous Puritan. He never felt the terror of the morally shipwrecked man, barely saved from destruction. He was no over-scrupulous Pharisee. He knew what was sin and what was right and He did not lose the spirit in the labyrinth of the letter. He knew life; He did not refuse in which though not a good in itself, is prerequisite condition of all good things. Eating and drinking are not wrong, nor looking at people, nor sending a friendly look to the thief lurking in the shadow, nor to the woman who has colored her lips to hide the traces of unasked kisses.

THE BAPTISM

And yet Jesus came in the midst of a crowd of sinners to immerse Himself in the Jordan. The problem is not mysterious for him who sees something beyond the most familiar meaning in the rite reinstated by John. The case of Jesus is unique. The baptism of Jesus is like others superficially, but is justified in other ways. Baptism is not only a washing of the flesh as a symbol of the will to cleanse the soul, a remnant of the primitive analogy of water which washed away material stains and can wash away spiritual stains. This physical metaphor is useful to the symbolism of the crowd, is a necessary ceremony for the carnal eye of the many who need a material help to believe in the immaterial. But it was not made for Jesus.

He went to John that the prophecy of the precursor might be fulfilled. His kneeling down before the prophet of fire was a recognition of John's quality of true announcer, of his worth as a loyal ambassador who has done his duty who can say now that his work is finished. Jesus submitting Himself to this symbolical investiture really invests John with the legitimate title of precursor.

Jesus, about to begin a new epoch of His life, His true life, bore witness by His immersion in water to His willingness to die, but at the same time to His certainty that He

would rise again. He did not go down to the Jordan to cleanse Himself, but to show that His second life was beginning and that He will not die, but only seem to die, just as He only seemed to be purified by the waters of the Jordan.

TO BE CONTINUED

INVERTING THE PYRAMID

A modern educator in one of our secular colleges believes that "it is decidedly wrong and false to force religion and sectarian principles upon children before they are mature enough to think for themselves." This is a sample of the restless modern mind that tires of the solemn grandeur of perennial principles, and rushes headlong into novelties and experiments with the vain hope of erecting a substantial educational structure upon the shifting sands of fruitless experimentalism.

For centuries the simple, solid principles of child training adopted by the Catholic Church were accepted as the granite basis of education. The Church conceived education as something higher and fuller than mere book learning and mental gymnastics. In the Catholic system education means character training, and character training means the development of moral as well as intellectual capacities. The greatest nay the only, source of moral cultivation is religion. Hence religion is the adamant foundation of education. From this broad and secure foundation rises a superstructure of culture and refinement fashioned like a pyramid rising ever higher with the passing of the years and pointing ever upward as it grows.

The statement of this modern educator is an attempt to invert this pyramid, by placing religion which should be its base at the apex. The result is a crazy structure resting on a point, that is always in danger of toppling. And the worst of it is that the pyramid is pointing downward. Inverting time honored educational methods has resulted in confusion of thought, intellectual hysteria, and moral anarchy.

Yet men today are still openly advocating the same dangerous experimentalism. It is time for educators in high places in the country to proclaim with the courage of some of our leading jurists, publicists, and students that until we firmly imbed religious principles in the heart of the child, we can never expect to rear God fearing, law abiding, and home loving citizens.

If children are not taught religion in the plastic days of childhood, they will never accept religious principles, "when they are mature enough to think for themselves." This is a fact that experience abundantly proves. Statistics show that the majority of our criminals had little or no religious training. Guarding them from religious principles until they were old enough to think for themselves helped to put them where they are today.

Religious principles, the foundation stones of life, are what children need today. Living in a welter of intellectual confusion, with false theories infesting the air, with controversies over fundamental doctrines splitting up religious bodies outside the Catholic Church, a child growing into youth and developing into manhood cannot be expected to pick and choose his religion for himself.

Our Divine Lord did not intend that we should be tossed about by every wind of doctrine. He established a Church, gave her definite doctrines, and a commission to

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teach these doctrines, and enjoined on all men the command to listen to her. "He that heareth you, heareth Me, and he that despiseth you, despiseth Me, and he who despiseth Me despiseth Him that sent Me." Secular educators in quest of new theories in child training will do well to examine the fruits of education with religion, and education without religion, before they attempt to banish religion from the heart of the child.—The Pilot.

There is nothing so unwelcome to man as a severe sorrow. And yet for many men it is the only thing which leads them to God.

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Dominion.

LONDON, SATURDAY, AUGUST 16, 1924

"LA COLONIE CANADIENNE DE DETROIT"

At the celebration of the feast of St. John the Baptist by the Essex County French Canadians, Mr. Bourassa, Editor of *Le Devoir*, was the chief speaker this year. Later he wrote for *Le Devoir* a very interesting and enthusiastic signed article entitled "La Colonie Canadienne de Detroit," the ancient name for this old French settlement.

A paragraph or two will be of general interest to our readers.

"Let us pass on to Ford City, the fourth of border cities, born of the expansion on the Canadian side of the gigantic enterprise of the automobile magnate. But what, to my retrospective eye, is still better than the industrial development, is the increase, in virtue, in wisdom and in prosperity, of the Catholic and French parish of Notre Dame du Lac. This name evokes painful memories. Only a few years have passed away since the painful incident which for an instant afflicted the entire Catholic population of the district; what do I say? It even attracted the attention of the authorities at Rome! Well! Will any one believe it? There is not at this hour in all Canada a parish more united, more fervent, than that of N. D. du Lac. Indeed I question if there exists anywhere a group of Catholics with deeper love for their curé, a curé with deeper love for his parishioners. And it was this very priest that, on his arrival, the parishioners undertook to exclude from entry to his church! To whom or to what must this marvellous change be attributed? Without doubt to God who disposes minds and hearts as He pleases; but also to the faith of the people who had to conquer their excited passions, quiet their anxieties, which, up to a certain point, were legitimate, and to accept without reservation the decision of the supreme and indefectible authority; but also to the patience and long-suffering of the priest who was subjected to this terrible trial, to his tact, to his goodness, to his prudence, to his zeal for the service of God. Pastor and people have been obedient to the voice of duty. God has rewarded them by giving them peace of mind and heart."

Unfortunately the painful incident to which Mr. Bourassa refers received widespread publicity in the press of Canada. A grave injustice was done the Bishop of London who, in the ordinary exercise of his jurisdiction and in fulfillment of his duty, had appointed the Rev. Father Laurendeau to the then vacant parish of Ford.

Mr. Bourassa's generous vindication of the wisdom and justice of the Bishop's appointment, if somewhat tardy, is complete. The passing remark, "up to a certain point legitimate" does not say much if it says anything, and may be passed over as an excusable little sop to Cerberus.

Mr. Bourassa continues: "If you would have palpable proof of the extraordinary confidence which the parishioners of N. D. du Lac place in their curé, here it is: The expansion of Ford City has given birth to Riverside, the Benjamin of the border towns. Thus from N. D. du Lac springs the new parish of St. Rose which Father Laurendeau and his curates still serve. The division was effected without the least difficulty; better still, M. le curé (Father Laurendeau) induced the mother-parish to assume for five years the interest on the debt of the new parish! If any one knows of the like of this, here or elsewhere, let him make it known at Rome!"

The ever growing Catholic population of the Border Cities has necessitated many divisions of

parishes. These divisions have all been effected without the least difficulty. And what will surprise our admiring visitor from old Quebec—it has become the rule rather than the exception for the mother parish to help the new parish to set up for itself.

It was not always so. Some twelve years ago when Walkerville was cut off from N. D. du Lac the pastor (the late Father Beaudoin) strenuously opposed the division and claimed that, in the event of the division being allowed, the new parish should pay part of the debt on the mother church and that he personally should be indemnified for loss of revenue. The Supreme Court of the Church decided against Father Beaudoin on both contentions.

More than that. Recognizing and sympathizing with the sentimental attachment of the older French-speaking parishioners to their old parish, in the goodness of his heart the Bishop had allowed such parishioners, though within the limits of the new parish, to maintain their connection with the Parish of N. D. du Lac and to perform their religious duties there. The Right Rev. Fathers of the Rota, while recognizing that "this permission freed the Bishop from the accusation of nationalism alleged against him," decreed that it should not stand as "parochial boundaries should be fixed and definite."

Between the division of the parish of Notre Dame du Lac in 1912 and the division in this year of grace 1924 there is a contrast as gratifying as it is striking, a contrast that goes far to justify Mr. Bourassa's enthusiastic eulogy quoted above.

With regard to the incident of painful memories at the installation of the present curé de N. D. du Lac, our friend of *Le Devoir* will be glad to know that those who at that time fomented rebellion and incited to riot were very, very recent recruits to the old "colonie Canadienne de Detroit," and that, so far as impeding the smooth, satisfactory and beneficial functioning of episcopal jurisdiction in the Border Cities is concerned, these agitators are already as impotent as the shades of the departed Wyandotte chiefs who figured in the early history of the colony.

THE LATE BISHOP DOWLING

In another column will be found a sketch of the life and work of the late Bishop Thomas Joseph Dowling. The loving reverence of our people for the sacred character and office of bishop is well known, and by most of our readers deeply felt. Bishop Dowling's work, well and conscientiously performed, differed not greatly from that of all our faithful and zealous rulers of the Church of God in Canada. Of late years ill-health so curtailed his activities that many will not remember the scholarly eloquence, the sturdy Canadianship of his earlier days. Coming to Canada in boyhood, educated here, living his whole life here, he became a thorough-going Canadian and did his full share in up-building the Church in Canada.

Up to the time of his appointment as Bishop of Peterboro it had been the custom to appoint to Canadian sees scholarly Irish priests who often, by experience, knew little or nothing of Canada or the Canadian spirit and temperament.

The Right Rev. James Vincent Cleary, Archbishop of Kingston, was the last of these. Of wide and deep scholarship, master of an exceptionally vigorous English style, Bishop Cleary's was a personality that could not be and was not ignored. But for this very reason his lack of sympathy with things Canadian, of that sympathy which comes only from knowledge and understanding, he said and did irritating things that, in the opinion of many, were not in the best interest of the Church in Canada.

This was the conviction of Thomas Joseph Dowling before and after he was made bishop. The writer well remembers an occasion when Bishop Dowling, in the presence of Archbishop Cleary and many other bishops and clergy, openly, yet courteously, asserted that the time had come for Canada to provide her own priests and her own bishops from the ranks of her own native sons. There were those who questioned the good taste of Bishop Dowling on that occasion. But that was the late bishop's straightforward and forthright way. Convinced that Canada should have a

native hierarchy he said so; he did more, he worked for it. On a much later occasion, when several Canadians had been appointed to Canadian sees, he stated publicly that he had nothing to do with his own appointment; but that he had had a great deal to do with every Ontario appointment made since.

Doubtless this would have come about in time without the active intervention of the bishop who has just passed away. Rome is now insistent on native clergy and native bishops, even in India and China. But that does not lessen the debt of gratitude that Canadian Catholics, and especially Ontario Catholics, owe the late Bishop of Hamilton.

The reverence in which we hold our bishops does not imply flattery or sycophancy. We do not pretend that Canadian bishops make no mistakes; but they have done a thousand and one things that would have been left undone or been ill-done by bishops of foreign origin.

And that these things were done much earlier through the vision and courage of Thomas Joseph Dowling is one of the important services the late bishop rendered to the Church and to his country. May he rest in peace.

A VALIANT WOMAN

Eighty-one years ago a man-child was born in Ireland who, nine years later, found himself with his parents in the new land of promise—Canada. He learned the printing trade and rapidly rose to a leading place in his chosen calling. The genial but ambitious printer was known to everyone as Tom Coffey.

He rose successively to the foremanship of different departments of the London Advertiser and in 1889 married Margaret Hevey and they founded a modest but comfortable home with assured prospects of growing success. Yet all this time the young Irish Canadian cherished an ambition, conceived in early youth, of publishing a Catholic paper. After ten years of married life the opportunity came to realize this ambition, or at least to put his faith in himself, his savings, his assured means of livelihood with all its equally assured prospects of continued advancement, to put all these to the test to win or lose all. The CATHOLIC RECORD had been founded, carried on for a brief period, and was now facing inevitable bankruptcy. Its only assets were its debts. Creditors prefer the prospect of something like adequate reimbursement from a going concern to the certainty of little or nothing from bankruptcy proceedings. Here was the opportunity of realizing a long cherished ambition; but it was also a risk of losing all and being forced to begin again. Such crises occur in the lives of most men. Taken at its flood the tide leads on to fortune. Often we stupidly attribute success to "luck." Not less stupidly we sometimes give the man the sole and entire credit for his clear vision and courageous decision.

But Holy Scripture impels us to take another element into consideration: "Who shall find a valiant woman? far and from the uttermost coasts is the price of her." "The heart of her husband trusteth in her, and he shall have no need of spurs." Whether as mother, wife, sister, friend, every man comes under the formative influence of some woman. Between husband and wife the relationship is the most intimate conceivable for human beings on this side of heaven. The occasional tragedy of its failure does not concern us here.

Had Thomas Coffey not found in his wife the valiant woman of Holy Writ it is certain that his long cherished ambition, his holy aspiration—and may we not say inspiration—would have become merely a pious memory tinged with regret. For on whom does the failure fall most heavily? On the wife, the mother, the mistress of the home. Had Mrs. Coffey not shared her husband's ambition, encouraged and sustained his faith and hope, been willing to bear the burden of failure and bravely begin again, THE CATHOLIC RECORD would not now be the welcome weekly visitor to thirty-five thousand Catholic homes, influencing the lives of more than a hundred and fifty thousand readers.

We do not boast. The Vicar of Jesus Christ, whose vision from the watch-towers of Israel sweeps the world, has proclaimed most insistently that amongst the greatest needs of God's Church is a loyal and enlightened Catholic press.

When Senator Coffey was called to his reward His Lordship Bishop Fallon, departing from the Catholic custom with regard to eulogy at the funeral service, said these memorable words: "Few can know what it means to be a Catholic journalist. It means to be humble yet proud to serve the cause of Catholic truth; loyal yet fearless; aggressive yet giving offence to none. Nevertheless Senator Coffey had built up a paper unequalled amongst religious weeklies of the Dominion and unsurpassed on the continent of America."

Not only in the decision to stake everything on the new venture, but in the days of difficulty and doubt, in the days of discouragement and even despair, in the days when it was hard to keep faith and hope that the mustard seed would ever become a tree, the valiant woman who was his wife must have borne her full share of the burdens of the day and the heat. And as is the way with brave, humble, faithful Christian wives the full measure of that share will never be known.

Margaret Coffey has gone to rejoin that husband whose joys and sorrows, trials and triumphs, she shared here for nearly half-a-century. It will deepen and broaden our view of life to reflect that the valiant woman who has passed away had a larger share in the recognized and lauded achievements of that husband than can easily be realized.

From the readers of THE CATHOLIC RECORD, especially from the wives and the mothers, we confidently ask prayer for the repose of the soul of a valiant woman.

FORMS OF UNBELIEF

By THE OBSERVER

There is a form of unbelief very prevalent in the world today which, though it does not absolutely deny the existence of a Supreme Being as a First Cause, does absolutely deny the existence of Divine Providence. For those who hold this form of unbelief the world and all that it contains is only a vast machine and its parts. Some one, they admit, must have set it in motion; but once that was done the prime mover takes no further interest in it: it goes by itself.

For those who hold this form of unbelief, man is simply a part of the universe, endowed with certain forces moving in certain directions under the guidance of certain laws. He has, they say, the power of understanding to a certain extent the working of the forces within him, and outside of him, and a certain measure of control over those forces, but only for a time. In the end, they say, he is always vanquished by those forces or a combination of them. His light goes out; he dies; and there is nothing more to be said about him.

Now, is not that a wonderful triumph for modern philosophy as understood by that class of unbelievers? Is not this a wonderful finish to an ambitious attempt to find out all about man and his destiny? Nineteen centuries of trying to get along without revealed religion and the guidance of the Church which God established to help the weak human mind to find truth, has resulted in this conclusion, so far as many people are concerned; this lame, impotent, and, on the face of it, utterly ridiculous conclusion. For, how can it be anything else but ridiculous when there is not a man in all the world who does not feel in his mind and heart that that cannot be all that there is to be said about the human race?

It may all be summed up in the words "I don't know," and there is in every man who came from God's hands a feeling that after all he knows more than that. But the unbeliever who persists long enough may succeed in stifling that inward monitor put into every man by God, to a great extent if not wholly; and so it is not uncommon to meet men who are educated according to certain standards of education who answer "Don't know" to all important questions, and are seemingly satisfied with that answer. How did the world come into existence? "We don't know." How does it continue to exist? "We don't know." Will it ever cease to exist? "We don't know." What is the special purpose of man's existence? "We don't know." What becomes of

man after he dies? "We don't know."

Call this a philosophy? What a chilling, soul-saddening confession of intellectual impotence it is? Is any stronger proof required that the Bible is true, and that man fell mentally as well as morally when he first rebelled against God in the Garden of Eden? If this is the best that reason can do when it rejects the aid of religion and revelation, let us hear an end of the glorification of man's mental powers.

Here is a so-called philosophy which sums up human life as a hopeless struggle with giant and unfriendly powers which we cannot see, a struggle which ends always in man's utter annihilation. If this be philosophy, who would wish to be a philosopher? Our whole nature cries out against agnosticism, against the absurd answer, "I don't know" given to every question that is important to the human race. The intellect and the heart alike revolt against the notion that knowledge and love do not reach beyond the grave. Agnosticism is not a philosophy. There is more philosophy in the first chapter of the Catechism than there is in all the volumes of so-called free-thought.

NOTES AND COMMENTS

AN EVENT of great interest not only to the Catholic world, but to Biblical scholars of whatever persuasion, is the forthcoming publication of the first instalment of the Revision of the Vulgate, the great work undertaken by the Benedictine Order, at the instance of Pope Pius X. The Pontifical Commission which, under the presidency of the learned Cardinal Gasquet, has been engaged in this work for so many years begins now to see the fruit of its labors. These labors must have been enormous, and the patience and assiduity with which the researches have been prosecuted have set a mark for all time. Publication of Part I. is expected in the Autumn. It will be the greatest literary event in many years.

SIR WILLIAM WALLACE is at length honored on the spot in Westminster Hall where he stood his "trial" so many centuries ago, a tablet commemorative of that event having just been placed in position there. The achievements of Wallace are the peculiar glory of Scotland, even though tempered by the knowledge that his own countrymen, or rather a clique of degenerate noblemen, less interested in the welfare of their country than in their own aggrandizement, were his betrayers. The so-called trial and the resulting execution were carried out with every accompaniment of ruthlessness and brutality, and "Longshanks" doubtless congratulated himself that as a result the last embers of Scottish nationality were extinguished. Bannockburn in the succeeding reign was his answer. So long as Scotland remained Catholic the fires of patriotism burned with undiminished splendor. It remained for a later time, that under the incubus of a "reformed" creed, her birthright should be bartered for English gold.

PRESBYTERIAN SCOTLAND has become restive under what ill-natured critics term the "Irish invasion," and the consequent increase of her Catholic population. The instinct of race-preservation is in itself natural and laudable, and we confess to a degree of sympathy with those in Scotland who view with concern the apparent recession. But, if, instead of whining over the incoming Irish, and casting about for evidence of "Jesuit trachination," the Protestant clergy will profit by the advice of one of themselves and look at the empty cradles in the homes of their own people, they will have taken the first step towards remedying the fancied evil they deplore.

THE ESTABLISHED Church, in its annual report to the General Assembly at Edinburgh, calls attention to the fact that between 1901 and 1921 there was an increase of 39% of the Irish population, as compared with 6% only of the purely Scottish population, and remarks that "there is growing up a nation within a nation, and this immigrant nation manifests very marked contrasts in social and moral conduct and ideals." "The danger of race hatred and strife," it is added, "is very real."

THE REAL evil, as intimated, lies in a decreasing birth-rate. The contrast in "moral conduct and ideals," complained of mainly consists in the Catholic birth-rate being over 40, and the Protestant under 20. In England the Protestant middle-class birth-rate has declined by over 50% in the last thirty years, and Presbyterian Scotland seems doomed to the same calamity. But whether in England or Scotland Catholics have in conformity with the Scriptural injunction increased and multiplied within the same period. The moral is plain, and with those most concerned should not fail of its effect. It points the way back to the path trodden by their fathers of old.

ANOTHER of the evils complained of in Scotland as resulting from the "Irish invasion," is decline in "Sabbath observance." This view is superficial, and the evil more fancied than real. In Catholic countries, on the other hand, the tendency is now rather the other way. An Anglican tourist in Italy has been giving his impressions in the Church Times which clearly prove that in the cities and towns which he visited there is widespread evidence of a deepening of religious life. Of Turin he writes: "To take Turin for an example of a business city, the worshippers at the many Masses and the communicants were really remarkable in their numbers, or so they appeared to me, and I particularly visited six different churches at various times so as to find this out. Nearly all the shops were closed, and ordinary commerce was at a standstill. Practically the same remarks apply to Rome and Florence, but with so many visitors it is difficult to judge so well in these cities."

A GENERATION or so ago "Robinson Crusoe" was the familiar companion of most boys, but seems now to have fallen from that high estate. It was generally understood that Alexander Selkirk, a Scottish mariner, was the original of Crusoe, and Juan Fernandez, an island off the West coast of South America, the scene of his experiences. It was also taken for granted that Selkirk, or Crusoe was the first marooned seaman to eke out life on this island. According to a writer in the Boys Own Paper, he was forestalled in this by some two hundred years, by one Pedro Serrana, a Spaniard. Pedro's predicament was much more trying than Crusoe's, for while the latter salvaged from the wreck, most of life's necessities Pedro was cast up from the sea with only the clothes he wore, and a knife. How he fared under such circumstances is fit theme for a Conrad, or a Marvatt.

HERE ARE SOME particulars regarding him, as culled from the columns of an overseas contemporary: The islet, which is formed of branches of dead coral, stones, and shells, now petrified into rock, is as barren today as in the early sixteenth century; with neither shrub nor tree, and but few plants, with the exception of the samphire; and no supply of water whatever. Serrana, however, like a wise man made the best of his circumstances, and succeeded in maintaining himself. America's first recorded Crusoe contrived to exist for three years and eight months, till the wind and the weather procured him a companion, who had floated hither from a wreck. If the new Crusoe was paralysed with amazement, the old one was nigh driven mad with fears. The newcomer's state of mind was excusable, considering the sight Serrana must have presented, his nude body covered with hair and bristle, and a beard reaching down to his loins. But Pedro thought that Satan himself had come up out of the waters to see him, and not until the fresh castaway had recited a few "credos" and "paternosters" did Serrana recover his wits. Gratitude to Providence, was, however, short-lived with both of the Crusoes, for within a few days they were quarrelling so fiercely that separate establishments were set up at each end of the key. They became friendly again, though, just before a Spanish vessel, sighting the smoke of their fire, fetched up off the islet, and took them on board. Serrana had then been on it for four years. His companion died on the voyage, but Pedro reached Spain, where crowds flocked to see him and listen to his story. He was

presented to the young Emperor, Charles the Fifth, who settled on him a pension. Notwithstanding the hardships of his marooning, Pedro, who takes rank as the first historical Crusoe, lived to a great age. He returned to America and finally died at Panama about the middle of the sixteenth century.

LAWS ON SCHOOLS

EVERY LEGAL PHASE OF QUESTION DISCUSSED

Washington, D. C.—The much-mooted questions of Private schools and their legal status, and of Bible-reading in the schools—questions which are agitating half a dozen States at present and bid fair to spread rapidly to others—are canvassed authoritatively and completely for the first time in a volume to appear shortly, entitled "Private Schools and the Law."

The monograph is the work of Charles N. Lischka, of the department of Education, National Catholic Welfare Conference. Mr. Lischka has been doing research work for the Department for three years and has worked on this difficult compilation throughout that time. With the increasing importance of the questions into which he was examining, he has spent virtually all his time in the last four months completing it.

Perhaps a proper appellation for the new work would be a "reasonable compilation." It is distinctive for the facts that it contains no comment, opinion or author's construction of the laws concerning which it treats, yet each case is lucid, so that the average layman may readily read and comprehend the legal phase of the private school question. For this latter purpose, there are ample notes and cross-references.

Mr. Lischka has brought into one work of 250 pages of compilation of all the State legislation concerning private schools, and all the statutes governing Bible-reading in the schools. In addition, he has included about twenty-five Federal and State cases involving fundamental issues, together with some specimens of decisions by State superintendents.

When he undertook the task, he says, he found an amazing amount of such legislation had been passed. There were literally masses of it, to be gone through and sorted and winnowed down. A still more significant revelation was the fact that virtually all of this great volume of laws had been passed only in the last few years. The flood of it began, he found, in 1919, and its increase in more recent years indicates clearly that there is every probability it will grow immensely in the next few years.

In setting down the cases in the courts which have grown from this great volume of legislation, Mr. Lischka has carefully given all the facts, both of the bases on which the suits were brought and of the opinions. He has included ample excerpts from the opinions themselves. But he has weeded out all the tedious, heavy, legal sections not pertinent to his subject, so that the book becomes practical for the layman. At the same time, he has retained the body of the opinions, wherever they apply, so that it may be regarded as a scientific and complete source book in this field.

It is possible from this work for the parent to ascertain his legal rights and those of his children in the matter of schools, both locally and nationally. He may determine, for example, whether inspection and supervision of private schools is compulsory in his State, and what conditions the State exacts from those who conduct the parochial school which his children attend, what are the language requirements, the qualifications demanded of teachers, etc.

SOME DRASTIC STATUTES

In this connection, the book records some drastic supervisory statutes—notably in Kansas, Nebraska, and Michigan. In Kansas, the State Board may close any school where the law regarding the use of English and the teaching of civil government is not observed. In Michigan, the Superintendent of Public Instruction or his agents may "investigate and examine" private schools as to "sanitary conditions, courses and study and qualification of teachers." If the conditions are not complied with, they may close the school and compel the pupils to attend a Public school or an approved Private school. In Nebraska, county and city superintendents must inspect Private schools at least twice a year with respect to such subjects as Americanization and courses of study, and the penalties in the State for violations in this regard are heavy.

Bible-reading in the schools has become a vital question of late, laws regarding it are piling up. Here again Mr. Lischka gives, for the first time, a canvass of every statute yet enacted on the subject, together with the bases on which decisions were made. Good reasoning for compelling Bible-reading, and bad reasoning are given, and such matters as the use of public money for sectarian purposes, religion in the schools and kindred questions are discussed in authoritative terms by legislators.

Among the headings in the compilation of representative decisions

of Federal and State courts on fundamental school issues are: "Compulsory Education," "The Parental Right to Determine Education," "Exemption of Private School Property From Taxation," "Public Funds for Sectarian Purposes," "The Wearing of Religious Garb in Public Schools," and "Absence From Public Schools on Holy Days."

The decisions by State Superintendents bear on equally pertinent school questions.

SHARE FOR SCIENTISTS IN PROFITS

Berne, July 10.—At the general assembly held in Milan last October, the International Catholic Study Union decided upon the creation of a Catholic Committee on Intellectual Cooperation, the duty of which would be to follow the work of a similar committee of the League of Nations, but with special attention to the Cause of Catholic intellectuals.

This committee has held its first meeting at Fribourg, under the presidency of M. de Vries, professor at the Catholic University at Nimegue, Holland. Among the members of the committee are: Monsignor Deploige, president of the Institute of Philosophy of Louvain; Father Gemelli, rector of the University of the Sacred Heart at Milan; Monsignor Beaupin, secretary of the French group of the Union; Father Martindale, S. J., of Oxford and Father Schmidt, S. V. D., director of the review *Anthropos* of Vienna.

The committee examined the project submitted by the League of Nations to the various governments, the object of which is to give to scientific property the same protection enjoyed by literary and artistic property. It concluded by passing a resolution favoring the principle of national and international legislation which would assure scientists of a share in the profits which industry and commerce may derive from the application of their discoveries. However, the Catholic committee proposes various amendments to the system urged by the Committee of the League of Nations. A copy of the resolution was forwarded to the Committee on Intellectual Cooperation of the League.

The Catholic committee also studied the situation of professors and students in the present economic crisis, and resolved to make a survey of the situation in order to ascertain which groups of Catholics are suffering the most and what means should be employed to aid them.

In view of the competence and renown of its members, the Catholic Committee of the Union is in a position to render great service to Catholic professors and students, and will be able to defend their interests and plead their cause before the League of Nations and public opinion in general.

Another meeting is to be held in a few months.

THREE KLAN RIOTS
GOVERNOR ORDERS INVESTIGATION

Springfield, Mass.—Three Ku Klux Klan riots in two days in Massachusetts have put several men in hospitals, resulted in the arrest of scores and roused Governor Channing H. Cox to order a thorough investigation and declare he will go to the bottom of the Klan disturbances in this State.

In rapid succession, between Tuesday night and Thursday morning, three towns saw hundreds of their citizens engaged in pitched battles, with the officials virtually powerless to halt the fighting. Bitter feeling has been aroused, and careful guard is being kept against a possible recurrence of the trouble in all three places.

Lancaster and Spencer were the scenes of battles Tuesday night in which half a hundred were injured and thousands of dollars worth of property damage were done.

In the former town, 300 Klansmen gathered on a farm. They were surrounded by a crowd of from 500 to 800 men and boys, who for nine hours kept them besieged in the field. Showers of stones greeted them when they attempted to leave the farm, and two automobiles which tried to make a dash for it were forced to turn back to the stone-walled enclosure. Shots were exchanged and later five were taken to a hospital. One man suffered half a dozen wounds and another was injured in the head by a charge of rock salt. Another had four wounds believed caused by charges of rock salt. Many were injured by the hundreds of missiles hurled through the air.

Allen G. Buttrick, chairman of the Board of Selectmen, appealed to both factions to halt the fighting, but was jeered and booed by both sides, and the pitched battle continued. State policemen finally rescued the Klansmen escorting them from the field through a gale of jeers and hoots. However, the scene of the battle was not clear until 7 o'clock in the morning, after desultory fighting since 10 o'clock the night before. Some hours after dawn, the police received reinforcements, which made it possible for them to break up the siege. Several of the Klansmen's automobiles were badly damaged.

The battle at Lancaster was the result of intensely bitter feeling that has been engendered there by the Klan.

While this siege and battle was going on, another took place at Spencer, several miles away. Here the Klansmen, about 300 strong, were suffering to finish their ceremonial, but when they started to depart, they were met with a hail of stones from 500 or more who had collected about the field where they met. For a time the small police force was powerless, but finally the crowd was broken up. Five young men were arrested, charged with rioting, and were held in \$100 bail. Wednesday these men were arraigned and sentenced to three months in jail, but appealed.

A third Klan meeting, at Winchester, near here was held on the same night, but there was no disturbance.

However, on Thursday morning perhaps the most serious clashes took place, at Groveland, near Haverhill. Here between 3,000 and 5,000 Klansmen held an initiation ceremony, at the conclusion of which they clashed with a crowd of onlookers. The men were sent to the hospitals with bucket wounds, and twenty-one were arrested. Yesterday and one man was sentenced to thirty days in jail and eight were fined \$10.00 each. All appealed.

Governor Cox has ordered a special investigation of the Lancaster affair, where authorities are seeking the identity of the man who used firearms. Two members of the attacking crowd were struck with rock salt from the gun, and the presumption is that it was fired by a Klansman. It is expected a vigorous investigation of the Groveland battle also will be made.

Meantime, all State policemen available have been hurried to the towns affected, from Holden, Oxford, Brookfield and Lumburg, and local police are keeping an alert watch to nip any new disturbances. At least one policeman, Peter Sonia, was injured in the Lancaster battle. He was hit on the head by a stone.

CAMPAIGN AGAINST SCHOOL MEASURE

Detroit, Aug. 1.—More than 800 clergy and representatives from 220 parishes gathered in the K. of C. hall here Monday at a great diocesan meeting and formally launched a united drive in defense of the Private Schools of Michigan. The campaign is the Catholic reply to the proponents of the School Amendment aimed at Parochial and Private schools.

A plan of campaign was outlined by Ernest A. O'Brien, William M. Walker, William P. Bradley and James Fitzgerald.

Bishop Gallagher, addressing the gathering, pointed out that not only the future of Catholic schools was at stake, but also the Constitution of the United States and the liberty of the world.

Printed instructions, with literature pertinent to the campaign, were given out to all present, and the crusaders for freedom of education and religious liberty will carry to every quarter of the diocese the importance of the issue and the facts and arguments for Constitutional liberty.

The keynote speech of the meeting was delivered by James Fitzgerald. He said in part:

"We are entering today upon a campaign that will carry us through the first sector of a battle line extending all over the United States. But we are not going into a fight on the Public school. We are not asking anything for ourselves that we would not grant to a fellow-citizen. If the School Amendment is defeated, nothing will be taken from the Public schools. If the Amendment is lost, no change will result in the compulsory school law.

"We are not the aggressors. We are simply defending Constitutional rights long ours.

"Just now, the slogan is 'One School, One Flag, One Country.' Then why not 'One Church, One Flag, One Country'?"

"The advocates of the Amendment would herd all children into one system of schools. They lose sight of the fact that the best educators in the Public schools are opposed to reducing everything to one standard, are actually bent on separating pupils on grounds of natural endowment."

Bishop Gallagher has appointed a diocesan committee of twenty prominent Catholic laymen to form a strong organization throughout the diocese to carry on the school campaign. The move Monday was to expand this organization so that the drive might reach every corner of the diocese. There were both priests and laymen present, from every parish, and these men, selected because of their keen interest in the issue at hand, will now return to their own sections to organize parochial units.

A plan similar to that used in the great drive for Sacred Heart Seminary, in 1920, will be followed. The Bishop has announced. The general committee will cooperate with Bishop Gallagher in supervising activities. Speakers will be sent into every community in the diocese, and leaflets and pamphlets will be distributed in large quantities among all citizens, Catholic and non-Catholic alike.

For the present, the campaign is to be centered on obtaining the complete registration of all qualified voters. This effort will continue without let-down until August 21. It will be urged upon every voter, both men and women, that all who cherish American liberty and respect the Constitution have a duty binding in conscience to register and to vote on the Amendment.

ALBANIAN UPRISING

THE REPORT THAT IT WAS ORGANIZED BY ARCHBISHOP OF SCUTARI UNTRUE

Scutari, Albania.—The military revolution of the last few weeks in Albania, which ended with the downfall of the government of Achmed Zogu and the expulsion from the country of the members of his government and many more of his followers, was an uprising of the Albanian populace against the tyranny of a usurper. It was not, in any sense, as has been charged by some of the press agencies, organized by Archbishop Mjedia "with the help of foreign money."

It is true that the Catholics of Albania welcome with a great relief the overthrow of the tyrannical government, which persecuted and harassed them continually. But in this feeling of relief, they are joined by the country generally. And it is conceded here to be plain calumny to say that Catholics, as such, despite the great provocation offered them, had anything to do with acts of violence perpetrated during the revolution.

Perhaps it was the knowledge that Catholics here had suffered much and had had great provocation, that led enemies of the Church to make the charge against Archbishop Mjedia, on the assumption that it would sound plausible.

ALWAYS SCENE OF STRIFE

Albania, as a matter of fact, remains a country of adventurous romance, where the tyranny of reckless dictators alternates with bloody insurrections. It was so for hundreds of years, and the liberation of the country from the Turks has brought no apparent change.

When the Austrian troops left Albania in 1918, however, it seemed that the country would enjoy peace for some time. Through the Austrian occupation much money had come into the country, new roads had been built and brigandage had been almost entirely suppressed.

A government in the formation of which all the three denominations of the country—Mohammedans, Orthodox Greeks and Catholics—participated, seemed to ensure peace among the population. On November 9, 1921, the Conference of Ambassadors in Paris recognized the government elected by the first national assembly of Albania, and fixed the boundaries, hereby causing Serbians, Greeks and Italians who had occupied parts of the country to restore to the Albanians the greater part of the occupied territory.

REVOLUTION BY MOHAMMEDANS

But the great Mohammedan landowners did not suffer for long the power to slip out of their hands, and under the leadership of the Mohammedan, Achmed Bey Zogu, usurped the power in the spring of 1922, electing from their supporters a government which henceforth kept the land under its dominion with brutal force. Political murders were again the order of the day. By unlawful methods the government succeeded in gaining the majority of the last elections.

LARGE BEQUESTS TO CHARITY

New York, July 25.—Five prominent Catholic charitable organizations of Brooklyn will receive a large part of the half-million dollar estate left by John F. Morrissey, who for more than thirty years conducted a drug store in Brooklyn. The will was admitted to probate by Surrogate George A. Wingate on Saturday.

Besides the special bequests to Catholic charities, the will also provided that large sums of money be given to two non-sectarian charities and to the Hebrew Orphan Asylum. A bequest also was made to the Catholic Church Extension Society of America.

Mr. Morrissey had earned the reputation of being a friend to the poor. His place of business was in the heart of a thickly-populated district and he was among the first to appreciate the importance of an all-night drug store. Associates of Mr. Morrissey say he was particularly scrupulous in his dealings with his tenants. A novel clause in the will declares that the returns from the property he rented out are sufficient to meet the carrying charges of the property, and that should there be any deficiency hereafter, the executors shall charge the estate for such deficiency.

The document gives a son, Frank J. Morrissey, all his father's jewelry and all his walking canes. The residue of the estate, conservatively appraised by the family at \$500,000, is left by a trust fund to the widow, Mrs. Maria J. Morrissey. On her death, it will be divided into two equal parts. One part will go to the son, and the other will form a trust fund which will pass in equal shares to the following nine charities:

The Roman Catholic Orphan Asylum, No. 4 Court square. Society of St. Vincent de Paul. Home for the Aged of the Little Sisters of the Poor, DeKalb and Bushwick avenues.

Sisters of the Poor of St. Francis, who have charge of St. Peter's Hospital, Henry and Warren streets, to provide a free bed which shall be known as the Ellen Morrissey Bed, in honor of my mother.

Home for the Blind, Crippled and Defective Children, at Port Jefferson, Long Island.

Hebrew Orphan Asylum, No. 273 Ralph Avenue.

Brooklyn Association for Improving the Condition of the Poor, No. 104 Livingston street.

Roman Catholic Diocese of Brooklyn for the aid of young men who are studying for the priesthood.

The Catholic Church Extension Society of America.

Mgr. Cerretti, Apostolic Nuncio, made the presentation in the Palace of Justice of Paris, in the presence of the council of the Order and its president, M. Fourcade, head of the Bar Association. The Nuncio was met at his carriage in front of the Palace by present and former heads of the Bar Association and was conducted by the ushers of the Order and the Palace Guards to the Council Room of the Order, where speeches were made by Maitre Fourcade and by Mgr. Cerretti, after which a parchment bearing the signatures of all the members of the Council of the Order was given to the envoy of the Holy See.

Mgr. Cerretti was then accompanied back to his carriage with the same ceremonial that attended his arrival.

WEEKLY CALENDAR

Sunday, August 17.—St. Liberatus and six monks, martyrs, gave up their lives for the Faith during the reign of Huneric, the Arian Vandal king. They were condemned to be put in an old boat and burned at sea but when it was found that all endeavors to kindle the fire were vain, their brains were beaten out with oars and their bodies cast into the sea.

Monday, August 18.—St. Helena, Empress, the mother of Constantine the first Christian Emperor. She was a British princess. Through her efforts the True Cross upon which the Redeemer died was found. She died in Rome in the year 328.

Tuesday, August 19.—St. Louis, Bishop, was a nephew of St. Louis, King of France and St. Elizabeth of Hungary. Notwithstanding the opposition of his family he finally succeeded in gaining admission to the Friars Minor. Later he was appointed Archbishop of Toulouse. He was noted for his austerities, humility and mortification.

Wednesday, August 20.—St. Bernard was born in the castle of Fontaine in Burgundy. Giving up his brilliant prospects in the world he joined the monks of Cîteaux and his example was followed by his brothers and his father. Later his sister also embraced the religious life. Although he endeavored to remain unknown, the fame of his sanctity and learning spread abroad and Bishops, Kings, and Popes sought his advice. He was commissioned by Pope Eugenius III, to preach a Crusade. His writings have earned for him the titles of the last of the Fathers and a Doctor of Holy Church.

Thursday, August 21.—St. Jane Frances de Chantal, at the age of sixteen, as a motherless child was placed under the care of a worldly-minded governess. She offered herself to the Mother of God and secured Mary's protection for life. She married the Baron de Chantal and her home was a model of domestic happiness until the death of her husband, a sister and two children. She decided to leave the world and become the foundress of the Visitation Order in which work she was assisted by St. Francis de Sales.

Friday, August 22.—St. Symphorian, martyr, was arrested and taken before the magistrate when he refused to pay the ordinary marks of worship during the great procession of the heathen goddess Ceres at Autun about the year 180. When asked his name and condition, he replied: "My name is Symphorian; I am a Christian." When he refused to obey the law compelling heathen worship, he was cruelly tortured and put to death.

Saturday, August 23.—St. Philip Benizi was born in Florence on the Feast of the Assumption, 1238. He entered the Servite Order which was founded on the day of his birth. His virtues won him the respect and admiration of all, and it was only by flight that he escaped election to the Papal Throne. He died in 1285.

BISHOP BOYLE'S EULOGY

The Cathedral Abbey Church witnessed the last ritualistic honors with which the Catholic Church honors her illustrious dead. Bishops, Archbishops and Abbots, Religious and secular priests, lay brothers and nuns, and thousands of the laity gathered in the church this morning for the Solemn Pontifical Mass of Requiem celebrated by the Right Rev. Charles Mohr, O. S. B., Abbot of St. Leo's Abbey, Florida, one of the several educational institutions which the late Abbot of Belmont assisted in founding. Officers of the Mass included: Father Melchior, O. S. B., Assistant Priest; the Rev. William O'Brien, Deacon; the Rev. George Watkins, Sub-Deacon; and Fathers Nicholas, O. S. B., and Aloysius, O. S. B., Masters of Ceremonies. The Right Rev. Hugh C. Boyle, Bishop of Pittsburgh, delivered the funeral sermon. He attributed Bishop Haid's success in his undertakings, which, Bishop Boyle said, are so well known as not to require enumeration, to the spiritual and supernatural background which dominated the late prelate's actions and life.

"I mean by a supernatural background," Bishop Boyle said, "first of all, of course, supernatural life, a real second birth, the second birth of which Christ spoke when he said: 'Unless a man be born again of water and the word of God, he cannot enter into the Kingdom of Heaven.' I mean the life that is added to our natural life in the sacrament of Baptism and that is preserved and continued in us as long as we remain free from sin, and which is restored to us in the Sacrament of Penance. That supernatural life is a condition of any fruitful and virile activity. But when I speak of a spiritual background I mean a great deal more than that. I mean the slowly and holily acquired capacity in human beings to adjust their natural lives to the new supernatural life that is common to them. I mean the capacity to see and to judge natural and human things from the point of view of the supernatural and eternal. The capacity to accept failure when we have done our best, as if it were success, the capacity to render cheerful obedience when we owe it, though we can see no reason for the command and a hundred reasons against it. I mean the capacity to take the natural actions and ambitions and desires and judgments and to purify and supernaturalize them or to accept in their stead the duty or the work of the affection or the judgment that harmonizes with God's Will and with the supernatural life into which we have been born.

"I protest against the assumption that such a course as this belittles our natural lives, lessens our natural activities, and makes us slight and skimp our duties as citizens, as members of human society. It does no such thing. It makes us more careful, more assiduous; it enriches and completes and fulfills our natural lives. A banker may live it and be a better banker for it, or a farmer and a better farmer; both will be better fathers in their families, better members in society and better citizens in the republic.

DRAFT OF UNIVERSAL CATECHISM

Washington, July 25.—Dr. Roderick MacEachen of the Catholic University of America has just received the first draft of the Universal Catechism from Rome for revision and correction. This Catechism, which is to be used throughout the world, is being prepared by order of the Holy See through a commission under the presidency and direction of Cardinal Gasparri. In a letter accompanying the draft, Cardinal Gasparri authorizes Dr. MacEachen to seek any advice or assistance he may deem advisable in the prosecution of the work from ecclesiastics in this country.

Dr. MacEachen was personally chosen by the late Sovereign Pontiff, of blessed memory, Benedict XV, to prepare the materials for the Universal Catechism. At that time he occupied his own office in the Vatican. During a period of a year he made a thorough study of all the Catechisms used throughout the world. He was peculiarly fitted for this post because of his linguistic knowledge and his long years of experience in catechetical work. The undertaking was abandoned by Benedict XV, because of conditions following the War. It was resumed by Pius XI, who appointed a Commission for the work more than a year ago.

Dr. MacEachen expects to have the revision of the present draft ready in September. It will then be returned to Rome and the second draft issued in October. When the

LAWYER POPE'S PORTRAIT

Pope Pius XI, has presented to the Order of Lawyers of Paris, a body to which M. Poincare and M. Millerand belong, a painting of Guy Foucault, a Paris lawyer who was elected to the Papacy under the name of Clement IV. The painting has been hung in the Council Room of the Order.

Mgr. Cerretti, Apostolic Nuncio, made the presentation in the Palace of Justice of Paris, in the presence of the council of the Order and its president, M. Fourcade, head of the Bar Association. The Nuncio was met at his carriage in front of the Palace by present and former heads of the Bar Association and was conducted by the ushers of the Order and the Palace Guards to the Council Room of the Order, where speeches were made by Maitre Fourcade and by Mgr. Cerretti, after which a parchment bearing the signatures of all the members of the Council of the Order was given to the envoy of the Holy See.

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Monday, August 18.—St. Helena, Empress, the mother of Constantine the first Christian Emperor. She was a British princess. Through her efforts the True Cross upon which the Redeemer died was found. She died in Rome in the year 328.

Tuesday, August 19.—St. Louis, Bishop, was a nephew of St. Louis, King of France and St. Elizabeth of Hungary. Notwithstanding the opposition of his family he finally succeeded in gaining admission to the Friars Minor. Later he was appointed Archbishop of Toulouse. He was noted for his austerities, humility and mortification.

Wednesday, August 20.—St. Bernard was born in the castle of Fontaine in Burgundy. Giving up his brilliant prospects in the world he joined the monks of Cîteaux and his example was followed by his brothers and his father. Later his sister also embraced the religious life. Although he endeavored to remain unknown, the fame of his sanctity and learning spread abroad and Bishops, Kings, and Popes sought his advice. He was commissioned by Pope Eugenius III, to preach a Crusade. His writings have earned for him the titles of the last of the Fathers and a Doctor of Holy Church.

Thursday, August 21.—St. Jane Frances de Chantal, at the age of sixteen, as a motherless child was placed under the care of a worldly-minded governess. She offered herself to the Mother of God and secured Mary's protection for life. She married the Baron de Chantal and her home was a model of domestic happiness until the death of her husband, a sister and two children. She decided to leave the world and become the foundress of the Visitation Order in which work she was assisted by St. Francis de Sales.

Friday, August 22.—St. Symphorian, martyr, was arrested and taken before the magistrate when he refused to pay the ordinary marks of worship during the great procession of the heathen goddess Ceres at Autun about the year 180. When asked his name and condition, he replied: "My name is Symphorian; I am a Christian." When he refused to obey the law compelling heathen worship, he was cruelly tortured and put to death.

Saturday, August 23.—St. Philip Benizi was born in Florence on the Feast of the Assumption, 1238. He entered the Servite Order which was founded on the day of his birth. His virtues won him the respect and admiration of all, and it was only by flight that he escaped election to the Papal Throne. He died in 1285.

BISHOP BOYLE'S EULOGY

The Cathedral Abbey Church witnessed the last ritualistic honors with which the Catholic Church honors her illustrious dead. Bishops, Archbishops and Abbots, Religious and secular priests, lay brothers and nuns, and thousands of the laity gathered in the church this morning for the Solemn Pontifical Mass of Requiem celebrated by the Right Rev. Charles Mohr, O. S. B., Abbot of St. Leo's Abbey, Florida, one of the several educational institutions which the late Abbot of Belmont assisted in founding. Officers of the Mass included: Father Melchior, O. S. B., Assistant Priest; the Rev. William O'Brien, Deacon; the Rev. George Watkins, Sub-Deacon; and Fathers Nicholas, O. S. B., and Aloysius, O. S. B., Masters of Ceremonies. The Right Rev. Hugh C. Boyle, Bishop of Pittsburgh, delivered the funeral sermon. He attributed Bishop Haid's success in his undertakings, which, Bishop Boyle said, are so well known as not to require enumeration, to the spiritual and supernatural background which dominated the late prelate's actions and life.

"I mean by a supernatural background," Bishop Boyle said, "first of all, of course, supernatural life, a real second birth, the second birth of which Christ spoke when he said: 'Unless a man be born again of water and the word of God, he cannot enter into the Kingdom of Heaven.' I mean the life that is added to our natural life in the sacrament of Baptism and that is preserved and continued in us as long as we remain free from sin, and which is restored to us in the Sacrament of Penance. That supernatural life is a condition of any fruitful and virile activity. But when I speak of a spiritual background I mean a great deal more than that. I mean the slowly and holily acquired capacity in human beings to adjust their natural lives to the new supernatural life that is common to them. I mean the capacity to see and to judge natural and human things from the point of view of the supernatural and eternal. The capacity to accept failure when we have done our best, as if it were success, the capacity to render cheerful obedience when we owe it, though we can see no reason for the command and a hundred reasons against it. I mean the capacity to take the natural actions and ambitions and desires and judgments and to purify and supernaturalize them or to accept in their stead the duty or the work of the affection or the judgment that harmonizes with God's Will and with the supernatural life into which we have been born.

"I protest against the assumption that such a course as this belittles our natural lives, lessens our natural activities, and makes us slight and skimp our duties as citizens, as members of human society. It does no such thing. It makes us more careful, more assiduous; it enriches and completes and fulfills our natural lives. A banker may live it and be a better banker for it, or a farmer and a better farmer; both will be better fathers in their families, better members in society and better citizens in the republic.

DRAFT OF UNIVERSAL CATECHISM

Washington, July 25.—Dr. Roderick MacEachen of the Catholic University of America has just received the first draft of the Universal Catechism from Rome for revision and correction. This Catechism, which is to be used throughout the world, is being prepared by order of the Holy See through a commission under the presidency and direction of Cardinal Gasparri. In a letter accompanying the draft, Cardinal Gasparri authorizes Dr. MacEachen to seek any advice or assistance he may deem advisable in the prosecution of the work from ecclesiastics in this country.

Dr. MacEachen was personally chosen by the late Sovereign Pontiff, of blessed memory, Benedict XV, to prepare the materials for the Universal Catechism. At that time he occupied his own office in the Vatican. During a period of a year he made a thorough study of all the Catechisms used throughout the world. He was peculiarly fitted for this post because of his linguistic knowledge and his long years of experience in catechetical work. The undertaking was abandoned by Benedict XV, because of conditions following the War. It was resumed by Pius XI, who appointed a Commission for the work more than a year ago.

Dr. MacEachen expects to have the revision of the present draft ready in September. It will then be returned to Rome and the second draft issued in October. When the

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final revision has been made the text will be submitted to the bishops of the world. It will then probably be submitted for approval to the General Council to be held in 1928.

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CARFIN CASE AN ISSUE IN PARLIAMENT

London, Eng.—Immediate protests in Parliament have followed the invoking of an ancient law, long since regarded as dead, to prohibit the annual Corpus Christi procession at Carfin, Scotland, a little mining town in Lanarkshire where five-sixths of the inhabitants are Catholics. Fines of \$250 for priests who took part were threatened, although the procession had been held for several years and similar processions were held all over the country on the same day the Carfin ceremony was planned.

Some indication of the absurdity of the situation may be gained from the fact that the same law provides that if any person joins a Catholic religious society, he is liable to banishment, and if the banishment is not accepted within twenty days, he is liable to be detained for life, at the pleasure of the King. Yet Catholic societies thrive throughout the kingdom.

Driven to the point of explaining the absurdity of invoking a law of 18-9 which had been made a dead letter by not being observed for years, the Scottish officials, when questioned in Parliament, fell back on an equally absurd defense.

Mr. Adamsen, the Secretary for Scotland, asked if the procession had been forbidden on the authority of the Lord Advocate, had to admit that it had not. His only explanation was that the procession last year attained such proportions that it obstructed the thoroughfare where it was held.

Asked why an old ecclesiastical law had been invoked under the circumstances, the authorities had no answer. At this stage, Mr. Buchanan, a Conservative member, asked leave to move the adjournment of the House to discuss the question.

The Speaker, however, refused leave, saying the matter was one for the police and that there was no basis of action by the central authority.

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TENTH SUNDAY AFTER PENTECOST

THE FOLD OF THE GOOD SHEPHERD

"At that time: To some who trusted in themselves as just and despised others Jesus spoke also this parable: Two men went up into the temple to pray; the one a Pharisee and the other a Publican. (Lk. xxi. 14-19)

Perhaps in no other place in the Gospels can we get a clearer idea of the Church, in one respect, than expressed in these words of St. Luke. Two men enter the temple—one a Pharisee, a hypocrite known to all the people; the other a publican, a poor man, practically an outcast in the eyes of the world. Our Lord condemned neither of them for entering the temple, but He manifested for us the condition of each one as he passed from the temple. The Pharisee left no better than when he entered; the publican, on the contrary, went out from the temple justified.

The Church of Christ was founded for all men. Christ came on earth for all. He often said that He came for the sinners and not for the just, but this in the Church language does not mean that He neglects the just. They already know Him, they are already of His fold. He need not seek for them. It is the one outside His fold for whom He is seeking. He is, as He Himself often says, the Good Shepherd; hence, like the real shepherd, while He is solicitous for every member of His flock, it is only for the wandering members that He must go in search and bring back to the fold. Or, if they are wandering wildly through life, since they all belong to Him, He, like the earthly shepherd, will herd them with the already trained members of His flock.

The pasture for this flock in the world is the Church. No one can belong to Christ's fold unless he feed with it in the Church. Now, this pasture is overflowing with an abundance of all that is necessary for the flock that must find its sustenance on it. The Shepherd remains, Christ Himself, though He has His earthly representatives in the Pope, the bishops, and the pastors; the Pope being the head of all, to whom the inferiors must submit and whom they must obey. Hence, all who enter this pasture as members of the flock of Christians will never want and always will be safely guarded, if they possess the right spirit and put forward their honest endeavors toward righteousness. Outside of this pasture, there is no safety.

But, as in all comparisons, identity in every particular is lacking, so in this one—where Christ compares His faithful to the members of the shepherd's flock, there can not exist identity, but somewhat of similarity. The shepherd will not allow the aliens to enter his flock; Christ, the Shepherd of souls, permits any to enter His fold, at least in body.

We see this exemplified in the Gospel from which the text is taken. The Pharisee did not belong to the fold of the just; however, he is allowed to enter its pasture, the temple. Neither, perhaps, was the publican fully a member of the true fold when he entered the temple, though he was when he left it, for he went out purified from his sins. Hence we see that, in order fully to be a member of Christ's fold, we must possess the dispositions of soul necessary for union with Him. If these dispositions are not present within us, we can not count ourselves worthy members of His flock, no matter how much we frequent the church.

How regrettable is the fact that today there are so many bearing the seal of Christ, but who are aliens to His flock! Some are like the Pharisee, some become like the heathens, other reprobates. There is not a congregation in which all of these are not to be found. We do not speak of those who have never known the pasture of Christ. For them there is an excuse, and, moreover, great hope that perhaps some day many of them, if not all, will be given the opportunity of entering the true fold of Christ.

But why is it that so many who once were members of Christ's flock are now outside of it? There are so many classes of them that we could not enumerate all the different causes; but there is one cause common to all, and that is sin. Sin has driven them down the path of a Judas. Whether they will experience the remorse of a Judas or not, can not be said. Certain it is, however, that many end like Judas, at least with those terrible words of Christ, "it were better for that man if he had never been born," as true of them as they were of Judas.

One of the common causes of loss of faith, or abandonment of Christ's fold, is too free intercourse with infidels and freethinkers, with persons prejudiced against Catholicity, with those ignorant of the Church's real teaching; books may be scribbled as another cause. The reading of books placed on the Index of the Church will bring no good to the Christian; rather, it will do him immeasurable harm. Another of the greatest and most common causes of defection from the true faith, or of a pharisaical rejection of it, is mixed marriages. It is true that promises are required of the non-Catholic party; but in the majority of cases, what importance is placed on these promises by him who does not believe in the Church, and who very often denies her right of existence? Some are

inclined to think it more wise to break these promises than to keep them. Must we not admit that they are made many times, especially in this country, simply to win the Catholic in marriage?

It is well for all, even the frequent churchgoers, to ask themselves individually: In what condition do I enter the church? The very fact that I enter it does not prove my righteousness. Do I not enter sometimes as the Pharisee? Or, if I enter in the state of the publican, do I have his disposition? Am I wandering away from the pasture of the flock of Christ? I may feed on its nourishing food and drink of its refreshing waters, but am I living on them? The Pharisee entered the glorious temple, but all its glory only condemned him.

How wise of Christ—and how kind—to found a Church in which the heart of its members really are known only to Him! And how wise of Him to give us the parable of today's Gospel! He came for sinners. Why reject them from the Church? There only can they hear His voice saying, "Come, follow Me." There only are they truly aroused to penance. Where else will sinners find Christ, if not in the Church? After all, we must confess ourselves sinners.

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THE REFORMATION

DUKE OF NORTHUMBERLAND'S CONVICTIONS

A remarkable article appears in the National Review from the pen of the Duke of Northumberland, in which he ascribes most of our present day evils to the Reformation. As far as we know the noble Duke has no Catholic leanings, but he is evidently an outspoken leader who has the courage of his convictions. Here is a startling passage:

"The Reformation doubtless reformed many abuses; it brought many previously hidden truths to light; it secured freedom of thought and dissipated the clouds of superstition. But in destroying the moral unity of Christendom, it destroyed also the very basis of all authority, political, social and religious.

"It laid the foundation of every lawless creed and every lawless philosophy which have been gathering momentum ever since the day when Luther raised the banner of revolt against the old order, and are at this moment constituting a grave threat to civilization."

As the Anglican Church Times says in its comment:

"The Duke in the article finds the germs of Bolshevism in the Protestant Reformation. We have no doubt that his view is substantially correct. The Reformation shattered the moral unity of Europe, and the French Revolution and Socialism have sought to remodel the world dislocated by the Reformation on a secular basis, but our civilization, as the Duke rightly sees, is a Christian civilization, and when the principle of authority is removed it tends to collapse."

These are two remarkable statements from non-Catholic sources. The Duke is so fine that it hardly seems gracious to take exception to some of the stated benefits he enumerates. Still, like the Duke, it is better to be plain. He says: "It secured freedom of thought," that is liberty of thought. Now, there is no such thing outside a lunatic asylum as Free Thought. It ought to be what Ruskin calls "Obedience of Thought." "That principle," he says, "to which Polity owes its stability, Life its happiness, Faith its acceptance, and Creation its continuance—is Obedience. You hear every day greater numbers of foolish people speaking about Liberty, as if it were such an honorable thing, so far from being that it is on the whole, dishonorable and an attribute of the lower animals. No human being however great was ever so free as the fish. You will find that it is his restraint which is honorable in man, not his liberty. It is so throughout the world—the power and glory of all creation and all matter consist in their obedience, not in their freedom. The sun has no liberty—a dead leaf has much. The dust of which you are formed has no liberty. Its liberty will come—with its corruption."

With this the Duke would agree. The Reformation, as he says, "destroyed the very basis of all authority, political, social and religious." Again, "It laid the foundation of every lawless creed and

every lawless philosophy." In other words, both Creed and Philosophy should have no "freedom of thought," but, as Ruskin says, should be obedient to law. By destroying law, by destroying the very idea of authority the Reformation, as the noble Duke says, is, at this moment "a grave threat to civilization."

In other words, what we have to do is to restore the old order to combat the Bolshevism of Protestantism, to undo the work of Luther, Henry and Elizabeth. The Duke looks back to the old days when the Catholic Church was the centre of unity, religious, political and social.

As a matter of fact the Reformers, like the Bolshevists, merely talked of liberty.

Dean Hook, the Protestant historian, in "Archbishops of Canterbury," says: "No mistake can be greater than that which would represent the Reformation as a struggle for freedom." And again, "The notion of religious liberty, or even of toleration, never entered into the mind of any reformer of the sixteenth century."

Hallam, another Protestant historian, writes in his "Constitutional History of England":

"Persecution is the deadly original sin of the reformed Churches; that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."

Just as the progeny of the Revolution, the Bolshevists, how about freedom it only means freedom to persecute all who do not bow before them, so Protestantism, true to its "banner of revolt," calls for liberty and freedom, but only for itself. But it is passing, and let it pass as the modern so-called Protestant is personally so infinitely better than his cause.—Stella Maris.

LACK OF CHRISTIAN CHARITY

A cursory glance at events now transpiring indicates the presence of a widespread spirit of selfishness and a lack of Christian charity. For twenty centuries the Divine precept of charity, expressed in the two greatest and all embracing commandments of the love of God and the love of neighbor, has been accepted as the rule of Christian conduct, and the basis of Christian civilization. But now it seems men are trying to abrogate the law of Christian charity and substitute the diabolical principle of hatred.

Ugly rumors, with little or no foundation in fact, are circulated freely and widely. Whispered innuendoes from the tongues of scandal mongers are borne on every breeze that blows. We hear motives suspected, aims misrepresented, opinions distorted, and deeds misinterpreted, and all with the apparently deliberate purpose of creating dissension, inflaming the popular mind with distrust and suspicion, and filling hearts with hatred of their fellow men.

Five years have passed since the signing of the armistice brought a nominal peace to the world. But real peace has not yet descended upon the weary hearts of men. The world has learned to its sorrow that great material progress does not bring peace, that prosperity is not peace, that great mechanical inventions that add to the sum of human enjoyment do not bring peace. But the world has not learned, and apparently will not learn the things that are for its peace.

The Vicar of Christ has told us that true peace is a thing not material but spiritual, that it comes not through paper formulas, but in the regeneration of the heart of man. The Peace of Christ, as the Holy Father has phrased it, is the only true peace, that must be sought in the reign of Christ. "We need a peace," said the Holy Father, "that shall not be only exterior and purely of form, but that will descend into the hearts of men to unite, soothe, and reopen them to mutual fraternal benevolence and affection. Such is the only peace of Christ, 'let the peace of Christ reign in your heart.'"

Christ reigns in the mind of every individual by His teaching, in hearts by His charity, in lives by the observance of His law, and the imitation of His example. If there ever was a time in the history of the world when mankind needed to get back to this Christian ideal of peace through charity it is now. Yet at this very time we are witnessing manifestations of uncharitableness in all classes of society that are sowing dissension, creating disturbance and fomenting discord, by speaking not the language of love but of hatred.

There is nothing in the world so powerful as love, as His Eminence the Cardinal reminded his audience at the Catholic Union. "Love," he went on to explain, "sees the heart, the mind, the will, the soul; not so much what one has done or has failed to do, but what one wants to do. Cor ad cor loquitur. The heart speaks only the language of the heart, and heart speaks to heart words which the heart alone can understand. The whole structure of Christ's organization rests on love. It can do without all else. But when love fails the very foundations totter. Christ will reside in no temple however glorious, once love and affection have fled."

Modern society is nothing if it is not a union of hearts. Without

charity modern civilization with all its vaunted glories is but a cold merciless, loveless collection of warring units, a simulacrum of life, a corpse whose vital spark is extinguished, a body without a soul. These two constructive utterances, one from the Holy Father, the White Shepherd of Christendom, and the other from His Eminence both thoroughly conversant with social conditions, and working zealously and disinterestedly for true peace, should be deeply pondered and studiously applied. They point the way over the pathway of love to true Christian reconciliation.—Boston Pilot.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end. Sometimes when duty calls we pretend to think the voice comes from some other direction and rush away from it.



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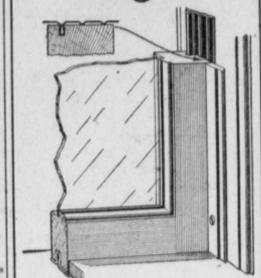
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CHATS WITH YOUNG MEN

THE BRIGHT SIDE

There is many a rest in the road of life,
If we would only stop to take it,
And many a tone from the better land,
If the querulous heart would wake it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevail-eth.
Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning,
And the darkest hour, as the proverb goes,
Is the hour before the dawning.
There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven;
Or only a beggar's grateful thanks
For a cup of water given.
Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And the hands that are swift and willing,
Than to snap the delicate, slender threads
Or our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

PRINCIPLE

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinacity of deeds, and his money is no longer the pale drudge 'twixt man and man, but a beautiful magic, that erewhile bore the image and superscription of God. It is thus that there is a genius for goodness, for magnanimity, for self-sacrifice, as well as for creative art.

YOUR FRIEND

A friend is a person who is "for you" always, under all circumstances. He never investigates you. Whatever kind of a coat you are wearing, whether you have on a dress suit or a hickory shirt with no collar, he thinks it's fine. He likes your success, and your failure endears him more. He wants nothing from you except that you be yourself. Anybody stands by you when you are right, a friend stands by you even when you are wrong. It is he that keeps alive your faith in human nature; that makes you believe that it is a good universe. When you are vigorous and spirited you like to take your pleasures with him; when you are sick you want to see him; when you are dying you want him near.—Michigan Tattler.

PROFESSIONS OF FAITH

Of the many simple and beautiful professions of faith, expressions by which we openly declare our belief, such as the sprinkling of holy water, sign of the cross, rising to our feet at the reading of the Gospel, etc., what is more touching and inspiring than the lifting of their hats by men as they pass the Church? The very act is a recital of the Apostles' Creed—"I believe," as plainly as if the words were spoken. Do our Catholic men fully realize the privilege which is theirs in making this simple and beautiful profession of faith. The man going to or coming from his daily toil, the business and professional man, the student and little schoolboy should lift his hat. Think of all the open acknowledgments of Christ in one day by the simple act of lifting the hat. It is a sight to touch a heart and cause the angels in heaven to smile. Lift your hats!—The Tablet.

NOT TOO GREAT TO BE POLITE

As soon as Clement XIV. was named Pope, the ambassadors of various countries waited upon him with their congratulations. When they were presented to him and bowed low, according to long-established custom, he bowed in return; whereupon the master of the ceremonies delicately hinted that the head of the Church should not acknowledge official salutations in that manner. "I can not agree that in becoming Pope I should cease to be a gentleman," answered His Holiness. "Strangely enough, the punctilious Philip III., of Spain, would always politely salute the humblest peasant although he never permitted himself to return the salutations of grandees. But everyone, noble or commoner, was obliged to

kneel when speaking to him; on account, he explained, of his low stature,—which reason one may accept or not, as one pleases.—The Ave Maria.

WORK A SACRED DUTY

The common complaint so frequently heard these days of the failure of men in all walks of life to fulfil the duties of their state is but another commentary on the lack of a religious motive in such lives. The conception of work as a task to be grudgingly performed to obtain a promised wage is a direct result of the jejune doctrines of a world given over to materialism. The consecration of labor as part of our testing in the sight of God is entirely lost sight of in the attitude of the workman who skimps or shirks.

That the task before us in the state of life to which we are called is made holy by the motive of patient and cheerful faithfulness in executing it, is part of the comfort that makes possible Christian perseverance through these years of probation. It is part, therefore, of a Catholic man's religion, that he do his day's work faithfully and well; and while not excluding his purpose of providing for himself and those dependent upon him to the best of his ability, he nevertheless lifts that work by his high motive out of mere drudgery into a sacred duty acceptable to his Maker.

It is with confidence, therefore, that we maintain that the practical Catholic finds in the ordinary duties of his religion the means of sanctifying his day's work, and that he can be held as an efficient contributor to the common weal, whatever his station in life. The man who says his morning prayer beginning the day, and closes that day in like manner with prayer, who every Sunday asks his God at Holy Mass to bless the week that is done, and to give him strength and courage for the week that is beginning, who every month unites himself in Holy Communion with his Sacramental Lord—such a man brings the spiritual motive of his whole life to his day's work in such fashion as to exclude the deplorable traits that would make him unworthy of the friendship and the love of Him who deigned to be reputed the Son of a Carpenter.—The Pilot.

OUR BOYS AND GIRLS

ROOFS

The road 's wide and the stars are out and the breath of night is sweet,
And this is the time when wanderlust should seize upon my feet,
But I'm glad to turn from the open road and the starlight on my face,
And to leave the splendor of out-of-doors for a human dwelling place.

I've never seen a vagabond who really liked to roam
All up and down the streets of the world and not to have a home;
The tramp who slept in your barn last night and left at break of day
Will wander only until he finds another place to stay.
A gypsy man will sleep in his cart when with canvas overhead;
Or else he'll go into his tent when it is time for bed.
He'll sit on the grass and take his ease as long as the sun is high,
But when it is dark he wants a roof to keep away the sky.

If you call a gypsy a vagabond,
I think you do him wrong,
For he never goes a-traveling but he takes his home along.
And the only reason a road is good, as every wanderer knows,
Is just because of the homes, the homes to which it goes.

They say that life is a highway and its milestones are the years,
And now and then there's a toll-gate where you buy your way with tears.
It's a rough road and a steep road and it stretches broad and far,
But at last it leads to a golden town where golden Houses are.

THE GENTLE GIRL

The gentle girl is still among us, though we rarely see her picture in the papers. She does not care for that kind of thing and possibly she does not earn a place in the columns of the daily press. For her ambition is not to be known as a star swimmer, jumper or baseball player or movie star. She shines in the home. Her gentle word soothes father; her ready services save mother many a step; and her wise, kind advice to the younger children prevents many a squabble. The big brother thinks she is second only to mother, and often her quiet, "I wouldn't do it if I were you," induces him to give up a project or prank that might make trouble! or perhaps she sets him thinking so earnestly that he sees the right way open before him and follows it resolutely. One marvels at her habitual cheerfulness. Her sunny disposition quiets the insignificant disturbances that often mar the harmony of the average household. She is "old-fashioned" in almost everything she does, and seems actually to delight in doing housework in the hope of lightening the burden of her mother in every way she can. Being gentle does not mean being weak or uncertain. It is surprising

how firm the quiet, little girl can be when a question of right and wrong is raised. Her tranquil eyes see clearly, and her words make plain that there can be but one course—the one that conscience whispers,—follow.

We need the gentle girl today more than ever. May she be found in more homes, to give them joy and content, and to bring a blessing on all lives that touch hers. The boisterous girl, the athletic girl, the social success, have their day, but if they have no other recommendations to favor, it is only a day. The clamorous, boastful girl soon loses vogue; a better swimmer or jumper may retire the athletic girl even in one brief contest; and the social success may after all be only the most pitiful kind of failure. But the gentle home-girl endures. She is the type of true womanhood that the world needs more than ever today.—The Echo.

GOOD HABITS

A well-known author writes, "Youth is the seedtime upon which depend the years of maturity and those of old age." It is above all the time when good habits should be acquired. The child who has had the great good fortune of being trained to piety from his earliest years, who has been taught to lisp the Holy Name Jesus and Mary at his mother's knee, will have throughout his life a reverence and love for these blessed Names. Seedtime memories may become obscured in the turmoil of life, but they are never entirely forgotten, and many an eleventh hour conversion is only a renewal of early holy habits.

Good habits cannot be commanded at will when we need them, and if they are not acquired in early life they become, as the years go by, more and more difficult to form. Habits of piety that feed and nourish the soul tend to the true development of the mind and soul, leading to that delight in interior solitude which makes it possible to live without excitement and distraction. The Church, with the insight of a true mother, has provided her children with many solid devotions, in the practice of which the soul is nourished in prayer and reflection. One of these is the First Friday Communion. When the world had grown cold, she set hearts on fire with the flame of devotion to the Sacred Heart, one phase of which is the First Friday Communion. This sweet and consoling devotion has grown as "the seed planted in the night," until now it is a mighty harvest filling the whole earth. Wherever the Name of Jesus is known, there will be found the habit of the First Friday Communion. This holy habit of going to Communion on the First Friday of each month cannot be too strongly encouraged. It brings peace and joy to the soul who practices it, and carries the almost certain promise of perseverance, because the happy recipient of the Precious Body and Blood and is brought ever nearer to Jesus. A happy union of heart and interests with Him is thereby fostered and "to live pure, speak true, right wrong, follow Christ the King, else wherefore born?" becomes the only, unquestionable and only aim in life. For He Who is never outdone in generosity will not fail to shower abundant graces on the soul who seeks to honor Him in that last and most generous proof of His love for mankind, His Presence in the Blessed Sacrament.—The Monitor.

BRIGHT WATERS—HAPPY LANDS

The Indians who gave the name "Kawartha," meaning "Bright Waters and Happy Lands" to the enchanting chain of lakes which lies East and North of Toronto, selected a name which was truly descriptive. At an altitude of 800 feet above the level of Lake Ontario the pine and balsam scented air of the Kawartha region is healthful and invigorating. The cool, fresh water of the lakes which mirror the foliage overhanging, and hide the sportive lunge and pike offers the vacationist unexcelled boating, bathing and fishing. Hundreds of miles of shore line caters to the camp lover, and for those who wish more comfortable quarters there is excellent hotel accommodation at different points. A descriptive illustrated booklet with map showing entire district may be obtained free of charge from any agent of the Canadian National Railways.

THE JOY OF LIFE

Viscount Grey tells the story of a poor man who went about the country enjoying it and loving its beauties. He had enough to care for himself comfortably, but that was all. One day this man was in the company of a very rich man, many times a millionaire, who gave every minute of his days to the accumulating of money. "I am a richer man than you are," said the poor man to the rich one. "How do you make that out?" asked the millionaire. "Why," the first replied, "I have as much money as I want, and you haven't." The joy of life comes to us only as we drink in its endless

beauties and then pour out benefits into the craving hearts of others. But if we strive only for our own gain and selfish comfort, before many years we come to realize how empty and barren the search and effort have been.

The joy of life comes through appreciating and giving. How beautiful are the changing seasons of the year! The other evening as I drove home from work I marveled at the loveliness of the city's thousands of lights sparkling through bare trees that only a short time ago touched the edges of magnificent sunsets with gloriously tinted leaves. And in so many sections of the country the white snows of winter give an added beauty before the unfoldings of spring long ago that I wasn't so very long ago that I rather dreaded the passing of the summer and its beauties, its memories, its appeals that smiled from every nook and corner of God's great universe. But now every season is full of interest and beauty. The joy of life is never hidden. Monotony alone is uninteresting and unenjoyable.—Selected.

If you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and idleness. When one gets to love work, his life is a happy one.—Ruskin.



Answers for last week, Parable of the Unjust Steward read as the Gospel in the previous Sunday's Mass. TRANSFIGURATION. This is a big week for Our Lady! Besides Her Assumption (Aug. 15) we have a special Feast for Her father (our Lord's grandfather). Here is his name, MIBCAOJ. Look it over carefully to get the right angle on it. Some times we see things quickly, at other times we are more backward!

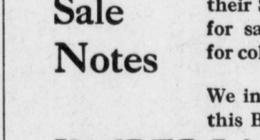


Our Lord was usually very meek and humble in His actions, but now and then He found it necessary to be more stern. An account of the event represented in our picture was read at Mass last Sunday. In what part of the Mass? Careful, now, there's a catch!

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ASTHMA NEVER CAME BACK
Since Taking The Fruit Treatment in "Fruit-a-tives"
Read this letter from Mrs. J. M. Pennington of New Rochelle, N. Y. "In 1919, I was taken with Bronchial Asthma and no one knows what I suffered during the winter. I began having choking spells and would just gasp for breath and could not speak. The doctor said he could do nothing for me. In the spring of 1920, I started taking "Fruit-a-tives" and soon the choking spells became easier and I have not had one since May 7th, 1920. It is such a relief to be able to go to bed and have no thought of having to get up in the night for an hour or more as I did all that winter, but never have to now, all because I take a "Fruit-a-tives" tablet every night. 25c. and 50c. a box—at all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa, Ont.



Baby's Things
How fresh and sweet—soft and comfortable—everything about Baby must be kept! Nothing must irritate his tender skin.
Wash Baby's bedding in Lux—his soft linens, his dainty little clothing. The pure, mild Lux suds will keep such things always soft and sweet.
Sold only in sealed packets—dustproof!



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MONTREAL TORONTO LONDON WINNIPEG

OBITUARY

MRS. MARGARET COFFEY
London Advertiser, August 8

Mrs. Thomas Coffey, widow of the late Senator Thomas Coffey, died at her home, 504 Wellington street, early this afternoon, after an illness lasting but a few hours. Mrs. Coffey was seventy-six years of age, and enjoyed a large circle of friends, who will be shocked to learn of her sudden death.

Mrs. Coffey was for years was a leader in London social circles, became ill shortly after 8 o'clock this morning, and did not rally despite the best efforts of physicians.

Mrs. Coffey has not taken any active interest in women's clubs for the past few years, but at one time was a member of all the larger organizations for women. She was honorary regent of the Senator Coffey Chapter, I. O. O. E., and a director of the Women's Canadian Club, as well as a member of the Women's Music Club.

She was extremely prominent in Roman Catholic circles and was always ready to lend a helping hand to any of the church organizations.

Her husband, the late Senator Coffey, died ten years ago. He was one of the prominent Liberals of the city for years.

Surviving are one daughter, Mrs. R. M. Burns of this city; one sister, Mrs. Thomas Payne, of Buffalo, N. Y.; three grand children, Mrs. Joseph Cortese of Memphis, Tenn.; Mrs. Frank Fallon of Hamilton, and Miss Mary Burns of this city; also six great grand children.

EDWARD A. MACNEIL

Saturday, July 19th, 1924, there died at the Grand Narrows Hotel, Grand Narrows, C. B., its proprietor, Edward Alexander Macneil. The deceased, had he lived until next September, would have completed his seventy-fifth year. He was the son of the late Captain Norman Macneil (Tormaid Mac Callum Phobaire) one of the pioneer ship owners of Arichat, N. S., a native of the Grand Narrows district.

The mother belonged to one of the old French Acadian families. The deceased in his younger days sailed over many seas in his father's and other large sized vessels sailing out of Arichat, then a leading Seaport of Nova Scotia. About forty-five years ago he abandoned seafaring and came to Grand Narrows, where he took charge of the mercantile and fish business then conducted by his sister, Mrs. Josephine, widow of the late Roderick Macneil. Later, about thirty-eight years ago, he became associated with the late H. F. McDougall, then the representative of the County in the Federal Parliament, in business under the firm name of McDougall and Macneil and also in establishing a Hotel, a hostelry that under the capable management of Mrs. Josephine C. Macneil, sister of the deceased, until her death eight months ago, assisted by him as Proprietor and several members of his family, catered most satisfactorily and well to the travelling public. He was married to Elizabeth, daughter of the late Malcolm McDougall, of Christmas Island, one of the first business men of the rural districts of Cape Breton County. His wife predeceased him twenty-one years ago leaving a family of eleven children. The eldest of these, Dr. Norman M. Macneil, is now having a lucrative practice in his profession in the City of Philadelphia, while a daughter, Miss Mary is in the nursing profession in Boston. Another daughter is the wife of D. A. Cameron, Insurance Agent, at present of Sydney, and another is Sister St. Christine, of St. Patrick's Academy, Montreal. The deceased was for a number of years Postmaster and Customs Officer and the strict attention he gave both offices gave general satisfaction. He has been ailing for about a year and after a pious reception of the consoling rites of the Catholic Church of which he was always so devout a member he died the edifying death of the exemplary Christian, full of hope and perfectly resigned to the Divine Will. His funeral was held Monday morning to St. Barra's Church, Christmas Island, where Requiem High Mass was celebrated by his cousin and lifelong friend, Rev. J. J. Macneil, P. P., Dominion No. 4, while in the Sanctuary were

Rev. A. R. McDonald, the pastor of the parish, Rev. Donald Macpherson, P. P., of Port Hood, Rev. Father Stanisford, the Franciscan Missioner and Rev. Ronald MacLean of Iona, all of whom assisted in the services at the grave.

Eternal rest give unto him, O Lord, and let perpetual light shine upon him.

LIFE'S OPPORTUNITY

Life is measured by its opportunities. These stand at the crossroads of our short existence and give it its orientation. But we can safely say that in every life there is one opportunity that makes or, if lost, breaks it. It often hinges on a trifle—the meeting of a friend, the reading of a book, a sermon heard.

A missed opportunity in one's life is always a matter of regret. At times it is nothing less than a tragedy. The thought of "what might have been" haunts the soul down the long avenue of years. To the very threshold of death.

Did we ever consider that the greatest opportunity of life is life itself? To make the best use of the few years we spend upon earth is undoubtedly life's golden opportunity. But how many miss it! Years rush by like a wasted stream or a noisy torrent. . . . and when eternity comes we find that life itself has been swept away. The great opportunity is missed!

The consecration of our life to the service of God and His Church, to the service of souls in the mission field is the best assurance against the greatest of all calamities. The "Sisters of Service" offer this blessing to all who are willing to go as missionaries into the "Field at Home" where the harvest is plentiful and unfortunately the harvesters are few.

"SISTERS OF SERVICE,"
2 Wellesley Place,
Toronto, Ont.
Correspondence is invited.
"This is your opportunity."

REAL SPORT FOR THE ANGLER

Those Anglers who love to prop their rod against a convenient stump and doze while their line dips unmolested in the placid water, will find no amusement in a vacation at Lake Nipigon or surrounding region. The waters of Lake Nipigon, Nipigon River and Orient Bay abound with large finny beauties which warm the hearts of fishermen who find no satisfaction in landing a prize without a battle.

For the canoeist, too, Nipigon promises plenty of adventure. Lakes to cruise, with constantly changing scenery. Rock strewn rivers where the craft buoyantly rides the swift currents. There are rapids to shoot, taxing the dexterity of the most expert to guide the canoe through the maddened, boiling waters without a spill.

Nipigon Lodge is a luxurious lodge of rustic design on the shore of Orient Bay. Deep set amidst pine and cedar trees, it offers most comfortable quarters for a quiet pipe or game of cards before retiring.

Here it is that real sportsmen gather and discuss their chances of winning the coveted Nipigon Trophy which the Canadian National Railways award annually to the angler who catches the largest true speckled trout in the Nipigon District.

An illustrated folder and complete information is obtainable from any Canadian National Agent.

IRISH REPUBLICANS TURN OVER NEW LEAF

By J. H. Cox
(Dublin Correspondent, N. C. W. C.)

The release of Eamon De Valera and Austin Stack caused a sense of relief among persons of every shade of opinion in all parts of Ireland. It is now assured that political opposition in the southern portion of the country will be strictly constitutional.

The Republican leaders, it is understood, have a constructive program which they intend to put before the people for the development of the country's resources and national sentiments. New groupings in Irish public life may soon be expected.

In the rank and file of the population the events since the signing of the Anglo-Irish Treaty have left no traces of bitterness. Citizens, irrespective of their personal views, are keenly desirous that a conciliatory and tolerant tone shall inspire public affairs.

Immediately on his liberation De Valera proceeded to the Republican headquarters at Suffolk Street, Dublin. Some minutes later he motored to his home in the suburbs, only to find that his wife and family had left for the west of Ireland a week previously. That night he slept in the house of Sear T. O'Kelly, T. D., a number of citizens with bare heads escorting him there. It is confidentially understood by N. C. W. C. Service that his next movement will be a visit to his family and to his constituency in County Clare.

Then he will return at once to political activities. Three elections for the Dail are pending, and the Republican chief will throw all his energies into these contests. Thus the new constitutional turn in Irish political action will be signalized.

Bishop Dignam was among the first to send De Valera a cordial message. Many persons of Free State sympathies did likewise.

CANADIAN PACIFIC—THE HARVESTERS' SHORTEST ROUTE TO THE WEST

Due to the fact that the Canadian Pacific is the shortest route to the West, the greater majority of harvesters last year travelled via Canadian Pacific. The company will maintain the usual high standard of colonist car equipment this year with cars for the exclusive use of ladies, children and their escorts, while lunch counter cars in which hot meals, refreshments, etc., may be obtained at most reasonable rates will also be attached to all trains.

Because the Canadian Pacific is the shortest route to Western Canada and due to the efforts of the Company to have the harvesters spread over as much territory as possible in a minimum space of time, it is expected from the numerous inquiries received, that a number of extra trains will be necessary this year to transport the harvesters to the West. Canadian Pacific agents throughout Ontario have been fully instructed in the various matters pertaining to harvesters and will gladly furnish full information regarding the departure of trains.

On August 22nd at 12.01 a. m. (midnight, August 21st) the first special train will leave Toronto, followed by one at 10.00 a. m. and others as required.

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It is the honor of a Christian mind to show itself superior to every false shame by trampling under foot all human respect in order to manifest its Faith in the eyes of the entire world.

Show me a soul which long retains the remembrance of a trifling favor, which seems never to have paid the debts of the heart, which exaggerates its obligations to others, which estimates them at twenty times their value—and in my opinion that soul is infinitely more likely to become a saint than if it was raised in ecstasy during prayer.—Golden Sands.

DIED

McRAE.—At Brechin, Ont., on July 15, 1924, Philip J. McRae, in his eighty-seventh year. May his soul rest in peace.

FLAHERTY.—At her parental home Grange Street, Stratford, Ont., on Tuesday, July 22nd, 1924, Miss Irene Flaherty, youngest daughter of Mrs. J. J. Flaherty, aged nineteen years. May her soul rest in peace.

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ONTARIO Normal trained teacher capable of teaching French wanted for Farrelton, Que. school. Apply stating salary expected. P. J. Farrel, Sec. Treas., Farrelton, Que. 2592-1

WANTED, an experienced, female Catholic teacher, second class certificate for C. S. S. No. 1 Blind River, Ontario. To teach French and English. Apply stating salary and experience to J. A. Pepin, Sec. Treas., Blind River, Ont. 2592-2

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SECOND class teacher wanted for Catholic Separate school, Section No. 2, Nipissing. Duties to commence September 1st, 1924. One that can play the organ preferred. State salary wanted. Address Louis Straus, Sec. 2, Powassan, R. R. 2, Ont. 2591-4

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