Catholic Record.

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

#### VOLUME XLVII.

#### LEARNED FOREIGNERS item being the study of foreign

### LONDON, CANADA, SATURDAY, AUGUST 8, 1925

APPLY TO TEACHERS' BUREAU (By N. C. W. C. News Servic

Washington, July 25 .- So widely known has the service of the Teachers' Registration Section conducted here by the Bureau of Edu-cation, N. C. W. C., become, that in addition to receiving applications and. supplying schools in every State in the Union save one, it now has on file applications from eight foreign countries. the Christian Brothers in placing their wide knowledge of foreign foreign countries.

Recent applicants from abroad. some of whom already have been placed, are from France, England, Ireland, Holland, Poland, Germany, Haiti and Porto Rico. Almost in-variably, according to Miss Agnes Collins, Supervisor of the Teachers' Registration Section these educators come with the highest of scholastic records and recommendations. Most of them hold a Doctor's degree, and often they have two and three degrees.

Some unusual applicants from abroad cited by Miss Collins are : A man in Poland who has had THE "CALL TO ACTION"

A man in Foland who has had university training in Poland, France, Austria, Germany and Denmark, and who holds the de-grees Master of Arts, Doctor of Philosophy and Doctor of Political Science He and the training of the second Science. He sends testimonials that he has command of Latin, Greek, French, German, Spanish, Italian, Polish, Russian and English and can teach five of these languages by the conversational method.

A German educator who Was private tutor to Prince Louis of Bavaria, holds a certificate from the Ministry of Education of Bavara and has had fourteen years' higher studies in universities of Europe. A Hollander who holds the deas a national institution.

grees Doctor of Philosophy and Doctor of Letters speaks and writes Dutch, French, German and English, and has a classical knowledge of Latin and Greek.

A Frenchman, who is a Bachelor of Arts, a Master of Arts and a Doctor of Philosophy and who holds a diploma of advanced university studies from the Sorbonne. Another Frenchman who has

taught in France, Morocco and Algiers. its Church.

An Irishman who is a graduate of the University College of Cork. A Porto Rican applicant who is a graduate of the British University festo, may I remark on the last sentence of the declaration with reference to the list of signatories Malta.

that follows immediately ? The sentence runs : "Englishmen A woman in Haiti who has been private secretary to an important official there and who for five years must waive lesser differences and unite in defence of basic principles." has been a private tutor in French, and has done translating for official American missions

There is also an Englishman who had wide experience as an Anglican clergyman before becoming a Cath-olic. He received his early education at Inverness Royal Academy, Scotland, and Ellesmere College, took his A. B. and A. M. degrees and Licentiate in Theology with honors at the University of Dur-

miracles. The Teachers' Registration Sec-With regard to the foundation tion has had much success in the doctrine of Christianity, Dr. Major placing of teachers. The applica-tions however, come in more freely wrote:

A "LESSER-DIFFERENCE."

"ROME IS THE MENACE"

party in the Establishments

Christianity. "Lesser differences" should be words used of ritual. There are no less than 19 different rites allowed to the Denser Christianity. "Lesser differences" should be to nly an 'elementary-school educa-tion, he has been thus honored by a great university. The celebration of the thousandth The celebration of the thousandth The gracious letter of the Cardinal Secretary, marking the silver jubilee of such productive labor, goes on : "To all these good works must be added the learned help of its members. languages at the service of the Vatican and of the Pontifical Eccles-

iastical Academy. For years the Brotherhood has been a faithful and accomplished collaborator in the office of the Maestro di Camera. that the Church uses in its liturgy. I have no right to hope that you will be able to publish this in your columns. I venture to send it as from one of that great majority of the strongest efforts to break its are devout Catholics, religion is taking a large part in the anni-Here again is evidenced that devo-tion to the Holy See which animates the Irish Christian Brothers, while at the same time it renders manithe citizens, who have no connection with the national Church, though I fest the confidence they so justly inspire in the heart of the Pontiff."

once again may come to non-once again may come to non-value the true Christian Faith. Yours faithfully, Yours faithfully, WoonLOCK, S. J.

FRANCIS WOODLOCK, S. J., May 4th. Farm Street Church. DENIAL OF CHRIST'S DIVINITY

## CATHOLIC UNION

The following letter has been By N. C. W. C. News Service addressed to The Times newspaper by Father Woodlock, S. J., apropos the Low Church and Modernist call to action against the Anglo-Catholic Sir,-It may, at first sight, seem an impertinence for a dissenter to received here from the Rev. Augus-tine Count von Galen, O. S. B., "Call to Action" manifesto. But tine Count von Galen, O. S. B., Director of the Union. Dr. von Galen's cablegram is from Rome, one disadvantage of being an Estabished Church is that every British

taxpayer has a right to criticize it The facts that there are only two and a half million communicants in the English Church, and that out of

its three and a half million of members on its electoral roll only 200,-000 electors voted in the election of the Lay House of Assembly (I take the Bishop of Durham's figures), prove how little there is in the title In addition to his renewed commendation, the Pontiff gave his special blessing to all members and from matter, and is created immebenefactors of the Union, said Dr. von Galen.

"National" when applied to the Established Church and what a vast Although little more than two years old, the Catholic Union already has branches in many majority of people in the nation have no personal, active interest in countries and has the support of a arge number of the most powerful As an outside critic of the mani-

> PALESTINE BOY SCOUTS By Dr. Alexander Mombelli

(Jer ndent, N. C. W. C.) Jerusalem, July 15 .- A Federa-

Presumably the "lesser differ-ences" are those which divide, say, Bishop Knox, Bishop Ingham, Sir W. Joynson-Hicks, and other evantion of Catholic Boy Scouts compris-ing all the troops of that organization in Palestine was formed at a recent meeting held in the Latin gelicals from Dean Inge, Dr. H. D. Major, and the other Modernists Patriarchate here and presided over by the Patriarch in person. whose names are on the list. The "private judgment" which the manifesto denies to Anglo-Cath-Arrangements are now being made for the departure of a Catholic Boy olics is apparently the principle on which it is allowed to Dr. Major to deny the Godhead of Christ and His

Scout pilgrimage to Rome which will leave Palestine the latter part of this month. The pilgrimage of this month. The pilgrimage does seem to be an will be in Rome during the meeting of the International Congress of Catholic Scouts early in September. "Hence, since

the Church of England stands for, original minds in the Center party. item being the study of foreign languages. Secondary education of the most modern kind was pro-vided for thousands of Italian youths, "and at the same time they received the inestimable blessing of earnest and accurate Christian The gracious letter of the Cardi-

in the Roman Catholic Church, but there is no variety in the faith of adhesion to the German Empire is

"Basic principles" of a Christian general throughout this district, and while it originally was purely Church should surely be more political, it has taken on quite than mere negations, and should a religious character. The Rhine-include sincere belief in the creeds land has ever been the stronghold of a rengious character in a stronghold of Catholicism in Germany, rebuffing the strongest efforts to break its

versary observance. long for the time when the nation once again may come to hold and CATHOLIC POSITION ON

EVOLUTION

(By N. C. W. C. News Service)

New York, July 24.—In a letter to the New York Times, the Rev. Francis P. Le Buffe, S. J., Dean of the School of Social Service of Ford-By N. C. W. C. News Service New York, July 25.—The work of olic position toward the evolutionthe Catholic Union for the return of the Orthodox and other separated Christians of the East has received the reiterated hearty approval of Pope Pius XI., says a cablegram received here from the Day Auguston' for Catholics. He writes "It is not correct to say that

the question of evolution is an 'open question' to Catholics, or to any one who believes in the Bible as with the Holy Father on the organ-ization's work. He recently was in the United States, where he enlisted the aid of the American Hierarchy and established a branch of the Union.

whether the soul of man has evolved or not. Each human soul is spiritrare the present human race began with one man and one woman whom we

call Adam and Eve. "The non-evolution of Adam's single body has never been settled finally and irrevocably by the Church, but many find in the Biblical decree of June 30, 1909, at least a disciplinary prohibition regarding the teaching of the evolution of even Adam's single body.

'When we come, however, to the question of non-human life-i.e. of plant and animal life, evolution does seem to be an open question to be settled solely on scientifically

"Hence, since there are facts

on the so-called 'proofs' of evolu-tion even in non-man life."

As to his own position Father Le Buffe declares :

"I have written against the evo

MOLOKAI

letin for years yet; if not, others will," Brother Dutton wrote.

Brother Dutton, a debonair young captain at the close of the Civil The War, became a convert to Catholi-cism and buried himself among the epers at Molokai. He is now in his forty-fourth year on the island, and he has never seen a motion picture or ridden in an automobile

DUBLIN HOSPITALS IMPRESS VISITORS

Dublin, Ireland.-The American and Canadian doctors got a public reception in Dublin. Giving their first thought to their business, they at once devoted their attention to matters of professional interest. They were particularly attracted to the great Catholic hospitals of the city, witnessing the treatment and the operations without any formality or spectacular preparation. A fact that struck them was the number of world-famous physicians and surgeons whom they met in the Catholic branch of the profession and whose names—Blaney, Barna-ville, Meade, McArdle, McErlean, and others—were familiar to them through the text-books and the medical press. At the Catholic University College they centered into free and frank discussion of medical and surgical problems with their Irish confreres. Some of the distinguished visitors had the agreeable experience of discovering relatives in Ireland of whose existence they were previously unaware. At the renowned Mater Hospital, conducted by the Mercy nuns, the American medical men witnessed an entirely new treatment for rickets For It was the result of research on the part of two Catholic scientists. Doctors Moore and Hayden. The visitors took profound interest in

> They saw also a case of the very disease called ostcomalacia, in which the bones become abnormally soft and multiple fractures occur in the various members. The case was remarkable inasmuch as it was the first in which the cause of the malady was actually found and a system of treatment devised which is leading to a complete cure.

> regard to the environment-hap pened quite spontaneously. When the Irish doctors had completed the ocular proof of their success in conquering a devastating malady in children, the American visitors

The members of the party paid a tribute to the labors of the staff at the Mater Hospital in saying that what they had seen there was the first original work which had come under their notice since they arrived in Europe.

CREMATION GAINS IN GERMANY

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

Since 1895 the Catholics have had a society to make it possible for anyone to have a Christian burial. he headquarters of this society, hich is called Leo for Pope Leo Paris, France.-The French Academy, in distributing its literary prizes, has given one to the work of Mgr. Grouard, "Memories of Sixty Years of Apostolate in Athabaska-Mackenzie." which is called Leo for Pope Leo XIII., is in Cologne, and many Christian and economic organizations have been co-operating with it. As the Free-Thinkers and Socialists extend Mackenzie. their operations into Catholic dis-tricts, the Catholic society also is

taking the aggressive in organizing to combat them.

#### ALTOONA PRIESTS INSURED BY BISHOP

Altoona, Pa.-Approximately one undred priests of the diocese of Altoona have been insured for \$5,000 each, under a group insurance plan arranged between the Right Rev. John J. McCort, Bishop of Altoona, and one of the larger life insurance companies. This is believed to be the first time such an offer has been made to a group of Catholic clergymen in the United States.

Under the plan arranged here, Bishop McCort is designated as the employer and is authorized to use diocesan funds to help defray the cost of protection guaranteed by the insurance. Each priest subscribing to the plan is privileged to designate his own beneficiary. The group contract carries the usual insurance benefits, including a disability clause which guarantees the payment of the full amount of insurance in equal monthly installments to any clergyman who be-comes totally and permanently dis-abled before reaching a certain age.

> GOD'S SOVEREIGNTY IS RECOGNIZED

Rome .- A special dispatch from Capetown to the Osservatore Romano announces an important change in the Constitution of the Union of South Africa. Without discussion and without a single dissenting vote, the Parliament has approved the following proposition and introduced it as Article I of the Constitution : "The people of the Union of South Africa recognize the Sovereignity of God and His Providence

Great regret has always been expressed over the omission—unin-tentional though it was—of this article from the Statutes adopted by the National Convention in 1909. This omission was due to no anti-religious spirit. In fact energy are religious spirit. In fact every ses-sion of Parliament is opened by prayer and whenever a new sessio convenes, the announcement thereof

is made in the Name of God. The majority of the people were not content with this, however, and

This brought about some diffi-culty, which was finally solved by the adoption of a brief preamble to the Constitution explaining that specific mention of the Sovereignty and Providence of God having been omitted from the "South Africa Act" of 1909, without any intention

For the first time in its long history, the Royal Photographic Society has a Catholic President, Mr. T. H. Birchall Scott. He is an architect by profession, is surveyor to the dioceses of Westminster and Brentwood, and has designed many Catholic churches and schools in England.

CATHOLIC NOTES

2443

West Chester, Pa.-No fewer than 26 Catholic institutionsinstitutions churches, schools, hospitals, foundations for the poor and afflicted,-benefit by the will of Michael J. Murphy, retired business man, who died recently. Valued at \$65,000 virtually the entire estate eventually goes to charities.

The note announcing the death of Archbishop Bruchesi published in this column a fortnight ago was based on information furnished by the N. C. W. C. News Service. We had no reason to doubt its accuracy at the time. Since then we learn with pleasure that His Grace is not only living, but is in better health than he has enjoyed for some time.

Wilmington, Del.-Miss Catherine O'Neill, a graduate of the Ursuline Academy here with the class of 1925, has been awarded one of the two first-year university scholar-ships provided annually by the Delaware branch of the American Association of University Women. She will attend Delaware University.

Worcester, Mass.-Members of this year's graduating class at Holy

Cross College have taken out college endowment policies totalling about \$50,000 which, on maturity twentyfive years hence, will be added to the general endowment fund of the College as a gift from the class. Each member of the class took out an endowment policy of \$250. All are underwritten by the same insurance company.

Father Francis P. Duffy, of New York, War-time chaplain of the 165th Infantry and known as the "fighting priest," was elected presi-dent of the Rainbow Division Veterans Association at its seventh annual convention held in Chicago. Father Duffy won the Distinguished Service Cross, the Distinguished Service Medal and the Croix de Guerre in the World War and was made a Chevalier of the Legion of Honor

Recently the New York and Brooklyn newspapers devoted con-siderable space to the unusual wished formal recognition of divine sovereignty to be included in the fundamental law of the land. This brought about some diffilyn, N. Y., and niece of the Rev. William F. McGinnis, D. D., LL. D., president of the International Catholic Truth Society. After a brilliant course she has just been graduated B. A. from the College of New

the demonstration.

diately by God and placed in the human embryo. Therefore the 'mind in the making' is impossible. "It is not an open question that the present race of men came into existence by tribal evolution-i.e. by the transformation of many male prelates and laymen throughout the world. Hospitals were of such a character that an unusual episode-having is a matter of faith, based on diving revelation as contained in the Bible and affirmed by the Church, that

and steps are being taken to have the Catholic schools of all classes make a fuller use of the services of this Section of the Bureau.

#### POPE PAYS TRIBUTE

#### TO WORK OF IRISH CHRISTIAN BROTHERS

(By N. C. W. C. News Service)

Dublin, July 20.-The extraordinary change wrought in Rome by the Irish Christian Brothers has just private judgment and criticism of Irish Christian Brothers has just been acknowledged by the Pope himself. Twenty-five years ago a law of their "scientific" criticism, desperate anti-Catholic campaign was being carried on within the true supernatural. How comes it was being carried on within the very walls of the Eternal City. It was in part atheistical and in part Protestant. Well-financed Protest-ant sects were engaged in active protest against the "Bolshevism" proselytism among the Roman poor. Such was the atmosphere when the Holy See called on the Irish Chris-

tian Brothers to come and try their

tan brothers to recite them skill in disinfecting it. A Tablet correspondent in Rome recently wrote: "If the Irish out cheerily at things now, they can remember days of fierce opposition, and there are some of us outside can realize what it has meant for for the essentials of the Faith, and Rome and religion to have had an as belief in the Virgin Birth is not, institution fighting steadily inch by inch up from small beginnings to that with an honest mind they may full generation of good Catholic young men, and the best Italians young men, and the best Italians too, because the best Catholics."

Papal tribute to the celebrated teaching Order is extremely Anglo-Catholic interpretation of the warm and generous. It is Thirty-nine Articles in a "Catholic" warm and generous. It is addressed to Brother Hennessy, its Superior - General. Reference is Catholic schools were quickly sup-plied for the newer districts of Rome where the antagonists had

"Let it be clearly realized that Jesus did not claim to be the Son of God in a metaphysical sense such as is required by Nicene theology. He claimed to be God's Son in a moral are sons of God." ("Mod Churchman," September, 1921.) beings ("Modern

Some of the signatories are known to disbelieve the Bodily Resurrec-tion of Christ and His Virgin Birth, though these facts are expressed in the Creeds in the clearest words.

They have arrived at these disbe the New Testament, applying, as a law of their "scientific" criticism, that they can still recite the Creeds

of the Anglo-Catholics? Do they use the "economical" reservation suggested by the Amer-ican Modernist Bishop of Massa-

for them, an essential, I am clear

to me that there is less of "ecclesi-astical Bolshevism" revealed in the this recognition has not been sur-prising, since it is generally recognized that he is one of the foremost

Stegerwald is very unusual.

The Boy Scout movement in Palestine dates back only to the and from revelation than any techend of the World War and the setting up of the British Mandate. Although handicapped by the in- ness of parentage of the human numerable religious controversies and by the racial diversity of the race-we have every right to assert these facts and to warn all that any population the movement has been quite successful. Relations between 'scientific proof' to the contrary is inevitably specious." Concerning the position of such

the troops of various races and creeds are friendly. The first Catholic Boy Scout authorities as Canon Dorlodot and Father Wasmann, on evolution, troop was organized in Jerusalem Father Le Buffe, writes : "Canon Dorlodot in his book says

n 1923 and soon afterward other troops were formed in Bethlehem, Beit, Jala, Ramallah, Salt, Madaba, nothing about the evolution of man and Father Wasmann precipitated and Haifa. With the formation of

#### **RHINELAND CATHOLICS**

By Rev. Dr. Wilhelm Baron von Cap ondent, N. C. W. C.)

lution of man and my pamphlet 'Human Evolution and Science' has gone into its third edition. But I (Cologne Correspondent, N. C. W. C.) The Faculty of Theology at the University of Bonn has just con-ferred the honorary Degree Doctor of Theology on the Center Deputies Dr. Marx and Adam Stegerwald, as well as the Right Rev. Joseph Hammels, Aux-iliary Bishop of Cologne, and two Cologne pagtors. The center party have not committed myself on the question of evolution of lower-i. e. non-man—life. I have deliberately narrowed my field of writing and lecturing to human evolution. Therefore, I may not rightly be quoted as against evolution of non-Cologne pastors. The center party is particularly proud of the event. man life, neither may I be quoted for it. That is an 'open' question. All we want is facts." The honors were conferred in connection with the University's observance of the thousandth anni-versary of the Rhineland's becom-

APOSTLE TO LEPERS OF ng a part of the German Empire. That Dr. Marx should receive

Washington, July 25.-Although he is in his eighty-third year, Brother Dutton, apostle to the lepers on Molokai Island, has just sent in a subscription for five years to the N. C. W. C. Bulletin, official of the degree Doctor of Theology on organ of the National Catholic Wel-He fare Conference. Stegerwald is self-educated.

In addition, Brother Dutton has was a joiner, and is well acquainted with hard manual labor. But for sent a five-year subscription for Father Maxime, whom he calls "the

An incident at Bonn has served to emphasize the strides that advocates of cremation are making in Germany. At the same time, it has stiffened the Catholic opposition to the practice.

Communists at Bonn petitioned the City Council to build a crematory. All parties, including the German Nationalists, who pretend to have a Catholic branch in of all kinds. their organization and to be defendersofCatholic rights, joined the Com munists in supporting the measure against the Center party, and the petition was granted. Hence Bonn shortly will have a crematory, despite the fact that the majority of its population are Catholics, to whom the idea of cremation is abhorrent.

At the same time, the Socialists have presented a similar petition in Cologne, and the Council here will have to pass on it shortly.

Increase in the number of crematories is alarming. In 1910 there were only 23 in Germany, with 6,074 cremations. In 1921 there were 55, with 19,507 cremations. Of the latter, 4.7% were Catholics. In the months of June, July and August, 1923, cremations numbered 3,509; in the same month in 1924, the number was 4,396. Cremation

of males has thus far been 1,000 greater a year than of females. In Berlin weeks sometimes elapse with-out a Christian burial.

While it is true these figures are small compared with the number of deaths, nevertheless the number of cremated in Germany is greater than in any other civilized country, with the exception of Japan.

#### AGITATION CENTERS IN BERLIN

The central point of the cremation agitation is in Berlin, and the movement there is in the hands of two agencies, the Union of Free-Thinkers for cremation and the People's Cremation Union. These organiza-The plied for the newer districts of the cannot by any stretch of inter-Rome where the antagonists had hitherto succeeded in keeping them from being built. The pupils got a very practical education, a strong signatories, really represents what is regarded as one of the best and most i tions have arranged meetings with

of failing to recognize God, the Constitution has been modified to

include Article I. Before taking this step the South African Government consulted all the religious authorities of the country, including the Catholic Hierarchy, and the adoption of this article was given precedence over an accumulation of legislative work

BIBLE READING BILL TO BE TAKEN TO COURT

New York. - The Delaware law requiring reading of the Bible daily in all educational institutions receiving State support or aid will be tested in the courts as soon as the

American Civil Liberties Union can find some parent or teacher in Delaware who is willing to have the suit brought on his or her behalf. Announcement to this effect has been made here by Prof. Clarence B. Skinner of Tufts College, chair-man of the Union's committee on

The law prescribes Bible reading without comment and forbids any other religious exercises in the schools except "the repeating of the Lord's prayer." A fine and for-feiture of certificate is the penalty provided for any teacher failing to comply with the law.

"Since it is customary to use the King James version of the Bible and

ware schools a misdemeanor," Professor Skinner says. "The law strikes so serious a blow at religi-ous freedom of teachers and pupils

Distinguished counsel have volunteered their services to present the case against the validity of the law, Professor Skinner declared.

The manifestation of Orel, the Czech Catholic gymnastic society, held at Zizkov, a suburb of Prague, was a splendid success. It is estimated that 2,500 boy an girl gym-nasts marched to St. Prokopius' Church to witness the blessing of the flag of the local branch of their society. The population of the suburb, famed for anti-Catholicism, came out in masses to greet the arrays of the Catholic gymnasts. An escort of Orel men, mounted on horses, accompanied the Papal Nuncio to the Church. After a Solemn High Mass, the Nuncio blessed the flag and afterward reviewed the Orel parade.

Notre Dame University's Laetare Medal, awarded each year to the most distinguished Catholic layman in the country, was formally pre-sented to Dr. Albert Francis Zahm United States Navy aeronautical engineer, at a ceremony at Holy Cross College, Washington, where Dr. Zahm makes his headquarters. Dr. Zahm received his A. B. degree from Notre Dame in 1885, and later won an M. E. degree at Cornell and a Ph. D. at Johns Hopkins. For seven years he was a member of the Notre Dame faculty, later becoming a member of the Catholic University faculty. Twice he was sent as a delegate to the International Conference on Aerial Navigation.

Nearly all the \$1,000,000 estate the Protestant version of the Lord's Prayer in Public schools, this law would make all religious teaching other than Protestant in the Dela-husband is to receive the income from the bulk of the estate during his life time, and at his death a bequest of \$200,000 is to be paid to a cousin. With the exception of alike that we can well understand how any Catholic or Jewish parent in the State of Delaware would demand that this law be tested in the courts. It is equally probable that the law would be obnoxious to many teachers."

cago; Convent of the Sacred Heart, Pine Grove Avenue; Society of the Divine Word, Techny, Ill., and the Little Company of Mary.

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TWO

JEAN TROUVE

BY NEVIL HENSHAW Author of Aline of the Grand Woods, etc. CHAPTER VIII.

I RUN AWAY

When a little later we reached the warehouse upon our way to the bridge, the group of fishermen still inged in its open doorway. This time, however, one of them rose at once, and held up a hand in languid greeting. He was a tall man, of a most repellent ugliness, and as he slouched toward us, I saw that had had the misfortune to lose one of his eyes.

Monsieur Dugas, who had paused undecidedly, viewed his approach with sullen disfavor, stroking his thinly covered chin as was his habit "Well, Zida, what is it now ?" he

asked in a low voice, when the fisherman had reached the side of the jumper. "If it is the old thing, can do nothing just now. I have had a scare.

The one called Zida jerked a thumb toward the hill.

"M'sieu the General, eh?" he inquired. "I heard that he had been prowling about. Then you should be all the more willing to serve me. We do as we please upon the coast.

"But I do not live upon the coast," e storekeeper reminded him. "A the storekeeper reminded him. "A little time until things settle down, Zida, and I will again be at your service

The fisherman shrugged indiffer-

ently. "And what of my need during that little time?" he sneered. "Ah, no, Dugas. There are others beside yourself upon the prairie, others more fortunate. It makes no

Monsieur Dugas considered the announcement, a look of avarice gradually replacing the fear in his

eyes. "If you will wait and come to my store some time, Zida," he began, but the other cut him off abruptly.

That will not do," said he. "It is now or never. There is my boat where we can be private should you wish to discuss the matter. As I have said, it makes no difference to me

He turned away as he finished speaking, and Monsieur Dugas, his hesitation gone, sprang to the ground. "You will stay here and watch the jumper," he ordered sharply before he set off in the wake of the sharpling feature of the shambling fisherman. Left to myself, I watched him

gloomily as he crossed the rotten wharf, and dropped down into the cockpit of a dingy lugger. A feel-ing of depression had fallen upon me, and my bruised mouth, begin-ning to swell, caused me in-tense pain. After all, my case seemed hopeless. Penniless, with-out friends, and in the clutches of such a man as Monsieur Dugas, it hopeless. To have lain in hiding near the edge of the canal and was probable that I would never return to Madame Therese.

Why the storekeeper wished to keep me I could not well under-stand, but it was evident that he meant to do so. Perhaps he would make me work in the store. I had heard of such things in the city, heard of such things in the city, and had seen boys far younger than have been so terrifying, for he could myself clerking in the shops of the have raised himself above the level

Monsieur Dugas had given up his search, and then slip out upon my journey across the prairie. Ah, but that was the question— Ah, but that was the question—

to reach the sea marsh unobserved. and weariness, drawing the tops of The fishermen still lounged about the marsh grass down into a screen The fishermen still lounged about the warehouse, eying me lazily as they would eye each passing traveler until it was itime to take advantage of the tide. My every move would be noticed by them, and reported to the searching Monsieur Dugas. A hot sense of rebellion rose within me at the unfairness of their espionage, and I kicked my heels in impotent fury against the loose

espionage, and I kicked my heels in impotent fury against the loose crashing through the grass toward slats of the jumper's bottom until they rattled like castanets. At the sound the sleepy horse raised his head inquiringly, and then, appar-ently assured that he had read the eignal assured that he had read the signal aright, set off at a slow lumbering trot across the bridge. A lugger lay drawn up to the

For a moment I was terrified. It was my first experience alone in a moving vehicle, and all the stories that I had heard of runaways flashed in sickening succession across my mind. Rather from some in-tinat. For a moment I was terrified. It bank just around the bend, so closely hidden by the thick growth of myrtles, that from my close and lofty perch I had caught but a glimpse of her. To creep through the marsh to the bayou bank, and in sickening succession across my mind. Rather from some in-from any actual knowledge I caught the reins, and puckered my lips into a faltering, "Woah!" Then the high friendly wall of the opposite marsh toge we hefore me the actual device of the lugger, if aboard, could scarce have seen the pursuit, the reins device of the lugger, if aboard, could scarce have seen the pursuit, the device of the lugger will be the set the lugger will be the reins and puckered my lips into a faltering, "Woah!" Then the high friendly wall of the the device of the lugger, if aboard, the device of the lugger to the lugger the pursuit. could scarce have seen the pursuit, and would only think that I had been lost in the marsh. True, I might opposite marsh rose up before me, and I saw in a flash of joy that that which I had thought my undoing, would in reality prove my relative the same account of the sam

salvation. A while I waited until the line of marsh had shut the warehouse and its watchers from view. Then, not pausing to check the slowly-moving horse, I scrambled out upon the cause way. Before me har the solution of the cost of the solution of the cost of the solution of th shallow canal that separated the sea marsh from the road, but without a moment's hesitation I floun- along until I reached the lugger.

dered through it, and gained the welcome grassy thicket upon the other side. It was a trim little craft with a brick-red sail furled neatly other side. My legs sank ankle deep in the treacherous ooze. The tall withered spears lashed my bent head with their sharp rasping blades. Yet I being duckly aboard by Dropping quickly aboard by

spears lashed my bent means of one of the over-their sharp rasping blades. Yet I pushed stubbornly forward, bent only upon putting the greatest possible distance between myself and the causeway before Monsieur Dugas should discover my escape. Dugas should discover my escape. heard a voice that called my name. and for a moment I crouched tremthe pile of nets in the cockpit, and, hurrying toward them, I burrowed my way between their stiff rasping folds until I was entirely hidden from sight. Fortunately for me the nets were dry, and if the couch they made was rough and unpleas-antly suggestive of their use, it was also soft and vielding bling in the foul black water before continuing my laborious flight. Startled birds cried shrilly as they fied before me. Horrid, slime-covered creatures writhed sickeningly beneath my tread. Strange, furry shapes whisked sharply away among the grass roots leaving a startled memory of their curious, bead-like eyes. Once, in an alligator also soft and yielding.

Stretching myself luxuriously in the dark unfragrant cavern that I hole, I sank to my shoulders in the had made, I peered out through the thin slit of daylight that marked clutching slime, and once, as I seized the branch of a friendly myrtle, a moccasin came twisting down, barely missing my outstretched

> I smiled in my new-born confi-dence and, halled by the steady lapping of the current, drowsily closed my eyes. In a moment I was fast asleep. TO BE CONTINUED

FROM OUT THE

### THE CATHOLIC RECORD

but, indeed, I did not hear you

ogy, the girl glanced swiftly at his face, and then: "Oh!" she cried with a soft note of pity in her voice, "Oh, please forgive me! you arc—I did not—" "Indeed, the fault was mine," he assured her. "Yes I am quite blind." As if he sensed the embarrass-ment that assailed her, he continaed hurriedly :

"I see you are a newcomer. Most of the residents of this charming establishment give me ample room--not only on the stairway. Are you going to live here ?" "I hope to," Valerie answered. "At least, as far as I can tell at present " present. Good !" he replied. "Then you

"Good !" he replied. "Then you must have taken the room on my landing. It is the only vacant one in the house. We shall be near neighbours, and I like the sound of your voice. Almost does that ap-proach the ideal state. To like the voice of one's next door neighbor. Could anything be more ridiculously perfect? Give you good morning, Mademoiselle," he said, and, with that singularly beautiful smile that is sometimes given to the blind, this sadly stricken, yet vastly cheerful, young man continued his descent, leaving Valerie to gaze pityingly after him from the height

of the landing. Such is a truthful account of their introduction, their first meet-ing. As for the growth of their friendship, it blossomed and flour-ished as such intimacies are accustomed to do amid such surround-ings. You will readily believe that

the customs and usages of polite society go by the board in such free and easy institution, as the apart-ment-house of Mme. Renault, the residents of which evinced a marked of life, for, as has already been residents of which evinced a marked lack of interest in the doings either of the blind beggar of the Place sustain her in that time of bitter

Maretta, or of a working-girl who was no longer working. Sometimes Valerie, starting out in the morning on her weary round in search of employment, would walk with him as far as the little church of St. Marie de la Mer, where the blind man always attend-The unseeing are strangely kifted. ed the first Mass before making his and the blind Eros lends way to his" pitch" at the corner of many. the Place Maretta. More frequent-"Why? What is it that you have ly, however, she returned with him in the evening when, weary after the long, fruitless search for em-the long fruitless search for emthe long, fruitless search for em-ployment, she gathered no llittle strength from his unfailing courage and optimism. Ine the evenings,

after supper, they would sit upon the stairs talking while she watched the stars as they twinkled and laughed together beyond the tiny

pane of glass that opened from their common landing. He puzzled her exceeding, this blind man, and somehow shamed thin slit of daylight that marked my entrance. I was soaked, and weary, and plastered with slime. but I had made my escape, and I was satisfied. Nay more, I was sanguine of the future. If I had come so successfully through the hardest part of my task, would not the rest of my return to Madame Therese prove but a simple matter? I smiled in my new-born confi-dence and, lulled by the steady for end-that much she realized

she thought, for sometimes he suf-fered—that much she realized readily enough. yet always he showed the same gallant front, the same gay smile that flung the chal-lenge of an unconquerable spirit to all the world. Also, it was obvious that he was possessed of those vague qualities that, fused into one elusive intangible property, create

elusive, intangible property, create Father at Saint Marie. No, we will

Thus, from the deep well of his strength did she draw a little of Randolph 7887 in the weary struggle, for the poor Valerie had no gift of faith to sus-tain her in the dark hours that now assailed her. We may not know whether she Churches, Schools Colleges a Specialty

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ever grew to love him, and the spec-ulation is singularly futile now. There are, it may be, some passions that are too pure, too detached from the things of earth, to be relegated to the category of human love. Yet, that he loved her was true enough, though he spoke no word of the matter. All the day long while he sat on his box at the corner of the Place Maretta, with his head leaned back against the gray old wall be-hind him, he wove his foolish dreams around her.

There were many who, attracted by the sad loveliness of that young face, stopped to speak to him with a gentleness and a sympathy that, mayhap, they rarely showed else-where. Yet, amid all the tumult of human voices that daily clamoured around him there was but the one that ever made music in his ears that turned the grey shadows into dazzling sunlight, and that sang like to lilting, fairy music, in the silent places of his heart the voice of Valerie.

In such a setting did this little drama of tragedy and love play itself out while the Spring blos-223 Dundas St. somed and died, and the early Sum mer came, with its days of golden loveliness, while Valerie's little stock of money dwindled and dwindled into nothingness, and she became ever hopeless and weary of so prolonged a struggle.

that day when So do we come to utterly despairing, Valerie decided

Phone 7984 60 Dundas St. One evening she came to him

214 Dundas St.

The unseeing are strangely gifted,

away," she answered and wondered that her voice should be so steady. 519 Richmond St. It seemed to him that all the warmth had suddenly gone out from the sunshine, and that the world had become even darker than

usual. "Where-where to ?" he asked,

brokenly. "I don't really know," said Valerie, "but I think that I shall HEXTER TAXI go by water. It seems to be the customary way," she added, Phone 2859 Day and Night Service 5 and 7 Passenger Sedans

slowly. Standing up, he groped to find her hand, and holding it, drew her near to him against the wall. "You shall not do this thing," he id. "You must not. Child, you

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Where Do You Go When You Wish to "Say it With" P

SHADOWS

buruck by the unusual excuse, the unaccustomed phrasing of his apol-ogy, the girl glanced swiftly at his face, and then

hand

falling asleep. I thought of Mon-sieur Dugas' blow, and of the pocket and gazed at it in utt promise of what was to come in his cruel cowardly face. A sudden overwhelming terror seized me, and with it came that blind courage

I set my jaw. I raised my droop-ing head. I sprang to my feet and, thrusting my hands deep into the pockets of my trousers, stretched my short figure to its tallest height.

"I will not stay, I will not stay," I cried between my clenched teeth. Then, as my knuckles rasped against some hard object, I uttered a sudden gasp of joy. The gold piece that I had found

The gold piece that I had found wrapped with my mother's picture. I In my despair I had forgotten it I entirely. At least I was not penni-less, and with money—so I had been told—one could do anything. True, I. did not know the exact worth of the coin, but at least it was gold. Surely it would more than pay for a ticket to the city, and with the remainder I could reward some one remainder I could reward some one for starting me upon my way.

Monsieur Dugas had planned well, but he had done so without the knowledge of the gold piece. All that remained now was to escape from him before he discovered it. Kind Madame Therese! Even in that far-distant marsh she had befriended me. In a moment I bed

In a moment I had arrived at my decision. That I must escape be-fore the storekeeper's return was imperative. Once back beneath his imperative. Once back beneath his watchful eye, it might be weeks before I found another opportunity. All about the sea marsh stretched away, its high, matted growth All about the sea marsh stretched away, its high, matted growth offering a refuge in which one might lie safely concealed. Beyond the bridge the causeway pointed a long slender finger toward St. Piere, and the safety that lay beyond. If only I could reach the sea marsh unobserved, I might lie there until

quarter. Yes, that must be | or the marsh, and so gained t. He would make me his slave. I thought of the filthy, littered direction. To me, however, this deliverance was denied. Short of It was undoubtedly Valerie who room in which I had spent the night stature even for one of my age, and was responsible for so unusual a departure on the part of the sunbefore, of its thick choking atmos-phere of cheap spirits and stale groceries, of the tortures of homelight on that morning of late spring, for not even in the blaze of mid-summer was the sun accus-I took the gold piece from my pocket and gazed at it in utter dejection. What good could it do me now? Who among the denizens of that dreadful wilderness would harken to its never even though tomed to penetrate the gloomy ecesses of the staircase in Mme. Renault's lodging-house in the Rue de Siam, a staircase whereon the musty fumes were wont to linger, like unto wistful wraiths brooding upon harken to its power even though it was as large as the great noonday the departed dinners of another day. Very possibly it was Valerie's hair sun that blazed overhead ? Mechan-

ically I thrust it back into my pocket and, covering my face with my hands, gave way to my grief and fear.

The outburst must have helped me, for presently I roused myself from my despair, and once more took up my journey. At least I would keep on until it was impos-sible for me to do so. Perhaps I might come to an open spot if I

persevered. It must have been some ten

endeavouring to coax a smile. minutes later that, floundering along with my eyes strained above Yet, was the smile conspicuously absent on that morning when the girl first climbed the staircase, up me in a vain search for some lower growth, I suddenly stumbled and pitched forward. Instinctively I threw my arms before my face to keep it from the touch of the murky water when to my surprise my to the tiny room that she had rented beneath the eaves for Valerie, as they say with such pleasing euphemism in the theatrical profession, was resting; and, since this was the water when, to my surprise, my hands encountered some rough but solid substance. Looking down, I fourth week in which she found her-self so unavoidably at leisure, she may be pardoned the absence of her

customary enchanting smile. wearily mounting smile. Wearily mounting the last flight, with dejection in her every step, she collided, suddenly and violently, with a young man who was rapidly descending and who clutched her as if to save himself from falling. Whereupon Valerie first said "Oh !" and secondly, since it was contained something substantial in that watery, elusive desolation, and I clutched it gladly, as a drowning

man does an unexpected spar. man does an unexpected spar. An instant I leaned upon it gasp-ing, and then, very carefully, I began to climb. The light, loss-woven mass sank percentible woven mass sank percentible

not wait until tomorrow. We will vagueness, a gentleman.

Once sitting upon the stairs in the magic twilight hour, while the stars chuckled over the love stories of the long dead centuries, Valerie ventured to question him.

Who-what are you ?" she asked timidly. "I? I am a Reason, my dear,

he answered, and laughed. What do you mean-a Reason

she inquired, wondering. For once there crept a sudden "Do you not know what a Reason "Indeed, the numthat lured the sunshine from its customary procedure in the matter ber of us is legion. They are always writing about us in the papers, of Mme. Renault's staircase, for the soft curls were of that brown those people who know nothing at all about it. They say there must those people with the say there must all about it. They say there must be no more war, and they give many reasons; but we are the only real Reasons. We, the great army of objects who never were, and who prover shall be, men. We, who the great chart of the blind man in account for that of the blind man in the matter? Was it some overpow-ering instinct that prompted and directed him, think you? Or did the gentle Christ of Siloh stoop swift-but we have be and with moistened finger, touch the second with moistened finger, touch shade that the sun loves to stray amongst until it finds the red-brown tints amid the dark coils. It may, however, have been the dimples for however, have been the dimples for Valerie's smile flashed a pair of dimples into prominence that would have justified the most playful antics on the part of the sunlight in concerning to easy a smile no place among living men. We, the Things; and it is because of us that there must be no more war.' "Ah, do not speak so bitterly," she cried.

touch her, he leaped, and, catching her in his arms flung her so that she fell frightened but in safety

"I am not often bitter, yet I can-not but remember. Eighteen years of age, and all life lying fair and promising before me; and within three short years it had come—the day when in a single second. I was fung headlong into a road of nither in his arms flur years and all life lying fair and boarse shout, the has brakes suddenly appl Came a sudden shrill clamour, hoarse shout, the harsh scream of brakes suddenly applied, and then-silence; and Valerie found herself flung headlong into a road of night, a road that my unaccustomed feet kneeling in the centre of a little must tread haltingly, fearful in the group that stood in pitying wonder must tread haltingly, rearral in the eternal darkness, until, at last, I come to the end. Some of us, you know, were more fortunate. The good God took them to Himself, and today they sleep very peacefully where His gentle winds rustle the poppies into whisperings above their servers, but for us who

their graves; but for us who live on it is not so well. We must wait who would gladly tell her so if she patiently until it shall please Him to take us hence." who would grady ter ner Son with the shall please the that she does not I cannot say; but

go now. "No, not yet," she begged of him. "Wait a little while. Wait until tomorrow. "It is as you wish," he said, "but 354 Wellington St.

you must promise me that you will you must promise me that you will not do this thing." And at that she promised him and, knowing that she would keep her word, he let her go. It may, possibly, have been the tears that dimmed her vision as she turned away that were to account for the convergence We mey not

340 William Street for the occurrence. We may not know, for Valerie never speaks of it but it is certain that, blindly, she stepped into the roadway just as the great lorry came thundering by. This may be the simple explanation Phone 631W the shadowed eyes, and thus, in that

A. W. MACFIE last moment, grant vision to the unseeing? This much, at least, we know—that, before the wheels could **Drugless Practitioner** Osteopathy Electrical Treatments 210 Dominion Savings Bidg. LONDON, ONTARIO Residence 5710

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rather absurd, but, then, they are not acquainted with this story. Today, the box acts as a sort of dais before the altar of Our Lady of Sorrows that constitutes Valerie's oratory.

A sad story, you say? Not so; it may be ill enough in the telling, but, indeed, it is a very beautiful story.—Maurice McGrath in Catho-lic Fireside.

#### THE STORY OF CHRIST

BY GIOVANNI PAPINI

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THOMAS DIDYMUS

Thomas, called Didymus, was not Thomas, called Didymus, was not present when Jesus appeared, but the day after, his friends ran to seek him, still agitated by what Jesus had said. "We have seen the Lord!" they said. "It was really He. He talked with us. He ate with us like a living man." Thomas was one of there who had

with us like a living man." Thomas was one of those who had been profoundly shaken by the shame of Golgotha. He had said once that he was ready to die with his Master, but he had fled away with the others when the lanterns of the guard had appeared on the Mount of Olives. His faith had been darkened by the gloom which had shut down on Golgotha. In spite of Christ's warnings, he had never once thought that the end of his Master could be thus. To think of the shame into which Jesus let himself be led, with the passivity of a feeble sheep, made him suffer, almost more than the loss of Him who had leved him. who had loved him. This disap-pointment of all his hopes had shocked him almost as though he had discovered that he had been cheated, and in his eyes his disappointment excused even the shame of their abandoning Him. Thomas, like Cleopas and his comrades, was a sensualist, whom the exalted example of Christ had lifted high

example of Christ had lifted high into a world which was not his own. Faith had taken him unsweres live to the second sec Faith had taken him unawares, like a contagious fever. But as soon as the flame which had kindled him anew every day was buried, or seemed buried, under the shameful stoning of hate, the light of his soul burned low, and grew cold. He took on again his first character, his real character, which sought tangible things with the senses, hoped for material changes in mat-ter, and expected to find only in material things material certain-ties and consolations. His eyes refused to look at the things which his hands could not touch. and for this he was condemned never to see the invisible,—a grace reserved only for those who believe it pos-sible. He hoped for the Kingdom, especially when the words and the presence of Jesus brightened his earthly heart with the light of Heaven, but not for a purely spirit-ual Kingdom floating in the firmament among the unsubstantial islands of the clouds, but a kingdom where living, warm-blooded men might have eaten and drunk at solid and tangible tables, might govern with new laws a fairer earth

assigned to them by God. Thomas, after the scandal of the crucifixion, was not at all dis-posed to believe a hearsay report of the resurrection. He had seen his

lives with gold which satisfies no hunger, with land in which they will occupy so small a cavity, with glory so fleeting a whisper in the silence of eternity, with flesh which is to become worm-eaten corruption, and with those noisy, magic dis-coveries which stream lime claim to bave ensure the affirmations of those to coveries which stream lime stream stream lime stream lime stream lime stream lime stream lime stream lime stream stream lime stream stream l and with those noisy, magic dis-coveries which after enslaving men hurry them towards the formidable His death. And, by dint of repeating the fantasies of these wild dreams, they ended by taking them seriously themselves and by con-vincing the more candid souls. discovery of death. These and other things like them are "real other things like them are real things," beloved by the devotees of Thomas. But perhaps if they had ever had the idea of reading what happened after that answer made by Thomas, they would have their doubts even of him who doubted the conversation lowed Him and to create the first stable organization of the universal resurrection

A week later, the Disciples were in the same house as on the first Church occasion and Thomas was with But t

But those who with their accusathem. He had hoped all that week that he also might be permitted to see the risen Master, and sometimes he had trembled, thinking that his tions of stupidity or fraud try to undermine the certainty of the first Christian generation, forgot too many things and too many essential answer might be the reason for Christ's absence; but suddenly there came a voice at the door, things. First of all is the testimony of Paul.

Paul. Saul the Pharisee had been to school to Gamaliel, and might 'Peace be unto you. Jeaus entered, his eyes seeking out Thomas : He came for Thomas, for him alone, because Christ's love have been present, even though at a distance and as an enemy, at Christ's death, and certainly knew all the theories of his early teachfor him was greater than any affront. And He called him by ers, the Jews, about the pretended resurrection. But Paul, who received the first Gospel from the lips of James, called the brother of name and came up to him so that he could see Him clearly, face to face, "Reach hither thy finger, and behold my hands; and reach hither the Lord, and from Simon, Paul famous in all the churches of the thy hand, and thrust it into my side : and be not faithless, but Jews and the Gentiles, wrote thus believing." But Thomas did not obey Him. in his first letter to the Corinthi-ans: "Christ died for our sins

ans: Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures; and that he was He dared not put his finger in the nail print nor his hand in the wound. He only said to him : "My wound. He only said to him : "My Lord and my God."

With these words which seemed seen of Cephas, then of the twelve : After that he was seen of above five an ordinary greeting, Thomas admitted his defeat, fairer than hundred brethren at once; of whom any victory; and from that moment he was wholly Christ's. Up to that time he had revered Him as a man more perfect than others, now the greater part remain unto this present, but some are fallen asleep." The Letter to the Corinthians is recognized as authentic even by the most disdainful and he recognized Him as God, as his

The first Letter to the Corinthians cannot have been written later than because thou hast seen me, thou hast believed, blessed are they that the spring of the year 58, and hence the spring of the year 58, and hence it is older than the oldest Gospel. Many of those who had known the living Christ were still living at that time and could easily have have not seen, and yet have believed."

This is the last of the Beatitudes and the greatest : blessed are they contradicted or undeceived the that have not seen and yet have believed, for in spite of the theories Apostle. Corinth was at the gates of Asia, inhabited by many Asiatics, of the dissectors of corpses, the in close relation with Judea ; Paul's only truths which have an absolute letters were public messages which value in reality are those which the eyes of the flesh cannot see and hands of flesh and blood can never were publicly read at gatherings, and copies of them were made to send to other churches. The solemn and specific testimony of Paul must have come to Jerusalem, where the enomies of Jerus may of them handle. These truths come from on high and reach the soul directly : the man whose soul is locked shut cannot receive them, and will see enemies of Jesus, many of them still alive, would have found some them only on the day in which his body, with its five limited doorways, way to controvert them by other witnesses. If Paul could have thought a valid confutation posis like a shabby worn-out garment left upon a bed, in the interval before men hide it underground sible, he never would have dared write those words. That he was able therefore, so short a time after like a noisome afterbirth.

the event, publicly to affirm a prodigy so contrary to ordinary beliefs and to the interests of Christ's watchful enemies, shows Thomas is one of the saints and yet he was not one of those blest by that Beatitude. An old legend relates that up to the day of his death his hand was red with blood, that the resurrection was not merely a phantasy of a few fanatics. a legend true with all the truth of a terrible symbolical meaning, if we understand from it that increwho have begun by assassinating to the five hundred brothers, but we cannot even for a moment

first beliefs too roughly disabused to put any faith now in his equally deceived companions. And he answered to those who joyfully brought him the news, "Except I shall see in his hands the print of the nails, and put my finger into my hand into his side, I will not to the five hundred happened in Him. Galilee on the mountain spoken of Th ing-sheet of Joseph, had after two days awakened like a God. But by Matthew, and that the Apostle had known one of those who had

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sion that Christ's friends, far from inventing His 'return, accepted it almost because they were forced, by external coercion, and after much hesitation; the exact con-trary, in short, of what is desired to be proved by those who accuse Christ's friends of being deceived or of having deceived or of having deceived. But why this hesitation ? Because

the warnings of Christ has not been able to dislodge from those slow and indocile minds the old Jewish repugnance to the idea of immor-tality. The belief in the resurrec-tion of the dead was for centuries and conturies foreign to the media and centuries foreign to the wholly material mentality of the Jews. In a few prophets like Daniel and Hosea there are some passing traces

of the idea, but it does not appear explicitly except in one passage of the story of the Maccabees. At the time of Christ the common people had a confused idea of it as a dis-tant miracle, a part of the concep-tions of the Apocaluptic writer tions of the Apocalyptic writers but they did not think it possible before the final upheaval of the great day : the Sadducees denied it firmly and the Pharisees admitted it as the remote and common reward of all righteous men. When the superstitions denies are that superstitious Antipas saw that Christ was John risen from the dead, he meant to say with a vigor-ous figure of speech that the new

Prophet was like a second John. Reluctance to admit such an extraordinary infraction of the laws of death was so profoundly rooted in the Jewish people that the very Disciples of Christ were not disposed to admit the possibility of the resurrection without reiterated proofs, although they had seen Him raise others from the dead and had heard Him predict His own resurrection. And yet they had seen Him bring to life with His powerful summons the son of the Widow of Nain, the daughter of Jairus, the brother of Martha and Mary : the us nosers-out of falsification. three sleepers whom Jesus had awakened because of His compassion for the grief of a mother, of a father, of a sister. But it was the habit and the fate of the Twelve to misunderstand and to forget. They were too set upon their material thoughts to be ready to believe at once such a victory over death. But when they were convinced. their certainty was so firm and strong that from the sowing of those first enforced witnesses has sprung up an enormous harvest of men born again in the faith of the resurrected One-which the centuries have not yet mowed down. The calumnies of the Jews, the accusations of false witnesses, the doubts of the Disciples, the plots of

to prove Christ definitely dead, the turns and twists of the myth-spinners, the mines and assaults of the higher and lower criticism have not availed to wrench from the millions of human hearts the certainty that but a certainty denied with diffi-culty, easily proved. We have no of Golgotha reappeared on the third the body taken down from the cross dulity can be a form of murder. The world is full of such assassins Paul's of the appearance of Christ chosen by Christ condemned Him to death, hoping to have done with Him, but death refused Him as the

the whirlwind is reaped.

Poverty does not necessarily imply a virtuous life, nor do riches preclude the attainment of sanctity. It does not make much difference whether the home be rich or poor,

whether the home be rich or poor, although the possession of wealth ordinarily multiplies the inherent difficulties of child-training. What alone is of importance is that the home be what Almighty God in-tended it; a place blessed by Him, and made a sanctuary in which our children can be taught by word and by example to love God above all things and their neighbor for His sake.—America. sake.-America.



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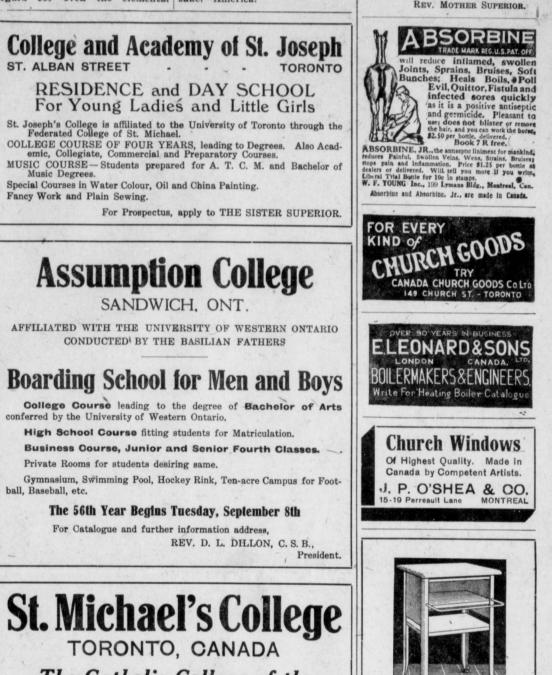
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sophistry of the progeny of Thomas, the fantasies of heresiarchs, the distorted conceptions of men eager

prepared at night, and many a lesson of repression, kindness, and thoughtfulness for others, to be thoroughly learned. But it was not an unhappy life. For these same thousands it is now a treasured memory. Heaven itself is but another home, a place where they shall find peace, rest and love. The old-fashioned home passes, and with it the old-fashioned morality of love and authority grows weak. Neither of the unfortunate young men appears to have had a home. Instead of poverty they had millions. For tasks, pleasures selected by themselves, with no regard for even the elemental

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nails, and put my finger into print of the nails, and thrust hand into his side, I will not my han believe

my hand into his side, I will not believe." He had said at first, "Except I shall see." But he corrected him-self at once: even his eyes could deceive him, and many men were cheated by visions. And his thoughts went on to a material test, to the coarse, brutal proof of fact, —to put his finger there where the nails had been, to put his hand, his whole hand, where the lance had penetrated. To do as a blind man does who somatimes is less mis-taken than men who see. He rejected faith which is the higher vision of the soul. He even refused to have faith in the sight of his eyes, the most divine of our bodily senses. He put his faith only in his hands, flesh handling flesh. This double denial left him in the dark, groping like a blind man, until the Light made Man, through a supreme loving csnces-sion, gave him back light for his eyes and for his heart. But this answer of Thomas has mede him one of the mest farm.

and carry away on their shoulders a heavy burden wrapped in white. But this answer of Thomas has made him one of the most famous men in the world : for it is Christ's eternal characteristic to immor-talize even those men who affronted Him. All those afraid to touch envirtual concepts for fear of break-But this answer of Thomas has men in the world : for it is Christ's eternal characteristic to immor-talize even those men who affronted Him. All those afraid to touch spiritual concepts for fear of break-ing them, all cheap skeptics, all the misers in academic chairs, all tepid half-wits stuffed with prejudices, all the faint-hearted, sophists, the cynics, the beggars and the retort-cleaners of science; in short all rush-lights jealous of the sun, all geese hissing at the flight of soar-ing falcons, have chosen for their protector and patron Thomas called

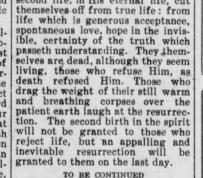
cruics, the beggars and the retort-cleaners of science; in short all rush-lights jealous of the sun, all geese hissing at the flight of soar-ing falcons, have chosen for their protector and patron Thomas called Didymus. They know nothing of him except this: he does not believe in what he cannot touch. This answer seems to them the sum-total of perfect good sense. Let anybody who wishes claim that he sees in the the followers of Thomas can get no such idea into their thick, dense heads. So-called "reality" is their stronghold, and they will not budge from it. They prefer to fill their

been present at that memorable meeting. But this is not all. The Eyangel-But this is not all. The Evangel-ists, who set down with some inco-herence, but with the greatest frankness, the recollections of Jesus' first companions, admit, per-haps without wishing to, that the Apostles themselves did not expect the resurrection and found it hard to believe. When we need the fear to believe. When we read the four Gospels with attention we see that they continued to doubt even with the risen Christ before them. When on Sunday morning the women ran to tell the Disciples that the sepul-

to tell the Disciples that the sepul-cher was empty and Christ alive, the Disciples accused them of raving. When later He appeared to many in Galilee: "And when they saw him they worshipped him:" said Matthew; "but some doubted." And when he appeared at evening in the room where they were taking supper, there were some who could not believe their own eyes and hesitated until they had seen Him eating. Thomas still doubted after this, until the moment when his Lord's body was a ctually before his own. So little did they expect to see

So little did they expect to see Him rise again that the first effect upon them of His appearance was fright. "They were affrighted and supposed they had seen a spirit."

The cowardly souls who will not believe in His first life, in His second life, in His eternal life, cut



TO BE CONTINUED

### THE OLD-FASHIONED HOME

Until the alienists file their report, one man's opinion as to the sanity of the two young college men in Chicago who have confessed to a murder made more horrible by extraordinary circumstances of cruelty is quite as good as another's.

Yet even now one or two features of the case are clear. Perhaps the most notable is the conclusion that nothing in the world can take the place of the old-fashioned home. St. Jerome's College KITCHENER, ONT. The old-fashioned home was some

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#### LONDON, SATURDAY, AUGUST 8, 1925

#### TWO GLORIOUS CHAPTERS IN AMERICAN HISTORY

Philadelphia will celebrate next year the sesquicentennial of the Declaration of Independence. "Sesqui" is a Latin word meaning "once and a half." or, "half as much again," sesquicentennial therefore means the hundred and fiftieth anniversary. Many will remember that the centennial of the Declaration of Independence was celebrated in Philadelphia in 1876.

Naturally the promoters of the Sesquicentennial International Exhibition are beginning to advertise. They hope to make it something greater than Chicago's World's Fair, The Pan-American Exposition or the British Empire Exposition still going on at Wembley.

We are in receipt of a sheet in which various eminent Philadelphians set forth different phases of the significance of the coming celebration. Father Kirlin, pastor of the Church of the Precious Blood, deals with the subject of religious liberty, especially as affecting Catholics. In the course of his signed article the following occurs :

"The liberty of conscience that is enjoyed today throughout the land had its source in our city of Brotherly Love. Here, as nowhere else in all the world, there was liberty and freedom to worship God according to the dictates of conscience, not only for Catholics, but for all religious sects. In every other colony England's penal laws were in force against Catholics and others who would not conform to the Church of England. This is the more surprising when we recollect that these colonists were, for the most part, refugees from religious persecution in other lands and yet they were themselves intolerant in the colonies they established. It seems true, indeed, as someone has written: 'The Pilgrim Fathers sailed from a land in which they were persecuted in order to find a land in which they might persecute.'

fully propagated by a virtuous defeat the objects of the proprietor. parent. In 1716 an oath was exacted of nationality are very often found rather be governed badly by their (generally, esteemed her best) two

that "Penn was far in advance of and depopulate them. The arguhis time, in his views of the capacity ments of the enemies of the charter of mankind for democratic govern- were of no avail, and finally the colment, and equally so in his broad- onists numbering twenty gentlemen minded toleration of differences of and about three hundred laborers, religious belief. Indeed, it has embarked on the Ark and the Dove, been well said that the declaration in the harbor of Cowes, Nov., 1633. of his final charter of privileges of Before sailing, Leonard received 1701 was not alone 'intended as the instructions for the government of concerned ; and goes far to justify ence. The various elements above bad and selfish government that has back to Jane's father for the price and the declaration of religious was the keynote of Baltimore's liberty on the broadest character policy throughout his long career. and about which there could be no Inspite of the fact that the Catholics doubt or uncertainty. It is a were persecuted when Calvert's declaration not of toleration but of government was overthrown, every religious equality and brought time his authority was restored within its protection all who pro- persecution ceased and every faith

fessed one Almighty God,-Roman had equal rights. When the Puri-Catholics, and Protestants, Unitar- tans were persecuted in Massaians, Trinitarians, Christians, Jews. chusetts, Baltimore offered them a and Mohammedans, and excluded refuge in Maryland, with freedom only Atheists and Polytheists.' At of worship. that time in no American Colony Lord Baltimore paid for the ex-

did anything approaching to tolera- pedition, which cost him in the first tion exist." ("That time" is, as two years forty thousand pounds indicated above, in 1701.) in transportation, provisions, and Notwithstanding the very friendly, stores. He provided them not only

even kindly feeling of Quakers with the necessities, but also many towards Catholics the election of of the conveniences adapted to a new Thomas Fitz-Simons, a wealthy country. So well were they American merchant of Irish birth, equipped for the founding of a

Catholic being named for a public Virginia made in as many years. office in Pennsylvania. It may be It will be noted that the founders speaking world. added that Fitz-Simons was a mem- of these Colonies were called ber of the Convention that met in Proprietary Governors; that their to whom honor is due "compels all, different languages very successframed the Constitution of the ies was almost royal; they United States. had the power of absolute veto

Not American Catholics alone but over any legislation passed by all Catholics, under whatever flag the Assembly, a power that the they now enjoy religious liberty, Calverts, used only in the most liberty and freedom of worship, acter, due to historical, political and may well join wholeheartedly in extreme cases. giving deserved honor to William

religious liberty was begun in the tributes that will undoubtedly more, purchased a plantation in will be fully merited. For, with unfamiliar.

Newfoundland in the year 1620, the almost unlimited powers of which he called Avalon. In 1622 he proprietary Governor, he might applied for a Patent and received in have imposed restrictions on relig-1623 a grant of the south eastern ious freedom as narrow and in- to the Catholic Lord Baltimore, the peninsula of Newfoundland, which tolerant as those which obtained in pioneer of religious liberty. was erected into the Province of nearly all the other Colonies.

Avalon, and quasi-royal authority Nevertheless it is evident from the was given him. He went to Avalon foregoing sketch of early American in 1627 to observe conditions in the history that the glory of being the province and to establish a colony first to proclaim and establish the where all might enjoy freedom in great principle of religious liberty worshiping God. He landed at in the new world belongs, as an Fairyland, the settlement of the indisputable historic fact, to the province, in 1627 and remained till Catholic Lord Baltimore, founder of fall. When he returned the next Maryland.

spring he brought with him his It will be noted that Penn's colony Then he goes on to extol ia warm family, including Lady Baltimore, had its beginning in 1681, Penn but merited terms William Penn's his second wife, and about forty himself coming out in 1682. He

education of youth. For liberty It was claimed that the charter of office holders renouncing their in close combination with a great own nationality than well governed years later; "Mansfield Park" without obedience is confusion, interfered with the grant of land belief in transubstantiation. An devotion to a dynasty which had by races they hate or dislike. But appeared in 1814; "Emma" in 1816; and obedience without liberty is of the Virginia Company, and that, act disfranchising Catholics followed little or nothing to do with democ- in most cases where trouble has and "Northanger Abbey" and "Per-The Catholic Encyclopedia says attract people from other colonies Penn's Colony "as nowhere else in years ago when a passionate sense governing another, it has not author's death. For "Sense and Sen-

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Another paragraph from Father Kirlin's article brings home to us which value very little internal or the people they were governing. was sold to a bookseller for £50, but with startling force the absolute constitutional freedom, are often The case of England and Ireland he thought so little of his venture, negation of liberty that then passionately devoted to their illustrates what we mean by that. that it lay in a drawer for a year or obtained so far as Catholics were national individuality and independ- . It is not foreign government but two untouched when it was sold the patriotic Philadelphian priest's marked out as laid down by the caused most of the heart burning in he had paid for it. "It is but due enthusiastic glorification of the writers quoted as constituting a the small nationalities; and unfor- to his shade to say that he had shining exception that Penn's Colony nationality do not, or very seldom tunately bad government is not evidently never read it." (Smith). made to the general rule.

one government.

"While Catholics dared not build itself sufficient to make a nationala church or openly hold service anywhere else in the English domain, they met publicly in Philadelphia and held their services without fear. On the day in 1708 that Lionel Brittin, Philadelphia's leading merchant, was received into the Catholic Church at a public Mass at his house at Second and Market

follows :

Streets, a successful priest hunt in London with the arrest of the worshipers at Mass was reported in the Gentlemen's Magazine.'

On reading such comparatively Englishmen and Danes and Scots; as one of the Provincial Deputies in July, 1774, is the first instance of a as much progress in six months as the marvelous resurrection of the fusion. Language and religion Catholic Church in the English- have a great power in forming

The scriptural injunction, "honor examples of different creeds and Philadelphia, 25th May, 1787, and power in their respective colon- and especially all Catholics, to honor fully blended into one nationality; and reverence the name of William an instance of which is the Belgian Penn. Yet it will ever remain an nationality. On the other hand, undisputable fact of history that, there are examples in Europe of in the holy experiment of religious separations of feeling and char-

Catholic-founded Maryland led the industrial causes, where race, Penn was given his grant of land Quaker Colony of Pennsylvania by creed and language are all the Penn. But it must be noted that in payment of a debt of £16,000 half a century. The "conspiracy same. Within certain limits, the Penn came to America in 1682 a which the British Government owed of silence "must not be allowed to doctrine of nationalities represents year after the Colony was founded. his father, Admiral Penn. In the obscure this glorious chapter of a real and considerable progress in A glorious chapter in the history of coming Sesquicentennial therefore, American history. Why should the human affairs. So far as it means 'Mayflower" be on every school a recognition of the principle of America over half a century earlier. be paid to the great Quaker boys lips while "the Ark" and free consent by the great masses of George Calvert, first Lord Balti- as a pioneer of religious liberty "the Dove" sound strange and the population to a certain form of government or a certain class or All honor and an ever shining kind of rulers, it seems to make for

glory to the Quaker William Penn; peace in the world and for contentbut, at least, equal honor and glory ment amongst the peoples of the world.

#### NATIONALITY BY THE OBSERVER

The question has often been asked. 'What constitutes a nationality ?" It has been defined as "a natural society of men who, by unity of territory, of origin, of

wisdom and virtue; qualities that, The enemies of the charter, chiefly Priests were forbidden to exercise must not be confused with the idea freed from the domination of "Sense and Sensibility," was pubbecause they descend not with members of the London Company, their functions and Catholic children of democracy, from which it is very Austria and Hungary and Russia. lished in 1811, when its writer was worldly inheritance, must be care- did everything in their power to could be taken from a Catholic different. The idea and the passion There may be people who had thirty-six; "Pride and Prejudice" in 1718. So it became true that in racy; and thus we saw it a few been found by one nationality in suasion" in 1818, a year after its the world there was liberty and of nationality was combined with a been because one nationality was sibility," she received £150, which freedom to worship God according passionate devotion to the Kaiser to governing another but because "with gay humility" she accepted as make a great war possible and to they were governing badly and a magnificent sum. The manuscript let it loose on the world. Nations without regard to the good of of "Emma," we think it was, that do, come together in the same made impossible by applying the The entire sum which Jane received The paragraph in question people,-or in people living under doctrine of nationalities.

> No one of these elements is in NOTES AND COMMENTS FROM TIME to time allusions have

ity. As a matter of history it is been made in these columns to protrue that all great nations or most ducts of the early printing presses, of them, have been formed in the mostly of a Catholic character. first place by many successive conwhich because of their inherent quests and aggrandisements, and qualities, no less than for their have been gradually fused into a rarity, command high prices in more or less perfect organism. In these later days. It is not necesmost of the countries racial elesary, however, to go back to the ments are inextricably mixed. To mention countries with which our known in the book world as "Inconreaders are most familiar, England abula" for instances of such absorbed a great many Danes. phenomenal rises in value. First taken place in her lifetime. Ireland absorbed a great many editions of modern poets who have in the event become famous, for example, or of some of the earlier or mid-Victorian novelists, are national unities, yet there are

> money than poor Poe earned in his the mirror up to her time and made whole sad life. The subject may be the men and women in her little of sufficient general interest to war- world objects of interest to succesrant a paragraph now and again.

Walter Scott, Sir James MacKintosh peculiar temperament as well as her and Lord Macaulay have paid special gifts and her social circumtribute to her genius. Scott it was stances to deal. But the lives of

tends to break up strong nations ments of feelings and characters of void of anything heroic in action into weak fragments; so far as it ordinary life which is to me the or feeling as well as of violent tends to give certain turbulent most wonderful I ever met with. passion or tragic crime. Few sets small nationalities enough independ- The big bow-wow strain I can do of speople, perhaps, ever did less

ence to make it easy for them to myself, like any now going; but for humanity or exercised less influmake trouble, it unquestionably has the exquisite touch which renders ence on its progress than the its disadvantages; and it is in this ordinary commonplace things and denizens of Mansfield Park and aspect of the matter that Europe is characters interesting from the Pemberly, Longbourn and Hartfield, most interested today. There a truth of the description and the in Jane Austen's day. As they all a number of small nationalities are sentiment is denied to me. What a come before us at the fall of the customs and of language are drawn now free or more free than they pity such a gifted creature died so curtain, we feel that they, their liter and social into a community of life and social intercourse." Others amplify this soon what use they are going to

AUGUST 8, 1925

for her works up to the time of her death did not reach seven hundred pounds.

THE FIRST edition of "Pride and Prejudice" appeared as already stated in 1813. It was in three volumes and bore the imprint : "T. Egerton, Mildmay Library, Whitehall." A recent London catalogue prices a single copy at £195; "Mansfield Park," 1814, same publisher, at £30, and "Emma," by the products of the fifteenth century, Author of "Pride and Prejudice," 1816, at £21. How Jane Austen's pupils would have dilated had this

IT HAS been said of Jane Austen's novels that they lack action and are really "about nothing -at - all." quite remarkable in this respect. Granted ! But it is the great There is Edgar Allen Poe for one, tribute to her unique genius that whose first published volume of she was able to make " nothing-atpoems now commands almost more all " interesting. She simply held sive generations. It, of course requires some degree of cultivation

TAKE THAT delightful writer, Jane to be able to appreciate the delicate Austen, for example. Writing strokes of her art in this respect anonymously, and practically un- but once grasped they are " a joy known beyond her own family circle forever." On this, and on her during her lifetime, she survived a place in literature we cannot do long period of obscurity and neg- better than reproduce Goldwin lect to have come into her own Smith's summing up : "The subwithin the past thirty or forty jects which presented themselves years. Among the cultured she to her were of the kind with never lacked ardent admirers, it is which, and with which alone, true, and men so eminent as Sir she was singularly qualified by her who said : "That young lady has a these genteel idlers after all were On the other hand, in so far as it talent for describing the involve- necessarily somewhat vapid, and

was given to all religions in Pennsylvania. While Catholics did not dare build a church or openly hold service anywhere else in the English domain, they met publicly in Philadelphia and held their services without fear."

All that is said in praise of the great and gentle founder of the colony, which is now become the great State of Pennsylvania, is but giving honor where honor is due. Nor would we take by a single qualheavily. ifying word anything that has been

colonists. On his first visit to had suffered persecution with erly love. "In spite of all kinds of Avalon he brought two priests, and Catholics in the old land; and on his second visit one priest. doubtless sympathized with them ; After Lord Baltimore's second but at that very time he had before visit to Avalon, a Protestant minis- his eyes the inspiring example of ter, Mr. Stourton, went back to religious freedom in Catholic-England and complained to the founded Maryland. For though Privy Council that his patron was the Puritans to whom Lord Baltihaving Mass said in the province, more had given asylum had rebelled

and that he favored the Catholics. and seized the Government (1652 No attention however was paid to to 1658) during which time they Stourton's complaints. In the war excluded Catholics from the with France French cruisers Administration and restrained them attacked the English fisheries, and in the exercise of their faith ; still Lord Baltimore's interests suffered when Lord Baltimore again obtained control (1658), religious liberty was

said or will be said in praise of the About 1628 Lord Baltimore re- restored until 1692. Therefore great Quaker who gave his name to quested a new grant in a better during the first decade of Penn's Pennsylvania. But this colony was climate. In the following year, settlement it is not true, as Father organized 3 August, 1681, the before word came from the king, Kirlin writes, that "in every other deputy governor being William he went to Virginia and, being a Colony England's penal laws were Markham, a cousin of Penn. Penn Catholic, was received with various in force against Catholics and others himself landed there 28th October, indignities. He returned to Eng- who would not conform to the land and at first received from Church of England." And the 1682. It is to his eternal honor that the laws which he inspired estab- Charles a grant of land south of the example of Maryland could hardly lished religious liberty, allowing free. James River. Meeting opposition have failed to impress deeply the dom of worship to all who acknowlfrom some of the Virginia Com- broadminded Penn and must have edged one God, and provided that all pany, he sought another grant been an inspiration to him in his members of the Assembly, as well north and east of the Potomac, "holy experiment." an experiment which he obtained. Before the which had already been successfully as those who voted for them, should be such as believe Jesus Christ to charter was granted, however, he tried in the neighboring colony. be the Son of God, the Saviour of died. It is true that in 1692 owing to

the World. He was one of the first | Cecilius, second Lord Baltimore, to have an adequate conception of was the eldest son and heir of William of Orange, King of Eng-Democratic Government. Thus he George Calvert, first Lord Balti- land, declared that the Proprietary's ality. Upon this reasoning, every Balkan peoples; but are they free excursions into politics and econwrote : "Governments rather more. When his father died, in claim forfeited, made Maryland a country which has ever appealed to from misgovernment? In most of depend upon men than men upon 1632, the charter of Maryland was royal province, and sent over a foreign power to suppress move- these countries they are not. And Governments; let men be good, and granted to Cecilius, who was made Copley, as the first royal Governor. ments amongst its own people and after all men cannot long be happy the Government cannot be bad ; if a palatine and "Absolute Lord of The Anglican Church was then it be ill they will cure it. Though Maryland and Avalon." It was made the established church of good laws do well, good men do Lord Baltimore's intention, at first, Maryland, every colonist being tially criminal. Such, pushed to its own nationality. It is quite likely better; for good laws may want to come to America with the colon- taxed for its support. In 1702, full extent, and definition, is a phil- that the people of Italy have asked [i. e. lack] good men and be abol- ists, but as there were many religious liberty was extended to ished or evaded by ill men; but enemies of his colonial project at all Christians except Catholics. part in the modern history of years what they had gained by their speare, Cervantes, Scott, and a few good men will never want good laws home he concluded to send his Catholics were forbidden (1704) to Europe, particularly in the last national unity. And the peoples of nor suffer ill ones. That, there- brothers, Leonard and George, at instruct their children in their fifty years, and more especially in the Balkan nations must have fore, which makes a good constitu- the head of the expedition. The religion or to send them out of the the recent attempts to reconstruct already begun to ask themselves

definition. They enumerate as the constituent elements of nationality. race, religion, language, geographical position, manners, history and

laws, and say that when these or some of them combine they form a nationality, and that it becomes such a danger. perfect when a special type has

been formed, when a great homogeneous body of men acquires for the first time a consciousness of its separate nationality, and thus mon thought. This is the self-consciousness of nations, which establishes in nations as in individuals a true personality. And, as the indiality. Every government of one a form of slavery ; but in this they India and in Egypt, clamoring for almost its lowest plane.

probably go too far. They say that After all, the object of all human the true right of nations is the recognition of the full recognition government is the happiness and admirers is to be included Goldwin ings of others. No higher mission of the right of each nationality to welfare of mankind; and that Smith, who has written the best of had Jane Austen; no higher mission acquire and maintain a separate existence and to create or to change its government according to its desires. They say that civil com. only by justice and wisdom in the and lightened up by innumerable or a moral disciplinarian in your actual work of government. munities should form, extend or dissolve themselves by a spontane-

The peoples of the countries of Protestant disturbance in Maryland ous process, and in accordance with "The Little Entente" are now Goldwin Smith did not confine himthe right and principle of nation- supposed to be free, and all the every country which has thus inter- when misgoverned, even though proved a much more secure title to vened, has acted in a manner essen- they are governed by men of their osophy which has played a great themselves often these last fifty

seen what use they are going to 1775, and died in 1817, so that her their petty quarrels, and their make of their freedom. It will be life spanned but a period of forty- drawing-room adventures, are the little consolation to the powers who two years. secured them their freedom to

know that they are free if they throw Europe again into a general on record. "I have now read once for ever by the genius of Jane war ; and there are signs enough of again all Miss Austen's novels," he Austen.' writes in his journal. "Charming

The doctrine of nationalities is they are. There are in the world doubled-edged. It is a ready weapon no compositions which approach in the hands of the demagogue, and nearer to perfection." Sydney genius, has produced so many it is possible, and even easy, to Smith wrote in a somewhat similar charming groups of figures among becomes a moral unity with a com- make it the means of waves of strain; 'Sir James MacKintosh whom the serious and comic parts emotion and disturbance which thought her a woman of real genius, of character are distributed. At threaten the most valuable elements and Cardinal Newman too was her word they move from scene to of civilization. The difficulty of among her admirers, though "her scene through the little drama of drawing the line in the right place clergymen are detestable crea- their lives, developing their characvidual man, according to those was deeply felt at the Peace Con- tures," as in truth they are. But ters as they go. You look on, enjoy writers, has an inalienable right to ference; and the difficulty has be- it must be remembered that Jane the show, and forget your cares. personal freedom, so has the nation- come more apparent with each year Austen, though herself devout, Perhaps at the same time you which has passed since then. Now wrote at a period when on universal insensibly improve your knowledge nationality by another, they say, is we have vast masses of people in testimony religion had reached of humanity and of yourself, enrecognition of their nationality.

> AMONG MISS AUSTEN'S modern ness, courtesy, respect for the feelobject is not necessarily attained her biographies. "The Life of Jane did she pretend to have; if you by the mere recognition of a theory Austen" is a delightful book full want a theologian, a political philof government: It is to be attained of understanding and appreciation, exquisite passages and phrases. It

is, indeed to be regretted that self to pure letters instead of those omics, which to so great a degree absorbed his time and his energies. Literature would for him have fame. Of Jane Austen he wrote : "On her was bestowed, though in a humble form, the gift which had been bestowed on Homer, Shakeothers-the gift of creative power.'

lightest of bubbles on the great stream of existence, though it is a MACAULAY HAS left like testimony bubble which has been made bright

> ELSEWHERE THE Same writer says : "Jane Austen by her creative

large your sympathies, and, it may be, take in some lesson of unselfish-

osopher, a regenerator of humanity, novelist, you must look elsewhere.'

#### PROTESTANT URGES VATICAN ADMISSION TO THE LEAGUE

Paris, France.-- A Protestant pastor, M. Edouard Soulier, deputy from Paris, speaking recently at a political banquet of the legitimate claims of Catholics, declared that the French Government should, in his opinion, ask for the admission of the Holy See to the League of Nations

'Catholicism," he said, " should, itself, be considered as a veritable League of Nations. The Second International, the Labor Interna-tional, has obtained the annexation

tion must keep it, viz., men of former was appointed governor. Colony for such instruction (1715). Europe. This idea of nationality how they have benefited by being cial value of Jane Austen's novels. of an International Labor Bureau

AUGUST 8, 1925

#### A DAUNTLESS PIONEER

Some time ago we clipped the following story from the editorial page of the Globe. The delay due to mislaying it does not lessen its interest nor its inspiration.

The age of pioneering in Canada far from ended, though it has become a less trying experience than that of our ancestors. The North and West contain many sec-tions where the newcomer of little means, but with pluck and industry, may win success and comfort in a few years. One such instance is noted in the excellent Christmas number of the Quebec Telegraph. The "dauntless woman pioneer" of whom this story was written went to Abitibi nine years ago, a widow. Her husband's death had left her destitute of everything except hope and eight children. The eldest was scarcely fifteen. From friends she borrowed \$50 and entered the wilderness.

What was left from the journey was invested in virgin lands, and she and her boys and girls set to work. All summer they toiled to clear the land, working bareheaded and barefooted in sun and rain. They cut down trees and sold the wood for pulp. With the aid of neighbors they built a rude home of logs. Among the stumps they turned the soil and scattered grain. That year they grew enough to keep them from starvation in the winter and to purchase a cow. The next year they cleared more land and Saint. wed more grain and hay. Ever the battle went on. Now we see the courageous family established.

Today the gallant little French-Canadian woman has won her fight. Her children—now nearing manhood Timothy. and womanhood-work in fields that are hers and theirs, and those fields are worth \$35,000. The boys plow and reap with modern farming was a member of the Order of St. Dominic and a religious of great machinery. A fine herd of cows keeps the girls busy in the dairy, simplicity, piety, and zeal. One of his first cares was to convoke a Proand the poultry flock produces an annual revenue of no small size. vincial Council in Rome at which the question of the education of the When they go to Amos they do not people and their instruction Christian doctrine was uppermost. walk barefooted, but speed along the road in a comfortable automo-It is no wonder, then, that he should be interested in the new teaching community. In fact, he seems to have rejoiced to find an bile, and their goods are transported to the markets and the railway station in a motor truck.

opportunity of giving to the world a new proof of the incessant fecun-It was a struggle from which many might flinch, but it was worth making. The Northland may appear rigorous to the outsider, but it has its prizes for those who will fight its battles and win them. dity and charitable undertakings. So the petition for Pontifical Approbation presented by Cardinal de Rohan, Bishop of Strasbourg, and

#### P. E. ISLAND CATHOLICS

A correspondent from P.E. Island, Liberal in politics and quite relia-ble as regards the information he furnishes requests us to publish the following facts :

the

1. About 45% of the population of P. E. Island are Catholics and of these approximately 50% are Liberals.

Since Confederation in 1873, of 14 Senators appointed in P. E. Island, 4 were Catholics-all appointed by the Conservative party. In the same period of time, out of 12 Lieutenant-Governors, 4 were appointed by the Conservative party. In the same period of time, but the those things which may Catholics, three of whom were

to the League of Nations. If this satisfaction was granted to the Labor International, why should it be denied to the 'International of Believers?'" The Catholics of the Province are at last awakening to the unfair treat-ment they have been receiving from Liberal Governments. Will the Island Cabinet Minister take one for Liberal Governments. Will the Island Cabinet Minister take one for himself, or will he-with perhaps some advantage to himself-bestow them on his favorites? Catholics will await this appointment with interest

CHRISTIAN BROTHERS

CELEBRATE SECOND CENTENARY

HOLY YEAR MARKS TWO-HUNDREDTH ANNIVERSARY OF PAPAL APPROBATION OF A GREAT TEACHING ORDER

On the 26th of January, 1925, the Brothers of the Christian Schools celebrated the two-hundredth anni-La Salle in return for their faithful versary of the solemn approbation of their Order by the Holy See. By adherence to the dying injunction of their holy Founder to be ever the Bull, "In Apostolicae dignitatis solio," published January 26, 1725, His Holiness Pope Benedict XIII. solemnly approved of the Institute closely united to the Apostolic See. Both as religious and as teachers, the Christian Brothers have ever been distinguished for their attachfounded by Saint John Baptist De ment and submission to the Roman La Salle.

Pontiffs, from the Pope who, in the As far back as 1700, years before his death, the holy Founder had been inspired to take a most important and fortunate step in regard to the future of his newteaching. This Second Centenary Celebraborn Congregation. Wishing to bring his work to the knowledge of the Vicar of Christ and to win his blessing and approbation for his in almost every clime and every tongue, for the mustard seed then planted has, under the blessed aegis of holy Mother Church, grown into a gigantic tree whose branches well great undertaking, Saint De La Salle had sent two Brothers to open a school in Rome. Here under the eyes of the Sovereign Pontiff, they were to follow their holy Rule and conduct a school according to the

nigh cover the whole world. Throughout two long centuries the ideas and methods of the Teacher-Brothers of the Christian Schools have steadily moved onward in an However, the Saint did not live to effort to carry out the behest of the Thirteenth Benedict and repeated see his cherished hope realized. The approbation of the Holy See by the Thirteenth Leo: was given only six years after his death, during the generalship of his second successor, Very Rev. Brother

you to increase your numbers. . . . Go Multiply your schools. . . . . Go with my blessing; continue the great work that the Church has confided to you." Pope Benedict XIII., who had succeeded to the Papal Throne in 1724,

#### FOREIGN MISSION NEWS LETTER

"I charge

THE POWER OF THE FETICH

The African people cling to their customs, and their chiefs are held in high repute, but in spite of this

they are not the rulers ; the fetichists or sorcerers having absolute control. For instance, once a rail-road was being put through from one section to another, but because the fetichists objected, it had to the Church in educational take a long detour. As may be imagined, these men are the real

Brother Timothy, Superior General, met with a particularly favorable response in the now famous "Bull of Approbation of the Institute of Brothers of the Christian The preamble to this important locument is of interest as illustra-

that the mothers even offered him their little children, thanking him ting the constant solicitude of the Popes for the spread of learning on their knees if he deigned to and culture. "Having been raised to the dig devour them ! IN ONE PHILIPPINE PROVINCE

nity of the Apostolic See by a dis-position of the divine clemency. There are 29 Fathers of the Sacred though without any merits of Our own, but solely by an unspeakable favor of divine goodness, and holdthe mission of Suriago, P. I. They have 106,430 Catholics, with ing on earth the place of Him who 20,000 heretics mostly Aglipayans. Protestants are relatively few. The gloriously reigneth in heaven, in compliance with the duty incum-bent on Us from Our pastoral 5,000 pagans are mostly Manobas. In 1910 the number who complied

apostolic mission, the Institute of Saint De La Salle could now develop in all security. In fact, from 1728 new foundations, including some in Italy and Switzerland. Among these were a number of schools of higher education, modelled upon that opened by the holy Founder himself for the young Irish nobles, sons of the men who had followed King James II. into exile. Such colleges of secondary Irish nobles, sons of the men who had followed King James II. into exile. Such colleges of secondary education were opened at St. Omer in 1725, at Markeille in 1749 at the first at the first second education were opened at St. Omer in 1725, at Maréville in 1749, at Marseilles in 1750, etc. So that an expansion both as to numbers and to curriculum quickly followed upon the blessing and approbation of the Holy See. Mary have been the favors and blessings bestowed by the Sovereign Pontiffs during the past two hun-dred years upon the sons of St. De La Salle in return for their faithell

"Oh no, I mean the work in Ontario. I think I have the book here," and rising the Pope found the volume and opened it at the section treating on the work of China Mission Seminary, Scarboro. Private audiences are limited, and ten days are required to arrange one. At this particular audience, the matters under discussion being Isth century, approved and pre-scribed their mode of life, to Pius XI. who, in the 20th, has directed them to include the classics in their is an unusual privilege and shows

Ten days passed and the second tion will witness the little scene at Rouen repeated over and over again from all parts of the world had met audience and spoken with Pius XI. in the interval, yet, when Father Fraser appeared again, the Holy Father remarked, "Now, let us continue our conversation where we left off.

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HAVE WE OBLIGATIONS ?

Many millions of dollars are spent annually by non-Catholic organizations to spread religion throughout

Canada, especially in those parts known as the West. Whether this action is due to mere policy or con-viction is not for us to settle, but the generosity of the people com-posing and supporting these societies is worthy of the highest com-

mendation. If, therefore, these people are willing to sacrifice in this manner and spend such large sums to carry their belief and teachings to absolute strangers, what is to be said of our Catholic people who shirk sacrifice and are not only loath, but refuse to give, in order that what they believe to be the true gospel and teaching of Jesus Christ may

imagined, these men are the real obstacles to religion. A chief, who styled himself "king of kings" could not receive the missionary on the day appointed as it was " consecrated to the 400 idols of his ancestors." At Ibadan a crocodile fetich in a pond of his is was an object of great venera-tion. The missionaries heard later bodies were cast overboard. Empress, was the mother of the The missionaries heard later the methods of the true Faith and therefore do not realize the crying first Christian Empress, Constantine the Great. She was a British prinneed of those who have it not cess. It was through the efforts and piety of St. Helena that the True Cross was found. She died in who, due to conditions beyond their control, are unable to practice or enjoy their religion and thus enthe year 328 at Rome. Wednesday, August 19.—St. Louis, danger their immortal souls

Christ came upon this earth to There are 29 Fathers of the Sacred Heart and 8 lay brothers working in the mission of Soula. It would have mattered not whether there were millions to redeem or whether there was but one, He nevertheless would have come and would have laid down His life for its redemption-such was the value he placed upon one immortal soul. In fact each individual soul was the object of His death upon the Cross. When I am lifted up I will draw all things to myself.

or even a fair portion of that which we expend upon ourselves for joys and pleasures

If you have already given, do not consider that because it was a dollar today to the Dollar Club, or a donation tomorrow to a Burse, or an offering the next day for a Mass for some special intention that your work has been completed. The The

work of converting souls will never be completed in this world, and as long as this work is being carried on, your assistance is needed, and years presided always on occasions Almighty God will expect you to show at least comparatively the "Cardinal Logue was ever and in for souls that pid missioners. tee, but often, and never pocketed his principles. He never pocketed his principles. He same solicitude actuated our intrepid missioners. Give not only once, but often, and let the mission page of Extension be the matters under discussion being unfinished at the end of the time allowed, His Holiness intimated a wish for a second audience. This is an unusual privilege and shows his interest in the Canadian work. Top days passed and the second and he second audience to the second the needy is the voice of God. Turn the ist ar effects your charity and love for God and souls. The the needy is the voice of God. Turn the needy is the voice of God. Turn the ist ar effects your charity and love for God and souls. The the needy is the voice of God. Turn the needy is the voice of God. Turn the interest in the canadian work. a kindly ear to it

that inspired them. Contributions through this office should be addressed :

EXTENSION. CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$11,014 90

C. T. MacD., Brook Village, N. S... M. L. M..... 1 00 MASS INTENTIONS

. J. B., Thorburn, N. S. 1 00 Mrs. J. Irs. J. B. Plunkett, Sherbrooke, Que..... 1 00 Friend, Lindsay, Ont ..... M. L. M 1 00

#### WEEKLY CALENDAR

The first band of Canadian misonaries for the evangelization of Sunday, August 16 .- St. Hyacinth, the millions of souls entrusted to our care in Chuchow, China, will received the habit of the Friar Preachers from the hands of the sail, it is expected, towards the end great St. Dominic himself. By his labors for the Faith he became of the year.

CHINESE MISSION

BURSES

YOU HELPED

of Cardinals.

You were one of those who helped to make this departure possible by known as the Apostle of Poland and Russia. He is credited with having assisting to found Burses for the worked many miracles including education of young men for the that of raising to life a dead boy work. What a glorious result for at Cracow. The Saint died in 1257. your sacrifices

Monday, August 17.-St. Libera-tus and six monks, martyrs. These Wouldn't it be fitting if the Queen of Apostles Burse, barely \$1,700 from being closed, was comheroic sons of the Church gave up their lives for their faith during pleted before this first departure ? Surely, Our Blessed Lady would the reign of Huneric, the Arian King of the Vandals. They were look with love on the generous hearts who thus honored her, and put in an old boat which was to be burned at sea but all endeavors would see to it that special graces to kindle the fire proved failures. Thereupon the brains of the martyrs first Canadian Apostles over whom were beaten out with oars and their Tuesday, August 18.-St. Helena, eft to our charitable care.

Will you help to complete the Queen of Apostles Burse by October? Address:

CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont. QUEEN OF APOSTLES BURSE

Previously acknowledged \$8,293 ST. ANTHONY'S BURSE

Bishop, was a nephew of the King, St. Louis of France and of St. Elizabeth of Hungary. Overcoming the opposition of the members of Previously acknowledged \$1,864 95 IMMACULATE CONCEPTION BURSE his family, he entered the Friars Minor. He became noted for his Previously acknowledged \$3,010 93 austerities, humility and the prac-tice of self-mortification. Later he COMFORTER OF THE AFFLICTED BURSE eviously acknowledged \$496 d Archbishop of Toul ouse. Thursday, August 20.-St. ST. JOSEPH, PATRON OF CHINA BURGE Ber-Previously acknowledged \$8,575 38 nard, was born in the castle of Fontaine, Burgundy. He sacrificed his brilliant worldly prospects to join the monks at Citeaux. His example BLESSED SACRAMENT HURSE Previously acknowledged \$601 80 Friend, St. John, N. B..... inspired his brothers and his father ST. FRANCIS XAVINE BUSS to do likewise. Later his sister also embraced the religious life. Not-withstanding his humble desire to Previously acknowledged \$422 80 SCLY NAME OF JUSUS RITERS remain unknown, the fame of his sanctity and wisdom spread abroad Previously acknowledged \$587 75 and his advice was sought by Bishops, Kings, and Popes. Pope

EVERY MAN SHOULD KNOW What a simple matter it is to make a Will for the proper protection of those dependent

upon him whether his estate be large or small. 2. That there are many advantages in appointing a Trust Company as executor instead of a

private individual. 3. That the fee allowed to the Trust Company is

no more than to an individual Executor.

Write to Us and let us tell you more about it.

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face, one who for close on forty SLOVAKIAN CLERGY PROTESTS

Prague.-The Catholic clergy of Slovakia has registered a vigorous protest against the injustice of the Land Office's administration of the Land Control Act, which has operated to split up much church property, with resultant confusion and suffering.

FIVE

Czechoslovakia's Land Control Act provided that all large estates 'Throughout the changeful decbe placed under government con-trol, and that the Land Office be ades, here at our meetings he addressed to generations of priests, young and old, his words of encour-agement and advice. He was, from empowered to divide these estates and transfer them to new owners on tenants, provided the original first to last, a Christian gentleman, owners were compensated. The Land Office positions, however, fell and his memory will be cherished as a brilliant student, an able pro-fessor, a diligent parochial pastor, into political hands, there has been favoritism, and the Church has and one of his country's most worthy contributions to the College suffered severely.

In effect, the clergy complain that nearly all the estates of the Church in the country were split up when the Act first went into effect five years ago, whereas other large private holdings are still intact. Furthermore, although the Compensation Law provided that proper indemnities and pensions should be provided, thousands of officials and employees of the church estates have lost their positions and nothing has been done for them. No provision whatever has been made the thousands of Slovak Catholic laborers who annually came down from the mountains to work on the estates.

ST. LOUIS UNIVERSITY GIVEN \$25,000 FOR RADIO

Dr. Charles H. Cloud, S. J., President of St. Louis University, announces the acceptance of an offer made by the Catholic Laymen's Association of Missouri to purchase made and install a 1,000 watt radio casting would see to it that special graces would accompany the work of the ing of information both of a religious first Capadian Apostlon over whether and educational nature has been a she will be Queen, hastening the conversion of the millions of souls the Laymen's Association and at the recent meeting of the executive board definite plans were made to improve the present radio casting facilities. As a result the Associa-tion has offered the University \$25,000 to be used in making WEW a completely modern high-powered

station. The radio station is in charge of Brother George E. Rueppel, recently quoted in the press as an authority on earthquakes and seismology recording.

Put Yourself on Your Own Pay-Roll

and Int

YOU can do it! Yes, when you are ready to stop working for money you can have money work-ing for you-without speculation. or undue stinting now.

inting now.

### THE CATHOLIC RECORD

of the 9 Supreme Court Judges appointed, two were Catholicsboth appointed by the Conservative party. In all of these 35 appointments, 10 were Catholics, and 9 of the 10 were appointed by the Conservative Party. 3. Since Confederation, there

have been five Cabinet Ministers from P. E. Island, three of whom were Liberals, and two Conserva-tives, but all Protestants. After ing and wisdom the last Federal Election, when it was known that Premier King would fulfil his promise to have every Province represented in his Government, the most experienced, lined by him. Besides, it officially recognized the Brothers as teachers the ablest and best qualified Liberal member was unceremoniously turned down, because he was a Catholic. On this occasion Premier King was deluged with telegrams and letters from the Premier and many Members of the then Liberal Local Government, as well as from other prominent Liberals, in favor of Mr. Sinclair the Protestant-and against Mr. Hughes-the Catholic.

4. For the last few decades, it has been an unwritten law that the Governorship of P. E. Island would be held alternately by a Catholic and a Protestant. The Conservatives recognized this understanding. In September, 1924, when the Pro-estant Governor's term expired, several prominent and well qualified eral Catholics, some of whom had given twenty-five years' service to the Liberal Party, were entirely ignored; and through the influence of the Island Cabinet Minister, a Protestant-inexperienced in Pol-itics, with no claim on his partywas appointed.

was appointed. 5. There are now two vacancies as they approached the altar, and in the Senate from P. E. Island. If the Liberal Government wish to pronounced their vows according to pronounced their vows according to show any measure of fair play to the Catholics of the Province, both vacancies will be filled by men of that faith. Even then, the Catho-

with their Easter duty am bring about the due fulfilment of the pious intentions of the faithful, 14,466. 25,797. The men compared with the women, still leave much to be more especially in what regards the foundation of Institutes which prodesired. The average percentage of the Easter duty to the whole mote literary culture, favor the progress of the children of the poor population is about 24%. Indiffer-entism in religious matters and in are desirous of studying in the far-out barrios, religious ignororder to cultivate with fruit the ance, are to blame. Lord's vineyard, and increase learn-

Since 1915, the number of Holy In this Bull, the Holy See gave its solemn approval and blessing, to a Congregation of religious laymen, Communions have doubled. number of pupils enrolled in schools is 4,058 against 2,266 in 1915. Thus it may be readily seen that the Missionaries of the Sacred Heart consecrated to Christian education. o the Rules drawn up for them by are making good progress in their their holy Founder, and to the methods and scope of teaching outwork.

THE HINDU WIDOW AND SUTTEE Marriages in India are arranged

This year they numbered

The

of Christian doctrine and commis-sioned them to carry out this truly apostolic work. "To teach Marriages in India are arranged by the parents, with the aid of the horoscope and the Brahmin priest. The boy and girl are selected when still young, often soon after birth, and the first ceremonies are then gone through. Likely they do not see one another until years after for the definitely binding ceremony. Should the boy die before this second ceremony, the girl becomes a widow truly apostolic work. "To teach children those things which pertain to a good and Christian life . . . to imbue their minds with the precepts of Christianity and of the Gospel." For this purpose, "they are to teach Catechism daily." Henceforth, the Institute of Saint ceremony, the girl becomes a widow and can never remarry. John Baptist De La Salle takes its place among the religious congre-gations of the Church. Once a certain Rajah died, and

all his widows were brought to the Recognizing the importance of the Papal document, Very Rev. Brother Timothy, Superior General, convoked a General Chapter of the ceremony. Screaming they ran about in hysterical confusion try-ing to escape the awful ordeal, but Sepoys cast them back into the Order at Rouen for its solemn reception. After a Retreat which closed on the Feast of the Assump-tion of Our Blessed Lady, August 15, 1725, the assembled Brothers heard the Bull of Benedict XIII. read crackling flames. Many whose love was great and grief stronger rushed of their own accord upon the funeral pyre and followed their dead husband into the realm beyond. Suttee is not unheard of today,

from the steps of the altar by the Very Rev. Canon Robinet, Vicar General and special delegate of the Archbishop of Rouen. Their hearts overflowed with joy and gratitude as they approached the altar, and and is often preferred by the bereaved widow to a life of downright wretchedness and unhallowed martyrdom in the home of her mother-in-law where she may be the terms of the Bull which is their Great Charter, assuring them indecondemned to do all the dirty work and receive only abuse for her pendence and the protection of the Church. pains

Today there are, both at home and abroad, millions of souls thirsting for the same gospel which Christ preached, the same ight of Faith, and upon this gospel is depending their salvation. But this gospel they cannot receive unless there is someone to carry it to them? "And how will they hear if they have not a preacher."—St. Paul. And where there is a preacher or a priest, often he does not possess the means of travel, etc., to say nothing of the hardships to be endured in the form of cold, hunger and the need of Church

clothing. Friday, August 21.—St. Jane Frances De Chantal, at the age of sixteen, an orphan child, was placed There are today many Francis Xaviers ; there are many Canadian martyrs and indomitable men both sixteen, an orphan child, was placed under the tutelage of a worldly minded governess. The child offered herself to the Mother of God and placed herself under Mary's protecon the missions and among the youth of our country, ready to carry on this great work if we could but furnish the means to aid them in their calling. This we cannot do tion for life. She married the Baron de Chantal and her home was a model of domestic happiness. When unless our Catholic people, every one, rally to the cause.

her husband, a sister, and two chil-dren died, she decided to leave the world. She became with the assist-ance of St. Frances de Sales, the The question then arises, in how far are we as laymenobliged to assist in this work, or does any obligation at all fall upon us? St. Francis all his widows were brought to the huge funeral pyre and compelled to play their part in the "suttee" Screaming they ran Screaming they ran foundress of the Visitation Order. Saturday, August 22 .- St. Symphorian, martyr, refused to pay the ordinary marks of worship to the of souls his entire life's work to any greater degree than was his fellowheathen deities and was arrested and taken before the magistrate. man. But he saw what the loss of these souls meant to Almighty God This occurred at Autun in France about the year 180 during a procesand to the individuals themselves, and therefore his love for both made sion of the heathen goddess Ceres. When he admitted his Christianity him consecrate his life to this work. The same is to be said of the Cana The same is to be said of the Cana-dian Martyrs. That they should travel from France to Canadian shores and here undergo tortures such as the Indian of that day alone and refused to take part in heathen worship he was cruelly tortured and put to death.

knew how to inflict, was due solely to a sense of love and devotion fo

immortal souls. We, too, fired, with the same sense of love and devotion for God and our brother, should At the annual assembly of the Irish Catholic clergy, Dublin, reverconsider it a duty arising out of the ent tribute was paid to the memory

that faith. Even then, the Cathors in the Cathors in the forection of the pains. lics would have but three-eighths of the representation at Ottawa, while Protection at Ottawa, while Protection at Ottawa, while Protection of the representation at Ottawa, while Protecting Protecting Protection of

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SIX

THE FOLD OF THE GOOD SHEPHERD "At that time: To some who trusted in themselves as just and deepised others. Jesus spoks also this parable: Two men went up into the temple to pray, the one a Pharjsee and the others a publican." (Luke xviii 9,10.)

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 hyporite known to all the people; the other a pub-lican, a poor man, practically an outcast in the eyes of the world. Our Lord condemned neither of them for entering the temple 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 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 are on each on the 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 sin-ners. Why reject them from the

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 Biblical lanthe just, but this in Biblical lan-guage does not mean that He neglects the just. They already know Him, they already are 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 Shep-herd; 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

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. 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, iden-

tity 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 imilarity. similarity. The shepherd will not allow the aliens to enter his flock; Christ, the Shepherd of souls, per-mits 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 is allowed to enter its pasture, the temple. Neither, perhaps, was the publican fully a member of the true fold when he entered the true fold when he he left as envisioned by spiritism. It is at

FIVE MINUTE SERMON BY REV. WILLIAM DEMOUY, D. D. TENTH SUNDAY AFTER PENTECOST

prove my righteousness. Do I not enter sometimes as the Pharisee? prove my righteousness. Do I not enter sometimes as the Pharisee? With her Communion of Saints. St. Or, if I enter in the state of the publican, do I have his dispositions? Am I wandering away from the pasture of the flock of Christ? I amy 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.

its glory only condemned him.

today's Gospel! He came for sin-ners. 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 con-fees ourselves sinners fess ourselves sinners.

'THE COMMUNION OF SOULS"

the wandering members that He must go in search and bring back to the fold. Or, if they are wan-dering wildly through life, since they all belong to Him, He, like the earthly shepherd, will herd them with the already trained mem-hers of His flock. they are the fold. Or, if they are wan-dering wildly through life, since they all belong to Him, He, like the catholic Church which was con-demned by the modern world has been re-introduced by the modern world, and always in a lower form. the set of this flock. the set of the The pasture for this flock in the world is the Church. No one can belong to Christ's fold unless he in psycho-analysis, which is a dan-

munion of souls." Catholic Faith calls the union that exists between of saints." Even the terminology acknowl-edges the superiority of the Catholic

heights unconceived by the spirit-ists. But it is in the working out in

THE CATHOLIG RECORD

they are made many times, espe-cially in this country, simply to win the Catholic in marriage? It is well for all, even the fre-quent church-goers, to ask them-selves individually: In what con-dition do I enter the church? The very fact that I enter it does not prove my righteousness. Do I not with delusions of spiritism, that evil revival of pagan necromancy, with its message of unbelief in God lead-ing to ultimate pessimism and despair, it would seem that God's hand is plainly visible here, pointing the way from spiritism with its communion of sounts. St.

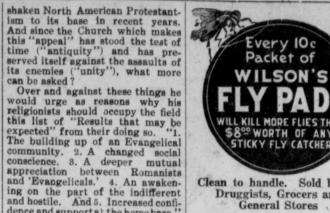
By Floyd Keeler formerly Protestant Minist

A recent writer on South America, setting forth what is, on the whole, one of the most temperate Protestant works on that subject we have seen, gives considerable space to analysing wherein "the appeal of Rome" in those lands consists. That Catholicism does appeal, and that it has much that is appealing, he willingly agrees though of course willingly agrees, though, of course, his main contention is that our Southern neighbors need "Evangeli-cal Christianity," of the type he himself represents. What he claims for his own religion however for his own religion, however, seems hardly to justify its intrusion, yet because he sets forth his arguments calmly and samely and indulges in little or no "mud-slinging" his statements are deserving of consid-

judgment too burdensome. 5. It appeals to the same love of archi-

which relates to the life after death and the intercommunication between the spirits of the departed and their living brethren. One noted dabbler in Spiritism, recently deceased, nant religion of any region. There are places in the United States for example where membership in certain Protestant denominations is the souls of the departed and the faithful on earth, "the communion ment, and certainly it is for social recognition. I have known of per-sons who, when settling in a new

community, made it a practice to discover the most influential denomconception over the spiritistic con-ception. For "communion of saints" implies more than a communion of souls, and lifts the thought to to the thought to heights unconceived by the spirit-ists. But it is in the working out in practice of the so-called communi-cation, that we see the truth and beauty of the Catholic doctrine and the fraud and ugliness of the spirit-istic theory. istic theory. Even the most devoted and keep up the outward semblance of



dence and support at the home base. But why is the first a desider-atum? Surely it is not needed, and

while Protestants are free in most of the South American republics to live and worship as they please, mere pride in "building up" com-munities of them can hardly justify munifies of them can hardly justify the expenditure of vast sums of money, for on the Protestant doc-trine that "one church is as good as another" there would seem to be no excuse for it. "A changed social conscience" may be needed and it is conscience but that is simply a matter coming, but that is simply a matter of world progress, political and economic, rather than religious in its significance. "Evangelical Christianity" is certainly arrogating to itself claims it cannot substantiate when it lays the change in South America regarding the rights of man (and woman) to "the impen-etration of the masses by the truths of the gospel" as carried on by their forces. Nor is it easy to see how it can be said that they and not the Church of the people have been the ones to arouse "the indiffer-

ent and hostile" except to a greater hostility, one fanned by the fires of

hostility, one fanned by the fires of religious bigotry and so worse than that carried on by the out-and-out enemies of Christianity. And it is even more difficult to see how a "deeper mutual appreci-ation" is to be brought about by "that spur of friendly emulation which has been supplied to it (the Catholic Church) by Protestantism in the United States." Thanks, we did not know before to whom we were indebted for the undoubted spiritual advance made by our spiritual advance made by our

fellow-Catholics within the past few years! It would be "impor-tant, if true!" But his last conten-tion we can readily admit. Any large success of evangelicalism in South America would bring to those engaged in it "increased confidence and support"; for there are many well-disposed non-Catholics in this country who, seeing the meagre results of these "missions" and having a facility the heather having a feeling that the heathen rather than persons who have had Christianity for centuries are the proper objects of mission work, are very half-hearted in their enthusi-asm for such things, and seriously question their value. If these "missionaries" can show some real missionaries can show some real results, it will bring, as our writer frankly admits he wishes, "greater financial support." There you are, it is a matter of dollars and cents. So why contribute to what is only a means for a few self-styled "missionaries" to live in greater ease and luxury?

The "appeal of Rome" is for fair play, and we leave it to fair-minded non-Catholics whether it would not be better to help the Church to which all the people, with insignificant exceptions, belong the Church which has for four centuries been

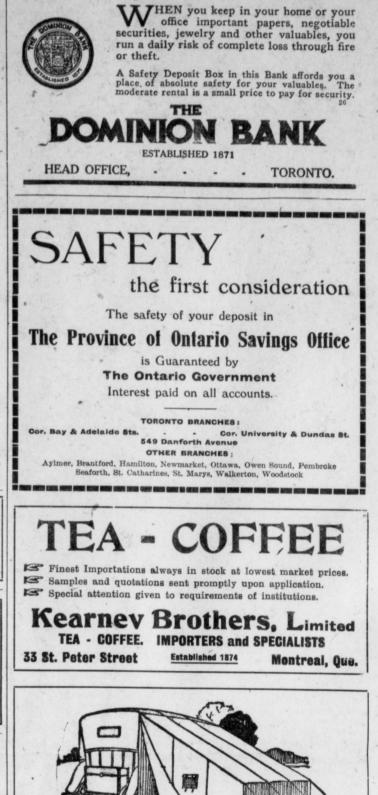


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fold of Christ. But why is it that so many who once were members of Christ's flock are now outside of it? There are so many classes of them that we could not enumerate all the differ-ent causes; but there is one cause

ent 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 experi-ence the remorse of a Judas or not, can not be said. Certain it is, how-ever, 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, at it causes is the the total tota true of them as they were of Judas. One of the common causes of loss helping us with their prayers, with

of faith, or abandonment of Christ's their intercession, and with their fold, is too free intercourse with invisible but nevertheless indubi-

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 disposi-tions of soul necessary for union with Him. If these dispositions are not present within us, we can not count ourselves worthy members of

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, others are apostates. 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

infidelity because when they asked bread of their supposed guides they found naught but a stone?

So there are left the last two of their adubi-"Rome" has clung tenaciously to and "The doctrines of the Trinity, of fold, is too free intercourse with infidels and freethinkers, with per-sons prejudiced against Catholicity, with those ignorant of the Church's real teaching; books may be ascribed 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 impor-tance is placed on these promises by him who does not believe in the

making saints and martyrs among them and to carry on its work more efficiently, rather than to hamper her in a task that needs encouragement and assistance rather than opposition and censure.-Catholic Mirror.

### **KNOW YOUR RELIGION**

Practically every Catholic, some time or other, is called upon to answer some query about Catholic customs, history, or even dogmas. And yet, how many of us are unable to answer simple questions concern-ing our faith? What a shock it is to the well-

meaning inquirer when his Catholic friend is unable to explain the fundamentals of his religion or the attitude of his Church on certain

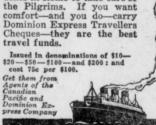
questions of the day. It is true that every practical

Catholic has at some time studied the principles of his religion, and understands a great deal concerning it. But how often do we forget what we once knew so well.

How often, too, do new questions arise, which the Church answers, but of which we are ignorant. Lay-men, of course, are not expected to have the knowledge of theology and kindred subjects which a priest has acquired only through long years of study.

Nevertheless, every practical Catholic ought to be able to defend the Church intelligently, and to give satisfactory answers to simple queries about it

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mee, He surety has, as I nover life as I made money in any six months of, my life as I made during the past six months of, my life as I made S. E. C., Long Island: "Please publish these S. S. C., Long Island: "Please publish these favors which I have gained through your will fird denation which I promised Saint Novens to St. Anthony. My son has reformed and made his Easter duty, thank God. Also, I found a package which I had lost, Again, thanks be to God for His blessings." B. L. D., Woonsocket, R. L. "Enclosed you and made his Easter duty, thank God. Also, I found a package which I had lost, Again, thanks be to God for His blessings."

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St. Anthony's Graymoor Shrine The Friars of the Atonement Box 316, Peekskill, N.Y.



AUGUST 8 1925

#### CHATS WITH YOUNG MEN

### ETERNITY

I have lived my life, and that which I have do May He within Himself make pure !

but thou, If thou shouldst never see my face

again, Pray for my soul. More things are

wrought by prayer Than this world dreams of. Where-fore let thy voice

Rise like a fountain for me night

and day. For what are men better than sheep

and goats That nourish a blind life within the

brain.

In knowing God they lift not hands

in prayer, Both for themselves and those who - call them friends ?

For so, the whole round earth is

every way Bound by gold chains about the feet of God. -TENNYSON

A TALK TO YOUNG BUSINESS

MEN (From an ad dress delivered before The Har-ard Business School Club of New York by Puto H. Kahn.)

First-Eliminate from your vocabulary in working hours the word "perfunctory." Every task is a ulary in working hours the word "perfunctory." Every task is a test. However trivial it be, your manner of performing it will testify, in some way and to some degree, for or against you. Shrewd observers sometimes will "size up" a man from the way in which he sets in unimportant methers. in unimportant matters acts rather than from his conduct in to more weighty things, because it is when not observing himself, and not believing himself observed, that he is most apt to disclose an unvarntheir youth.

ished picture of his true self. Let me tell you, as an instance, how and why I got my first promo-tion in business: The firm with which I was employed, used to send out many hundreds of circulars daily. In the somewhat primitive circumstances of that day and place, sponges for the wetting of stamps were an unknown luxury. The process employed was the natural one of licking the stamps. From a But make allowance for their doubtsheet of one hundred stamps you tore off a row of ten, passed your tongue over the back of the row and then by a deft manipulation despatched ten envelopes. Three of us, sitting in a line, were engaged for a certain period each day in Or being hated don't give way to that proceeding. By dint of stren-uous application, I soon became an adept at the job, and accomplished the triumph of holding the officerecord as to speed in licking stamps, while yet observing the requirements of neatness and accuracy in placing each stamp straight and square in its proper place in the upper right-hand corner of the envelope. Two or three times I noticed our "boss" standing near the place where we worked, but I had no idea that the—to me—great man would deign to observe our humble activity. After a while, he called me before him and informed the blushing youth that I was promoted out of my turn, in recognition of the zeal, energy and accur-ateness with which I had accomplished the functions of stamplicker.

It was a valuable lesson to me both then and in later life.

Second-Remember that the most serviceable of all assets is reputa-When you once have it, and your loss: tion.

think that you can lift yourself up by downing others. It is willing arms that help to carry you upward, not bent backs. Even from the point of view of mere advantage to yourself, it is more profitable to help others on than to keep others down. There is plenty of opportun-ity in America to go 'round. This is still the "country of unlimited possibilities," today as much as ever. Most of our rich men and of our great corporate concerns of our great corporate concerns have started from the ranks, from the very bottom of the ladder. If the very bottom of the ladder. If you would rise, throw overboard envy, and ill-will. They are worse than useless ballast. They cor-rode the things they touch; they blight your equipment. Seventh-Work hard, don't spare ful things that have happened to you, and people will be glad to have your friendship. Don't make a convenience of your yourself, don't be an eight-hour-a-day man, but don't permit yourself to become a machine. Work will

friends. The woman who goes to visit friends and then uses, them as a sort of hotel, coming and going not hurt you, however, heavy. But keeping your thoughts, interests and activities in the same old rut, will. You are young. Presum-Cirle as mell as here here the will. You are young. Presum-ably, you have ideals. By all means, keep them. Whatever they

Girls as well as boys have to be trained to take care of themselves, and be responsible for themselves, and if they are not so trained, no and if they are not so trained, no are, keep them. Do not let alleged worldly wisdom make you believe that they are useless and futile. They are not. They are an asset of one can be responsible for them or protect them in spite of themselves. true value, aye ! even in business. Even your allusions, don't give Therefore the first duty of those who are bringing up Catholic girls is to be themselves such as Catholic girls must be later on. The one thing necessary is to be that which we ought to be, and that is to say, them up too easily. You may be taken advantage of, once in a while, but that price is worth paying. "Such stuff as dreams are made of," is valuable stuff. Don't be-come cynical. Don't scoff, don't in other words, that the fundamental virtue in teaching children is a great and resolute sincerity. Sincerity is a difficult virtue to lose faith. A great poet has said that nothing is more pathetic than watch men of fifty and sixty,

practice and it is too easily taken for granted. It has more enemies "World peace can be painfully, and usually in vain trying to find again, and to pick up than appear at first sight. Inert-ness of mind, the desire to do things ideals which they had recklessly thrown overboard in the days of cheaply, dislike of mental effort, the tendency to be satisfied with appearances, the wish to shine, im-

patience, the wish to shife, im-patience for results, all foster intellectual insincerity; just as, in conduct, the wish to please, the spirit of accommodation, and ex-pediency, the fear of blame, the instinct of concealment, which is inhorn in many wild destruct frame. OUR BOYS AND GIRLS pediency, the fear of blame, the instinct of concealment, which is inborn in many girls, destroy frank-ness of character and make people untrue who would not willingly be untruthful. Yet even truthfulness is not such a matter of course as If you can keep your head when all

Are losing theirs and blaming it on

But make allowance for their doubtis not such a matter of course as many would be willing to assume. ing. too. If you can wait and not be tired by To be inaccurate through thought

ful laziness in the use of words waiting, Or being lied about, don't deal in extremely common, to exaggerate according to the mood of the mo-

IF-

about you

ment, to say more than one means

hating, And yet don't look too good, nor and cover one's retreat "with "I didn't mean it" to pull facts into talk too wise : shape to suit particular ends, are

demoralizing forms of untruthful-If you can dream—and not make dreams your Master; If you can think—and not make ness, common, but often unrecog-nized. If a teacher could only

excel in one high quality for train-ing girls, probably the best in which thoughts your aim.

If you can meet with Triumph and Disaster sincerity, which would train them And treat those two impostors just in frankness, and in the knowledge

the same; If you can bear to hear the truth ycu've spoken Twisted by knaves to make a trap for fools, that to be entirely frank means to lay down a great price for that costly attainment, a perfectly hon-orable and fearless life.—Mother Janet Stuart. the same: that to be entirely frank means to

Or watch the things you gave your

life to, broken, And stoop and build them up with AGAIN WORLD PEACE ! worn out tools;

If you can make one heap of all your winnings And risk it on one turn of pitch-

and-toss, lose, and start again at your in Geneva in 1928. beginnings

The desire for world peace-a And never breathe a word about quite natural outgrowth in the your loss:

-KIPLING

who, seeking but a material good, as the blind shepherd of Jericho "Lord, that I may see" may, like him, receive the spiritual sight which will change the face of the world-reverse its values for them. The properties of Divine love. We need criticisms : 'The emphasis on human brother-

don't dwell on those that are dis-agreeable. If the disagreeable heod as essential to all religions:" Is not this putting the cart before the horse: They (the conferees) are out to prove the validity of things persist, pick up a book or go out. Fill your mind with the cheer-

human brotherhood as a motive for respecting, each man, the other's respecting, each man, the other's rights, and thus insuring world peace. Therefore, what they really seek to throw into bold relief is the sanction which religion offers, of the ideal of brotherhood. And here is where they will have their ideas somewhat clarified, if they follow their thesis out logically. If they say: Universal brotherhood is the key to world peace they can be

key to world peace they can be asked: Why should my brother be metal, or wood or ivory, but the living Body of Our Lover, dying on a Cross.

at each moment of His agony.

me? Simply because Christ said: "Thou . . . shalt love thy neighbor as thyself." Ah, then it is Christ who is the ultimate source of the sanction of brotherhood, and hung between heaven and earth, dying in the waste space outside the city walls—rejected as one use-less and worthless and utterly despised.

it is regard for Christ's word which is essential to the ideal of Brothersouls, now we can see what His love is. How great the pain and how great the love that drove Him to hood, not brotherhood essential to a "World peace can be obtained only through the recognition of Universal brotherhood,"-the second

We see the twitching of the lips agony, the spasms of suffering proposition. Again, where is the that runs through every nerve, the drying of the wounds in the cold spring wind, the clotting of the blood on the crown of thorns, the motive for brotherhood, whence the driving force, the restraining power of brotherhood? No natural motive will stand the test of injury and injustice; it will be trampled upon, unnoticed, when my brother does me utter savagery of men, the awful loneliness, and, as we sum it up, we begin to understand somewhat of the love that forced him to such endurance

/IN HONOR OF THE BLESSED

Observing the lack of charity in

CHARITY

the modern world, one is tempted to murmur with the poet, "O for the rarity of Christian charity." It helps mightily to still that murmur, however, to see from time to time conspicuous examples of true Christian charity recorded in the daily news. These examples are oftener found among the poor and the lowly who understand and practice genuine charity. Philanthropy is the body of charity with the spirit fled. Without the spirit of the love of neighbor springing from

the love of God, to animate it, charity becomes dead and profitless, without power to cheer or com-fort the recipient, or to sanctify

the giver. Charity, according to St. Paul's exquisitely beautiful definition, consists in deeds rather than words. The Church Peace Union (a body organized for the furtherance of presses it, it is but sounding brass world peace through the influence of the churches) will hold a meeting and tinkling cymbal. These deeds must spring from a heart beating in love and sympathy for fellow human beings, and attuned to the in the Divine Love that Christ Himself so minds of those who suffered through wonderfully exteriorized during ti, of the terrible experiences of the His mortal life in all His dealings during



## THE CATHOLIC RECORD

SEVEN

as long as you hold it, it works for	If you can force your heart and	it, of t
you automatically, and it works	nerve and sinew	World
twenty-four hours a day. Unlike	To serve your turn long after they	cannot
money, reputation cannot be be-	are gone,	too eas
queathed. It is always personal.	And so hold on when there is noth-	for, pa
It must be acquired. Brains alone.	ing in you	distur
however brilliant, cannot win it.	Except the Will which says to them:	spread
The most indispensable requisite is	"Hold on !"	Worl
character.	LIVIG ON .	that co
Third - Think ! Exercise the	If you can talk with crowds and	as indi
springs of your brain as you exer-	keep your virtue.	
cise the muscles of your body.	Or walk with Kings-nor lose the	be at p
	common touch.	can be
Quite apart from the requirements	If neither foes nor loving friends	he mus
of your regular work, practice your		he can
mental "daily dozen." There is no	can hurt you,	must
better investment, from the mater-	If all men count with you, but none	God or
ial and every other point of view,	too much :	peace
than thinking.	If you can fill the unforgiving	first th
Fourth-Go for a ride on the	minute	and al
horse of your imagination from	With sixty seconds worth of dis-	him."
time to time Tt?	tongo run	min.

And

time to time. It's excellent exer-It helps to keep you buoyant, Yours is the Earth and everything and elastic and it may take you into new and interesting fields. But remember, it's a high-strung animal and needs keeping under And-which is more-you'll be careful control, else it is apt to run

away with you. Fifth—Be ready, be fully pre-pared, but be patient, bide your time, know how to wait. By all many keep a sharp lookout for 'Were there anything better or 'Were there anything better or

that's in it,

Man, my son.

GENTLENESS

means, keep a snarp lookout for opportunities, recognize them and seize them boldly when they come within your reach. But do not think that every change means an opportunity. A wise business man said to me at the beginning of my career: "It is not only the head that counts in the race for successful the second gentleness

At times the exceeding gentleness with which he received heretics and sinners almost scandalized his friends, and one of them said to him, "Francis of Sales will go to that counts in the race for success. There is another part of your anatomy-you might call it the oppo-site pole-which is of the utroat -which is of the utmost importance. Learn to think and paradise, of course, but I am not so sact, but also learn to sit. More sure about the Bishop of Geneva; I people have got on by knowing when and how to sit tight than by rushing ahead." In a less epigram-matic strain, I would add a word to am almost afraid his gentleness will pay him a shrewd turn." "Ah," said the saint, "I would rather account to God for too great gentle-"boost" the merit and potential profitableness of stick-to-it-ness, of "boost" the merit and potential profitableness of stick-to-it-ness, of perseverance, of courage to "carry on" in the face of hope deferred and plans thwarted. and plans thwarted.

essential requisites of your diet a supply of the milk of human kind-ness. To be hard-headed one does not have to be "hard-boiled." Be

nd plans thwarted. Sixth-Consider as one of the And are you wiser than God ?"

HOW TO BE HAPPY

Take care of your thoughts -

War-is a sentiment which with His fellow men cannot be too strongly encouraged, One rather instructive example of

too eagerly and arduously striven true Christian charity in action too eagerly and arduously striven for, particularly in the face of the disturbing phenomenon of the spread of Bolshevism. World peace, however, like all else that concerns the world, must begin as individual peace. Each one must be at peace with himself before he can be at peace with him seighber he

tal, that he knew was on his route. can be at peace with his neighbor; he must be at peace with God before How many others passed that spot and had the same opportunity to perform that charitable action, he must be at peace with God before he can be at peace with himself; he must acknowledge the claims of God on him before he can be at peace with God: he must "seek first the Kingdom of God . . . and all else shall be added unto him." Well, therefore, does the world turn to the churches to solve the problem of how to secure world.

turn to the churches to solve the problem of how to secure world Such an action is vividly suggest-ive of another similar scene that peace. But why travel to Geneva, why deliberate upon the question? Did not Pius tell the world half a was portrayed centuries ago, by a master hand. The story has been decade ago how to accomplish its told to us a hundred times. It tells ideal—establish the peace of Christ through the reign of Christ. (Well might the Church Peace Union Con-gress of 1928 have Pius X. for its of a certain man who went down to Jericho and fell among robbers. One by one the passersby went on their way murmuring expressions of patron and his motto for itsslogan.) sympathy, but giving no assistance, until the good Samaritan came, loaded the man upon his beast, carried him to an inn, and had him But, since Luther and those who followed his example of revolt labored so fatally well for the frus-tration of that ideal of Christ "that

cared for. And Our Lord asked the pointed question, "who was neigh-bor to him ?" Or in other words, "Who showed charity ?" they all may be one"—the voice of Peter will not be hearkened to, his language not comprehended by all of those who, nevertheless are grop-It is a far cry from the traveler on the Jericho Road to the motor-

ing for peace. Therefore, it may be necessary, it will be well for the voices of the shepherds to whom these wandering sheep will hearken, man on the Boston Elevated. But the spirit is the same, and the lesson is just as much needed. Too many opportunities to do good to others to be heard by them. And let us hope that, sincerity being the guidare neglected today. There is too much leaving it to the other fellow. That is what keeps the world in a ing principle of these deliberations, a pitying Father may vouchsafe to Is measure of the peace they seek. constant turmoil of strife and enmity, because everyone will not perform the ordinary acts of charity But to us to whom was left "that eace which the world cannot give' that religion requires.

It would be a better world, a more peaceful world and a happier world if more people would remem-ber the Gospel. Charity demands that we help each other in advers-its on well as in promotive there beckons from the scene of the congress of 1928, a hope that has to do with a more precious and more lasting thing than world-peace : the lasting thing than world-peace: the hope that among those who there meet "to compare the ideals of ty as well as in prosperity, in storm as in calm, in trial and suffer-ing as well as in peace and joy. not have to be "hard-boiled." Be thoughts about your neighbor, your human brotherhood . . . of each storm as in calm, in trial and suffer-neighborly, be a good sport. Don't friend, your own. Let a thought religion" some-perhaps many-

#### EIGHT

#### POISON IVY

(Experimental Farms Note

Year after year as folks fare forth to camp or summer cottage interest in poison ivy revives. Many have yet to learn to recognize these low, bushy, slightly wooded-stemmed plants, rising from long rootstocks at or just below ground level, and bearing the characteris-tic leaves of triple, smoothish, pointed leaflets, and frequently the old clusters of round, whitish fruits beneath them.

Failing to recognize and avoid the plants, many people, susceptible to poisoning, find themselves presently interested in remedies. Few seem be aware that on contact with the weed, or even with shoes, tools, etc., that have been in contact, they should promptly remove all traces of its virulent oil by freely lather-ing the skin with strong soap, and Ku Klux Klan, adds: "None of the rinsing under hot running, or con-stantly changed water. Inflammation resulting from unsuspected exposure, or neglect of the above precautions, may be relieved by applying solutions of baking soda or Epsom salts, one or two teaspoon-fuls to a cup of water, and bandag-Various elaborate treatments ing. offered which are seldom any more helpful, or so readily avail-

It is surprising how few efforts are made to clean up ivy from constantly frequented public and private grounds. Though eradica-tion is bound to be laborious, there are plenty of people who could safely work at it. In hard or rocky ground, wherever injury to the soil does not matter, dry salt or strong brine might be applied before growth becomes too dense, or after mowing it with a scythe. Caustic soda and other poisonous chemicals are also recommended. As a rule however, direct removal of the rootstocks from the soil, by of grubbing hoe, potato means digging or ploughing, when hook. possible, is preferable. Sometimes when growing in leaf mold or rich accordance with its published pursoil, astonishingly long strands of rootstocks can be dragged out inpose. A special bid is made for the aid of the fraternal organizations of tact. This is most safely and easily done before spring growth comthe country, the new organization being termed a connecting link mences. Small patches have thus been cleared up at one operation, between Protestant denominational which would have required repeated churches and Protestant fraternal spraying. orders.

HERBERT GROH, Botanical Division, Central Experimental Farm. NoTE: It would be well to cut his out and lay it away where it ould be found when required. Note: New York, as his address. this out and lay it away where it could be found when required.

#### **"EXPERIENCE TEACHES**"

FOUNDS NEW ORDER BUT WILL TAKE PERSONAL CHARGE OF CASH

Washington .- William H. Anderson, former New York Anti-Saloon League head and more lately a con-vict at Sing Sing after being con-victed of forgery, announced here that he is launching a new "Protes-tant" organization. Anderson is now on parole from Sing Sing. The Fellowship Forum, radically anti-Catholic paper published here, will serve as the mouthpiece of Anderson's new venture, he an-nounced. Mass at Sea. From recent en-quiry it appears that the custom prevails on the large Liners of having Mass on Sundays in the First Class Saloon, access to which and the churches, to avoid breaking the "commerce impedi-ment" law. Since St. Hedwig's now has a Catholic bishop, however, and since the Republic's Constitution guaran-tees liberty of conscience, it was natural that the Berlin Catholics planned the renewal of the ancient procession in honor of the Blessed Sacrament. The procession proved a powerful

nounced. "American Prohibition Protestant Patriotic Protective Alliance" is the formidable name chosen for the the Purser to arrange that his Mass the Pirser to arrange that his Mass the Pirser to arrange that his Mass the midst of the residential section. Sacrament. The procession proved a powerful manifestation of Catholic faith in the midst of the residential section.

four-square in defense of American institutions and civil and religious liberty, against every sceret con-spiracy and every open attack of anti-American and anti-Protestant hate, passion, bigotry, intolerance or religious fanaticism." Andre perplexed me on my first visit. It was at this time that the suggestion was made that a book be prepared for American pilgrims. disseminated concerning Brother Andre perplexed me on my first Anderson continues that his move-ment does not seek to "eliminate nor

even injure, but to save and utilize the Anti-Saloon League for certain useful work." He adds: "It aims to arouse, educate and enced newspaper man, having served on the staffs of the New York American and the Herald

Tribune. serve on a deeper, broader issue to which prohibition, though inci-dental, holds a key, the same dry IMMIGRATION LAW WORKS EVIL Protestant churches, pastors and people who have looked to the Anti-Saloon League for leadership in the Washington.—A protest from still another nation at the working Saloon League for leadership in the dry question." He boasts the movement has been so carefully planned that "it involves nothing that can possibly be distorted into an issue of creed, race or color," and with an evident thought to the Ka Klux Klan adds. "None of the of the United States Immigration Act to separate immigrant families and open the way to immorality has been received by the N. C. W. C. Bureau of Immigration. Recently national bodies in Hun-

objections which is urged against other Protestant patriotic movements can possibly apply to this. "Unique features" pointed out, n addition to the provision that all payments be made to Anderson, are: It will have no members or membership, and "therefore it will dition exists in virtually every country sending immigrants to this country, says the N. C. W. C. Bureau. be beyond the reach of any legisla-tion inspired by anti-Protestant Miss Bertha Sprung, Austrian zealots, directing the publication of lists of members in order to boycott or intimidate them;" it will have no oath; it will not be incorporated, representative at a recent international women's gathering in Amer-ica, made the plea for her countrymen. She has the same pathetic story to tell, of wives and children

although it is possible "some sub-sidiary activities" may be incorporated later; it will have "a secret advisory council. The provision for all payments to The provision for all payments to go directly to Anderson is for the purpose, it is naively declared, of guarding against "any anti-Protes-tant who may try to contribute as

guarding against "any anti-Protes-tant who may try to contribute as the basis for a demand for an accounting" and against "any anti-Protestant official anywhere in the country who may demand to inspect its heads on the basis of allegard by Congress. its books on the basis of alleged by Congress.

#### complaint from some named or unnamed enemy alleging that the movement is not being conducted in FIRST CATHOLIC PROCESSION IS HELD IN BERLIN

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

For the first time since the socalled Reformation, Berlin Catho-lics have this year had the satisfaction of witnessing the ancient Corpus Christi procession making its way through the streets of St. Hedwig's parish.

Since Corpus Christi is not an official holiday, the procession was held on the Sunday following the feast

All Catholic processions were for years interdicted in Berlin as "impediments to commerce," although the same ban was not placed on Protestant parades. For some time, with the building of many small Catholic churches in Berlin had its suburbs and over the Northern diaspora districts, Corpus Kindly insert the following in

Christi processions had been held your next issue. Mass at Sea. From recent enaround the churches, to avoid

"The amount of misinformation Christian victory since they voted solidly. In Dresden all of the 58 Councils of Catholic schools backed the Christian slates in a body.

THE CATHOLIC RECORD

PARENTS MUST STEM TIDE OF PAGANISM

Not at the door of the youth of today but at the door of parents is to be placed the blame "if marriage be without honor, the State without moral force, the school powerless to stem the pagan tide, and the Church reduced to a Kiwanis society," the Rev. Daniel Richard Sullivan, president of Seton Hill College Greenburg, Pa told the

College, Greensburg, Pa., told the graduates of Duquesne University in his baccalaureate address at the ommencement in Pittsburgh. North America was colonized at

the time of a pagan revival, Dr. Sullivan declared, and while the development of atheism was retarded while the continent was gary, Czechoslovakia and Malta registered strong protests at this phase of the Act, with pleas that the evil be ameliorated. Now it is Austria which seeks aid. The con-dition with the seeks aid. The con-dition which seeks ald and the seeks aid. The con-dition which seeks and the seeks aid. The con-dition which seeks and the seeks aid. garet Doherty of Chicago, who have the sympathy of the whole community. The pall-bearers were her six nephews, Mr. James Hickey of might be responsible for what their offspring are today, on the new Toronto, Messrs. Jos., Andrew and Harvey Dantzer and Messrs. Jos. and Michael Regan. May her soul generation lies the responsibility of what their children in turn will be rest in peace.

"The foremost duty of intelligent men today is to dig again the wells Philistines have filled," he said, "to restore the ancient landmarks the moral world, and to remove the in Europe unable to rejoin their husbands and fathers here; of suffering because of lack of financial aid; of the moral danger involved by the separation of the father from his family

EASTERN AND WESTERNS GET and gardens will verify this. Edu-cational facilities are of the best. TOGETHER

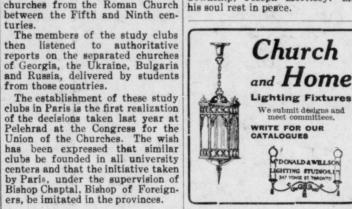
There are some good business open-ings for those who would like to go Paris, France.-On the occasion of the closing of the schools at the end of the school year, the foreign Catholic students of the Paris col-leges held a last day reunion. A pilgrimage was made to the basilica of Saint Denis, and after a luncheon st which a member of the Hierarchicking and after a luncheon at which a member of the Hierarchy presided, the work accomplished For full in during the year by the various write

study circles was summarized. During the last few months, a series of conferences has permitted the Slav and French students to get together to study the series of

from those countries.

has

circumstances which brought about the successive separation of the Oriental and Greco-Byzantine churches from the Roman Church between the Fifth and Ninth centuries.



**Taylor-Forbes** 

OBITUARY

MRS. ELLEN ECKERT

SEALED TENDERS addressed to the under-tions and additions, Public Building, Kitchener, Ont., will be received until 12 o'clock noon (daylight saving), Wednesday, August 12, 1926, for alterations and additions to the Public Building, Kitchener, Ont.

MRS. ELLEN ECKERT On the morning of July 14th, there passed to her eternal reward, at St. Anthony's Hospital, Chicago, Ill., Ellen Doherty, wife of Freder-ick Eckert. The body accompanied by her husband was brought to Dublin on the 16th inst. and taken to his home. The funeral was held the following day at St. Patrick's Church, Dublin, where Requiem High Mass was sung by Rev. J. M. Eckert, with Rev. Father White, pastor, in the sanctuary. The Public Bulleting, Kitchener, Ont. Plans and specification can be seen and forms of tender obtained at the offices of the Chief Architect, Department of Public Works, Ottawa, the Resident Architect, Department of Public Works, General P. O., Toronto Ont., and the Caretaker, Public Building, Kitchener

Onc. Elue prints can be obtained at the office of the Chief Architect. Dept. of Public Works, by depositing an accepted bank cheque for the sum of \$20, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid. Tenders will not be considered unless made on the forms supplied by the Department and in accordance with the conditions set forth therein. pastor, in the sanctuary. The remains were taken to St. Patrick's Cemetery where all that was mor-tal was laid to rest. Deceased was

born in Logan Township, where she spent the early part of her life and then lived with her sister in Chicago until her marriage. She

therein. Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent. of the amount of the cender. Bonds of the Dominion of Canada, and bonds of the Canadian National Railway Com-pany will also be accepted as security, or bonds and a cheque if required to make up an odd amount. is survived by her husband, one brother, John Doherty of Logan Township, two sisters, Mrs. Andrew Dantzer of Dublin and Miss Mar-By order.

S. E. O'BRIEN. Secretary. Department of Public Works, Ottawa, July 27, 1925.

1. 2.

BUSINESS AND FARM **OPPORTUNITIES** 

# SEALED TENDERS addressed to the under signed, and endorsed "Tender for Break water Reconstruction, Collingwood, Ont." wil be received until 12 o'ciock noon (dayligh saving), Friday, August 14, 1925, for th reconstruction of part of the western break water at Collingwood, Simcoe County, Ont. Plans and forms of contract can be seen am specification and forms of tender obtained a this Department, at the office of the Distric Engineer, Equity Building, Toronto, Ont., an at the Post Office, Collingwood, Ont. Dear Readers :-- If any of you are

bear Keaders :----II any or you are thinking of settling in the West please come and see us. We live on Saskatoon-Edmonton line of Cana-dian National. Our part of the country is the most fertile in the Province, and a look at our crops and gardens will verify this. Edu-

therein. Each tender must be accompanie accepted cheque on a chartered bank to the order of the Minister of Publi-equal to 10 per cent. of the amount of der. Bonds of the Dominion of Cr bonds of the Canadian National Raily pany will also be accepted as security, and a cheque if required to make u amount.

amount. Note.—Blue prints can be obtained at thi Department by depositing an accepted chequ for the sum of 20, payable to the order of th Minister of Public Works, which will be re-turned if the intending bidder submit a regular bidder submit a regular bid. Brades By order, S. E. O'BRIEN, Secretary,

MRS. F. PORTER, Maymont, Sask.

Department of Public Works, Ottawa, July 23, 1925. TEACHERS WANTED

EACHER wanted for Catholic Separat econd class certificate. Duties to commence lept. 1st, 1925. State salary. Apply to Louis ltraus, Sec., R. R. No. 2, Powassan, Ont. 2442-

WANTED a Catholic teacher for C. S. S. No. 4 Raleigh. With first or second class profes sional certificate. Small attendance. Close to boarding house and railway. Salary \$800 Apply to Wm. G. Robertson, Sec. Treas. Fletcher Ont. 2441-tf

WANTED a teacher for separate School, Sec No. 7, Sydenham, Grey Co. Duties to com mence Sept. 1st, 1955. Apply stating salary qualifications and experience to Michael J Duggan, Sec. Treas., Annan, Untario R. R. No. 1. 24114

CATHOLIU teacher wanted for S. S. No. 15 Emily Township. Aprly to Joseph Corbett Sec. Treas, stating qualifications, experience salary and references if any. Duties to com-mence Sept. 1. Address Downeyville, R. R. No. L. 2442-3

VENETIAN Bleaching Cream, made from fresh lemons, will keep the skin white and relieve roughness, tan and redness. Apply to hands and face, Sold only by Roy Kitchen The Careful Chemist, London, Ont. 24431

GRADUATE NURSES WANTED WANTED two Graduate Nurses for night work. Apply to the Sisters of Charity, Good Samaritan Hospital, Suffern, N. Y. 2443,

WANTED WANTED a Catholic man and wife to wor 100 acre farm on shares. Apply Box 507 CATHOLIC RECORD. London, Ont. 2442-3 WANTED a Catholic boy of fifteen or sixteen AUGUST 8, 1925

AGENTS AND AGENCIES OF THE CATHOLIC RECORD

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The following agents are auth receive subscriptions and canva CATHOLIO RECORD : ral Agents-Stephen V. Jan gley, Miss Bride Saunder

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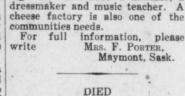
Therese (Soeur) of Lisieux

The Little Flower of Jesus A complete translation of L'Histoire d'une âme, with an account of some favors attributed to the intercess of Sœur Thérèse.

Edited by Rev. T. N. Taylor witness before the Tribunal of the Beatification. With 12 full-rage illustrations in photogravure, Sth edition.

\$2.50 Postpaid The Catholic Record





MORRISEY .- On July 12th, at his late residence Concession 2, Arthur Township, Joseph Morrisey. May

organization, and Anderson uses the attend. This they can do without somewhat abbreviated form "American P. P. P. P. Alliance.

promote and further the objects of the Alliance." Quite "As founder and general secre-tary, in behalf of a founders' group of its natural constituency," says Anderson's announcement, carried in the Fellowship Forum, "I for-mally announce a new Protestant movement, an 'American Prohibi-tion Protestant Patriotic Protective Alliance,' which, national in scope. Alliance, which, national in scope, will be a league, offensive and defensive, of 'allied Protestant Americans' to resist abject surrender, in the name of bogus 'toler-ance,' of everything vital to true religion and a genuine patriotism-



inconvenience, as the Third Class saloon is perfectly clean and airy, ican P. P. P. Alliance." One of the specific stipulations is that "it will accept contributions only as outright personal gifts to william H. Anderson, its founder and general secretary, to be used in any way he sees fit, to enable him to promote and further the objects of the Alliance." saloon is perfectly crean and airy, though less sumptuously furnished than the others. The ship's crew also—especially the firemen, who are mostly excellent Catholics—/ would be granted facilities to attend the Mass in the Third Class Saloon and thus the congregation would in many instances be trebled.

MASS AT SEA

Dear Sir.

Apostleship of the Sea Office,

Sailors Home,

Liverpool.

The Editor, THE RECORD. I have more than once drawn your attention to the importance of having Mass celebrated at sea in the 3rd class, as by far the greater num-ber of Catholics are to found there and as the crew may thus have an opportunity of hearing Mass. I therefore strongly recommend

Father Blundell's suggestion and hope that the many Priests who celebrate Mass at sea will bear it in mind. I am

ABBE PHILIPPE CASGRAIN, Director. Catholic Immigration Association of Canada. 22, 7, 25.

BROTHER ANDRE'S SHRINE

Applying American newspaper methods to the mass of stories and legends clustering around Brother Andre of the Oratory of St. Joseph,

Montreal, a local newspaper man, William H. Gregory, has embodied the results of his investigations in a book just published by the William J. Hirten Co

tales of miracles equaling those of Lourdes or St. Anne de Beaupre, supported by the names and affi-davits of physicians. Explaining why he wrote the book, the author says:

RED SAXONY RETURNS TO CHRISTIAN PRINCIPLES

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.)

Saxony, often referred to of late as "red Saxony," because of its Communistic tendencies, has just given a gratifying evidence of its return to Christian principles.

It came in the elections just held for membership on the Councils of Parents of Children in the Saxon schools. The result was a gratify-ing victory for the Christian parents and Christian ideals, with the Christian group triumphing almost everywhere.

It must be remembered that only a short time ago, "red Saxony" marched at the head of all those German States in which Communis tic hatred raged against Christian-ity. Now, it would seem, the rush has been halted.

In Dresden, the capital, 556 Chris-tian representatives were elected to 426 secular, whereas in 1924 the proportion was 589 to 443. In places other than Dresden, 220 Christian representatives were elected, to 114 secular, with the Christian forces registering a gain Christian forces registering a gain of 44 seats. Even at Chemnitz, stronghold of Saxony's radical Socialism, 11,893 votes were cast for the Christian list and only 5,504 for the Social Democratic and 1,736 for the Communistic. There 299 Christian representatives were elected, and only 146 secular. The

Christians' gain was 4, and their opponents lost 19. It is worthy of note that in Dresden most of the non-Catholic teachers electioneered passionately for non-religious schools. The

Christian victory therefore became a sharp rebuke to the teachers. In his preface to the book, Mr. Gregory estimates that 300,000 Americans visited the Shrine in 1924. The final chapter recounts Parents have the right to insist that



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