NICENE COUNCIL 16TH CENTENARY

THE APOSTOLIC DELEGATE PRESIDES AT IMPRESSIVE **OBSERVANCE**

Washington, D. C., May 29.—At the Catholic University of America, under the presidency of the repre-sentative of the Supreme Head of the Universal Church, who delivered the principal address, a general convocation on Tuesday evening responded to the call of the Pope for appropriate observance of the sixteenth centenary of the promulgation of the Nicene Creed—the Creed, as one speaker reminded the great gathering. "recited to this day in all churches throughout the world that call themselves Christians.

One of the most impressive fea-tures of an occasion which was charged throughout with impressiveness was the rising of the audience to recite in unison the Creed which has remained unchanged for sixteen centuries as the public declaration of faith of Catholics in all parts of the world.

Following the address of the Apostolic Delegate, Dr. Healy discussed the profound importance to the early Church of the great Council and the Creed it formu-lated, picturing the critical period in which the Council was convened, and the stern war with Arius and his large heretical following.

"The august assembly of the bishops of the Universal Church which gathered at the Bithynian city of Nicaea in the year 325, known as the Council of Nicaea, is the first of the ecumenical councils of the Church," said Dr. Healy. "It was convoked primarily to pronounce judgment on the erroneous doctrines regarding the Divinity of Christ, which from the name of their author are known as the heresies of Arius. By reason of the heresy a conflict had arisen within the Church which threatened the life of Christianity as directly as that other great conflict with the forces of paganism from which, twelve years before, the Christian religion had come forth victorious after three centuries of conflict. Both conflicts, that against the armed forces of the Roman Empire and this new one against the intel-lectual strength of paganism, had their origin in the same source, the unwillingness of unregenerate humanity to pay divine honors to the Son of God."

For three centuries, he continued, Faith and Philosophy had been at variance on the question of the doctrine of the Person of Christ. In the strife, Philosophy had been somewhat cleansed of its heathen grossness, but Rationalism, with its teachings subversive of the essence of revealed faith, was persistent. Even priests and bishops had come under its influence, and false doctrines were taught in some Christian schools and from pulpits, carefully expressed in Scriptural phrase-ology and the language of Theology, to escape official condemna-

'Though orthodoxy and error had been long at war in many parts of the Church, Dr. Healy the "first violent outbreak took place in the city of Alexandria, and there heresy found a leader and standard-bearer in the person of a priest named Arius.

'Arius was a man of ascetical life and puritanical character, one rigorous morals were joined to a strange liberalism in He was a fanatic who conceived Christian life as something purely legalistic and formal, a liberal for whom novelty seems to have been the test of truth. was proud, avaricious and ambi tious, stubborn in maintaining his own views and intolerant of those

'Arius first came into prominenc during a controversy with Alexander, the head of the Diocese of Alexandria, in which he attempted to prove that the bishop had fallen into the error of Sabellianism in maintaining that Christ was begotten of the Father. This controwhich commenced in 318, soon spread to the entire Church in Egypt and was the cause of so much dissension that Alexander found it necessary to convoke a council of the Bishops of Egypt and Libya to deal with the rebellious priest and his adherents.

Traversing the twisted doctrines the heretics, Dr. Healy de-

'It needs no elaborate discussion to show that every idea and principle in the teaching of Arius can be traced to its source in the heathen thought of his time. . . Never, perhaps, did a more illogical theory Never, come from the brain of man than

"But illogical and inconsistent and self-destructive as this theory appears under analysis, it was vertheless, a grave menace to the faith of Christians and to the peace of the Church. The threat of Arianism lay in the fact that it gave to pagans without the Church, and to the semi-pagans within, not traditional Christianity and revealed

which was merely a disguise for a philosophy in which they already believed. . . It was Christianity in which Faith was subordinated to Reason, and which opened up through intellectual channels the way to the conquest of the Church which paganism had failed to accomplish during three hundred years of persecution.

the Chiversal Cauren to assemble in solemn conclave to bear witness to the Faith and to cast out from the Church the blasphemers who had denied that its Founder was Divine."
"Men who describe this venerable

synod of the Church like to dwell on the roster of bishops who were present, and to draw out the list of places from which they came," said Dr. Healy. "Never before had such an assembly taken place. Those who were to sit in the Council were not chosen because of their learning, though among them were men like Eusebius of Caesarea, whose encyclopedic mind embraced all departments of ecclesiastical science; not because of their sanctity, though many saints were present; nor for high station nor for service to religion, though many of them bore in their mulitated bodies and their sightless many eyes the record of the sufferings they had endured for the name of Christ during the days of persecu-

"Their title to a place in the quence or birth, but in being sucessors of the Apostles, witnesses to tradition and guardians of the Deposit of Faith. They came together that they might, not as individuals, but in their corporate capacity, give a definitive and decisive answer to that question which Christ asked of His Disciples three hundred years before when He said: 'Whom do you say that I am' and to which Peter gave his memorable reply, 'Thou art Christ, the Son of the Living God.'

"They were not there to add new beliefs to the creed, not to intro-duce new dogmas, but to preserve and transmit the faith they had They had the duty of expressing the Faith, if necessary in current philosophical terminology, so that current philosophical error might not be permitted to impair

the integrity of revealed truth."
How the bishops held their solemn conferences; how Constantine was given the seat of honor at the opening session and with a feeling of awe addressed a discourse showing his full grasp of the sacred task at hand; how the great em-peror refrained from attempting to direct or control the deliberations, and how the debates took place, was recounted by Dr. Healy. Arius' small group of confident, militant defenders presented his creed, and finally the heretic and his doctrines were solemnly and formally con-

ageously about the great task of formulating a creed "so clear and explicit that none might thenceforth have any ground to plead ignorance of what the Church believed on the subject of the Divinity of Christ." And eventually there was evolved the Nicene Creed as it stands today. Summing up its importance, Dr. Healy said :

DOCTRINE FOR ALL TIME

"As a document the Creed of Nicaea is concise and clear, a pro-clamation of the true Faith drawn up to meet a critical emergency, a statement that left no loophole for compromise or evasion. It set forth for that time and for all time the doctrine of the Church on the Divinity of the Son of God. * * *"

'This Council is not only the most important event in the history of the Fourth century, but a landmark in the history of human progress and civilization," Dr. Healy concluded. "It asserted the true doctrine of the Unity of God, it vindicated the Divinity of the Son, and it proclaimed its faith in the Holy Ghost; it drove from the citadel of faith the spirit of heathenism, and ended the boldest effort ever made to subordinate Revelation to Philos-

Council of Nicaea was a symbol of unity at a time when the Church was still one fold under one shepherd. Its venerable Creed is still recited today in all the churches throughout the world that call themselves Christian, and may not we find in the fact that it is so recited a symbol of hope that the Church will again be united into one fold under one shepherd.'

THE CARILLON OF COBH

Dublin, Ireland.-Irish churches and convents possess many beautiful chimes that are a special joy when their tones float out upon the clear country air on a summer evening. Many persons are under the impression that recitals of bell music are confined to the Continent. They are not aware that two of the

years of persecution.

"In the face of such a menace the Church was stirred to the very centre of its being. It was not a time for compromise or delay. A call went forth to the bishops of the Universal Church to assemble in solemn conclave to bear witness to the Faith and to cast out from the control of t every Wednesday and Sunday night the chimes will keep the atmosphere Although a young man, the Carilloneur had wide experience, having played on the famous carillons at Antwerp, Malines, Bruges, Lough-borough, and Wembley.

ANGLICANS DISCUSS BASIS OF RE-UNION

"MALINES CONVERSATIONS" DECLARED TO HAVE ADVANCED CAUSE

Louvain, June 5.—The session of the Anglican-Catholic "Malines Conversations," just closed at Malines, Belgium, has produced satisfactory results described by an Anglican member as "progress in

Members of the conference had drawn up in advance a list of questions to be discussed, and typewritten copies in English and French were provided for each conferee. Continuing from last year, the Conversations dealt mainly with the historical primacy of the Papacy. It is permissible to say that the discussions brought the various points of view closer together.

Particularly, there was manifest cordial goodwill which should be helpful in eliminating future diffi-

CARDINAL MERCIER TO REPORT TO POPE

Reports were drawn up at the conclusion of the session and were unanimously adopted. Cardinal Mercier, under whose presidency the conference was held, left immediately for Rome to submit these reports to the Holy Father and to give him a first-hand account of the Conversations. A copy of the minutes also was addressed to the Primate of England.

His Eminence announced the conference through a communication to the Catholic press, in which he

"Tomorrow, Monday, several Anglican theologians will come for the fourth time to Mechlin (Malines,) under the patronage of their two Archbishops of Canterbury and York, to meet a group of Catholic theologians and amicably to examine with them the problem of the reunion of Churches, which is the object of eager discussions among

good fortune to possess the integral truth are in duty bound to ask this pointed remarks concerning the heavenly grace for those who are French Embassy to the Holy See. heavenly grace for those who are not so favored. I rely, therefore, during these days of conference upon the prayerful cooperation of both the clergy and the faithful of my diocese and of the whole of our beloved Belgium."

THOSE WHO TOOK PART

Those who gathered in the Archiepiscopal Palace of Malines for the Conversations were: On the Cath-olic side, Cardinal Mercier, the Right Rev. Mgr. Van Roey, Vicar-General of Malines; the Right Rev. Mgr. Battifol, Canon of Notre Dame, Paris, and former rector of the Catholic Institute of Toulouse; the Abbe Portal, Priest of the Mission, and the Abbe Hemmer, pastor of the Church of the Holy Trinity, Paris. On the Anglican side, Lord Halifax, Dr. Walter Frere, Bishop of Truro; Dr. Gore, former Bishop of Oxford; Dr. Armitage Robinson, Dean of Wells and close friend of the Archbishop of Canterbury, and Dr. Kidd, pres-ident of Keble College, Oxford. Catholics and Anglicans sat

Archiepiscopal Palace, around large table covered with green. special groups were formed of the two parties. The sessions were held on two consecutive days, from 10 to 1 and 4 to 7 o'clock. Difference of language presented no difficulty; several members spoke English and French equally well, and acted as interpreters for their fellow members. Cardinal Mercier speaks English fluently.

Lord Halifax took the initiative suggesting the Malines Conversations four years ago. Inspired by a worthy ambition to work for a rapprochement between the separ-

THE DANGER OF FANATICISM

Unreasoning fanaticism is breed-ng laws and a general spirit of intolerance in America that threatens to halt all progress, Nicholas commands if not the bodies, at least Murray Butler, President of Colum-

class, Mew York. Such a spirit he called a reversal of Christianity.

Dr. Butler blamed this fanaticism on the "unfit" and those with "inferiority complexes," who insist on prohibitions and compulsions which would reduce all individuality to a "gelations and wobbling. to a "gelatinous and wobbling mass." He called upon those with courage to override the spirit which hounds all who dare to break from type and have a character and mind of their own. The tendency of the day, he charged, is to attack the foundations of Knowledge, and Courage is now brought under

violent attack.

"The Christian religion, which has been thought to play a beneficent part in the world, teaches a contrary principle, and its great institutions have for nineteen centuries been built upon foundations of a sort wholly different from this new doctrine," he declared. "All progressive and centurities."

influence.

"In any case, Monsieur, the facts have answered. Your negotiations, crowned at some points by those of your distinguished successor, while they have not been able to repair all the effects of a long absence, have brought France many precious advantages." progressive and constructive mor-ality has also been based and developed upon a contrary theory, and every sort of achievement, whether ntellectual, moral or economic, is the result.

These new barbarians, whatever their professions, have abandoned Christianity and they have deserted morality for the barbaric pleasures of torment and persecution.

Attacking public officials for a lack of the courage of their convictions, he declared that "judges, prosecuting officers and members of legislative todies, both national and State, talk, act and vote one way, and daily drink another." "They have neither the courage to give "Many people." he added "they have neither the courage to give have neither the courage to give voice to their true opinions nor the character to conform their private especially doctors who work on conduct to their public professions," he added.

"Cowardice, selfish fear, cringing personal ambition, constantly sap it is only fair the wellsprings of intellectual and have received." moral courage and weaken our respect and admiration both for our social order and our Govern
moral courage and weaken our or every occasion he had prayed for help, he declared, he had been able to think more clearly afterment," he warned.

TALK TO IMMORTALS

Paris, France.—The solemn reception of M. Jonnart, former French Saith is a gift of God. A return to fill the chair of ex-President to Catholic unity, therefore, can be primarily but the working of His divine grace. They who enjoy the welcomed the new Academician. with an opportunity to make some

French Embassy to the Holy Describing the career of the new member whom it was his duty to welcome as one of the forty immortals, the eminent rector of the Catholic Institute recalled the conditions under which France had renewed relations with the Papacy.

"The Rome of the Popes found representatives of all nations hastening toward her. Benedict XV., before passing away prematurely, witnessed without pride the complete wiping out of the sorrowful and bitter recriminations with which he had been assailed during the sanguinary conflict. At that time he had remained the common Father of all; now, in the calming of passions this was admitted and he appreciated it. He showed himself the prince of peace, and the nations. thirsting for pacification, looked with gratitude and hope toward the Chair of Peter.

play a leading role in the organization of New Europe, missionary France a propagator of Christian tion throughout the world, France gether in the great salon of the still vibrating from the sacred union Archiepiscopal Palace, around a which had been made between the parties, understood or felt confusedly that she could no longer remain aloof from the spot which, as the ancient Instructions of our kings used to say, is 'the center of Catholicity and the city of all

Our most far-sighted states-

this way all the basic facts of a diverse, he went directly to Cardinal Mercier, whom he found benevolently inclined toward an agreement.

From the first, the Conversations

From the first, the Front the Republic turned in divorce case could at any time be divorce c truth, but a spurious Christianity finest carillons in the world are to have drawn a large number of im- the importance of your political toward the whole question in the ligion.

years, had occupied with distinc-tion the high post of secretary of extraordinary affairs. Familiar with the democracy of the New World, ours would not frighten

"Of what good was the re-estab-lishment of this embassy? was the question disdainfully asked recently on every side. Indeed, of what good the souls, which, here below are inseparable from the bodies, of three bia University, declared in an inseparable from the bodies, of three lequent commencement day address before the university's graduating whose judgment he may direct in one direction or another by a word in a day when opinion is queen Of what good, when this sovereign, even if he wished to confine himself to his spiritual role, cannot help, in order to safeguard the religious interests confided to him, having recourse to human means, that is to say to foreign policies? Of what good, when other nations, beginning with the one in which the Papacy has its See, are making supreme efforts, with the help of propaganda, to substitute their issions for ours, and through their missions their political and moral

SCIENTIST PRAYS FOR CLEAR THINKING

London, Eng.-Prayer aids clear thinking, in the opinion of Wing-Commander H. E. Willingham, medical officer of the Royal Air Force, and a non-Catholic.

"I have never carried out a day's work without offering up prayer

research. A Briton is rather loath mention such things as prayers, but on an occasion like this I think it is only fair to admit the help we

DEFENDS EMBASSY IN CATHOLIC NEWSPAPER MEANS OF BRINGING PEACE TO DYING WOMAN

London, Eng.-The chance possession of a Catholic newspaper brought absolution to a woman knocked down and fatally injured at Torquay recently. And by an extraordinary coincidence the same paper's reporter picked the woman up and was able to obtain a priest for her. Trying to avoid an automobile

when crossing the street, the woman stepped back and collided with a cyclist. She was thrown backwards and fractured the base of her skull. F. J. Leipold, the Universe correspondent at Torquay, saw the acci dent, went to the woman's assistance and rushed her off to Torquay hospital in a taxicab. Whiist lifted into the cab she whispered her name to the reporter, and

ver spoke again. At the hospital it was found that she had a copy of the Universe in her possession, and a phone call was put through to a priest, who arrived in time to give absolution before she died. The woman was afterwards identified as Mrs. Margaret Allanson, of Harrogate.

IRISH PROTESTANT BISHOP ALIGNED WITH OPPONENTS OF DIVORCE

Dublin, Ireland, -Senator Dougas, who recently brought forward a motion in the Free State Senate raising the issue as to the procedure to be followed for Divorce Bills in that assembly, is himself a Protestant professing a general repug-nance to divorce. His motion was concerned with matters of form. but some political observers some political thought it might serve the purpose of clearing the air by providing a men considered that after an absence of fifteen years, it was fitting that France should take her traditional place near the head of the Church of which she had been the Church of the Church of which she had been the church of whic men considered that after an absence of fifteen years, it was whole question. This, however, "To renew this bond, it was to you, Monsieur, that the Govern-

be found in Ireland, one at Cobh, Cork County, and the other at Armagh.

The Most Rev. Dr. Browne, Bishop of Cloyne, is determined that the rich chimes of Cobh shall be heard at their best, and accordingly he has appointed M. Staf Gebruer, who is a pupil of M. Denyn, and who is a pupil of M. Denyn, and who won distinction at the Carillon School at Malines, organist and School at Malines, organist and services and the other at imprudent of course, to found on the situation, the firmness of your attachment to republican institutations, and, finally, your spirit of wisdom. gave a peculiar authority to your mission. Rome replied by sending to Paris one of her most eminent diplomats who, for four years, had occupied with distinction the high post of secretary of his diocese that marriage is permanent, sacred, and indissoluble, and with the democracy of the New with the democracy of the New has expressed his pride in the definitions. specifically stated to the clergy of his diocese that marriage is perma-nent, sacred, and indissoluble, and he has expressed his pride in the thought that the great majority of his fellow countrymen are strongly defending the true Christian view against all the attacks, whether open or insidious, of a decadent and self-indulgent world.

FRESNO TO HONOR "LITTLE FLOWER"

Fresno, Calif., June 12.—Fresno is to have the first cathedral in the world built in honor of the Little Flower. There are hopes that its

construction may begin soon.

This announcement comes fittingly at the same time that a cable has arrived here from the Rt. Rev. John B. MacGinley, Bishop of Monterey and Fresno, now in Rome, stating that the Little Flower has been designated officially as the patroness of his diocese. ess of his diocese.

Fresno bases her claim for the patronage of the newly-sainted Teresa on history. With the canonization of the little Carmelite, at which Bishop MacGinley was present in Rome, there has been recalled here again that in 1602 Juan de la Ascension, a Carmelite and hence a spiritual brother of the Little Flower, said the first Mass in California at Monterey, a part of this

Again, it is pronounced fitting that the youngest diocese in America with a resident bishop should turn for spiritual guidance to the young-est saint of the Church.

The picturesque story of Juan de ension recites that when the Carmelite pioneer came to a spot five or six miles distant from Monterey, he gazed upon it raptur-ously and called it Carmelo, the name of the holy mount whose Hebrew designation means "gar-den." Later Junipers Sans den." Later Junipero Serra, most famed of the California missioners, chose Carmelo for the central mission of all those he built in Cali-

Inspired by this bit of colorful history and by the new patron saint of the diocese, pious persons now also propose that within a year a after Juan de la Ascension the Carname, spiritual sisters of the Little Flower again will cause Carmelite sanctity to be exemplified at the historic mission.

AMIENS CATHEDRAL IS IN DANGER

Amiens, June 2.—Great fear has here for the Amiens Cathedral which is one of the finest numents in Christendom. A hole eight meters deep and thirty meters in circumference suddenly opened in front of the basilica. It is believed to have been caused by heavy rains which fell recently for days in succession. Fear was felt that the terrace in front of the cathedral would cave in, several days have now passed with-

out further accident. The cathedral, the sixth centenary of which was celebrated not long ago, is very solidly constructed, like all the great buildings of that time, but the land on which it is erected is rather marshy

The ancient sanctuary had passed through the four years of war without serious damage despite the fact that the city had been riddled with shells and bombs. All fragile parts of the portals, facade and choir were covered with a gigantic protective shell of sandbags and all the old stained glass windows were taken out and carried

FRENCH EX-MINISTER NOT ANTI-CLERICAL

Paris. June 3.-The ancient nurch of Sauveterre in Bearn, a historical monument has three nev M. Leon Berard, Minister of Public Instruction in the Poincare Cabinet consented to stand as godfather for one of them. At the banquet which followed the ceremony, the ex-Minister delivered an address in which he declared that 'to the new barbarism of confused doctrines, all the more pernicious because they are confused, there must be opposed European civilization made up of the genius of Athens and Rome and the genius of Christianity guarded by the century-old stones of the churches.

M. Berard, belongs, like M. Poincare, to the republican party of the left which does not include the most militant Catholics in its ranks, but advocates generally a policy of tol-eration and deference toward re-

CATHOLIC NOTES

The Edward Kylie Travelling Scholarship—\$1,400—was awarded this year to D. G. Creighton of Victoria University.

Washington, June 6.-Word has been received here of the sudden death in Paris of Enoch Lewis White, prominent Catholic lawyer of this city. He was the private attorney for Mrs. Woodrow Wilson, widow of the late President, and was handling some legal matters for her in the French capital.

New York, June 5 .- Major Gen. Robert Lee Bullard, retired, one of the prominent commanders of the A. E. F. in the World War and an eminent Catholic layman, was granted the honorary degree Doctor of Laws, at the annual commencement of Columbia University here this week.

Baltimore.—Ground has been purchased here as the site for the new \$6,000,000 Cathedral for the Archdiocese of Baltimore. The site consists of fifteen acres near Johns Honkins University. The purchase Hopkins University. The purchase was made by trustees of the estate of the late Thomas O'Neill who bequeathed two-thirds of his property for that purpose.

New York.—A fully equipped boys' camp surrounded by 200 acres of ground has been purchased by St. Agnes Catholic Church here. Mgr. John P. Chidwick, rector of the church, has announced that the camp is to be used in connection with the welfare work of the parish particularly for the benefit of the children. The purchase price was \$100,000.

London, June 1.—The custom of blessing a new ship, common enough on the continent of Europe, was witnessed in England this week when the French ship "Platon," built at Sunderland, was blessed when it took the water. The French cwners had requested a local priest to perform the blessing before the ship sailed.

Dublin, June 1.—Before leaving Ireland, where he had come for a brief business visit, Randolph J. Pugh, the British managing director of the First National Pictures, Ltd., acknowledged the reasonable attitude of the Catholics in Ireland who have been agitating for a rigid fornia. Here also the venerable who have been agitating for a rigid who have been agitating for a rigid exclusion of objectionable films. The First National Pictures is a big American picture corporation. The American picture corporation. The pictures should claim to be free

from supervision. Paris, May 30 .- French missionalso propose that within a year a Carmelite monastery shall rise at Carmelo, in the shadow of the tomb of the great Serra. Thus, 300 years after Juan de la Ascension the Carmelite gazed upon it and gave it its name, spiritual sisters of the Little at Yunnam at the request of the French Consul were not successful in their negotiations with the pirates and it is believed that Father Piton, who had been ill some time, must have died in captivity.

New Orleans.-The Louisiana Supreme Court has upheld the validity of the anti-masking law enacted by the last session of the State Legislature. The decision was in the form of an affirmation of the conviction in a lower court of Earl and Lee Craig of Rapides Parish, who went masked to the and attempted to flog him. Neighbors awakened by the prospective victim's outcries rescued him. Craigs were sentenced to serve from three to five years.

Paris, May 29.—The bakers and pastrymen and their employees of Epinal celebrated with great Epinal celebrated with great solemnity the feast of Saint Honore, their patron. Preceded by a statue of the Saint dating from the 12th century, they marched through the streets of the city in procession, carrying cakes which they distrib-uted after the ceremony to the poor of Epinal. This ceremony has been celebrated each year at Epinal from time immemorial.

New York, June 12.-A picturesque 500-acre tract in the heart of the Shawangunk Mountains near Middleton has been acquired by the Catholic Charities of the Archdiocese of New York for use as a boys' camp. It is being operated as Camp Hayes by the Catholic Camp Association, a subsidiary corpora-tion, and is under the direction of the Rev. Edward R. Moore, Ph.D., of the Division of Social Action of the Catholic Charities. There are mountains and valleys, a 35-acre lake, a 25-acre athletic field and a concrete swimming pool for beginners, on the property

New York, June 9.-The laying of cornerstones of two Knights of Columbus buildings, one in Manhattan costing approximately the other in Brooklyn practically complete, at the cost of 2,400,000, brought out more than 50,000 members of the order on Sunday. Cardinal Hayes in the course of his address said: 'Indi-vidual work and sacrifice of the large membership of the New York Chapter renders safe prediction that patriotic services rendered the Church and nation in the past will be continued in the progressive

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By NEVIL HENSHAW Author of Aline of the Grand Woods, etc.

CHAPTER III. A LETTER AND ITS CONSEQUENCES

Of the time that elapsed between my father's death and burnar the little recollection. For the most part it passed in a peculiar blur part it passed in a peculiar blur part it passed in a peculiar blur father's death and burial I have part it passed in a peculiar blur of half-conscious misery, although there are certain small details that linger quite clearly in my memory.
The day following being Mardi

Gras, a funeral was out of the question. So the poor peaceful figure was laid in state in the big front room, with the shades drawn close over the French windows, and the small pointed flames of the holy candle fighting desperately against the heavy gloom.

the long, curious stare that the little fellow gave me. There was wonder in his eyes and also a certain fear as though, through the awful majesty of death, I had been set apart from our kind. But I have noticed this look in other older even oticed this look in other older eyes, and upon occasion have even felt that it was in my own; although why, with all our sympathy, we ould have this strange alien feeling for those recently bereaved, I can not say. Perhaps when a soul slips through the gates of eternity, a little breath of the beyond wafts back to touch the brows of those near and dear ones who have been left behind.

fellow workers at the commission house, in heavy, unfamiliar suits of "That is very plain," agreed Mr. were wondering whether they would be able to get away in time to other letters or papers in it besides witness the parade of Rex. Most the one that I have found?" sympathetic of them all was a Mr. Gray, who had known my father more intimately than the rest, and who, on account of this intimacy, took upon himself the responsibility for the arrangements of the morrow.

These arrangements he went over of her room, while his companions paced nervously up and down outside the door discussing in low tones with the few, home-keeping visitors. the crops of the coming season. was natural for these men to mingle their business with their sympathy and often, in the midst of some argument as to the possible price of sugar or of cotton, they would pause to speak to me or to pat me

silently upon the head. After they had gone I spent the afternoon in watching the maskers from the window of my little room. The child must be amused Madame Therese had said, and she had placed me there where she could had placed me there where she could therese read her letter, and when she had finished she paused for a being dragged away.

To this day I can not see a masker before the early dusk of that winter afternoon. Seated upon my little stool I watched the fantastic, many-

a silk-clad company of cavaliers. Down they would bear upon me, filling the air with confetti, calling brief witticism to the watching crowds. Then as they reached the long streamer crepe upon Madame Therese's doorway, they would fall suddenly silent, and perhaps, if they were French, a hand would go up in salute to the somber majesty

They were loyal subjects of Rex, those maskers, yet they could not ignore the banner of that other, greater King. And so they would pass onward, hushed for the moment by this fleeting touch of the unknown.

That night I again slept with Madame Therese, and early the fol-lowing morning the arrangements that had been gone over by Mr. Gray were put into execution. They were simple arrangements, chiefly concerned with four ancient hacks that crawled through endless littered streets whose gaudy decorations seemed curiously dull and tawdry in the early light. Late workers paused in their hurry to stare listlessly at the little cortege, their faces pale and drawn from their day of revelry. The whole city had an air of weariness, of unkemptness, as though it had but half-aroused itself from its night of

dissipation. Thus despite the novelty of the drive, it was a relief to me finally to slip out of the moldy atmosphere of the hack into the cool green freshness of the old cemetery. And there, after having followed him through the tarnished, futile trappings of the carnival, so strangely reminiscent of the pageant of this life, I left my father to his rest beneath the clean sun-washed arch of the morning sky.

"Yes, Madame," assented Mr. Gray. "I am only an employee, you know. However, if you care to wait until the rush of the carnival

of the morning sky.

Having accomplished its duty, the back to their desks at the commisback to their desks at the commission house, the visitors making their the arrival of his—" way more leisurely to Canal Street and their neglected buying. Mr. Gray, however, accompanied

lost the best part of the morning, he would look after them before returning to his work.

Madame Therese was very grateful.
"You are kind, M'sieu," she murmured. "Of course you mean M'sieu Marsh's papers. I had meant to ask you to look over

r. Gray nodded. "And the?" he inquired. "He will stay Mr. with

yes, M'sieu," Madame Therese interrupted eagerly. "Believe me, I will do the best I can. He has always been like my own child, and I have felt that if ever his father should-She paused and the sudden tender

pressure of her embrace finished the sentence far better than any poor words could have done.
On arriving at her home, Madame

Therese led the way directly to my father's room, and placed a chair

Unlocking the drawer of the writing-table, Mr. Gray peered inside. It was empty save for a single long envelope that had been placed carefully in its exact center. you, Madame," said Mr. Gray, and Madame Therese, taking the envelope, read its inscription in a broken

" For Madame Therese - To be ack to touch the brows of those ear and dear ones who have been eft behind.

After the cure came my father's came my father's was coming, the end. And my little John," she informed me.

black, some of them genuinely grieved, others scarce able to hide the impatience that told that they me. "This drawer here, John? Do you remember having seen any

the one that I have found?"

"Oh, yes, M'sieu," said I, relieved at the possible explanation of something that had puzzled me ever since the opening of the drawer.

"But the lodgers?" I asked, struck by a sudden thought. "Who will look after them?"

Poor Madame Therese! How I ribbon. My father always touched These arrangements he went over with Madame Therese in the privacy them as he did the picture of my mother. Who could have taken

Mr. Gray's answer was disappoint-

ing.
"Of course, of course," he mut-Everything was destroyed beforehand. And now for the letter, Madame.

Opening the envelope with trembling fingers, Madame Therese drew forth two smaller ones from inside The first was addressed to herself. The second bore a name that caused

Mr. Gray to cry out in surprise.
"Come, hurry, Madame," he
urged. "There is some mystery here. Very slowly and carefully Madame

innumerable duties to give me a long moment before handing it to so fierce that my eyes were damp away. with pain.

"Then you know this M'sieu the General?" asked Madame Therese. Somehow her voice sounded very flat and very weary, and the arm about me had relaxed from its choking pressure into the limpness

of despair.

"Who in my position does not know him?" replied Mr. Gray.

"He is by far the wealthiest planter in the parish of St. Pierre, perhaps in all the other parishes around. I have often wondered why we could

the quickened interest of one who, having looked carelessly upon some rough pebble, is suddenly informed that it is a jewel of inestimable

it might be better for the child to watches of the night remain. Here in the city with its rested upon her arms. schools, its-

But surely, Madame," began Mr. Gray.

Madame Therese raised her head proudly. I know my duty, M'sieu, and l

shall do it regardless of myself," she broke in. "St. Pierre, you said? There is a visitor here from that parish, a storekeeper. I shall question him about the matter, and perhaps he will take the child with him when he returns. I could not leave my house at such a time. for you, I suppose that you also are too busy for such a thing?"

Having accomplished its duty, the little funeral party dispersed at the cemetery gates, the clerks hurrying large to their deeks at the cemetery gates, the clerks hurrying large to their deeks at the cemetery gates.

would be too much. Also it would not be easy for me to wait. Each moment would but add a greater value to that which I am to lose. Each word, each caress—"
She broke off abruptly to bury

her face in her hands, and thus Mr. Gray left her with her tired old head bowed down upon the writingtable, while I stared out from the protection of her arm, and wondered what it all could mean.

For the first time in her life Madame Therese allowed me to accompany her that day as she made the rounds of the house. Often she would pause in her work to give me a sudden, silent caress, and once she held me at arm's length and stared at me so long and earnestly that I broke into a fright-

"Why do you look at me so strangely, Madame?" I quavered.
"So that I will not forget your

That night, after supper, Madame Therese took my father's letter from her bosom, and read it slowly by the light of the fire. "Bien," said she with the hopeless finality of her race and, having kissed me, walked heavily from the room. When she returned, an hour or so later, she took me into her lan and heren. took me into her lap and began to speak to me in the grave quiet

You are to live with your grandfather upon a great and wonderful plantation. You will be very happy, and some day you will also be very rich. Perhaps you do not under-stand this, mon enfant, but it will mean a great deal to you.

must have stabbed her with my simple question. How it must have brought back to her the anguish of thought which she was brayely stifling-the thought of the utter impossibility of our being separated.

Ah, mon enfant, mon enfant," she moaned, holding me close to her "Can you not understand You are going to leave me. not go with you. One of the visitors will take you away. It is your father's last wish, my little John. There is nothing that I can do. Slowly, inexorably the meaning

of her words came home to me. I clasped her wildly about the neck. I buried my face in her bosom, and clung to her as desperately as though at that very moment I were

not go, Madame, I will Mr. Gray. A white stricken look had come into her face, and the me off I will come back again. They without thinking of those long hours grasp with which she seized me was can not keep me. I will run

But even in her grief Madame Upon Mr. Gray the letter seemed Therese could not forget her duty.

memory of Madame Therese. Once without bothers mission."

"You are very kind. I appreciher faithful eyes a blur of tears as she told me of my duty and her own. How she cheered me with the promise of an immediate visit which, in her heart, she knew would never be made. How she pictured the delights and wonders that we would discover that we would discover author and before long she had had wonders. Thereafter the minister's wife had plenty of reading matter. A perusal of the "Dream of Gerontius" excited her interest in the author and before long she had had wonders that we would discover author and before long she had had wonders that we would discover author and before long she had had wonders that we would never be made. wonders that we would discover upon my grandfather's plantation, straining her poor trembling lips into the semblance of a smile. loving, how tender, how brave she visits or of the reading. I have often wondered why we could not get at least a part of his business. Now I know. And this boy—"

Now I know. And this boy—"

The three months were at an end and Mr. Clarkson left Freestone for Torren, where he was to officiate as the control of the lonely days to officiate as a pro-

"Come, up with you, my little John," she called cheerily enough. "You forget that you have a journev before you.'

TO BE CONTINUED

THE POWER OF A HAIL MARY

The Rev. Mr. Clarkson was puz-The Rev. Mr. Clarkson was publicated by the question put to him by his wife: "Dwight, can you give me an explanation of a little prayer the promised visit became a reality. Dr. Harty, the pastor of ity. Dr. Harty, the pastor of These spiritual favors are being

Madame Therese and myself to the rue Bourbon. There were still some small matters to be attended to, he said, and, as he had already to he heind. I could not go myself. It a natural conception. In a word, they confuse their doctrines on the Passion Week and the tender, souldignity of marriage. They assert that the Nazarene idealized the marriage state and restored it to its her religious beliefs were underprimitive dignity, and immediately after this bald statement they condemn it, indirectly of course, by saying that when Christ was actually a superstance of the supe

> stition, Amanda ?" "Why, I don't know, Dwight. Someone taught me the prayer long ago, so long that I don't even remember where I was or with whom. I have said it every day since then, and I don't believe I could fall asleep at night if I omitted it."

Mr. Clarkson's face was a study. "Then it's time you gave it up, Amanda. I hate popish mummer-

omitted it.'

His wife looked surprised, though she knew her husband disliked Catholicism. The talk drifted into other channels. Mr. Clarkson had been asked to substitute in the village of Freestone for three months, and as he was leaving in a day or two he had many plans to discuss with his successor. He left his wife in a few minutes. Some weeks later they had taken up residence in their new home. By some strange fortune the Congregational rectory was directly opposite the Catholic rectory. The minister showed his chagrin by ignoring the fact completely. Mrs. Clarkson was pleased rather than annoyed, for she had regard for

Catholic priests. One day on her return from the village library, Mrs. Clarkson came face to face with Father Butin, an elderly priest of dignified bearing and striking personality. He greeted Mrs. Clarkson in a friendly man-

ner.
"I hope you will enjoy living in our little village, though I fear you will find it a great contrast to your old home.

"I have just encountered the first great contrast. I went to the library hoping to find a few books that I have been anxious to read." Here she laughed. "Your librarian is really amusing. She grew tired of saying 'No' to me and at last she said, 'Why don't you read something we have?'''

"I shall be very glad to have you take advantage of whatever facilities my own little library I have a good collection, and I shall really be pleased to lend you whatever you want. What were you looking for?"

'I should like to get Newman's 'Dream of Gerontius.' I heard Edgar's interpretation a short time before I came here, and since then I have been haunted by the beautiful imagery and the music that so appropriately brings out the mag-nificent spectacle of a Christian

stool I watched the fantastic, manycolored figures that passed endlessly
below me, dancing, singing, shouting in the high unnatural voice that
every masker feels called upon to
assume with his disguise.

Small bands of them would come
tramping in from Canal Street;
here a war party of Indians, there
a silk-clad company of cavaliers

"Therese could not forget her duty,
to have a more startling effect. At
the second he
gasped with
she reproved me. "It is your
grandfather. You will have to
stay."

It stands out very clearly, does
that last night, and, despite its sad
ness, it is my most cherished
memory of Madame Therese. Once
whenever you want a book take it,
without bothering to ask my per-

ate your offer for I am lost without

reading. Thereafter the minister's wife several conversations with Father Butin concerning difficult questions. How Her husband heard nothing of the

When I awoke the following morning, it was to find her employed in packing the last of my ployed in packing the last of my from home the greater part of the company of the last of my from home the greater part of the company of the last of my from home the greater part of the company of the last of my from home the greater part of the company of the last of my from home the greater part of the company of the last of my from home the greater part of the last of my fro few possessions into a battered valise. Her face looked very old led a lonely existence but for her Madame Therese sighed.
"It is what I feared," said she in the same dull voice. "If this M'sieu the General were poor now, it might be better for the child to it might be better for the child to watches of the night, and now it might be better for the child to it might be better for the child to it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the night, and now it might be better for the child to watches of the structure for the sacred watches of the sacred wa so much to her in Freestone—the comforting, enlightening counsels of Father Butin. She had had no idea that they were so helpful until they ended. With the quick decision that prompted all her actions, the few of the country of the she found out the name of the Catholic priest of Torren, and deter-mined to visit him. Newman's able defense of his conversion had upset her own notions on faith and she felt she could receive no enlightenment from her husband.

Whenever she tried to get his opinion they both quarreled. Al-

for you, I suppose that you also are to busy for such a thing?"

"Yes, Madame," assented Mr. Gray. "I am only an employee, you know. However, if you care to wait until the rush of the carnival is over, I do not think that it would make any material difference. Perhaps it would be even better. It would give you time in which to write and prepare the General for the arrival of his—"

That will do, Amanda. That jibberish is part of an invocation addressed by Catholics to the soral Madame Therese winced as with pain.

"No, no, M'sieu," she interrupted"

"Yes, Madame," assented Mr. Gray. "I am only an employee, you know. However, if you care to wait until the rush of the carnival is over, I do not think that it would make any material difference. Perhaps it would be even better. It would give you time in which to write and prepare the General for the arrival of his—"

The promised visit became a reality. Dr. Harty, the pastor of Torren, suggested that Mrs. Clarks on visit the sisters in eharge of the context, and perhaps I'll know just what you refer to."

"Hail, Mary, full of grace, the Lord is with thee . . ."

"That will do, Amanda. That jibberish is part of an invocation addressed by Catholics to the so-called Mother of Christ. It's all bosh, you know, that theory of theirs that Mary was His mother through the operation of the Holy had been her reading and so open her mind that Sister Clotilde found her practically conversant with the mysteries of faith. Mrs. Clarkson that the context, and perhaps I'll know just what you refer to."

"That will do, Amanda. That jibberish is part of an invocation addressed by Catholics to the so-called Mother of Christ. It's all bosh, you know, that theory of theirs that Mary was His mother that the convext and explained her religious problems. So wide the remission, Hail, Mary, Give mand in struction, if she so desired. Sister Clotilde met her when she called at the convext and explained her religious problems. So wide the remission, the called at the convext and explained her re

ally born He chose another way of reaching earth; He was not to be tossed the sheet to his wife for tainted by carnal conception.
Really, I haven't any very strong objection to that theory, because, after all, Divinity ought to be allowed all freedom in miracles, but what provokes me is this clinging to what provokes me is this clinging to the humanity of Christ, and devotion for His mother. How do you happen to know that bit of super-

'You are intriguing with priests and nuns! Are you trying to heap ignominy on me, a minister of a faith in opposition to that popish your sense of decorum allows you to make me an object of public ridicule." nonsense! I am astonished that

The logomachy continued. It was useless for Mrs. Clarkson to explain her position. The next morning the minister left quite early to attend a onvention, and his wife deemed the time expedient for decisive action. She went to the convent, where she asked for hospitality until she could receive all the sacraments. The sisters could not keep ner over night but they secured lodging for her in a prominent Catholic family. Dr. Harty told her he preferred not to give her baptism while she was estranged from her husband. The infuriated minister searched till he located his wife, incidentally giving the sisters and the Catholic rector his opinion of proselytizers. The quarrel was overlooked and the two reconciled temporarily, went home. Mr. Clarkson, who seemed to love his wife dearly, agreed to avoid religious discussions. The truce was of brief duration; the strained relations on so important a matter extended to everyday events, and a final choice had to be made. This never loved a husband more dearly. The thought of renouncing his pro-

was not easy, for faithful wife tection and affection was poignant. On the other hand, she would have to sacrifice God to a creature, and imitate the example of the rich young man who had not the courage to follow the injunction of the Master, "Come, follow Me." She made her decision, but the prolonged bickering had told on her health. Through the influence Sister Clotilde, she obtained admission to a Catholic hospital, where she had the privilege of staying for a rest of soul and body. While there she received baptism, penance and Holy Eucharist. Her health returned gradually, and at the end her sojourn she went to her father in the South. Archbishop

Hayes confirmed her. Now she spends her spare time in helping to instruct little ones for the reception of the sacraments, and also gives her services as organist in the Catholic Church. husband has remained obstinate. Who knows, however, what the prayers of such a courageous soul may effect ?-Agnes R. McDonough in The Monitor.

STUDENTS' MISSION CRUSADE RECEIVES POPE'S BLESSING

blessing bestowed by Popes in the Middle Ages upon the warriors who went out in the armies of kings for the rescue of the Holy Land has been given by Pope Pius XI. to members of the Catholic Students'

M. C., May 31. This extraordinary blessing was given by the Holy Father in an audience granted May 28 to Bishop Francis J. Beckman, of Lincoln, Neb., and Rev. Frank A. Thill, of Cincinnati, national officers of the Crusade.

The full text of the blessing given by the Pope reads as follows:
"As Our predecessors, the Popes
of old, blessed the arms of Crusade warriors who defended the sacred

ment after the Vatican scribe had completed the writing of the docu-

The petition of the Crusade leaders for the old Crusade indul-

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THE STORY OF CHRIST

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A CROWNED KING

The mercenaries, who (in the provinces) were the majority in the legions, had been waiting for this decision. Throughout the long dispute the soldiers of the Procurator's guard had been obliged to look on, silent and motionless, at this mysterious colonial uproar, of which only one thing seemed clear to them, that their commanding officer was not cutting the best figure. For a while they had been amused by watching the sinister faces, the excitability and the gesticulation of that Jewish swarm; and they had become aware that the Procurator, somber and perplexed, was vainly trying to unravel the tangled threads of this early morning quarrel. They kept their skilful hunter, circling about with-out making up his mind to fire, although the quarry is close at

Now at last something to their taste happened. They were to have their turn at amusing themselves. To flog a Jew, hated by the Jews themselves, was an amusement neither dangerous nor very tiringjust enough to exercise their arms, to stretch the muscles contracted by the morning chill, and to start the blood circulating.

All the company was ordered into the court-yard of the palace, and the white cloak given by Antipas was taken from Jesus' back—the spoils of the enterprise—together with part of His other clothes. The lictors chose the rods, and the strongest among the soldiers snatched at them. They were pracsoldiers tical people who knew how to flog energetically and according to the

Jesus, half of His body bared, tied to a pillar, that He might not lessen the force of the blows by bending forward, silently prayed to the Father for the soldiers about to scourge Him. Had He not said: "Love those who hate you, do good to those who persecute you, offer the left cheek to him who has struck the right?" At that moment He could reward his scourgers only by interceding with God for their forgiveness. These soldiers were prisoners as much as He, and they knew not whom they were flogging with such innocent heartiness. They themselves had been flogged sometimes for small breaches of discipline, and they saw nothing out of the way in the fact that the Procurator, a Roman officer had them scourge a delinquent belonging to a subject and inferior race.

Strike hard, O legionaries, for of this blood which now begins to flow, some drops are shed for you. This was the first blood drawn by men from the Son of Man. At the Last Supper His blood had been symbolized by the wine, on the Mount of Olives the blood which mixed with the sweat, stood in drops on His face, came from a suffering altogether spiritual and inner. But now, at last, men's hands shed blood from the veins of Christ; knotty hands of soldiers in the service of the rich and the powerful, hands which wield the scourge before taking up the nails. The livid back, swollen and bloody, was ready for the cross; torn and raw as it was, it would add to the suffering of crucifixion when they stretched it out on the rough wood of the cross. Now they could stop, the courtyard of the cowardly stranger was stained with blood. Servants that very day might wash away those spots, but they would start out again on the well-washed white hands of Pontius

The number of blows prescribed had been duly administered, but now, after their taste of amusement, the legionaries did not wish to let their plaything escape at once. All they had done so far was to execute an order; now they wished to have some entertainment of their own. This man, so said the Jews howling out there in the public square, pretended to be a king. Let us give Him His wish, this madman, and thus we will enrage those who refuse Him His royal dignity.

A soldier took off his scarlet closk, the red chlamys of the legionaries, and threw it over those shoulders, red with blood; another took up a handful of dry thorns, kindling for the brazier of the night-watch, twisted a couple of the regetter like a reverse and with them together like a crown and putit on His head; a third had a slave give Him a reed and forced it into the fingers of His right hand; then, roaring with laughter, they pushed Him upon a seat. One by one, passing before Him, they bent their knees awkwardly, crying, "Hail, King of the Jews!"

But some were not satisfied with this burlesque homage, and one of them struck a blow at the cheek, still showing the marks of the fingers of Caiaphas' servants; one, snatching the reed out of His hand, gave Him a blow on the head, so that the thorns of His crown pierced the skin and made about His forehead a border of drops red as His cloak.

But some were not satisfied with the memorial was shown later by the

a masquerade before they d go their ways. Pilate thought that he could make mock of Jesu them, but he would realize that fied. this was no time for feeble jokes. They had had the best of him twice

which he could not disengage himself. All his decisions were combated with a pertinacity he had not foreseen. By a flash of inspiration he had pronounced the great words, "Behold the man!" But he himself did not understand that proclamation which transcended his been killed he helds given his consent to the assassination. But he knew that there was no fault in Jesus, that Jesus was a just man as Claudia Procula had said, as he himself had repeated after her. There is no excuse for a man in authority who, fearing the himself, allows a just man to be killed the helds. had driven him into a tangle from which he could not disengage himall the teachings of the philosophers of Rome and Greece. He did not understand how Jesus was really Man, the symbol of all humanity, sorrowing and humiliated, betrayed by its rulers, deceived by its masters, crucified every day by the Kings who oppress their subjects by the rich with the could have succeeded. He willing to risk his dignity and his fortune. Kings who oppress their subjects, by the rich who cause the poor to weep, by priests who think of their bellies rather than of God. Jesus men; He is God's only son who had taken on man's flesh, and who would ascend in the glory of power and of the new sun, in the midst of the blaring of the trumpets calling the dead to life. But now to the eyes of Pilate, to the eyes of Pilate's enemies, He was only a wretched, insignificant man, flesh for rods and for nails, a man and not Man, a mortal and not a God. Why did Pilate lose time with those sibylline remarks before delivering Him to the executioner?

And yet Pilate still did not yield.

And yet Pilate still did not yield. Standing beside that silent man, the Roman felt his heart heavy with an oppression he had never known before. Who could this man be whom all the people wished to kill, and whom he could neither save the save that still did not yield. Standing Jesus over into the nands of the save standing Jesus over the save standing and whom he could neither save tiers of Gaul. But he was followed into his exile by the shade of that more to Jesus, "Whence art thou?" great, silent man, assassinated with

more to Jesus, "Whence art thou?"
But Jesus gave him no answer.
"Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"
Then the insulted King raised His head, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin."

Cajaphas and his associates were

Caiaphas and his associates were the guilty ones; the others were dogs incited by Caiaphas, mere tools of Caiaphas. Even Pilate was only an indocile instrument of priestly hatred and of the Divine will. But the Procurator in his perplexity found no new expedient to free himself from the net about him, and returned to his fixed idea, "Behold your King!"

The Jews, infuriated by this repeated insult, burst out, enraged, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar."

At last they had hit on the right At last they had hit on the right words to bring pressure on weak, words to bring pressure on weak,

with the sarcastic intention of Pilate. He smiled, and taking Jesus by the hand, led Him to the crowd of wild animals there, and cried: "Behold the man!"

THE WASHING OF THE HANDS

"Behold the man!"

And he turned Christ's shoulders towards that expanse of yelling muzzles that they might see the welts left by the rods, red with cook at Him, your King, the only King that you deserve, in His true majesty, tricked out as befits such a King. His crownis of sharp thorns. His purple cloak is the chlamys of a mercenary; His scepter is a dry red. These are the ornaments of the registed by your degraded King.

With the sarcastic intention of Pilate. He smiled, and taking you the mattes to the Sanhe-drin, which could not pronounce a death sentence; he had tried to save Him by acried to save Him by sending Him to Herod; he had tried to save Him by offering to free Him in the place of Barabbas; he had tried to save Him by offering to free Him in the place of the Universal Church. A target of the Universal Church. A target wished to draw our attention during the present month. It is rather to the ascetic spirit which should animate the lives of the organized flocks, who, order that pastors may be able all under their shepherds, are part and parcel of the Universal Church. A target wished to draw our attention during the present month. It is rather to the ascetic spirit which should animate the lives of the organized flocks, who, order that pastors may be able all under their shepherds, are part and parcel of the Universal Church. A target will be family of God. Just as in the State the home is the first social unit, so disject by his office to preach the primary constituent element of that world-wide society known as the preach to empty pews. It has been and the provided the man!"

to you—to satisfy you. And now be off from here, for you have troubled me long enough!

'Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be cruci-

But the water which flowed over this was no time for feeble jokes. They had had the best of him twice already and they would again. A few bruises and a practical joke played by the soldiery were not enough to punish this enemy of God as He deserved; there were trees in Judea and nails to nail Him to them. And their hoarse voices shouted all together, "Let him be crucified! Let him be crucified!"

Too late Pilete realized that they realized

Too late Pilate realized that they and driven him into a tangle from had given his consent to the assastion which transcended his base soul. He did not realize that he holds office in order to protect the just sgainst assassins. had found the truth he was seeking: a half-truth, but deeper than all the teachings of the philosophers from the hands of the unjust."

That was not true the light tried. but they also hated Pilate, who had harassed and derided them so many times. Instead of proposing the is the Man of Sorrows announced by Isaiah, the man without form or comeliness, despised and rejected of men, who was to be killed for all of Judea, and perhaps the people might have accepted the bargain. No other victim except himself would have satisfied the rage of the Jews. It would not have been necessary for him to die. It would have been enough to let them denounce him to Casar as Casar's enemy. Tiberius would have deposed him and perhaps have ban-ished him, but he would have taken into exile and into disgrace a comforting certainty of innocence. Little did his shifts avail him; for the fate he now sought to avert by giving Jesus over into the hands of

GENERAL INTENTION

FOR JULY

BY HIS HOLINESS POPE

PIUS XI.

RECOMMENDED AND BLESSED

mercenary; His scepter is a dry reed. These are the ornaments merited by your degraded King, unjustly rejected by a degraded people like yourselves. Was it His blood you desired? Here is His blood; see how it drops from the thorns of His crown. There is not much of it, but it ought to be enough for you, since it is innocent to you—to satisfy you. And now here off from here, for you have be off from here, for you have troubled me long enough!

But the Jews were quieted neither by these words nor by that Then answered all the people and said, "His blood be on us, and on said, "His blood be on us, and on and charity abroad, make a parish an element of strength both in Church and State.

The parish church, no matter how numble, should be a magnet drawing to itself the devotedness and love of parishioners, for the reason that so many souvenirs that interest them converge within its venerable Thither they were brought walls. Inther they were brought to be baptized, thence they shall be taken some day to the grave. And between those two important events, how many other events—first Communion, confirmation, marriage, etc.—have the parish church for their setting! parish church for their setting! life and the fervor of a parish, not merely by the way the precepts are activity in a parish, as the bee-hive fulfilled, but also by the way the activity in a parish, as the bee-hive is center of activity in a flower-garden. If parishioners were only garden. If parishioners were only Again, it is essentially in the half as assiduous in their sphere as spirit of parish life to take an the tiny honey-getters are in theirs, what flourishing parishes we should

have! Seeing that parishes are organized and kept up for the purpose of promoting piety and good living among Catholics, it is worth while to ask ourselves how this end may be attained. A modern writer informs us that the essence of ound parish life depends mainly on the observance of the Sundays and holy days. At first sight one may not see the connection, but if he reflects a moment, he will find a reason for the assertion. After all, the great religious and social function that draws parishioners together and proclaims their soli-darity is the Solemn High Mass in the parish church. This function gives them the opportunity once a week, and sometimes oftener, of making a public confession of their faith; it helps them to mingle instruction with personal piety, and at the same time enables them to

observe a precept of the Church.

While, strictly speaking, this pre-

cept is fulfilled by going to even a Low Mass, still parishioners should try to observe it in its integrity. One may have his choice in the matter of Mass on Sundays and holy days, but the parish spirit calls for a little more sacrifice of leisure, a little more expenditure of time, a little more expenditure or time, a little more austerity of life, a little more abnegation of self, a little more generosity to God, on the part of the faithful. High Mass cuts deeply into Sundays and holy days—one of the reasons undoubtedly the High Mass that the doctrines of salvation are formally proclaimed, that the flock hear, officially as it were, what their duties are as Catholics. Judging by the scanty attention at this important function in many parishes, we fear that the obligation of hearing sermons is too often ignored; and yet there never was a time when Christian instruction was so necessary. Sources of corruption of mind and heart abound everywhere. Printing presses are daily belching out tons of reading matter which scatter the seeds of infidelity and loose living to the four corners of the world. What real antidote is there except the Sunday sermon? Undoubtedly we have our Catholic literature and our newspapers, and parishioners should read and study and inform themselves privately, but there seems to be a special efficacy attached to the Sunday sermon, a In the language of the Church, the word 'parish' has a very definite meaning. It is a portion of a diocese, under the supervision of a priest who has the spiritual charge of the souls living within its borders, members of the Church whom he presented to the spiritual charge of the souls living within the property for the charge of the church whom he presented to the spiritual charge of the souls living within the presented to the Sunday sermon, a duty which may be very well classed among the sacramentals when performed by those who are officially appointed to impart the word 'parish' has a very duty which meaning. It is a portion of a divergence of the souls living within the spiritual charge of the church the sunday sermon, a duty which may be very well classed among the sacramentals when performed by those who are officially appointed to impart the word 'parish' has a very duty which may be very well classed among the sacramentals when performed by those who are officially appointed to impart the word 'parish' has a very duty which may be very well classed among the sacramentals when performed by those who are officially appointed to impart the word 'parish' has a very duty which may be very well classed among the sacramentals when performed by those who are officially appointed to impart the word of the sacramentals and the sacramentals when performed by those who are officially appointed to impart the sacramentals and the sacramentals are sacramentals.

whom he prepares for the great passage during their lives and whom he buries after they are dead. A parish is also well pictured as a flock, with a shepherd at its head, on whom rests the responsibility of instructing both lambs and sheet. The obligation of hearing instruc-tion on Sundays and holy days cannot be too strongly insisted upon; for even though we already know what is told us, knowledge is instructing both lambs and sheep in Christian doctrine, and of conferring upon them the Christian sacra-We keep in mind what we have learned only by learning it over this burlesque homage, and one of them struck a blow at the cheek, still showing the marks of the fingers of Caiaphas' servants; one snatching the reed out of His hand, gave Him a blow on the head, so that the thorns of His crown pierced the skin and made about His forehead a border of drops red as His cloak.

They would perhaps have thought of some other amusing diversion if the Procurator, coming up when they were making merry, had not ordered them to lead the scourged King outside. The jocose disguise invented by the legionaries fitted in like the memorial of Philo. But in spite of the threat, Pilate cried out his last and weakest question, "Shall I crucify your king?"

The High Priests, feeling that they were on the point of winning, and they were on the point of winning, and where they may be absolved from their sins, a font where their newly-born may be baptized, a forced to yield unless he wished to start an uproar which might set all Judea on fire. His conscience did not disturb him: had he not tried everything possible to save this man who did not wish to save Himman who did not wish to save

preach to empty pews. It has been said that people who try to avoid long sermons are usually the ones who need them the most. In view of this, one may ask whether the reading of a few parish notices at a Low Mass on Sunday morning and a short ten minute instruction are all that the Church requires her chil-

The Sunday High Mass, with its accompanying sermon, helps to keep the flock together and provides when a healthy parish spirit. But this home can hardly be all that parishioners are called upon to do. When people Lord resides except to fulfil a Mass precept which obliges under pain of sin, they reveal an inclination to follow the line of least resistance in spiritual things, a very unhealthy sign in view of the interests that are at stake. The Church, it is true, does not oblige us to assist at Vespers and Benediction and other similar functions, but if we measure our generosity in God's service only by the sum of our obligations we are rather lame Catholics. One can usually judge the vigor of spiritual counsels are observed.

interest in the societies and other organizations that are established therein, for they are usually socie-ties in which zeal is exercised and piety cultivated. They are all means of grace and strength to souls.

Parish life reveals a family spirit wherein one takes a deeper interest in the members of his own family than in those of his neighbors. This quite natural. But it taking a narrow view of parish which would frown down outside efforts made for the welfare of the Church in general. It is Catholic charity to help those who have not advantages we ourselves possess. A parishioner who, under the plea that he has his share of church debts, parish dues, etc., to meet, will object to contributing his mite to help a poor parish, foreign mission, or some other good work, is one who has much to learn. One who will not deign to look beyond the horizon of his own parish has not the true Catholic spirit. He should to be told that this world is wider than his parish and that what is spent in helping God's kingdom

anywhere is not spent in vain. Many other phases of the parish life might be considered, but enough has been written for our readers to understand what is aimed at in the present Intention. To suffice it to say that parish life in its true meaning is an earnest of Catholic solidarity and strength. The spectacle of a shepherd and his k working in the close union that springs from charity, is one that rejoices God and His angels. This union should be the aim of all Catholics.

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LONDON, SATURDAY, JUNE 27, 1925

OPPORTUNITY

Never in her whole history was there opened to the Church a fairer and more inviting field than there is today to show what she can do for the peace and the prosperity of the present life. This most wondrous age of industrial development and of intellectual enlightenment has brought with it problems of momentous importance. The bonds of society are relaxed; traditional principles and uses are losing their sacredness; perilshitherto unknown confront and affright humanity. Men are conscious, as never before, of their rights in the social organism, and are determined, as never before, to secure them.

But in the battle for their rights they forget often their duties. They have the ambitions of giants and they labor with the resolve of giants to satisfy them. But, maddened in the battle, they are tempted to set aside the laws of justice, to think solely of self, and in the idolatry of self to trample ruthlessly all else under foot. And thus there are the wars of classes, the armies of anarchists; individual pride and sensuality clamor for unbridled license; the shrines of the families are desecrated; the very walls of the social fabric are undermined and made to totter. It is beyond a doubt that the forces. intellectual and physical, which modern developments create and foster, while they hold within themselves mightiest potencies for good if properly directed, are fearful youthful in heart and strong of menaces to humanity's holiest interests if given over to the service of unchallenged pride and passion. And pride and passion are in the arena, seeking victory, emboldened for the strife by the opportunities in an unwonted manner the riches for victory which present conditions of her divine life to embellish seemingly lend to them. It is no wonder that the prudent thinker takes alarm and anxiously asks whither are we drifting?

The supreme need of the hour is strong principles of order and of tian civilization is the issue. righteousness, and a strong organized power to proclaim those principles and to enforce them upon the consciences of men. Such strong principles are found in the teachings of the Church : such organized power is found in the ministry of the Church. What the Church is able to do, the history of her many centuries is the witness. Amid the ruins of the old Roman civilization she transformed the conquering hordes of barbarians into the ordered civilization of Europe. Never since then has there been greater peril or greater opportunity.

The duty of the Church is to show herself for what she is-the source of salvation to men in their present as well as in their future life; the sure guide to salvation for the individual and for society. The words of Leo XIII. have no uncertain sound : "Is it not because society has lost sight of the principles of religion that it is now shaken to its foundations? To recall those principles, and to apply them earnestly, is the one means of and of securing peace, order and

And let it not be said that society thoughtful men call openly upon Sabbath.' the Church for aid. They see that that remains majestic in her stability and in her power; they recogize that she can effect what arms they are hopeful that she will renew today her good deeds of yesterday and save society as in ages past she saved it from immi-

able light, believing her to be the purpose. enemy of modern society and of its legitimate aspirations and hopes. Strange this is; but strange, too, added : were the calumnies sent forth in the early Christian centuries as in the last few hundred years, especially English - speaking countries, against the Church and her most cherished principles; and strange is the enduring force of prejudice which such calumnies have fostered.

progress, and yet she is looked upon of 4.4! as the promoter of inertia and the ally of reactionary movements; she rescued human dignity from lowliness and contempt, and stood with all her authority and all her energies between the oppressor and the oppressed, and yet she is called the foe of liberty; she taught Europe, covering the lands with schools and universities, and turning her cathedrals, her monasteries, into so many centers whence radiated art and learning, and yet she is styled the enemy of knowledge; she consecrated rights of legitimate rule, the and yet she is regarded with suspicion as a peril to the stability of government and of social order.

But as things are today, it will be the Church's own fault if misrepresentations of her principles and her mission, and blind prejudice, the unfortunate survival of the calumnies of past days, continue to endure. Even they who are bitter opponents will listen to her if she speaks the language of order and of liberty, of justice and of charity, of intellectual enlightenment and of social progress; even they will greet her with gratitude if they see her actively at work bringing into visible form, in truest and best sense, those deep longings of the soul which humanity cannot but worship, though it has often but vague ideas of their true meaning, and is taught by harsh experience that it knows not of itself how to satisfy them.

Opportunity has come to the Church to make clear to the world that her olden spirit and her olden power still remain, that she is still the Church of ages, arm, that far from fearing the progress of the present, she hails it with more than ordinary delight, as its problems and conflicts but bring to her occasions to pour out with new glories the reign of Christ over men and nations. It behooves all those high in office and the rank and file to realize that a great battle is impending in which Chris-

THE WAY OF THE UNCO' GUID IS HARD

"Consternation!"

The Rev. T. Albert Moore asked for "the ear of the press" make an important denial. "A clerical space writer" is the cause of a horrified flutter in the W. C. T. U. and similar dove-cotes. "A clerical space writer" might do anything. It has a bad, an ominous sound. Though a cleric he may tell the truth, still he must fill space. Credence should not be lightly given to a clerical space writer. And this oppose it. particular abandoned space writer has "caused it to be flashed across the apart in the Metropolitan Church in which delegates to the general council of the United Church may

smoke! Such news, the Rev. Dr. T Albert Moore avers, had "created will not always succeed, but his considerable consternation."

And yet a reporter, after giving the ear of the press as requested, can weigh statements and facts with brutal candor follows up Dr. with some hope of finding out the establishing society on a safe basis, Moore's denial of the clerical space | rights of the case. writer's fabrication with this

paragraph : "There is a room in the basement

post-bellum demoralization.

A room may have been set apart Rev. T. Albert Moore was justified them imagine are perfect.

There are still, indeed, those who in his circumspect denial that a Tofit a man for judging a political the services of the Church in them- elapsed between Pentecost and the see the Church in a most unfavor- room "had been set apart" for the

> With gratuitous, even contumacious irreverence the reporter

"When Dr. Moore made his denial only about six persons thought it worth while applauding."

If this thing goes on we have some chiel among the brethren takin' notes of even graver matters; and faith he'll prent it if it is any-For ages she was in the van of thing short of the unforgivable sin

APATHY A PUBLIC DANGER By THE OBSERVER

In the election for President of the United States in 1920 only 52% of the men and women entitled to vote actually voted. What the rest of the qualified electors thought about public matters no one can say, for they gave no indication. Probably they did not think about public matters at all. At the presidential election of 1924, a slightly higher percentage voted; due probably to the fact that there were three candidates, and that public interest was consequently increased.

When one considers the abstention of so large proportion of those entitled to exercise a choice of representatives, and when one considers further that of those who actually did vote millions did so without any care and without any definite knowledge of what they were doing, one sees at once that democracy, as a guarantee of good government, leaves much to be desired. Public apathy is more dangerous than public ignorance: for ignorance, if it be accompanied by a desire to learn, is only a implies a moral fault, a shirking of responsibility. It were better for a country to have a large number of learn than a large number of people who simply did not care, or could not be bothered with discharging their public duty.

It is sometimes wondered at, that public opinion is spasmodic and whimsical: that it makes a great noise for a short time and passes away leaving no trace. But what else can be expected under the circumstances above referred to? People who only awaken once in a long time to the fact that they have cannot possibly be effective or intervene with any certainty of doing any good. A man who turns his to question whether all the material attention to politics only occasionally and for a passing moment can- the preceding generation are disnot form any judgment as to what whether they are serving him well or ill.

to talk about politics with others better than his own; to read papers, but without being too ready to believe all he reads; to be ready to and contented. admit weaknesses in a party even though he may favor it on the merits in a party even though he may be on the whole inclined to

No man can hope to get at the heart desirous of getting at the peating it. truth. The man who wants to be fooled will find plenty of people to fool him. On the other hand the man who wants to get at the truth desire to know the truth does put him in a frame of mind where he

Deceivers are not always as suc-

case, then, three things are neces- selves constituted an education in sary: First, a real desire to know | that which is the most important of inquiry in sources that are trust- to live and how to die." worthy; third, a critical way of looking into the statements of those

country of free institutions. care how our country is governed.

NOTES AND COMMENTS

THE DEGREE of intelligence exercised in the make-up of the average newspaper is exemplified by an Ottawa paper in printing a portrait of the late Father Bernard Vaughan as that of the venerable Cardinal Archbishop of Quebec.

AN AUDIENCE of women in England after listening to a debate on modern life as compared with life a century ago voted that people were happier in 1825 than they are

In commenting editorially upon this, "we remain unconvinced," says the Toronto Star, and then proceeds light, the ocean cable, the telegraph, tion. temporary obstacle, but apathy the telephone, the radio, the phonograph, the moving picture, the country to have a large number of ignorant people who were willing to sewage system of cities, running as the champion of the essential sanctity of Truth." scores of other things must have so greatly improved human conditions within the past century that the average person must be happier."

WE HAD thought that the seat of happiness was in the mind. Better than the riches of Solomon. Then there is the parable of Dives and a share and a duty in public affairs | Lazarus, which can hardly be said to endorse the Star's finding. Indeed, serious thinkers are beginning improvements for which this and tinguished, tend after all is said of Protestantism. The remedy, so far as a remedy is home, the decay of belief and of contrary, Protestantism of the coddled generation would deem as he pleased provided memory going back forty years will say that they were any less happy

It is a large question which cannot whole; and to be ready to admit be gone into fully here. But the comparison of the present with even the people of the Middle Ages recalls a quotation made use of in these columns on a former occasion. truth in regard to politics and the As a stimulus to thought on the Dominion" that a room has been set doings of politicians unless he is at subject it may be worth while re-

"IT is doubtful," affirmed Dr. Frederick Stokes, an authority on the past "whether any population trouble about doctrines except to the past, "whether any population during the Dark Ages lived in more bitter and hopeless misery than dothe deny that they are worth troubling about. And that, as has been observed, is the attitude frequently sweated workers of East London. Civilization has done much for the few, but it is questionable whether it has really benefited the many. Shelter, food and clothing are the cessful as they think. They have three great bodily wants of men, their best success with those who, and the poorer classes in olden will not hearken to the teachings of of the Metropolitan Church, on the by reason of prejudice, or partiality times were at least as well supplied the Church and welcome her co- door of which is the word 'lounge.' are already half willing to be de- with these in the Dark Ages as they operation. Society is conscious of When a reporter visited this room ceived. To the man who really are now. They had no votes, nor its maladies. It is sincere, too, in he found several ministerial breth- wants the truth, there will third-class carriages, nor cheap its search of remedies. Whence- ren puffing their pipes as they always come clearly some perception newspapers (nor, let us add, no soever salvation is promised, listened to a brother seeking to jus- of the fraud. There will be exag- motion pictures, no radios, no thither does it gladly go. Already tify fishing and traveling on the gerations; and a too evident wish to electric lights) but they lived for fasten faults on the opponent will the most part in the open country, Such cynical truth telling can be seen often by the unprejudiced not penned together like swine in she is the only constructive power only be attributed to the general looker-on or reader when the parti- huge cities. They had at least fresh san has persuaded himself that his air, and pure water, and healthspeech or his article is a model of ful environment, which is more for a lounge, several ministerial seeming candor and truth. One of than can be said of the bulk of our and legislation cannot accomplish; brethren may have puffed their the greatest amusements that the city populations nowadays. Nor was pipes therein, and even discussed unprejudiced observer of men and their ignorance so deep as was comfishing on the Sabbath; but, to allay the consternation the clerical space writer had created, surely the space writer had created as a thing space writer had created the space writer had created

the truth; second, observation and all knowledge—the knowledge how that have passed since then.

AND, To continue the quotation. to the general council this morning who are or may be interested in "On the whole, one is tempted to humbugging us. These three believe that the Dark Ages were not things will not guarantee us so very dark, nor our own times so against being of the wrong opinion very full of light as some would after all; for there is no such guar- have us believe. Men lived simpler antee to be had. But this much we and rougher lives, but it does not ought to try to do, if we count our- follow that they led less happy ones. selves worthy of citizenship in a It is doubtful whether the influences of the nineteenth century (to Apathy-the feeling that we do an increased degree, also the twennot care, we ought to put away tieth) do not tend to degrade men from us. It is distinctly our duty to rather than to elevate them. The individual withers, and the State is more than more. There is scant opportunity for prayer and repose in the restless commonplace age in which we live. The whole atmosphere of these later times is fatal to that spirit of faith which is the motive power of all real progress. Yes, the individual withers! He becomes more and more but a cog in the great machine of modern materialistic civilization. Of the few and of the many it is still true: Man does not live by bread alone."

CHURCH IS WITNESS TO THE TRUTH

At the celebration of the 16th Centenary of the Council of Nicaea this, "we remain unconvinced," says
the Toronto Star, and then proceeds
to show that the people of this
generation must of necessity be the happier, since they enjoy so many creature comforts unknown to presses itself "in a tolerance of all former generations. "The railway, shall thereby learn to get on pleasthe steamboat, the trolley, the antly with one another on a basis motor car, the aeroplane, electric of feeling rather than of convic-

Thus, he continued, it is particularly fitting today to pay honor to the Council of Nicaea, an assem X-ray, the good roads, the abolition | bly which " stood before the world

water in houses, ventilation and whose ancestors persecuted ours are hygiene, the use of antiseptics, the now prone to look on us with kindly germ theory of disease-these and eyes on the plea that difference of belief does not really matter since we are all serving God in our several ways," Dr. Ryan continued. "And even when the Church is attacked, the underlying motive is by no means infrequently a desire to get rid, not of this or that doctrine, but of all doctrine, a desire to undermine the dogmatic principl a contented mind, says Scripture, itself and to reduce Christianity to a vague, colorless, sentimenta system that will somehow render life quiet and pleasant by gratifying

religious emotion without arousing the intellect or searching the heart. The situation will be more clearly apprehended if we contrast t with the bitterness and fierceness of theological controversy that rent the world during the earlier In fact, his representatives are doing or and done to the welfare of human- at that time Doctrine was to many ity. Are we not all familiar with a Protestant the whole of Religion, laments over the destruction of the Works of no avail. Now, on the available to the average citizen, is public morality, due to the latest to take a steady interest in public developments in physical science? ent. The wheel is coming full circle, and that very heresy or group of affairs at all times, not merely at election time; to listen and to watch; to put up with much that this to put up with much that this suffered a man to conduct himself whose means of information are intolerable. Yet who with a were correct, now suffers a man to believe as he pleases provided his conduct be correct. From 'Faith without Works' Protestantism is fast arriving, if it has not already arrived, at 'Works without Faith.'

> THOUGHT "Now allowing that theological controversy is an occupation so unattractive that the lover of Christ will be induced to enter thereupon only by 'a stern and painful necessity,' and with an entire abhorrence of the sword as an instrument for the propagation of the Gospel, we are nevertheless constrained to admit that even religious wars are less undesirable than that state of

encountered today.
"Opposition to the dogmatic principle and 'undogmatic religion' (whatever that is) is advocated outside the Church not by laymen only but by clergymen as well. And hence the person who undertakes to defend what he regards as the Truth simply through sheer love of the Truth must be prepared to hear himself called bigoted, narrowminded, behind the age, and the like. The fallacy will be apparent when we reflect that what we have here is on final analysis a negation of Thought, and any kind of thinking, be it ever so erroneous and so stupid, is preferable to no thinking at all.

Diametrically opposed attitude has been that of the Church from the beginning, Dr. Ryan declared. The teaching of the Truth has been patent in the and actions of the Apostles and the early doctors.

The dogmatic principle, the thinkable,) and the confessional and during the three centuries that

first Ecumenical Council, and has

patent than on the occasion of that great assembly which was convened one thousand six hundred years ago this very month, the first of that ong and imposing series of assemolies wherein the entire Ecclesia Docens may be beheld performing its apostolic function of witnessing to the Truth.

TRUTH IS UNCHANGEABLE

Ryan continued, in answer to those who would say "What can it all matter?" "And even supposing that in a particular doctrine of the clergy and religious that in a particular doctrine of the clergy and religious that in a particular doctrine of the clergy and religious that in a particular doctrine of the comments of the clergy and religious that in a particular doctrine of the comments of the clergy and religious that in a particular doctrine of the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. On the clergy and religious order that did not receive help and donations from him. that in a particular doctrine of Christianity no practical bearing were discernible, still a denial of that doctrine would be of itself an affront to God. But such a case is impossible. Touch one of the revealed truths of Christianity, even the most subtle and abstract, and it is hut an affair of time when the content with the content of the content with the content of the content with the content of the con it is but an affair of time when the Catholic papers of his own, he was structure of Morals will begin to totter. The evils raging outside paper that found itself in difficult financial conditions and among the that are corroding married life, are they not 'practical?' And yet we find them rampant among those to the distortion of doctrines every whit as 'metaphysical' and 'unpractical' as that which Constantine sought to banish to the domain of the merely academic.
"This, then, is an outstanding

lesson taught by the Council of Nicaea to the world of today. And one of the proofs that the Church of our time is organically identical with the Church of the Fourth Century is the fact that she alone continues constantly and consist-ently to inculcate the same lesson. is built on the rock of doctrine, and not on the shifting sand of sentiment. Her whole life, moral and liturgical, rests on the basis of Truth. And while she has always manifested a due readiness to make concessions to human frailty in other departments, in matters doctrinal or intimately associated with doctrine she stands unmoved and immovable. For the God who dwells within her is the God of Truth, and can be served by those only who love

SPAIN'S FOREMOST CATHOLIC LAYMAN

A MULTI- MILLIONAIRE WHO SPENT LIFETIME SECURING LEGISLATION TO BENEFIT WORKERS

By Rev. Manuel Grans (Madrid Correspondent, N. C. W. C.)

and the grandeeship of Spain, 500,- the manifestation of a suspicious 000,000 pesetas and a fleet of 14 and aggressive anti-clericalism. cocan liners known in every port of the world under the name of the "Compania Trasatlantica." Don Claudio Lopez continued and enlarged the great undertakings of his father and scon came to be the his father and soon came to be the what answer the people of France leader in Spain's industrial life.

On the death of his father in questions were put to them 1883, the second Marquis de Comillas undertook, in extending his business ventures, to social reforms which Christianity advocates for the purpose of achieving an intimate and equitable collaboration of capital and labor. "FREE THOUGHT" THE NEGATION OF The first laws for the benefit of working men passed in Spain were not only inspired by him, but it may be said that they were applied before they were passed, for in addition to presenting the plan, he pointed out by his example the path which the legislator should follow.

AUTHOR OF LABOR BILLS

Spanish social legislation owes to him the practice as well as the letter of a number of legal decisions in favor of the working classes. As president of the Central Board of Catholic Action he drew up various bills which the government later passed, among them being the Workmen's Accident Law, the Law for the Protection of Working Women and Child Labor and the Sunday Day of Rest Law. During the last years of his life he had the satisfaction of seeing a Workmen's Pension Law passed which incorporated features of a plan which had long been in force in his own companies.

When the famous Encyclical of Leo XIII., on the Condition of Labor appeared in 1891, the Marquis de omillas had already applied in his factories and on his ships the doc-trine of the "Workmen's Pope." And great was the surprise of the venerable Pontiff when two years after the publication of the Encyclical, the Marquis made a pilgrimage to Rome with 18,000 workingmen whom he presented to the Pope. Leo XIII., upon beholding this army of working men was forced to exclaim: "Of all the pilgrimages which have come t Rome, this is the most important.

Not content with paying high cooperative associations, and pro- pretexts:

vided law-priced houses and pen-

continued so to be through the vicissitudes of the sixteen centuries that have passed since then.

The "Leo XIII. Bank to Rectangle of loans to the Agricultural Syndicates, the "Comillas Pontifical University," splen-didly endowed, a national seminary which is a model for institutions of the kind and the great "Casa Social Catolica" of Madrid deserve special mention among the manifestations of his munificence.

CONSISTENT FRIEND OF PRESS

The Church found him always not merely a convinced and fervent Catholic but a generous benefactor. "Truth is inherently holy," Dr. There was no Catholic work or religious order that did not receive the first to come to the aid of any objects mentioned in his will the Catholic press came first.

The Holy See esteemed him as one podies which owe their very being of its most illustrious and beloved sons, and of all the Catholics in the world he alone held both of the two highest papal decorations: the Supreme Order of Christ and the

IS FRANCE ANTI-CLERICAL?

LEADERS IN LITERATURE, ART AND POLITICS REPUDIATE THE SUGGESTION

> By M. Massiani (Paris Correspondent, N. C. W. C.)

Is France anti-clerical? This is the question asked by the Cardinal Archbishop of Paris in an article published by the Revue Belge and answered by His Eminence with an emphatic negative. Taking up the subject again, a Parisian Review, La Renaissance made it the object of a wide survey in the course of which fifty persons prominent in different occupations-politicians. novelists, critics, lawyers, historians -have contributed their opinions.

It was to be expected that the replies of the socialists would not agree with those of the conservative traditionalists. But there is one point on which all agree: none claims that France is anti-religious.

There is even a certain agreement as to the definition of the term "anti-clerical;" in the opinion of the majority of the persons consulted it With the death of the Marquis de is hostility to the abusive intrusion comillas, the Church in Spain has of a spiritual power in the temporal lost one of her most illustrious lay- realm. The point where opinions men. Don Claudio Lopez y Bru, divide is on the question as to second Marquis of Comillas, was the foremost business man in Spain. France can be accused of such But his great fortune and the vast intrusion. Advocates of the Herriot industrial enterprises which he policies reply in the affirmative and handled, merely served to bring into attempt to justify on this basis clearer relief the exceptional virtues | what they term defensive measures, whereas the champions of the Cath Born in Barcelona in 1858, he olic thesis perceive in these meas-inherited from his father the title ures of systematic secularization,

would give if the following three

Do you want the religious to be again forced to leave the country Do you want them to continue to be deprived of the right to teach Do you want priests to be bidden to come, outside of school hours, to teach catechism in the Public schools?

I am convinced," he says, "that if France were asked these ques-tions, all ostracisms contrary to religious liberty would be repudiated

M. Leon Berard, former Minister of Public Instruction states that France is not anti-clerical but that many politicians, under pretext of safeguarding lay rights preach a tends to destroy and to supplant the old beliefs! 'Laicism.' it must be admitted, has not yet found either its Descartes nor its Chateau-briand." he says. "If its ideas and briand," he says. "If its ideas and progress are studied attentively, it will be perceived that it tends to replace all known dogmas by the unlimited and fatal progress of the human species. It believes itself to be rationalist and scientific: it is a creed and, up to the rather inert creed. Can it develop any strength of radiation at least from its esthetic side? Alas! It is as though certain undertaken to justify the famous sentence of Bossuet on 'the inexorable boredom which forms the basis of human life as soon as Man loses the taste for God. It cannot be foreseen that 'laicism' can ever easily replace the Magnificat and the Dies irae."

HAS TO BE CAMOUFLAGED

M. de Las Cases, Senator, furnishes proof of the fact that France is not anti-religious. When a thought is popular, he points out, the various governments inscribe it in their program and carry it out

"In order to establish the secular school," he says, "it was declared to be free; in order to drive out the the budget for public worship, a historical lie since this budget was but a minimum indemnity allocated to the Church in replacement of the church in replacement of the extended to other countries if it property which she sacrificed to the State in 1789." works satisfactorily here.

M. Raoul Peret, former president of the Chamber, who belongs to the moderate fraction of the radical party, does not think that France dreams of being either clerical or anti-clerical:

"I assure you," he says, "that she has many other concerns and cares and that instead of 'eating cures' she would like to eat cheaper

M. Marc Sangnier, former deputy. the leader of the most advanced democratic movement among Cath-

If we designate as anti-clerical- here ism the campaign against the Cath-olic Church and the desire to refuse to Catholics the benefits of common law, I do not fear to affirm that, on whole, France is not anti-clerical. There is, obviously, a small providing religious instruction where handful of fierce adversaries of it is lacking in the Public schools.

'I do not believe that there is any ula. And, despite parliamentary appearances, radicalism has no deep life."

"France, in my opinion, is less anti-clerical than she has ever been, even under Charles X."
As for M. Emile Bure, director of

the Eclair, former cabinet chief under M. Briand, he believes that religion is a private affair. "But," he adds, "no head of a government worthy of the name would, among us, venture to ignore the religious authorities who are capable of serving or of not serving the interests

of the country."

M. Clement Vautel, well-known humorist, flatters himself that he always observes an impartial neutrality, but he says: "France is perhaps anti-clerical but she is certainly Catholic."

M. Louis de Gonzague-Frick, literary critic, bases his reply on his general reading:
"If we judge by the printed

ally distinguishes Catholicism from

in the temporal realm. In this sense no one wants it, the Church less than anyone, for the Church "The American that is to be will

Psichari, professor in the College of France, expresses a categorical opinion. He emphatically denies Detroit, said: that France is anti-clerical:

even among non-Catholics. How to draw young people to any creed could it be otherwise? French culture has radiated throughout the world. And France, when all is said and done, is a Catholic country. Then it is logically, historically impossible that Catholicism should men the truth of certain principles not form the largest part of French influence throughout the world.

It is interesting to close these belief and practice. Mere informs uotations with the frank statement tion about religion is not religion. of Jean Psichari, for this eminent Hellenist is the son-in-law of Ernest Renan, idol of the adversaries of the Catholic faith.

IRISH EMIGRANTS TO BE EXAMINED AT HOME

Dublin, June 2.—Dr. Hathaway, American Consul General at Dublin, has stated here that the recommendations of the N. C. W. C. Bureau of Immigration to the United States

cial American examination at the United States end of the line only, hardship was inflicted, since many "Le Miroir de Jesus" writter to be free; in order to drive out the religious orders it was declared that their billions would serve to establish workmen's pension funds; in order to break the Concordat they alleged the so-called injustice of ask-alleged the so-called injustice of ing a Free-Thinker to subscribe to that the new arrangement will end

UNIVERSITY HEADS

ON NEED OF RELIGION IN EDUCATION

New York.-Leading American educators express themselves as proconvinced that religion is essential to true education, in a letters written to the National Federation of Temple Brotherhoods, a subsidiary of the Union of American Hebrew Congregations, and just made public

Several presidents of colleges and universities are included among those contributing opinions, and satisfaction is frequently expressed at the fact that religious bodies are

Catholicism, veritable sectarians of what I might call the counter-church. But they are assuredly a small minority."

And here is an opinion which is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not at all that of a Catholic. It is not not be given in the Public sensols.

"Under our system in the rublic sensols.

"Under our system in the rublic sensols.

"Under our system in this country," writes Dr. Sidney E. Mezes, president of the City College of New York, "with the separation of State and Church, this education cannot be given in the rublic sensols. formulated by M. Henry Torres, a and it is therefore fortunate that Jewish lawyer, one of the promi-nent orators of the communist menting the work of the schools by giving religious education them

selves.
"May I venture to add, however, spontaneous, natural and powerful anti-clerical movement in France.

Anti-clericalism is a radical form-tion given is rather badly formulation. that much of the religious educalated and not especially well taught?"

cludes as follows his reply which is full of reference to events of the past: W. Morehouse, president of as they are in science, and when religion is taught with the same viewpoint and open-mindedness with which science is presented to the world, the student will accept it."

"Day by day I come more surely to hold the conviction," declares Benjamin T. Marshall, president of Connecticut College, "that impor-tant as the material, social and recreational interests are, unless they are built up upon a religious they are built up upon a religious foundation and flavored and sustained by religious impulse and feeling, then they will engulf us and be

our own undoing.

"For these reasons I am very much interested in the promotion of religious education among the youth of the land, especially through week-day schools established by the churches, or wherever possible, by week-day schools for which Public

the Review Les Lettres, founder of the Catholic Writers' Week, naturand promotion of this program of ciericalism:

"What is clericalism? It is the aegis of our American liberty each of these faiths should have the

has always wisely marked the distriction between the two powers.

France is religious. France is much, when these faiths are encour
in American that is to be will siast for souls, a mystic, a spirit craving the crown of martyrdom, indeed, ten years before his death France is religious. France is much, when these faiths are encouratholic. She is so not from some aged to develop in their own lives sort of persistent mechanism of with an attitude of something higher habit but by heredity in the full than tolerance, even of appreciasense of the word, a heredity which holds her by every fiber in her being."

tion and respect, and a recognition of how much they all hold in common, certainly in fundamental

famous Hellenist, Jean and far-reaching doctrines."
Rev. John P. McNichols, S. J., expresses a categorical president of the University of

that France is anti-clerical:

"Christianity is today anchored in the brain of all humanity, believing the brain of all humanity and the brain of all humanity a in the brain of all humanity, believers or non-believers, Christian or country in the direction of religious ers or non-Christian, if this humanity is at country in the direction of religious country in the direction of religious ers or non-believers, Christian or country in the direction of religious ers or non-believers, Christian or country in the direction of religious ers or non-believers, Christian or country in the direction of religious ers or non-believers, Christian or country in the direction of religious ers or non-believers, Christian or non-Christian, if this humanity is at country in the direction of religious ers or non-believers, Christian or non-Christian, if this humanity is at country in the direction of religious ers or non-believers, Christian or non-Christian, if this humanity is at country in the direction of religious ers or non-believers, Christian or non-Christian, if this humanity is at country in the direction of religious ers or non-believers, Christian or non-Christian, if this humanity is at country in the direction of religious ers. of mere academic training; that is, information as to religious creeds In my opinion the same applies to catholicism. It has anchored itself and practices without any attempt

fashioned training which taught men the truth of certain principles both dogmatic and moral, and in-formed them with the spirit of

poser Andre Caplet, first a pupil and afterwards a collaborator of

ciple of that master.

Andre Caplet made religious

He also projected a grand oratorio
"Le Miroir de Jesus" written
around a poem which celebrated

FOREIGN MISSION NEWS LETTER

ONTARIO'S DAY

June 21st, 1925, marks a signifi-cant day for the Church in Canada and for the glory of her missionary spirit. No longer need we turn to foreign lands for friends among the Heavenly Court; Ontario's soil has a place at last among the hallowed grounds where-on Christ's elect have earned their claim to sanctity.
As PiusXI. in Rome, solemnly carried out the ceremony of Beatification of the martyred Canadian Jesuit

Fathers, a celebration of thanks-giving was held at Fort St. Marie, where a martyr's shrine will soon bring a stream of pilgrims to the spot honored by the heroic labors and sufferings of the Blessed Jean de Brebeuf and the Blessed Gabriel Lalemant in old Huronia.

LOCATION OF SHRINE

The exact location of the Jesuit martyrdoms in that vicinity is not certain, but this much is sure, that their flesh is buried on the grounds where-on the Shrine will be erected. at Fort Ste. Marie on the Banks of the Wye, about two miles from Midland.

Catholic Indians having Some secured the bodies carried them back to the Fort where, in order to preserve the relics for posterity, it was decided to send the bones to Quebec, a journey of months. So, the bodies were boiled and the flesh buried on the spot, whilst the skulls, etc. were taken in the boats on the long journey down the St. Lawrence, from whence they were distributed to various institutions. Eventually, they will be collected and carried back, after a lapse of almost three hundred years to the Shrine at Fort Ste. Marie.

TWO OF THE MARTYRS

Brebeuf and Lalemant who labored at the Mission together, and suffered similar martyrdoms, were in decided contrast as regards physique and character, a fact which might well be remembered when missionary qualifications are consid-ered. The former, a striking figure of noble ancestry, almost a giant in stature and with a soldierly bearing that attracted, he would have shone at the court of the king or at the head of an army. But he sacrificed a worldly career for the wigwams of the Indians, and none of his brilliant ancestors in France ever bore himself more nobly or with such glory as he in the forests of

thought, France seems to me rather desirous of coming to a harmonious agreement with the clergy."

CATHOLICISM NOT CLERICALISM

M. Gaetan Bernoville, director of the Review Letters founder of the Review Letters found suffered intensely even from association with the Indian tribes whose Tam of Under liberty lim persevere on this difficult

mission.

Brebeuf proved himself an enthuhe made a vow to Christ: I will never avoid any opportunity that presents itself of dying for You, but will accept martyrdom with delight, provided that by so doing, I can add to Your glory. . . Grant me, O Lord, so to live, that You may deem me worthy to die a martyr's death. Jesu! Jesu!

Jesu!"
How nobly this vow was kept! Standing at the stake amid his tormentors, he bequeathed to the world an example of fortitude subime, unsurpassed, and unsurpas-able. Neither by look nor cry nor movement, not even by the flicker-ing of an eyelid, did he give sign of the agony he was enduring.

THE MARTYRDOM

They poured boiling water on his head in derision of baptism; they hung red-hot exes about his naked shoulders; they made a belt of pitch and resin and placed it about his body and set it on fire. By every conceivable means the red FRENCH RELIGIOUS COMPOSER

DEAD

Paris, May 22.—There has just died at the comparatively early age of forty-six the well-known composer Andre Caplet, first a positive of the comparative of the same horrible tortures was almost distracted, and showed the comparative of the same horrible tortures was almost distracted, and showed the comparative of the same horrible tortures was almost distracted. devils strove to force him to cry for his agony to the delight of the savages, who prolonged his suffer-Claude Debussy and who remained until his death the principal dis-whilst Brebeuf sought by words of encouragement to lessen his com-panion's sensitiveness. The savages Andre Caplet made religious immigration authorities have been successful, and that the American Government is to send its own doctors to Dublin to conduct medical examinations of Irish immigrants before they sail for the United States.

Dr. Hathaway added that the medical men will be attached to the American consulate, where they will conduct rigid examinations of prospective immigrants. He pointed out that previously, with the offi-

Well may Canadians be proud of time the newly Beatified whose very dust mingles with the dust of Ontario's soil!

WEEKLY CALENDAR

Sunday, July 5. - St. Peter of Luxenburg, was born in Lorraine in 1869. At the age of twelve he went to London as a hostage for his brother, the Count of St. Pol. The English were so impressed by His Holiness that at the end of a year he was released with only his own word as rapson. When only fifteen word as ransom. When only fifteen years of age, he was appointed Bishop of Meiz. Later he became a Cardinal. He died at the age of

eighteen in the year 1387.

Monday, July 6.—St. Goar, priest,
was born of an illustrious family in
Aquitaine. Wishing to serve God entirely unknown to the world, he went over into Germany and settling in the neighborhood of Trier, he shut himself up in a cell and arrived at such an eminent degree of sanctity as to be esteemed the oracle and miracle of the whole country. He died in 575,

country. He died in 575.

Tuesday, July 7.—St. Pantaenus, Father of the Church, flourished in the second century. He was a Sicilian by birth and a Stoic philosopher by profession. Converted to the Faith he was placed at the head of a Christian school in Alexandria. Later he left his school and went to preach the Gospel to Eastern nations. He died in 216.

Wednesday, July 8.—St. Elizabeth of Portugal was the daughter of Pedro III. of Arragon and a niece of St. Elizabeth of Hungary. At

of St. Elizabeth of Hungary. At the age of twelve she was given in marriage to the King of Portugal. Her patience and the wonderful sweetness with which she cherished even the children of her rivals, completely won the king from his evil ways. After her husband's death, she took the habit of the Third Order of St. Francis and spent the rest of her life in austerities

and almsgiving.
Thursday, July 9.—St. Ephrem. deacon, was known as the light and glory of the Syriac Church. He entered the religious life but his humility led him to refuse the dignity of the priesthood. He was noted as a preacher and teacher and his hymns so won the hearts of the people that he is known to this day in the Syriac liturgy as the "Harp of the Holy Ghost."

He died at Edessa in 378.

Friday, July 10. — The seven brothers and St. Felicitas, their mother, because of their refusal to sacrifice to the pagan gods were subjected to torture and finally to death during the reign of the

Emperor Antoninus.
Saturday, July 11. — St. James. Bishop, was a native of Nisibis in Mesopotamia. He chose the highest mountain for his abode, sheltering himself in a cave in the winter and the rest of the year living in the woods continually exposed to the open air. Many sought to ask for his prayers and spiritual advice. When Sapor II., King of Persia, besieged Nisibis his army was routed by a vast multitude of gnats in response to the prayers of the Saint. St. James died in 350.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ONLY A FORD

BY THE PRESIDENT Out on the Western prairie there to shrink from martyrdom if, in Your Mercy, You deem me worthy of so great a privilege. Henceforth, to his care. He has been charged with the responsibilities of dispensing the Mysteries of Grace to the people of ten scattered little missions. His modest home—a sort of lean-to built at the back of a tiny frame church—quite satisfies his needs, but he is worried because there is not at hand the means of getting about and visiting the getting about and visiting the members of his flock very often.

The priest whom he succeeded in office was, by some friend, supplied with an auto and was able to do wonderful work. At his removal the car, being personal property, went too. Now the members of the flock feel that they are neglected and the poor priest is at his wits' end. He realizes that the people are dissatisfied at the infrequency of his visits. He knows that some are neglected and in his anxiety

writes as follows: "Dear Monsignor.—I was very happy when the Bishop sent me out here to take charge of these missions because I felt that I might be instrumental in doing much good for the souls of the poor people. I have ten missions and you, who know so well conditions in the West. can understand how discouraging it is not to have some means of visitis not to have some means of visiting them often. Father H. had a Ford car which enabled him to get about and his work was productive of much fruit. Now the people feel that they are being neglected, which makes me sad and discouraged. Could I only have a little Ford car, what a consolation it would be for my poor parishioners who with their children require the frequent visits of a priest, if their faith is to be kept alive.

been she who directed me to you, that through Extension Society, some of her clients, who love her very much, may help me. So much

time seems to be wasted which could be used in ministering to souls had I the means of getting from place to place among my scattered people. Trusting that you will be able to obtain from some of the good people in the East the desired help and wishing you every success in your wonderful work.

I remain,

Very sincerely yours, "F. S."

In these days the car is recognized as a business proposition when one's occupation requires overcoming distances. On Western missions the priest must get about among his scattered people and the possession of a car would multiply by many fold his usefulness in the midistry. A Ford car is the ideal conveyance for this work. Its price is \$540. We appeal to some friend of Extension for the amount. Who will send it? If it is to be of use this year, the money should be sent at once. Here is a splendid opportunity for some lover of the Little Flower to prove his devotion and at the same time to help in God's work of Church Extension. Do not miss it. Take up the offer immediately.

Contributions through this office should be addressed: EXTENSION,

CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$10,862 49 W. S. Almon, Sydney MASS INTENTIONS Bella Robertson, Hamil-

M. J. M., Ottawa....

Friend, Sydney..... Thanksgiving to Sacred IRISH BISHOP RESIGNS

AFRICAN VICARIATE The elders among the present generation of Irish people were touched by the news that Bishop John Rooney, Vicar Apostolic of the Cape of Good Hope (Western District) has resigned his heavy charge because of the infirmities of age. Originally an All Hallows College man he was afterwards a student Originally an All Hallows College man, he was afterwards a student at the Propaganda College in Rome, where he was ordained in the distant "sixties," and immediately went out to South Africa. There he has lived and labored ever since, except for two brief visits to Europe.

The first of these visits was tragic and historical. The Zulu War was raging. The heir of the exiled Imperial house of France, known as the Prince Imperial, had taken service with the British forces. One day, when surprised by the black enemy, he was speared to death just as he was climbing into the saddle with the object of evading them. His mother, the late ex-Empress Eugenie, the widow of Napoleon the Third, wished to have her son's body brought back to her for burial, and the sad duty fell to Dr. Rooney who was at the moment a Chaplain at one of the Naval Stations of the Cape. The choice is easy to explain—the stricken mother had expressed a desire that a priest of her son's faith should have charge of the remains on the

That was in 1879. The episode brought the brilliant young Irishman into prominence. Seven years later he was the Coadjutor Bishop succeeded Bishop Leonard as the Vicar Apostolic. seventeen years he was the guiding that immense Vicariate. Like other Irish apostles he has been an untiring school and church builder, and it may be said that his monuments are to be seen today all over Cape Colony. On his initiative several religious Orders went to South Africa and have widely extended there. His retirement has been the subject of very sympa-thetic comment by the non-Catholic press of South Africa.

NOTTINGHAM BISHOP FINDS GOOD IN TREND TO ANGLO-CATHOLICISM

London, Eng.—With the outcome of the constantly growing Anglo-Catholic movement within the Church of England still yeiled in speculation, the Bishop of Nottingham offers the opinion that the movement "is doing a real service to the Catholic cause."

His argument is an interesting one. "As an organized system of belief and worship," he says in a pastoral letter read this week, "it would seem that the old fashioned London, Eng.-With the outcome

would seem that the old fashioned Protestantism we used to know is well-nigh played out. There is, however, within the ample bosom of the Establishment a large and increasing school of thought which is bent on introducing introducing interest. bent on introducing into the national church many Catholic doctrines and all the external trappings

medieval worship.

"Although, of course, the adherents of this party are, in fact, every bit as Protestant as their brethren of the evangelical wing, ath is to be kept alive.

I have thought of every way but they are doing a real service to the Catholic cause by creating amongst cannot see how things are to be remedied without a car. Lately I novel religious atmosphere and fostheir fellow Protestants an entirely have been praying to the Little tering in them a mentality similar Flower and I think it must have in many respects to our own. For in many respects to our own. For

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still to be seen."

The bishop thinks if Englishmen could shed the gloomy Protestant antipathy to all things Pspal, still

ion.

"Serious men and women outside of the Catholic Church see the menace of this false philosophy and characteristic of the average English mind, they would soon find themselves on the way back to the faith of their fathers.

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CATHOLIC EDUCATION SAFE-GUARD TO NATION

Emmitsburg, Md.—"For a long time I have had the conviction that the Catholic Church alone can save America from the evils which even now are threatening her," Admiral William S. Benson, declared in his commencement address here Friday to the graduating class of Mt. St.
Mary's College. The Most Rev.
Michael J. Curley, Archbishop of
Baltimore, presided at the exer-

cises.
"Through all the years of our national existence," Admiral Benson continued, "America has been a land of Christian ideals. These ideals have safeguarded us in our rights and liberties. There are signs of a departure from our prin-

of schism under a new aspect, by allowing its national Church to be altogether captured by these extremists, is a thing which remains takes no account of God or Relig-

are seeking a corrective for it. Many Protestant communions are demanding that some provision be made for the religious education of their children. In this they are vindicating the wisdom of the Catholic Church, which for ages, and often in the face of opposition and at the risk of persecution, has made the school one of her agencies in the

training of men's consciences "Because the Catholic Church will continue to include God and

liberty in America as they have destroyed them wherever and whenever they have gained the mastery."
Reminding his hearers of the richness of their historical and re-ligious heritage from Mt. St. Mary's, and of the "constellation" of those graduates of the college who have furnished a "sure and brilliant leadership in the ecclesiastical and civil life of the United States," Admiral Benson charged the newest class to use their Catholic education worthily for the service of the nation.

PROTESTANT STUTTGART TO BUILD GREAT HALL FOR CATHOLIC MEETING

By Rev. Dr. Wilhelm Baron von Capitaine

(Cologne Correspondent, N. C. W. C.) Stuttgart, capital of the Protestant State of Wurttemberg, has decided to build a great festival hall capable of seating 10,000 for the Catholic Assembly, which will be held this year in Stuttgart from August 22 to August 26.

In addition, a beautiful meadow, called the "Kanstadter Wasen," will be placed in condition for the religious ceremonies. Here the Papal Nuncio, Monsignor Pacelli, will sing a Pontifical Mass and the

bishop will deliver a sermon. Committees have been appointed and already great preparations are being made for the large number of visitors expected.

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FIVE MINUTE SERMON

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THE CALLING OF THE LABORERS "And Jesus saith to timon: Fear no'; from hence(o, th thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him." (Luke V. 10, 11.)

Of all the dignities of earth, that of the chosen one of God is the most sublime. A vocation is above an avocation; it is greater than a profession. This calling is something that can not be said to be innate in man, but comes to him when God, who is its Author, chooses. It is a privilege, for it is not given to all—nay, it is given to but a few—and it elevates man to the highest point obtainable in life, when he lives up to it faithfully. It praces man in the closest connection possible with his Maker, and records the will of God to be made known to other men. God works, in other words, through His chosen ones for the salvation of man's soul. To co-operate with God in this, the greatest of all works, can not fail to be most mer-

It is well that God chooses those whom He desires to be laborers in His vineyard. Did man make the choice himself, his works to that end would be in vain, for a power necessary for success in this work.

Man is saved through grace. He can not be urged on effectively to salvation by any other means. He is incited to this pursuit by him who is incited to this pursuit by him who has an abundance of God's grace and a certain likeness to his Master abiding in him, and manifested by his words and works. God will not give the power to work in men's souls except to him whom He Him-self calls. It is for this reason that the prevaricators and deceivers who work themselves into God's ministry attain no lasting success and, sooner or later, show their true colors. Sometimes, because of people's good faith, God may use them as a means through which to exercise His beneficence toward man, but this does not help them personally. They are instruments, perhaps; but, being rational beings, it depends of exultation literally running upon themselves what kind of instruments they become. We never overlook the fact that man has a free will, and though God may for a while work through him, he is not thereby necessarily in God's favor, living in the state of grace. Since God calls His own, them alone does He adorn with His awe. them alone does He adorn with His special graces, and to them only does He give the power to bring souls to Him. He sometimes may lead souls to Himself through others; but whether the souls of these others also will be brought to these others also will be brought to the souls of the company of the souls of the company of the souls of the company of the souls of the s

and meritoriously engaged in His works, can not be surpassed. Why should this be so? Because it is an adornment coming from God Himself, from whom all beauty proceeds. In that soul in which God acts in a special way, there is but loveliness. He makes it His but loveliness. He makes it His compared to the original diary.

In the sequel there is a vivid, minutely-detailed and grippingly dramatic account of the death of Teresa. Her every word, h own, and only the purest and brighest are God's possession. Where stains exist, God is absent, Saint Teresa has the publication in live in constant communication with God. The delight that words can not speak is theirs in abundance, and a sad heart never beats in their when He considered the hardened sinner. The divine in Christ, which ever gave Him happiness and made Him dwell in bliss, may be said to exist, in a certain sense, in God's chosen ministers who are faithfully doing His will and laboring for of the "Little Flower's" holiness: Him, even amidst sufferings. In them this is not a nature, as in Christ, but it is a sort of presence of the Almighty, and is a reward even in life for their labors.

God would choose greater num-

rule, act sgainst nature. He rather acts in accord with it. It is nature that He finds worthy or unworthy of His love. This does not mean Well, I hope He will reward me that He finds worthy or unworthy of His love. This does not mean nature itself, but nature as we have made it, or as we make it. Where human nature is made an object worthy of God's love, the highest spiritual blessings will be given it, and among the principal, nay, the chief of these, is a call to work in His cause. Of course, God does not expect to find us as worthy of His love and esteem as He will make us.

He according to His works. . .

"I would like to be sent to Carmel in Hanoi (Cochin China) to suffer so much for the good God. If I should be cured. I would like to go there to remain alone, to have no consolation, no joy on earth. I know the good God has but little need of our me, and whom I shall know only in Heaven!

"Yes, a little spark can produce the great lights in the whole Church, like the doctors, the martyrs who will be in Heaven good God has but little need of our work, and I am sure that I could link that their glory will not also hot render Him any service there.

But I could suffer and "In Heaven we shall not meet" This would not be possible for us. ... But I could suffer and However, He wishes to find fit subjects for what He is desirous of From May 21 to 27: making of us. There always has been a certain disposition to an end but when? Oh, how death delays which God called one to attain. Sometimes it was hidden, not through one's own fault, but because of wrong rearing, faulty education and false teaching. Some have thought, as no doubt did St. Paul before his conversion, the acts they were engaged in to be lawful with the sound one of the conversion, the acts they were engaged in to be lawful with the conversion, the acts they were engaged in to be lawful with the conversion, the acts they were engaged in to be lawful with the conversion. have thought, as no doubt did St. Paul before his conversion, the acts they were engaged in, to be lawful and even meritorious. But God lifted the veil from their eyes, and they then applied all their faculties and powers to a noble cause. So it is yet that many, once in good faith enemies of God's one religion, are called to His service and become indefatigable laborers in His vineyard. But we do not intend to speak of these exceptions. It is

among God's own that He should find the greatest number of subjects properly disposed to hear His call. He has acted thus since the foundation of His Church. He always has selected His workers from among those who were the most faithful in the restinct of their religion. practice of their religion. His call has been, too, as a reward to those who nobly have kept the faith

He will do more.

It is in the Christian home that
the future priest of the Church the future priest of the Church any light at all; well, that is my should be disposed for God's invitajoy." tion to become a co-operator with June 5 Him in the salvation of souls. Prayer brings much in this direction. To no one more directly than to parents is it said. "Pray ye, therefore the Lord that He send laborers into His vineyard." Encouragement to children, an effort to have them love the things of God, often sow the seeds of a vocation. It will not generally come in the home where religion holds a secondary place, where bishop and priest are criticized, or spoken of irreverently. Children should be told repeatedly, also, the true story of life. To how many the brightest and the most worldly hopes are pictured without suffi-cient foundation, and which, if realspiritual, but both impartially por-trayed. If this were done, the number that would adopt the spir-itual career, would be much larger than it is today. May the day come when this will be so, for the harvest is great and the laborers few.

"LITTLE FLOWER'S" LAST HOURS

By Mgr. Enrico Pucci na Correspondent, N. C. W. C.) A thin little volume of pious round the world.

It is the sequel to the autobiography of the "Little Flower." Perhaps it is the humblest of books. It contains chiefly the sim-

Him, depends upon themselves.

The beauty of the life of those called by God and actively and meritoriously engaged in His works, can not be surpassed the surpassed translated into virtually every language. A world army of devotees demanded it. Since then, it is estimated that 44,000,000 pieces of literature have been published concerning the "Little Flower."

Where stains exist, God is absent, or is not present in any intimate degree. The dwelling-places of God are those of His chosen souls. In body they must live on earth, work, toil, and suffer; but in spirit and in their bigher and nobler life they may 15 to September 30, 1897. May 15 to September 30, 1897. Notably, it contains a vivid, min-utely-detailed account of Sister Teresa's death.

Through the kindness of the Posbreasts, except such as was Christ's tulation, this correspondent of the when He considered the hardened N. C. W. C. News Service has been able personally to see the diary some time before its publication.

EXTRACTS FROM DIARY

May 15:
"I am so happy to go soon to
Heaven; but when I think of these
words of God: 'I will soon come bers of ministers, no doubt, were the necessary dispositions found in parents and in the subjects. We must never forget that God does not, as a never forget that God does not, as a shalf never heads to give each one according to his works,' I think that the Lord will find Himself never forget that God does not, as a shalf necessary I have no work

his valor, and knowing that he is not a bad man, ends by being ashamed of such compliments and

those who nobly have kept the faith and courageously fought His cause. To perfect what has been shaped by chisel and hammer, God has applied the finishing touch, by a gentle process of calling. It is rare that pure suffering, and the sky is sometimes dark so that I cannot discover the action humble life.

"The chaplain has also said: 'Are you resigned to die?' And I answered him: 'Father, I think I want resignation to live.' Oh! how happy I would be to die!"

OVERCOME BY GOD'S LOVE

June Pauline writes: "She had taken a short walk in the garden, with my assistance. When we were about to return, she stopped and looked at a little white hen which was hiding its chickens under its wings. Her eyes were full of tears, so I asked her: 'Are you crying?' Then, covher: 'Are you crying?' Then, covering her eyes with her hands and crying still more sorrowfully, she replied: 'I cannot tell you why I

am so moved.'
"A little later, she said to me with a heavenly expression: 'I cried thinking that Jesus, in order to show us His tenderness, took the hen for example. And He has done so with me all my life; He has hidden me entirely under His wings.

And then I could not bear it any longer because my heart heat so longer here were heart heat so longer because my heart heat so longer for the dying. When she so with me all my life; He has hidden me entirely under His wings. And then I could not bear it any longer, because my heart beat so with gratitude and love."

Beauline read the office of St. Michael the Archangel, and the prayers for the dying. When she spoke of demons, Teresa made a with gratitude and love. June 9:

the train. But the train starts, and fear, they do not come! However, there are others, and I will certainly

July 12: Teresa looked at her thin hands and said: "I have already become a skeleton. Oh, how that pleases

When I shall see God, I am sure I will cry. . . . In Heaven one ought not to cry . . . but yes, one cries because He has said: 'I'll wipe the tear from every eye.''

"This evening, a distant music reached my ears, and I immediately thought that I shall soon hear incomparable melodies; but this sentiment of joy has been transient."
"If I had been sink transient."

"If I had been rich, it would have been impossible for me to see a poor man hungry without giving him something of mine. So when I gain some spiritual treasure, knowing at the same time some souls are in danger of falling into hell, I give them what I possess, so much so that I have not yet found a moment when I can say: 'Now I am going to work for myself.'''

SYMBOL OF LITTLE LAMP

"Sister Mary of the Eucharist wanted to light candles for the procession. However, she had no matches, and seeing the little lamp which burns before the relics, she went to it and found it almost my Mother, what strength I have today! No, I am not about to die. I will have still some months. I do not believe any more in death for me. I believe in nothing but sufferwhen burns belove the relation, sate when to it and found it almost spent. There only remained a weak thread of light on the smoking wick. Notwithstanding she succeeded in lighting her candle, and with that candle all the others of the Community. Therefore, it was the little already half-spent lamp which produced these beautiful where no me. I believe any more in death for me. I believe in nothing but suffering. And tomorrow still worse. Well!so much the better! My God! I love God! O, my good Holy Virgin, help me! If this is the agony, what is death? My Mother, I assure you the chalice is overful. "Yes, my God, all that you will, but have nity on me! which produced these beautiful flames which in their turn will be able to light an infinite number, even to burning the whole world. And it is always that the first cause of the fire should be attributed to the little lamp. So the big flames could boast of having produced a fire, even though they were lighted by a humble little half-spent flame.

'So in the Communion of Saints; without knowing it, the grace and light which we receive are due to an unknown soul, because the good God wishes the saints reciprocally to communicate graces by means of prayer, so that in Heaven we are loved with a great love, a love much greater than that of our earthly family, even of the ideal family. How many times have I thought that perhaps I owe all the graces I

"In Heaven we shall not meet indifferent glances, because all the elect will recognize each other, being reciprocally debtors of the graces by which they merited their

HER HUMILITY

Some one had told her she was a saint. Teresa replied: "No, I am not a saint; I have never performed the actions of the Saints. I am a humble little soul whom the good God has filled with grace. This is the truth; you will see it in Heaven.

September 2: I want Heaven! My God, tear off the veil which hides you from

September 14:
They brought her a rose. She pulled it to pieces over the Crucifix, and taking the petals one by one, she covered the wounds of her Lord and said: "In the month of Sep-tember, little Teresa still takes off the petals of the spring roses of September 28:

'I lack the air of the earth; when will God give me the air of heaven?"

September 29 (eve of her death): From the morning she seemed in agony. She found it difficult to breathe. At noon she asked the Mother Prioress: "My Mother, is this the agony? What do I do to

gesture of infantile simplicity, almost threatening. She cried. June 9:
"I am like a little child who waits at the station for its Father waits at the station for its Father smiling, "Oh!" in such a tone as if she wanted to say, "I have no

After the doctor's visit she asked the Prioress: "Is it today, then, is it today . . . my mother?" Pauline continues:

The Mother Prioress replied in the affirmative, and added: "The good

God is very good today. . ."

"And she almost cried: 'And I!
And I! If I could die at once!
What happiness!' In the afternoon, she said: "I cannot any longer! Pray for me!

Oh, if you knew! After the matins, she folded her hands, and in a sweet and pitiful tone, said: "Yes, my God, I want

She asked to be left alone in the ight, but the Mother Prioress night. would not consent. Sister Mary of the Sacred Heart and Sister Genoveffa stayed with her.

THE DAY OF HER PRECIOUS DEATH September 80: Pauline writes : "In the morning

during Mass, I looked at her. did not speak; she was tired and weak. Her sufferings were inexpressible

'All day, without a moment's pause, she was in torment. Her strength seemed exhausted, but to our surprise she suddenly recovered and sat up in bed, and said: 'See, my Mother, what strength I have today! No, I am not about to die.

but have pity on me! little sisters! . . . My little sisters, pray for me!
"'My God! My God! You Who
are so good! Yes, You are good!

arms. The Mother Prioress put a picture of Our Lady of Mount Carmel on her knees. She looked at it for an instant: My Mother, present me quickly to the Holy Virgin! Prepare me to die well!

The Mother Prioress told her that as she always practiced humility, her preparation was made. She reflected for an instant, then humbly pronounced these words: 'Yes, it seems to me that I have sought nothing but the truth. Yes, I have understood the humility of

"And she still repeated: 'I do not repent of having offered myself to love!'
"With yet more strength, she

said: 'Oh, no, I do not repent of having consecrated myself to love .. on the contrary!...'
"A little later, she said: 'I never would have believed it possible to suffer so much. Never! Never! Only my desire to save souls can explain this to me.'

ECSTASY AT END "At 7 o'clock seeing that the Mother Prioress sent away the Community, she smiled: 'My Mother Prioress sent away the Community, she smiled: 'My Mother, but is it not now? Am I not about to die?'
"'Yes, it is the agony,' said the

Mother Prioress, 'but perhaps the Lord wishes to prolong it.'



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Voyage N.—Its-Voyage Voyage ulliver's Travels —Modern Reader's Chauce —Modern Reader's Chauce an—Idylls of the King REAU—Walden VELYAN—Life of Lord Macaulan Address
WASHINGTON—Farewell
WEBER—Southern Poets

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CHATS WITH YOUNG MEN

WHY WORRY?

There was a man that loved to borrow care Wherewith to worry. If the day was fair.

feared 'twould rain; and if it chanced to rain deemed the sun would never shine again

was well he feared ill health were nigh; If he was sick, of course—that he would die!

He worried over troubles small and

In every tense; the present, future, And worried day and night, in dreamland, too; He worried human beings whom he

knew. lost, at last, his friends and ev'rything Except the pleasure of just worry-

Don't ever worry over what may Most troubles are the ones we ne'er

foresee.

MISTAKES

Learn from your mistakes, but don't cry over them. We best redeem the past by forgetting it. He who never makes a mistake

never makes anything.

The trouble with the man who never makes a mistake is that he doesn't know a mistake when he

Wise men make mistakes; fools continue to make mistakes. hemember that when you're in the right you can afford to keep To all eternity,

your temper, and when you're in the wrong you can't afford to lose it. BE OBLIGING

Readiness to oblige is the small coin in the treasury of happiness, and it is within the reach of the life but bathe therein.

poorest amongst us. It is the cheerful compliance with which one grants a request, receives a visit, or Pardon of God, and heaven restore, the amiability of expression, the pleasant smile which is so universally attractive. It is a triffing service promptly and gladly rendered, or, perhaps, requested with unassuming simplicity. Sametimes unassuming simplicity. Sometimes Oh to be sprinkled from the wells it is thanks gracefully paid, or a Of Christ's own sacred blood, cordial word of encouragement to a disheartened fellow-labourer. All Earth's best and highest bliss; these appear small matters, but do not on that account neglect them. God will repay you for them abun-

WHAT IS A FRIEND

WHAT IS A FRIEND
What is a friend? I will tell you. Ah! there is joy amid the saints,
And hell's despairing courage It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you

think so long as it is genuinely you.

He understands those conditions in your nature that lead others to misjudge you. With him you breath freely. You can take off your coat and loosen your collar. You can air your little yagaries and You can air your little vagaries and envies and hates and vicious sparks, your meannesses and absurdities, and in opening them up to him they

him, neglect him, tolerate him. He foundation of virtue, the beginning is like the water that cleanses all of faith, and the secret of safe special interest in this institution He is like wine that warms you to the bone. You can

THE TRULY SUCCESSFUL LIFE

We often hear it remarked that success in life results from the association or acquaintance with men of influence. Those who stand aside and watch the race of the ambition of others refer so often to the power of influence that we become accustomed to the imputation and unmindful of its lesson. In the last analysis, influence is neither the exclusive privilege of wealth nor the peculiar attribute of social or political distinction. Wealth carries with it importance; social position commands deference; education with its accompanying mental strength and vigor asks tribute;

nd reputation compels respect. But these are merely the accidentals of influence. They assist man to become a leader of men, but they are far from controlling the quality of his leadership. And a real leader of men, the crying, urgent need of the world today, is but one who can bring influence for good to bear on the action of his fellow man. The friendly act of a passerby, mayhap unnoticed by all save few, influences sincere kindliness

and consideration. The power to influence is one of man's treasures. And it is the attribute of the least as well as the great. No matter how lowly man's

superficial appearance of success, but in the eye of thoughtful man and in the kingdom of God it is worse than obscurity. It cannot influence any action for good. Man lives for eternity. His earthly pilgrimage is short, and when the play of life is over and the curtain lowered for the last time be goes on to ered for the last time, he goes on to his reward unaccompanied and alone. Wealth, social position and material success are man's inherit-ance to man. They are no part of

Eternity. There is, however, an influence that man can exercise in this life which will bring with it gifts that will grace man in Eternity. And that influence is prayer. God asks our petitions. He seeks our solicitations. He beseches us but to sak of Himmont wealthmore posiour petitions. He seeks our solicitations. He beseeches us but to ask of Him—not wealth—nor position—but the grace to see the light and the strength to follow its rays when we have seen. We may be poor, we may lack education, we may be weak, timid, old or unknown—but before His throne all men stand alike in all things save one—goodness and virtue. The mere goodness and virtue. The mere raising of our hearts and minds to Our Lord during the waking hours of each day, asking in simple sin-cerity His intercession for us will bring more lasting success than a life of vain struggle unmindful of His grace.—The Pilot.

OUR BOYS AND GIRLS

THE PRECIOUS BLOOD

Hail Jesus! Hail who for our sake Sweet Blood from Mary's veins didst take, And shed it all for me;

Oh blessed be my Saviour's Blood, My life, my light, my only good.

To endless ages let us praise The Precious Blood, whose price could raise

sweetest blood, that can

With those red drops of His!

faints When this sweet song we raise Oh louder then, and louder still, Earth with one mighty chorus fill, The Precious Blood to praise!

-FATHER FABER OBEDIENCE

teaching you."

With confiding trust the little child looked up to him and said. "Obedience." Could the children in our families truthfully repeat after

Children have no cornerstone to trine.

TWO GREAT CENTRAL

THOUGHTS Long standing and venerable tracertain months to certain spiritual objects. Thus May is the month of Mary, June the month of the Sacred Heart, and July the Month of the Precious Blood. Why May has been chosen as the month of Our Mother has been explained on many occasions and by eloquent penal transfer in providing recreational facilities, is the great athletic field on the top of Gelsomino Hill. It has an area of 50,000 square meters and includes two football fields, a running track, three tennis courts, a basketball court and other provisions for outdoor athletics. It is designed as a content of the great athletic field on the top of Gelsomino Hill. It has an area of 50,000 square meters and includes two football fields, a running track, three tennis courts, a basketball court and other provisions for outdoor athletics. It is designed as a content of the great athletic field on the top of Gelsomino Hill. It has an area of 50,000 square meters and includes two football fields, a running track, three tennis courts, a basketball court and other provisions for outdoor athletics. Mother has been explained on many occasions and by eloquent pens. June is perhaps chosen as the month of the Sacred Heart because the Feast of the Sacred Heart generally falls in June. For the same reason July is generally called the month of the Precious Blood because the Feast of the Precious Basilica of St. Peter's, the Vatican Basilica of St. Peter's, the Vatican Monte Mario. Giarrical as a center for athletic contests for the site is near the center of the city and easily accessible by several trolley lines. From this center there is a magnificent view of the city. At a glance one can see the Basilica of St. Peter's, the Vatican Monte Mario. Giarrical as a center for athletic contests for the center for athletic contests for the site is near the center of the city. The site is near the center of the city and easily accessible by several trolley lines. From this center for athletic contests for the several center for athletic contests for the site is near the center of the city and easily accessible by several trolley lines. From this center for athletic contests for the several center for athletic contests for the several center of the city and easily accessible by several trolley lines. From this center for athletic contests for the center of the city.

month.

The feast of the Precious Blood is a comparatively new feast. Its celeIn preparing this field the task a comparatively new feast. Its celebration was first permitted only as recently as 1814. Devotion to the Precious Blood of our Divine Saviour has always existed in the Church, but the feast day was only extended to the universal Church by Pope Pius IX. in 1849. Originally it was observed on the first Sunday in July, but very recently it was changed to the first day of the month.

In preparing this field the task undertaken by the Knights was gigantic. It was necessary to level off the top of the hill and to use the material taken from the top to fill in around the sides in order to increase the area of the field. A modern clubhouse is being built on this field and work on it is practically completed. It is expected that this field will be opened within a few weeks.

month.

arouse in ourselves a devotion for ium.

deemed prophetic. "Were these the last words I might ever say to you" he solemnly reminded his hearers, "nothing should I wish to say to you with more emphasis than this, that next to the thought of the Precious Blood, there is no thought in all your faith more precious or more needful for you, than the thought of Eternal Punishment."

Eternal Punishment and the Precious Blood are two great central thoughts around which resolve our lives and our thoughts and our aspirations. For it is due to the one that we escape the other. Were it not for the Precious Blood, Eternal Punishment might well be our portion. For hed not Christ come into tion. For had not Christ come into the world to shed that Blood for us,

lapse from grace.
As Father Faber so beautifully puts its: "There are two prayers which never cease from off the earth; one the Lord's prayer, taught on a grassy hill of Galilee, notable for the thick tuftings of its grass, overlooking the quiet lake, the other by a whole people in the frenzy of their sin in the streets of the Holy City, 'His blood be upon us and upon our children.' The blasphemy and the curse have turned into a blessing and a worship, and a wild, wild prayer for the Precious Blood. All the day and all the night throughout the whole earth the silent eloquence of Christian faith, and the speechless song of Christian and the speechless song of Christian humility are forever rising to the throne of our Heavenly Father, beautifully and adoringly prolonging the cry of that dark day of poor Jerusalem: His blood be upon us and upon our children."—The Pilot

K. C. WELFARE WORK IN ETERNAL CITY

WILL CONSIST OF FIVE UNITS AND WILL COST \$1,000,000-DIFFERENT PROJECTS DESCRIBED

By Mgr. Eurico Pucci (Rome Correspondent, N. C. W. C.)

The welfare and recreation centers for children established here by the Knights of Columbus now represent an investment of approximately \$1,000,000. Five extensive sites have been acquired and the work of improving these sites is either complete or rapidly progressing toward comple-tion in all cases. The vast extent of the work being done here was hard-ly realized until recently when the representatives of American news-papers here were invited to make a tour of inspection and what they saw moved many to wonder.

The first unit of the welfare system established by the Knights is the "Oratorio di San Pietro," concerning which full accounts were carried in the N. C. W. C. News Service dispatches at the special interest in this institution Dean Inge. which provides a center for the children in the immediate vicinity warms you to the bone. You can weep with him, laugh with him, pray with him. Through it all he sees, knows and loves you. A friend, I repeat, is one with whom you dare to be yourself.—Catholic Universe.

Children have no cornerstone to build knowledge or character on, if they have not learned to obey. And the very highest faith in God has but one way of expressing itself—it must be the way for heaven as well as for earth—"If any man will do His will, he shall know of the doc-trine"

Children have no cornerstone to build knowledge or character on, if they have not learned to obey. And they have not learne of the Oratorio.

THE GREAT ATHLETIC FIELD

The most ambitious unit in the project, from the standpoint of providing recreational facilities, is Blood comes on the first day of the Palaces, Monte Mario, Gianicolo, month.

a few weeks.
The San Lorenzo district, one of

arouse in ourselves a devotion for that Precious Blood which atoned for man's sins and purchased Heaven for a sinful race.

On the last occasion but one on on the last occasion but one on occasion but one on occasion but one on occasion but one on occasion occasion but one on occasion but one o On the last occasion but one on which Father Faber preached he uttered these words, which in the light of the circumstances might be a since the district is one of the control of the circumstances might be since the district is one of the control of the circumstances might be since the district is one of the circumstances might be since the circum

center are the surroundings of the fourth K, of C, center in the Valle Giulia. This site is between the villas of Popes Pius IV. and Julius III. in one of the richest and most beautiful sections of the city. In selecting this site the Knights were animated by a desire that no element of the youth of Rome should be neglected. A field of 15,000 square meters has been purchased and the work of levelling it and installing antidexections. our Redemption and Sanctification would not yet be accomplished, and we would still be in the miserable state of our first parents after the

is now in progress.

The fifth unit in the Knights' recreational system is a field 15,000 meters in area near the Archbasilica of St. John Lateran. Here there will be facilities for all kinds of outdoor athletics.

The task of promoting and supervising the establishment of this vast system of welfare work here has been entrusted to Commissioner Hearn, representative of the Knights of Columbus in Rome. He has been ably assisted by his Secrehas been ably assisted by his secretary, Mr. Andreoli, and in technical matters by a gifted young engineer, Mr. Galeazzi. The latter prepared the plans for the various centers in such a way as to gain the greatest economy of space and at the same preserve an artistic appearance for the buildings and grounds. A MISCHIEVOUS LIE

New York, April 10 .- A report that the Knights of Columbus wel-fare and recreational centers in Rome, to be opened in the near future, have been built with \$1,000,-000 left over from donations re-ceived by the Knights for their War work, has been flatly denied by James A. Flaherty, Supreme Knight of the order. The story which Mr. Flaherty denies was a Rome dispatch to the Herald Tribune, printed March 22. Mr. Flaherty's

statement reads:
"The statement that the Roman work involves the expenditure of a surplus War fund or that it represents the expenditure of \$1,000,000 left from War subscriptions is untrue.

"It is a well known fact that the Knights of Columbus are most scrupulous in seeing to it that not a cent of their war fund is used for any purpose other than the assistance of our American World War in their rehabilitation

PROTEST EVASION OF GREAT MORAL QUESTION

London, June 6.—Signed by the Anglican Bishop of Winchester, two other clergymen and four lay members of the Established Church, a year. This center consists of 5,000 of the National Council of Fusional Square meters near St. Peter's on Morals takes a position against the practice of birth control in oppositions are grouped a spacious and in opening them up to him they are lost—dissolved in the white ocean of his loyalty.

He understands. You do not have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the have to be careful. You can abuse the greatest of knowledge, the greatest of knowledge, the greatest of knowledge, the greatest of knowledge, the greatest of knowledge. Bishop Barnes of Birmingham and

The report of the special com mittee advocates a five children standard for British families. control in the main report and to the implication that its practice might be permissable under certain circumstances. The main report

reads in part: We deplore as strongly as possible the tendency—in some cases a mere fashion, in others a necessity more imaginary than real, in others again a selfishness more or less plausibly concealed—to look on one or two or even three children as sufficient fulfillment of a function whose far-reaching potency and value it is impossible to exagger-

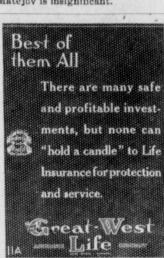
THE CZECH CABINET PLOTS TO INJURE CATHOLIC CAUSE

Prague.-An attempt on the part of the Czechoslovakian Government to split the Catholic Slovakian Popular Party by subsidizing a paper in opposition to that party, has just been exposed by the Catholic press here. The exposure has created a sensation.

The story published by the Catholic press is that J. K. Matejov, an able Catholic editor, accepted three million Czech kronen from the Minister Srobar, and in return, began publication of a paper of his own in opposition to the Catholic Popular Party. Having already succeeded great. No matter how lowly man's calling, he has always the power of rendering aid in the hour of trial and tribulation of his brother.

The thought of success is often the only wish and desire of lif And in its attainment the force and value of virtue are too often underestimated, if not forgotten. Success without virtue is like honor without honesty—shallow and futile. Glory so attained is fame better left unconquered. It may give the

Exposure of the government's plan to subsidize the opposition to the Popular Party in Slovakia is regarded as likely to prevent the plan from being successful. The alarm has been sounded by the Rev. provision for their provision for the program which provision for the provision for the Prague ditor of th



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ishes but the tection remains.





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CANADIAN SERVICE

PIUS X. SCHOOL OF LITURGICAL MUSIC

The centre of interest in Summer Session of the Pius X. School of Liturgical Music, 133rd Street and Convent Avenue, New York City, this year, will be the special course in Gregorian Chant by the Right Rev. Dom Ferretti, O. S. B., President of the Pontifical Institute of Sacred Music, Rome. Dom Ferretti's Course, held every day from 11—11:50 a. m. will be both historical and analytical, illustrated with Charts and examples sung by the Pius X. Choir and by the students. The course will include a sketch of the history of the Chant, a study of the Gregorian Melodies in relation to language, and an artistic treatment of this verbal theme by the ancient composers from the time of the Greeks through the Ambrosian and Gregorian epochs to the time of Palestrina, course is based on that which Dom Ferretti gives each year to the students of the Pontifical Institute

The summer's schedule also includes a practical course in Gregorian Chant by Mrs. Justine B. Ward, planned to enable choir directors and teachers to sing and to teach children to sing the Common of the Mass. A new feature of the Summer School is a course in Polyphonic Music by Mr. Nicola A. Montani, editor of the Catholic Choir-master and founder and Conductor of the Palestrina choir. Mr. Mon-tani will take up the polyphonic masterpieces from the time of Palestrina, as well as the liturgical type of modern composition. Each lecture will be illustrated with examples of the type of music under consideration, to be sung by the Pius X. Choir and by a men's choir Pius X. Choir and by a men's choir home "The Maples" near Tupper-organized from the students attending the Summer School. Correlating with the courses in Gregorian Chant, a course in Gregorian Accompaniment will be given by Mr. Achille Bragers, a pupil of Edward Tinel of Belgium. Mr. Bragers, a member of the Staff of the Pius X. School, has based his course on that given by Dom Destourse on the Pius X. School, has based his course on that given by Dom Destourse on the Pius X. School, has based his course of the Pius X. School, has based his course of the Pius X. School, has based his course of the Pius X. School, has based his course of the Pius X. School, has based his course of the Pius X. School, has based his course of the Pius X. School, has based his c

course on that given by Dom Desrocquettes, O. S. B., in the Summer School of 1922.

The Justine Ward Method classes will be given by Mother G. Stevens, R. S. C. J.—assisted by Miss Alice G. O'Brien, Mus. B. Assistant teachers will aid individuals in their study of the Method and demonstrations will be given each afternoon with classes of children burg. where Requiem High Mass

the Ward Method. Registration of students from all parts of the United States and Canada includes clergy and religious teachers as well as an unusually large number of lay men and and Mike O'Neil. women indicating that this year's Summer Session will be memorable in the history of the Pius X. School.

MERGER OF BOHEMIAN CATHOLIC SOCIETIES

Chicago, June 11.-The merging of five large Bohemian Catholic fra-ternal societies, with a combined ternal societies, with a combined membership of 25,000 into one body, unexpected the end came as a no more, and now there is no reason to be known as the Bohemian Cath-olic Union, was one of the important tions. Deceased was in his seventy-tions. Deceased was in his seventy-

ishes and parochial schools, some 300 Bohemian Catholic priests and Bohemian Catholic societies were represented by delegates at the series of meetings. The completion in detail of the

merger of the fraternal organiza-tions into the Bohemian Catholic Union is expected to take several months. The several meetings opened Monday and will continue practically to the close of the week. Vinc. Kolda, of Cleveland, O., presided at Monday's meeting and J. H. Nitchie, actuary, was the adviser at the conference in which the merger plan was adopted.

The convention was honored by the presence also of Rt. Rev. Abbot Valentine Kohlbeck, O. S. B., of St. Procopius Abbey Lisle, Ill.

Thursday a Requiem Mass was celebrated by Father Jedlicka, after which the following program was discussed:



Financial aid for the Bohemian College at Rome, following an appeal from the hierarchy of Czechoslovakia, and pursuant to a request from the Holy Father, who offered to give one-third of the fund necessary for the financing of a new building.

Voting of an endowment fund for poor students at St. Procopius col-

lege, Lisle, Ill. Discussion and plans for training leaders in social work, led by Rev. Ernest Zizka, Chicago; Father Hruby, John S. Becka, Cleveland and Vlad. Malec of Detroit.

SOME INTERESTING FIGURES

During the discussions and from the reports submitted, the following statistics were compiled: There are approximately 250,000 Bohemian Catholics in the United States. There are 250 Bohemian Catholic churches and schools in the United States, about 300 clergymen, 12 Bohemian Catholic fraternal organizations of men and women, a gymnastic union, the Catholic Union of okols, one Bohemian Catholic daily the Narod, and 15 Catholic semiweeklies, weeklies and monthlies.

The Bohemian Catholics have the only higher Bohemian teaching in the United States—St. Procopius College and Seminary at Lisle, Ill., about twenty-five miles west of Chicago. It is an institution accredited to the University of Illinois and more than 300 students were enrolled for the 1924-1925 school year. Rev. Cosmas Vesely, O. S. B., is rector of the College.

OBITUARY

DUNCAN C. BOULTON

The death took place on Saturday night of Duncan C. Boulton at his with the courses in Gregorian five years ago, and when five years

afternoon with classes of children burg, where Requiem High Mass who have been taught according to was celebrated by Rev. Father J. Brennan, and interment in the

Wallaceburg cemetery. The pallbearers were John Coveny, Will Ruttle, Harry Simpwere John Irvine Shaw, Mike Morrison

It is just a year ago that John H. Boulton, a brother of deceased passed away. The large funeral spoke of the esteem in which the ate Duncan C. Boulton was held in the community. R. I. P.

JOSEPH LYNCH The 250 Bohemian Catholic par- father's farm in Puslinch township. In his twenty-first year he married Mary Ann Crawley, also of Puslinch township. There were twelve children, seven of whom are living: Mrs. B. Henry, Port Sydney, Mus-koka; Mrs. W. Martin, Evesham, Sask.; Joseph in Downeyville, Ont.; George, Robert, Mrs. T. J. Murphy,

all of Toronto; Frank in Detroit.
In the year 1888, with his wife and young family, he moved to Muskoka where he hewed out a home in the virgin forest. Holy Mass, in the '88's was celebrated every three months in the summer, but not as often in the winter. On one occasion Rev. Father McGuire, after driving twenty-five miles from Bracebridge, arrived at the home of Mr. Lynch at sunset to celebrate the Holy Sacrifice the following morning. Mr. Lynch only thought it his duty to start out, lantern in

it his duty to start out, lantern in hand, to inform a few scattered families of the priest's arrival, often tramping all night, or the early hours of the morning.

For many years Mr. Lynch led an active life, advocating and spreading the movements of his Faith in the new country. He was a great reader and among his many Cathlic periodicals and weeklies the Record held for many years first. RECORD held for many years first

place in his home In the year 1918 Mr. and Mrs. Jos. Lynch celebrated their golden wedding. Deceased has lived in Toronto for the past eight years. Besides his seven children he leaves a wife and three sisters, Mrs. H. Smith Cynchy Onto Sister M. De Smith, Guelph, Ont.; Sister M. De Pazie, St. Mary's Hospital, Kit-chener; Sister M. Marina, Loretto Convent, Hamilton; and two half brothers, Hugh on the old homestead and Martin in Guelph, and thirty-five grandchildren and five

The funeral took place from St.

James Catholic Church where
Requiem High Mass was sung by
Rev. Father Heydon. The pallbearers were his four sons, Joseph,
Carres Pabert Frank and son in George, Robert, Frank, and son-in-law T. J. Murphy, and cousin James Lynch. Interment took place in Mount Hope Cemetery. R. I. P.

FOUR POPES SEEN BY ARCHBISHOP

ARCHBISHOP GLENNON RECALLS IMPRESSIONS

St. Louis.-In his sermon on Sunday, the feast of the Holy Trinity, His Grace Archbishop Glennon, after speaking briefly on the words of the day's Gospel, announced that he would depart on the following day for Rome, where he would pay his ad limina visit to the Holy Father and visit the tombs of the Apostles Peter and Paul and give an account to Pope Pius of the progress and condition of this archdiocese, thus fulfilling the rule that Bishops shall every ten years go to the Eternal City for these purposes.

LEO THE STATESMAN

The Archbishop recalled his first official visit to Rome, when as the Bishop of Kansas City, in 1898 was received by Pope Leo XIII., whom he described as a statesman of highest character, a litterateur and one of the noblest of great minds. The fires of vitality apparently were burning low in the aged Pontiff, but he spoke with a vibrant voice and eloquently for twenty-five minutes-about the Church through out the world, its priests and people and the development of God's king-dom in the souls of men.

PIUS THE PASTOR

His Grace then told of his meeting with Pius X., who appeared more human, as it were, than Leo, because younger and more vigorous in physical health. Pius was noted for granting numerous audiences and for speaking of prayers and devotions, seeming to feel that he was more of a pastor than a scholar or statesman. His counsel ever was: "Let us say our prayers and obey the laws of God and all will be

"This Pontiff of the Holy Eucharist, whom I saw in July, 1914, just before the Great War broke out in August, died in that same August, said His Grace. "The saintly Pon-tiff, seeing his children arrayed against one another in deadly strife was filled with anguish at the thought and death followed the breaking of his great fatherly heart.

BENEDICT THE PEACEMAKER

"Pope Benedict XV. followed Pius X and when the true history of the War is written you will find this Pontiff, as the conflict pro gressed, making suggestions that were best for an honorable peace. Our own President had his fourteen points in his plan for peace and often they paralleled those of Bene-

"ONE FOLD AND ONE SHEPHERD"

"Next comes our present Holy Father, Pius XI., whose hope and prayer after the war is that the world will be lifted out of the slough of the War's consequences and come back to the kingdom of the peace of God. He would bring On Thursday, May 7, 1925, fortified by the rites of Holy Mother Church, Mr. Joseph Lynch passed to Church but the Czar riled the Church but the Czar is to have nationalism in the Church. olic Union, was one of the important actions of many conferences of Catholic Bohemians from all over America during Bohemian Catholic Week, held this week in Chicago.

Deceased was in his sevency the King heads a State church and to whom in religion the last appeal is made. In the United States of his early boyhood spent on his there are some who talk of a national church, but here it is not easy to decide as to whether such a church should be Democratic or Republican.

"Christ's ideal and ours is that there be 'one Fold and one Shep-herd,' for He has said, 'Thou art Peter, and upon this Rock I shall build My Church, and the gates of hell shall not prevail against it.'



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IMPERIAL ROYALTIES By J. E. Horn.

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ONTARIO

Sheahan. — On April 29, 1925, Juanna Aughney, widow of the late John Sheahan, at Haley's Station, Renfrew County, at the age of seventy years. May her soul rest

LEAHY .- At the General Hospital, Pembroke, Ont., on Tuesday, June 2nd, Mrs. George Leahy (Miss Rhea Blais) of Allumette Island, Que. Funeral from St. Alphonsus Church, Chapeau on Thursday, June 4. May her soul rest in peace.

Duncan.-In London, on June 15 1925, Margaret Bell, beloved wife of J. W. Duncan. May her soul rest in peace.

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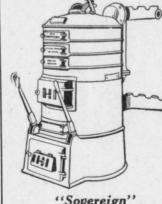
Many Vocations are lost because devout souls do not recognize their sublime Vocation, or do not know where they can realize it. We invite such to preserfully consider. can realize it. We invite such to prayerfully consider whether the Society of the Atonement does not provide both the call, and the means to realize it.

Young men who want to be Franciscan Missionaries, whether as Priests or Lay Brothers, should write to Very Rev. Fr. Paul James Francis, S. A., Graymoor, Garrison, N. Y., who will be pleased to give all the necessary information. Young women desirous of finding a Religious Vocation with active service in the Vineyard of the Lord, should communicate at once with the Rev. Mother Lurana, S. A., St. Francis' House, Graymoor, Garrison, N. Y.

A few of the monthly thanksgiving letters received: Mrs. J. J. K.. Brooklyn: "Enclosed find oney order in thanksgiving to St. Anthony ra great favor received through his interces on, namely, the sale of a piece of property for declared amount to cash. Coming at the et did it meant everything to us, and was ally a miracle. Thank God and Blessed St. Anthony is my favorite Saint, and he never falls me."

The Friars will be pleased to enter your Petitions in St Anthony's Grayor Novena, which begins each Tuesday and ends the following Wednesday. Send your Petitions to:

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



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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for East Pier Reconstruction, Port Burwell, Ont.," will be received until 12 o'clock noon (daylight saving), Tuesday, July 7, 1925, for the reconstruction of 725 feet of the East Pier at Port Burwell, Eigin Country, Ont.

Port Burweil, Eight Country, Ont.

Plans and forms of contract can be seen an specification and forms of tender obtained it his Department, at the offices of the Distric Engineers, Customs House Building, Londo Ont., Equity Building, Toronto, Ont., and it the Post Office, Port Burwell, Ont.

Tenders will not be considered unless mad on printed forms supplied by the Departmen and in accordance with conditions contains therein.

therein.

Each tender must be accompanied by accepted cheque on a chartered bank, payat to the order of the Minister of Public Werl equal to 10 per cent. of the amount of the ted donds of the Commission of Canada bonds of the Canadian National Hailway Co.

amount.

Note.—Blue prints can be obtained at this Department by depositing an accepted 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.

By order, S. E. O'BRIEN, Department of Public Works, Ottawa, June 15, 1925.

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TEACHER for S. S. S. No. 1, Greenock, with first or second class certificate. Duties to com-mence sept. 1st, 1925. State certificate, experi-ence, and salary expected, to F. J. Kraemer, Sec. Treas., Greenock, Oat. WANTED Catholic teacher for C. S.S. S. No. 19, East and West Williams. State salary and qualifications. Duties to commence Sept. 1. Apply to J. A. Morrison, Sec., R. R. No. 5, Parkhill, Ont. 2437-2

class professional, experienced teacher. Stat salary expected, etc. to J. W. Brown, Se Treas., Kearney, Ont. 24364

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