

# The Catholic Record.

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

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## COMMUNISM

### BRITISH COMMUNISTS PLEDGE CHILD PUPILS TO COMPLETE SECRECY

London, Eng.—Communist Sunday schools, in which Christianity is derided, are on the increase, according to a Church of England minister, the Rev. Dr. Kennedy-Bell.

The British public would be surprised, he says, if statistics could be produced to show the magnitude of the movement; but as many of the Sunday schools are constantly changing their location, it is impossible to count them.

The children who are captured in the web of the Communist Sunday Schools are sworn to secrecy, declares Mr. Kennedy-Bell.

"A little girl of twelve, in the East End of London, was closely questioned by her parents the other day as to what she was being taught," he says. "She replied that she had been told never to sing 'God save the King,' and to do 'three other things,' but no amount of questioning would extract from her a reply as to what these things were.

"The mother was herself, up to that time, entirely ignorant as to the kind of school her daughter was attending. 'I thought,' she said, 'it was some kind of religious teaching—something to do with Communism from the name.'

The catechism used in the Communist Sunday schools here is said to be the same as that used in similar schools in the United States. Many of the answers to questions are too blasphemous to reproduce in a Catholic newspaper. The general complexion of the book may be judged by the following specimen, quoted by Mr. Kennedy-Bell:

Q. Is Christianity desirable?  
A. Christianity is the greatest obstacle to the progress of mankind; therefore it is the duty of every citizen to help to wipe out Christianity.

The Communist Sunday schools are said to hold an almost unchallenged position in the Clydeside district of Scotland. But elsewhere they keep discreetly on the move after sowing the seed of communism.

Communist speakers are to be heard at hundreds of street corners in London and throughout the country, preaching their subversive doctrines under police protection, in the name of free speech.

### ENGLAND'S OLDEST CATHOLIC CONGRATULATED

London, April 14.—England's oldest Catholic, Miss Elizabeth Underwood Lisle, celebrated her one hundred and third birthday anniversary this week, and received congratulations from the King and Queen. This is the second royal message she has received, for when she reached the century the British monarchs sent their good wishes, and on that occasion Pope Benedict sent a special blessing.

Miss Lisle lives in London, next door to the historic church of St. James in Spanish Place. Every Monday morning Holy Communion is taken to the old lady who, though she never leaves the house, gets up for a few hours every day and is still able to receive old friends and to enjoy a book.

She was a well known figure in Victorian days, and was presented at Court. Among her friends of former days were Cardinal Newman, Cardinal Manning and Cardinal Vaughan, Dickens, Disraeli and Tennyson.

Born in Hampshire, Miss Lisle came to London as a child a hundred years ago. She did not enter the Church until she was sixty-four years of age, and was received thirty-nine years ago by Canon William Barry, the well known author.

### MANY CONVERTS REPORTED IN EAST INDIAN CITIES

Two important series of missionary lectures in India have recently attracted thousands of Catholics and non-Catholics, brought in many converts and prepared the way for still further conversions.

At Kottayam, the lecturers included Jesuits, Carmelites, secular priests and university men, and the conference lasted four days, with a daily attendance of 2,000. Questions were answered between lectures, and a lively interest was evinced. The Right Rev. Dr. Thomas Kurialacherry, Bishop of Changanacherry, organized the series.

A hundred Indian Protestants and some Anglo-Indians were converted in the course of a series of lectures at Tundra, a thriving railway junction in North India, conducted by the Rev. H. Norman, D. D. The subject chosen was "Christ is God and His Church Divine." A further result is that many non-Catholics have taken up the study of the Catholic religion. The Capuchin fathers attached to the Catholic mission in the town have begun extensive missionary work, and Father Lewis, the military chaplain, is a leader in the work.

## ARCHBISHOP BAUER ISSUES WARNING

Zagreb, April 12.—The Lenten Pastoral of Archbishop Bauer of Zagreb is devoted to the national church movement in Croatia. The Pastoral is, in part, as follows:

"A few erring sons and fallen priests want to found a new 'church' which has never existed among the people of Croatia. First of all they sought the authorization of the Bishops, and of the Pope for the introduction of certain innovations. Their first request was for permission for the priests to marry, and some of them even contracted unlawful marriages, imagining that in this way they could force the Pope to give his consent. The example of Czechoslovakia led them to rebellion against their ecclesiastical superiors. The Holy See condemned and excommunicated these priests. Following the example of the apostates of every century they then rebelled against the Holy See and decided upon the foundation of a 'New Church,' the so-called 'Croatian Catholic Church.' They assured everyone that they remained Catholic and that they did not give up any point of Catholic doctrine but merely intended to found a 'National Church.'

"Statutes were drawn up for this church but the very first article of these statutes is full of falsehood and contradictions. According to this article the 'Croatian Church' is an independent part of the one, holy, Catholic and Apostolic church with a Croatian Metropolitan at its head. How could this be true when the one Catholic Church has no intercourse with it and has cut it off?"

"The Statutes also state that the members of the new church are those 'who accept without change the teaching of Christ as it is taught by Catholic tradition and by the general councils of the Catholic Church to which they are subject.' This is also in contradiction to actual facts.

"The attempt to found this new church was not successful however. The new sect did not win government recognition. The marriages of their priests were not recognized as legal. This being the case they went one step farther and fell into avowed heresy by joining the so-called Old Catholic Church. This union with a sect condemned by the Church obviously separates them from Catholic unity."

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### PATRON SAINT OF LAWYERS IS SUBJECT OF DEBATE

Paris, France.—The "Palais Littéraire," an association composed of a large number of lawyers and magistrates of Paris, under the active presidency of M. Poincaré, who is a member of the Paris bar, held a meeting recently during which a curious debate was started. In the presence of the noted barrister, M. Gaston Duveau who for twenty-two years has been the secretary of the order of barristers of the Court of Appeal pleaded in favor of Saint Yves to be patron of lawyers, as against Saint Nicholas who holds this title by virtue of a general tradition. M. Duveau recalled that Saint Yves before his canonization, was successively a law student, an attorney and a magistrate, and that from every point of view he deserved to be recognized as the patron of the profession.

The debate, of course, was a purely literary and historical one.

Very probably another lawyer will reply in the name of Saint Nicholas at an early meeting. But it would appear that the debate has already been won by Saint Yves who, in addition to his other claims, has the advantage of having practised law in Paris.

### STATIONS OF CROSS RECITED PUBLICLY IN LONDON PARK

London, Eng.—The Stations of the Cross were publicly recited in Hyde Park, London, today (Good Friday). This must be accounted one of the most remarkable observances of the sad anniversary, when one considers that within the memory of most Englishmen priests were often insulted on the streets.

The Catholic Evidence Guild, which organized the remarkable service, took its platform to the customary "pitch" at Hyde Park Corner this afternoon, and a priest conducted the devotions. As it would have been inconvenient to move from place to place whilst making the Stations, a set of Stations were exposed, singly, from the platform, whilst the priest led the prayers.

A crowd numbering many hundreds, assembled. The Catholics went through the devotions as though they were in church, and the non-Catholics soon came to realize the beauty and significance of the ceremony, removed their hats and pipes and took at least a private part.

The customary lectures which the Guild gives as dozens of public places in the London streets, were suspended during Holy Week, and their place was taken by a public retreat.

## TRAPPIST BROTHERS

### ARE EULOGIZED ON FLOOR OF BRITISH COMMONS

Dublin, Ireland.—The Trappist monks of Mount Mellary, in Waterford County, built their monastery upon a barren, bleak mountain. They have transformed the countryside. What was arid mountain has become, through the operations of the Brothers, a rich and fertile region.

In the British House of Commons, Mr. F. D. Acland, M. P., cited what had been done by the Trappists as showing that the most hopeless soil could with success be cultivated.

The Trappist Monastery, he told the House, had settled on an area of absolutely waste bog and rock, and had made "a sort of Paradise" out of it.

MADE A DESERT FLOWER  
Mr. Acland added: "It was not economic, I suppose. The Brothers who did the work worked, no doubt, in return for bare board and lodging, and the welfare of their souls, and the blessed gift of silence which is imposed upon them by the rules of their Order. I sometimes think that some of us ought to end up our days, as a sort of penance in a Trappist Monastery like that."

"The monks have permanently settled a large population in that place, where, previously, there was not grazing for one goat to every hundred acres, and they are entertaining every year and providing hospitality for something like 100,000 people who visit the Monastery on pilgrimage, and who are always fed on the produce of the Monastery lands."

OPINION OF AN AUTHORITY  
Mr. Acland is an Englishman and a Protestant. Some years ago, while engaged officially in Ireland, he paid a visit to the monastery. He is a British publicist of great eminence, being one of the foremost authorities on economic questions. Under a former British Administration, he held ministerial office.

### ENGLISH CONVERT'S ESTATE TO PAY DUTIES OF \$15,000,000

London, Eng.—Death duties amounting to over \$15,000,000 will be payable on the estate of the late Sir Ernest Cassel. It was not discovered until after his death that the great Jewish financier had become a Catholic, and the public and press were taken by surprise when it was announced that his funeral would be preceded by Mass at the Jesuit Church in Farm Street. Sir Ernest Cassel was a great friend of the late King Edward, and when it became known recently that he had secretly entered the Church, the well worn "evidences" of King Edward's alleged conversion were revived. It has been stated from time to time that the late King, when on his death-bed, received a famous Jesuit, and that he refused to see a Church of England minister, but no definite statement has ever come from anybody in a position to make one.

### CHICAGO CATHOLIC APPOINTED ASST. SUPERINTENDENT OF SCHOOLS

Chicago, Ill.—William J. Bogan, one of the best known Catholic lay educators in the country, and since their inauguration in Chicago five years ago, head of the Knights of Columbus Free Evening Schools for former service men and women, has been made assistant superintendent of the Chicago Public Schools, particularly in charge of high schools.

For a great many years Mr. Bogan has been principal of the Lane Technical High School in Chicago, attended by several thousand boys, and has become known throughout educational circles as an authority on technical high school work. Prior to becoming principal of Lane, he was principal of the Crane Technical, another of Chicago's largest high schools.

During his incumbency as head of the Knights of Columbus schools, a work carried on in addition to his work at Lane, he organized into classes approximately 35,000 former service men and women, of all degrees of educational standing, attending the three large night schools conducted here by the K. of C., and made the schools models of order and efficiency.

During the period last year in which the former service men of Illinois were filing their applications, for the bonuses voted by the State, Mr. Bogan threw open the evening schools to the veterans and established corps of clerks and notaries, to aid them in preparing their applications. Tens of thousands of ex-service men were aided in this work.

## "BRAVER THAN ANY INDIAN"

Outside of Buffalo evidently not a single daily has recorded the death of Father John Jutz, S. J., whose name is so intimately associated with the Indian Missions in Wyoming and South Dakota. This Jesuit, who passed away on March 21, is not one of the least in that long procession of black-robos, who have been the Indian's truest friends. And in spite of the fact that not a few of them suffered martyrdom at the hands of these native Americans, the Indians have, on the whole, recognized their unselfish and persevering services. Even under great provocation they have frequently remained true to their friends. One of the most striking instances of this kind is found in the reports on the "Battle of Wounded Knee, which took place on December 29, 1890."

On the morning of that day the troops had attempted to disarm the Sioux Indians, who were encamped on a creek which has lent its name to the battlefield, on a spot situated about twenty miles north of Pine Ridge Agency. While the soldiers were at their task, Yellow Bird suddenly gave the signal for attack, and a slaughter followed which was rendered all the more terrible by the troops making use of Hotchkiss guns which had been trained on the camp from the beginning. In a few minutes two hundred Indian men, women and children, with sixty soldiers, were lying dead and wounded on the ground. The surviving handful of Indians at once fled to the shelter of a near-by ravine, pursued by hundreds of maddened soldiers, and followed up by a raking fire from the Hotchkiss guns which had been moved into position to sweep the ravine.

All investigators of the Wounded Knee battle agree that the ensuing pursuit was simply a massacre, where fleeing women, with infants in their arms, were shot down after resistance had ceased. The Indian Commissioner of that time in his official report says that "most of the men, including Big Foot, were killed around his tent, where he lay sick. The bodies of the women and children were scattered along a distance of two miles from the scene of the encounter."

Only a few miles distant from this battlefield the Drexel Catholic Mission was located. The Jesuit, who has now passed away, was at this place on that fateful day. He, with several brothers and five Franciscan Sisters, had remained quietly at their post, while the outlying schools and mission stations on Pine Ridge Reservation had been abandoned, teachers, farmers and missionaries fleeing in spite of the presence of troops and police, these to seek the protection of the troops. The distinguished ethnologist, James Mooney, in speaking of these occurrences in his excellent treatise on the "Ghost Dance Religion and Sioux Outbreak" of 1890 (published by the Bureau of Ethnology) says: "While the fighting was going on at Wounded Knee and hundreds of furious warriors were firing into the agency, where the handful of whites were shivering in spite of the presence of troops and police, these gentle women and the kindly old German priest (Father John Jutz) were looking after the children, feeding the frightened fugitive women, and tenderly caring for the wounded Indians who were being brought in from Wounded Knee and the agency. Throughout all these weeks of terror they went calmly about the duties to which they had consecrated their lives, and kept their little flock together and their school in operation, without the presence of a single soldier, completely cut off from the troops and the agency and surrounded by thousands of wild Indians." Referring to what the Indians had told him, Mooney asked Father Jutz if it was true that the hostiles had sent word to the Catholic Mission not to be afraid. He replied: "Yes; they had sent word that no one in the Mission need be alarmed," and then with a gentle smile, he added, "but it was never our intention to leave."

Mooney relates that a warrior had spoken to him with affectionate enthusiasm regarding Father Jutz. It was he who informed Mr. Mooney that when the infuriated Indians attacked the Agency on hearing of the slaughter at Wounded Knee, they had sent word to Father Jutz, telling him to stay where he was and no Indian would disturb him. This same warrior told how the priest and the Sisters had fed the starving refugees and bound up the wounds of the survivors who escaped with slaughter. Pausing for a moment in his conversation with Mr. Mooney he said: "He is a brave man; braver than any Indian." Curious to know why this man had not joined the hostiles, among whom were several of his near relatives, the ethnologist asked him the question. His reply was simple: "I had a little boy at the Drexel Mission. He died, and Father Jutz put a white stone over him. That is why I did not join the hostiles."

Still, in a man such as this passes away, beneath whose quiet

exterior Mooney discovered burning the old missionary fire of Jozgues and Marquette, the world pays no attention, while crimes and divorce proceedings are given much space on front pages of dailies whose circulation reaches into the hundreds of thousands. Thomas Carlie spoke of such men as the salt of the earth, and the Nation could not survive long, if there were not here and there scattered throughout the land, men of this type. If we possessed only the men and women who are constantly parading through the columns of our papers, we would be poor indeed, while our future would present a gloomy outlook.—Brooklyn Tablet.

## BROADCASTING STATION FOR IRELAND

There is yet no broadcasting station in Ireland. Wireless news to the country is transmitted through broadcasting stations in Great Britain. Hundreds of Irish citizens have installed listening sets. Residents in remote districts, especially, find wireless a great source of relief to the monotony of rural life.

The project of establishing a broadcasting station somewhere near Dublin has been under consideration for some time, but nothing practical has so far been done.

Two schemes have been suggested. One is that the station should be erected and maintained by the Post Office. The other is that it should be erected by a commercial company. Users of wireless would have to obtain licenses from the Post Office. The latter would retain a portion of the fees and hand the rest over to the company.

A committee was appointed by the Free State to inquire into the subject. That committee recommends that broadcasting should be made a State service. The Post Office authorities strongly disapprove of the recommendation.

Some extraordinary sidelights upon the operations of certain British financiers, appear in the report of the Committee. Numerous schemes of exploitation were put forward by these gentlemen. Among them was the amazing plan of providing a gambling casino in the neighborhood of Dublin. The aim of the promoters, bluntly expressed, was to provide in Ireland a sort of rival to Monte Carlo. The approval of Archbishop Byrne was sought. The Archbishop at once and in emphatic terms expressed his disapproval. The project was then abandoned.

The Broadcasting Report which covers many other matters in addition to wireless, reveals that alien speculators made a bold attempt to get control of Southern Ireland's commerce and finances.

## CATHOLIC NAMED HEAD OF MADRAS ASSEMBLY

Madras, India.—The appointment of Swamikannu Pillay, a distinguished Catholic educated here and in England, as president of the Madras Legislative Assembly, is hailed by all classes in southern India, because of his eminent fitness for the post. It is recalled also that he will have powers second only to those of the governor, in view of the inauguration of the Montagu-Chelmsford reforms, which give to the provincial legislatures extensive authority in carrying out administrative work on democratic lines.

A master of arts and bachelor of laws of the Madras university, the new head of the Assembly took the LL. B. degree at the University of London and entered the government service some years later. His rise was steady, and he displayed marked executive capacity in all his various posts. For several years he was secretary of the Catholic Association of Southern India, and while holding that office was received in audience by His Holiness Pope Leo XIII.

## CONAN DOYLE WILL GIVE SPIRITIST LECTURES TO POORER CLASSES

London, Eng.—Conan Doyle declares that he will start a campaign amongst the poor on behalf of the spiritist movement.

"My desire now, if my health holds," he says, "is to appeal to the poorer classes, to use free halls in the crowded districts and to see if I cannot light a fire which will burn upwards."

Doyle's opinion is that the upper classes and the intellectual classes are almost hopeless, so far as Spiritism is concerned. "With a few brilliant exceptions they are heavy, selfish, inert and spiritually comatose." Even the middle classes are slow and "sunk in matter," he says.

The growth of Spiritism in England is evidenced by a report from Brighton to the effect that in two Sunday schools there over a hundred children are being systematically trained to become mediums.

## SCANDINAVIAN BISHOPS MEET FOR FIRST TIME SINCE MIDDLE AGES

The conference of the five bishops of the Scandinavian countries held in Denmark for the first time since the middle Ages was an event of great importance to the Catholics of Denmark.

The Bishops of Sweden, Norway and Denmark met for the first time last year at Goteberg, on the Feast of the Pentecost and later at Helsingfors for the ordination of the Bishop of Finland.

At the Copenhagen Conference the new Prefect Apostolic of Iceland was likewise present.

The object of the Conference was to study together the means of establishing a lively apostolate in their respective countries. The prelates present were Mgr. Brems (Denmark); Mgr. Smit (Norway); Mgr. Muller (Sweden); Mgr. Buck (Finland) and the Prefect Apostolic of Iceland, Mgr. Meulenbergh.

Although the meeting was accompanied by no exterior manifestations, it is nevertheless considered to be a significant manifestation of the great desire of the heads of the Church to reach some sort of understanding with regard to the evangelization of the Scandinavian countries and Finland.

## ULSTER MINISTER DECLARES AGAINST BOUNDARY SETTLEMENT

Dublin, Ireland.—Two years and four months have elapsed since the Anglo-Irish Treaty was signed. The boundary line between the north-east and the rest of Ireland is still undetermined. The Conference opened in London early this year was to have resumed not later than March 1st last. Owing to the illness of Sir James Craig, the Belfast Premier, it was not resumed on that date. It has not been yet resumed.

In all other matters the Minister for Finance in Belfast is acting temporarily as Prime Minister. This Minister has just declared: "Not a square inch of our territory will be surrendered to the arrogant call of any man."

The Treaty provides that the boundary shall be determined "in accordance with the wishes of the inhabitants." The inhabitants of the counties of Tyrone and Fermanagh and of the City of Derry are by a large majority in favor of secedence from the north-east area.

If some definite official move is not made, an active agitation is likely to spring up in Southern Ireland to insist on a revision of the Boundary, the question being a vital one for the Catholic population.

## MARQUETTE TO GIVE SUMMER RADIO COURSE

Milwaukee, Wis.—A course in radio construction and operation will be included on the varied curriculum of the 1924 summer session of Marquette University here, it has been announced. This course will be something new in summer school work, and is one of only two courses that require no previous college credits. It will be directed by the Rev. John B. Kremer, S. J., operator of Marquette station WHAD, and will be doubly interesting because Marquette is to construct a new 500-watt station in the new administration building to be completed in August.

Marquette expects the heaviest summer enrollment in its history this year. Regular college credit courses will be offered in the college of arts and science, school of law and college of business administration, as well as in the education, physical education and graduate departments.

## OLD IRISH TAPESTRIES ARE SOLD AT AUCTION

When old tapestries were recently sold at Christie's, in London, much curiosity was aroused by one panel bearing the woven initials "L. F." All the tapestries were supposed to be English, but experts agreed that these initials were not identified with any historic British weaver.

Research revealed the name of an Irish tapestry-maker of the seventeenth century. In old documents there was a reference to Alderman Lovett of Dublin who had linen and tapestry works in Chapelizod, Dublin County. His name had hitherto escaped the chronicles of the art.

It was believed that the only Irish tapestries in existence were those in the old Irish Parliament House in College Green, Dublin. Connoisseurs are now debating whether the tapestry at Christie's sale was made by Lovett—on the theory that the letters "L. F." stand for "Lovett fecit."

At the present day the convents of Ireland are reviving the manufacture of tapestries; and their products are ranked as the equals of the ancient models.

## CATHOLIC NOTES

London, Eng.—Patrick Langford Beazley, for forty years editor of the Catholic Times here, left an estate worth a trifle less than \$500.

Paris, France.—Mgr. Lemonnier, Bishop of Bayeux and Lisieux, has issued an appeal to the faithful of his diocese, calling upon them to deliver to the Government all the gold coins they may possess in order to aid in the rehabilitation of the franc.

London, Eng.—The city of Birmingham has elected a priest to the chairmanship of its Board of Guardians, which in importance is the second municipal post in the city. Father Walter Emery, who has been thus honored, has been a member of the Board for many years. The Lord Mayor of Birmingham is also a Catholic.

Madrid, April 8.—Serious floods at Valladolid have caused the suspension of classes at the Pontifical University there. The students were rescued in boats at midnight when the rising waters entered the university. Following heavy rains the outlying portions of the town were flooded. A hospital and several convents suffered, but the English and Scots colleges were not affected.

London, April 10.—Canon George Langton Vere, who has just been buried, was rector for thirty-nine years, and until his death, of St. Patrick's Church, Soho, London, which stands on the site of the first Catholic Church unconnected with an embassy erected in London after the Reformation. He was author of a widely known series of stories published under the general title, "Father Cuthbert's Curiosity Case."

St. Louis, April 2.—Progress on the interior decoration work at the New Cathedral, Lindell Boulevard and Newstead Avenue, was marked last week by the removal of the scaffolding from the west transept, by which is revealed to visitors a painting of the Ascension of Christ, which is 80 feet by 40, having 14 figures in the foreground and 200 in the background. The chief figures are of heroic size, on a scale of 10 feet.

Dublin, Ireland.—It is estimated by the Bishops that some thirty tons of cheap literature, consisting chiefly of the scandals of the world, are dumped upon Ireland every week. This literature has, they complain, a corrupting effect upon the morals of the people. The Bishops warn the people against the danger. To cope with the evil they recommend the formation of a branch of the Catholic Truth Society in every parish.

London, Eng.—Incense has a distinct value as a fumigator, in the opinion of a professor of entomology, K. Maxwell-Lefroy, who says that when incense is used regularly, the timbered roofs of churches are immune from attack by the "death-watch" beetle. The professor was discussing the disinfection of the timbering of Westminster Hall, which has recently been in the hands of the builders for the purpose of having its ancient oak beams replaced.

Notre Dame, Ind., April 3.—Charles D. Maginnis, architect, of Boston, has been named the 1924 Lutetia medalist. He is the forty-first to receive the honor, which last year was awarded to Walter George Smith of Philadelphia, lawyer, educator and publicist. The Lutetia medal is awarded each year by the University of Notre Dame to "an American lay Catholic distinguished in literature, science, art, commerce, philosophy, sociology or other field of beneficial activities." It has its origin in the ancient papal custom of presenting a "golden rose."

St. Columbans, Neb., April 2.—Hsien T'oa Chen, a town of 30,000 population in the Prefecture of the Columbian missionaries in China, has witnessed the opening of its first Catholic Church built through the generosity of His Eminence Cardinal O'Connell. Father E. J. O'Doherty, the Columbian Missionary stationed at Hsien T'oa Chen, reported that the event was the occasion of great rejoicing and throngs of Chinese attended. Many of these came from outlying districts and spent the night in the open in order to be present at the ceremony on the following morning.

Washington, D. C., Feb. 29.—The work of the Jesuit colleges in China was highly praised by Dr. Robert F. Fitch, president of Hang-Chow University, China, in an address at exercises marking the twentieth anniversary of the founding of the University Club of Washington which was broadcast through station WCAP, of the Chesapeake and Potomac Telephone Company. Reviewing what is being done for China in an educational way by those of other nations, Dr. Fitch referred to the Catholic educators and praised the "truly magnificent work" of the Jesuit educators in China, who, he said, are accomplishing wonderful results along research lines.

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**GERTRUDE MANNERING**

A TALE OF SACRIFICE  
BY FRANCES NOBLE

CHAPTER IX.—CONTINUED

"How strange," she began to think, "that we have never yet named religion, hardly anything approaching to it! He did name monasteries and convents, to be sure, in a general way, when he was telling me so much about Italy, but never as if he thought for a minute I could be particularly interested in them or in what he thought of them. Will he be surprised, I wonder, when he finds I am a Catholic? Would he be very kind if he knew it? Would it make any difference, I wonder? Didn't Julia say that he despised and disliked all religion?" Then suddenly a deep blush rose to her face as the delicate conscience suggested the next thought. "Have I been at all afraid of the subject? Have I kept from letting him know my religion as long as possible, not directly perhaps, but indirectly, arranging to talk of other things, because I was so weak, because I was afraid he might not like to hear I was a Catholic, that it might make him not so kind?" For as yet Gerty used no more tender term to describe Stanley Graham's manner to her, even in her own thoughts. "Ah! I wish I knew if I have done, if I have been wrong like that! Oh! what would papa and Father Walmesley say, what would the nuns say, if they thought such a thing of me?" And she longed to be free of the presence of the maid who was dressing her, so that she might kneel down and bury her face in her hands while she asked God's pardon for the cowardice of which she fancied she had been guilty—she, the daughter of such an old Catholic house, which in its time had suffered so joyfully for the faith—descendant of glorious confessors who would have shamed to own one who was afraid of a little coldness, a little inward pain, endured for the cause for which they would have freely given their lives!

"And so would I too—so would I too—oh, yes!" And as the "martyr spirit," of which her father had spoken on the eve of their separation, rose within her young, enthusiastic heart, Gerty resolved that another day should not pass without Stanley Graham hearing from her own lips that she was a Catholic, even if she should have to go out of her way to tell him so. And the resolution seemed to bring back some of the holy peace and calmness to her heart, tempering the restless joy which had taken possession of it, though a kind of weary, chilly desolation tried to enter too now, at the thought of what she might bring upon herself by her avowal, of the changed, cold tones of the voice which was becoming like delicious music in her ears, of the haughty though polite contempt which might come over the face whose image had so engraven itself on her heart, though as yet she never dreamed or dared to hope for a return of the feeling which was making her, as it were, into a new creature—into a woman all at once, with a woman's cares and trials.

"Perhaps the maid thought, somehow, that her taste and artistic skill in hairdressing were wasted today on her young mistress; for the bright face looked so troubled and perplexed that it was easy to see that even when the eyes glanced toward the mirror their owner's thoughts were but little occupied with what they saw there. And for the first time in Gerty's life she felt glad she could not write to her father again just yet, as he was still in retreat, and would be for the next few days. How could she be so near to her father and yet not write to him? How could she say from her heart that she longed to return home, to be alone with him again, in spite of all her present enjoyment? And how could she say it with this new joy, this new yearning, this other self which had arisen for her, driving out her own old free girl's life, and making her live but in another's presence?"

"Is this what the world is doing for me?" she sighed to herself, as she sat with her cousin at the concert, listening dreamily to the music, but hardly following it. "Is it making me forget papa and home and everything I have loved and treasured all my life till now?"

And up from the midst of that brilliant concert-room there rose from one young, overburdened heart a prayer for strength to be guided to do right, that she might not lose herself amongst the snares which were surrounding her in this earthly paradise, this new existence which had begun for her.

CHAPTER X.

The opportunity Gerty wished for came to her more easily than she had hoped, without any seeking on her part, that very evening. Her cousin's drawing-rooms were filled with a select company comprising many well-known authors, authoresses, poets, and men of letters of various grades and descriptions, together with a number of Lady Hunter's own private friends. It was the first reception of the kind which Gerty had been present at, and it was a real delight to her, little hero-worshipper as she was, to see and listen to so many celebrated persons, of whom

before she had only heard or read. But her pleasure was marred—rudely so sometimes—during the evening, as on all sides around her she heard open infidelity talked and discussed, in a refined, intellectual manner, it is true, but none the less making her blood run cold as she listened, longing the while that she were able to speak out, as powerfully as could these unbelievers, what was in her heart—the faith so strong and deep, the indignation and horror which burned in it—as the cold, sceptical words struck on her ears.

"If I were only older and more clever, and could speak to them!" she sighed.

But who of that intellectual company thought of courting discussion with the young girl, their hostess's cousin, little more than a child as she seemed, and who, they thought, doubtless shared her cousin's irreligious opinions, if she were troubled as yet with any ideas on such subjects? How little they knew or could have understood of the spirit which animated that girlish frame, making the warm heart beat as now and then she made up to her quiet, secret sign of the Cross! And foremost in many an argument of this kind was Stanley Graham, with poor Gerty's wistful eyes watching him unobtrusively, her ears listening, when he was within hearing, with a pain keener a thousand times than when they heard the like sentiments from any one else. And yet all the while her throbbing heart could not but allow that tonight he showed to still greater advantage than in mere brilliant assemblies of pleasure, here, where his splendid intellect had full play and was in its congenial element, heightening in its animation even the outward beauty which of itself alone was such an all-powerful attraction.

But in the midst even of such sympathetic spirits Stanley Graham never forgot the corner where Gerty sat so quietly and shyly. He kept turning to it as to a haven of rest and delicious refreshment, coming to the young girl's side with that smile which already she was learning to see was hers only, which never greeted his other friends as it greeted her, talking to her with that gentle, respectful tenderness which riveted still more strongly that poor little heart's growing idolatry. It seemed as though he could not keep long away from her side, as though he must come to see if she were attended to and amused; if she wanted to know anything about any of the guests, who they were and their different histories; to inquire if she would like to move to a different part of the room, or to be introduced to any one; until Lady Hunter at last said laughingly that Stanley quite took the care of Gerty out of her hands.

Sir Robert chanced to be standing near to Gerty on one of these occasions when Stanley Graham came up to her; and when he had stood with her a minute or two he turned to Sir Robert with a changed tone, and with a look of scorn and annoyance.

"I was very sorry to hear just now from old Mr. Beddowes, Sir Robert, that his son, who became a Romanist two years ago, you remember, is about to join those detested Jesuits."

"O Mr. Graham!" burst from Gerty almost unconsciously, as the color rose quickly to her face.

Her tone was so painful, and as Stanley Graham turned to her with surprise there was such a look of reproach in her soft eyes, that he said very quietly, with a smile:

"What have I done, Miss Manning? Surely you don't want me to believe you are an advocate of the Jesuits? Then another thought struck him, and he continued quickly, "Perhaps you knew Mr. Beddowes, and are shocked to hear my news of him, Miss Manning?"

her questioner's face with a bright smile. "All my life, Mr. Graham. I was born a Catholic. And even to his sceptical ears her tone said so plainly, "And I glory in it," that the painful expression came again for an instant to Stanley Graham's face; but he forced it away as he spoke again:

"Ah! then, you belong to a family which has always been—Catholic, of course? Will you think me impertinent, I wonder, if I ask if you are related to the Mannings of White-well Grange in B—shire, your own county, I believe?"

Gerty laughed outright now, while the blushes rose again to her face:

"White-well Grange is my home. I am Mr. Manning's only daughter. Why, have you heard of us, Mr. Graham?" she asked, with a frank smile.

TO BE CONTINUED  
A PHENOMENAL SUCCESS

Mrs. Namara laid down her pen in despair. For a considerable time she had sat with an air of abstraction at the table in her humble lodging with writing material spread out before her, but not a word had she written.

"I wonder what is coming over me," said she to herself as she pressed her hand to her brow. "I thought I had got the plot of that story quite clear, and yet I cannot find a satisfactory beginning, nor construct even an opening sentence. Whatever shall I do? It will be utter bankruptcy for me without the earnings, small as they are, which my literary work brings in. Dear me! how my head aches, and yet I must try to keep on working for my darling's sake."

Again she pressed her hand to her head as if to still some pain which tortured her there, but after a few minutes, she took up her pen again. Scarcely had she done so, however, than she heard a knock at the street door of the tenement, and yet I must try to keep on working for my darling's sake."

It was the doctor who was attending her little son, Jim, a boy of five years, who was lying ill in the next room. Jim, like his two older brothers, who had both perished in childhood after a vain struggle to live in the gloomy air of London, had been delicate from birth, and was now confined to bed suffering from lung trouble, the result of the bitter winds of early March which were now blowing.

"And how is my little patient this evening?" queried the doctor. "Better, I hope, though those harsh March winds are trying for all of us, and especially for a delicate child. He must be shielded from them as much as possible."

He seems slightly better this evening, doctor, thank you very much, though his cough seems to stick to him. But come in and see him."

She led the way into the bedroom, where little Jim, looking as sweet as an angel, lay in his cot with apparently blooming cheeks and his gray-blue eyes indicative of his Irish origin, preternaturally bright. The little fellow, who idolized his mother, threw his tiny arms round her neck and kissed her when she approached. Then he gave the doctor, who was a great favorite of his, a friendly smile.

"Can I get up and play with the other children tomorrow, doc?" said he, "cos Ise so tired in bed all day."

"We'll see, my little man," answered the doctor, smiling at him with kindly eyes, and gently taking the hot, little hand in his. When he had examined him, his face grew grave, and he said in gentle tones: "Mother will tell you when you can get up, my little man. You'll do what she says, won't you? That's the way to get better, you know."

The child seemed disappointed, for his childish instinct divined from the doctor's manner that the morrow would not see him released for play. His mother looked at the doctor with anxious, questioning eyes. He did not speak, but signed to her to follow him into the sitting-room. There was a pained expression on his face as he looked at her sympathetically and said:

room and sat down in a rickety chair before the almost fireless grate.

"Oh, my darling, if I should lose you!" she exclaimed in tones laden with a heart's misery. If, indeed, she did lose her little boy, life would then be over for her, for he was now all that she had to live for—the one link which bound her to earth. And as she sat by the dying fire she thought of the other darlings who had perished from her arms, and her heart sank at the dread foreboding that little Jim was following them.

Mrs. Namara, whose maiden name was Kitty Kilroy, was born in a western Irish county on the shores of an island studded lake, famous both for its beauty and its plentiful supply of fish, which attracted many anglers in the summer days. Her father had died while she was yet a child, and she had only the vaguest recollection of him, but how vivid in her memory was her mother's sweet face and the rose-covered cottage where she had spent with her the halcyon days of her girlhood, knowing neither care nor sorrow. How happy they had been together, though they had few of the world's luxuries, and had even hard times, too, when it was quite a struggle to live.

After her husband's death, Mrs. Kilroy, being unable to manage the farm by herself, which had been their main support, sold it, with the exception of the field on which the cottage stood, and which she purposed to utilize as a poultry farm. The sum which the sale of the farm realized and the profits from her eggs and chickens were not by any means large, but Mrs. Kilroy was a woman of resource, and she managed to maintain her small household in decent comfort, and even to pay the expense of Kitty's education at a neighboring convent. In the holiday season, too, the excellent fishing to be had in the lake attracted numerous anglers, many of whom found their way to the neat flower-covered cottage of the Kilroys, where they were made so comfortable that they returned year after year, and became a by means considerable source of income to Mrs. Kilroy.

Thither one summer came Jack Namara, a devotee of the rod and line, who had heard of the place from a friend in London, where Jack was engaged in journalism. He was just recovering from a bad breaking down, the result of overwork, and, as his doctor had recommended complete rest in the country for at least a couple of months, he thought the place might suit him. He was not disappointed. In fact, his expectations were far more than realized, and the place seemed almost like a bit of heaven itself in contrast with the unceasing face of London. The scenery was beautiful, the fishing was good, his hostess was like a mother to him, and, last, though by no means least, Kitty, now a beautiful girl in her nineteenth year, was more than interesting.

No wonder that in such a pleasant environment he soon regained his health, and that the pallor of his handsome face changed to healthy brown. It was to him like a dream of happiness when he was out boating with Kitty on the lake in the delicious twilight of the summer evenings, and he began to view with dismay the prospect of its ending soon, for his profession was his only means of livelihood, and it was indispensable for him to return soon again to his strenuous life in London. For the first time in his life he sighed for riches, so that he might be in a position to ask Kitty to be his wife. It would, he told himself, be quite out of the question to ask her to share the life of a struggling journalist, who had only just got his foot on the ladder of success, and had such a long way yet to climb.

If Mrs. Kilroy noticed the growing intimacy between her daughter and Jack Namara, she evidently approved of it, for she always allowed Kitty to go with him on any excursion which he proposed. Jack never attempted to appear different from what he really was, and she was soon aware of his circumstances, but he was none the less a favorite with her.

"After all," she said when speaking about him, "wealth is not the important thing. It is character that really matters, and Mr. Namara has the very best type. In fact, I don't know any other young man that I like nearly so well. A man like him is bound to make his way in the world."

Though born in London, Jack Namara was of Irish extraction, his father, who was a native of Dublin, having emigrated to the vast metropolis, where he met and married Jack's mother, who also hailed from the land of shamrocks. He had no near relations, nor, indeed, any relations whom he either knew or corresponded with. The only relative of whom he ever heard was an elder brother of his father's, who had emigrated to the States before Jack was born, and never since been heard of. It appeared that the two brothers, who had gone to London together, had become estranged for some reason or other, with the result that Jack never saw his father, and never after gave sign or token of his existence to his younger brother Jack. His nephew supposed him dead, and, as his parents were dead, also, having lived only to see him start on his journalistic career, he was quite alone in the world.

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One evening, as Jack and Kitty were returning from a boating excursion on the lake, they noticed the small servant whom Mrs. Kilroy employed standing at the door, distraught and wide-eyed, and evidently on the look-out for them. Kitty at once divined that something was wrong, and hurried towards her, followed by Jack.

"Something has happened, Maureen! What is it? Tell me quickly!" said Kitty.

But Maureen could not find her voice at once, and when she did, after a struggle, it was only to say: "The mistress!"

"O, God! My mother!" exclaimed Kitty in a choking voice as she rushed into the cottage, to find the mother whom she had left that very afternoon in apparently her usual health lying cold and dead.

She would have fallen to the ground had not Jack's strong arm been near to support her.

It appeared that Mrs. Kilroy had for some time previously been developing an unsuspected disease of the heart, and had died suddenly of heart failure. The shock to Kitty was dreadful, for she was passionately fond of her mother, and her loss left her quite alone in the world, for she had no near relations, nor, indeed, any of whom she cared. She bore up heroically, however, until her beloved mother was laid in the grave with fitting ceremony, but on her return to the cottage, now so cheerless without the dear familiar face which had vanished for ever, she was seized with a paroxysm of grief, and for several days she lay quite prostrate, taking little or no interest in life.

Friendly neighbors were unremitting in their attentions to her, and put things to rights at the cottage, and tried to arouse her from her lethargy. In those dark days Jack Namara, too, did everything in his power to show the deep sympathy which he felt for her, and he was rewarded by the first faint smile which showed a returning interest in the things of earth. He stayed in the neighborhood until she was something like her old self again, when he seized the first opportunity of letting her know that she had a place in his heart. And she, on her part found that she loved him well enough to share his life, even though he had no balance at the bank, and was only just beginning to climb his way to hoped-for success.

Never mind about banking accounts, dearest Jack," said she cheerfully. "What's enough for one is enough for two, as the saying is, and you know I am not used to luxuries. Besides, we are both alone in the world; but, together, we shall be quite a mutual admiration society."

Even though one alone is worthy of admiration, said Jack gallantly. And so it was all arranged. Kitty sold the cottage and the poultry farm, and later on there was a quiet wedding, after which she and Jack went to London where the latter resumed his journalistic work with renewed vigor.

They were very happy together, though Kitty at first found London life, with all its rush and hurry, rather trying, but this was only a trifling drawback, which was more than counterbalanced by Jack's success in his profession. He was almost at the top of the ladder, and the future looked quite serene, when he was struck down by mortal illness. For a few months he lingered on, devotedly nursed by Kitty, but at length the inevitable end came, and she was left a widow, with three small children and only a very modest sum in the family exchequer, for the expenses of Jack's illness had used up the greater part of their savings.

Kitty bore up under her great trial with what fortitude she could for the sake of her three little boys, but the future looked black indeed. She had just one resource in her extremity. In the early days in London, when she had abundance of leisure before the cares of house-keeping grew with the advent of the children, she had taken much interest in her husband's literary work, and as a consequence, began to dabble in journalism herself. She wrote stories and articles, which at first returned in sad procession home, but one day, to her amazement and delight, she saw one of them in all the glory of print. This was a stimulus to further writing, and soon her literary efforts brought her in quite a respectable sum.

She now took up her pen again as a means of support, but, alas! only to find that it was a precarious staff for her to lean on. It brought in only the barest pittance, and she and the children had to endure all the hardships consequent on narrow means. The two elder children, always delicate, and rendered more so by the gloomy air of London, died, and now little Jim, her youngest and dearest threatened soon to follow them.

Oh, if she could only take him to Ireland to the rose-covered cottage on the shores of the blue lake where her own happy childhood had been passed, how soon would the roses of health color his pale cheeks? But, alas, it was in the hands of strangers now, and there was no friend to come to her aid. She had only her pen to rely on now, and too often it proved but a broken reed.

Evening, for her head was aching dreadfully, and, if she tried to think, it only throbbled the more violently. And, yet, she must think, she must write, for the grim alternative was starvation. She did not mind so much for herself, but little Jim! That was the heartbreak!

In spite of all her efforts to be cheerful and brave for her darling's sake, she felt deeply depressed and almost despairing.

She sat gazing with unseeing eyes into the almost empty grate, where the few coals were wasting into ashes one by one, until she shivered with the cold, which at last aroused her from her sad reverie.

"I must try to have a good night's rest," she said to herself, rising to light her bedroom candle, "and perhaps tomorrow my brain may be more fertile. It is useless to attempt anything further tonight."

Just at that moment she heard the sound of footsteps coming up the stairs and soft Irish voices conversing in low tones. She recognized them as belonging to a mother and daughter who tenanted the other two rooms on the same floor in the tenement house. They were quiet, retiring people, who had seen better circumstances like herself, and naturally, she was on friendly terms with them. When they reached the landing, they tapped gently at her door to inquire how Jim was, and, on being told that the doctor took a serious view of his illness, they were full of sympathy.

"I'm sure the London air is the cause of it all," said Mrs. Delaney. "The fog is simply poison, and, if you could only get him to Ireland for a time, or at all events to the country, I feel certain he would soon begin to thrive. By the way, we're just coming home from Benediction at St. Patrick's, Soho Square, and you'll be interested to know that we're going to have a novena in honor of St. Patrick. It is to start tomorrow, and will finish on the 17th. We are going to join in it. I suppose you will too."

"I am afraid I can't, if it's necessary to go to church every evening. You see Jim needs all my care, and I can't leave him for any length of time."

"Oh, that doesn't matter. The priest says it will do to say the prayers at home, if you are not able to come to the church. I don't suppose that we'll be able to go quite every evening."

Tired and suffering as Mrs. Namara was she did not forget what was said concerning the novena, and next day she started it, imploring St. Patrick to enable her to write a story which would be a phenomenal success and bring her money enough to take herself and little Jim home to Ireland.

She knew that from a human point of view she was asking the impossible, for such a sum as she required could only be earned by a story from some popular writer, and she was practically unknown. However, she thought, saints can do the impossible, and she might make a hit.

When she took up her pen that evening she was pleased to find that her ideas came thick and fast, and that her gift of expression was at its best. She covered page after page with the greatest facility, nor did she cease writing until, in the small hours of the morning, she had completed a short story with which she was much satisfied. Next morning she posted it to a popular magazine which had a reputation for rewarding its contributors in princely style. Then she awaited results with high hopes and continued her novena with ever-increasing fervor, for little Jim grew daily worse. She told him that she was praying to St. Patrick to send them money to go home to Ireland, where he would soon get well, and every evening he joined in her prayer, but all he said was:

"Dear St. Patrick send us the money, Please do!"

Alas the story about which Mrs. Namara had such bright dreams did not seem to appeal in the very least to the Editor of the popular magazine to which it had been sent. He had not read more than the first few pages of the manuscript when he placed it in the stamped envelope which accompanied it, enclosing with it the polite, printed slip usually sent with rejected contributions. But its misfortunes were not yet over. The office boy whose duty it was to post returned manuscripts happened to have a bag full that day, and as it chanced to be at the very top, it simply toppled over and fell to the pavement without his noticing it.

A gentleman who had just emerged from a hotel in the Strand, and who was wearing a sprig of shamrock in his buttonhole, for it was St. Patrick's Day, saw the envelope lying on the pavement, and picked it up. He was about to thrust it carelessly into a nearby letter-box when the address on the envelope seemed to catch his eye. He started perceptibly, stopped short and stared at it with fascinated gaze for several moments. Then he put it into the letter-box while he muttered under his breath:

"How strange. How passing strange! It must really be the answer to my prayer, though most people would call it a lucky accident—as if there was anything ever due to mere luck or chance."

That evening when Kitty Namara heard the postman's knock she ran to the door in a fever of expectation, but her heart sank when she saw the bulky envelope

reposing in the letterbox. Even before she opened it she was painfully aware of its contents, and she knew the story on which she had built such high hopes had been returned rejected. Her dreams of being able to remove little Jim from the fog and smoke of London to the pure atmosphere of Ireland were rudely shattered. She would have no means of saving the little life trembling in the balance, so much dearer to her than her own.

"Welcome be the Will of God," said she. "It must be all for the best, even though I cannot see how. Dear St. Patrick, pray that I may have patience to bear whatever is in store for me."

Scarcely had she uttered the words than there was another knock at the door, and it was opened to admit the very gentleman wearing a sprig of shamrock in his coat who had picked up the envelope in the Strand.

"Pardon me," he said, "but could you please tell me if Mrs. Jack Namara lives here?"

"I am Mrs. Jack Namara."

"The widow of the late Jack Namara, journalist on the staff of 'The Daily Tell Tale.'"

"The same," she answered.

"But this is splendid!" he ejaculated. "I've been in search of you for ages, and found your address only today, and by the merest accident. An office boy walking in front of me with a sack of letters dropped one of them, and I picked it up and posted it. It was addressed to you. Why, that's it you have in your hand now. But let me introduce myself. I am your uncle-in-law, Jim Namara, the only brother of Jack's father. My brother and I were estranged, but I longed for reconciliation before the grave claimed me, and I came over from the States in search of him, only to find that he and his son were dead. I heard, however, of you and the children, but I had almost despaired of finding you. I asked St. Patrick to help me and he came to the rescue at once in the strange way I've told you of. He must take as much interest as ever he did in his Irish flock."

Mrs. Namara was convinced that he did before the last day of her novena to him had quite expired, for her story, in spite of its seeming failure, was a phenomenal success, though not in the usual way. The rich uncle whom it had been the means of bringing her, lavished wealth and kindness on herself and little Jim, who soon became strong and sturdy in the splendid air of the land of St. Patrick.—Catholic Fireside.

MAYTIME IN IRELAND

Ah, but Erin is fair in the glad month of May, When the blooms from the hedges are peepin' And the bright vernal sun that is high in the East Wakes the earth from its long winter's sleepin', When the songsters of Heaven are callin' the spring, The notes from their lusty throats surgin' And the soft croonin' breezes are tremblin' the leaves During Maytime—the month of the Virgin.

In the dimly lit chapel, far down in the glen, Slender candles to Mary are burnin' And the voices of colleens and red-checked gossoons Tell the Queen the strong depths of their yearnin'.

At the altar is kneelin' the Soggarth Aroon As the dusk into evenin' is mergin', And there's peace and contentment in Dark Rosaleen When its Maytime—the month of the Virgin.

In November, the month of the poor Sufferin' Souls, Comes a peace—for its older I'm growin'— And the long days of June, bring the hope and the joy That the sweet Sacred Heart's e'er bestowin'.

There's a charm all their own in the twilights of March When my needs to Saint Joseph I'm urg'in', But the days that I fancy are dearest of all Come in Maytime—the month of the Virgin.

—D. J. MCGARREY, S. J.

CARDINAL NEWMAN ON PREJUDICE

"In speaking of prejudice in its first and most simple sense, as a mere anticipation or previous opinion in disparagement of another, I said there was no harm in it. It is a mere judgment formed on previous grounds, like any judgment, which the owner puts away at once, as soon as its unsoundness is detected.

"But prejudice in its second and ordinary sense, viz.: as an impression or stain on the mind, is not at all innocent or excusable, just the reverse. This may surprise you; you may say: How can a man help his impressions? He is passive under them; they come of themselves; he is as little answerable for what is actually stamped upon his mind, as for a wound which is inflicted on his body; but this is very far from the case, as a little consideration will show.

"The will goes with a prejudice; there is no compulsion or necessity;

those who have prejudices are unwilling to give them up; there is no prejudice without the will; we are prejudiced, I say, because we will; and therefore, if we did not will, we should not be prejudiced. I do not say we could get rid of a prejudice in a day; but we should, in that case, be tending to get rid of it.

"Scripture speaks of those who 'loved darkness rather than light,' and it is impossible for us to deny, from what we see on all sides, that as regards the Protestant view of Catholics, men love to be left to their own dark thoughts of us; they desire to be able with good reason and a good conscience to hate us; they do not wish to be disabused, they are loth that so pleasant an error should be torn from them.

"First then, I say, prejudice depends on the will; now secondly, if it does depend on the will, it is not, cannot be, innocent, because it is directed, not against things but against persons, against God's rational creatures, against our fellows, towards all of whom we owe the duties of humanity and charity. There is a natural law binding us to think as well as we can of every one; we ought to be glad when imputations are removed and scandals cleaned up. And this law is observed by every generous mind; such a person is pained to believe that bad things can be said of others with any plausibility and will rejoice to be able to deny them—and hope they are not true, and will give the subject of them the benefit of his doubts.

"Every hour, then, as it passes, bears with its protests against prejudice, from the natural striving of the heart the other way. Jealousy, suspicion, dislike, thinking ill, are feelings so painful to the rightly disposed, that there is a constant reclamation going on within them, an uneasiness that they should be obliged to entertain them, and an effort to get rid of them. Nay, there are persons of such kind and tender hearts that they would believe there is no evil at all in the world if they could; and it is a relief to them, whenever they can knock off, so to say, any part of the score of accusations which the multitude of men bring against each other.

"On the other hand, to close the ears to an explanation and to show a desire that the worst may be true . . . to resolve that rumors or suspicions, for which no distinct grounds are alleged, shall be true, is simple malevolence, deplorable, shocking, inexcusable."

THE CHURCH'S DESIRES

It is well to call attention from time to time to the mind of the Church concerning the piety of the laity. In too many quarters there is an assumption that not much is expected of those who are neither called to the priesthood nor to the religious life, and who only form part of the general faithful. A very ordinary degree of goodness is often all that is expected of them. If they go to Communion once a month, say their prayers at night and in the morning, give to charity, and do nothing much out of the way, they are considered to have pretty well fulfilled everything that can be looked for from them. This is a too commonly accepted view; but it is very far from being the mind of the Church concerning the laity.

That solicitous mother will never be satisfied with so low a standard for her children. While her demands made under pain of grave sin are very moderate and very easily fulfilled, her desires for the sanctification of all her children are wide and great indeed. The whole spiritual organization of the Church is for the sanctification of the laity. For them parishes are multiplied, priests are ordained, Bishops consecrated. For them the Blessed Sacrament is reserved in thousands of churches in every region of the earth. For them sermons are preached, Sacraments administered, schools established, books written. The army of the Church is forever going forth, from the rising of the sun to the setting thereof, for the sanctification no less than the salvation of the laity.

The Church's desires for the holiness of the ordinary Christian are without bounds. Pius X. declared to us that it is the wish of the Pope, the wish of the Church, the desire of the Sacred Heart of Christ, that all the laity who can do so should receive Holy Communion very frequently, and, if possible, every day. With daily Communion, what degree of holiness does not the Church hope for, even in hidden and ordinary souls? So also do the efforts of the Church to encourage among her children frequent prayer, the practice of spiritual retreats, the use of ejaculatory prayers, the saying of the Rosary, the making of mental prayer—all the many practices of devotion to which she has attached rich indulgences to allure the faithful to their frequent use—show how much she wishes and hopes for even from the rank and file of the faithful.

Those who have the care of souls, and those who are training in our schools the coming generation of Catholics, will do well to fix their standards of piety very high. Where much is expected of the laity they will do much for God. Where only a little is expected of them they are likely to be content with doing only a very little.—The Monitor.

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LONDON, SATURDAY, MAY 3, 1924

WHAT OUGHT TO BE—AND WHAT IS

"All the elaborate functions of Government will be of no avail unless there abide in the people the simple, homely virtues of industry and thrift, honesty and charity. . . All of our guarantees of freedom will avail nothing without the support of character. There can be no national greatness which does not rest upon the personal integrity of the people. . . We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more moral power."

The foregoing is quoted by The Farmers' Sun from a recently published book by President Coolidge. This plain and forceful assertion of the supreme importance of moral and spiritual things as compared with things material applies, of course, to Canada as well as to the United States. In both countries, though traditional lipservice is paid to religion and morality, the prevailing philosophy of life and education is materialistic. "There is," says The Sun, "urgent need for a re-appraisal of values. A general moral awakening is urgently called for. 'The Supports of Civilization,' which is the title of one chapter in the Coolidge book, do not rest upon the magnitude of our banking institutions or the out-turn of our mines or steel plants. They rest upon the character of the men responsible for the direction of our great enterprises and for the control of government. And the moral fibre of those in high places depends again upon the characters and ideals found in the homes in the city and country."

Now what are the actual conditions today? Generalizations are easy and often misleading. Let us take concrete cases. The London Free Press, of April 18, furnishes us with a cross section of society today with especial illumination of that youthful portion which will dominate tomorrow.

Item. Laborer Saves Girl at Niagara. This is not alarming; in fact it suggests one of those incidents that are not uncommon and that give us a thrill of pride in our common human nature. And so far as the rescuer is concerned it belongs to this class of incidents. But the laborer was not a Canadian or an American, not a product of our schools nor of our civilization; he was a Bulgarian. The girl who came from Buffalo attempted suicide by plunging into the river a few hundred feet above the Falls. She "admits her attempt at self-destruction and says she was disappointed at not being allowed to go on a visit to New York." Unfortunately this girl is not a rare exception but a type of an all too large and growing class of youngsters. What about her parents? They may be Catholics for all we know; but they are just what this self-indulgent, neurotic daughter of theirs reveals them to be.

Item. Two bank clerks in Chatham (Ont.) appeared before the Magistrate and pleaded guilty to the

theft of about \$20,000 from the Standard Bank. We shall give our readers credit for sufficient intelligence to make their own comments on these boys and on their parents. Item. School Girl at Kenora Arrested as a Run-runner. Item. Dr. Harry M. Warren, President of the Save-a-Life League, writes:

"During the last five years, about 4,000 children between the ages of five and eighteen have been in the suicide list. Most of these children and young people ended their lives because of unhappy home conditions, unpleasant school experiences, youthful marriages (500 last year in the United States at the age of fifteen being listed as widowed or divorced), and the jazz spirit of the times. The lives of many are highly emotional. Life becomes one whirl of gaiety and excess. So long as people, young or old, continue at this high pace of living we may not be surprised at even a greater harvest of suicides."

All these items are taken from a single issue of the newspaper aforementioned.

Reference has been made to a young man, earning \$30 a week, who lived with his parents and "cribbed" his tobacco from the "old man." This self-indulgent weakling was not ashamed to admit that he spent over half his salary on amusements, not ashamed to admit that he sponged on his parents for his board and stole his tobacco. But what about his parents? Our candid opinion is that they should never have been allowed to marry but should have been confined in an institution for the feeble-minded. However this young fellow is not a criminal—yet.

Two letters received recently from pupils of a large Collegiate Institute reveal conditions of appalling sensual self-indulgence. We will not that there is unfortunately no slightest ground for doubting the information conveyed, we should dismiss it as incredible.

The children of today will be the men and women, the fathers and mothers, of tomorrow. Schools can't do everything; but at least the School Boards and School Staffs might do something better than provide dancing parties to the young hedonists who shock decent minded fellow-students by their conversation and their openly immoral lives.

We want to ask, pointedly and directly, what are the parents doing? What conception have they of their responsibilities? Do they ever think that they will be called upon to give an account of their stewardship?

Fathers and mothers think it over; answer these questions now before the tribunal of your own conscience and try to measure up to the responsibilities that are yours. Before the judgment seat of God it is, as we all learned in Catechism, chiefly on the duties of your station in life that you will be called upon to render a strict and searching account.

Be zealous not for the material success but for the spiritual development of your children; teach them—for it depends on you more than on the schools, even Catholic schools with religious teachers—industry and thrift, honesty and charity. Christian homes are God's own school system.

OUR SISTER DOMINION

The resignation of two Ministers, McGrath and Mulcahy, from the Free State Government and the organization of a new Independent Republican party by Mr. McGrath has furnished the opponents of the Free State, with whom the wish is father to the thought, with new grounds for ominous prophecy. Eire, a delightfully well written and ably edited Republican organ, has a leading editorial under the heading: "Death Rattle of the Free State," with the sub-heading: "War of Factions Commences."

From this distance the weathering of the recent crises seems to point to precisely the opposite conclusion. And the Irish Times (Protestant and formerly Unionist) sees hope rather than cause for alarm in McGrath's new Republican group. "The new departure," says the Times, "will consolidate the ranks of the official party. It will draw that party into closer contact with the other Treaty parties. It will compel the Government to revise its rather casual treatment of Dail Eireann, to be vigilant in reform, and to improve the whole machinery of public business. From a still wider point of view we are inclined

to welcome the birth of Mr. McGrath's party. It represents the first blossoming of constitutional action within the Republican movement. Here at last we have a handful of Republicans who realize that their goal, if it is to be attained at all, can be attained only by the methods of reason. By their public profession of faith in argument as against anarchy, Mr. McGrath and his friends have made a contribution to the civilization of Irish politics."

Without partisan prejudice it seems to us that the Irish Times takes a saner and better-founded view of the situation than Eire.

NOTES AND COMMENTS

READERS of Henri Sienkiewicz's celebrated romance "Quo Vadis," (and in Canada they are a multitude, as elsewhere) will be interested to know that his remains which, since his death in 1916, have lain in the little cemetery at Vevey, Switzerland, are shortly to be removed to Cracow and entombed in the cathedral there, where a magnificent tomb has been erected at the expense of the nation. The ceremonies in connection therewith will be carried out with a degree of solemnity not seen for years in ancient Cracow, and will assume the character of a national demonstration. Sienkiewicz's achievements and fame being regarded as among the glories of Poland. In Rome, too, correspondents inform us, much interest is being shown in the forthcoming event, the time-honored tie between the Holy See and Catholic Poland being daily strengthened.

OBJECTIONS THAT ARE MADE TO CONFESSION

It is sometimes said: "People go to Confession and they do not reform their lives. People have been going to Confession all their lives and they still commit grave sins."

This is true, and it is a very great pity. But it is not a real objection to Confession; for if it were, it would tell against the whole work and mission of Christ. It is the triumph of evil over good told the failure of Christ. He failed on Calvary and failed finally and forever.

At no time since then have the signs of failure been so many and so notable. At no time since have His enemies seemed so certain of succeeding. The world was in religious darkness, in moral ignorance, except for the Chosen People, the Jews, and the Jews had now rejected Him. The Chosen of the Lord had rejected the Lord; in the presence of the dead raised to life before their eyes, and in spite of the prophecies fulfilled before their eyes. They rejected Him; all but His holy Mother and a few disciples. Alone He hung on the hill of Calvary. Surely His enemies might well have thought they had won the victory.

Christ established amongst men certain means of salvation. Our non-Catholic friends agree with us about that. They differ with us as to how many means there are and as to just what they are, but all agree that He established some means. Well, let us take one means which is common to us all—the Bible. Let us now present our friends their own argument against Confession, but turned against the Bible. You say that Confession cannot be a divine institution because it fails to cure so many cases. You say that Christ would never have established an institution so likely to be abused, and which is in fact so much abused. The thing is incredible, you say.

How, then, about the Bible? Christianity, you say, is all contained in the Bible. Millions of men and women have sought the truth in the Sacred Scriptures. Have they all found it? Have they all had their moral ills cured? Have they all had their doubts removed? Have they all forsaken sin and commenced to practice virtue? Have they all found peace and unity and brotherly love in the Bible? By no means. Well, then, suppose we turn your argument against Confession back upon you like this: The great means of salvation, the Bible, has failed utterly to evangelize a large part even of the Christians of the world. Fools have found in it a thousand vagaries which are dishonoring to God and delightful to the devil; there is Mormonism and Russellism, and all sorts of intellectual and moral folly, all based, by some one or other, on the Bible. Controversialists have in their undue eagerness to make a point, forced the meaning of a thousand passages in the Bible. Fakers have feigned devotion to it in order to deceive others to their own ends. Stupid people have mis-translated it. Hundreds of discordant religions claim to be based upon it. People who call themselves "higher critics" have denied its Divine inspiration. Great worldly universities have had teachers who whittled away the Bible until it was made to seem a book of mere pious observations, written no one knows by whom, written no man knows when, but an interesting

book—not, of course, binding on anyone's mind or conscience if there is such a thing as conscience.

In the Bible, then, to be abandoned by Christians because so many have acted as fools and so many as rogues in making use of it? Why not, if the misuse of Confession—a misuse which is by unfriendly imagination grossly exaggerated—is an argument against its divine institution? Is not the misuse of the Bible a hundred times as great?

COPTIC MANUSCRIPTS FULLY RESTORED

SIX SETS ALREADY DISTRIBUTED

Washington, D. C.—On the eve of his departure for Europe to complete the monumental work of restoring and printing the famous Morgan collection of Coptic manuscripts, the Very Rev. Dr. Henry Hyvernat of the Catholic University, the distinguished scholar who is directing the work, announces that six of the twelve sets completed already have been distributed to the libraries of the world. These six sets have been given to the following: His Holiness Pope Pius XI, who took an eager interest in the great task and granted the use of the Vatican Library staff in the restoration work; the British Museum Library, the Bibliothéque Nationale of Paris, the Library of the Catholic University of Louvain, the Library of the University of Cambridge, England, and the library of the Egyptian Museum of Cairo.

The importance of this stride in the work will be realized when it is considered that it gives to the scholars of the world the materials for actual translations and the immense amount of notes and commentary matter which always follow the compilation of such a notable work. Already, as a result of the distribution of the six sets, scholars are at work on translations.

SETS FOR AMERICAN INSTITUTIONS

Dr. Hyvernat departs next Wednesday for Europe on the steamship "Paris," to continue his labors in Paris and Rome until November. Upon his return he will bring with him the photographic set destined for the Catholic University, and very likely the other five sets printed and not distributed. These five sets will be given to American institutions—separate libraries or libraries of universities. Dr. Hyvernat is not yet ready, however, to give out the names of these institutions.

NO LAYMAN, WE ARE TOLD, HAS BEEN SHOWN MORE HONOR IN ROME

For many years than was extended to Baron Von Pastor on the occasion referred to. At a meeting held at S. Maria dell' Anima, the national Austrian hospice, five Cardinals were present—Gasparri, Merry del Val, Bisleti, Ehrle and Fruwirth, together with numerous representatives of various universities and other learned bodies. Cardinal Gasparri, Secretary of State, announced that he was the bearer of not only the blessing of Pius XI. but also of a gold medal which the Pope had struck specially for the occasion.

For historians other than German, Father Oppenrath, S. J., from Holland, addressed Pastor, and in behalf of eight hundred scholars of many nations presented him with an address on parchment. Pastor in his reply spoke of the deep consolation it gave him to have known four Popes, Leo XIII., Pius X., Benedict XV. and Pius XI., the latter of whom he referred to as "the present Peter."

ENGLAND is not the only country, it appears, that is developing advanced High-Churchism. Lutheranism in Germany, according to Father Charles, S. J., in his essay on "Catholic Lutheranism," is also passing through an acute stage of High Church sentiment akin to the Anglo-Catholic movement in England. It first arose in 1918 with a manifesto issued by four Berlin pastors and two laymen calling upon Christians to shake off the lethargy to which officialdom and State protection had reduced the Lutheran Church, and to assert that body's right to re-state her position and to restore practices of an earlier age. Their programme, just as in England, includes independence of State control, episcopacy, the revival of Confession and Communion as vital sacraments, religious orders, the adoption of the Roman breviary, visibility and unity. At the same time the name "Protestant" is repudiated.

To this end, it is further related, a monastery of Lutheran "Beneficentines" has already opened its doors, and a novitiate been established; pastors are being encouraged to hear confessions; to sing "High Mass;" to read the Breviary; to inculcate devotion to the Blessed Virgin; and to preach retreats. And, lastly, steps are being taken to prepare public opinion for the establishment of an episcopacy. It will be interesting to watch the progress of this movement, and to compare its character with English Ritualism. The latter is unquestionably being taken as a pattern, and the English maxim "Imitate Rome, but do not go to Rome" being made to do service throughout Germany.

CANTERBURY AND MALINES

Wilfrid Parsons, S. J., in America

In his Lenten pastoral just received His Eminence Cardinal Bourne, Archbishop of Westminster, has written the last chapter in the discussion about the famous conversations of Malines. The chapter rounds out the story of the momentous movement. First the Archbishop of Canterbury, Dr. Davidson, announced to a startled world that conversations were going on between representatives of the Anglican church and members of the Catholic Church under the presidency of Cardinal Mercier. The sensation was immediate. People talked of negotiations, and speculated on the chances of England again uniting with Rome. The excitement calmed later when the Archbishop explained that the talks had not reached the stage of negotiations. But the controversy went on, and in the heat of discussion ugly words were spoken. Then Cardinal Mercier addressed a letter to his clergy. In this letter he gave the true story of the conferences, and exposed his own position in the matter. To the careful reader this letter seemed to hint at certain disagreements of procedure between His Eminence and English Catholics. Now the leader of the English Catholics in a dignified official way puts the world right on this point, and at the same time explain, dispassionately the conditions of the union of Christendom.

Most of what has been written about this series of incidents, both in this country and in England, suffers from this serious defect, that it is only partial; it fails to take into account at one and the same time all the different elements involved, all the attitudes of all the parties to the dispute. It is therefore to be regretted that an opportunity therefore to make a calm and complete analysis of the whole field.

There are, broadly, three parties to the discussion, the Catholics, the Anglicans, and the non-conforming Protestants. Among Catholics there is only one stand on doctrine, whether at Malines or at Westminster, but certain differences as

The Morgan collection of Coptic manuscripts is among the most valuable ever found. Discovered by Arabs in the desert sands of upper Egypt about fourteen years ago, they eventually were acquired by the elder Morgan, the celebrated American financier, after Dr. Hyvernat had examined them and revealed their true value. Mr. Morgan, and afterward his son, proved themselves true benefactors of science by providing for their restoration and printing and taking personal interest in the task. The use of the Vatican Library and its unequalled staff for such work was enlisted by Dr. Hyvernat through His Holiness Pope Pius XI., who before ascending the Pontifical throne was an eager student of manuscripts. In November, 1922, the first fruits of the great work were brought out, after a wartime interruption, when Mr. Morgan presented His Holiness the first volume of the manuscripts at a special audience.

WHAT THE MANUSCRIPTS CONTAIN

The manuscripts contain certain parts of the Sacred Scriptures, lives of the saints and homilies, and were written on parchment in the period between 825 and 914 A. D. They are of inestimable value for biblical research and the history of the ancient Egyptian liturgies. Restoring and printing the manuscripts is a triumph in research work, and provides the more advanced scholars of the world the foundation for years of work which will give to the learned world most valuable data.

Already, however, there has begun another monumental work—the actual translation and reprinting of the collection, which will open to research students generally—not only those learned men who read Coptic, but to scholars in all lands—the scientific treasures the ancient parchments contain. In America, at the Catholic University, in London, in Rome, in Paris, the world's greatest savants in this department of endeavor are busy translating the manuscripts, page by page, and amassing the notes and commentaries that go with the translations.

While the present edition is a photographic reproduction of the parchments in the actual size of the originals, the translated edition, reduction, so that a far wider circulation of the manuscripts will be possible.

Dr. Hyvernat, recognized as one of the world's greatest orientalist and of whom it was said by the University of Michigan, on the occasion of the conferring of a degree, that he is "acknowledged by his colleagues in all countries as one of the foremost scholars of the world," is actively in charge of this new work, assigning the parts of the collection to be translated at the various seats of learning of the world. The translations will be sent to him, and while the sections will bear the names of the men who translated them, he will compile the edition. He is assisted at the Catholic University by Dr. Arthur Adolphe Vaschalde, S. T. L., and Dr. Romannus Butin, S. M., S. T. L., his associate professors in the Department of Semitic Languages and Literature.

CANTERBURY AND MALINES

Wilfrid Parsons, S. J., in America

In his Lenten pastoral just received His Eminence Cardinal Bourne, Archbishop of Westminster, has written the last chapter in the discussion about the famous conversations of Malines. The chapter rounds out the story of the momentous movement. First the Archbishop of Canterbury, Dr. Davidson, announced to a startled world that conversations were going on between representatives of the Anglican church and members of the Catholic Church under the presidency of Cardinal Mercier. The sensation was immediate. People talked of negotiations, and speculated on the chances of England again uniting with Rome. The excitement calmed later when the Archbishop explained that the talks had not reached the stage of negotiations. But the controversy went on, and in the heat of discussion ugly words were spoken. Then Cardinal Mercier addressed a letter to his clergy. In this letter he gave the true story of the conferences, and exposed his own position in the matter. To the careful reader this letter seemed to hint at certain disagreements of procedure between His Eminence and English Catholics. Now the leader of the English Catholics in a dignified official way puts the world right on this point, and at the same time explain, dispassionately the conditions of the union of Christendom.

Most of what has been written about this series of incidents, both in this country and in England, suffers from this serious defect, that it is only partial; it fails to take into account at one and the same time all the different elements involved, all the attitudes of all the parties to the dispute. It is therefore to be regretted that an opportunity therefore to make a calm and complete analysis of the whole field.

There are, broadly, three parties to the discussion, the Catholics, the Anglicans, and the non-conforming Protestants. Among Catholics there is only one stand on doctrine, whether at Malines or at Westminster, but certain differences as

to procedure. Among Anglicans there are widely differing viewpoints on doctrine and severe conflict as to procedure. The Protestants, far apart on doctrine and on procedure, have little in common with the other two parties, except, among some of them, a certain vague desire for the union of Christendom. The greater number of Protestants in England and America have been frankly hostile to any parleying with Rome.

Both Cardinal Mercier and Cardinal Bourne set forth clearly the conditions on which the union of Christendom is possible, the former in passing and the latter of set purpose. The English Cardinal nails the sole basis of union which is in conformity with the will and Christ—namely, the frank and complete acceptance of Divinely revealed truth." Before going into any details about what would be the polity and administration of the Church in England after union is effected, this first point must be cleared up. This applies both to individuals and to groups. It does not seem to be a very difficult first step to take. Every honest Christian must be presumed to wish to accept frankly and completely all that God has revealed. The Cardinal then goes on to explain what in this matter has been revealed by God and in the first place puts what he rightly calls "the fundamental doctrine of the Catholic Church." This is that the Church of Christ must necessarily be one and that "it must show forth in its life and history the realization of the promises which Christ made to His Church." After stating what all must admit, that no Church even claims the realization of those promises except the Holy Catholic Apostolic Church, with its center in Rome, he puts the second equally important Revelation: "The Church, both in its episcopal hierarchy as a whole, and in its visible head, the successors of St. Peter, personally, there has been granted the gift of infallibility, whereby it has Divine assurance of protection against error, if and when they proclaim to all the Faithful that any doctrine is to be held as part of the Faith revealed by Jesus Christ." To belong to this Church in the ordinary means established by Christ whereby men may save their souls.

The Anglican position on these questions is far from being so clear and definite. On doctrine, on liturgy, on all matters except administration, there are at least three well defined divisions, called roughly Low, Broad and High Church. Low or evangelical churchmen differ hardly at all from the bulk of ordinary Protestants who accept an episcopal administration. Broad churchmen are mostly Modernists, followers of German nationalist higher criticism, and of Kant in philosophy. High churchmen are more or less "Roman" in tendency and include men who are in one or other of the stages through which Newman went on his way to conversion. The number of these latter is hard to gauge, but is constantly growing. But the whole number of Anglicans, High, Broad and Low, is certainly far less than half the total population of England. Those who took part in the Malines conversations are all drawn from the so called Anglo-Catholic faction of the High Church section of the Anglican Church. They are a minority in a minority party in a minority church. Thus is cleared up a first misunderstanding which existed in this country and on the continent, but never in England. The Protestant viewpoint, which represents the majority of church membership in England, is not represented in the movement at all, but it is one which must not be overlooked when dealing with England as a whole. These non-conformist churches are hostile to any such conversations as those of Malines, though individual conversions are constantly taking place from among their number.

There are certain other pitfalls which Catholics must avoid in thinking about this whole matter. They are to be found in the words "reunion," "corporate reunion," "Anglican schism" and so forth. These dangers have been ably set forth time and again by Father Keating, S. J., in the London Month. There is a heresy, held by many Anglicans, that the Catholic Church is a fact divided, that it lost its Catholicity in the sixteenth century, and that the problem of "reunion" consists in putting together the pieces again, and thus regaining for the Church its Catholicity. The historical fact is, of course, that the Anglican Church was formed by men who left the Catholic Church through heresy, and formed a new church outside the Catholic Church, which new church has remained outside the Catholic Church ever since. This is not a "claim of Roman Catholicity," but plain patent fact. The Catholic Church never disappeared in England, though much reduced in numbers. Its successors, and the successors of the medieval Catholic Church in England, are those who are united with the hierarchy which has as its head Cardinal Bourne, and is united as always with Rome. Neither is the Anglican Church a mere schism and to call it such, as does a writer in the Osservatore Romano, March 6, 1924, is to speak inaccurately. Other Catholics on the continent, especially the Abbé Portal, a French priest, have been offenders on this

score. Whatever be the motives of charity which prompt M. Portal, the cause of truth will never be served by overlooking facts when those facts must be faced. To speak of "corporate reunion," as if Anglicanism as a whole, could, or even would, ever "reunite" with Rome as an integral church once separated from Rome, is to overlook the facts. Painful as it is to repeat these hard sayings, there is something yet more painful to record. Catholics in England have never ceased to try to make clear to their fellow-Englishmen, and to their fellow-Catholics on the continent, what is, and must necessarily be, the stand of the Church in these particular circumstances. They have had small thanks for their pains. In both England and on the continent, there have been accusations, both open and veiled, that their motives are not pure. These accusations have ranged all the way from the one that they wrongly prefer individual conversions to conversions on a large scale, to those which accuse them of fear for their position if England is converted, or of jealousy that a foreigner should do what they have not been able or willing to do. The last accusation is the most preposterous, and can be dealt with summarily. To make such a charge against zealous workers in God's vineyard is to condemn the accuser himself. To the charge of fear, Cardinal Bourne makes this noble and all-sufficient reply: "there is no sacrifice of place or position that we are not prepared to make in order to attain so great an end (as the restoration of England to the unity of Christendom); there is not a Bishop amongst us who would not gladly resign his see and retire into complete obscurity if thereby England could again be Catholic."

On the matter of the expediency of individual versus group-conversions, there is much confusion. The Tablet makes the pertinent remark that during the two years that these conversions have been going on at Malines, other countless conversations have been going on in Catholic parishes all over the land between inquiring Englishmen and Catholic priests. While nothing came of Malines, these other conversations produced in the same space of time nearly 30,000 conversions. Cardinal Mercier much space to prove that those critics are wrong who condemn the group system in favor of the individual conversion. As the month remarks, "our whole religious object is to convert our fellow-countrymen and women to the true Faith; if they come in groups, so much the better, granted that they have been adequately instructed; the more groups and the larger they are the more pleased we shall be." Who could have been so foolish as to tell His Eminence that English Catholics held otherwise? If the Malines conversations had produced, or even produced, large numbers of conversions, who would rejoice more than those who are working in England for that very end? The only protest was against those who held a false notion of the situation in the Anglican Church, and, apparently, of the nature of the Catholic Church itself.

Catholics in America will find their hearts large enough to embrace in equal sympathy all parties; those who like Cardinal Mercier made a gallant attempt to win back England for the Faith; those who in England are bearing the heat and burden of the day in the Lord's vineyard; those who are struggling on their toilsome and painful way to the vision of the truth. Their constant prayer is that our Lady's Dowry may meet more be found united to the Mother of all the Churches.

**THE TICHBORNE DOLE**  
FOUNDED UPON QUEER TRADITION

London, Eng.—The distribution of the "Tichborne Dole," an annual custom at the ancestral home of the Tichborne family in Hampshire for about 800 years, has been again repeated. The tenants of the estate gathered in front of Tichborne House, where a large bin and twelve sacks of flour were prepared for the priest's blessing. After a short service the flour was distributed to the crowd, a gallon to each adult tenant and half a gallon to each child. The superstitious believe that a "curse" is attached to the dole. An ancient ballad records that an old lady begged her "Knyghte" to give alms to the poor. At first he refused, but afterwards consented, and before she died the old lady—in the words of the ballad—uttered this curse: "And to thys banne, for my deare soules peace This House and yt's Lordes I condemne Whenn yt's heire's thys Dole of bredd shall cease, Noe heires thys dole of bredd to themm. Yet of doghteres fayre ther shall be good store."

After the dole distribution had been observed for several hundred years, a member of the Tichborne family decided, at the beginning of the last century to break the tradition. By a curious coincidence he had no heir, but he was blessed with a good store of fair daughters—even in all. The next occupant of Tich-

borne House revived the custom, and it has been observed ever since. The chaplain at Tichborne, Father A. P. Lion, who performed the recent ceremony of blessing the flour, says that the original paper in which the MSS of the ballad is folded, contains a quaint notice. It is written in old-English, and the spelling has been modernized by the N. C. W. C. correspondent, though the original phraseology is preserved: "In the reign of that wise and virtuous Prince Henry II. did the Lady of Ichenbourne, being then on her deathbed, pray her Lord, so much land as she might crawl round; also he would establish a dole of bread, in the proportion of sixteen ounces to each poor person coming for that charity on a certain day in the year forever. "Then did that dying Lady, to the no small admiration of all present, crawl round a large and fair space of land, which was then forthwith appropriated accordingly."

**A SUGGESTION FOR MOTHER'S DAY**

The second Sunday of the month, May 11, has been designated as "Mother's Day." The occasion palliates, if it does not wholly excuse, the excesses of the journalistic sob-sisters. These good ladies, who as often as not are hard-working young men with a fair for the pathetic, will give us the direct imperative to send a flower to mother. By all means. Flowers are gracious things and mother deserves a whole conservatory. We will not be deterred by the thought that some of these lachrymose ladies write at the instance of the advertising-manager, or by the knowledge that even so mild a person as a florist will sometimes profiteer. He is anxious to encourage every man to love his mother, but he does not forget that Mother's Day furnishes the occasion for a splendid turnover of unsalable stock.

But there is a far better way of remembering mother, and America ventures to suggest it to our people and, especially, to the Reverend pastors. Instead of merely sending a flower, let every Catholic in the United States, receive Holy Communion for mother on May 11 or arrange to have the Holy Sacrifice of the Mass offered for her. That is to give her a flower which will not fade throughout eternity. Perhaps she is still with you. If so, tell her what you are going to do for her. In the domestic circle on that day take some way of showing her the honor that is rightly hers as the queen of the home. But if, after her years of selfless toil, her weary hands are at rest, and she has passed into eternity, leaving in your heart a void that you will feel until your last hour, then let the fervent Holy Communion of a grateful son or daughter plead for her before the Throne of God on Mother's Day.

The Reverend Clergy need not fear that any ceremony they may arrange will not be a magnificent success. Last year a Long Island pastor announced a special Mass for the men, and warned his flock "I don't want to see a bonnet in the church at that Mass." He did not, but his heart was gladdened by literally thousands of men, many of whom had traveled miles to get back to the old parish church to which mothers had brought them as little boys. "I don't know where all of them came from," remarked an old parishioner, "but I do know that this day has brought to the altar more 'hard cases' in the parish than the last mission." No man will, no man can, refuse to receive Holy Communion for his mother. It is an appeal before which the most hardened give way. So then, on Mother's Day, May 11, send mother a flower, if you will, but better, receive Holy Communion for her—America.

**THE TICHBORNE DOLE**  
FOUNDED UPON QUEER TRADITION

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**SNOBISHNESS GIVEN AS THE CAUSE OF MANY MIXED MARRIAGES**

London, Eng.—That the snobishness of Catholic parents is responsible for many mixed marriages, is an accusation made in a lively discussion which has arisen in the columns of the Universe following a drastic action taken by the Bishop of Nottingham to discourage the marriage of Catholics with non-Catholics. "If Catholic parents who make a little prosperity would not become snobs, and if their children would not become 'upplish,' they would not limit the field of selection as they do," says one writer. "Girls nowadays wish to start life at the point of comfort and wealth at which their parents are finishing. The number of young men able to meet this financial test is reduced still further by the sensible ones who, being able to do so, refuse to make a start which leaves nothing to be striven for. "If parents would make it a point to encourage good Catholic young men, even though they may not be in a position to set up a costly home, they would help their girls in their search for Catholic husbands. "The blame is often not with the girl and the boy, but in the fact that the parents have prospered and look for 'something better' for their girls. The something better is

sometimes a Protestant, but his position and prospects beat down scruples."

**KLAN MORE WORRY THAN CHURCH**

"The Democratic party has much more to worry about in connection with the Ku Klux Klan than has the Catholic Church," the Rev. Dr. Francis P. Duffy, former chaplain of the 165th Infantry, declared in a lecture at the National Democratic Club, in New York. Father Duffy called attention to the fact that the Klan's strength was concentrated in the Southern Democratic States, while much of the Democratic strength in the North was furnished by Catholics. He expressed belief that while the Klan movement was certain to die, such a combination in a political party could not long endure. "The Catholic Church as an institution is not concerning itself very much with the Ku Klux Klan," Father Duffy said. "It looks upon that body as a passing wave of persecution which nothing but a sprinkle in comparison with floods which the Church has endured at different times in its history. NO COUNTER ATTACK

"The Catholic Hierarchy has made no outcry or counter-attack and all the Catholic leaders in the country have been working—successfully—to prevent Catholics from striking back and thus adding to the difficulties of our Government in maintaining peace. It is not for me as a Catholic priest to worry about the Ku Klux Klan. If I were a Protestant I should be worried extremely. "It seems to me that the Democratic party has much more to worry about in connection with the Klan than has the Catholic Church. Personally, I am not attached to any political party and I speak not as a partisan nor as a prophet, but rather as an observer. After the Civil War the Democratic party was saved as a national party by voters in the Northern cities, in large numbers Catholics of Irish and German birth or descent, who kept it alive until it was put firmly on the political map by the election of Grover Cleveland. SOUTHERN BIGOTRY

"The danger that menaces this combination of voters that has made the strength of the party in the past, is to put it bluntly, Southern bigotry. All of the ignorant elements of the party south of the Mason and Dixon line are rabidly anti-Catholic. "They are acquainted with very few Catholics and they believe anything about us they are told—that we are conspiring to take the country; that we are preparing to arise by night and slaughter every one who cannot make the sign of the cross; that we are put on oath to deprive them of their liberties. LEADS TO CIVIL STRIFE

"This movement emanating from the South is headed straight in the direction of civil strife. All of us who have at heart the welfare of this nation should unite to avert the danger which is evident to any one who has watched the development of this recent wave of bigotry and lawlessness. "Father Duffy predicted that the Klan movement would eventually subside and probably would be destroyed from within, but added that there was great danger for the Democratic party in the meantime. He said that anti-Catholic movements in the United States are invariably accompanied some influx of Catholic strength or influence, and traced the course of the Know Nothing movement in the fifties of the last century, the A. P. A. movement in the nineties, and the Guardians of Liberty movement just before the World War. MORAL TRAINING THE NATION'S NEED

Three judges of the Court of General Sessions in New York have addressed a statement to the parents of New York recommending religious training as a means of preventing delinquency and crime. They were prompted to do this by the numerous cases of moral breakdown that were daily brought before them. The more they considered the causes of such moral breakdowns the more convinced they became that much of the responsibility for them rests upon the citizens, because "they have failed to recognize the necessity of training and safeguarding our most precious human asset—character. This failure to recognize the necessity of religious training is almost inexplicable in the clear light shed on the matter by facts and figures that something has gone wrong with the moral sense of the nation during recent years, is shown by deplorable revelations of crime and delinquency shown in almost every city of the country. The explanation that seemed to appease most minds was that the War was to blame. But this does not hold true. For we are five years from the War, and the trend of crime is upward. The chairman of the National Surety Company is authority for the statement that crime has cost the country three billion dollars a year for the past three years. Another writer in a popular weekly magazine calls national crime a "ten

billion dollar a year problem."

To punish and correct crime we must support at enormous cost reformatories and prisons. Jails have not succeeded in checking criminality, and so some students of social problems are advocating building larger hospitals and smaller prisons, on the theory that crime is a disease that the doctors can cure. Others are proposing a system of selective training along the bent that the child shows in school years. Obviously both these proposed remedies are well intentioned and in a measure helpful. But they do not attack the evil at its source, and therefore are mere palliatives rather than cures. The American Bar Association went further in deciding to promote an active campaign, or a law to compel the teaching of the Constitution and of citizenship in the schools of the country. But they realized what statistics prove that half of the notorious criminals are well informed regarding the Constitution and the laws of the country. And so the Bar Association proposed also a "character education" to cultivate the purpose and disposition to act as law-abiding citizens. But even this is not enough. Crime is a moral disease. It must be cured by morality which in turn rests upon religion. Hence we get back again to the same old principle so often reiterated that religious education is the only character training that will produce law-abiding citizens and check criminality. The Catholic Church has proved this in her stand upon the matter of crime. She gives character education by teaching religion and morality, she offers selective training by showing the child that he comes into the world an imperfect being with temptations and passions, which must be overcome and suppressed by the Christian ideal of life, and she furnishes better than medical cure in the confessional, the soul clinic which diagnoses moral diseases and provides the remedy. The crime problem is inextricably bound up with other social and economic problems which are at root religious problems. But men stubbornly persist in calling things by their wrong names, and in trying to reason or to legislate the spiritual and supernatural out of modern life. It cannot be done, and it has not been done. What we need to stop crime is not more jails, or more hospitals, or more doctors, or more selective training, but the plain old fashioned instruction in religion. —The Pilot.

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**WEEKLY CALENDAR**

Sunday, May 4.—St. Monica, the mother of St. Augustine, was born in 332 and after a girlhood of singular innocence was given in marriage to Patricius, a pagan. When her son Augustine went astray in his youth he was brought back to the Faith through her prayers. Monday, May 5.—St. Pius V. was noted for the reforms which he enforced in the government of the Church and in the Roman Court, as well as for the spotlessness of his own life. The Holy League which he formed crushed the Turks at the great battle of Lepanto in 1571 and saved Christendom from the Infidels. Tuesday, May 6.—St. John Before the Latin Gate. This feast serves to recall to the faithful how when St. John was plunged into a caldron of boiling oil at the command of the Emperor Domitian, outside of the gate of Rome religious problems, the seething liquid seemed to him only an invigorating bath. After this miraculous rescue the Saint was banished to the little island of Patmos. Wednesday, May 7.—St. Stanislas, Bishop of Cracow. In order to refute slanders against his honesty he, on one occasion, raised a dead body, at Ples was slain by King Boleslas II. whom he had often rebuked and finally excommunicated for scandalous excesses. Thursday, May 8.—The Apparition of St. Michael the Archangel. St. Michael is honored by the Church as the Prince of the holy angels who opposed Lucifer and his associates in their revolt against God. He is the special protector of the Church against the assaults of the Devil. Friday, May 9.—St. Gregory Nazianzen was Patriarch of Constantinople at a time when that city was distracted by Arians and other heretics. During the second General Council he resigned his see in the hope of restoring peace to the tormented city, and retired to his native town where he died in the year 390. Saturday, May 10.—St. Antoninus, Archbishop of Florence, because of his charity was known as the "Father of the Poor." He sat as Papal Theologian at the Council of Florence. XIITH CENTURY CRUCIFIX DISCOVERED IN ITALY

A new artistic treasure has been added to the unrivalled collections of Italy. In the church of the Holy Innocents, at Ples, there has recently been discovered a magnificent carved wood crucifix, of Gothic-Roman style, dating from the XIIIth century. Professor Bacci, after examining the find, has declared that it resembles the crucifix of the Seligman collection at Cologne and that the head has the same characteristics as that of the

Christ of the "Pieta" in the museum of Bonn. It is undoubtedly a product of Rhenish art.

The figure of Christ is one meter fifty in height. The question has been asked as to how this masterpiece of German art happened to have been brought to Pisa. Professor Bacci says it is probable that when the church of Saint George of the Teutons was built in Pisa, in 1315, after the death of Henry VII., the crucifix may have been brought from Germany to be placed on the altar of the chapel of the German Knights.

**MASS INTENTIONS**

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**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

WHAT SHALL WE DO ABOUT IT?  
By Rev. G. Daly, C. S. S. R.

A few weeks ago we placed before the readers of Extension an array of comparative statistics to prove that the deplorable leakage of our Catholic forces in Western Canada is not, as some are inclined to believe, a conception of a pessimistic mind, but a stern and sad reality. This incontrovertible fact, we declared, is a direct challenge to the sincerity of our Catholicism. What are we going to do about it? To consider merely the existence of our losses and deplore with a sigh of pity their far-reaching consequences for the Church is not Catholic. To say that we have enough to attend to in our own parish, in our own diocese, and that after all charity begins at home, forgetting that it should not end there, is not Catholic. To enjoy the superabundance of spiritual wealth without wishing to share it with our own brothers and sisters in the Faith who under our own eyes are perishing from hunger is not Catholic. To be unconcerned with the spiritual welfare of our sixty-six thousand Canadian Catholics who are drifting into religious indifference because they have no church, no Catholic schools, no priest, no sacraments, is not Catholic. To refuse the help of our prayers, of our money, of our vocations to the Western Bishops, priests, missionaries and heroic sisters who, like St. Paul, "spend and are spent" to salvage souls from a spiritual wreckage, is not Catholic. To close our hearts and our purses to the crying needs of the Western Church, to be unaffected by its claims to our zeal and charity, is surely not Catholic. Genuine Catholicism not only implies the acceptance of truth, but also the practice of charity. "Faith without good works is dead." As St. James has graphically illustrated it: "What shall it profit, my brethren, if a man say he hath the faith, but hath not works? Shall faith be able to save him? And if a brother or sister be naked and want daily food and one of you say to them: 'Go in peace, be ye warmed and filled,' yet give them not these things that are necessary for the body, what shall it profit?" (James ii., 14-16.) The hungry souls, the naked souls of more than sixty-six thousands of brothers and sisters stare at us from across the

Lakes. Are we going to say to them: "Go in peace; be ye warmed and filled, and yet give them nothing?"

Help must come now; tomorrow it will be too late. Within the next decade the children now on the school benches will have passed out into the public life of the country. If left without spiritual assistance the faith of their baptism will be but a faint memory. With their parents these children will soon be submerged in the ranks of the indifferent and unbelievers. Spiritual deterioration will be imperceptible, but rapid.

The help must come from the East. It is a duty of those who enjoy fully the blessings of the Church to come to the assistance of their brothers who are deprived of them. A united front will alone be able to resist the united attack of Protestantism which is in the field to win the soul of the new-Canadian. Like them, we should pool our resources in the interests of greater efficiency. The Church Extension Society is the official channel through which our help in prayers, vocations and money should flow to our Western mission field. Extension has for this purpose the approval of the Holy See, and this approval for a Catholic is the endorsement of Jesus Christ Himself.

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CHATS WITH YOUNG MEN

THE PRIEST

It was his will—he gave his life to serve; It is his task, a work of charity To lead with flaming torch when mists are low Along the narrow trail that we must go.

against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring.

THE FEAR OF GOD

Holy Writ tells us that "The fear of God is the beginning of wisdom," and this truth is made to serve the purpose of those who wish to misrepresent the Christian attitude towards the Almighty.

OUR BOYS AND GIRLS

FULFILLMENT

The thing I thought I wanted Was the thing that I did not get; The thing that I got was empty, Was bitter, was sad, and yet I learned a wonderful lesson.

HARD WORK BRINGS SUCCESS

The quality of your work, the spirit you put into it, determines the quality of your life itself. The habit of always insisting upon the best of which you are capable, of always demanding the highest of yourself, never accepting the lower, your second best, will make all the difference between mediocrity or failure and a splendid, successful career.

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From the day that he had been ordained, Father Falley had made it a point of honor never to neglect his good-night visit to his Eucharistic Lord. Sometimes after a strenuous day among his scattered flock, he came home unusually late and unexpectably weary, but he was never too late, nor was he ever too weary to pay what had become to him his visit of love.

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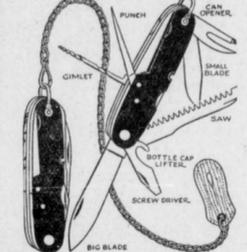
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Advertisement for Interlocking Tile Co. featuring a grid pattern and text: 'Interlocking Tile A Large Hollow Brick of patented design equivalent in size to six common Bricks. Laid like a Brick on horizontal Beds of mortar yielding maximum economy and thirty per cent. more insulation than any other type of masonry wall.'

Advertisement for White Star-Dominion Line featuring a ship illustration and text: 'DIRECT FROM COBH (Queenstown) TO CANADA The Irish Free State now has its own direct sailings to Canada. Splendid White Star-Dominion Ships - Doric, Celtic and Cedric - are now maintaining a regular service for Irish people.'

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TWIN CITIES SCHOOL PLANS PILGRIMAGE

St. Paul, Minn., April 19.—A pilgrimage to the shrine of St. Anne de Beaupre, near Quebec, Canada, to be participated in by Catholics of the Northwest, has been announced here by the Twin Cities School of Social Studies, a strong organization of Catholic men and women of St. Paul and Minneapolis. The pilgrims will leave the Twin Cities June 20 for the first lap of their journey, on a special train, and a novena will then be instituted, to be concluded before the shrine at Beaupre. Although the number to go will be limited, persons will be taken aboard at intermediate points.

June 21, the party, after its run to Chicago, will leave that city on the steamship South American, going through the Great Lakes and stopping at Mackinac Island, Parry Sound, Georgian Bay, Detroit, Cleveland and Buffalo. At Detroit, a solemn Pontifical Mass will be sung at the Basilica of Our Mother of Perpetual Help, and at Buffalo a free trip will be provided to Niagara Falls.

A special train will then bear the party to Rochester, N. Y., connecting with a steamship through Lake Ontario to the Thousand Islands and St. Lawrence River. The group will then run the rapids of the St. Lawrence on the way to Montreal, where it will pause for a trip to Cote des Neiges and the miraculous shrine of St. Joseph. A river boat will then pick up the pilgrims and bring them through the lower river to Quebec, where special cars will await them for the short remaining run to Beaupre.

There will be a special train for those desiring to return from the shrine direct, arriving back in the Twin Cities not later than the morning of July 6. Extension privileges on the return trip, however, will be permitted as desired. The trip will be "personally conducted."

The Right Rev. Joseph F. Busch, Bishop of St. Cloud, will be honor guest, and the Rev. M. H. Pathe will direct devotional services.

The Shrine of St. Anne de Beaupre has for years been famous as the most popular center of Catholic devotion in America. Founded in 1648, for nearly three centuries it has drawn thousands to its miracle-working relics. Thousands of cures have been credited to it. In April, 1922, the great basilica at the shrine burned to the ground, but the heroic work of the Redemptorist Fathers, in charge of it for years, saved the relics. Reconstruction was begun immediately, and now a basilica even larger than the original stands in the secluded maple grove which through the years has sheltered the shrine buildings.

The Twin Cities School of Social Studies is one of the most active Catholic lay organizations in the Northwest. It has planned a mass meeting April 27 at which Archbishop Hanna will make an address.

DEVOTION TO ST. ANTHONY

The Devotion to St. Anthony of Padua seems to be having a rapid growth in Canada. This is a Devotion of very long standing in the Church, for even in his lifetime, and ever since, the intercession of the Saint was invoked, and not in vain. This humble son of St. Francis has been favored by God with a wonderful power to heal the ills of body and soul of those who invoke his aid. The most noted Shrine of St. Anthony in the Province of Ontario is at Mt. Carmel Church, Toronto, where devoted clients of the Saint throng to the special devotions held in his honor. To direct the generosity of the Saint's clients towards a most worthy cause, the

Redemptorist Fathers in charge of this Church have established a St. Anthony's Society which any one may join, and whose object is to spread the devotion to the Wonder-worker of Padua, and to help youths who desire to become priests and missionaries in the Congregation of the Most Holy Redeemer. The membership dues are \$1.00 a year. On each Tuesday during the entire year, and also on the 18th of each month, a Mass is offered in honor of St. Anthony for the members. A certificate of membership in this Society may be obtained personally or by letter, from Rev. U. Bonomo, C. S. S. R., at St. Patrick's Rectory, 141 McCaul St., Toronto.

THE ST. GREGORY CONVENTION

By bringing together the best authorities on Church Music, according to the mind of the Church, and by promoting lectures and discussions and demonstrations for the benefit of all present, the coming Convention of the Society of St. Gregory should have significant and lasting results.

First of all, two thousand children from four cities singing a complete Gregorian Mass and Benediction will be very interesting and edifying. No strident, harsh, shouting voices will characterize this singing. It does not belong to children's voices to make the rafters ring. Devotion is in their hearts and their gentle, light, rhythmic singing of the Gregorian phrases is a model of simplicity and devotional singing.

Secondly, the demonstration of the Ward method of music by children from Annunciation Parish School, New York, will show how really easy it is to bring excellent music into our churches and homes if it is systematically taught for a few minutes each day in our schools.

One cannot hear eminent authorities on a subject that is dear to them without being inspired to carry out some of their suggestions. The following papers will surely be helpful, namely:

No. 1—"The Modern Parish Choir, its normal and practical organization; its possibilities and duties," by J. N. Charbonneau, President of the Schola Cantorum, Montreal, Que.

No. 2—"Accompaniment to Gregorian Chant," by Mgr. Manzetti, Baltimore.

No. 3—"Boy Voice Training," by Mr. Montani, New York, N. Y.

No. 4—"Church Music in Modern Tonalties," by J. McGrath, Syracuse, N. Y.

No. 5—"Church Music and the Beautiful," by Rev. Dr. Kelley, Detroit.

No. 6—"The Organization of Local Choir Guilds," by Rev. Father Ronan of Toronto.

The interest of our choirs is quite evident by their activities. The Grand Concert in Massey Hall, May 7th, at 8.15 p. m., will demonstrate modern, classical, and ancient music. Palestrina, Barrant, Byrd, Pironi, Vittoria as well as modern writers like Elgar, Montani, Cotone and Manzatti will be represented. St. Michael's Cathedral Choir, directed by Mr. Leon; St. Peter's Choir, directed by Mrs. J. W. Mallon; Our Lady of Lourdes Choir, directed by Signor Carbone; St. Joseph's Convent Girls' Choir; Loretto Abbey Girls' Choir; The Boys' Choir of De La Salle, directed by Brother Francis, as well as the Schola of St. Augustine's Seminary and the combined choirs of Toronto will take part. The children's choir from New York will be one of the features of the musical demonstration in Massey Hall. Hamilton, too, is anxious to show its interest and through the efforts of Very Rev. Dean Cassidy, of St. Patrick's, that city will be represented by a fine choir of more than fifty trained voices, under direction of Miss F. Filigiano.

For information apply to Rev. Father Ronan, St. Augustine's Seminary, Kingston Road, Toronto.

NEW BOOKS

"Dan's Best Enemy." Another Year at School with the Hero of "Reardon Rah" By Robert E. Holland, S. J. 12 mo. Cloth, Frontispiece. Net \$1.50.

The author, resuming as he does, the events in Dan's career at school, tells a story complete in itself, and in the telling introduces you to Bert Canavan and Jamesy Cutter, he of the fiery red hair, freckled face and athletic ambition as high as the top of a mountain. It is a book for boys and their sisters, which is full of action and exciting adventure, with Dan, Bert, Mike and Jamesy, be it in the schoolroom, on the athletic campus or through the hills of Maryland and down the Patapsco River in a flood. In "Dan's Best Enemy," Father Holland has not fallen below the high standard he set himself in "Reardon Rah" so that the result is a story for boys and girls in which the characters and the exciting adventures in which they move provide delightful and wholesome reading for everybody.

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"Anna Nugent." Isabel C. Clarke's Latest Novel. 8vo., Cloth, 898 pages. Net \$2.00. And now comes "Anna Nugent!" A sparkling gem added to the already brilliant string of Miss

Clarke's novels, it not only demonstrates more conclusively her prowess as an accomplished writer of fiction but also the more firmly establishes her as "the greatest living Catholic novelist." It is truly a fascinating roman.

Anna Nugent comes from her home in far-off Italy to the great London house of her appointed guardian, there to find a kindred spirit in the person of Michael, the elder son in this typical English family of wealth. Friendship ripens into profound love. But love brings opposition from Michael's socially-ambitious mother and sister, who through clever maneuvering effect the untimely return of the heart-broken Anna to her former home. And it is here that Michael comes to her; it is here in beloved Italy, with its sunshine and flowers, that Anna, under the very eyes of her distracted lover, consents to marry a man whom she does not love.

From this almost inconceivable state of affairs, Miss Clarke in her usual straightforward manner and with a remarkable dramatic touch brings this delightful novel to a happy conclusion.

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"Our Lady Book." By Rev. F. X. Lasance. Reflections on the Blessed Virgin Mary with selections of prayers, making it a complete prayer book. Size, 6 1/2 inches by 3 1/2, 726 pages. Imitation Leather. Limp, round corners, red edges. \$1.85. Finer bindings up to \$4.75.

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For sale at THE CATHOLIC RECORD, London, Ont.

DIED

MURPHY.—At Renfrew, Ont., on April 4, 1924, Mr. James Murphy. May his soul rest in peace.

COLOMBO.—Michael Charles Colombo, aged three months and eighteen days, son of Mr. and Mrs. J. L. Colombo, Kitchener, Ont.

GALLAGHER.—At Bromley, Ont., on Friday, April 19, Mr. Thomas Gallagher, in his fifty-third year. May his soul rest in peace.

The fact that you have a good opinion of yourself is no reason why you should have a poor opinion of others.

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