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

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2341

MISSION CRUSADE MODERN ARMY DEFENSE OF CROSS

Notre Dame, Ind., Aug. 6.—The gates of Notre Dame stand ajar today and the great university is decked in festive garb to welcome the host of modern crusaders who are hastening here from all parts of the United States in response to the slogan : "Notre Dame—To Defend The Cross."

The fourth general convention of the Catholic Students' Mission Crusade opens next Thursday, but already the vanguard of the Crusade army is here. Its officers are bustling about preparations for the great program to be carried out at the convention sessions and laying strategic plans for the has already enrolled more than 300,000 Catholic students under the banner on which is inscribed "The

Sacred Heart for the World ! The World for the Sacred Heart." Notable among the convention features will be the execution, for the first time, of the Crusade ordinal written by the Rev. Anslem Keefe of the Catholic University. Thousands of Crusaders, clad as of old in the garb of guides, hermits, seneschals and other mystic heroes of history, will take part in the ordinal. A long flowing gown with a cape-like hood, all in white except for the cape of a cape for the scarlet cross and azure shield, will mark each wearer of the seal of the new Crusade. The costume has been designed particularly for the ceremonial. Trumpets, torches and crosses, which will lend a militant aspect to the army of the Crusade have been in the making here for weeks past and the hosts will find themselves well equipped when they sweep through the streets of the city in their new array.

DISTINGUISHED VISITORS

The heads of practically all Catholic missionary organizations in the United States will attend the convention and many of them have already arrived. Besides these there will be representatives of missionary organizations in Europe and mission priests lately returned from Africa and the Orient.

The most distinguished visitor from Europe will undoubtedly be Rev. Dr. Schmidlin, Professor of Mission Science in the University of Munster. Dr. Schmidlin has been called the creator of Catholic mission science and the foremost mission expert in the Catholic Church. He was the first to write scientific treatises on the various mission problems.

Spanish missionary organizations will have a representative in Rev Victor Elizondo, S. J., Secretary of the Spanish Missionary Union for the Clergy and editor of El Siglo de las Misiones, while the Swiss student societies will be represented by Rev. Paul Regan, of the University of Fribourg. Belgian foreign missionary interests will be represented by Rev. J. P. Puttemans Another European mission authority John R. Schuetz, S. J., director of student work for the Society for the

Propagation the Faith at

wounded. Sister Pasqua has for years been noted for the splendid services she has performed in the FOR BIRTH CONTROL civil and military hospital and in the provincial lunatic asylum. The conferring of the medal on Sister Pasqua was regarded as a signal honor to the whole community.

NO ENCOURAGEMENT

London, Aug. 1.—Dr. Marie Stopes, propagandist of family limi-tation, who was non-suited in her libel action by the Lord Chief Justice of England, has taken her case to the English Court of Appeal, and the decision of that tribunal has been to reverse the previous fudgment, thus deciding in favor of Dr. Stopes The Anti-Saloon League of New

A SORRY SPECTACLE

dry enforcement and represented by

Dr. Stopes. Although judgment has been de-York continues to distress its intel-ligent friends, while delighting its enemies and adding to their numlivered, there are already signs that the advocates of birth control are ber. Its latest proclamation faith-fully follows the manner, the method and the endearing language of its much-indicted Superintendent. It describes itself as "the working exploiting it to their own advan-tage, in which, so it appears, they are being joined by the champions of this system in North America. dry enforcement agency of approx-imately 5,000 churches in the State." The only dry enforcement agencies that we know of are the The judgment of the English Court of Appeal in no way whatsoever is an endorsement of family limitation ; its significance is purely legal, Federal agents and peace officers of the State. If the Legislature, in

and purely technical at that. Summed up briefly the case is this. A Catholic physician of London, Dr. Halliday Gibson Suth-

erland, wrote a book against Dr. Stopes's birth control movement, in County, dares to investigate the affairs of the League, such an inveswhich he declared that she was ex-posing the poor to experiment. Dr. tigation "will be accepted at once as an overt act constituting a declaration of war against the approximately 5,000 Protestant churches of this State committed to dry enforcement and represented by Stopes accordingly brought a libel action against the Catholic doctor and his publishers, and on the fin ing of the jury the Lord Chief Justice gave judgment against the this board.' complainant. It is against this judgment that the present appeal complainant. has been brought, and the former verdict reversed in favor of Dr.

This is very like the fury of des-peration. What body of churches or churchmen can stand for this attempt to set up a theocracy, be-yond the purview of the Legislature, above the jurisdiction of the courts, Now in the interests of Christian morality, it should be understood that this verdict of the Court of supreme, irresponsible, not subject to the law? The Anti-Saloon Appeal settles one thing, and one thing only. That is the question of the libel contained in the Catholic physician's book. The Court of Appeal was composed of three Judges of the High Court. Two of their furdshing concurred in reverse League properly demands the rigid enforcement of the Volstead act. Yet in raging violently against the Grand Jury and District Attorney of this county and the Legislature it brazenly defies the law. Its Superintendent must not be subject their lordships concurred in revers-ing the Lord Chief Justice's verdict; to prosecution. Its activities must but the third member of the Court, Lord Justice Younger, delivered a dissenting judgment, in which he declared that the defendants, that

Court Justice Staley decided that the League is a political organiza-tion, which must report its receipts and expenditures to the Secretary of the State organization. is the Catholic physician and his publisher, were entitled to hold of the State according to the Correctly or the State according to the Cor-rupt Practices act. The League promptly appealed. If the decision is sustained by the higher courts, The result of this appeal is thus

een to be not an unanimous verdict for Dr. Stopes; nor does it touch will the League take occasion to denounce them? Why is it so furithe moral side at all, since it verdict delivered on points of legal ous at every proposal to investigate the use of the enormous funds that chnicality. On the moral side the position remains as it was, which is that the it has gathered and spent? Has it anything to hide or has a sincere

their judgment.

dissemination of birth control literature and propaganda is condemned by the authorities rather than approved. On two occasions this year the magistrates' court in London de-cided that a certain book on family

imitation, written by a well known American woman writer, was an improper publication. Copies of the book were ordered to be seized by the court and to be destroyed. and courts. Dr. Stopes herself, who was billed to lecture on her favorite topic in Oxford, found on reaching that city that the hall engaged for the lecture had been closed by order of the Mayor of Oxford. These authoritative actions are

not reversed by the judgment of the Court of Appeal, which has established that Dr. Stopes was

PRIEST-MEMBERS OF REICHSTAG

¹ Cologne, Aug. 1.—Three Catholic priests who are members of the German Reichstag are paid a de-served tribute by the Berlin corre-spondent of El Debate, the Spanish Catholic newspace Catholic newspaper.

This correspondent writes : "In the German Reichstag there

are three Catholic priests belonging to the Centrist Party and not only representing the clergy in Parlia-ment but also having undeniable authority because of their activities and their own personal attainments. Omitting the mention of Dr. Brauns, Minister of Labor, who is the fourth Catholic priest repre-sentative of the Centrist Party, I may call attention to the fact that these three Catholic priests are such firm friends that they are called the three great Cappadocians as a recollection of the friendship of the three great Bishops of Cappadocia, Basilius, Gregory of Nazianzus and Gregory of Nyssa." accordance with the request of the Additional Grand Jury of New York

The three German priests thus mentioned are Dr. Schrieber of the University of Munster, Dr. Lauscher of the University of Bonn, and Dr. Kaas, who is professor of a high school at Trier.

Dr. Schrieber has been engaged chiefly with university problems, but he also examines the budgets for the High schools, defends the interests of Catholic institutions and secures authority for Catholic teachers. Dr. Lauscher, one of the foremost defenders of the Catholic ended school system, is now engaged in a study of the school acts and defending the rights of Christian families. Dr. Kass, who was a member of the Weimar National Assembly, de-fended before that body, and in the name of the Centrist Party, name of the Centrist Party, the ecclesiastical laws. He is today the indefatigable defender of the spir-itual rights of the Church in the Reichstag.

FRIARS OF ATONEMENT AT UNIVERSITY

Washington, D. C., Aug. 6 .- A

notable addition to the number of religious orders represented at the Catholic University of America will made next month, when the Friars of the Atonement of Gray-moor, New York, will open a new seminary in the Robinson mansion, located on a tract of thirty-three enthusiasm, bordering on fanati-cism, reached the point of megalo-mania? The League has long seemed to regard itself as a superacres recently acquired by the Society and known as "The Vineyard.

Legislature. But the time of cow-ardly compliance with its commands The property is part of a larger tract, fourteen acres of which had has passed. Albany laughs at it. It will find as vain its wrath against been previously acquired by the Augustinian Fathers for the erec-tion of their new \$600,000 Seminary, the first unit of which has already public prosecutors and Grand Juries been completed.

and courts. Why do these saints kick so violently against having their saintly proceedings spread before the world, to the confusion of the wicked? How is the "coming of God's kingdom upon earth" to be hastened by resistance to the laws? "The Vineyard" adjoins the Soldiers' Home, which is located on the west. It is bounded on the north by Fort Drive, on one side of which is the Marist College, and the eastern boundary is Harewood Road, across which lies the Capuchin College. The main buildings of the Catholic University are within a There is one law for saint and sinner. A halo is not an exemption that can be pleaded in court. Meanwhile, these excellent, if

She continues to wear a brace on Marquette University College of her ankle, but is able to walk about and considers her cure permanent. Dentistry is the second largest in the world and is one of twenty-one She intends to make two more pre-scribed visits to the shrine. schools in America in Class A, according to the triennial report of

the Dental Educational Council of America, just filed in New York. The Shea boy was injured about four years ago, and in spite of medical treatment failed to improve. The equipment of the Marquette College of Dentistry, the report medical treatment failed to improve. He could use neither legs nor arms. On July 26, the feast of the patron saint of the Fall River church, he paid a visit to the shrine. This was followed by other visits. A few weeks ago he left his crutches there and discarded an iron breac shows, is second to none, and its scholastic requirements are not

and discarded an iron brace. Recently, according to Rev Father Vincent Marchildon, O. P.

assistant pastor, he walked several times around the church in the presence of hundreds of pilgrims from different parts of New Eng-

democratised. GOD BLESS THE BELLS

By. Dr. J. Van der Heyden vain Correspondent, N. C. W. C.)

Louvain, July 25.-At the moment when Cardinal Mercier, the Crown Prince of Belgium and Dr. Nicholas Murray Butler were leaving the scene of the dedication of the first

wing of the new Louvain Library, another ceremony was commencing in the chief bell-foundry of the city. In the chief bell-foundry of the city. There they were beginning the cast of a set of chimes for another war-scarred city. The Mayor of St. Quentin had come from France to assist at this ceremony, not knowing perhaps, that it was to assume the character almost of a religious character, almost, of a religious rite.

which he had kept from the day when he was driven from St. fraternal bonds uniting Belgium and France.

M. Cantelon, the seventy-five-year-old carilloneur of St. Quentin, neared the furnace in his turn and cast in a collection of medals, the trophies of his long artistic career. But the climax had not yet been reached. In the tense silence, the foreman of the foundry, who was standing beside the molds, turned

toward his assistants. "Comrades," he cried, "let us not at this moment forget the tradi-Cologne, Aug. 1.-A defense of the policy of the Centrist Party

tion which has come down to us from the elders of our craft !" leaders in uniting with the Social-Whereupon, he knelt, while beside him knelt the proprietor of the foundry and the other workmen. In a few impressive words he called ists for the preservation of the State was made by the senior Deputy Herold on the occasion of his seventy-fifth anniversary, when a celebration was arranged in his down God's blessing on all who should assist in the making of the honor. bells and on the bells themselves. All rose, the furnace was opened "It is to the eternal credit of the Centrist Party, that, after the debacle and revolution, it actively and like a torrent of lava the liquid and disappeared into the molds. Again there was silence and then

the voice of M. Michaux, the bell-founder was heard : " All's well !"

It was the signal for the St. Quentin bell-master to ascend a

CATHOLIC NOTES

Berne, July 26.—Reverend Mother Maria Carmela Motta, fifty-four years of age, a sister of Mr. Motta, member of the Federal Council and former President of the Swiss Con-federation, is dead at Mensingen.

Few Religious in any part of the world possessed such a proud record as the venerable Scottish nun, Mother Mary Sales Leslie of the Ursuline order, who died recently at her convent in Edinburgh, after having completed the seventy-first year of her religious profession.

Rome, Aug. 7.-News has been received here that ten members of the facisti who administered noxi-ous potions to the Rev. Mariano Valentino, the parish priest of Straucon, have been sentenced to terms ranging from thirty months to three years.

It has been a somewhat exclusive and Tory body. Subscriptions of Catholics were acceptable enough but in the Controlling Council of the El Paso, Texas, Aug. 2.-The Sisters of Loretto, who have been conducting St. Joseph's Academy in this city for a number of years, are moving into the new Loretto College for young women which, when com-pleted and equipped, will represent an investment of more than a million dollars.

New York, Aug. 7.—The Rev. F. X. Talbot, S. J., has been added to the editorial staff of America, the Jesuit weekly publication, accordand the popular bodies in the country possess an influence in the Council of the Society that they never enjoyed before. The Horse Show of the Society held annually in August is unrivalled in any other ing to an announcement made the Very Rev. Lawrence J. Ke J. Kelly S. J., provincial of the Maryland, New York Province of the Society of Jesus, who has made public the annual appointments and transfers for the province.

Paris, July 27.—The ancient Abbey of Saint Riquier, in the Amiens diocese, which became State property after the Separation, was recently placed on sale by the Gov-ernment. The bishop of Amiens bought the property for 161,000 francs in order to use it for the little seminary of the diocese. No competitor appeared to bid against the bishop at the sale.

Paris, July 27.—The works of religious have this year again won a prominent share in the awards made by the French Academy. A prize of 2,000 frances was awarded to the "Works of Saint Francis de Sales" published by the Religious of the Visitation. A prize of 2,000 frances was awarded to Mgr. Moise Cagnae for his work or Foreler Cagnac for his work on Fenelon. Awards of 2,000 francs were also made to the French seminaries of Jerusalem and Hue.

Clarksburg, West Va., Aug. 6.— The Bible will not be taught in the Public schools of Clarksburg, according to a ruling of the Board of Education, made after long con-troverse. The Board bear troversy. The Board has refused the services of a Bible instructor whose salary was to be paid by private subscription. The Board will give credits for Bible study taken in courses outside of school.

participated in the restoration and reformation of State conditions," said Deputy Herold. "It is an error to think that the working-men's secretaries in the Centrist alone defended that policy. It was defended by the old party leader New Orleans, August 4.-The old ancestral mansion in which Chief Justice Edward Douglas White was born will soon become the propdefended by the old party leaders themselves, myself among them." erty of the Knights of Columbus of Louisiana who will retain the mansion and a few acres of ground The statement was received with great enthusiasm, for it has been a as a tribute to the memory of the tenth Chief Justice of United States. It was to this abode that the father of the Chief Justice retired from the governorship of Louisiana after giving them might and power without which they never would have been able to dominate the broken serving a number of terms in Con-State. It is considered that there gress is a certain consolation and proof of Milan, July 25 .- As a result of the collections made this year, great political sagacity among the including the great drive known as Centrist leaders in the fact that the "Catholic University Day" which was held a month or so ago. they agreed to cooperation with the Socialists, when the Socialists had the sum of 1,850,949.55 lire has already been raised for Milan Unian absolute majority, in the days of the revolution and when such coversity. It is planned to build another wing, to be known as the Pius XI. Wing which, with the expense of additional equipment, will bring the total amount required to 1,960,000 lire. operation was necessary to save the CATHOLIC ACTORS FORM A Catholic college is to be opened Los Angeles, July 30.-The Cath-olic Motion Picture Actors' Guild of at Rabat, in Morocco, as the result of an agreement between Marshal America has been formed here and Lyautey, Resident General of France, and Mgr. Dane, Superior of already has a membership of more than two hundred. All the leading studios were well represented at a tolic of the Holy See. The new recent meeting held in Hollywood, at which the aims of the organiza-Charles de Foucauld," in memory of tion were outlined by Thomas J. the great explorer who, after Gray, chairman of the executive becoming a religious and a missionthe great explorer who, after committee, and the Rev. M. J. Mullins, who has been appointed by ary, was the apostle of the nomad tribes of the Sahara, where he Bishop Cantwell as chaplain to the motion picture industry. labored with heroic devotion until, on December 1, 1916, he died s The Guild, while not purely relig-ious in nature, has for its object the desert bandits. martyr's death at the hands of Cologne, Aug. 1.-Paul Keller, for the spiritual and temporal bene-fit of the members and the mainten-ance of high professional ideals. It and who has had success achieved by few German poets, celebrated his fiftieth birthday last month. try and promises to be a source of Herr Keller has written eight novels material benefit to members in times of distress. and published five other books. One of his novels "Waldwinter" is of the palate loose, after which the tooth was removed in entirety. The dentists performing the operation used nitrous oxides. Impacted teeth are said to cause insanity in some cases, and patients in the asylum afflicted thus are now oper-ated upon, many instances being recorded in which a complete mental cure had been effected by extracting such teeth. invariably reads them all.

part of the world. On this occasion the Governor General Mr. T. M. When everything was in readiness, the mayor stepped forward to make an address, and almost over-Healy, will attend in state. In former days the highest official rank come by emotion, dropped into the melting mass the few silver coins in the country was always occupied by a Protestant. Now for the first time since the reign of James II. it is held by a Catholic. The Show Committee of the Society and the Quentin by command of the involer. To these he added a gold wedding ring, as a symbol, he said, of the Sonaeb Tailtean Council are cooperating in making arrangements for next years Olympic Games and the Horse Show. It is hoped that the mutual co-

Society they were given little or no representation. In 1916 the Council expelled Count Plunkett from mem-bership because his son had been prominently identified with the Rising and one of the executed. After was restored to membership. A more liberal and national policy has since been adopted. Catholics

excelled anywhere in the country-and in dental education that means

ROYAL SOCIETY DUBLIN

Dublin, Aug. 1.-One reform re-

sulting from the altered conditions in Ireland is that the Royal Dublin

ociety has become completely

operation of both bodies will result

in the presentation of a three weeks

DEFENDS ALLIANCE WITH

SOCIALISTS

the history of the country.

programme of events unequalled in

in the world.

Among the missionaries who will attend the Convention are Bishop John Forbes, of Uganda; Rev. Dorotheus Schilling, O. F. M., representing the Franciscan mission-aries in Japan ; Rev. James Edward Walsh, M. Ap., superior of Ameri-can missionaries in the Province of Wuchow, South China; and Rev. William J. Cohill, of Kaifeng.

The home mission fields of the United States will be represented by Rev. Dr. Eugene J. McGuin-ness, Vice-President of the Catholic Church Extension Society ; Mother Katharine Drexel, Superior of the Sisters of the Blessed Sacrament Very Rev. Timothy B. Maloney, S. S. J., Rector of Epiphany Apostolic College, Baltimore; Rev. John S. Woods, of the Bureau of Catholic Indian Missions; and by a number of priests from the South and West.

325,000 ENROLLED

Reports will also be made to the Convention by several American missionary authorities lately re-Among these will be Rev. Dr. Michael Mathis, C. S. C., of Wash-ington, D. C., Right Rev. Mgr. Joseph F. McGlinchey, of Boston, and Rev. Bruno Hagspiel, S. V. D., of Tochy, Ullingia of Techny, Illinois.

It is probably that the founder of the Crusade, Rev. Clifford J. King, S. V. D., will return from his post in Yenchowfu, Shantung, China, for the Convention. Father King, while a student, undertook to start a movement which would arouse the interest of Catholic students in missionary affairs.

issionary affairs. The first convention of the Catho-Students' Mission Crusade, the lic organization resulting from his en-

ibelled by a certain statement, and has given no opinion whatsoever on the topic about which the offending book was written.

But the matter does not end Times. there. On the same day that the judgment of the Court of Appeal was published in the press, there appeared also a report of a letter

addressed to Dr. Stopes by the London County Council. This Council, which has large powers over the whole administrative over the whole administrative County of London, delares that it will not give permission for a film, prepared by Dr. Stopes, to be shown in any of the moving picture theatres that are licensed by the ouncil.

The course of the events shows, therefore, that the judgment of the English judges is far from being an endorsement of the propaganda of birth control. It is an assertion, and nothing more, that a certain statement made in a book was defamatory. The birth-controllers have received no encouragement whatever.

MUSSOLINI PRESENTS GOLD MEDAL

Rome, Aug. 1.—The heroism dis-played by a Catholic nun during the atastrophe of Caporetto was given due recognition recently, when, on his visit to Vittorio Veneto. Premier the strength necessary to meet the Mussolini conferred the Golden Medal, the highest honor available, greatness of their task. Whatever on Sister Mary Pasqua, of the Insti-tute of the Sisters of Mercy of absolutely never, have we ever Verona. The imposing ceremony took place learned that the nuns of the hospi-tals ever went on strike at any time

deavors, was held at Techny, Illinois, in the summer of 1918. Other ton, D. C., in 1920, and at Dayton, Ohio, in 1921. The mem-bership of the organization is non-ton is possible to the function of the disastrous the Austrian advance, Sister Pasqua ton, D. C., in 1920, and at bership of the organization is non-devite the Austrian advance, Sister Pasqua the Austrian advance, Sister Pasq In the midst of the disastrous ton, D. C., in 1920, and at band of devoted huns who during the patients did not suffer from the dearth of medical men, performed action, the incident caused a painful mained an invalid sensation among the public at large. lous cure Sunday.

tumefied Directors are doing their best to injure prohibition and to put themselves, if at a distance from, yet still in the same class with, the bootleggers. - N. Y. Columbia, being on a level with the dome of the National Capitol and commanding a magnificent view of Washington and the Potomac River.

DEMAND FOR NUNS

Paris, July 27 .- A one hour strike September, just before the resump "as a warning" by the nurses in some of the Paris hospitals under tion of studies at the university, will not mark the introduction of the the direction of the National Service Society of the Atonement to Wash-"Assistance Publique," has ington. Last year, the Sisters of the Atonement, at the invitation of had the effect of emphasizing the desirability of again having nuns in the Carmelite Fathers, were called upon to take charge of the Mt. charge of such institutions, in the opinion of several papers which have Carmel Retreat House for Women mmented editorially. The action and already they have done very successful work in their field, among other things, establishing the first of the strikers brought forth a num. ber of remarks to the effect that such an incident had never been national novena to the Little Flower

thought of when the nuns were in held in America. charge of the hospitals. The coming of the Friars to Washington will mark a great step paper Le Petit Bleu, which is Th not Catholic, and which has a Jewish forward in the work of their society, which now has establishments at editor, wrote as follows concerning this affair :

Graymoor, New York, and at Here-ford, Texss. The Sisters of the If the strikers of the Paris hospitals were to repeat their action, we should hasten to draw up Atonement are established in New York, Pennsylvania, New Mexico a petition to have the nuns return to us, the devoted nuns of our hos-Texas. Columbia.

pitals. Decidedly, if certain profes-sions are inaccessible to human beings, let us go back to the idealists SHRINES TO HONOR ST. ANNE of former days. They drew both from their conscience and their idea

their adversaries or the most ferocious anti-clericals may say, never,

Mrs. Patrick F. Ormond of Matick left her crutches, after a pilgrim-age, at a shrine in Fiskdale, and Donald Shea, seven year old son of Mr. and Mrs. William Shea of Fair-haven, left his crutches at a shrine in Fall River.

Over two years ago Mrs. Ormond broke her leg just above the ankle. Because of her weakened condition the fracture never healed. She re-mained an invalid until the miracu-cure had been effected by extracting

Ohio and the District of

INCREASE

five-minute walk of the Graymoor five-minute walk of the Graymoor fathers' tract, which has an eleva-tion higher than any other tract except one in the District of

FRENCH CATHOLIC SUFFRAGIST

The opening of the seminary for Paris, Aug. 1 .- One of the most the Friars of the Atonement in striking figures at the recent con-gress of Action Sociale de la Femme was the venerable Catholic suffra-Mlle. Maugert, who though she is close to eighty years old, has lost little of her youthful elecuence and fervor and who made an elo quent appeal to all Catholic women to join the Suffrage movement. French Catholic women suffrage leaders have expressed their opinion that the "vote familial," which would bestow on a married man an ottra vote far extra vote for every child his wife bears him, is still being taken seri-ously in France and Belgium and that a measure along these lines may follow the adoption of woman suffrage.

> MARQUETTE DENTAL FACULTY WITNESSES DIFFICULT. OPERATION

Milwaukee, Wis. — An unusual operation was performed in the union of Catholics in the industry for the spiritual and temporal beneextraction of an impacted tooth at a dental clinic held here recently,

Boston, Mass., Aug. 18.—Shrines dedicated to St. Anne in Massachu-setts are fast increasing in patron-berge of numerous cures tooth was lying horizontally in the tooth was lying horizontally in the dental clinic held nere recently, with faculty members of the Mar-quette University College of Den-tisters in charge. The impacted organizations throughout the coun-comparison of the mar-organizations throughout the counjaw bone, entirely surrounded by bone. It was necessary to remove

State from ruin.

GUILD

such teeth.

TWO

CARTER FOILED

"It's a foine garmint intoirely !" The compliment was addressed to Captain Dennier's cloak, and it came from the lips of Tighe a Vohr. He took it down from its place on a temporary rack, shook out its ample folds, incased his own person within it, and strode about the room with evident pleasure. It was large enough to cover Tighe's whole person, the officer being a much taller man, and Tighe a Vohr folded it about him with intense satisfaction. The material was black cloth, but it was hardly as heavy as its somber look would seem to imply, and Tighe was all the better pleased that it was en-tirely devoid of decoration. He took it off at last, and gave it fresh, critical inspection, the result of the latter being announced in a low-

toned soliloquy: "Somehow, it's a very dun color, an' I think it's spotted in various -though at the same time, to Tighe's disappointment, his eyes were telling him that the cloak was as black and free from stains as it could well be. "Yis," he con-tinued, "it's me bounden juty to see afther me masther's property, an' it'd be a cryin' sin to let a foine garmint loike that go to ruin for the want o' a little touchin' up. Now, there's Sandy Bevel, as foine a hand at clanin' thim things as field. there's to be had in the four coun-ties,—he'll do it for a thrifie, an' as he's in a disthressful way, it'd be a charity to get the bit o' work for him; besoides, on me way to Sandy's wid it, I nadn't schruple to use it a little while for me own con-

venience. He awaited impatiently Captain Dennier's coming, and the officer was hardly well within the room when Tighe confronted him with the cloak on his arm, at the same time bursting into so ridiculous and lengthy an account of the condition garment, and the anxiety it caused him when he realized that morning for the first time his grave responsibility regarding his master's wardrobe, that the latter burst into heartier laugh than had passed

his lips for weeks. "When did you discover all this?" he asked, when his mirth had subsided.

Tighe answered : "Awhile ago, whin I gev the things belongin' to you a more ca eful luk than usual ; an' me heart got sorrowful whin I kem to this, to see it spilin' the way it is ;"-slightly shaking the garment as it hung on his arm ;-"you see, captain, it tuk me eye intoirely, be rayson, as we say here intoirely, be rayson, as we say here in Ireland, o' its bein' so *flokool*,— that manes plinty — it's so loike yersel,' yer honor,—big an' bounti-ful; an' Sandy Bevel'd have it ful; it's so to be t

lukin' loike new in no toime." "Really, Tighe, I don't see anything the matter with the cloak ; have not worn it so much, and

this quite good enough;" and Captain Dennier took it from Tighe, much to the latter's reluctance, and

with laughter, and made the tears course down his cheeks, "you are the pleasantest fellow I have ever and rapid advance of a form which he deemed to be that of an enemy, sprung back, and then recovering his presence of mind, braced him-self for the encounter. met, and I am happy to be acquainted with you.

The clock struck ten, and Garfield -it's only mesel'-Tighe a Vohr !" and Tighe flung back enough of the

The clock struck ten, and Garfield reluctantly rose to depart. "It's too devilish bad," said Sutton," that you must go; but I don't mind so much since I shall have Mr. Carmody's company another hour or two. You say he can stay till twelve?" "Garfield cloak to reveal his person. "Tighe, pressure of the hand ; he threw his "Yes, and then-"" Garfield drew Sutton aside and told him in a arms about his affectionate follower

and strained him to his breast. low voice of Tighe's request. "You couldn't choose a better There was a sudden sound ; they

sprung from each other's arms, and night," responded Sutton. who was too much under the influence of the liquor he had imbibed, and too favorably impressed by Tighe a oked up to behold something dark Vohr, to care to pitch his voice in as low a key as Garfield had used; consequently Tighe had little diffi-culty in hearing. Sutton continued: "Back to yer cell, masther dear, for yer loife; there's a plot afoot to capture you agin ; that's why I'm

"A strange piece of business has been going on here these few days back—there's hardly a warden in the place that isn't bribed by a man they call Carter"—Tighe's hearing "Why, Tighe, do you think I would disappoint the brave fellows who are waiting for me outside?" 'Och, masther dear, will you

but he

seized.

grew painfully acute ; it seemed as if the words, though they were only listen to rayson this once, an' go spoken in an ordinary voice, were shouted in his ears—"and, what's more, there won't be a man on duty in the vicinity of the jail yard tonight."

What's that for ?" asked Gar-That's more than I'm allowed to

"That's more than I'm allowed to tell." replied Sutton, "and it's more than I quite understand; but you see that it's enough to settiefy our settiefy to be a settiefy our settiefy to be a settiefy our settiefy to be a settiefy the settiefy to be a settiefy the settiefy to be a settiefy the settiefy to be a sett see that it's enough to satisfy you gratitude to him who so nobly how easy it will be for me to grant planned all this." your friend's request." Garfield had a dim idea that there A sudden light flashed on Tighe's

Garfield had a dim idea that there whisper: "Oh, what'll I say to was premeditated treason at the Mr. Carther at all ! sure didn't he Mr. Carther at all ! sure didn't be mind and he said in an agonized whisper: "Oh, what'll I say to tion just volunteered, and that lave it to me wits entoirely to get Sutton himself was not lightly implicated in the bribery of which you back to yer cell, somehow? He discovered that his plan for he spoke; and for a moment the usually slow-thinking soldier was tonoight was found out; discovered it too late to give you warnin' himsel,' so his last depind-ince was on me. He didn't mane stirred by an impulse that prompted him to warn the authorities of the plot which might be hatching under me to tell you all I'm sayin' now, their very eyes. But in that same instant he thought of Tighe's strange request to visit the jail for some rayson o' his own, but he lift it to mesel' to get you quietly back; sure I thried, an' you wouldn't go; but mebbe, now that yard, and at such an unwonted hour -might not Tighe a Vohr himself you undhersthand it, you'll go V' be concerned in this mysterious A light suddenly flashed from the be concerned in this mysterious affair? and to inform upon that opposite side of the jail. Tighe bewould be perhaps to inform upon one who had already served him came desperate : 'Masther dear, will you go ? be all that iver you held sacred an' howly, well, and who might again, from his extreme wit and shrewdness, be

exceedingly useful. The latter thought sufficed to stifle his conscientious scruples, and he concluded to let affairs take their own turn. Bidding his companions good night, He seized it, and was ready to thrated this way ! swing himself aloft. Still Carroll hesitated undecided, and puzzled. "Fly, masther dear!" wildly

urged Tighe. "Morty Carter directed you to do all this ?" Carroll said.

est of confidences into the ear of the warden, and the latter in return, the more intoxicated he the warden, and the latter in "Would I be here if it wasn't for me!" "In the morning," answered the became, the more freely he imparted all that he knew of Morty Carter's suspense congratulating himself on "Sucrement of anxiety and "Sucrement of anxiety" the truthfulness of his reply.

transactions with the jail officials. By the time that the clock was on much to the latter's reluctance, and shook out its ample folds. "Why, beggin' yer pardon, but where's yer honor's eyes—don't you see the patch o' brown jist beginnin' to come out loike a—loike a"— Tighe experienced his usual perplex— Tighe experienced his usual perplex— Tighe experienced his usual perplex— the down on a gandher's back ; an' don't you ketched it the noight you were out wid Captain Crawford afore he wint The night was dark enough to but beyond the latter there was outlines, and Tighe's rapid but ketched it the noight you and wid Captain Crawford afore he wint away; an' don't you see another shoot as if it moight be wine yer honor spilled?" Tighe's finger, moving over the surface of the cloak was keeping time to the widity of his tongue; "an' don't that the warden was in a sufficiently maudlin condition to grant the favor; but something, he could scarcely explain to himself what, checked the asking of the boon, the such a way that it formed an excel-lent cover for the upper part of his

THE CATHOLIC RECORD

CHARROLL O'DONOGHUE Mimself the most enjoyable boon CHARTER XXXV. CARTER FOLLED off, and there was revealed, not the golden-haired prisoner whom all expected to see, but a good looking, rosy-cheeked fellow, in the garb of a valet. Amazement paralyzed everybody, so that for an instant the silence was appalling; then it was broken by an oath from some one in Tighe's rear—an, odd, "Masther dear! don't be afeered lasphemous expression, which Tighe a Vohr recognized as one that , my faithful fellow !" and was peculiar to a certain person. young O Donoghue, in the ardor of He turned shortly, and met the his joy, could not be content with a wildly distended eyes and petrified face of Morty Carter, who formed one of a group of spectators stand-ing near the door of the apartment. That unexpected, and to him

horrible, vision of Tighe a Vohr-for an instant he deemed it little -had thrown him completely off his guard, and he started for ward, and uttered the oath which betrayed his presence. Tighe turned back to the astounded, and still more violently indignant governor. "Do you call this Chresthen thratemint—to have an innocent man dhragged afore you in this way? Wait till Captain Dennier

is tould o' this false arrist, an' it's coort-martialed he'll have the whole 'ye!" Some one brought a hurried

message to the governor ; it had the effect of suddenly quieting him, and he turned to one of the attendant "No, no Tighe, I must at least make the attempt; let me go"—as shifting the rope"—as the coil at their fact here to me to the attendant "No, no Tighe, I must at least "What strange business is this? the prisoner, Carroll O'Donoghue, is reported as being safe in his cell."

"Now hear me, yer worship," demanded Tighe, "an' I'll explain the whole matther;" and without waiting to be accorded the permission, he burst into an absurd and ludicrous account in which Cantain Dennier' cloak, Ned Sutton, whisky, the jail yard, and a rope were so ridiculd ly blended, that many of the officials were struggling to suppress their laughter.

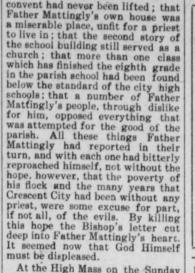
"Either the man is a fool, or he is endeavoring to play a very clever part !" said the governor impatient-ly, and he signaled to some of the parties about him to remove the five prisoners; Tighe found himself "Is it widout a hearin' you'd

sintince me ?" he cried, struggling in the hands of his captors, and suddenly twisting himself out of their grasp. Then with a bound he flung himself on his knees before the governor. the governor. "Oh, yer worship, jist sind to Captain Dennier, an he'll shwear on the howly Bible that go-go afore you get us all into throuble, the b'ys outside'll be shot afore yer eyes, an' Carther, an' the whole o' us ! Go, an I'll climb the rope to thim." sind for him, an' don't let me be

Strong, rough hands had again grasped Tighe a Vohr, and he was wildly forced to his feet ; but he continued to cry :- "May the Lord be good to yer

sowl, yer honor, an' don't refuse

So Tighe became the unwilling inmate of the jail which held his beloved young master. "Begorra," Carroll turned back into the



At the High Mass on the Sunday after he received notice of his remcval, Father Mattingly made the weekly announcements and preached as usual; and afterward, he told his congregation of the Bishop's letter and that he had made arrangements to leave Crescent City on the following Tuesday. "You will have a new Tuesday. "You will have a n pastor before next Sunday-younger and an abler man," said; and then, not daring to look down at his people, he added. very simply, "I hope that you will all obey him, and reverence him, and love him. As for me, it is well for you that I am to go Parkara I you that I am to go. Perhaps I should have gone long ago, of my own accord. I am grateful for your patience with me during all these years. I have never been eloquent, or clever, or enterprising. have failed in many ways, but at least I have loved you, and above all, I have loved the children. I all, I can not say how deeply many of you have edified me." As he finished Father Mattingly

ventured to glance at the congregation. In more than one pew he saw a handkerchief raised to some one's eyes, and just below the pulpit from the first pew, he heard a sound like a smothered sob. For one moment he thought that his people were weeping; then, turning quickly, he left the pulpit and ascended the altar steps. "What a fool I 'he said to himself. am!

When Mass was ended and Father Mattingly knelt in the sanctuary to make his thanksgiving, he noticed that the acolytes were lingering in the sacristy, instead of scampering away as soon as they could wriggle themselves free of their cassocks and when he had finished his devotions they crowded around him.

"Father, you didn't mean that you are going away to stay, did you, Father?" the tallest had asked. the tallest had asked. Father Mattingly nodded, yes

He had baptized every one of those boys, had prepared them for their first confession and First Holy Com-munion, and had trained them to serve Mass and to sing sweetly in the choir. After his first reading of the Bishop's letter he had decided that he could not say goodbye to his boys. He would simply slip away from them.

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AUGUST 25 1928

you see-" "Stop stop!" interrupted the officer, laughing; "I declare I see nothing of what you are so earnestly pointing out, but I suppose the up-shot of it all is that you want me to have the cloak cleaned by this friend of yours?"

If yer honor'll consint to that, I'll take it as a great favor intoirely, both on the part o' me friend, an' for the savin' o' the cloak itself." "Very well, Tighe, do as you

choose

"An' moight I make bould to ax another favor ?" Tighe was salaam-ing very profoundly.

The officer waited with an amused smile to hear the boon.

I'm invoited to spend the evenin' wid Mr. Sutton, one o' the wardens in the jail, an' as he's to have a few frinds, it'll be a merry-makin' I'm noight off, yer honor; but I'll be back bright an' airly in the mernio'.'' mornin'

Captain Dennier gave the per-mission, and Tighe, having thanked him in his own absurd, though eloquent fashion, turned away to his duties with a somewhat lightened heart.

"We are discovered ! you took too long in getting him over the wall—they are after us ! Tell Tim to drive like the devil !" to a sudden halt, was surrounded.

"Don't foight, by's," said Tighe, feigning huskiness, that his voice might not be recognized, as he saw where the shadows lay deepest, standing so motionless that he could not be distinguished from the dark mass of stone against which he leaned; and he watched and listened. Minutes passed; they were like hours'to the faithful Tighe a Vohr; he fancied he could hear the beat-ing of his own heart, and ghoul-like his companions preparing to make a desperate resistance; "I'll give

An' that divil o' a Carther-och, but it does me heart good to be upsettin' his plans! He has the with the darkness, effectually con-cealed his identity. He crouched in a corner of the vehicle, and immediately a voice called trem-blingly forth: "We are discovered! you took "We are discovered! you took

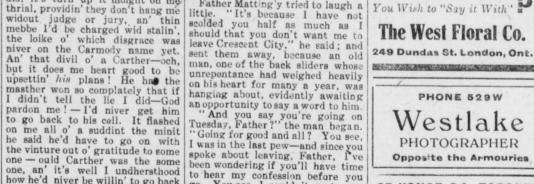
scarcely explain to himself what, checked the asking of the boon, the words of which were twice upon his ilps, and he determined to trust to some other favorable accident. Sutton departed, and he was alone. Not a sound could be heard, not a shadow crossed his vision save those that obscured the angles in the walls. He softly unwrapped his parcel, and shaking out Captain Dennier's cloak, folded its ample proportions about his person. Then as he luked whin I turned an' faced him awhile ago. I wondher, now, if it remoinded him o' Tighe's swate-heart !'' and Tighe'a Vohr had some difficulty in restraining him-selfs from laughing aloud. At last slumber sealed his eyes, and he did not awake till he was aroused by the warden in the morning. would be worse to go to any else, let alone a strange priest who might—he might take it all too hard. You see, I can't die like this, and I'm getting old, Father. I'm older than you are, by five or six wears " years. by the warden in the morning.

TO BE CONTINUED

THE OLD PASTOR

By Florence Gilmore in Rosary Magazine over.

and heart.
The evening arrived, and Tighe, with the fancied he could hear the beat, ing of his own heart, and ghoul-like mig of his own heart, and ghoul-like forms seemed to start out of the seemed to the jail.
Ned Sutton, being himself a sociable fellow, had many of his English prejudices dissipated by the remembrance of Sutton's information seemed to falsify his fears, lever exploits, he was pleased to accord him a very warm welcome. He conducted his guests to his own his dubts and alarms, there was the slight noise of a carefully was the slight noise of a carefully was darkes, nurned into a some constraints, and where a short while before all its private apartment, and there or ducted on diselessly and moiselessly Tim limped away, and Father Mattingly—who could not afford to pay a sexton—went to close the outer doors of the church, which



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he fastened the doors, he said to himself, "He will do better than I, but he won't love these dear people

more truly, and he can't try harder than I have done." That afternoon Father Mattingly heard Tim's confession and sent him away happier than he had ever been in his careless, sin-stained life; and afterward he saw two or three old women, who came to say good-bye the and to bemoan his departure.

"Sure, a new priest won't under-stand us at all," one complained. her

And nodding emphatically, her companion added, "He'll probably be introducing new-fangled Gregorian music that never, since the world began, kept any tired old body from dozing on a hot morning —or maybe, he'll hear confessions -or maybe, he'll hear confessions only on certain days and at certain hours, that suit himself, to be sure, like the young priort thousand the sure why does God work miracles ? He bours, that suit himself, to be sure, like the young priest they've got now at Martinsville. There's noth-ing obliging about him, I tell you." Father Mattingly laughed at them, and gave them his blessing, and furtively dried his eyes after they were gone. "The poor old souls!" he murmured they were gone. souls!" he murmu he murmured.

On Monday there were eight or ten more visitors, mostly women, but by far the greater number of the people gave no sign of regret, or even of knowing that Father or even of knowing that Father Mattingly was going away. He tried not to feel hurt. "It's only xviii. natural for them to want a change," he told himself again and again. "One pastor for twenty-five years! They have had too much of me But perhaps some of them will be at the station to see me off."

It lacked only five minutes of train time when Father Matingly reached the station, and although it seemed to him unusually crowded particularly with men, there was no one on the watch for him, except three of his altar boys: little freckled faced, red-headed fellows, whose lips quivered when they said good-bye, although they tried to look quite unconcerned. "Good-bye, Father," one called

after him, as he mounted the steps.

"Good-bye; I'm going to be a priest as soon as I'm big enough." "You ain't. You ain't good enough, and you're always scrap-ping, you are!" his brother hooted scornfully scornfully.

The last words Father Mattingly heard, as he entered the car, were the future priest's angry protests. As soon as he reached his seat he

took out his breviary and forced himself to say his Office, and afterward to read the morning paper, all the way to Richmond, for it would never do, he thought, to dwell too much on what lay behind him, or on the strange new road, with un-familiar difficulties and problems, and only unfamiliar faces on every side. Once or twice he had to brush away a few tears, which it is not easy to believe were caused by the sweetness of any psalm in his Office, or the eloquence of the editorials in the Crescent City Dispatch; but on the whole he

fared very well. It was noon when Father Matting-

ly reached Richmond, and he went directly to the house of an old friend, who had been a classmate in the seminary. There he ate, or tried to eat, his dinner, and chatted and rested for an hour before he set out to present himself to the Bishop,

with as braye a near and a smile as he could muster. a smile as he could muster opened the When the housekeeper opened the door she frowned. "There's no end to the visitors today," she said ungraciously; and led Father Mattingly to a small, bare room at

THE TESTIMONY OF MIRACLES

Wilfrid Parsons, S. J., in America God, as Creator and preserver of

all created things, can work miracles. There is no reason why He may not use His power of work-ing miracles, and when He works m, He is not contradicting Himself, ror acting against His will or

promise. This is because miracles and the laws of nature are both part of the one higher law of nature by which God rules all creation. Moreover, God does work miracles; the Genels the history of the the Gospels, the history of the Church, and modern medical science all bear witness to the historic fact liberation from demoniac posses-sion, raising the dead to life, and miracles in lower creation. There were sudden cures of leprosy, even got might have many reasons to work them. For instance, His mercy ou." might be touched by the misery of at a stricken creature and its fervent prayer, and He would merely wish to relieve its suffering, by curing its disease. Or in the presence of a crowd of sceptics, He might wish to convince them of His presence and power, as He did when Elias confounded the priests of Baal by bringing fire from heaven (3 Kings, 38.) But the fact is that miracles have a further value than these obvious effects. Christ worked miracles to prove the Divine origin of His Revelation. Orthodox Christians assert that Christ's miracles prove His Revelation to be from God. The proof of this asser-tion is the object of this article. dead person coming to life. There were many miracles in the lower creation: two multiplications of loaves and fishes on a vast scale; the stilling of winds and waves in a violent tempert: walking on the

To prove this assertion we must do two things. We must first show violent tempest; walking on the surface of the water; two miracu-lous draughts of fishes from the sea; as a general principle, that/extra-ordinary facts prove the origin of a the sudden transmutation of water into wine. All these are guaran-teed as facts by witnesses above Revelation, on these three conditions: (1) when they are genuine tions: (1) when they are genuine miracles; (2) when they are worked in conjunction with a Revelation; (3) when they are appealed to as proofs from God of the truth of the Revelation. After, proving this general principle, we shall then pro-ceed to show that these three condi-tions are fulfilled in the case of Christ's miracles. If we show this, then we are justified in asserting suspicion Now these facts are genuine mir-acles. The cures in every case were worked by means with no proportion to the effect produced. Blindness is not cured by applica-tion of mud, nor any organic disease by mere spoken command. These cures were not worked by then we are justified in asserting that Christ's miracles prove that His Revelation is from God.

by all to have been most holy, and incapable of such deception. They In general, miracles are valid proofs of truth, when they are worked by one who appeals to God to give them as proofs. Now miracles are the most striking com-munication from God that we know of, a real message from Him. Sup-pose we were in a prison and a were not worked by some occult natural power unknown even to Christ, for Christ had complete mastery of His power, and used it when and in what manner He willed in a great wariety of easer Be in a great variety of cases. Be-In a great variety of cases. Be-sides, in all His cures, there is one thing that stamps them as real miracles, namely the absence of the time factor. Every natural cure takes time. The very nature of the formation of physiological tissue demands time for it to be built up for it is built up to pose we were in a prison and a friend were outside, but could not communicate with us directly. We get word to him that if he intends to try to free us, he shall go to a tree we can see from our cell win-dow, and show a white flag. Our friend does this and thus gives us a sign of his will and intention.

built up, for it is built up by a process of cell division, in which one cell is formed after another. In these cures of Christ, as of We in this world are bounded in our knowledge by the limits of leprosy and the withered arm, large masses of tissue are formed what our senses can perceive. God could talk to each of us directly, instantaneously. The objection that Jesus worked by suggestion cannot even be applied to the mir-acles in the lower creation, and but it would ordinarily have little effect, because we would always doubt that it was He who was talk-ing. We should want a further when we come to the raising of the three from the dead all doubt vanishes; only God could do that, as indeed only God could do any of the other mirredee proof that it was He. Now there is just such a proof, and it is miracles. A miracle is an event showing at least this: God is here right now, He alone could do this thing, bring this man to life. Very well. God has a proof, a sign, appealing to our senses. He can use this sign to let the other miracles. The miracles of Christ were genuine miracles. Are the other two conditions also fulfilled by us know, who live behind the barrier of sense, that He who is invisible, is which we may know that Christ's miracles prove the Divine origin of His Revelation? The other two conditions are that they be worked nevertheless there and sending us a message. At a certain point in the Mattingly to a small, ball for the world's history, he tens us, the tens us, the back of the house. "The parlors are full to the brim," she explained, whereupon he resigned tion. Has He spoken ? How do we claimed to be from God, and in direct appeal to God that He give these same miracles as a proof of <text><text><text><text><text><text><text> Himself would be leading men into error. Christ was engaged in delivering a Revelation to men while He was working His miracles. This is proved by every page of the Gospel. The most ignorant man knows, the most hostile dare not deny that Christ's purpose in His public life was to present to men a new relig-ion, and that He presented it as coming from God. "I have not spoken of Myself," Jesus said, "but the Father Who sent Me, He gave Me commandment what I should say and what I should speak, and I know that His commandment is Life everlasting. The things there-fore that I speak, even as the

THE CATHOLIC RECORD

the statement. Now take the case of the miracles of Christ. First of all they were genuine miracles. There were four general classes of all the miracles Christ worked. There were cures, liberation from demoniac posses rulers were harassing Jesus, said : "When the Messias cometh, shall He do more miracles than this man doth?" (Jo. vii. 31.) And that miracles in lower creation. There he do more miracles than this man were sudden cures of leprosy, even to this day incurable, even by long processes. There were seven cures of blindness, usually by mere touch of blindness, usually by mere touch

of blindness, usually by mere touch of the fingers. There was a cure of a withered arm by mere com-mand. There were cures of deaf-ness and dumbness, 'of paralysis, of dropsy, of high fever, of an ampu-tated ear. Some of these cures are impossible by ordinsry means; others are possible, but not in the instantaneous fashion in which Jesus worked them. There are eight distinct cases of liberation from genuine demoniac possession. There were at least three cases of a dead person coming to life. There were many miracles in the lower creation : two multiplications of

SYMPATHY

Generations of indifference, rebuff, and suffering have not quenched the sparks of divinity that glimmer in the hearts of men the most obdurate and impious. Their feelings vibrate with compassion as readily as do the strings of a harp to the touch of the finger. There is a tender chord in every soul, which, when swept by the breath of sympathy, wakes angels' melodies. Those who do not allow for this responsive and sublimating force, who do not recognize sentiment as distinguished from interest as a potent factor in all government, take a partial and distorted view of some strange power jealously con-cealed by Christ, for He is admitted human nature

MENTAL FATIGUE

What is the most_important and what is the most important and sensible step in your life ? Most people would hesitate long before answering such a question. Mr. Gilbert K. Chesterton has no such hesitation. With the rightness that is almost a characteristic, and with an assurance that leaves no room for doubt, he avows that his recent entrance into the Catholic Church was the most important and sensible step of his life. Since Mr. Chesterton has taken many important and sensible steps in the space of his long and brilliant career as a journalist and man of letters, the force of his remark will not be lost on those who ponder it.

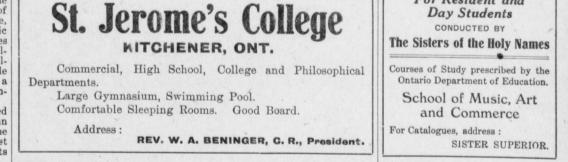
Mr. Chesterton might talk about the reasons that for so many years prevented him from taking this important and sensible step, and the discussion would be both interesting and profitable. But he preferred in a recent lecture to throw some light on the reasons that prevented others from taking the important step. This he does with characteristic insight and clarity, in the following

paragraph. "My firm conviction," he de-clares, "is that so far as Western clares, civilization is concerned, the great obstacle to people joining the



very heroic military struggle followed as it has been by economic problems and industrial difficulties of every kind, has led to the development of a large amount of intel-lectual sloth. It is too much trouble for the wearied brain to follow a line of reasoning to its logical conclusion.

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LONDON. SATURDAY, AUG. 25, 1928

"THE RED VINEYARD"

The War was so all-absorbing in the tense interest it so long demanded that there followed a natural revulsion of feeling, which extended even to books, about great conflict. This and the fact that there has been a deluge of such books have left public interest cold. Many, though of artistic literary workman- a Protestant. "Tell them-" he ship, were as narrow, as shallow and as disheartening as the au hors priest !" materialistic conception of life.

It was therefore with but languid interest that we started to read "The Red Vineyard." Other duties calling, we had to lay it aside for a time. Meanwhile a friend read it and reported enthusiastically. Re- quizing. On the chaplain's asking suming the reading, ourselves, we a question this dialogue ensued : were soon interested, charmed by enthusiastic readers every spare moment till the last chapter was Canon Scott invited them out to the finished.

Father Murdoch takes us through dozen went, out of all the crowd. the Great War from the recruiting Self-esteem self-esteem-that's it !" of the lads in Canada until he said good-bye to the battalion on Christ mas Day, 1918. He could so easily down his story with unimportant details, that, after reading and re- the thirteen followed me down to reading, and reading again parts the trench.' noted as suitable for quotation, we marvel at our own definite and decided conclusion that not one short voice as he spoke again : chapter could have been omitted without loss to the reader. "The Red Vineyard" though a simple narration of a Chaplain's experience in the World War is a story of intense human interest illumined

always by the light of Faith. The Indeed, they love you." horrors of war are, at times, felt rather than described. The atmosphere is what it had to be; but there is not a trace of overemphasis.

material even in the crash and boom battlefield or muddy trench their

Dead," Father Sheehan and Father | indeed we are all of us brothers in night at the ministry of reconcilia- and merciful father. These thoughts criminal acts, or acts indicating "That evening, after the last the battle of Amiens, Aug. 8th:

man had left Father Sheehan came over to me. 'Father,' he said wasn't it a great day's work ?' confessions, giving Holy Commun-

" I could scarcely speak for the ion, anointing those mortally great joy I felt. There had been wounded, and taking messages for such consolation throughout the whole day! Great things had been done for Our Divine Lord, who had waited all day long in the dimlylighted caves giving His deep, sweet peace to the souls of these lads of 'good will.' Centuries before He had come to another cave, when 'glad tidings' had been announced to the shepherds.

"'Yes, Father,' I said, 'it was one of the happiest days of my life.' "

Always his two hands would fold, How these lads far from home and I would wait kneeling by his and living amid dangers to soul and side till he had finished his act of body appreciated the services of the contrition ; then I would give him priest! On the occasion just absolution and Holy Communion. described a soldier came into the cave and called loudly, "R. C. chaplain !" Father Murdoch responding was led to the medical aid post, where one of the Catholic boys who had been at Confession and Communion an hour previously lay point of death. As he finished heaven that day." anointing the dying soldier a

Again, after the Armistice, on the comrade came for a last word. "What will I tell your people at home?" asked the friend who was

them," he repeated, "I had the At another time a draft of

seventy men had come up, shortly came reverently to the rails." before an action. Father Murdoch's room-mate, a middle aged lieutenant, that night was solilo-"No, no, Padre," he exclaimed.

evening. Did you see them when readers in "The Red Vineyard." communion? Only about half a

"Well," I replied, "I didn't notice. I asked my men-I had

imposed on all. Like their Amer- selfish purposes. He looked at me keenly and there was not the slightest rancor in his

"That's it, Padre! That's it! Of course your men would go! That's education." to be expected." A kind of musing note came into his voice, as he continued : "What is the secret ? What

is the secret? They don't fear you. pointed out by Brownson: "I told him as clearly as I could the secret, and as he continued smoking quietly, I felt how truly he had spoken of our Catholic lads.

instruction and discipline. They

THE CATHOLIC RECORD

"There can be no doubt that time gentlemanliness in the room to am publishing, the work of a dear Murdoch worked from morning till Christ and sons of the Almighty among children attending school ensure them a cup of tea.

> account of the chaplains' work at are of far more frequent occurrence gentlemanly fashion, it is not ness to me two years ago at Norfolk than is generally realized. Theft, strange that they are very little House, and the little probability "All day long I walked up and untruthfulness, truancy, coarseness, considerate of each other. Watch a there is, at my age, of having any which opened the twentieth an-nual convention of the Cathdown among the wounded, hearing and even immoral conduct, are crowd of men getting their coats other opportunity of doing so. I offences which are surprisingly and hats after a dinner and dance if trust you will accept this explanacommon.

". . . It is no exaggeration | water front saloon under the camoudear ones at home. Among the to say that a definite percentage of flage of dress suits.

dying were many Germans, and a our school children under our So far as the ladies are concerned, number of these were Catholics. I present system will inevitably enter they are a good deal to blame. knew only one sentence in German ; upon a career of crime or immor. They are by way of imagining that 'Sind sie Katholisch' 'are you a ality, others will join the ranks of rudeness is smart and gives one an Catholic ?' but it was sufficient, loafers and incapables." air. Young girls no longer try to

be polite to their elders, and they for I understood when the reply Sooner cr later it must be recogwas 'Yes,' or 'No.' When a German nized that the banishment from the are disposed to laugh at customs would say he was a Catholic, I school of the greatest influence in which were made for their benefit and to ensure them against rudewould put on my stole, open my the formation of character and ness and inconvenience and annoylittle ciborium, hold up the Sacred habits is the one unpardonable Host, and then I would look at him. educational sin. ance. Indeed the fashion in ill-

TEACH THEM MANNERS BY THE OBSERVER

the word "girls" being more accept-The Quebec Telegraph quotes able to them because the term It was a beautiful sight to see the some opinions on the ques- "ladies" seems to imply the duty of tears of gratitude come into the tion of the manners of people being up to a certain standard of eyes of those dying Germans after at the present day. One gentle- manners ; a thing they think they they had received their Lord; and man thinks that possibly we can no longer be bothered with. after I had anointed them, invaria- are becoming more selfish, and less The other night we had occasion bly they reached out and gripped considerate for the welfare and to look in at a place where a great my hand before passing out. Many comfort of others. Another says number of young people were bleeding from many wounds at the lads were ushered up to the gates of that the fine and considerate deport- gathered as the guests of a tennis ment of other days is passing away; club. We saw, and not for the first

that the rising generation are not time, we are sorry to say, young up to the mark in that respect. men overflowing from the smoking way through the Rhineland, our up to the mark in that respect. Then overhowing from the smoking their cigarettes husband, had filled a term as battle and many nevercame back and those that did come back were this is due to our present mode of in the centre of the gathering

"I never saw such excellent Cath- living, our feverish chase of the amongst the ladies, to the further "I never saw such excellent Cath-olics; every morning the village church would be crowded as if it of others, or what not. At all bad enough. That is coming and with the neutron of an atmosphere already bad enough. That is coming and with the neutron of an atmosphere already western cities, but as the party made its way to New York via St labored a little for breath-" tell olics; every morning the village dollar, our disregard of the feelings vitiation of an atmosphere already were Sunday. Sometimes I gave events there seems to be an abandon- will be soon the regular thing. It Communion to German people who ment of the niceties of conduct is already the fashion in some

which mark the difference between theatres, and in many hotel dining to have visited any of the Eastern you who are here and to all that Though we may give some general a gentleman and a boor. It is re- rooms, to the discomfort of those Provinces. Of Vancouver she says you represent, because you have Though we may give some general marked that we are more absorbed who prefer to take their meals with- that it had a "curiously unfinished work of Christian education work of Christian education sense-book, it is quite impossible to in our own comforts and affairs than out gulping tobacco smoke t the appearance," but, as she had since sense-book, it is quite impossible to reproduce its charm and interest we were even ten or fifteen years same time. If you remark upon heard and could fully believe it had Cleveland and I know when I say in extracts necessarily detached ago. One gentleman remarks that this, some will answer, "Well, girls become a "very fine city." from the author's setting. These as we move about in crowded places and women smoke now, so what's

the style, and finally eager and "I'm thinking of those fellows this and other good things await our few take the trouble to make apol- the use of keeping up a mere preogy when it ought to be made. We tence ?" The use of every refinement crowd others out of our way at is, that it helps to establish habits the way to the seaboard, and it may ticket offices, in public conveyances, of self-restraint, and to make people be worth while reproducing the RELIGIONAND THE SCHOOLS IN AUSTRALIA ticket offices, in public conveyances, or sent-restraint, and to make people in act by rules of some sort and so dren, to the old, the tired or the prevent the inconvenience and in anoyance that must certainly arise "that we had seen so much gran-ticket offices, in public conveyances, or sent-restraint, and to make people of some sort and so Counters of Jersey's impressions. It was Archbishop Spalding some twenty-five years ago who said that States the State school system all aside ruthlessly in our habitual when each individual is free to do as only thirteen men in the draft-if makes no provision for schools that haste, as we scurry pell-mell in our he pleases.

of their church, and immediately but taxation for school purposes is venience or the attainment of our are already making themselves scene in the New World with the except the help of those who love

system of Catholic schools, after going on all about us every day, and room and a hotel dining room ; no Niagara swept away any vestige of true that the greatest single paying their full quota for the the truth and justice of their com- clear difference between a crowded indifference or sight-weariness. It ious fact in the whole United States support of the State system of ments are only too evident. These sidewalk and a crowded ball room. is not for me to describe it. I can maintained and supported without

in its operation. It works no wicket. It is all a part of the sel-semi-barbarism of conduct just in the works no wicket. It is all a part of the sel-semi-barbarism of conduct just in the barbarism of the barbarism of conduct just in the barbarism of conduct just in the barbarism of the barbarism of conduct just in the barbarism of conduct just in the barbarism of the barbarism of conduct just in the barbarism of the barbarism of conduct just in the barbarism of the barbarism of conduct just in the barbarism of the ba in its operation. It works no violence to the conscience of Protestants, for they have no conscience of Protes-live. All the little courtesies and an age when we are trying to per-Niagara among the foremost"-a The spiritual dominates the How they loved the priest, how on against recognizing the State as amenities of social life are in their suade ourselves that we are develagainst recognizing the State as amenities of social fife are in their oping in civilization. One of the and a soul open to impression will with a total enrollment under the banner of Catholic education of

friend now no more. The reason is When men treat the other sex, the desire I feel of expressing in OF ATTEMPTS TO MAKE STATE tion and distributing the Bread of were inspired by the following criminal tendencies and dispositions, both young and old, in this un- some way my sense of your kindyou want to see the manners of the tion, &c., &c.

JOHN H. CARDINAL NEWMAN.'"

Church," edited with a Preface by the Cardinal. Palmer, who was a the brotherhoods and the devoted collaborator of Newman's in the priests who have kept high the Oxford Movement, and who fol- standards of Catholic education. lowed him into the Church, had named Cardinal Newman as his literary executor, and it was as would welcome you with open arms such that the latter edited and to bis see, city and diocese, for after published the book referred to. "I have never been able to under-stand," adds the Countess of Larger manners has gone this far-That we have heard objection made by young stand," adds the Countess of Jersey, giving their lives for the great ladies to being called young ladies ; what he considered my kindness, principle of Catholic education. as I thought the Great Man so kind and I would have you weigh it well to me, a young female heretic." But those familiar with the life and who have staked their lives for character of the Cardinal will recog-nize in this but another evidence of woman is willing to give up life, his modesty and of his disposition aye, more, when a man or woman always to make himself the obliged be much at stake. The country at party.

Canada in 1893, on her way home preservation of the liberty of the from Australia, where the Earl, her received pleasant impressions of necessary. made its way to New York via St. not only with admiration but rever-

however take in Niagara Falls on have been prolix, have loaded they wished to go to the sacraments Catholics may conscientiously use, pursuit of our comfort or conquite plain; but wait awhile and thrill of expectation which we might And as you study our country there ican co-religionists Australian Cath-olics have built up a voluntary made by casual observers of what is tinction between a hotel smoking more prosaic surroundings, but the truth of these words. Yet it is "free, compulsory, and secular defects in conduct are to be seen in the children of today. Go to the will thrive in an atmosphere where by the unending waters rushing the sarcifice of those who love it. The radical injustice of this delivery window of a post office, where a paideration for others is no the units and with their mighty volume between to realize fully the extent of these The radical injustice of this derivery window of a post once, plausible school system is thus and some little boy or girl will where consideration for others is no longer considered a possessry part will be rocks and beneath the sun. to realize fully the extent of pregnant words I will lay squeeze past you and take your longer considered a necessary part When we sometimes tried to select you the component parts of that pointed out by Brownson: "Nothing can be more equal on its face or more unequal or unjust wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It is all a part of the sel-falling back into coarseness and wicket. It

AUGUST 25, 1928

WARNS EDUCATORS

ABSOLUTE IN EDUCATION

Bishop Joseph Schrembs, who preached the sermon at the Mass olic Educational Association, Cleveland, sounded a clear warn-ing to the delegates against the tendency of the times to make the State absolute in all matters of education. The head of the Cleve-land dicease abund THE BOOK in question was William Palmer's "Visit to the Russian in those portions of his sermon in which he expressed his apprecia-

BISHOP SCHREMBS' SERMON

"Naturally a Bishop of the Church

actually does that truly there must large looks with a spirit of reverence every year upon the thinning line THE COUNTESS passed through of men who went out to the accompaniment of drum and fife for the They went, bore the brunt of battle and many nevercame back and Governor of New South Wales. She ready to repeat the sacrifice if

Paul and Chicago does not appear ence and gladly do I pay tribute to staked your lives on the glorious

that word that I speak for the entire clergy and for the entire body of Catholics of the diocese THE GUBERNATORIAL party did join in the words of heartiest and warmest welcome.

'But let me speak to you of that the great single religious fact in deur and beauty, and particularly such picturesque waterfalls in the Catholic school system mainrelig

ing book. In his introduction to men followed me down to the which they hold to be the basis of our natural selfishness, that their was ever refined who had not been the "Life of Christ" he savs : "This book is meant to be a bookthe author knows how he will be jeered at-of edification. Not in the meaning of mechanical bigotry, but in the human and manly meaning of the 'refashioning of souls.' To build, or as the old word expressed it, to edify a house, is a

great and holy action ; to make a shelter against winter and the night. But to build up or edify a lized to the very depths of his soul soul, to construct it with stones of power of his ministry !

truth ! When there is talk of edification you see in it only an abstract word worn out with use. writes : To edify in the original meaning

was to construct walls. Who of you has ever thought of all that goes into the making of a house, a house firm on the earth and honestly built, with well-plumbed walls, with a good sheltering roof ? . . . But most people think that to make a book it is enough to have an idea and then to take so many words and put them together. Not so. A kiln of tiles, a pile of rocks, are not a house. To build up a house, to priest.' build up a book, to build up a soul, are undertakings that require all a man's power. The aim of this book is to build up Christian souls." That was the chaplain's work in

the War and "The Red Vineyard" is the edifying story of that work told with simple dignity and the charm of human interest. For instance down in one of the chalk caves near Arras "the City of the

---- "The Red Vineyard" -Rev. B. J. Murdoch. The Torch Press, Cedar Rauids, Iowa,

for them. They knew in a few minutes they would be friends with Christ ; that He would visit them, abide in their souls. They were so absorbed in the sublimity of what was to take place that no thought of what others might say flashed across their minds. There was no human respect there.'

And how the priest of God real-

Speaking of experiences just back

lads. And many times, when the unequal and unjust?" evening's work was done and the

last soul shriven, I have left my now an enrollment of 164,500 pupils. duction was formerly thought to be confessional and walked up the Naturally their support is a heavy aisle to the altar steps, and kneel- drain on financial resources of the as it ought to be. A lady was first ing down, have thanked God with a parishes. Yet the Catholics shoul- asked for permission to present a full heart for having made me a der the double educational burden stranger to her; the stranger was cheerfully for the sake of a prin-

The insensate and un-Christian ciple; a principle whose truth, as sented in suitable and respectful hatred of "the Huns," so often we have often noted, is being more words : Now, we are fortunate if met with amongst those who kept and more recognized here by nonthe Atlantic between them and Catholics, and apparently is gaining the War is uniformly absent from recognition in Australia also. the hearts of those who were in the A recent report to the Assembly

trol the State-and they have really selfishness; and it is in that fact- necessary tests of civilization is hesitate to endorse. sense that Papini describes an edify. drew near. No wonder thirteen no concrete religion or morality the fact that they are repressive of refinement ; and no man or woman

trench : They knew what I could do all sound public or private educa- social value lies. Nothing can be trained to be considerate of others ; all sound public or private educa-tion; but Catholics are conscien-worse for the smooth and happy and consideration for others does the single instances is on the whole and it stands out as nothing else in the tiously opposed to the State as relations which ought to exist be- not grow in the atmosphere of able instances is on the whole an educator. . . . They are consci- tween all people in a community, entiously opposed to separating than that ϵ ach individual should act secular education from religious selfishly and without regard for the

comfort and convenience, to say have a concrete, specific, and nothing of the absolute rights, of definite religion, opposed to the others; and it must be said that children manners.

vague generalities and abstractions even absolute rights are none too of the sects that recognize no well respected in these days.

religion in particular, and assert at Even the formulas of good breedbest 'only a common Christianity,' ing are being rapidly abandoned. which is equivalent to no Christi- Hear the short, flippant forms of anity at all. They are conscien- excuse, when an excuse is thought of the front lines our author tiously opposed to the Public schools of at all. Formerly, a man for their children. They cannot who had the misfortune to incon-

"Often as I sat in the confessional with a good conscience send their venience a lady in even the smallest in those little churches of France I children to them, and yet they are way, begged her to pardon him. thought of God's wonderful ways ; taxed their quota and their right- The smart youth of today just jerks of the ineffable graces that flowed ful proportion of the Public school out, in a toneless voice, and often so continuously to the souls of those funds to support them. Is not this without even turning his head, "Sorry," and seems to imagine that

College. This was in the summer Catholic schools in Australia have he has done his full duty. An introof 1880. "Somewhat to my surprise and certainly to my pleasure" writes the Countess, "I found a matter of some slight consequence, myself seated next to the Cardinal [at the dinner which followed], and found him very attractive. I asked then brought forward, and was presmiled and said 'No,' but I think he in Westminster Cathedral. we do not have to listen to,-"Meet was pleased that I had read it." Miss So-and-So," or some such absurd formula

It was once thought the mannerly Countess adds, "but in October, thick of the fight. Naturally the of the Presbyterian Church of thing to do, to see that the 1882, was greatly surprised to Catholic priest was as eager to Victoria, N. S. W., refers in terms chaperons at a dance or other social receive a book with this charming they will be at the disposal of shrive a German, to nourish his im- grown familiar on our side of the affairs were waited on, and not letter written from Birmingham : mortal soul with the Bread of Life, world to the much-vaunted secular neglected : Now, after they have 'Madam : I have but one reason for to give the strengthening and con-soling grace of the last anointing, as if he were a blood brother—as bloo

"FIFTY-ONE years of Victorian do-as-you-darn-pleasedness which is agreeable and entertaining book, I am not finished with the presenta-

We would urge all Catholic throughout with a kindly spirit. mothers and fathers to teach their It covers a wide area and incident-that represent sacrifices and these

NOTES AND COMMENTS

WE GET a pleasing glimpse of Cardinal Newman in the recently life and had more or less intimate schools and pay their taxes for building these published autobiography of the acquaintance with most of the for maintaining them and then Dowager Countess of Jersey: famous people of the day. This above that, for their conscience sake, "Fifty-one years of Victorian Life." taken in conjunction with the build their own schools and "Fifty-one years of Victorian Life." taken in conjunction with the maintain them. It is estimated that The Countess met the Cardinal at refined and easy quality of her the money in a group of these instithe reception tendered to His Emi- narrative, the interest of the tutions mentioned represents at the nence at Norfolk House, the London volumes follows as a matter of very lowest valuation not less than residence of the Duke of Norfolk, course. Published by John Murray, on the occasion of his (Dr. New- it is put before the Canadian reader the maintenance of this tremendous man's) elevation to the Sacred by Longmans, Green and Co.

CATHOLIC ARTIST'S NOTABLE WORKS

London, Eng.—A great tribute has been paid to the fine Catholic artist and craftsman, Eric Gill, by the national acquisition of his him whether the 'Gerontius' of the poem was a real person and he designs for the Stations of the Cross the State would be put to the neces-sity of putting up buildings to house which are perhaps one of the most notable works of sculpture in mod-

"I NEVER met him again," the ern England, have been bought out

students of sculpture. Eric Gill's work has often pro-

practically 2,000,000 pupils

SOME IMPRESSIVE FACTS "That, in the concrete is the religious story of our country. But the most marked feature of modern society. We would urge all Catholic throughout with a kindly spirit. dealing with figures that represent ally refutes the fallacy current in sacrifices may be estimated at their some quarters that life during the true value when we realize that the period was cramped and artificial. Lady Jersey was always in touch Lady Jersey was always in touch and its system of education. They with the best social and political pay their taxes for building these

from \$300,000,000 to \$400,000,000. This sum is for buildings alone, and school system of education for these 2,000,000 pupils, presents an annual taxation outlay of conservatively speaking something l ke \$160,000,-000. That is our contribution year after year to our fellow citizens because we believe in the necessity

of giving our children a Catholic education. For if these same children were placed in the Public schools them and, furthermore the neces-The designs for these Stations, sity of providing teaching person-

nel. "Year after year this religious fact is made possible solely by the of a national fund, and now placed in the sacred art section in the the spending of themselves and of in the sacred art section in the South Kensington Museum, where our Brothers and Sisters very soul of this wonderful system is the noble band of some l

Sisters and Brotners engaged in the

AUGUST 25, 1928

gain, earthly pleasure and earthly the result of that movement today. METHODISTS IN ROME Just as soon as any group of men ed themselves to God and get an idea they want to put over, to God's Church.

"Speaking of education the thought naturally comes before us of the things that interest those outside the Household of Faith and it always comes back to the great question : Why the Catholic school? For us, who believe in God's re-vealed truth it is a very simple thing. There is no complex reason-ing to it at all. It is simply this: believe that the real end, the purpose of man's whole existence on earth is to know, to serve and to love God and to secure Believing that to be the essen-tial purpose of man's life, why it stands to reason that we must give an education to the child that will make it know, love and serve God and thereby attain heaven. Therefore no system of education no matter how good it may be otherand wise can satisfy the legitimate aspiriation of the believing Christian except the system which secures absolutely and as perfectly as possible to the child the demand of these

TWO OPPOSING CURRENTS

ends

"Now as we look out into the world around us, and especially as we look on our country, we find today two sets of opinions concern-ing this matter of education—two liametrical currents, one that would hanish religion from education and at best to the home relegate it or the church, and the other that realizes the soundness of our position and would like to bring it back into their schools. But the question is how is this to be done.

authorities of the present day who time on it. These advocates are men not of our faith, and include men eminent in education and other callings, men who hold that religion an absolute essential in education.

One of the foremost to express this thought is the eminent statistical expert, Roger Babson who has said that the great need of the day more religion and that if the money spent for fire protection and religious training of the young the "Our fello result would be better. The great need, according to Babson, is a generation with a sense of God's eternal might and power behind it Money spent in sanitation and health inspection, Babson also declares, would be better spent in religious training of the young. These people are trying to do what we are doing and have been doing from the beginning, supporting our own schools and giving our children a religious education. This is due almost entirely to the self sacrifice of our people and to the sacrifice of the Sisters and Brothers. We point to these sentimen s of men outside the faith because they corroborate the righteousness of our own posi-tion. It is the Sisters and the Brothers who permit this great work and they never seem to falter.

THE FLOOD OF MATERIALISM

" There is still another currentfrom the sound the current of materialism, the current of rank naturalism, the current of thought of those who is the right of every Christian recognize no other world but this, parent to train his child in his own no higher authority above them way. except themselves and such author- Th form of human government. These with a brief exhortation to every teacher in the congregation to try form of human government.

a group committee appeals to the

various churches to make such a Sunday Mothers' Sunday or Fathers' Sunday or some other Sunday, and those who find their churches empty accept the bait, not realizing that those who would respond to the call for the one time were not inter-ested in their church.

WOULD BRING SCHOOL INTO POLITICS

"If you allow State control of education, what is to prevent State Socialism laying down its principles in the schools under such conditions

Such men as President Emeritus Eliot of Harvard are fighting State control of education because they realize that it is an undesirable condition, and that it would tend to make the educational system of the country a part of a political machine managed by conscienceless politicians.

"There is not a civilized State in the world that denies the parent the right of freedom in the training of right of freedom in the training of the child. The one exception in numerous Protestant denominations Russia where the present regime which had gradually established would banish God from the heart themselves in many Italian cities.

in this matter? "To proclaim State absolutism in education is to set our faces against civilization. God forbid that I should deny the good qualities of our Public school system but when the claim is made that therein, only is the nursery of patriotism. I cannot accept the statement, but point to the diagon of the solely to the relig-ious needs of their own people; on the other hand, those which main-tain a church here, not simply to care for the religious needs of their people or any other people, but to sectivity. Of the first class may be mentioned the American Episcopalcannot accept the statement, but to their schools. But the quest n is how is this to be done. "If I were to begin to quote thorities of the present day who thorities of the present day who called upon its citizens to rally to the colors in the World War. The ravor the religious training of the young I could speak for a long time on it. These advocates are a Catholic soldier and the last, propagandists and proselytizers-nothing else. Of these the least armistice was being sounded. While guilty are the Baptists and certain our normal percentage of enroll-ment need have been only 16% as a matter of fact it was 25% and when Waldensians; but most guilty of matter of fact it was 25% and when Waldensians; but most guilty the venerable Cardinal Gibbons all are the American Methodists. pledged American Catholic co-operation to the War to the utmost the

President, Mr. Wilson almost in tears said it was the greatest declaration of patriotism that had come Our fellow townsman, Newton The great D. Baker, when Secretary of War thirty-five years' work and the bson, is a did rot hesitate publicly to declare expenditure of millions of dollars, that the number of Catholic soldiers in proportion to the Catholic popu- a population of thirty-four millions, lation and the general population outside, was far greater than any cost of 7,000 lire per head ; out of from any other source. Yet they try to tell us that the Catholic

school is un-American ! MEETING THE ISSUE SQUARLEY

"We want to meet this squarely,

we want to appeal to our fellow citizens, we want to appeal to their sense of Americanism and of patriot-ism, to recognize the great contribution of the Catholic parochial schools to the spirit of the nation, to the people and to the spread of patriotism. As we lock at the currents that are before us on the to money question of education we have no fear for the future. We believe that the country will never depart

principles of constitution which recognizes the inalienable right from God that it

140,000;

The Bishop closed his address comprise many who hate religion as the devil hates God. These go so far that they would wipe out the school that teaches of God. They wild a comprise many who hate religion as the devil hates God. These go so the anatter of personal obligation to do so.

THE CATHOLIC RECORD

the Catholic religion as the State religion, but allowed freedom of Already in 1861, American Metho dists had established themselves in Catholic paper. The temple went; dists had established themselves in Florence, Parma, and Naples.

church in Rome since 1822, inside the Walls for a short time, then just outside the Porta Flaminia. American Presbyterian and Epis-

copal services had been held in Rome since 1848 and 1859

would banish God from the heart of every child in its schools. Are we going to stand on the side of civilized nations or side with Russia civilized nations or side with Russia

Ever since 1870 American Metho-dists have been pouring money into Rome, on the appeal of their representatives here; but one doubts if they have ever seriously studied the results. From the 1907 accounts it appeared that after more than the Methodists had amassed, out of the 500,000 inhabitants of Rome, 266 were Methodists. The expenditure of half a million lire during the preceding year had resulted in an increase to Methodism of 75 individ-uals : at a cost of 6,666 lire per head. And it was then that Mr. Tipple

was announcing here that The losses of the Catholic Church during the past two years especially have been truly enormous. The Italians by thousands have abandoned the religion of their fathers." Nor has the proportion of actual proselvtes subscribed been any greater in later years.

Statistics of religion here tell a tale. In 1901 the percentage of Catholics was 97.12; the number 31,639,8t3. In 1911 the population had increased by over two millions, the number of Catholics had gone up to 32,983,664, but the percentage had dropped to 95.13. The total of

the three small classes, "Jews," "Greeks and Other Schismatics," and "Other Religions," had dropped by a couple of thousands ; "Protest- Providence for results. We have

and

dism above Catholicism, the Metho-dist temple above St. Peter's and the Vatican. Just as the land itself L. J. 8. Wood, in the August Catholic World Every army brings queer things in its train. An American Metho-dist trundling his barrow-load of literature was among those who followed the Italian army into Rome in 1870, through the Breach of Porta Pia. He had a statutory right to do so. The Constitution of Charles Albert (March 4, 1848) established the Catholic religion as the State religion, but allowed freedom of esting to note that the initiative in those who erect these very valuable the Idean memorials. We accentuate the need of these chapels at this time of the year,

Florence, Parma, and Naples. Papal Rome itself had been very generous to non-Catholic denomina-tions. There had been an Anglican hurde in Porter and the semin-ary remain. The letter of the Italian law has not been infringed, and the invasion cannot be prohibited, but it finds no more sympathy with the present Italian Government that it does with the Vatican itself.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MEMORIAL CHAPELS

any Catholic visitor could wish. Its appeal is worthy of its cause The first memorial chapels built The first memorial chapels built were suggested by a layman with practical experience of the mission-ary needs of the American West. He had attended Mass in crowded rooms where a make - shift altar served for the offering up of the and a silent reminder that God has His plage in our lives even when we are taking a very much needed vacation. Perhaps another \$500 gift may be similarly valuable. Holy Sacrifice, and he conceived and Memorial Chapel ? advanced the idea of soliciting a grant of at least \$500 for a chapel Donations may be addressed to: in honor of a departed relative. said that the conditions then existing in too many of our missionary districts were not at all suitable for the celebration of Mass. He was should be addressed : absolutely right. What missionary priest does not know what a trial it is to be compelled to say Mass continually in any "Station" when he has at his disposal only a house, dance-hall, grocery store or other temporary accommodation ! How can he expect or obtain regular M. M., Auburnville, N.S. attendance Bryson

This pious layman suggested that we build in honor of our departed relatives and special friends a small chapel that would serve as a memory to them and be a fitting place for the offering up of the august Sacrifice. The idea bore fruit. No suggestion was perhaps more quickly acted upon than this by those who were in a position to thus permanent, has been postponed until August 13. Justice Ellis J. Staley sgreed to listen to arguonor their dead, and it has been the means of having Mass celebrated in hundreds of places, more regularly and more fittingly than could otherwise have been possible. ments on that date at Elizabethtown where he will be spending his vaca-God's blessings have thus been showered upon the living and dead. Frequently these chapels are the very first foundation of a permanent mission. There are many places where scattered populations left to themselves would not have enough community spirit to begin anything. The memorial chapel grips them, for the missionary set for the hearing. usually begins with the important announcement that he has the promise of \$500 or more to found a mission and immediately makes an appeal to the congregation to get together and supplement the gift

so that at least a couple of thou dollars may be put into the little church. Rarely is there no response Even when the missionary is not restraining order continues getting much support he goes ahead. effect. If the people are there and luke-warm, all the more pressing is the need, and the pastor with the

small backing he has, will at once launch the building and trust to OF YORK AND OF NEW YORK heard of none being torn down or abandoned, and we can account for

and his successor at York (Bowet) seemed to find pleasure lic Encyclopedia—had* also been consecrated bishop by a Pope (Gregory XII.) in 1408 at Lucca centuries later the scene of Cardinal Vaughan's ordination.)

Finally, while Canterbury's prel-ates were all papal legates from and we keep the idea in the minds of all, knowing that with the growth of our fair Dominion we are in reality planting the nucleus of future parishes. Recently we felt highly flattered over a work we had Wolsey in that fatal sixteenth century. One may here add that his pallium had been brought to Archbishop Thomas II. at York itself by an Italian cardinal in 1109. Yet we are now told by certain controversialists that the old *Ecclesia Anglicana* was never "Roman!"—Dudley Baxter, B. A., in the August Catholic World. inaugurated through a gift for the erection of a memorial chapel. We refer to the chapel at Jasper Park, the well-known and widely adver-tised resort on the Canadian National Railways in the Rockies of North Western British Columbia. The chapel there is in every way worthy of the place in which it is erected, tasteful and as artistic as

in the August Catholic World

OREGON GOVERNOR AND KLAN

Portland, Ore., July 80.—The Ku Klux Klan, which claims to have elected Governor Pierce, now threatens his recall.

Can you, dear reader, send us a One Portland newspaper quotes Fred A. Gifford, grand dragon, as announcing officially that the pro-posed recall of Governor Pierce would not be started until some "overt act" had been committed. REV. T. O'DONNELL, President Catholic Church Extension Society Contributions through this office

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DONATIONS

MASS INTENTIONS

EXTENSION.

"How would you like to be the poor governor," asks the Eugene Guard, "with a dragon trailing you like that? Certainly there is need for the services of Jack the Ciant Killer the feel killer enternormetted. the annu perpetual in China. invested, est is spel Giant Killer, the fool killer, or some such public benefactor at this crisis Previously acknowledged \$6,514 47

observation with the following com-10 00 1 co | ment :

"No need appears for such an UNABLE TO OBTAIN LAWYER In Oregon, the secret order is committing suicide slowly but surely. Albany, N. Y., August 3 .- Argu-Many of the members are heartily ashamed of their membership. ment to determine whether or not the temporary injunction restrain-ing the Ku Klux Klan from the Probably some sort of an organization will be maintained another exercise of corporate rights in the year, but it will cut a pitiably small State of New York shall be made figure at the next election.

It is a hard thing to fool all the people all the time. It is also hard to persuade Americans to adopt un-American methods - which must appear cheap and tawdry after the first burst of enthusiasm has worn off.

tion. His action was taken after directors of the Klan and the Kamelia appeared before him and testified that the Klan's own attor-WEEKLY CALENDAR ney is on vacation in the Maine woods and could not be reached and

that no other attorney could be found who would take the case in Sunday, August 26 .- St. Zephyrinus, Pope, was a native of Rome who succeeded Pope Victor in time to argue it on the original date the Pontificate in the year 202. Deputy Attorney General Griffin It was in that same year that Severus raised the fifth most who has been representing the State in the effort to take away the Klan's bloody persecution against the Church. The persecution was concorporate rights on the ground that articles of incorporation were tinued until the death of the Previously acknowledged \$406 00 altered after they had been approved by Supreme Court Justice Emperor in 211. In some martyrologies St. Zephyrinus is styled a George E. Pierce, agreed to the postponement. Pending final decismartyr. It is possible that he may deserve this title because of the ion on the injunction the temporary sufferings inflicted upon him during in the persecution, but it is doubtful if he actually died at the hands of

the executioner. Monday, August 27 .- St. Joseph THE SACRED PALLIUM

Calasanctius was born in Arragon, A. D. 1556. When only five years old he led a troop of children the action of children In these days of "Anglo Catho-ic" claims to continuity, it is inter-

ing

HOLY SOULS BURSE

Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary The sum itself is securely invested, and only the annual inter-est is spent for the training and edu-

cation of a candidate for the priest-hood. When one student has hood. of Oregon's affairs." Another Oregon paper meets this place, and thus all who are contribhas uting towards the Burse Fund will be helping to make Missionary Priests long after they have been executioner as the Guard suggests. laid to rest. Imagine how much good can be done by one priest and missionary ! Let everyone, therefore, according to his means con-tribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

> QUEEN OF APOSTLES BURSE Previously acknowledged \$2,789 88 Children, Our Lady of Grace Parish, Dickin-

son's Landing ... 12 00 ST. ANTHONY'S BURSE

Previously acknowledged \$1,571 95 Mrs. B. Cooke, Halifax, N. S. 2 00

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N.	S		2	(

IMMACULATE CONCEPTION BURSE reviously acknowledged \$2,883 98 Hanna M. Ezekiel, Harbor Maid, Nfld..... 1 00 Mary A. Feeney, Port Robinson..... 1 00 COMFORTER OF THE AFFLICTED BURSE ST. JOSEPH. PATRON OF CHINA BURSE Previously acknowledged \$3,040 83 Mrs. B. Pope, Iona, Nfld 1 00

BLESSED SACRAMENT BURSE Previously acknowledged \$474 05 ST. FRANCIS XAVIER BURSE

Previously acknowledged \$383 30

FIVE

Coventry by Pope Urban VI. at Nonnatus, was born in Catalonia in Genoa in 1386. Previously both he the year 1204. In his childhood he and his successor at FOR Bower were papal auditors in curia, Archbishop Chichele of Canterbury —erroneously, together with his successor, Stafford, included among the English Cardinals in the Cathobeen founder, St. Peter Nolasco. Sent Pope to Africa to ransom captives, he gave himself up as a hostage for the ransom of others after his funds

had been exhausted. When he sought to convert Mohammedans to the true Faith he was barbarously tortured until his ransom was sent the twelfth century, eventually ex-the twelfth century, eventually ex-tortured until his ransom was sent officio, several archbishops of York were legates a latere—including Roger in this fervent twelfth and Wolsey in that fatal sixteenth at Cordona while on his way to Rome.

Saturday, September 1.-St. Giles Abbot is said to have been an Athenian by birth and of noble extraction. Admiration for his virtues in his own country made it mpossible for him to have the solitude he desired. He sailed to France and retired into a hermitage at the mouth of the Rhine. Later moved to the river Gard and he moved to the river that is the diocese finally to the forests in the diocese of Nismes. He founded a monastery which later became an abbey of the Benedictine Order.

BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS What is a Burse ? A Burse or Free

would wipe out every private school and force every child as a ward of the nation into the one, the only school, the Public school, on the ground that the Public school is the only American school-on the principle, I suppose, that it is paid for by public, taxation and becomes subservient in the hands of those who have managed to snatch the eins of government into their own hands.

"Within the last few months I have read two whole pages of editorial pronouncements of one of the greatest of our American dailies given over to the inculcation of that thought that the one ideal the only American school, the sole hope of our American republic is the Public school and that school alone. I am not going into the sophistries that made up those two articles but I call your attention merely to the fundamental statement that the sioner. Public school divorced from religion is the only school that will produce patriotic citizens, and taking that statement as it stands. I brand it as false and absolutely untenable and contradicted by the fact that it is utterly destructive of the liberty upon which American Com-monwealth is built and which it guarantees to its citizens.

"Nothing could be more un-American than the deprivation of the liberty of education and the establishment by law of a single, compulsory system of education controlled and absolutely in the hands of politicians. Nothing I say could be more destructive of liberty than such an education itself.

"During the late War, owing to the stress of the times, how often were we asked to make announcements in the church which are given over to the worship of God. Some-times we were actually furnished the skeletons of sermons and mater-ials with quotations from Scrip-ture given to bolster that sought to be conveyed. We can even feel people.

BANNED IN CHICAGO

Chicago, Ill., Aug. 3.—There will be no "parents' clinic," for the purpose of disseminating birth con-"no religion" declared religion' is undoubtedly due largely to the Protestant, prin-cipally Methodist, propaganda which undermines the faith of trol information in Chicago, dayor a legal power higher than Mayor William E. Dever, and Health Com-tigaioner Herman N. Bundesea trol information in Chicago, unless cipally

This was made definite today when This was made definite today when Commissioner F. Bundesen refused an organization of socially prom-increase, during the ten years, of ordinary Protestant visitors and an organization of socially prom-inent women a license to open such residents in Italy. The figures for Rome, where the American Methoa clinic. The matter was referred to Mayor Dever, and he supported dists are the main agents, show the same increase : "No Religion" the health commissioner. The issue now rests with Corporation Counsel Francis X. Busch, who

jumping in the ten years from 2,689 to 15,806, "No Declared Religion" from 5,236 to 13,614. (In the 1921 Census no religious declaration has been called upon to pass upon whether the law will support to the limit the public policy decision of was included.) the mayor and the health commis-

The women making the petition included Mrs. Benjamin Carpenter, noted club woman and sister-in-law of Federal Judge Carpenter; Dr. Rachelle Yarrows, settlement worker at Hull House; and several others including a professor at the University of Chicago and an Episcopal

Dr. Bundesen who has five children declared the proposed clinic dangerous to the welfare of the

"I am firmly opposed to the theory of the need of birth control," said Dr. Bundensen. "Had it pre-vailed in the past, had poverty been considered a how to receive chil considered a bar to rearing children, we would not have had Lincoln and many other great

Aside from his religious convictions, which, being a Catholic, are opposed to the theory, Mayor Dever took the stand that were there no

"No Religion" made the erection of 111 in the past seven the remarkable jump from 36,092 to years alone. It has meant the ex-874,582. Socialism would have some penditure of more than \$50,000, but share in this, but the total of 1,527,-

we consider that a mere trifle compared with the results attained. There are priests in many places Canterbury or York ever presume today who never would have been established in their missions were reigning Sovereign Pontiff, but each it not for the impetus given through the erection of Memorial Chapels. successive prelate solemnly swore obedience to St. Peter's latest suc-cessor as Head of the Church on Some of these chapels have been donated to the Indian missions. earth upon being invested with it for centuries past in the identical terms used today, as already re-Nowhere is the need greater, for the Indians are generally too poor to provide churches for themselves. corded. Moreover, upon his conse-It has long been recognized that cration to the episcopate (always their religious requirements in these important matters have to be pro-nomination, too) each archbishop vided. We have never forgotten to place their case before the Catholic people knowing that they recognize the necessity of giving a helping faithful and obedient to blessed

people knowing that they recognize the necessity of giving a helping hand to the aborigines of this vast continent. The government has made wards of them in civil matters and the whole a programme of their and the dath of the dath of the second the second secon

Monte Mario is a hill in the north-west of Rome. Though only about a mile and a half from the center of the city, lack of initiative, resulting in lack of communication, added to the centripetal residential tendency of the Romes. Rome in the section of the following English and the whole programme of the the city, lack of initiative, resulting in lack of communication, added to the centripetal residential tendency of the Romes. Romes in the section of the following English and the whole programme of the upon their religious life. Many of them are zealous and exemplary Catholics and have earned the high. of the Romars, has kept it bare of habitations all these years, save for the half-dozen old Roman summer praise from the missionaries who have gone among them. True, even in their case we do not provide all, but we help all we can, and no appeal from their missionaries is residences dotted among the trees and fields, one of which the American Methodists have now acquired.

neglected by Extension. Practically all Catholics try to mark the graves of their dead with Now, when there is terrible lack of houses and bousing space, when the need of utilizing suburban districts a monument of some kind. The idea is imperative, when, at last, tram-way approach to Monte Mario has of respecting our friends after death is inseparable from our love for them when living. We have no been made, the Romans find fortysix of the best acres barred to them, bought by a foreigner. The fault lies in their neglect, but they are none the less annoyed. And the land is not only lost to them for building nurreges it is to he do and vain display. When we are in so much need of practical religious building purposes, it is to be de-voted to the propagation of a foreign living is it not a mark of sound faith, the promoters of which boast openly and, as the Roman thinks, divide our gifts? sense as well as Christian virtue to Why not take openly and, as the Roman thinks, divide our gifts? Why not take Avignon in 1317 and 2 Judge there, and her hands with line. Under blasphemously, that they have bought the land for the sole pur-pose of putting American Metho-

the priesthood he went to Rome esting to note how their novel pre tensions are shattered by this little Roman vestment alone. Not only where he founded the Order of the Clerks Regular of the Pious Schools did no real Archbishop of either

to care for the children of the poor. Tuesday, August 28 .- St. Augusto act as metropolitan until he had received his sacred pallium from the Tagaste in Africa and was brought up in the Christian faith but without receiving baptism. In early youth he fell into sinful habits

which persisted until he was thirty. four. Then he was converted, received baptism and because of his great intellectual power, for thirtyfive years was the center of eccles astical life in Africa. He was one of the mightiest champions of the Church against heresy. He died in the year 430.

Wednesday, August 29.—The Beheading of St. John the Baptist. Chosen to be the forerunner of the Saviour, St. John led a life of Peter and his successors" (still also austerity and contemplation until he was thirty years old. Then he came out of the wilderness and began to proclaim the coming of Christ and to call upon men to give up their iniquities. When the Tetrarch, Herod Antipas married 1174, Cardinal Langton at Viterbo in 1207, Blessed Boniface of Savoy Herodias the wife of his brother Philip while the latter was still at Lyons in 1245, and Peckham at Rome in 1279, while Winchelsey (1294,) Mepeham (1328,) Stratford (1344,) and Bradwardine (1349) were alive, St. John boldly rebuked this defiance of all laws human and divine. He was cast into prison and when Salome the daughter of Herodias had pleased Herod by her dancing, at the instigation of her

consecrated abroad by cardinals of the Curia before receiving their pall. Then of York—Thurstan, at mother she demanded the head of the Saint. It was brought to her Reims in 1119, Murdac at Treves in forthwith on a dish.

(by our only English Pope) in 1154 and his Plantagenet successor (Geoffrey) at Tours in 1191, Godfrey Thursday, August 30.-St. Rose of Lima, the first canonized Saint of the New World, was born at Lima at Rome in 1258, Wickwane at in 1586. At an early age she took Viterbo in 1279, John Romanus at service to support her impoverished in 1586. At an early age she took Rome in 1286, Corbridge also there in 1300, perhaps Greenfield at Lyons in 1306 (if not, his consecrator was the Cardinal of Sabina, Melton at Avignon in 1317 and Zouche there, too, in 1342-four consecutive arch-her habit she wore a hair shirt

Previously acknowledged \$1,651 89 Hanna M. Ezekiel, Harbor Nfld .. 1 00

LITTLE FLOWER BURSE Previously acknowledged \$1,069 89 SACRED HEART LEAGUE BURSE Previously acknowledged \$2,819 95

There is no eloquence like that of There is no reconciliation leath. like that of the grave.—John Boyle O'Reilly.

Reinvestment Important

The conserving and reinvesting of the incoming funds is important alike from the individual and from alike from the individual and from the national standpoint. Canada and Canada's enterprises are bound to grow in the future, and funds are needed for their growth It is for the investor to participate in the growth of Canadian institutions with Canada's growth.

An investor's list should be repre-sentative and diversified. It should contain first, a goodly proportion of the government and municipal secur-ities. As the totals of these increase, good industrial bonds thor-oughly backed with intrinsic values may be accumulated. Then a promay be accumulated. Then a pro-portion of higher yielding industrial securities of varied type might be added. Individual circumstances, needs and requirements are different and full consideration should be given to these in framing the ideal investment policy to suit the case.

> We shall be glad at all times to consult with those having invest-ment prob'ems.

A'E'AMES & CO MONTREAL TORONTO NEW YORK Members Toronto and Montreal Stock Exchanges

SIX

FIVE MINUTE SERMON kept that word, "Seek ye therefore first the Kingdom of God."

THE REV. F. P. HICKEX, O. S. B. FOURTEENTH SUNDAY AFTER

PENTECOST OUR AIM IN LIFE

"Seek ye the efore first the Kingdom God." (Matt. vi. S5.)

Bod." (Matt. vi. 83.) It is natural to man to seek after something. There is always a want the boart, and man seeks after is a pain of soul and detestation of the sins committed, and a firm resolution to sin no more. There

utterly hegieves of Christ. The practical point is to ask ourselyes—our own soul—are we seeking first this Kingdom of God? Is there not something else in our heart striving to be master there? Is there not something else there? Is there not something else there are as a something else there are a something else there are as a something else there are as a something else there are a so there? Is there not something else that dominates our interest, our time, our thoughts? About which

we are more keen and anxious,

seek it? Can it be that we have to discard and reject the pursuits and pleasures of the world that lure us on, and are not satisfied without they are supreme in our heart, to banish them utterly and listen to what faith tells us of the Kingdom of God? The message of faith strikes us cold and numbs our heart; for we are told in the book that we dare not doubt nor disobey about the Kingdom of God. The gospel says: "Blessed are the poor about the Kingdom of God. The gospel says : "Blessed are the poor spirit, for theirs is the Kingdom heaven." Blessed are the meek : of heaven. of heaven." Blessed are the meek: those that mourn: those that hunger and thirst after justice: the merciful, the clean of heart, the peacemakers: yea, "Blessed are they who suffer persecution for justice sake, for theirs is the King-dom of heaven" (Matt. v. 3, 10.) Such is the teaching of the God of Truth, God made man for our sakes. These words are in His first sermon, and did not His own life bear them out? He did not teach one thing.

out? He did not teach one thing, and do another. He was born in a stable—poor in spirit. He said, "Learn of Me, because I am meek, and humble of heart" (Matt. xi. 29). He was the Man of sorrows. He He was the Man of sorrows. He was merciful; and the peacemaker, for He came in His mercy to reconcile poor rebel sinners to His Father. He suffered persecution, even to the death of the Cross, and thus He won the Kingdom of heaven. "Ought not Christ to have suffered these things and so to heaven. "Ought not Christ to have suffered these things, and so to enter into His glory?" (Luke

Lastly, the grief for having offended God, must be accompanied with the hope of pardon, otherwise your contrition will be like that of Cain or of Judas, who seized with despair came to an evil end. Be then sorry for all your sins, without or or for all your sins, without CONTRITION AND THE PURPOSE OF excepting a single one ; be sorry for having offended your God, and by it AMENDMENT Contrition, that most essential have lost heaven and incurred hell; and firmly trust that God w ll forand hrmly trust that God will for-give you. This sorrow is attained by much prayer, for it a grace and a great grace of God. You may obtain it, by manifold acts of contrition, and by frequently meditating on the great truths of salvation, mortal sin, judgment, holl and heaven salvation, morta hell and heaven.

It is natural to man to seek after something. There is always a want in the heart, and man seeks after that which he imagines will fill the void. Test this. Usually it is something that will ensure a better income, a position, influence; or maybe just the pleasure and joy of life, variety, excitement, the vogue of the present. Or it may be a loving heart seeks for love; it is ready to give, and yet it years for a return of affection. Whatever it may be, a man, worthy of the name of man, is seeking something, is keen after something. But looking around us in the world, the last thing that would strike us would be that the chief thing that mankind was seeking was "the Kingdom of God." And yet that is the injunction of our Blessed Lord: "Seek it above everything else! It is of no avail to own that the world at large utterly neglects this solemn word of Christ. The practical point is to ask ourselyes—our own soul—are we seeking first this Kingdom of God? Is there not something else Moreover sorrow in confession must be accompanied with a purpose of amendment, otherwise there is no true contrition. This purpose in order to be sincere must be general, strong and efficacious. It must be general, that is, it must extend itself to all sins and to all times. Is this always the kind of purpose of sinners, when they go to con-fession? Ah no. This young man and this young woman, will promise God, even with tears, never again to be disobedient, never again to blaspheme God, to pray better, etc. All this is very well. But to break off these sinful associations, of these no mention is made. Their favorite sins are spared. Such a one promises to God never again to squander his time, and money in gambling, never again to transgress the laws of temperance in drinking. All this is good, but to break off their old associations, the frequenting of public houses, of this no mention is made. This purpose of

Contrition to be genuine, must amendment must be general also regarding the time, that is it must we are more keen and anxious, more strenuous and determined, than gaining the Kingdom of God. But you may object : What is this Kingdom of God? How have we to seek it? Can it be that we have to discord and raise the pursuits and extend to all times, and we must have the resolution not only shun all mortal sins, but also to avoid them for all times as long as God spares us. This purpose of amendment, secondly, must be strong. For nothing on earth must we again commit mortal sin. Take an commit mortal sin. Take an example from what men do for temporal affairs. One has an employment, but wishes for a better; he spares no pains nor trouble till he succeeds. Another wishes to become rich; he gives himself no rest day or night, he devises means to attain his object, was great enough, had it been divided among all men, to make them all die of grief. Yet she did not die of it. She did not even and his longing to amass wealth, ends only with his life. If man is capable of carrying out his resolutions, in the face of difficulties when there is question of temporal gain, shall he not be able to keep his resolutions, when eterral goods, eternal happiness are at stake?

The third quality required for the purpose of amendment is that it must be efficacious. We must by our works show that we really have the will to amend ourselves. These out weeping, "I have sinned against God." His sorrow in the second works are those which your con-fessor prescribes to you. Now these circumstance was far greater than the first, and he confessed his sins you must do, otherwise you have no irm purpose, otherwise there is no before God with excessive grief. No, my dear friends, tears of conhrm purpose, otherwise there is no hope of salvation for-you. Yes, my dear friends, if you would know the right way, and follow it without fear of erring, submit yourself to the advice of the decisions of your confessor. In this submission follow the example of the great trition are not necessary. If God grants you the grace to shed tears for your sins, thank Him for it, but if He does not, be not uneasy on this account, for it is sufficient,

follow the example of the great emperor Theodosius. History relates of him, that in the year 800, he caused 7,000 of the inhabitants of Thessalonica, to be massacred, because they had rebelled against his officers. St. Ambrose was then bishop of Milan. suffered these things, and so to enter into His glory?" (Luke Xxiv. 26.) And the sacred book teaches us again, what would all the pleasures and glory of the world be to us (and how little shall we ever gain of them!?—for "the world passeth away" (1 John ii. 17.) All that has enthralled the hearts of men with vain hopes is nothing more but them pains of hell. Thus we have two kinds of sorrow, the perfect and the imperfect. We can illustrate this, by the following comparison. temple. On the emperor's arrival. St. Ambrose forbade him to enter the church, on account of the innocent blood when he had caused A father of a family has a son and a servant; both are addicted to gambling, and agree together to steal money from the house. They then play with their companions, and of the holy bishop, said to him: "Father, the holy king David also then play with their companions, and lose the money which they have stolen. They are both sorry for what they have done, but for different reasons. If you ask the son, why he is sorry for his theft, he will answer you: "I fear that my father will get to know it, and with grief he will learn, that his son is a thief." Ask the same from the servant and he will answer: sinned, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theo-dosius submitted himself to the holy bishop, and took his place among the public penitents. There he deplored his sins, and the people wept with the emperor. Have contrition, then, for your sins, and let it be a great super-natural, and truthful contrition. Have a purpose of amendment the servant and he will answer "I fear that my master will get to know it, and will banish me from know it, and will banks me from his house and deprive me of my position." See the difference between the sorrow of the son and that of the servant. Our sorrow then to be perfect, should be that of the son. We which must be general, firm and efficacious. Behold what the good God asks of you in confession before He gives back to you His grace, His friendship and the liberty of His children.—Rev. F. Jos. Kelly, should grieve because by our sins, we have offended God our Father, Ph. D. our Friend and our Benefactor. How fortunate is the man who feels WHAT THE COMMUNION OF such sorrow for his sins. To him it is worth the whole of heaven, SAINTS MEANS In the communion of saints, as

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sandfold more; for every darkness a hundred dawns; or every human relationshir that is sacrificed for Christ's sake a heavenly one, instead; for "lands and houses" the whole earth which is His footstool; for every cross a crown. And all this a hundredfold, now in this present time, as well as everlasting which is eternal. life

THE CHOICE OF A VOCATION

"Little children, little cares; big children, big cares," an old proverb runs. These are words the truth of which strikes parents when they are obliged to choose s vocation for the boy or the girl.

The choice of a vocation is a seri-ous matter. The temporal wellbeing depends upon it in a large measure. The weal and woe of a worldly vocation, however, also affects the nobler interests of the soul, of the family, of eternal salvation. Hence the choice of a voca-tion is not a worldly matter pure and simple. Religion, the Church and the family are interested in the proper solution of this problem. How many parents take the

proper course in aiding in the choice of a vocation ?

The solution of the problem proeeds along different lines, as aptitudes, inclinations and social condi-tions are manifold. A great degree of freedom of action is left to per-sonal liberty and the influences of exterior circumstances. Reason and religion teach that in

the choice of a vocation the apti-tudes and capabilities of a young person, his physical and mental energies, must be studied, so as to ascertain if the latter are comport-able with his inclinations. These qualifications in the aggregate together with the situation of the family are natural guides for the family, are natural guides for the proper choice.

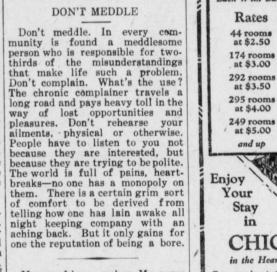
A boy will be happy in his voca-tion only if he is equal to the task. A competent mechanic is happier than an incompetent professional man. The choice of a vocation in disregard of personal aptitudes,

tality of a girl into the proper channels and to create happiness in the performance of useful service, happiness in a quiet home of her own; such activities are a safe guard of her sense of order and her modesty, and enable the girl to look

calmly into the future. These are some of the considera-tions parents should have in mind as the hour for the choice of a vocation approaches. This hour becomes all the more fateful for those parents who must see their children

depart for new environments. Whenever children find it neces-sary to leave home special vigilance must be exercised. Our large cities, which offer attractive wages, freedom from restraint and wanton falls. Those who paint eity-life in glowing colors only touch the sur-face and conceal the dangers and wickedness that lurk in boarding homes and amusement resorts. Many young men who leave their homes for the city indeed become nomes for the city indeed become successful and prosperous business-men, but in doing so they often sacrifice the sound principles and upright character which they acquired in their youth. Brilliant achievements in the commercial world never compensate for more world never compensate for moral defilement.

Because so many factors are to be taken into account in the choice of a vocation parents should consult an experienced man before reaching a decision. Children are sorely in need of guidance. And many parents themselves are so unfamil-iar with conditions in out-of-town occupations that their decision is often a leap in the dark. Just as a railroad train rushes to destruction if it takes the wrong track or disif it takes the wrong track or dis-regards a danger signal, so the chil-dren will inevitably go to ruin if, on their journey into the world without, they do not exercise cau-tion. It is, therefore, prudent to consult someone who is familiar with existing conditions, to ascer-tain the danger signals that safe-muard against catastrophe. The guard against catastrophe. The cross-roads and dangers upon the course of life are far more complicated than the net of railway tracks at our greatest terminals. All the more caution must there-fore be exercised by parents both with regard to the starting point and the destination of their children in the troublesome journey in life. -The Echo.



disregard of personal aptitudes, capabilities, is generally a source of permanent discontent and misfor-tune. Therefore, no trade should be selected which tends to gradually undermine the health of a young gentle of heart; in much patience



AUGUST 25, 1923

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vain hopes is nothing more but merely the shortlived glory of a summer's day. Whereas we have immortal souls to satisfy; how can transient joys suffice for them? What a void there would be; and alas, how soon in our deluded souls! Peace and plenty, joy and comfort, friends and love around us only make the thought of death the more to be dreaded, and the leaving them all, the final separation, the more appalling.

Look through the dark and fearful vista of the future, the sacred book comes to our assistance once again. "Love not the world, nor the things which are in the world" (1 John ii. 15.) Seek not this world and its joys and its vain happiness, and its joys and its vain happiness, but seek first the Kingdom of God, and then when life is over, what a revelation of glory there will be, a Kingdom of glorious eternity. The cross becomes the crown: the poor take possession of the Kingdom; the meek shall possess the land;

those that have mourned and suf-fered shall rejoice; the merciful shall find mercy ; the clean of heart shall see God ; the peacemakers and those that have forgiven shall find forgiveness and a welcome to their Father's home; and those that have suffered for Christ's sake, theirs is confession, if he has the will to

of the saints, surrounded by the

the Kingdom of heaven. Poor, unknown, despised on this of Mary Magdalene of whom our Poor, unknown, despised on this earth, we may have been : obedient, humble, and contrite of heart; we have daily done our best to seek first the Kingdom of God, and death will reveal it to us that we have succeeded, and the blessed success will last for ever ! No more anxiety and fear of falling into sin; no more crosses and afflictions. We shall be transformed into the chil-dren of light and glory, companions because by sin, one has become sick of the saints, surrounded by the angels. Children of Mary, we shall then learn what it is to have the Queen of heaven for our Mother. We shall be welcomed by our Lord and Saviour, because we have obeyed His words in the holy book. And for ever we shall dwell with our Father in heaven, because we

Not every one is fitted for man. exacting brainwork or office tasks. Not every one has the physical endurance which is indispensable in some factories.

Parents should prefer skilled to unskilled occupations ; for in every a'Kempis. position thorough training and schooling is indispensable. That is a prerequisite for the whole worldly course of life, for the future prog-

ress of the family. For this reason it is not wise to ask at the close of the school term : "In what occupation can the boy or girl earn the most money in the quickest time ?" Health and thorough training are by far more valu-able assets.

The preliminary training for a vocation should begin in good season at home. Even in the nursery one finds thousands of opportunities to induce children to help themselves and others so as to become resourceand others so as to become resource-ful and practical. And it will do youth no harm if it occasionally has to "toe the mark." That guards against caprice and sensitiveness. Not only the body, but also the spirit must be strengthened so as to

assure mental poise and confidence in the cross currents and vicissi-tudes of life. He who is hardened has naught to fear from a change

of temperature. That applies to the condition of the body as well as to

In the communion of saints, as understood by the Catholic, there is presented to him, as never to the Protestant, says Monsignor Benson, the satisfaction of that which, perhaps, next to the soul's need of God, is the deepest desire of his A young man who has learned to endure hardships will take a sensible view of the stern realities of God, is the deepest desire of his nature—the need of an open and authorized approach to the spirits of the blest. To the Catholic death is a separation on our side only, never on the side of the saints. To the Catholic believer Mary looks the Catholic believer mary looks down with her motherly eyes upon even the most miserable of the children of Eve; sinners, who by penitence have risen to sanctify One of the paramount concerns of

shall thy peace be. If thou wilt hear Me and follow My Voice, thou shalt enjoy much peace. Seek true peace ; not in earth, but in heaven, not in men, nor in any other crea-ture, but in God alone.—Thomas



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The Catholic Record LONDON, ONT.

AUGUST 25 1928

CHATS WITH YOUNG MEN

SENSITIVENESS

Time was, I shrank from what was right From fear of what was wrong

would not brave the sacred fight, Because the foe was strong. But now I cast that finer sense

And sorer shame aside ; Such dread of sin was indolence, Such aim at Heaven was pride !

So, when my Saviour calls, I rise, And calmly do my best; Leaving to Him, with silent eyes Of hope and fear, the rest.

I step, I mount, where He has led Men count my haltings o'er : I know them ; yet, though self I dread.

I love His precept more. -CARDINAL NEWMAN

THE CENSOR

Some time ago my heart was moved to pity. A friend of mine who has been working faithfully for a railroad for many years, related sadly that he had to cede a mod and hogating position to a good and lucrative position to a favorite of the manager and take an inferior place with considerably less pay. What grieved him was less pay. not so much the money he was to lose as the open injustice he was being made to suffer as the victim of favoritism.

The same bitter complaint I have received in letters from postoffice employees, store and bank-clerks, factory-hands and others, viz., that in their respective departments pro-motions are decided, as a rule, not by merit, but by pure favoritism

They tell of a quaint philosopher of ancient Greece, Diogenes, who in broad daylight was seen to go about the crowded market place with a burning lantern. Upon being asked what he was about he crowlight. absolute silence. He knows that after all it is a thousand times better to suffer than to inflict injustice, and he would rather replied: I am trying to find an honest man. Even so one could go about today, not with a lantern only, but with the highest power search-lights there are, and look for a just, an all around fair and square man, and he would be sure to die before the successful issue of his-quest.

In younger days, when idealism In younger days, when idealism and optimism run high, one fancies he will find cne or the other man whose justice in every department is sure to show him the folly of his dreams.

The one great obstacle to the ervance of absolute justice is self-love, an element foreign to no human being. Then, too, ignorance and weakness, two traits that are also a common heritage of our kind. often counteract the demands of justice.

In my philosophical musings I frequently dwell on the relations of the virtues of charity and justice. Charity is more winning and fascinating, but justice commands more reverence and esteem. A charitable man is loved, a just man is respected. For my friend give me a charitable man, for my forecannot paralyse their own good qualities and mar their memory more disastrously than by disregardman or superior give me a just man. If you deny me charity, you hurt me, if you refuse me justice, you cut me and rouse me to rebel-lion. I can easier forego my claims ing. under cover of whatsoever plea and misguided by whatever motive, the sacred demands of justice.-St. Anthony's Messenger. upon your charity than resign them on your justice. The more spirited OUR BOYS AND GIRLS. man is and the more noble of mettle, the keener he feels the stings of injustice and the more he

them. If necessary, he can be silent under the smart for the love (It is related that on being asked by his little niece, Alice, to write something in her album on "How to be here." of God; he can suffer in patience and hide his pain; but a pain it will His nature will burn always be. with indignation all the while, and no matter how long the persecution lasts, his sense will not grow blunt or callous to injustice. Such have been my reflections on this important virtue. And yet, although we are so sensitive under unjust treatment at the hands of others, we heedlessly inflict it upon others at the promptings of our self-love. The best way to discover the sinuous tracks of human nature is to observe carefully the operations of your own heart. By following this method I notice I am not inclined to injustice towards others but when some selfish advantage lures me. Whoever is beneath me and offers no possible rivalry to me can be sure of my good will, my encouragement and generosity. But once a man is a menace to my own position and a competitor for my popularity, my honors or dignity, I am strongly inclined to have a sinister feeling for him, to suspect him in various ways and to ferret out some reason or other to slight him, to decry and belittle him, to ignore him directly or indirectly, to shelve and eliminate him entirely the sooner the better. I do not say I always yield to this tendency. God fo bid ! but the inclination is there at any rate, and the stronger my prospective rival is, the more brilliant his parts, the more promishis gifts and the higher his aspirations, the more I am tempted to nip his rising in the bud and to aspirations, the more I am tempted to nip his rising in the bud and to blast his prospects thoroughly. His very success spurs me to opposition. Were he weaker than I, and were Were he weaker than I, and were Were he weaker than 1, and were his future failure as apparent as is his prosperity. I should be kind to him and yield him every room. But now, because he threatens to crowd me out and outshine and eclipse me, I am bent on hindering his approach by what means I can. It is for me a struggle for life. It is a question of the survival of the fittest and I by what means I can. It is for me a struggle for life. It is a question of the survival of the fittest and I am determined to be the survivor, cost what it will. by which was just then covered with Iovely flowers. Furtively glancing round, the boy and set off at full speed evidently cost what it will. by which was just then covered with Iovely flowers. Furtively glancing round, the boy and set off at full speed evidently by which was just then covered with Iovely flowers. Furtively glancing round, the boy and set off at full speed evidently to the starting discovery that the is, should be, an active preparation for death. Men are sometimes very much alone when they are surrounded by actions of half their value. It is

In this way, I say, I notice that my heart operates when left to itself. It is therefore not surpris-ing to what extreme and heartless in the pope's bodyguard, who had been an unseen witness of the measures it will have recourse to larceny, quickly captured the cul-attain its object, if it is not duly prit. restrained by the virtue of justice. No one ever persecutes or injures another without justifying his conduct in his own mind. And here even in otherwise good men self-love is wonderfully ingenious and inventive. It has microscopic tale The Pope, whose curiosity was aroused, ordered the boy to be brought before him. When the little criminal stood trembling in

love is wonderfully ingenious and inventive. It has microscopic, tele-scopic and kaleidoscopic powers of vision when looking upon the pos-sible rival. It discovers the least and take away a rose?" "Your Holiness," stammered the youth, "my mother is very ill and we are very poor. Last night she dreamed that she would recover if she had a rose out of the Vatican other human eye can see looms up before it in ghastly colors. Even before it in ghastly colors. Even the patient virtues and evident qualities of nobility it can twist and turn until they assume, in its eye, an unsightly shape. The area is a construction of the share of the share

an unsightly shape. The enemies of our Lord made "but I forgive you. Take the rose to your mother, with my blessing." Filled with delight, the boy hurtheir case, in spite of its basest injustice, appear plausible to the mob. So, too, no just man has ever been or is persecuted but his ried away. Scarcely had he reached home when the Pope's physician arrived there. He had been sent by the Holy Father himself to see the sick woman. Having inquired into enemies have satisfied themselves, successfully or not, that he is a criminal and deserves all the malher case, the doctor prescribed suitable remedies, and before long treatment meted out to him. There is no informant so vile and unscru-pulous, but they will listen to and the poor mother regained health and strength. Her dream was verireadily believe everything he says to the contamination and ruin of their rival's character. Of course, were he heard giving his own side, he could easily clear himself and, instead educations of the second fied The Pope was so pleased with the

boy's filial love that he arranged for his education. He never had cause to regret his benevolence. His pro-tege became a holy and learned priest. He always retained the most grateful recollection of his benefactor; and in the extreme old age to which he lived it was one of instead, advance a number of solid and compromising charges against his enemies; but his very nobility and generosity elevate him above these resources and rather bid him imitate his Divine Master Who, under the most flagrantly unjust accusations, surprised Pilate by his his chief delights to relate the story of the Vatican rose.-The Tablet.

THE BELL OF JUSTICE It is an old story but one that can

not be told too often how, in one of the old cities of Italy, the King forego the highest and most lucra-tive position in the world than have tive position in the world than have his conscience reproach him with a single act or sentiment of unfair-ness. There is scarcely a great man in history who did not endure the bitter stings of injustice and spend years of the cultes of realy, the King caused a bell to be hung in a tower in one of the public squares, and called it a "Bell of Justice," and commanded that any one who had been wroaged should go and ring the bell and so call the magistrate stings of injustice and spend years of the city and ask and receive under a cloud of undeserved suspi-cion and ill-will. This is the test of And when in course of time the

cion and ill-will. This is the test of true greatness of soul. Here med-iocrity will not avail. Whatever is mere dross will be eaten by this de-vouring fire, but what is true gold vouring fire, but what is true gold of Christian character will be puri-fied and clarified and but shine and dazzle the more in consequence. Presidents and superintendents, however, generals, governors, fore-

Presidents and superintendents, the same to see who had rung the bell found himself to the best forward and hinds will ever do well to bear in whose service he had toiled and been mother's hand, he goes forward and finds himself a conqueror, a micro-cosm independent of all others in the world. mind that nothing will so much gain and hold the respect of their subjects and beget in them the har-mony of action and the enthusiasm of endeavor as the unswerving fair-ness and impartiality of their leaders. On the other hand, they cannot quicker chill the fervor of their inferiors and convert it into positive disgust for their work, they

LONELINESS

did he desire more. Thomas a Kempis, in the crowded market place of Kempen, suffered all the desolations of a lonely soul. Strange is the pilgrimage of man. not unlike the passage of a summer day. In the morning his sun rises, In his secure corner with his little book, he found the Presence Whose feebly at first. It ascends the horizon ; it reaches the zenith of its sacred friendship can overcome the glory and majesty, and gradually begins to decline. Or the journey of man through this earthly pilgrimworld. St. Bonaventure, pondering on abstruse theses, and weary of the vacillation of his mortal age may be compared to the out-going of a ship at sea. With sails spirit, was very much alone. contemplating with undivided heart the Book of his Crucifix, he asked

unfurled and prow erect, it begins its slow passage out into the deep. Little by little the shore is left Bishop Vaughan took behind ; it is forced onward, while

faint image of the Angel, Death. As a light-hearted child, he is led

by strange hands into a darkened room where one whom he dearly

THE CATHOLIC RECORD

shrill noises of the city,—a man may be very much alone.

desert, in the tropical jungle, in the frozen regions of the far North Pole.

He encounters them with something akin to fear, like Robinson Crusoe,

abandoned home

very much alone.

The footprints of a man are awe-

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the faces and forms of those dearest and most familiar to them) In the midst of crowded streets, shops, dwellings, in the busy hum of machinery and the din of a thousand shrill noise of the streets of the street guards the feeling of a loved one as carefully as a mother cherishes her little delicate child. In time such tact becomes natural, and one who inspiring to the traveler who comes upon them in some isolated tract of has it makes others happy without trying to do so.

WORKING IN THE DARK

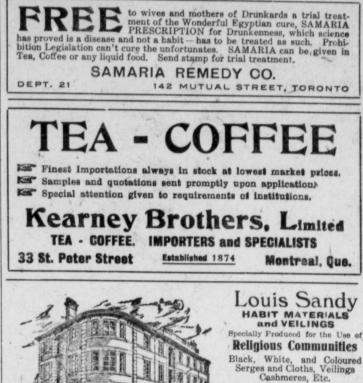
discovering the marks of a white man in the trackless sands of his It is the one critical act of obedi-ence to the divine voice of faith Men are started from their soliwhich lencs merit to all our spirit-ual exercises. Entire willingness to tude by unlooked-for interruptions ; they are forced out from their secret accept and perform that which is inspired by the motions of grace is the end of a life of perfection. "We have toiled all the night." A thoughts in the certain knowledge that they are observed by others,most of all by the grim spectre, Death. Some day they must claim paraphrase of this text would be Death. Some day they must claim the intimate attentions of this unthat we are working in the dark until we recognize the reasonable-ness of an act of faith and are welcome visitor. In the thought of death, all men save the Saints are anxious to make it, while we reverence the authority of the one who demands it. "But at Thy word I will let down the net." This In the story of saintly and heroic we lives, there are many who overcame this craven fear of loneliness who, Thy realized that, after the first stern This was not an act of blind but of reasonable obedience and confidence encounter with spiritual desolation, encounter with spiritual desolation, there comes a time of reckoning with the soul. This reckoning made courageously and faithfully, there succeeds a great peace and caim. This is the condition which a great Mystic has aptly called "The Dark Night of the Soul." Its spectres loom black and ghostly at first and plunge the untried into decolation in the authority and power of the Master who suggested it. The Church is the authentic reflection of Christ's Mind-subservience to her is licit and entirely gratifying to the intellect when we perceive the reasons for accepting her authority. Every act of faith is built upon reason. That which we are pleased to call blind faith is implicitly consonant with the dictates of reason since the basis of the operation is merely the acceptance of a statement from one who has authority to teach.

at the windows and play about the floor. But courageously forcing himself to loose his hold of his mother's hand, he goes forward and finds himself. This state of mind underlies all the ordinary performances of daily life. We likewise arrive at the truths of science on the presump-tion that the utterances of scientists are always veracious. Alas! this is not always so. It is very distressing for earnest men to meet with modern teachers who throw out unwarrantable propositions (which seeminglyaffect religion) and abruptly withdraw them without apolo-gies to religion or even a slender explanation for unbecoming mis behavior.

In the act of Christian belief nothing is required but that which is essentially reasonable. Heart and intellect are not contracted but immeasurably expanded. To run in the way of the Commandments adds brighter light to the mind and greater width to the heart.

But

We have toiled all the night." In special trials of faith the pre-dominant virtue is patience. Even dominant virtue is patience. Even in the more intimate things of religion sweetness and light are oftentimes withdrawn. Our Com-munions may be dry and void of all sensible delight, the mysteries of faith more abstruse, and, indeed, all our devotional exercises lacking in comfort, but there is more merit to be gained in darkness and aridity than there it in a sunny, equable condition of the soul. Confidence in times of desolation



GORDON MILLS

a person of the power to arrive at correct conclusions. happy lot: while we have it, or may lose it for having abused it,

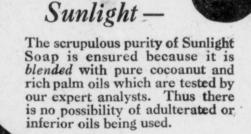
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be happy," Bishop Vaughar his pen and wrote as follows: There was once a hermit

Who lived in a wood. And the way to be happy He well understood.

HOW TO BE HAPPY

Now I wanted to know-The true secret of bliss, So I sought the old hermit And I said to him this:

"Oh, please, Holy Father.

l've something to say, I wish to be happy, Pray show me the way."

The hermit he smiled, And his saintly old face Seemed beaming all over With God's holy grace.

And he said : "To be happy Is a gift from above, To the

ose alone given Whose hearts are all love.

You must love the good God, And do all that you can To show you wish well To each dear fellow-man.

You must think less of self. And of others think more, Then will joy and delight Soon enter your door."

THE VATICAN ROSE

Pope Leo X., who filled the chair of Peter from 1518 to 1520, was a man of singularly benevolent dis-position and rare affability of manner. In a special manner he was the friend of children. He was the friend of children.

was climbing with great agility the knows.

before by Pope Eugenius IV., and which was just then covered with lovely flowers.

There are vacant places

the late Holy Father, Benedict XV... furnishes us with an example of in the distance, the faint outline of loneliness with God. In the solemn midnight hour, surrounded by a familiar landmarks begins to recede. A slender thread of silver few of his dearest friends, having foam marks its bird-like passage received the Last Sacraments with into the vast Unknown. It becomes a tiny speck upon the horizon, and all the simplicity and humility of the poorest child in Rome,—he extended his frail hand to him who finally appears to dip, like a weary bird, its tired wings into the mighty had bestowed Holy Viaticum upon him, saying: "I thank you for bosom of the deep. It is gone. As he journeys through life, man is frequently confronted with the spectre of loneliness, in reality a

him, saying: "I thank you for having given this great Sacrament to me." And then, with his accustomed gentleness and sweetness, he begged that for a short while all would retire, stating that he wished to be alone with his Divine Lord.

for nothing more on earth. The beautiful and edifying life of

loved and who has cherished him most tenderly lies shrouded in a What sacred colloquies took place within this loving and saintly soul in this last lonely interview in this world,—no one knows. Life fleeing swiftly, earth growing dimmer, heaven poerer even within his strange and terrifying peace. They who conduct him thither speak in hushed tones, telling him that this is death. Strange, grim unkind personality, it represents a being whom he does not comprehend. Suddenly, on the horizon of his care-free life, there scurries a derk cloud heaven nearer, even within his breast. Ah, surely the world has never been able to understand the beauty of lonely moments spent with God. free life, there scurries a dark cloud.

He sheds tears, scarcely knowing the reason for his grief, while upon his childish consciousness dawns the In the midst of their worldly business, the Saints found time to steal away, lured by the great horrid realization that sunshine and desire of conversing with the Beloved of their souls. And we know that from these interviews, butterflies and sweet and gracious faces pass by. Scented breezes waft over orchards and meadows only to be succeeded by chilling blasts. Life, so bright, so joyous, comes to an end, and that end is death sometimes struggles during which they fell mortally wounded by the shafts of Divine Love,—they grew strong in the spirit and bu

with the desire of giving all for all

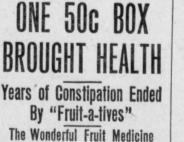
In lonely moments weak souls sometimes grow strong, and strong souls all powerful, for at such moments men fitds face to face with true destiny,-eternal life. -The Pilot.

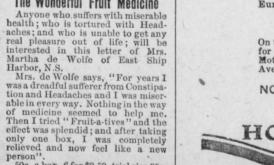
KINDNESS

Of all the gifts to be prayed for,

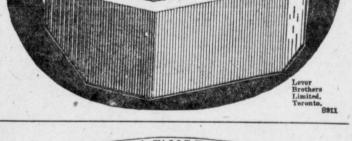
next to grace at heart, tact, and gentleness in manner are the most desirable. A brusque, shy, curt

of spirit brings its own reward. For the most part the bidding to lower the net into the sea does not come until we have reached the shore after a night of toiling in the shore after a night of toiling in the storm. We treat temptations against faith as we dismiss unlaw-ful thoughts. If we have not the mental ability to investigate the claims of faith let us, at least, cultivate the virtues of obeying that constituted authority which has the divine and human side to the temperature. divine and human right to impose upon us the obligations of faith-"at Thy word I will let down the net."—The Missionary.





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EIGHT

those who desire a merely conven-tional religious connection, who feel that Christianity is probably the best and highest expression of man's those who desire a merely conven-tional religious connection, who feel that Christianity is probably the best and highest expression of mars religious feelings, and is especially adapted to our country and race, hence one should give it some meas-ure of adherence as a testimony to one's regard for its value as a moral force. These having given it the med of support which pleases them, my feel satisfied. But even among this number, Christians by respect-ability, so to speak, there are not a few who feel profoundly dissatisfied, even though they do not know exit to obscure the christ." I have made these somewhat few who feel profoundly dissatisfied, even though they do not know exit. The money loss alone would reach is not nearer and how seldom do we thank God for giving us so many staggering figures. Yet such an estimate would not include the subter items of suffering of every kind that inevitably comes in the vake of a strike which assumes any considerable dimensions. At all events, a compromise is, by far, I have made these somewhat because of what the author is trying to set forth, as because of the acknowledged discontent to which I referred at the outset of this paper, and of what that dis-content is sufficiently general; what the ramode the ultimate content

higher criticism to those folk who under the guise of "liberalism," and supported generally by the emoluments of some Christian ing toward the occult. Thus, each section is divided until practically every individual is a law unto him-self, and is found advocating his own private brand of Christianity, a grass darky is much. His the difference. inventor, seeing it nowhere about him, feels constrained to send forth a frantic appeal for just the panacea he thinks he has discovered, being perfectly sure that unless it is immediately adopted, religion as a whole is bound to disintegrate, and the world plunged into Stygian the world plunged into Stygian the world plunged into Stygian the difference. There is, however, an alternative that ought to be looked into. It is under the banner of the Church that was founded by Christ. It may be that the whole world the world plunged into Stygian the difference. There is, however, an alternative that ought to be looked into. It is such that the profits of the operators are such that they could, without any preat hardship, assume the pay-ment of the wage increase without passing it along to the public. If bishop Downing, S. J., of Japan, Notable among the German missionary ecclesiastics are Arch-bishop Downing, S. J., of Japan,

ULTIMATE DESTINY OF PROTESTANTISM Floyd Keder In America No one outside the Catholic—the Catholic core-monial, in which the discovers "one of the reasons why every class of people of every degree of intelligence belongs to that Church" that is, if he has any deep convic-tiona as to what Christianity is and a close observation covering many years make me believe that it is not those who desire a merely conven-tional religious connection, who feel

content is sufficiently general; content may mean to the ultimate in other departments of industry what the remedy is and how it is to destiny of Protestantism. destiny of Protestantism. More and more the "modernist"

content is sufficiently general, what the remedy is and how it is to be applied brings much diversity of opinion. And there is no lack of schemes designed to satisfy mans religious cravings. Their very ex-istence shows forth the ills for the bliefs, is yet sound in his other beliefs, is yet sound in his their divergence proves its import their divergence proves its import there divergence proves its import the desmory the place for hundre in an alt necessed and power defered who frequently describe themselves as "fundamentalists." This latter group is again divided, though the sensent divided state. Nor who ere acless sharp, into one group with whom "unity" has become a matter of more or less indiffer-ence, and who readily acquices, can who even defend. Christen-dor the "modernists" present a solid rank, for among them are all grada-tions from the harmiess dabler in higher criticism to those folk who under the guise of "liberalism", who the sub secking; that do the "modernists" present a solid of the ority extent the full can he receives and subter that mate the full can he receives and the "conservatives" of "liberalism and the "conservatives" who frequently describe themselves an atter of more or less indiffer-ence, and who readily acquied state. Nor dom's present divided state. Nor do the "modernists" present a solid itor and how the describe the acity expenses. A size of prices will be felt by many as a matter of more or less indiffer-toreligionists in giving her the do the "modernists" present a solid itor the miners de list whole where than most of his discredited at the miners are entitled to grant the miners are entitled to a shortening of hours. In view and annorted generally by the that for which he is seeking ; that that for which he is seeking ; that the desnore of who readily acquied the full can he receive and supportantion regarding the does not see clearly that Rome is an increase of pay and likewise to a shortening of hours. In view and supportantion regarding the othe challor claim to th veniencies that are connected with emoluments of some Christian endowment, use the Christian name to deny every doctrine which has ever been associated with it, and where religion is either under the one, Holy, Catholic, Apostolic and Roman Church resides the power of Christ and the right to comforts and amenities of life, to deny every doctrine which has ever been associated with it, and whose religion is either purely a materialistic humanitarianism, or, if it is "spiritual," presents a lean-ing toward the occult. Thus, each section is divided until practically the ability to think straight, so that those professing it cannot easily bridge the chasms which the preju-tion of the to make to pay just and fair wages. Consequently, if it really could be proved that a decent wage a thing personally conceived and brought forth, a thing not exactly like anything else in the world. And since it is different from what inventor, seeing it nowhere about bim, feels constrained to send forther and the malice of their ances-and since it is different from what inventor, seeing it nowhere about

The world plunged into Stranged into Strange answerable in the amrimative, if we consider it as referring to Protes-tantism in the sense of a Christian system. The name "Protestantism" will likely survive, but it will ulti-mately become non-Christian in any bitter and scheme and schem historic sense, a leaky and sinking ship, which those who have the Spirit of Wisdom will have abandoned for aged and a full knowledge of the profits that are made. It will then be able to decide what is fair and just, and see that it is carried out. the Ark of Safety. -Catholic Standard and Times.

THE CATHOLIC RECORD

the present solution and trusts that in other departments of industry the same policies may eventually be adopted; and that strikes and lock-outs may be outlawed, as war is discredited at present. The miners have received an increase of wages. As usual the public must shoulder the added preserved and kort of the sea.

illuminating information regarding the extent of the Catholic missions manned by Germans is given in the missionary book published by the Franciscus Xaverius Society of Aixla-Chapelle.

Before the War the German missionaries numbered about 4,000 and that number has not been greatly changed. Before the War Germans presided over two bishoprics, seventeen vicariates, eleven prefectures, and nine other missions, including a population of 590,000 Catholics. East Africa, Kameroon, Togoland and the South Sea Island mission have been lost to the German mis-

sionaries, but they have acquired new territories in Kansu. Chinese Turkestan, Central-Capeland, and Japan. German mission societies

bishop Downing, S. J., of Japan, Bishop Sprieter, O. S. B., in Zulu-land, Bishop Hennemann, P. S. M., in Central Capeland and Bishop

outside measurements of which are twelve by twenty feet. Inside are two seats on either side of the aisle, each seat holding two persons, thus

giving seating accommodations for a congregation of eight.

The history of the church goes back to 1848 when a French mission-

ary visiting in Cincinnati induced John Gartner, a, Frenchman who had served in Napoleon's armies, to locate at Fort Atkinson. Six Ohio

families later joined Gartner and an old log building abandoned by Indians was converted into a chapel. This structure was destroyed by

F. J. Huber, built the present unique chapel. Each year, on St. Anthony's day the descendants of

Anthony's day the descendants of the Hubers gather at the chapel to honor the memory of their grand-parents. The bodies of seventy members of the Huber family are

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Sec. front Creek, Ont. 26394 QUALIFIED teacher for Mattawa Separate school to teach Continuation class. Apply stating qualification. experi nee and salary to J. A. Fink. Box 21, Mattawa, Ont. 2340-2

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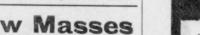
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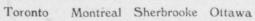
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ides Music

of making a better world, its solid front against immorality and crime, and above all, the distin-guished part it had played in pro-moting world peace." Further-more, he believes that "the reason for such unity and stability" "is found in the existence of central organization, supreme authority and leadership."

He does not, however, see that these things are not man-invented, or man-given, but are a part of a Divine commission. If he did see that he would not long be a Protest-ant, and probably would not be so much exercised over the possibility of Protestantism's overthrow, but it is significant that he, a Protest-ant, contends that "Protestantism as a protesting force has had its day," that "Protestantism as it now exists is often a travesty upon the ideals of the Christian religion,"

further to call attention (mention-ing some recently conspicuous examples) to "ministers who are engaged in overthrowing Protest-antism" and this from Protestant

engaged in overthrowing Protest-antism" and this from Protestant pulpits. He sees many points in Catholicism which he admires, and he boldly places "over against those things to which (Protestants) find it hard to consent—because perhaps they have not trained their minds to view them in the same light in

THE ANTHRACITE COAL TRUCE FAITH AND SACRIFICE

The common people breathe with a sigh of relief as they read of the agreement between the miners and the operators by which the danger of a strike is averted. For the time being the situation is exercise the situation is exercise to the present at Help the operators by which the danger of a strike is averted. For the time being the situation is again cleared up, and the threatening clouds that momentarily darkened the industrial outlook have been dignared. Winter loss some of the Mission at Morant Bay, a dis-tance of seventeen miles. They left the ideals of the Christian religion," that "it has jeopardized millions of immortal souls by fostering un-certainty and doubt," that "it has retarded the world's progress in the expressed. Winter loses some of the induct at loses some of the induct at

that "it has joopardized millions of the horrors when we know that the roring and reached the mission cal bin can be readily replenished, though it may be at no small expense. But the menace of a coal time the vision of the sould of the sturdiest heart and make young and old quail with fearful fresides and cozy, comfortable homes that will not be invaded by tits ubit and butser of wincher and the to call attention (mention- to save Procestantism" he goes on the call attention (mention- to call attenti O'MEARA.—At the family resi-dence, 350 Lyle St., London, Ontario, on Saturday, July 21st, 1923, Martin O'Meara, in his eighty-ninth year.

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