## CHINA

PAGAN GOVERNOR'S ESTEEM DELEGATE'S TACTFUL ELOQUENCE

Shanghai, China, July 5. - A dramatic and propitious event in the Father of Mercy of all the life of the Church in the Far East took place here in connection "This magnificent senate of fifty with the great Plenary Council of the Catholic Church in China, just

It came at a banquet significantly tendered the Fathers of the Council the Christians of China and the chief authorities, all pagan, of the province in which Shanghai is situated and of the city itself.

At this banquet, General Ho-Fengling, the pagan Military Governor, in an address, turned to the venerable Rishops surrounding him and

able Bishops surrounding him and

We think ourselves fortunate in having these fifty and more Bishops stroyed thrones and empires, but as valued collaborators. Our nation it could never destroy the Pontifias valued collaborators. Our nation will be grateful to you for the great benefits you have brought.
"Our Chinese listen to you with

respect, and ever are coming to understand better the aim of your religion.

We are sure that this Council will greatly further the moral pro- belong to all nationalities, gress of our country.

esteem, veneration and welcome to Catholicity, from a high pagan official, the Apostolic Delegate, Arch-bishop Celso Constantini, replied feelingly, expressing his thanks and that of the Church and the Bishops for the splendid feeling shown in China toward the Catholic Church

In accordance with the wish of the Apostolic Delegate, the banquet took place in the building of the of charity founded by the illustrious and generous Christian, Mr. Lo-Pa-ling, and maintained by both Christians and pagans in Shanghai, itself a symbol of the mutual esteem and cooperation of the Church and the Chinese people. Besides the Military Governor, the Prefect, the President of the Tribunal and the Commissioner for Foreign Affairs attended. These officials sat with the Apostolic Delegate. Then, alternating about the table, were seated the Apostolic Vicars and other high Chinese

CHINESE APPRECIATION OF CHURCH

General Ho Feng-ling expressed the highest esteem and admiration for Archbishop Constantini.

It is the duty of the State," he "to govern men; but religion alone teaches us to govern our-selves. Civil law is modified according to the times and circumstances, but religion, notwithstanding all the past and present difficulties, is always the same. It is

'Since your arrival you have do unto Me. religious affairs. And now you are duty of our Government to proto see the interest you take in them and we think ourselves fortunate in having these fifty and more Bishops as valued collaborators. Our nation will be grateful to you for such great benefits.

Shanghai is a great commercial port, but it has also the distinction of being the first place being the first place where missionaries came to preach religion. It is, therefore, fitting that the Council should take place here. It attracts almost everyone's attention and promises to give abundant fruits. Our Chinese look upon you and listen to you with respect, and ever are coming to understand better the aim of your religion. The ideas of charity and union for a wider diffusion of good will will certainly be developed. We are sure that this Council wil greatly assist the moral progress

of our country. "To the Pope and Your Excellency we wish the greatest pros-perity."

Apostolic delegate's reply

To this and other speeches, all inspired by the same sentiments of State annulled the decision of the parish priest, the Council of State annulled the decision of the declaring that while it is declaring influence of faith in a pastor pastor. Catholic religion.

"You have understood," he said, "all the importance of this solemn congress of all the Bishops of for their own interests or for able form of tribute.

PLENARY COUNCIL IN political reasons; they recognize the authorities and teach others to recognize them; they pray God for the peace and prosperity of China; they are apostles who preach the fraternity of mankind. Respecting the patriotism of all nations, they reveal to men the significance of life and point out in the heavens the Father of Mercy of all the

> and more Bishops summarizes all the great history of the missions in China, which is a history of love and Christian civilization. It is the first time that so solemn a Council has met in China, but the humble Franciscan who six centuries ago was the first to come to China had the same faith, burned with same flame of charity, obeyed the Pope as we obey him. These principles of unity surpass the limits of space and time. The Pope has no armies, but all the Catholics in the world obey him. Time has decate. The recent War has shaken and overturned the West; but the

untouched—even become greater.

"These venerable bishops speak all the languages of the world, they they ome from the far parts of China To this striking expression of high steem, veneration and welcome to one soul with the Pope; they feel themselves brothers and work with joy, enduring any discomfort in order to obey God's command to propagate His Kingdom on earth.

"You, O Chinese citizens, who have such a high idea of family and patriarchal authority, you may well understand the magnificent beauty of this Christian family which has been made by God, and recognize as common and universal Father, the Pope, to whom Christ said: art Peter, and upon this rock I will build My Church." Those who wish to build it away from this rock built it in the sand.

RECALLS EARLY COUNCILS The Apostolic Delegate then re-called the example of the ancient venerable councils of the first centuries of the Church, and compared them with the solemn assembly, surrounded by the piety of the faithful, which was then being celebrated in China.

Speaking of the works of charity, he opportunely mentioned a teaching of Confucius in which was symbolized the future law of Chris-

tian charity.
"Your sage," he declared, "said that one of the supreme duties of life is that of relieving the poverty of children and of old people and meriting the confidence of friends. He thus glimpsed that truth which Christ the Divine Redeemer, re-vealed later on in all its purity, giving precept of love and explainalready many centuries since ing its reasons in a complete and foreign missionaries first came to propagate religion in China, but assist each other because we are till now there have only been Bishops among us. You. Your Excellency, are the first Archbishop to come to honor us with your presence.

"Since the same of the cause we are sons of Brothers, because we are sons of the same Father—that is, of God. Christ, who made Himself man in order to raise men to God, has said: What you do to My little ones, you

resided in Pekin, and your virtues have already gained the esteem and confidence of the Chinese people.

"We, O Chinese brothers," concluded the Archbishop, "only want to make you know Christ, and we With calm and sweetness you direct | are certain that His law contains treasures of well-being and social here in Shanghai to reunite in council around you more than fifty May God hear our prayer and bless Bishops of China, with the aim of augmenting your charitable and educational works. It is also the material and moral progress. in peace, in work, in concord, and in Material progress will never be mote these works, but we rejoice perfect if it is not joined to moral progress, because men are not machines, but immortal spirits."

The speech was greeted with great applause by both Christians and pagans. The impression that the Chinese Plenary Council made in every circle was highly satisfactory. This discourse by the Apostolic Delegate published and reprinted everywhere, has been greatly admired and appreciated. Beyond doubt a new epoch for Cathol-cism in China will date from this Council of Shanghai.

#### FRENCH MAYOR FAILS TO BANISH CROSS

Paris, France.-The mayor of a small town in Picardy recently signed an order prohibiting the placing of crosses or religious emblems on a memorial monument erected on one of the squares of the He claimed that his decision was based on the law which permits that the sacrifices by which your mayors to prevent any manifesta-tions capable of causing disturbance disturbance chased will be matched by a sacri-

replied eloquently, thanking every-body for the splendid hospitality and for the homage paid to the true character, they cannot, with-out exceeding their authority, prohibit, as the Mayor of Fouilly has done, the placing of crosses and re-China, who write in characters of gold a date in the history of the Chinese Church. These shepherds of souls have not come to Shanghai of the souls have not come to soul the souls

#### PRESIDENT COOLIDGE TO BOY SCOUTS

N. Y. Times, July 26

President Coolidge, speaking by elephone last night from the White House to a dinner given on board the Leviathan for the fifty-three Boy Scouts who will sail on the liner today for Copenhagen to represent this country in the inter-national scout field meets, declared that the fundamentals of American institutions were reverence for nature, reverence for law and reverence for God.

These three things, the President said, also are the fundamental teachings of the Boy Scouts, and he himself had learned them in his boy-

hood on the farm.
Mr. Coolidge told his listeners
that he was thrilled at the thought of his audience, "for I never address boys without thinking that among them may be a boy who will sit in the White House. Somewhere there are boys who will be Presidents of our railroads, Presidents of our colleges, of banks, owners of splendid farms and useful industries, members of Congress, representatives of our people in foreign lands. That is the heritage of the American boy."

The President closed his speech with this strong sentence: "The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind usis intelligence and love. Doubters do not achieve : skeptics not contribute; cynics do not

TEXT OF THE PRESIDENT'S SPEECH The President's address was as

create.

Delegates of the Boy Scouts of America: You are sailing to-morrow to represent your organization at an international gathering of the Boy Scouts to be held at Copenhagen. As Honorary President of your body, I desire to give you a word of farewell and to express my hope that you may have a pleasant and successful journey which will be productive of much good to yourselves and your associates.

There was no Boy Scout organization in my boyhood; but every boy who has the privilege of growing up on a farm learns instinctively the three fundamentals of scouthood.

The first is a reverence for nature. Boys should never lose their love of the fields and the streams, the mountains and the plains, the open places and the forests. That love will be a priceless possession as your years lengthen out.

There is an instructive myth about the giant Antaeus. ever, in a contest, he was thrown down, he drew fresh strength from his mother, the earth, and so was thought invincible. But Hercules minds, and for our overburdened spirits there is strength in the hills, if only we will lift up our eyes. Remember that nature is your great

The second is a reverence for law. remember the town meetings of my povhood, when the citizens of our ittle town met to levy taxes on themselves and to choose from their own number those who should be their officers. There is something in every such meeting, in every election, that approaches very near

to the sublime.

I am thrilled at the thought of my audience tonight, for I never address boys without thinking that among them may be a boy who will sit in this White House. Somewhere there are boys who will be Presidents of our railroads, Presidents of colleges, of banks, owners of splendid farms and useful indus-tries, members of Congress, representatives of our people in foreign lands.

THE HERITAGE OF THE AMERICAN BOY

That is the heritage of the American boy. It was an act of magnifiup a nation wherein any boy may aspire to anything. That great achievement was not wrought with-out blood and sacrifice. Make firm your resolution to carry on nobly what has been so nobly begun.

Let this nation under your guid ance, be a finer nation.

taining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubters do not achieve skeptics do not contribute; cynics

is a part of an unending plan.

These are not only some of the fundamentals of the teachings of the Boy Scouts, they are the fundamentals of our American institu-

If you will take them with you, if you will be living examples of them abroad, you will make a great contribution toward a better understanding of our own country, and receive in return a better under-standing of other countries, for you will find in foreign lands to a very large extent exactly what you carry there yourselves.

I trust that you can show to your foreign associates in the great Scout movement that you have a deep reverence for the truth, and are determined to live by it; that you wish to protect and cherish your own country and contribute to the well-being, right-thinking and true-living of the whole world living of the whole world.

AS CLEAR AS IF HE WAS PRESENT

The President's remarks occupied about fifteen minutes and were re-ceived in amplifiers in the great clear as if he had been on board the vessel, and it created a profound impression among the Boy Scouts and the guests, numbering about

Immediately following his speech the boys gave three cheers for the President, led by Scout McRay of Fort Wayne, Ind., their cheer leader. They also dispatched a telegram for the President at the White House, expressing deep appreciation of his message, and pledging that they would keep in mind and practice the principles he

so ably set before them.

The Danish Minister, Constantin Brum, sent a message to the fare-well dinner from Bar Harbor, Me., saying that a warm welcome was assured the United States scouts in Copenhagen.

URGED TO BE "FINE FELLOWS"

Colin H. Livingston of Washington, D. C., President of the Boy Scouts, told the scouts in his address to leave the impression in Europe that Americans are fine fellows, "and never if we can help it, will

we have any quarrel with them."
James E. West, Chief Scout Executive, spoke of the interest which the jamboree, which is to begin on Aug. 16, had awakened, and hoped that the people of this country would be stimulated to greater effort for the boyhood of the nation, which, he stated, was allowed to stumble into citizenship, handi-capped and unprepared for the tremendous responsibilities of later life.

## PRIEST PHILOSOPHER

By Rev. Dr. Wilhelm Baron von Capitaine

A remarkable anniversary was observed in Germany this year when the eighty-seventh birthday of Dr. Constantin Gutberlet, priestprofessor at Fulda, was celebrated. Dr. Gutberlet has just resigned his

In the Catholic Church, age has never been an obstacle to appoint-ments and honors, and recently there have been plenty of instances of pastors, deans, and even bishops and Popes, who have passed eighty years and still discharged heavy and responsible duties. In civil life, England for a long time has pensioned off its officials at sixty-five, and recently that plan has been adopted in Germany. But even in ecclesiastical life, it is seldom a professor is found dis-charging his duties at eighty-seven. Dr. Gutberlet was born in 1837 at Geismar, that ancient city where St. Boniface cut down the sacred oak of the god Donar. He has written a long series of books and articles, exegetical, theological and philosophical, some of which have become standard texts in scientific philosophical circles.

He has been a professor at Fulda He has been a professor at Fulda for sixty years, and for many years has been canon at the Fulda Cathedral. Essentially modest and pious, he did not degine any festivities on can boy. It was an act of magnificant courage when our ancestors set the occasion of his anniversary, and even declined the ovation the students, who know him as "the grand old man," planned for him.

#### HERRIOT REARED IN PRIEST HOME

Paris, France.—M. Herriot, the new President of the Council, went a short time ago for a visit to Troyes, the city where he was born, and to the village of Saint Pouange, where he spent his childhood in the village For M. Herriot, in whom the anti-clericals today place all their hopes, was reared by the pastor of Saint Pouange, Abbe ollin, who was his great uncle

M. Herriot expressed the desire to visit the rectory. The present pastor of the church invited him to o not create.

Faith is the great motive power,

Herriot consented. Observing the cruets near the altar, the Premier went up and examined them.
"They are the same ones," he said.
"This one is cracked. I did that one day when I was serving Mass.

## THE "TWELFTH" IN ULSTER

THE CAVAN AND MONAGHAN LODGES TESTIFY TO THE FAIRNESS OF CATHOLIC NEIGHBORS

Dublin, July 21.—There were two satisfactory features of this year's celebration of the Twelfth of July by the Orangemen in the North of Ireland. One was the absence of the disorderly scenes which have often marked the celebration in the intense past; and the other was the tribute Name. paid by Orangemen in the Twenty six southern counties to the liberty and toleration they enjoy.

The members of the Orange Lodges in the counties of Cavan and Monaghan were especially outspoken in their praise of their Catholic neighbors.

At the Monaghan meeting a resolution was passed recognizing the determination of Southern Ireland so long as they met in a law abiding manner. The government, he added, had given practical proof of its desire for fair-play. Orangemen, he went on, should not be slow to appreciate this. He believed the spirit displayed towards them had already borne fruit,

A CONTRAST IN COURTESY

At the same meeting the Rev. Mr. Magee stated that a Protestant Church deputation had been badly received by the Belfast government but courteously received by the Southern government.

At the Orange demonstrations in the Six Northern counties the oratory was somewhat more restrained than usual, though a few speakers still indulged in criticisms of the southern government. Thus, at the Enniskillen meeting, Captain H. Dixon, a member of the Six-County Parliament, complained that Pro-testants in the South were not adequately represented in the Southern legislature. The truth is that in the south, Parliamentary elections and local government elections are conducted on the principle of Proportional Representation in order to insure that the minority is fairly represented. In the Six-Counties, on the other hand, proportional representation in both Parliamentary and Local Government elections has been abolished, notwith-standing the protests of the Catholic minority there. About half the members of the Free State Senate are Protestants and a good propor-tion of the members of the Lower House are also Protestants; while in the Six County Parliament the Catholics have no spokesman.

FAIRNESS IN NAMING JUDGES In the South, four out of the nine High Court Judges recently apointed are Protestants;

North, only one of the five High Court Judges is a Catholic. These comparisons are the more that in the South. Protestants constitute only 10% of the populace, while Catholics form 34% of the populace in the North.

Another unfair complaint was made at an Orange meeting. The Rev. T. C. Hammond, M. A., of Dublin, speaking at the demonstra-tion in Belfast, criticised the action of the Southern Government in changing the composition of the National Education Board and the Intermediate Education Board. Protestant members had, he said, been dismissed and Catholics appointed in their places. pointed in their places. There is no ground whatever for saving that Protestants have been dismissed to make room for Catholics. No such complaint has been made by any and replaced by a more efficient system of control. But these abol-ished Boards consisted of Catholics as well as Protestants, and included several Catholic bishops. The new system of control had been urged for years by Protestants and Catholics alike and is generally welcomed on the ground that it is more effective and progressive.

#### CARDINAL MUNDELEIN APPROVES

New York, July 25.—The Very Rev. Michael J. Ripple, O. P., P. G., National Director of the Holy Name Society, today made public a letter that he received from His Eminence George Cardinal Mundelein, Archbishop of Chicago, endorsing the convention of the Holy Name Society to be held in Washington, September 18-20 next.

Cardinal Mundelein's letter reads in part:

'Gladly do I endorse any movement that has for its object to on local governing bodies.

promote the enthusiasm and zeal of the members of the Holy Name Society and the greater efficiency of the work of this splendid organiza-

"And even as I am desirous that every Catholic man in the diocese be a member of the Holy Name Society, so too would I be gratified to see as large an attendance from Chicago as possible at your coming convention, and may they bring back with them and communicate to their associates a greater fervor for the work of the Society and a more intense devotion to Christ's Holy

#### ROME CELEBRATES POPE'S FEAST DAY

By Monsignor Enrico Pucci

(Rome Correspondent, N. C. W. C.) Rome, Italy.—For years the Catholic world has celebrated the Pope's "Feast-Day" on the anniversary of his coronation. The city of Rome also celebrates it each year an ever-growing enthusiasm, but on the Feast of the Holy Apostles, SS. Peter and Paul. This is the most that the rights and liberties of minorities were being respected in the twenty-six Southern counties and Orangemen had nothing to fear living Pope but also contains the fortune of being the home of the living Pope but also contains the Tomb of the First. In this way the first and last links of that golden chain which has passed down through the centuries binding humanity to God are both remembered in one fervent act of homage and thanksgiving.

This year the Pope's "Feast-Day was proclaimed by the publication of a leaflet published by "The Italian Federation of Catholic men" which is a powerful organization founded in accordance with the wish of His Holiness Pius XI. and which unites all the Associations of Catholic Men and Women in Italy in a single group. This leaflet contains a general account of the mission of single group. This leaflet contains a general account of the mission of the Papacy, a biography of Pius XI., a resume of the principal acts of His Pontificate, and a warm invita
Ormiston, was received into the tion for the Holy Year. It was widely distributed by all the Roman Clubs and Associations.

CEREMONIES IN ST. PETER'S

mass was intoned by His Eminence the Cardinal Archpriest Merry del Val. But what was really touching was the great number of Catholics who flocked to Holy Communion. Individually, in small groups united in the world is produced in the world in the world is produced in the world in t Individually, in small groups, united in innumerable representations of associations and parishes, during the whole morning they poured into the greatest Temple of Christendom. Around each of the many Confessionals-where the Vatican Confessors heard confessions - was a | England, Ireland and Germany interruption at each of the altars which were always surrounded by Church. people awaiting the moment to receive Holy Communion. Each one offered his Communion for the forms Cathella (Chicago, Ill., July 19.—"Sheridan's Ride," a bronze statue of the Pope's intentions.

#### ORANGEMEN ALARMED AT CATHOLIC GROWTH

Dublin, Ireland.-Some of July Orange sermons are a striking tribute to the strength and growing

power of the Catholic Church The Rev. J. Tolland, a Presbyterian Minister, in the course of a sermon in Belfast, viewed with apprehension the fact that since 1914 there had been 48,000 converts to Catholicism in England. He said it would be a great thing if the Orange institution could spend some of its money on Protestant propa-ganda work "either by employing agents or assisting agencies in send-ing out the word of God to our fellow-countrymen."
The Rev. A. Patton, addressing

an Orange lodge, said : "Rome is prepared to use any and every means to conquer the Pro-testantism of the British Isles, in

which event it will be conquered throughout the world." Some of the most active and clever Catholics were, he added, on the press of Great Britain and Ire-The influence of Catholics on

pursuing a policy of "peaceful penetration" in the northern six counties. Catholics, he said, are cap-turing land and houses. Still another Orange minister declared that the Protestants of the six counties in the northeast had set to work to entrench themselves "within the borders of the small part of the called on the members of the Knights

Empire left to us."

A Methodist clergyman declared that the Protestants of the northeast area were really safeguarding the Protestant faith of England and Scotland, as well as their own.

These utterances reveal the underpassed by the Belfast Parliament making it practically impossible for Catholics to obtain representation on local governing bodies.

great day, divorce, race suicide, the public dance hall, the narcotic drug peril, the hip-pocket flask and the automobile.

#### CATHOLIC NOTES

Toulouse, France, July 19.—Marshal Foch's eldest sister, Mlle. Foch, died Tuesday at the family home in Department of Haute Garonne, at the age of eighty-two. She passed all her life at the mansion, which is known as Valentine.

Paris, France.—Mgr. Florent de la Villerabel, Bishop of Annecy, has decided that the young priests of his diocese must hereafter pass an examination annually during the first five years after their ordination, and a sixth examination during the tenth year after their ordina-

Austin, Texas.—A course in Boy Leadership is to be given at St. Edward's College here Angust 11-21, according to announcement made by the Very Rev. Matthew Schuma-cher, C. S. C., President of the College. Professor Ray Hoyer, head of the graduate department of Boy Guidance at the University of Notre

Dame, will conduct the course Berlin, July 1.-According to recent statistics there are now in Germany 486 religious institutions of men and 6,316 convents of women. The majority of them are in Bayaria. The Franciscans head the list with 39 houses and 1.327 religious. The Benedictines have 28 establishments with 1,347 religious and the Jesuits have 26 houses with 328 religious.

Baton Rouge, La., July 11.-The bill providing for the asexualization of all feeble-minded in State institutions has been defeated in the Louisiana House of Representatives. Archbishop Shaw of New Orleans had issued a strong statement against it following its passage recently by the Senate.

It was | Church whilst in the Army.

Paris, France. - One step more has been taken toward the establishment of the Sunday day of rest for the newspaper world. The Govern-The principal center of this cele-bration was the Vatican Basilica. the newspaper world. The Govern-ment has decided that the Journal the usual pomp and the Pontifical Mass was intoned by His Eminence the Cardinal Archaricat Marcharicat Marcharitat Marcharicat Marcharitat Marcharitat

perfectly safe condition. It has to face stiff competition. Mr. Yeats advocates a tax of 50% ad valorem on German glass until such time as the state of the money market becomes normal between small crowd awaiting their turn. The principal customer in Ireland
Masses were celebrated without for the stained glass manufactured for the stained glass manufactured the country is the Catholic

> famous Catholic Civil War general was unveiled Wednesday in a ceremonial in which leaders of the Church, the city and the State took The equestrian statue, heroic size, done in bronze by Guton Borglum, stands at the head of Lincoln Park, one of the most mpressive and prominent sites in the city.

Providence, R. I., July 11.—The Rev. James C. McCarthy, of this city, who has just been appointed a member of the editorial staff of The Providence Visitor, the diocesan paper, by Bishop Hickey of Providence, has been sent to the Columbia school of Journalism for a course before taking up his new duties. It is believed this progressive action s the first of its kind in the diocesan newspaper field.

Paris, France. - Alexander J. Hogarty, former athletic trainer at Duquesne University and Knights of Columbus athletic director in France after the Armistice, is coach Brazilian track and field team in the Olympic Games here. Hogarty went to Brazil three years ago as a pioneer instructor in amateur sports in South America. In spite of the difficulties due to lack of knowledge of athletics among the people generally, he has the London press was immense.

Another complaint made by this
Another Catholics were of sport.

Made progress and has succeeded to made progress and has succeeded to creating interest in many branches of sport.

Rochester, N. Y.—Ten thousand Knights of St. John of North America and their ladies assembled here July 14, 15, 16, and 17 for their 35th International and 9th of St. John to safeguard "our country as well as our Church" against ' the un-American organization which is now becoming so strong in this country." He demanded remorseless warfare on what he characterized as the six lying motive of the legislation great outstanding evils of the prespassed by the Belfast Parliament ent day, divorce, race suicide, the

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A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER XX.—CONTINUED

Gerty tried to smile, while a silent thanksgiving rose from her heart for even this slight beginning

of her consolation.
"And so you will not grieve about it Julia, more than you can help; or I shall have to blame myself for having come here only to disturb all your pleasure like this by running away, as if you had not always been so very, very kind, you and Sir

Nay, Gerty, it is I who will have to reproach myself all my life, love." And her voice trembled with love." And her voice trembled with agitation. "But for me you would never have met Stanley Graham; or if even your father can hardly blame me for that, Gerty, which I could not help, unless he blames me for inviting his darling to London at all, still, I shall always feel as if I should have warned you when I saw how it was going to be; when I saw how it was going to be for even I, irreligious as I am, felt uneasy, somehow, when I thought of your earnest, practical faith, knowing so well as I did Stanley's haughty, jealous temper and bitterness against all religion-knowing that while I am only careless of it, he hates it. But I could not bring myself to spoil your happiness, love; for I never thought even he, when it really came to the question, could be so hard and

'And if I myself could not have believed it, Julia, why should you be to blame? How could papa blame you, who are not a Catholic, for not warning me? I was mistaken in not listening sooner to the fear in my heart, which I hid almost from myself, of how it might be so as to have learned him. might be, so as to have learned his sentiments sooner, if possible; for I see now so plainly why he always avoided the subject of religion or any mention of it. O Julia! if the hatred he has now for religion were hatred he has now for religion were once turned to love of it, what a grand, noble Catholic he would Oh! what trouble I am giving," she

And the color rose again for an

And the color rose again for an instant to the pale face.

"And that is why it seems so cruel, such a terrible pity, love, that there is no other way but separation for you to resolve on." And Lady Hunter spoke very eagerly and warmly. "As Stanley's wife, Gerty, you might have won him to your views—have won him to become so ardent a Cath." in time to become so ardent a Catholic as to satisfy even you, love; and all might have been so smooth

"Don't try to tempt me, Julia; it is too late now. For I—I have conquered, with God's help, and I cannot look back for an instant with any fear while I have that still with me." And she smiled a sad but peaceful smile. "And you are only trying to think it would be as you say, Julia, out of your love and care for me, for both of us. You care for me, for both of us. You don't really believe it; you don't think it even possible that—that Stanley could so easily become a Catholic. Have you not told me so, in words which I ought to have taken as a warning, Julia? And even if it were likely, we may not do evil that good may come. You believe that, Julia; and I could not commit sin now in the hope of good which might never come."

Lady Hunter sighed.
"But how shall I meet Stanley
this evening, love? How shall I tell him you are gone, with my help? I must, of course, if you insist, dear; but I hardly dare I assure you."

"Julia, how can he be surprised, when the engagement is broken off between us as certainly as if it had never existed, by my own words and his? Who could ask me to stay where we must meet constantly, and where every minute would be so cruel for both? I know you would be in hopes of—of it all coming right again; but I know differently, Julia. He would only say the same; and I could not change one word I said—one thing I asked for. But I want to to leave here it is to the leave were the same to the same it is to be a leave to the same to the same to the same it is to be said. want to—to leave a few lines for him, Julia, just to say good-by and tell him it is all my own doing; and you will give them to him, won't

Lady Hunter acquiesced silently, as though her pain and perplexity would not let her speak.

thing ready nearly."

Lady Hunter started as she looked round and saw it was so, for she had not noticed it before, being

"O Gerty! what a sad ending to the visit that we have been looking forward to so long," she said, as she rose to leave the room for a while. "I may send you some breakfast, though, presently, before you get up, love?" ne will suffer so terribly!"

Gerty's lips quivered once more as she clasped her hands together on her knee.

"That is the worst of all, Julia, the hardest to bear, that—he may still think I—did not here."

"Yes; I was going to advise that, love, so as not to startle him." And with another fond, anxious look Lady Hunter left the room, thankful that her guests were all out so opportunely, with the exception of one or two ladies, so that she was more at leisure to sit quietly alone, and think over all that had happened, and how it would end.

"If I could only do anything to only not so powerless in the matter, knowing that of course she cannot stay, that I cannot keep her from her father an hour longer, poor darling! But what a grand thing it is, this faith of hers! How brave and resolute the Catholic religion makes even a tando.

guest arrived.

This was Lucy Warner, Mrs. West's niece, a rosy-cheeked, smiling girl, who, living at a distance of some two miles away, was not a frequent visitor.

There was always something cheering about this bright-eved happy. lic religion makes even a tender little girl such as she is!" And she sat alone, pondering long and deeply, after she had given direc-tions about Gerty's departure.

"They think you are not well, love, and that we have agreed it is love, and that we have agreed it is best for you to return home, as your papa will be anxious if you stayed. I said that to Miss Moncton and Lady Gowenlock, the only two who have not gone out, Gerty; because you see, love, I was obliged to tell them you were going, on account of having to excuse myself to them for the whole morning. to them for the whole morning. You won't mind saying, 'Good-by'

sighed.

Lady Hunter kissed her with a tender look of reproof and made her sit by her, close before the

bright fire.
"I am only thankful to be able to manage it so well for you, love, and that they are all out. O Gerty! it is perhaps cruel to say it again, but is it really true that there is no other way? Do you know, dear, a few years ago I had a great friend who was a strict Wesleyan—as strict in her way as you are in yours. Well, she married a gentle-yours. Well, she married a gentle-your for introducing us."

"one of the good off-lashibled so, with a mind as pure as a child's, and yet all a woman's thoughtfulness and goodness. I don't know when I've met a girl I liked so when I ve met a girl I liked so when I ve met it is perhaps cruel to say it again, man who disapproved of all particular forms of religion, but who attended service at the church wherever he went anywhere—a rather very good, easy kind of man; and because she saw he disliked her going to the Wesleyan chapel, even when she could get to one easily, she gave it all up gradually, and only goes now when he goes to church. But she is one of the best women and wives I know, Gerty;

Julia, don't you think I would do exactly the same? If one way is as good as another, why not choose as good as another, why not choose your husband's way, if he wishes it and you see it would make him happier? Wesleyans are only like all other Protestants, telling us that all may choose for themselves which way they will go to heaven; so why should your friend regret having made herself and her husband happier by pleasing him? But Catholics, Julia, know that our Lord came on earth to show us one way to heaven, and that there is no to heaven, and that there is no other; that He taught one truth. unless he meant just the opposite of what He said; unless He could dis-

what He said; unless He could distinctly teach one doctrine, and yet be quite satisfied if we chose to believe a contradictory one."

"I might have known, love, what you would say," sighed her ladyship.
"It was a foolish parallel to bring to your case. But it is so sad for me to realize it all, when I think of your mother, my poor dead cousin, Gerty; when I remember her Gerty; when I remember her sitting with me in this very room, "And now I must get up, Julia," continued Gerty, with that sad attempt again at a smile; "it is dreadfully late for me. I shall not be long in dressing, and you will let some one come to finish my packing, won't you? See, I have laid everything ready pearly."

Gerty; when I remember her sitting with me in this very room, when she and your papa came to be any our papa came to you were born. To think that you are that very babe she was then expecting, and all this sad trouble

she whispered.

The morning had worn on now, and we are will have it together before you leave."

"Thank you, Julia; because I must get away by two o'clock, mustr't I, to be in time for the train that starts at a quarter to time-table, and I see there is no the mortel seemed to breakfast, though, presently, before breakfast, though, presently, before breakfast, though, presently, before you get up, love?"

The morning had worn on now, and worn on now, and in a few minutes the luncheon came up, and Gerty tried to satisfy the cousin by eating something, though each morsel seemed to choke her as she ate it. Then she wispered a word to her cousin, and went back again to the bedroom, where she had left writing materials ready, and sat down to write the note to Stanley—the farewell lines which she wished to leave for him. Her hand trembled terribly as she wrote, but she did not pause she will say." sobbed Mrs. West. "She was bitter enough before, ever since her brother got killed in the war, and so many other nice boys we know. She's never set foot inside a church since, and she says she the note to Stanley—the farewell lines which she wished to leave for him. Her hand trembled terribly as she wrote, but she did not pause she will say." sobbed Mrs. West. "She was bitter enough before, ever since her brother got killed in the war, and so many other nice boys we know. She's never set foot inside a church since, and she says she the say. They would know war, and so many other nice boys we know. She's never set foot inside a church since, and she says she the war, and so many other nice boys we know. She's never set foot inside a church since, and she says she does not believe in God at all now. Oh, I don't know whatever I shall do with her when she hears about then to forgive. They remember, too, the words of their Divine to on."

other direct to Moston till six o'clock, and—that, you know, is too late, even if papa would not be uneasy if I travelled by dark alone. I can telegraph to him from the station, you know, to say I am coming."

"Yes; I was going to advise that, love, so as not to startle him."
And with another fond, anxious look I adv. Here of the continued of t

only sighed. It was no use arguing with Agnes when she was in that mood, so no more was said, and Lucy and Mrs. Day went off together. The latter called in for a few words to her

neighbor on her return.

"That's a dear girl," she said:
"one of the good old-fashioned sort,
with a mind as pure as a child's,

she's quite happy."
"Oh yes. She never grumbles.
But then, she never would grumble

"That's just like her. Then, I expect, she'll have to run as fast their lives for Him."

and tragic expression.

"Oh, Mrs. Day," she almost screamed, "what do you think I've just heard? Poor little Lucy is "She will not complain, I think, "She will not complain, I think,"

restore her, and bit by bit, in broken sentences, drew from her the information that, as Lucy was running (as her aunt had said she would have to do to make up for the time spent in seeing the feeble old woman

almost immediately afterwards.

It was a terrible shock even to Mrs. Day, who had so recently made the girl's acquaintance. It is always a shock to human nature to hear of a sudden death, especially if it be of one who was young and strong and full of life and happiness but a few short hours before.

ness, forbearance, forgiveness, and true charity. If all were good and perfect we should have little to forgive, and it would be easy to love."

"You talk like a book; but people don't all act like that. We mostly hate bad people, and try to pay them back in their own cain."

her until it should be done—she must not pause until she was safe again in her father's arms.

TO BE CONTINUED

THEY THAT MOURN

Mrs. West and her daughter Agnes were just sitting down to their tea one Sunday afternoon when a welcome and unexpected guest arrived.

This was Lucy Warner, Mrs. West's niece, a rosy-cheeked, smiling girl, who, living at a distance of some two miles away, was not a frequent visitor.

In the evening when Agnes' returned and heard the news, it was as her mother had foretold. There were notears or expressions of grief; only a hard, set face and bitter words of blasphemy, some of them words to wicked and terrible to repeat — words that pierced the heart of her mother and shocked and pained her neighbor.

"And yet you tell me there is a God," she cried. "A God who loves us." It's always the good people who suffer most. It was the good men who got killed in the war—the good wives and mothers whose hearts were broken. If a good-for-

There was always something cheering about this bright-eyed, happy girl that ensured for her a welcome amongst all her relatives and friends.

In the came home safe and sound! What's the use of religion if all who practice it get nothing but trouble? Where was there ever a better girl than our Lucy? friends.

"Whom have you got for a next-door neighbor now?" she asked as the meal proceeded. "I heard you had a new one."

"Whom have you got for a next-door neighbor now?" she asked as there ever a better girl than our Lucy? And yet she is killed like this. And what's her poor mother going to do without her!"

tions about Gerty s departure.

In less than an hour Gerty came to her, her face looking still paler and more weary by contrast with her dark travelling-dress. Her cousin took both her hands, which she felt trembling in her grasp.

"I have ordered luncheon for twelve, love, and the carriage at two, to take us to the station. Did Deans come to you, dear?"

"Yes, thank, you Julia, and I just showed her what to do and left her. Julia, how they will all wonder what is the matter!" And her lips quivered.

"They think you are not well,"

"They think you are not well,"

"The mare you the meal proceeded. "I heard you had a new one."

"Well, new to you," observed her aunt. "That shows how often you come to see us! Mrs. Day has lived next door for quite a long time now. She is a very nice woman, and a good neighbor. You ought to know her, for she is a Catholic like you. I must take you in to see her before you go."

"Yes, thank, you Julia, and I just showed her what to do and left her. Julia, how they will all wonder what is the matter!" And her lips quivered.

"How nice!" she said. "Now we can walk together, and it will be a treat for me not to have to go a treat for me not to have to go alone for once."

Lucy was delighted, but she wanted her aunt and cousin to death is but the entrance into lire eternal. Their joy is great, then, that they have been counted worthy to suffer something for Him in this world. If you had learnt your come too.
"Do come! Just to please me!"
urged Lucy. "You used to come to
Benediction with me sometimes, a
long time ago, but you never come
now."
world. If you had learnt your
catechism as Lucy had, you would
know that God made us to know
Him, and love Him, and serve Him
in this world, and to be happy with
Him for ever in the next."
"Anyway. I don't see why all

"I never go to church at all the best should die, and leave those

now—to any sort of church, either Protestant or Catholic," said Agnes, and closed her lips tightly with a closed her lips tightly with a this we do know for very certain. that God is infinitely just, infinitely wise, infinitely good. He calls each one of us to Him just at the right moment, when we are best fitted to answer blis call. Whether we are young or old, whether we die sud-denly or after a long illness, it is always God's appointed time, and therefore the very best for our

well as your Lucy. I'm grateful to you for introducing us."

"She really is a very good girl, and I'm proud of her," said her aunt. "But I'm afraid she has rather a hard place."

"Well she's young and strong, and not afraid of work. I fancy she's quite happy."

"Oh yes. She never grumbles.

"Ah! The poor mother! But she is a good woman you said, and she will know that God is calling her to the highest life of self-sacrifice. Of those to whom much grace is given God also asks much. She will not, I think, resent His holy Will. She will be among those blessed ones who mourn and are comforted. You have heard of saints and martyrs who suffered saints and martyrs who suffered with the same of the sa But then, she never would grumble saints and martyrs who suffered to Mass and Benediction every Sunday."

Sunday."

Well, the never grumbles. Saints and martyrs who suffered tortures willingly for the love of God, and who are crowned now in Heaven. Well, God did not call Sunday."

"Well, that's the chief thing that matters to us Catholics," said Mrs. Day. "When I left her this evening she was just doing a kind actholic helping home a poor old woman who seemed in need of a strong arm."

"That's just like ker There" among the saints who laid down.

expect, she'll have to run as fast as she can all the rest of the way to avoid being late."

Mrs. Day was up betimes next morning, for Monday was washingday. Her little back kitchen was full of steam, and her arms elbowdeep in the soap-suds, when Mrs. West rushed in with a white face and tragic expression.

"I suppose that is the sort of thing Lucy would say if she could speak to us," rejoined Agnes, still an angry light in her eyes and a sarcastic smile on her lips. "But you know Lucy was the eldest child, and was just earning good money, so that she could help her widowed mother with the younger ones. They will nearly starve now, and

"Dead," exclaimed Mrs. Day, horror-stricken. "Impossible! She was a picture of health and happiness when I left her last night."
"But, as God has taken the bread-winner, He will not forget the fatherless and orphans who put their trust in "But, as God has taken the bread-winner, He will not forget the fatherless and orphans who put their trust in ""

ness when I left her last night."

"But she's dead! Dead! Dead!
Oh, my poor little good Lucy!"
And Mrs. West sank down on a seat in a half fainting, hysterical condition.
"Oh, of course! That's just the way she will talk berself. But still I can't see why some of the good people shouldn't be left to us, and the bed creately sixted. Mrs. Day did all she could to estore her, and bit by bit, in broken

"But even wicked people have their place in God's plan just as much as the good. He will call them, too, at the right moment. If there is any chance of their repentance. sitting with me in this very room, when she and your papa came to stay with us, when I came home a bride, two or three months before you were born. To think that you are that very babe she was then expecting, and all this sad trouble to have come to you so early! And for him—for Stanley, too, it will be so dreadful—though his own fault; he will suffer so terribly!"

A secretary she classed have hands together.

It was a terrible shock even to the make up for the time spent in seeing the feeble old woman safely home), she had slipped on a piece of orange-peel and fallen into the road, right in front of a motor, which had been unable to stop quickly enough and had given her to have come to you so early! And been taken to the hospital and had lived just long enough to receive the Last Sacraments, but had died almost immediately afterwards.

Lit was a terrible shock even to the control of their repentance. He will not cut them off in the midst of their sins. While they live, there is still hope of their two days. And their wrong-doing although no part of God's Will, may be a help to others. I mean that they may, and do, give occasion to others to practice such virtues as patience, meekness, forbearance, forgiveness, and the control of their sins. While the will not cut them off in the midst of their sins. While they live, there is any chance of their repentance. He will not cut them off in the midst of their sins. While they live, there is still hope of their order. He will not cut them off in the midst of their sins. While they live, there is still hope of their order. He will not cut them off in the midst of their sins. While they live, there is any chance. He will not cut them off in the midst of their sins. While they live, there is any chance. He will not cut them off in the midst of their sins. While they live live live in the midst of their sins. While they live live live in the midst of their sins. While they live live live in the midst of their wrong-doing although no part of God's Will, may be a help to o

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Master as cruel, godless men nailed Him to the Cross: 'Father, forgive them.' He is our example, and He is not a soldier, but he is ready Him to the Cross: 'Father, forgive them.' He is our example, and He did not teach us that a holy life is one of ease and pleasure in this world. His pure and sinless Mother suffered more than any other mother God's dictation; he is a messenger

I can to help her. Thank God I've got some money saved up in the bank, and she shall have every penny of it if she needs it."

"God bless you!" said Mrs. Day as the door closed on the girl's retreating figure, and she stayed to comfort her mother.

to the King who does not obey God, superior to the priest who does not understand God, to the people who have deserted God to run after idols of wood and stone!

The Prophet is the man who sees with a troubled heart but with clear eyes the evil which reigns to the King who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not obey God, superior to the priest who does not understand God, to the people who have deserted God to run after idols of wood and stone!

And so she did, although not all at once. Lucy's sweet young face, looking so peaceful, and even smiling, in the sleep of death, did its

for Lucy's place in helping to provide for them from her earnings.
And gradually love came into her heart and cast out bitterness and hatred. Lucy's religion became her own and she and her mother and the greedy, but the sortion with the countries of the world with grief:

"Water beginning to pro-

#### THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Con Inc. Published by arrangement with The McClure Newspaper Syndicate

THE PROPHETS Never was a people so warned a were the Jews, from the beginning of the temporal kingdom to its like an enemy. Kings can barely tolerate him, priests regard him as the rich detest him. of the temporal kingdom to its dismemberment: in the great days of the victorious Kings, in the sorrowful days of exile, in the evil days of slavery, in the tragic days of the dispersion.

The hide temporal kingdom to its line as tolerate him, priests regard him as tolerate him, pr

fathers who taught civic morality to working people and emperors. Greece had her philosophers, who in their shady porticos contrived harmonious systems and dialectic pitfalls. Rome had its law-givers who recorded on bronze for the peoples and the centuries the rules of the highest justice attainable to those who command and possess. The Middle Ages had their preachers, who wore themselves out in the effort to arouse drowsy preachers, who wore themselves out in the effort to arouse drowsy Christianity to a remembrance of the Passion and the terror of Hell.

The landing ages to the property in fatal diseases delight in their maladies and refuse to be cured. Yet the word of the Prophets shall be the eternal testiment.

their prophecies in caves, spitting of a prophet, who is more than all out saliva and words together from the prophets, shall suffice to expiate their tripods. They spoke of the future, but not merely of the future. They foretold things not yet happened, but they also brought to mind the past. They hases the house at Nazareth Jesus possessed time in its three phases;

steps of the temple and in the pre-cincts of the capitol. He is a voice that prays, a prayer that threatens, a threat that breaks out into divine hope. His heart is afflicted, his mouth is full of bitterness, his arm is raised, pointing out punishment to come; he suffers for his people; because he loves his people, he vituperates them; he punishes them that they may be purified; and after massacres and flames, he tagging the support of the company to the support of t teaches the resurrection and the reign of the new David and the

ovenant not to be broken.

The Prophet leads the idolator back to the true God, reminds the perjurer of his oath, recalls charity to the oppressor, purity to the corrupt, mercy to the fierce, justice to kings, obedience to rebels, punishment to sinners, humbleness to the proud. He goes before the king and reproaches him, he goes down among the dregs of the people and scourges them: he greets priests with blame; presents himself to the rich and brings them to confusion. He announces consolation to the poor, recompense to the afflicted, health to the sick, liberation to enslaved peoples, the coming of the conquerer to the humiliated

He is not a king, nor a prince, nor a priest, nor a scribe: he is only a man, a poor, unarmed man, without investitures and without followers. He is a solitary voice, a

world be made of water or of fire, if water and fire cannot purify

He is a poet, but without will or consciousness that he is, when the fulness of his indignation and the splendor of his vision create powerful images which rhetoricians never could invent. He is not a priest, for he has never been anointed in the temple by the mercenary guardians of the Book; he is not a King, for he does not command armed to both the houses of Israel, for a gin and for a snare to the inhabitiants of Jerusalem."

He will not magnify and flaunt Himself: He will not come in proud triumph, "Rejoice greatly, O daughter of Zion, shout O daughter of Jerusalem, behold thy King cometh unto thee: he is just and having salvation, lowly and riding witness to the people, a leader and

can suffer."

"Oh, there! You've said quite enough," exclaimed Agnes impatiently. "I can't stand any more talk tonight. I am going to see poor Lucy's mother and do what I can to help her. Thank God I've got some money saved up in the

retreating figure, and she stayed to comfort her mother.

"Your daughter has a good heart," she said. "She will see at last that God is love."

And so she did althorate

Mrs. Day are now always to be seen together at the Sunday Mass and Benediction.—Catholic Fireside.

Benediction.—Catholic Fireside.

"Surely he hath borne our griefs and crowned kings will scenting from far the stench of carrion, like a raven always croaking out the same cry, like a hungry wolf howling on the mountain top, the prophet greek up and days the disciples. Like a hyena scenting from far the stench of and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our others, their pastures richer, their flocks will multiply endlessly. the prophet goes up and down the streets of Israel followed by suspicion and malediction. Only the poor and the oppressed bless him; but the poor are weak and the oppressed can only listen in silence. Like all loud truthtellers, who disturb the slumbering majority, who unsettle

India has its ascetics, who hide themselves in the wilderness to conquer the body and drown the soul in the infinite. China had its familiar sages, peaceful grandfathers who taught civic morality to working people and emperors. Jewish people had the mony in favor of this race which exterminated them but was capable The Prophets did not give forth of generating them. And the death

In the house at Nazareth Jesus deciphering the past, illuminating the present and threatening the Law, and in the fiery laments of The Jewish Prophet is a voice speaking, or a hand writing, a voice speaking in the palace of the King or speaking in the palace of the King or the recent and the recent an the Prophets He recognizes His Precise, minute with irrefutable testimony, they foretell the story. When Jesus at the beginning of His thirtieth year presents Himself to men as the Son of Man, He knows what awaits Him, even to the last: His life to come is already set down day by day in

already set down day by day in pages written before His earthly birth.

He knows that God promised Moses a new prophet, "I will raise them up a prophet from among their brethren, like unto thee, and will not be the birth the said will not be said with the said will not their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." God will make a new covenant with His people. "Not according to the covenant that I made with their fathers... but I will put my law in their inward parts, and write it in their hearts. I will forgive their iniquity, and I will remember their sin no more." A covenant inscribed upon souls and not upon stone; a covenant of forgiveness and not of punishment!

The Messiah will have a precursor

The Messiah will have a precursor to announce Him. "Behold, I will send my messenger, and he shall prepare the way before me."

"For unto us a child is born, unto us a son is given: and the govern-ment shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." But the people will be blind to Him and will not listen to Him: "Make the heart of this people fat and make their case. followers. He is a solitary voice, a lamenting voice grieving, a puissant voice howling and calling down shame, a voice which calls to repentance and promises eternity.

The Prophet is not a philosopher; it matters little to him whether the world he made of water or of fire, world he made of water or of fire,

"And he shall be a stone of men's souls.

He is a poet, but without will or to both the houses of Israel, for a thy light, and kings to the bright-

upon an ass, and upon a colt, the foal of an ass."

He will bring justice and will lift

up the unhappy; ". . . because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off."

iniquity are cut off."

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."

Ists embittered by numination, full of rancor and evil thoughts, are not awaiting a poor, gentle, despised Messiah. They all, except a few of clear and prophetic vision, are dreaming of a correction.

"But he was wounded for our flocks our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

twice a year, the ears of wheat will be heavier than in the past, and two men will bend under the weight of a single bunch of grapes. There will not be enough wine-skins to contain the vintage nor enough jars to hold all the oil, and honey will be

the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shaughter, and as a sheep before the shaughter. The branches of the trees will break under the weight of the fruit, and her shearers is dumb, so he openeth not his mouth . . . for he was cut off out of the land of the living : for the transgression of my people was he stricken.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; he bare the sins of many, and made intercession for the transgressors.'

He will not draw back before the vilest insults. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

All will be against Him in the supreme moment. "They have supreme moment. "They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversar-

The son cries to the Father: "Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before

but I found none.
"They gave me also gall for my

meat; and in my thirst they gave me vinegar to drink." They pierce Him with nails and divide His clothes among them-

For dogs have compassed me : the assembly of the wicked have inclosed me: they pierced my hands

and my feet. they look and stare upon me. They part my garments among them, and cast lots upon my ves-

Too late they will understand what they have done and will repent.

me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first

"Yea, all kings shall bow down before him; all nations shall serve

when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy." "The sons also of them that afflicted thee shall come bending

unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."
"For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall

arise upon thee, and his glory shall be seen upon thee.

thou shalt call a nation that thou knowest not, and nations that knew not thee shall run into thee because of the Lord thy God."

These and other words are remembered by Jesus in the vigil before His departure. He foresees it all and does not turn away from it. From now on He knows His fate, the ingratitude of heart, the deafness of His friends, the hatred of the powerful, the scourgings, the spittings, insults, scoffings, oblo-quy, piercing of the hands and feet, tortures and death. He knows that the Jews, carnal-minded materialists embittered by humiliation, full

tongue of the dumb sing."

vision, are dreaming of a terrestrial Messiah, an armed King, righteousness . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness from the prisonhouse."

But He will be vilified and torbush the very people He comes tribute of laye and reverence, but scattered and oppressed, an advocate for the poor, an avenger for the humble who cry out under the so lovingly, did more.

Agnes herself proved the truth of Mrs. Day's words that God would not forget His orphans to provide for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the for Lucy's place in helping to provide for the form from her earnings.

And gradually love came into her.

A troublesome importunate and oppressed, an advocate for the poor, an avenger for the humble who cry out under the humble who cry out under the humble who cry out under the humble who try out under the best of the powerful. He is not on the side of those who tyrannize, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the powerful. He is not on the side of those who are trodden under foot. He does not seek out the stated and the greedy, but the stated and the greedy, but the stated and the greedy by the very people He comes things will bring tribute to Him, not to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the presence of the poor, an avenger for the bumble who cry out under the bumble who cry out under the but the will be vilified and tor-tured by the very people He comes the provence, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised who make Israel suffer, who hold the provence in the humble who cry out under the bumble who cry out under the will be vilified and tor-tured by the very people He comes the provence, but to save: "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and the prevence of massey and the wretched.

A trouble of the powerful. He is not on the s "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of our peace was upon him; and with the chastisement of the chastisemen

> the fruit will be pulpy and sweet as it never was before. This is the Messiah expected by the Jews who surround Jesus. He knows He cannot give them what they seek, that He cannot be the victorious warrior and the proud king towering up among subject kings. He knows that His kingdom is not of this earth and that He will be able to offer only a little bread, all His blood and all His love. They will not believe in Him, will torture Him and will kill Him as a false pretender. He knows all that. He knows it as if He had seen it with His eyes and endured it with His body and soul. But He knows that the seed of His word thrown linto the earth among thistles and thorns, trampled under foot by assassing will start into life when spring comes. At first beaten down by the wind, little by little it will grow, until finally it becomes a tree stretching its branches up to the sky, covering the earth with the boughs. And all men can sit round about it, remembering the death of

Him who planted it. TO BE CONTINUED

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LONDON, SATURDAY, AUGUST 9, 1924

THE ORATORY OF "THE TWELFTH"

We have already considered the boast of our Orange friends in the matter of securing and establishing civil and religious file of this society should hear that civil and religious liberty is their principle and their ideal.

In another column will be found an account of the celebration in be it said-by ranting clergymen! Ireland. It is good to read that for the County Monaghan, spoke to his fellow-Orangemen in this strain: "The rights and liberties of minorities are respected in the Twenty-six Counties of the Free State. Orangemen have nothing to shiding manner. The Government (of the Free State) has given practical proof of its desire for fairplay. Orangemen should not be already borne fruit."

With the better spirit in Ireland should contribute.

And we think that the oratory of that desired and desirable improvement. Without going too far afield let us take the London Free Press account of the recent celebrachief newspaper of Western may be taken as reasonably full and accurate.

in lieu of an address that he was together with this message:

"There is a message that seems to me as most appropriate for any anywhere else, and a still longer and his Catholic scientific advisers. gathering where loyal Canadians time before the Orange Society was And so it was the Pope who are assembled," his letter read, dreamt of. A knowledge of transferred the Orange festival "and it is that in a world slowly history is not a necessary equipment from the First of July to the and painfully emerging from the of the Orange orator; but it is a Twelfth! wreck and ruin of the great World good thing to direct attention to War, where the angry passions of the Magna Charta. Most of the mighty nations were turned to institutions and liberties of which devastation and destruction, we should all be thankful to God that the centuries of England's Catholic it is our privilege to live in Canada, life. where strife and bitterness are less apparent than in the nations of the old world.

"In the maelstrom of death. broken hearts, broken homes and destroyed nations of Europe we can now observe the results of hatreds and jealousies allowed to grow and grow until the pleadings of great statesmen were as naught to stem

"In his message Mr. McBride tentment and good will wherever and whenever opportunity offers."

words to French Canadians, our oldest Canadian stock, or to those newly arrived in Canada, to Catholics or to Protestants, to Knights of Columbus quite as fittingly as to a gathering of Loyal Orange

And in this way Mr. McBride paid the highest compliment possible to date in our naval annals." his Orange audience. He assumed that they were not gathered there for self-righteous self- glorification; that they would not close their ears to any but those who were willing to pander to their prejudices; but that as good Canadians they would welcome the translation of the boasted principle of civil and religious liberty into terms of the duties of Canadian citizenship. Mr. respect both for themselves and of the City of the Broken Treaty. their auditors.

It is those who in their Twelfth of liberty. While their history is July addresses stir up suspicion, bad it is well, we repeat, that on distrust and strife that really betheir great festival the rank and little and insult the intelligence of Orangemen. We note a distinct falling off of that sort of oratory. What remains of it is contributed almost exclusively—to their shame

The flow of oratory is not without Mr. M. E. Knight, Grand Master its sometimes quite unconscious

humor.

For instance: "Rev. Canon Collins, of Sarnia, congratulated the ladies on their presence in such large numbers and their fine appearance in the march. fear so long as they meet in a law- We are sometimes criticized for celebrating the 12th of July every year, but deliverance from a great bondage is no small matter. 'History proves that mankind slow to apppreciate this. The has had to struggle continuspirit displayed toward them has ously for civil and religious liberty and the liberty of the British race is contained in England's Magna there should be corresponding Charta. Man must be free and the improvement in Canada. To this Orange order stands for the unity Catholics as well as Orangemen of the Empire, the English tongue and the Anglo-Saxon race.'

"The Twelfth" just past indicates great bondage" we dealt with that the New Style in all public and two weeks ago.

The humor of the worthy Canon's between glorifications of Orangeism, 2nd of September should be followed tion. As the Free Press is the that "the liberty of the British race by 14th of that month. Russia did is contained in England's Magna not substitute the Gregorian for Ontario its report of the speeches Charta." The Magna Charta was the Julian Calendar until two or wrung from King John by the Cath- three years ago. olic barons of England led by We learn that Mr. M. M. McBride | Cardinal Stephen Langton, Arch- no-Popery prejudice that one hunbishop of Canterbury, who was "the dred and sixty-eight years elapsed to have given sent his regrets soul of the movement," over three before it yielded to the science of hundred years before there were astronomy because the Reform of any Protestants in England or the Calendar was due to the Pope we boast have their roots deep in

Another interesting fact of history may be mentioned in connecction with William of Orange and the Battle of the Boyne.

Lord Acton, Regius Professor of Modern History, at Cambridge, in 1875 and becoming a convert to the the Book of Proverbs? Lectures on Modern History thus Catholic Faith during his student describes it :

the inevitable tide of lustful warfare William could not allow it to education he acquired at the of mankind. That idea is born of called attention to the efforts forfeit the alliance of the Emperor, versities. He received the degree of European statesmen to bring which was the very pivot of his of Ph. D. at Louvain of which the course of the great rebellion the humiliation of confessing their to the world and policy. Leopold (the Catholic Em- famous seat of learning he is a which is commonly referred to as wished for the success of these peror) was a devout and scrupulous endeavors. He added that even man, and it was uncertain how he despite the industrial, agricultural would regard an enterprise which and business difficulties of Canada, was to substitute a Protestant the people of this country are the dynasty for a Catholic dynasty most favored in the world today. in England. There was only He advocated, in conclusion, the one way of ensuring his assist- still holds. He is also examiner in there is in human nature somepromotion of peace, happiness, con- ance. In order to have the support | philosophy for the National Univerof the Empire it was requisite to sity of Ireland. obtain the support of the Papacy. Mr. McBride is a man in public In a religious question Leopold life; he has been honored as the would follow the Pope. William chosen representative of the people sent one of his generals, the Prince of all classes and creeds. He is de Vaudémont, to Rome; and mindful of his dignity and his duty. through Count Dohma he opened a valued contributor to the "Journal mysterious monster, and that im- the deliberations of the Assembly." His message honors himself and correspondence with the Vatican. of Psychology," the "Revue Neo- pression being firmly made reason He is a recognized authority on honors his Orange fellow country- He represented that Catholics would | Scholastique, and to many other men. He inculcates a sturdy and obtain from him the toleration which scholarly periodicals, both secular common sense gave way to that entrusted by the British Governsane Canadianism, stimulating a they could never be sure of under love for and a pride in Canada, the James. There would be not only a favored native land of Orangemen serious political advantage gained and Catholics alike. He denounces by the detachment of England from an Anglican clergyman, who was vaguely sensed but which create observe the total eclipse of the Sun, over by the ancient Monuments the hatreds and jealousies that the French interest, but also a have brought so much sorrow and suffering, he preaches good will for the Church of Rome. The Pope ordained priest two years after
the native said Jealousies that the French interest, but also in the Catholic Church, and of the nature of shadows and cannot be fully comprehended. It is so Islands in 1911, and to Sweden state as possible. It will then be faith of their baptism if their initiation to Canadian life is left to

So the Pope, Innocent XI., was on William's side at the Battle of the Boyne.

On the 30th of June the French Admiral, Tourville, defeated the combined English and Dutch fleets. 'That 80th of June," writes Lord Acton, "is the most disgraceful

"On the following day the Battle of the Boyne was won not in the legendary manner, by William, with his sword in his left hand, or Schomberg, plunging into the river to meet a soldier's death, but by the younger Schomberg, who crossed higher up the river and outflanked the French. Tourville's victory after that was entirely useless. William offered an amnesty, which was McBride has shown the way in frustrated by the English hunger which public men may address for Irish estates; and the capitulatheir Orange fellow countrymen on tion of Limerick, rejected by the the "glorious twelfth" with Irish Parliament, gave it the name

But history does not mix well with the usual oratory of the Twelfth of July. We shall allow the quotations we have given to be their own comment. How William carried out his solemn undertaking we made sufficiently plain two weeks ago. There are a good many things in history that Orangemen might well

wish forgotten. Another interesting historic fact. The Battle of the Boyne was fought on July the First. How comes it to be celebrated on July the Twelfth? Again we find the Pope. Pope Gregory XIII. in 1582 reformed the Calendar which was then ten days astray. The Catholic States of Europe adopted the Gregorian Calendar at once. The Protestant States of Germany did not adopt it until 1700. "In Great Britain the alteration of the style was for a long time successfully opposed by popular prejudice. The inconvenience, however, of using a different date from that employed by the greater part of Europe in matters of history and chronology began to be generally felt; and at length the Calendar (New Style) Act of As to the "deliverance from a 1750 was passed for the adoption of legal transactions." The difference then amounted to eleven days which speech is his statement, wedged in were dropped by ordering that the

It is a sad monument to ignorant

CONVERT, SCIENTIST,

days at Oxford University, he "A still more delicate negotiation studied theology at the Canadian was pursued on the Continent. College at Rome. His scientific power of the Church over the minds appear that his expedition im- Faculty of Applied Science of the many gross exaggerations plied a war on religion. He would McGill, Louvain and London Unihe became Lecturer in Analytical

volumes. and Catholic.

Dr. Aveling is one of the things unknown and yet feared stellar physics and terrestrial restoration to its ancient custodians, the Second Spring of the Catholic thinking of ghosts. Faith in England.

STEVENSON'S "KIDNAPPED" The Globe, commenting on the introduction of Stevenson's "Kidnapped" into evidence in the Leopold-Loeb murder trial, defends this "gem of romantic literature," and confesses itself at a loss to know why it should have been introduced at all.

"To suggest that 'Kidnapped' might have an evil influence on the accused is ridiculous and could not have been the object of a well-read man like Mr. Crowe. It is a wholesome romance of the 18th century and compares with the better known 'Rob Roy' and 'Waverley' as good reading for both young and old."

The explanation is this: The

American spelling of many words differs from the English. We invariably double the final consonant in such words as kidnap (with the accent on the last syllable) when forming the past tense or the present participle. Americans spell this word "kidnaped" though they pronounce it "kidnapped." The scholarly young scoundrels had Stevenson's book in their possession and in the attempt to extort money from the unhappy father of their victim they spelled "kidnapped" with two "ps." The book was introduced as corroborating proof that the prisoners wrote this letter, departing from the usual American spelling because of the recent reading of Stevenson's romance.

Many will remember the series of articles "Parnellism and Crime" that brought the London Times into court and ended in the humiliation of the Thunderer and the triumphant vindication of the great Irish leader. The Times' chief witness, the infamous Pigott, betrayed himself under Sir Charles Russell's cross-examination by misspelling a word that he was asked to write. From this point the Times' elaborate case collapsed and the forger Pigott fled.

In the case of the Chicago murderers, notwithstanding the fact that they pleaded guilty and no evidence was necessary, the prosproof, direct, circumstantial, inferhe did not overlook the significance of Americans adopting the English spelling of the American word kidnaped."

OBJECTIONS THAT ARE MADE TO CONFESSION By THE ORSERVER

It is sometimes said by non-Catholics that Confession is an invention ing passage in the Book of Numbers, it could The British Association for the in which Confession is plainly answered. Advancement of Science, now meet- enjoined, at least as a pious peniing in Toronto, has its quota of tential work. It is impossible to Catholic participants. One, the hold that a practice so ancient is an Rev. Father Francis A. H. Aveling invention of the Middle Ages. Conthough comparatively young has fession is also spoken of in the Book already had a distinguished career of Proverbs. How could a contrivas scientist and author. Born in ance of the Middle Ages get into

Those who say that the Church invented Confession in the Middle Ages have a wrong idea of the Fellow. Winner of the Carpenter the Reformation. Those gross ex-Gold Medal and the Doctorate in aggerations and the long and bitter Science at the University of London, appeal to prejudice created in the minds of millions of people a cari-

with that Church, it is necessary to bear in mind always that truth con- olic auspices. cerning the origin of non-Catholic prejudice. It is unfair to treat all prejudiced non-Catholics as equally guilty of a breach of Christian Charity in their attitude towards us and our holy religion. We must make allowances for the long-continued influence of wrong convictions, which, though based on false premises, are, nevertheless, honest convictions in many cases.

Now, it is unfortunately true that one of those convictions is. that at all times and in all countries Catholics have been under the influence of so absolute a tyranny of the mind in spiritual matters, as to possess no volition whatever of their own. But nothing could be further from the real state of the case. Catholics have never been so thoroughly disposed to obey absolutely as non-Catholics will make them out to be, and to have been always. Thousands of hard-working parish priests have smiled over the exaggerated statements of Catholic obedience made by those who know little or nothing about us, and has perhaps wished that he might have in his parish for just a year or two that measureless and utter obedience in order that he might avail himself of it to bring his people to the proper exercise of their most ordinary religious duties.

Looking at Catholic obedience through this medium of distortion, non-Catholics have found no difficulty in believing that the Church after thirteen hundred years had passed away from the time of Christ, took thought one day and said to herself, I will take steps to make all Catholics confess their sins to my priests. It will place them in my power utterly; and they will not dare to refuse because I shall threaten them with hell-fire. Had such a thing been proposed in the thirteenth century, which is the time when non-Catholics imagine it was proposed, we can readily imagine that some wise old ecuting attorney piled proof on churchmen might have asked: "How do you propose to get the ential and corroborative. And so laity to obey you in this? You say laity to obey you in this? You say pied by followers of Saint Columba, are numerous and manifold. But, and their hermitage which still I dare say, to aid in the civic educaevery day and for disobedience to commands which they all agree are Divine commands; and every day they take the risk of ignoring your threats. How then do you imagine that they will obey a new command of which they have never heard till now, and of which, they know, thirteen centuries of Christians never of the Catholic Church made in the heard at all?" We can imagine that Middle Ages. But how do those that question would have been who say that account for that strik- asked but we cannot imagine how

It could not have been answered been so impracticable that sane men would never have made it.

Always it has tasked the Church to land were laid in ruins. The duties, obligations and rights that time, and for many generations before, and there the Holy secure obedience to a hundred rules which cannot possibly be annulled. yet which are never obeyed as they ought to be obeyed. Is it to be supposed that a church which had not once in thirteen hundred years succeeded in getting all the children to attend Mass, would have which were put forth by bitter lightly undertaken at the end of opponents of the Catholic Church in that time to make them undergo sins to a priest?

NOTES AND COMMENTS Psychology in this one of his many cature of the Catholic Church which ninety-second annual meeting of has been the more lasting because the British Association for the Advancement of Science, which thing which readily yields to the convenes in Toronto on 6th August, impression of a tale of what is will be at least two Catholic priests. He is the author of many horrible or a picture of what is Than Father A. L. Cortie, S. J., "Science and Faith," vaguely and mysteriously mon- Director of Stonyhurst Observ-"The God of Philosophy," "The Imstrous. And so the Cataolic atory, and one of the first astron-church has been made to appear to omers of the day, few more interism," and many others. He is a millions of people as a vague and esting figures will participate in ceased to play its full part and stellar physics and has been sense of dread, mingled with ment with many important com-A friend and collaborator is the horror, with which the human missions. He headed the expedi-Rev. Alfred Bowyer Sharpe, M. A., mind confronts the things that are tion to Vinaroz, Spain, in 1905, to forty-seven before he was received the more horror because they are and was also in charge of the Gov-

of his adoption. His father was a is propitious for the future. well-known Canadian musician a generation ago and his grandfather in his day was Registrar of the County of Lincoln. They were Anglicans and as such Dr. Aveling received his early education at Bishop Ridley College, St. Catharines. Later, he was entered at Keble College, Oxford, where he day a problem of paramount imgraduated B. A. It was during his portance. Whether considered from residence at Oxford that he became a convert to the Catholic Faith, and a convert to the Catholic Faith, and arrests the attention of every having made up his mind to study serious - minded Canadian. The for the priesthood he proceeded to the Canadian College, Rome. On completion of his course he completion of his course he returned to Canada and was ordained priest at Quebec in 1899.

AMONG THE famous Scottish AMONG THE famous Scottish assembled here in Edmonton to abbeys, beautiful still in their discuss the problems that affect ruins, Inchcolm, on the little island our national and Catholic life. which lies at the mouth of the Forth, "like a ship waiting for the touched, so I come before you this wind," as some poetic admirer has evening to deal with the opportunidescribed it, is one of the least known. The island was a mystery site during the War, being fortified, and closed to visitors. According to the Edinburgh Scotsman it is something of a mystery to East Coast folks still; yet it is the site of one of the most perfectly preserved, though so long disused, problem from the serene heights monastic foundations in Scotland.

LIKE MOST of the old religious houses of Scotland Inchcolm is now in private hands. It is the property sarily implies in the transitory of the Earl of Moray. It was orig. stage of colonization and settleinally founded by King Alexander I. in fulfilment of a vow made on finding refuge on the island from a terrible tempest whilst he was These destinies will to a large excrossing the Forth in an open boat. tent depend on how we meet our At that time the island was occustands is among the earliest Christian edifices in Scotland. Sir James Simpson, a learned antiquary, has identified as this hermitage, a tiny of citizenship or the attempt of a chapel, 15% feet long, which in later years has been utilized as a pig stye or byre. So ruthless and barbarous in its character was the era of destruction precipitated by the "Reformers !"

isolated situation saved it when similar institutions on the mainat all. The proposal would have land were laid in ruins. The the full extent of her authority to Sacrifice was daily offered and the praises of God sung in majestic chant until the mad crusade of Knox and his pervidious crew essayed to banish the Old Faith altogether that outburst of sacrilege and terror such courses in order better to ful-Inchcolm should have escaped it all is little short of a miracle.

> As r is, the chapter house, the infirmary and the cloisters, we the common burdens of society by are told, are practically intact, while the nave of the chapel rewhile the nave of the chapel rewith understanding. That developmains with a perfect roof. The ment of individual character, the three-story square tower, built in teaching of correct moral principles the thirteenth century, is also in an and the inculcation of religion are admirable state of preservation. Near the main buildings is a deep circular wall, with windlass and the moral factor in the soul of bucket, from which the monks of old the immigrant through the presdrew their supply of water, and the ervation of his religion is our water of which is still remarkably ship, for, as George Washington fresh and free from contamination. On the mound overlooking the Abbey is an ancient tombstone, of us to expect that national morality fish-scale pattern, where excavations are to be conducted which are welfare of the Catholic immigrant

It is pleasing to learn that to share. custody of the island has been taken Board, and that the abbey will be social reasons. There is a great and advocates its promotion whereever and whenever possible. He
might address himself in the same

in 1911, and to Sweden in 1911, and to Sweden in 1911, and to Sweden in 1914, with a similar object. He
that a child conceives of the possibilities of a burying ground at is the author of some seventy small charge be levied to meet the
night address himself in the same of the Great Deliverer."

be fully comprehended. It is so Islands in 1911, and to Sweden in 1914, with a similar object. He thrown open to the public and a state as possible. It will then be that a child conceives of the possibilities of a burying ground at is the author of some seventy small charge be levied to meet the Ruthenians is a pointed illustration night; the same sensations of vague memoirs and papers on solar and cost of maintenance. Next to of this fact.

innumerable concrete evidences of which give a thrill and a shiver in magnetism, most of which have which is of course not practical at appeared in scientific periodicals the present time, this is the very In order to understand why it is and in the Reports of the British best disposition that could be made that so many non-Catholics are so Association. It is to be hoped that of this venerable domain. Nor are credulous in respect of the Catholic during his forthcoming visit to secular references to this work of Church and all that is connected Canada he may be induced to restoration less pleasing. Says the deliver some lectures under Cath- Scotsman: "Luxuriant foliage on the island testifies to its climate. a blackbird nesting in the Cloisters THE OTHER priest to whom we undisturbed by visitors to its peace. have reference, Rev. Francis It is an island for taking the grass Aveling, is, if we mistake not, a at length. Everywhere around native Canadian, though almost his there are objects to stir reflection. entire life since ordination has and the sound of the sea has somebeen spent in England. He is one thing in it like the monotonous farof the most learned of the English away chant of the men who prayed clergy, and has shed lustre upon and worked and made our world for both the land of his birth and that us in the olden time." All of which

#### **IMMIGRATION**

ITS POSSIBILITIES—ITS RESPONSIBILITIES

Paper read at C. W. L. Convention, Edm by Rev. Geo. T. Daly, C. SS. R. Immigration is for Canada to-

an economic, social, national or religious viewpoint, federal and provincial parliaments, the press, national organizations, are giving to it of Canada, whose glorious motto is "For God and Canada," has

cannot therefore leave the problem ties and responsibilities of immigration. For to grasp the opportuni ties and to shoulder the responsibilities the running tide of immigra tion offers us is the unquestionable duty of the hour.

To realize the magnificent opportunities immigration has created for Church and country in our Dominion we have to visualize the of a broad Canadian citizenship and a genuine and sincere Catholicism. One must rise above the crude realities and awkward com One must rise above the plexities which this issue necesment and contemplate its final results, which in a few generations will affect so deeply the destinies of the Church and of the country. present-day opportunities.

tion of the foreigner country, and to assist him in the process of naturalization, is the most important. For the absence dual citizenship is the danger of the unassimilated New Canadian. Both are harmful and at times dangerous

to our country.

True Canadianization means the gradual and healthy absorption of the newcomer into the very life of our nation and its institutions. THE LATER Alexandrian abbey is of the immigrant. We should described as in a wonderful state of make ours the program which the preservation nevertheless. Its N. C. W. C. has outlined for its citizenship campaign: "That every youth should have before leaving school adequate training in program of instruction in social science should be given in the high schools and colleges for the development and more extensive training of civic leaders. That all persons. native or immigrant, who have not had courses in citizenship should from the land. That in view of have the opportunity of taking fill their obligations to the commun-

ity. That immigrants who come to this country with the intention of staying for any great length of time should assume their part of essential to the making of good citizens.

Undoubtedly the conservation of 'Reason and experience both forbid expected to yield interesting archisour first concern, yet we should not forget that with it is conjoined an orderly assimilation into the nation in whose future he has come This is the more imperative that the masses that have emigrated to our shores have been

be that of the great American Cardinal Gibbons: "It matters not whether this is the land of our tation of the New Canadian vote is

opportunity? This should prove a fit subject for a heart-searching ex-

Greater and wider still is our opportunity as Catholics in the problem under review. No better occasion can be given to us to prove to the world the meaning and the value of Catholicism than that of the migration of Catholics that of the migration of Catholics are all convinced that the moral results in the moral convinced that the moral results in the secondary converses the converse of the migration of the moral converses the converse of the moral converses the converse of the converse of the moral converses the converse of th Greater and wider still is our Catholicism as we know stands for the universality of one Faith, of one Church, without any distinction of nationality, race and language.
No nation under the sun has the monopoly of Christ's Church; the Catholic apostolate is not restricted by differences of language.

Most in his rebirth to Canadian citizenship. For conscience is the golden thread that gives beauty, strength and consistency to that To act as if the foreigner should be nation is weaving on the great room of history. After all, it is the way a man lives that matters to society. The problem, we know, is in fact most complicated, yet our combined efforts should tend to make the foreigner feel himself not stranger, but one of the "Household of the Lord" in this land of his Never in history has the Church had such an opportunity of proving herself Catholic as in the present period of intense immigration of the European nations to the

now knocks at our doors. A missed opportunity in a man's life is always a matter of sadness and deep regret, but in the life of the Church and of the nation it is nothing less than a tragedy. This aspect of the problem of immigration naturally leads us to deal with responsibilities 'which it

Our responsibilities as Catholica and Canadians in respect to immigration as it affects the Church and country as a whole are many and far-reaching in their consequences.

In the economic field we meet with our first responsibilities to the New Canadian. Economic conditions are the deciding factor both of emigration and immigration.

Foreigners leave their country and come to Canada to better their conditions in life. Having attracted them by the promises which a rich and undeveloped country has to offer, having invited them to share in its economic life, it is but fair that we should see that a square deal is given to them if they

are willing to work.

The exploitation of the foreigner in our industrial centres or on the land is unfair and not worthy of a sound Canadianism. A contented people is essential to the prosperity welcome the immigrant, to help to locate him in congenial surroundings and tide him over the struggles of the pioneer period, to protect him against the evil influences of speculators by which he is liable to be affected in an unknown land, is the duty of every loyal Canadian. That economic conditions have even an influence on the religious life of the New loyal Canadian. That economic conditions have even an influence on the religious life of the New Canadian is a fact of everyday experience. It is indeed to be deplored that some are ready to sell the birth-right of their faith for a mess of pottage. Nevertheless, it is a fact. And we have to protect these poor people against themselves by beating their enemy of the new alk hand in hand.

If democracy has any meaning it opportunity, and the greatest opportunity, and the greatest opportunity is that of practising in full liberty and faith. The greatest enemy of Canada is that agitator who under the cover of Canada is that most sacred in the soul of a Christian. "My outstanding conviction of the walk hand in hand.

If democracy has any meaning it opportunity is that of practising in full liberty and faith. The greatest enemy of Canada is that agitator who under the cover of Canadianization strikes at what is most sacred in the soul of a Christian. "My outstanding conviction of the New stands above all for equality of opportunity, and the greatest opportunity is that of practising in full liberty and faith. The greatest enemy of Canada is that agitator who under the cover of Canada is that agitator who under the cover of Canada is that agitator who under the cover of Canada is that agitator who under the cover of Canada is that agitator who under the cover of Canada is that agitator who under the soul of a Christian of the congregation could not refrain from shedding tears.

"There are people in this parish that need the money far more than I do and who would give, as they have done in the past, but please don't give me anything," said Mgr.

McKeon. "I am leaving a parish that at the present time no one would give, as they have done in the past, but please don't give me anything," said Mgr.

McKeon. "I am leaving a parish that the present time no one many of the congregation could not refrain from shedding tears.

"The Bulletin remarks in this connection: "What is very sure is, that at the present time no one many themselves by beating their enemy at his own game.

The problem of immigration economics at its origin soon becomes social and ethnological. social responsibilities that devolve upon us through immigration are only commensurate with the weighty issues it implies for the future of our nation. To understand rightly and embrace whole-heartedly the work of Canadianization one must have the vision of the future and fully grasp the influence the settlers from various nations will have after a few generations on the welfare of our country. Today they are Let us as loyal Catholic Canadians immigrants; tomorrow they will be our co-citizens. Their ballot will have in the balance of our destinies the same weight as ours.

Many things have been written and said about Canadianization This word stands for a very subtle biological and ethnical process which it is very difficult to define and to follow in its elusive transformations. Canadianization well understood means more than the imparting of the language of the country and of the knowledge of its laws and institutions; it is the Party, the two great Catholic intelligent and gradual absorption political groups in Germany which of those extraneous elements into the very fibre and sinews of the Canadian nation to which they have these conferences, it is reported, freely transferred their allegiance. This absorption cannot be mechanical and should not be forced; it Di must be gradual and free. Absorption is not submersion. It will take generations before this process has completed its work. But we should ment with the Socialists. This the in every way help it, particularly in the trying period of transition.

Bavarians resented, because of the socialists. On the abuse of the Socialists. On the band the Center failed to The immigrants who come to us abuses of the Socialists. On the have a cultural back-ground we other hand, the Center failed to should respect and even assimilate, for Canada is still a very young the Bavarian party. The open country and still in the making.

Of our political responsibilities to the New Canadian I will only say a word. Our government is of Germany, although the Center held the people, by the people and for the people. By the power of voting.

Have we as Catholic Canadians fully realized the extent of this opportunity? This should prove a foreigner. Our duty is to instruct fit subject for a heart-searching ex-amination of conscience, particular-the sacredness of the ballot, and ly in Dominion-wide Conferences protect him against the wiles and

the best asset a settler brings with him to this land of his adoption, and what counts Without conscience the law of the land is a dead letter and the most sacred rights and privileges of man go unprotected. Protective legislation, educational facilities, social service agencies, settlement work welfare bureaus, are all very good and helpful, but they only the surface of a man's life. true and lasting value to Canadianization they presuppose something more fundamental—the shores of the two Americas.

This opportunity of Canadian citizenship and genuine Catholicism anchor which steadies the ship of state and gives to it the safety of port in the storms of unbridled human passions that so frequently sweep the high seas of national life. Morality is just as fundamental and inherent to the existence of human society as the law of gravitation is to the physical world. Nothing can take its place. The highest mental culture cannot save a nation from destruction. Was not Rome at the highest peak of intellectual and artistic life when it sank to the

lowest depths of moral degener-But John Stuart Mill very well remarked: "The political and economic struggles of society are remarked: in the last analysis religious struggles." Conscience, indeed, is a matter of religion. Therein it finds its foundation and meets its the religion of the New Canadian tions or addresses, because I hope is to protect the all-important and basic element of conscience. This cluding remarks of Mgr. P. J.

The Reverend speaker concluded basic element of conscience. This fact receives a particularly striking endorsation when we narrow the issue under examination to cluding remarks of Magr. 1. 3. With this peroration: "Glory to God, who has given us St. John dral yesterday, which packed the Baptist De La Salle; glory to St.

ing endorsation when we narrow the issue under examination to those of our Faith.

What field is here open for the lay apostolate? To help the Church in its stupendous task of protecting and strengthening the Catholic faith in the soul of her children who have migrated to our shores is undoubtedly the great task of the hour. In another decade it will be too late. For many spiritual disintegration will have set in. Long enough this great West has been the land of "spiritual tragedies." Material prosperity and spiritual poverty too often walk hand in hand.

If democracy has any meaning it strangthening it teached a land of the congression at St. Peter's Cathedral and the soul congregation at St. Peter's Cathedral peter's Cathedral peter's Cathedral peter in the soul of the church. Mgr. McKeon, after 10 years as rector of the cathedral parish, takes up his new charge today as pastor of St. Martin's Church, South London.

"I won't say good-bye, because I their labors, and their indefatigable devotedness to the training of the youth of Spain!"

In connection with the Congress was held an Educational Exhibition solemnly opened by their Royal Highnesses King Alphonso XIII. and Queen Victoria. Almost all the exhibits were from the leading prosperity and spiritual poverty too often walk hand in hand.

If democracy has any meaning it strangedies." A material prosperity and spiritual poverty too often walk hand in hand.

If democracy has any meaning it strangedies and the congregation could not it it is a sole of the congregation could not it is supposed by the results surpassed all strangedies. The church is factory of the cathedral parts to Ea Salle; who has given us St. John dral peter to St. De La Salle; who has given us the parts to Royal where the church is a rectarded and the church. Mgr. McKeon, after 10 years as rector of the cathedral laboration at St. Peter's Cathedral and the church. Mgr. McKeon, after 10 years as rector of the cathedral laboration and the church. Mgr. McKeon, after 10 years as rector of the c

tian. after sixteen months of presidency," said President Harding,

Canada is the country of our dreams, the land of our hope, the field of our labors. Do we wish grasp the opportunities and meet the responsibilities the problem of immigration has created for us.

#### REUNION OF CENTRIST AND PEOPLE'S PARTIES

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

An important series of conferences is now being held with the object of reuniting into at least a working agreement with the Center Party and the Bavarian People's split definitely just before the May elections. Success is attending

Discord came between the two relish the monarchical tendencies of elections admittedly was a serious blow to Catholics

## MGR. M'KEON GOES TO

London Free Press, July 28

Five changes among the rectors of Roman Catholic churches in the London diocese, affecting two parishes in this city, were announced yesterday by Bishop Fallon. The changes go into effect today.

The principal move is that affecting the Right Rev. Mgr. P. J. McKeon, rector of St. Peter's Cathedral for exactly 10 years today, who has been appointed pastor of St. Mextin's parish. South London. St. Martin's parish, South London succeeding Rev. Father Forster, who resigned one week ago. Mgr. McKeon's new appointment came totally unexpected in Roman Catholic circles both in and out of the

His successor, the Rev. J. F. Stanley, of Woodstock, is one of the most active Roman Catholic clergymen in Ontario and a speaker of ability. Father Stanley is well known in London, having acted as curate at the cathedral during the time that Mgr. Aylward was rector. Since that time he has spoken in the city on numerous occasions. He has been diocesan director of the Holy Name Society since it was founded and one of the foremost

Mgr. McKeon will still retain the

position of president of the Sun-shine Park Athletic Club and also chancellor of the London diocese. Rev. E. F. Nagle, pastor of Simcoe, will replace Father Stanley at Woodstock, while the Rev. W. T. Moran, pastor at St. Augustine, will be in charge at Simcoe. A. McCardle, assistant at St. Alphonsus Church, Windsor, has been made parish priest at St.

Augustine. PREACHES LAST SERMON AS RECTOR

it hurts. For years those in need have known that there was one Another leading Spanish journs with him less than when he entered.

Creed, nor color did not enter for everyone, and through his kindness he has become one of the most well-liked clergymen in the City of London. Members of other churches by the hundreds consider the priest as their personal friend, and indeed he is to all that have come in contact with him. Always smiling and possessed of a ready wit, he was a welcome guest at any functions both civic and private.

In sporting activities of the Cathof the city he was always to shoveling the earth. A trip to Sun-shine Park any day during the erection one could find him, shirt sleeves rolled up and rake in hand, protected from the burning rays of the sun by a broad straw hat. At the finish he was elected president of the Sunshine Athletic Club, which position he still holds. He also is chancellor of the London diocese

BISHOP'S TRIBUTE

Our watchword should therefore that of the great American Cardinal Gibbons: "It matters not whether this is the land of our adoption. It is the land of our adoption. It is the land of our destiny."

Have we as Catholic Canadians Have we as Catholic Canadians of the standard of any party who for political purposes would traffic with the vote of the foreigner. Our duty is to instruct him on the truth of the issues and such as this.

The Reichsparteivorstand has now sponsored the conferences for a new sponsored the conferences of the balloyal priests in the London dioeses," delared the bishop, "he has given and loyal priests in the Londo get together and present him with a purse and address. Mgr. McKeon is not going to leave this parish without some sort of recognition ST. MARTIN'S PARISH | and in that statement you will back

Numerous groups of men and women stood outside the church following the 10.30 Mass and it was some little time before his sorrowing parishioners dispersed.

#### CHRISTIAN BROTHERS IN SPAIN

Contributed by Rev. Brother Simon, F. S. C. In the great National Educational Congress held last spring at Madrid, the Brothers of the Christian Schools took a very prominent part. They presented no less than twenty five papers that proved of great interest to the congressists and several of their members were presidents of committees. In fact, the sons of St. De La Salle played so important a part in the deliberations of the igress as to influence very considerably its resolutions which were transmitted to the Spanish Government

Rev. Antolin Gutierrez y Cunado, a graduate of the Brothers' school at Santa Espina, delivered a masterly address on: "The Mighty Work of St. John Baptist De La Salle and his Brothers," which met with an enthusiastic reception and was ordered circulated in pamphlet form by the Congress.

Imbued with the pedagogical principles of the holy Founder of the Christian Schools and thoroughly informed as to the results they have produced in every branch of the teaching profession, the speaker displayed an eloquence that reached poetic beauty when he expressed his sentiments of grati-tude to his former teachers. So powerful was his tribute that one "There is one last request that I of the audience interrupted with have to make before leaving and the remark: "If all the old pupils sanction. To protect, therefore, that is don't make me any presenta-the religion of the New Canadian tions or addresses, because I hope teachers have good reason to be

acred in the soul of a Christant was been a home to me in the would dare to say, at least not in truest sense of the word, but I will madrid, that the Church is behind return, I hope, some day to pay you the times or that her teaching is an analysis of President Harding all a visit "is that the greatest traitor to his country is he who appeals to prejudice and inflames passion." And the most inflammable passion in the soul of man is religious passion. It stirs the soul to its very depths. To live and to let live is the motor of a true democratic country.

Canada is the country of address carries out the aim of a to the religious teachers. No body lovable priest, whose chief work in life has been to give and give until in the intellectual, moral, artistic,

Another leading Spanish journal would not refuse them in time of need and that was Mgr. McKeon. Ten years have passed and he left the cathedral yesterday, taking with him less than when he are the cathedral was distinguished by a test of the cathedral yesterday. "It is the unanimous opinion was distinguished by a taste in arrangement that does honor to Spain. It may be said that, for a into the life of this self-sacrificing priest, who had a word of kindness for it succeeded far beyond all that we had a right to hope or expect.

"The flourishing houses of the Brothers in the Peninsula have added a beautiful page to the glorious pedagogy of St. John glorious pedagogy of St. John Baptist De La Salle by showing, that, not only has it not grown old, but, by the sureness and the pliability of its well-tried methods, it can at the present time victoriously meet the challenge of all competi-

In the Hall bearing the inscription: "Organization and Pedathe front and in the erection of Sunshine Park he not only supervised the work, but contributed many hours of his time raking and Brothers' schools in Spain, their Brothers' schools in Spain, their mural geographical charts, and the work of their pupils throughout all the grades: primary, secondary, commercial, and technical. This is was that especially attracted the attention of the King and of all persons interested in the matter of normal training, while it elicited for the Brothers the most complimentary and most encouraging remarks. This memorable Catholic

thousand young men in Night Schools and 8,000 members in their "Patronages" or Boys' Clubs.

Notable among these establishments are their 106 public free schools educating 25,500 pupils, and 8 Colleges, preparing students for the Universities and for professional and technical courses. Besides, the Brothers conduct 4 Orphanages with 500 boys who are taught trades or agriculture, and 8 Normal Schools in which 860 young teachers are trained. One of these schools at Premia de Mar, near Barcelona, is for preparing teachers for the foreign missions

During their forty-six years in Spain, the Christian Brothers have given a Christian education to 310,-000 boys and young men

## WEEKLY CALENDAR

Sunday, August 10.—St. Laurence, martyr, was the chief among the seven deacons of the Roman Church. Roasted over a slow fire because he refused to give up the treasures of the Church, he made sport of his pains. At length he was granted the crown of martyrdom.

Monday, August 11.—Sts. Tibertius and Susanna, martyrs. St. Tibertius was a sub-deacon who was betrayed to the persecutors, con-demned to many torments and at length beheaded on the Lavican Road three miles from Rome, where a Church was afterward built. Susanna was a noble virgin, said to have been a niece of Pope Caius. Having made a vow to virginity she refused to marry and on this account she was accused as a Christian and suffered a cruel martyrdom.

Tuesday, August 12.-St. Clare, Abbess, inspired by St. Francis, founded an order in a miserable house outside of Assisi. She was joined by her sister and later by her mother and other noble ladies. When the Saracen army of Frederick II. was ravaging the valley of Spoleto the convent was miraculously preserved from harm when she caused the Blessed Sacrament to be placed in a monstrance above the gate facing the enemy. She died in 1253. Wednesday, August 13.—St. Rad-

egundes, daughter of the King of Thuringia, against her will was compelled to become the wife of Clotaire, King of Soissons. She continued the practice of great virtue at the Court and finally obtained permission to retire to a monastery. She died in 587. Thursday, August 14.—St. Euse-

bius, was a holy priest who opposed the Arians at Rome and finally suffered martyrdom during the reign of Maximian and Diocletian. Friday, August 15.—The Assumption of the Blessed Virgin Mary. This Feast, a holy day of obligation in the United States, commemorates the happy departure of the Blessed Virgin Mary from this life and weight of children are conand her translation into the King-

having worked numerous miracles including that of restoring life to a dead youth at Cracow. He died in 1257

### UNKNOWN BUILDS CHURCH IN DUBLIN

Dublin, Ireland.—During the last thirty-five years, the population of the Dublin metropolitan area has increased by 24%. As a result, additional Church accommodations have been required for Catholics on a large scale. The late Archbishop Walsh was an energetic Church builder. While he held the See, several new churches were erected. During the War, such operations had to be suspended. Meanwhile, the population continued to in-crease. Again Catholics have organized to provide adequate church accommodation. In many

are in course of erection. In one of the most populous and flourishing parts of the City of were lost in the collision and the Dublin, a new Church has just been lives of 640 passengers were consecrated. The parishioners were endangered. not called upon to contribute anything toward its erection. A private donor, who declines to allow his identity to be made public, provided the church, fully equipped and furnished. The new church is the first in Ireland dedicated to the Blessed Sacrament.

parts of the diocese, new churches

## EUCHARISTIC CRUSADERS

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

A wave of Eucharistic enthusiasm among the men of Germany seems to have passed over the country since the War, with a strong counterpart in the case of the women. It bids fair to grow until the entire nation in its millions will stand as a Pittsburgh, rushed from his cabin the call growth of the callision. stalwart champion of Christ among the nations, with much of the spirit of the crusaders of old.

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Jesus daily prayers, works and pains, and third, to receive Holy Communion every month on the Sunday of the Sacred Heart of Jesus.

From its inception, the organiza-tion showed the courage of a conqueror. In the Archdiocese of Cologne before the War, the Men's Apostolate had 35,000 members, in Munster there were 20,000, in Paderborn 10,000, in Trier 9,000, and in Fulda 5,000. In 1915-16. there were 230,000 men subscribers to the monthly organ, Manner Apostola.

Today, the organization has 400,-000 members, and there are cities and towns with 1,000 to 5,000 members. One of the most prominent promoters of the movement is the Cologne auxiliary bishop and provost of the Aix-la-Chapelle Cathedral, Dr. Straeter.

The counterpart of the organization among the women, the Union of Mothers, has 600,000 members distributed through all the German

#### GERMAN CHILDREN LACK FOOD

By Rev. Dr. Wilhelm Earon von Capitaine

Minister Dr. Koenig, in an article published in the Volkswohlfahrt has revealed a degree of undernourishment among German school children that is appalling. On an average, half the youth of the entire country is undernourished, he ваув. .

Because of the bad economic situation in the last half of 1923, says Dr. Keonig, of 38,033 school children examined by school physicians, 32% only were properly nourished. Those listed as insufficiently Those listed as insufficiently nourished were 45%, and those badly nourished were 28%.

In the larger towns, and espe cially in industrial centers, the Minister continues, undernourishment reached 80%. One of the stantly decreasing.

340,385 out of 1,051,062 had tuber-culosis. The report of the English medical Studienkom mission showed that 117 out of 1,000 children in Munich die, 142 out of 1,000 in Berlin, and 148 out of 1,000 in Maine. In London, the proportion

is only 67 out of 1,000. The economic depression also has kept many German children from

#### SISTERS OF CHARITY EARN HIGH PRAISE

New York, July 25 .- Seven Sisters of Charity, refusing to give their names but giving an inspiring example of calmness and self-sacrifice in the face of an imminent panic, proved heroines in the collis ion at sea Monday off Point Judith, Rhode Island, of the \$2,000,000 pas-senger liner "Boston" and the tanker "Swift Arrow." Four lives were lost in the collision and the

Passengers brought here on rescue ships spoke in terms of high praise of the Sisters. They refused to enter lifeboats until most of the women and children were safely away from the ship, but stood by, offering their encouragement and presenting a magnificent example of calmness in the midst of shouts and confusion which infected the others, and helped immensely in preserving order. All they would say when asked who they were was that they were from Boston.

One woman and three men were killed or fatally injured when the "Swift ' Arrow's" sharp prow crashed into the "Boston" almost when the shock of the collision Following Mgr. McKeon's address
Bishop Fallon spoke in words of many was attended by a constant

Harks This market and the could, of the crusaders of old.

About fifteen years ago, the and was able to administer the last the great National Library building and was attended by a constant Apostolate of Catholic Men was held in the great National Library building and was attended by a constant and was able to administer the last titles to a woman. Led by a porter, he then hurried to another state-

established with the purposes, first, room. There he found two of the to become a staunch champion of Christ, His Church and the Pope; second, to dedicate to the Heart of

> FRENCH WORLD WAR ARMIES CONSECRATED TO THE SACRED HEART

Paris, July 12.—During the cele-bration of the feast of the Sacred Heart, at the national basilica of Montmartre, Father Lhande, who preached the sermon, stirred the congregation with the revelation that during the Great War, the French armies had been consecrated

to the Sacred Heart. During the entire War, Father Lhande said, the pedestal of the great monstrance, which remained exposed day and night on the main altar, rested on a paper, concealed under the corporal. This paper contained the consecration of the armies to the Sacred Heart and was signed by one of the greatest military chiefs. "Therefore," he said, "The monstrance was never lowered not even under the flight of the death bringing birds or the blind and sacreligious guns which did not respect the churches. At night, when the sirens sounded their dread warnings, here, around the altar, were ears which did not listen, hearts which did not tremble, men who did not run to the underground

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## BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Burse? A Burse or Another serious consequence of Saturday, August 16.—St. Hyacinth, Apostle of Poland and Russia, received the habit of the Friar Preachers from the hands of St. Dominic himself. He is credited

Another serious consequence of the undernourishment is the increase of rickets, scrofula and will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is population of 20,000,000 showed of the school children, or annual interest is spent for the training and education of a candidate for the priesthood, student has reached another takes his place, and thus all who are contributing towards the Burse Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let every-one, therefore, according to his means contribute to such a meri-torious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

## Opportunities in **Odd Amount Bonds**

such as the present, there are excellent opportunitie for picking up odd amount bonds of Canada's Prov-inces, Municipalities and Industries.

In our current odd amount list, there are a number of very attractive odd amounts. Among these are bonds of the Provinces of Alberta, Mani-toba, New Brunswick and Ontario; Cities of Calgary, Edmonton, Halifax, Hamilton, London, Montreal, Niagara Falls, Port Arthur, Toronto, St. Catharines, Sherbrooke, Sault Ste. Marie, etc., etc.

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#### FIVE MINUTE SERMON experience has taught that toler-

BY REV. WILLIAM DEMOUY, D. D. NINTH SUNDAY AFTER

PENTECOST EXTERIOR CONDUCT

"And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written: My house is the house of p. ayer, but you have made it a den of thieves. And He was teaching daily in the temple," (Luke xix. 46, 47.)

Man can assume innumerable roles in this life. He should assume rôle, but one that is consonant with righteousness which should really be found in his heart. Rather than a role, perhaps it should be called exterior conduct. But whatever we term it, it should be conformable to God's law and be a real reflection of what is in the heart. As a rule, the exterior will reflect the interior. But this is not always so, owing to the fact that man can, if he desires, conceal what is within him, and because circumstances sometimes urge a man to act otherwise than his heart dictates. It can not be said that simulation is an evil practice in all cases. Sometimes there are reasons for assuming an exterior that is not in reality our own. A mother will sometimes appear what she is not, in order to correct her child; a detective will impersonate various characters, in order to capture the malefactor. Nay, we do not in fun often assume various rôles? Certainly only the pessimist would condemn these and many other blameless deceptions of man. The most extreme rigorist would not consider them grave failings, even though, perhaps, he would be inclined to

But we must admit there exists in the world too much of the tendency to appear what we are not. It is, no doubt, often excusable on various grounds, but in the greater number of cases it is reprehensible. Where can you find a class of men or women among whom pretence does not make itself manifest? The rich, the poor, the ignorant, the learned—all classes are affected by it. In fact, the greater the worldly blessing, the more pretense there is with it. It is manifest in dress; it is shown in society; it exists at home; it apparent everywhere. Though it may not be entirely ruinous, its effects certainly do not elevate; though it may be excused by people, as it generally is, it does not there-by lose its malice. The lessons of humility, which repeatedly are taught in the Gospels, can neither be learned nor assimilated by such people; and, as a consequence, true

call them imperfections.

holiness can not exist in their lives. But this practice of assuming a persons alone. We also misuse the things around us. The Gospel gives us a glaring example of the abuse alike and constant except that Pen 1 received beef scrap and Pen 2 skim milk. The results obtained show the possibilities there are of realizing good value for skim milk by feeding more of it to the hen. The average production from the temple and to be buying and selling dishonestly. Perhaps it was the intention of those who bought and sold to go into the temple for their negotiations and carry them. on unjustly, thinking the people would be inclined to believe that because it was done there, it was just dealing. The scheme worked, for they did deceive the people; but He to whose eyes all things are open, could not be deceived, and He did not pass them by. He made manifest their wickedness and began then daily to teach in the temple, using it for the purpose for which it was intended.

The motto of the Christian should

often are to be blamed in their hearts eggs.

respect, even though in their hearts eggs.

As this feeding test has only been for two years it does not they feel that they have not com-mitted a fault of any serious nature. But they should remember that they are not living a life apart Now, it is evident that, unless the parts function rightly and really, sometimes the society made up of these parts will suffer in many respects. To be more explicit, is it not a fact that thousands of our people become very indifferent people become very indifferent about political elections? Individually, it may be true, for the result of the election would make little difference to each one. But often the whole Church, or at least some members of it, are made to suffer because of this indifference. However, it is not because the outcome of an election will not affect many At least 40,000 harvesters will be required to garner the Western Canada Wheat Crop this season, humber of them are indifferent; in the majority of cases, it is because they are imbued with a false sense of tolerance. We would never urge our people to be other than tolerant, but tolerance will not conquer the armed enemy on the firing-line. Hence, where tolerance consistently can be exercised, we should practice it; where it can not, we are guilty if we use it. When principles and rights are in question, and where

ance only makes the situation worse, then another course must be

Let us remember, therefore, to when something—no matter how holy or sanctified it be—is used for any other end than that for which it was created, its use is put to naught from a moral standpoint. Everything wrong that exists in the world today is here because some means have been used for wrong ends. They have even so distorted Scripture as to pretend to prove from it the hundreds of false religions now prevalent in the world. Hence, the correct use of God's gifts and of man's just products will make us right and real.

#### THE PLAYGROUND OF THE ROCKIES

Perhaps no country in the world can boast such a number of inimitably beautiful areas of hill and lake and forest to warm the heart of the Summer vacationist as

Chief of these is Jasper National Park, 4,400 square miles in extentthe largest game sanctuary in the world. In this protected area, situated at the base of the Can-adian Rockies, wild life of every description roams unmolested. Gigantic, snow-tipped mountains marked with slow moving blue green glaciers, divided with deep, awe-inspiring rock-walled chasms form a rugged sky line indescribably

There is amusement and sport for every taste. Exploring the banks of the rivers that leap through the gorges and tumble in white foaming cataracts, motoring, hiking, or riding along the tree bowered forest trails; climbing, swimming, boating, tennis and golfing.
Dancing in the evening at luxuriously equipped Jasper Park Lodge, where the lights glimmer on the sparkling waters Lac Beauvert, the sparkling waters have the sparkling waters and sparkling waters have beautiful and sparkling waters are seen in hewitablingly heartiful and sparkling waters have the sparkling waters ha

scene is bewitchingly beautiful and exhilarating. Ask any Canadian National Railways Agent for illustrated booklet and further particulars.

## FEEDING LAYING

It is an accepted fact that hens must have some form of animal protein in their feeding ration and this is usually supplied by beef scrap. Two years ago an experiment was started at the Experi-mental Farm, Nappan, N. S. to determine the relative values of beef scrap and skim milk when role not befitting our interior, or making use of ourselves for a work in no way meritorious is not by any means confined to our The rations fed to each pen were alike and constant except that Pen 1

the temple or church to buy or sell; and its incomparably worse to be in the temple and to be buying and selling dishonestly. Perhaps it was the intention of those who bought and sold to go into the temple for their negotiations and carry them on unjustly, thinking the people would be inclined to believe that

temple, using it for the purpose for which it was intended.

The motto of the Christian should be to be right and real—or to be really right. In other words, we should keep the law and show that we keep it. There are many people we keep it. There are many people in the world who are right, but who, unfortunately, always do not appear real. They are those who always do not manifest their beliefs, or who sometimes are inclined to hide them. Catholics often are to be blamed in this respect, even though in their hearts

carried on for two years it does not permit our drawing definite conthat they are not living a life apart from the rest of the members of Christ's Church. They are parts of a whole; they make up a unit of the great society of the Church. Now, it is evident that, unless the egg and would seem to be a more profitable proposition than paying \$7 per hundred for beef scrap in order to supply the amount of egg production.
W. W. BAIRD, Superintendent,
Experimental Farm,
Nova Scoti portein so essential for profitable

Nappan, Nova Scotia.

40,000 HARVESTERS WILL BE WANTED FOR THE WEST

At least 40,000 harvesters will be

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Fourteen years ago, Mr. James S. Delgaty, of Gilbert Plains, Man., was a nervous wreck. His system was shattered by Nervous Prostration, and he was reduced in weight from 170 to 115 pounds.

He wrote on May 15th, 1917, "Every medicine I tried proved useless until a friend induced me to take 'Fruit-a-tives.' I began to mend at once, After using this fruit medicine for three months, I was back to normal. I have never had such good health as I have enjoyed the past six years. We are never without a box of 'Fruit-a-tives' in the house.'"

Writing again on September 27th

Writing again on September 27th, 1923, Mr. Delgaty says, "I stand by my letter to you in 1917—I still recommend 'Fruit-a-tives'."

"Fruit-a-tives" is a complete fruit treatment—being made of the juices of fresh ripe fruits and tonics. 25c. and 50c. a box—6 for \$2.50—at druggists or sent postpaid by Fruita-tives Limited, Ottawa.

vincial and Federal Governments and the Labor Boards. It was also brought out at this meeting that harvesting is expected to commence in Manitoba about August 20th and in Saskatchewan and Alberta about August 25th.

August 25th.

A further meeting is to be held about August 2nd in Winnipeg to decide upon the date when the special rail fares for harvesters will go into effect. This date will be governed by the time when the farmers are prepared to accept harvesters. Representatives of Canadian National Railways were asked by the Covernment Officials. asked by the Government Officials to state how well they were pre-pared to handle this traffic and they were told that the National Railway System has approximately 400 cars, of the very latest type of colonist equipment held in readiness for the handling of the excursion. In addition there are ready for service on these trains a number for service on these trains a number of specially designed lunch counter cars, all of them larger and better equipped than any other cars of this type in the country.

## LOURDES

Job Oxenham, Protestant and non-conformist, has written a little volume on Lourdes. In it he recites simply but graciously the known facts concerning the asth-matic little peasant girl—"the very last person one might have expected to become the recipient of such a wonder. And that, perhaps, is exactly why she was chosen for it"—and presents with unreserved admiration and without qualifica-tion of phase the record of spiritual as well as bodily healing which has been accomplished at the Shrine.

"I, the writer of this, am a Protestant," he says, "a Free Churchman, and although I have very many dear Roman Catholic friends, and know, to my own exceeding self-reproach, that most of them practice their religion much more faithfully than most of us do our own, I have no leanings whatever to the Church of Rome.

"In this matter of Lourdes I have been a doubter—simply because I knew nothing about it. But, having seen it all with my own eyes, and sensed it all with my own heart, I am brought up against the tremendous and overwhelming fact and import of it.
"The cures, which make its name

a household word throughout the world, can hardly be doubted. They rest upon the testimony of the greatest surgeons and physicians greatest surgeons and physicians— testimony in many cases given unwillingly and only perforce. There is the attested case—here is the attested cure. You did your best with the case, and failed. Here is the cure. Examine it to the fullest and satisfy yourselves. Then acknowledge that God's ways are greater than man's. Facts are facts, and these facts are inexplicable by any of the canons of the medical profession. \* \* \*

"But, whatever conclusions you come to, remember this-Lourdes is today, without question, one of the great facts and factors in the spiritual life of France and of

"Lourdes is a spiritual radio-active force which shoots its vital-izing sparks broadcast through a

"For myself, I believe Lourdes is genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it."—The Monitor.





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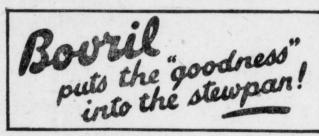


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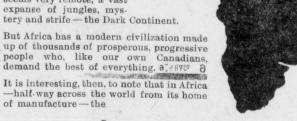
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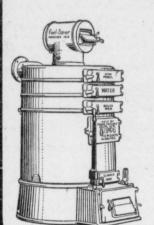


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#### CHATS WITH YOUNG MEN

A THORNLESS ROSE Be kind. The fault that looms so

In someone else May not be yours, but to your charge May lie one worse

Be gracious. It is better far To overpraise, Than thoughtlessly some soul to With sharp reproach.

Be merciful. For after all Is said and done, Who thinks he stands may shortly

fall And mercy need. Be careful. Unwise speech will

Both fast and far To unsuspected realms and sting With hurtful wound.

Be fair. Your judgment does not The whole account: Another finds high praise for those You criticize.

In fine, the love that searches long Some good to note And helps to fill the world with Is like the rose.

'Tis true that on one bush there

Both rose and thorn; Yet, in life's garden, kind hearts

A thornless rose.

WILLIAM FORNEY HOVIS FOOLING YOURSELF

There is a kind of cleverness which in reality is the worst folly It is the seeming cleverness of the boy who, by shirking his duty, neglecting his work and indifferent-ly performing his appointed tasks, flatters himself that he is "putting it over" on somebody. He is duping and harming chiefly and mostly himself. The world is too wise and too experienced not too catch on to his cheap trick. He is paying a heavy price for his folly in loss of morale, general deterioration of character and eventual inefficiency and unreliability. For it must be remembered that every action first of all affects for better or worse the person from which it proceeds. Whenever we get the better of another one by crooked dealing or deception, we get the better of our own nobler self. We are the losers.—The Standard and Times.

## A SPOILED MASTERPIECE

When Sir James Thornhill, the when Sir James Thornnii, the celebrated artist, was engaged in putting the finishing touches to his masterpiece within the dome of St. Paul's Cathedral in London, an incident occurred which ever afterward remained indelibly imprinted upon his memory as an unforgetable

One day, intent on a critical examination of the nearly finished work, Sir James stepped back to the extreme edge of the scaffolding to obtain the full effect of a certain life which are held up to moment before.

abor.
It is difficult for men to realize of God—gloriously translated into the New Jerusalem.

the New Jerusalem.

at times why the Creator treats His faithful children in somewhat the same manner as the friend did the great artist. Men plan and plod, throw their best energies into a work which seems to be high and noble. Failure seems impossible. They do not resken on Failure. not reckon on failure.

success looms near and every impediment is apparently removed entrusted to her care by her Son. iment is apparently removed from the path, success is turned into abrupt, irrevocable failure. Some abrupt irrevocable failure. Some powerful protection and her endur-

does not deign to answer, at least not now. Christ, Who saw His cherished work turned to apparent failure whispers to the tortured soul as once at the Marriage Feast of Cana: "My hour is not yet come."

"My hour is not yet come."

When shall it come?

When shall it come?

Again no answer.

"My hour is not yet come."

When shall it come?

Again no answer.

loss of something infinitely more precious, peace of soul and union

By the cradle of her dying child a poor woman knelt, her hands clasped in agony. Science had condemned the child to death, but she said to her God: "You can-the cause of the disturbance, the

afterward the same poor mother stood, heavily garbed in black, looking through the bars of the death cell where sat in sullen silence her first born. Unrepentant he passed to his justly deserved doom, and only the tolling of the prison bell told of a soul carried before its Maker and unprepared to go.

solute, less honest in their motives, less hard-working are suffered to outstrip us. And we ask the age-old question: Why? Why?

It was to save us from ourselves that He permitted the destruction. And if we did not understand, what difference to God?

He is a happy man who can say with the Psalmist in his agony: "Yea, though I walk through the valley of the shadow of death, Ishall fear no evil." Or, with Holy Job, going a step further, cry out: "Even though He slay me, yet will I trust in Him." I trust in Him.

It is such trust, such abandon-ment to Divine Providence in the vicarious happenings of this workaday world that will bring a speedy answer to the eternal question:
Why?—The Pilot.

## OUR BOYS AND GIRLS

## MATER DOLOROSA

His Mother ?- aye, the Christ who suffer, dies, Her Son-Oh! crown of sorrows

passing deep,
Beside the Cross she stands with

anguished eyes, Each piercing stab doth feel, nor doth she weep.

Her Virgin heart is rent with pite-

ous woe. Yet, even now, she greets the Father's will. Her Virgin soul great sacrifice doth

show, And Simeon's words their prophecy His voice she hears, her Jesus passing sweet:
"I thirst"—and then the parching

sponge of gall.
A Queen of Dolours crushed beneath

She suffers pangs of grief eclipsing now she views His mangled

form and spent,
Her trembling lips doth press His
tortured head, Her fingers touch each wound, each cruel dent,

silent there she mourns her Sacred Dead. Our Mother? Yes, by that bright crimson stream, Blest mediator framed on Calvary's

Bright Star of Hope, divine, effulgent beam, To light each toil-worn life to bliss,

## ASSUMPTION DAY

To the Catholic heart the brightest day of all the summer months is the feast day of Our Blessed Lady's Assumption. For with Trinity Sunday those sublime mysteries of Our Blessed Saviour's tone which he had just added a admiring gaze by the liturgy of the Church have all been commemor-A friend who stood nearby, quick ated, and until the opening of the orecognize the danger, took up a ecclesiastical year with the first A friend who stood nearby, quick to recognize the danger, took up a brush, dripping with paint, and threw it upon the painting.

The artist, in amazement and chagrin, stepped quickly forward in order to prevent further damage to his work, and so saved his own life, although at the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of that which had been accounted by the cost of the cos although at the cost of that which had cost him infinite pains and which was in very truth the temple

not reckon on failure.

Animated by the purest motives, they labor on until the masterpiece is nearly done. And then, just when with instances of Our Lady's from the path, success is turned into abrupt, irrevocable failure. Some trifling accident, the intervention of some unlooked-for catastrophe, halts the perfect work and it crashes into ruin.

Man, looking on the wreckage of what was once so fair and noble, asks the eternal question which has ever hurled up toward the patient stars: Why?

But the heavens are mute. God in the word in store or all who

But the heavens are mute. God us the reward in store or all who, Again no answer.

Time passes and other works are perfected and take the place of that which was once so dear to the artist's heart. And then, one hour, when he has ceased to expect it, comes the answer to the age-old question: Why? And man sees that the fruition of that which was so dear to him would have meant the loss of something infinitely more

## STRANGE SICK CALLS

One night, after Father O'Brien she said to her God: "You cannot! You shall not take him from me!" moonlight shining through the window revealed a large black New-window revealed revealed a large black New-window revealed Her prayer was heard. Her child was spared. Some twenty years belonged to an old lady who lived

Maker and unprepared to go.

We do not know why God permits to say: "Hasten! Barking as if the way, leaping and barking as if the way, leaping as if the way, leaping and barking as if the way, leaping as if the way, leapin messenger of divine mercy arrived at the woman's cabin just in time to give her the last rites of the Church.

The singular instance we now give regards a non-Catholic who lived in one of the distant outskirts of the same parish. His apostate wife, being very ill, wished to see a priest and sent for Father O'Brien. The husband swore vengeance against the missionary, should he come to the house. He went, however, heard the woman's confession, gave her the sacraments and prepared her to meet God.

The irate husband, to prevent just

these things, had stationed himself at the front door of the house. There he was passed by the bearer of heaven's blessing both as he entered and as he came out of the home. Afterwards the bigoted man declared most positively that he did not see the modern apostle

on either occasion.

So again, Mary Osbourn, a daaghter of Parker Osbourn, was fatally strcken with pneumonia. The doctors had given her up. Father O'Brien was sent for. The family begged and pleaded that he would save the sick girl, for they had unlimited confidence in his intercession before the throne of the Divine Master. At last, he

ordered all to leave the room.
One George Medley, who was present, anxious to see what the man of God would do, went out of the house and cautiously peeped through the window. The priest knelt for a few moments in prayer, his hands lifted heavenwards. Then he rose, laid his hand on the sick girl's head, left the room, made for his horse and hurried away.
When the nurse returned to the invalid she found her well.—From biography of Rev. M. A. O'Brien.

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#### ST. BONIFACE

GERMAN BISHOPS UNITE TO DO HONOR TO GREAT APOSTLE By Rev. Dr. Wilhelm Baron von Capitaine

The German bishops are arranging for a great jubilee in honor of Saint Boniface, the illustrious apostle of olicity. For it was the great English monk who brought Christianity to those territories and organized

Cardinal Schulte, Archbishop of used everywhere. Cologne, has published a pastoral

since the great Apostle of Germany cut the Donar oak—that holy tree of the god Donar at Geisman in Hesse—and built from its wood a

Apostle of the Germans, the working in his spirit, will bring help to those German Christian fellow-countrymen who have been separated from the sources of the Faith."

shortly after they had been won for Christianity.

But despite the fact that the Rhineland had been Christian centuries before he came, and that there still remained many years of

SPECIAL SERMONS ON SAINT

The Cardinal has ordered that on Trinity Day in all the churches sermons be preached in honor of Saint Boniface and collections taken up to assist poor parishes. Public meetings and festivities will be held in the autumn to honor the saint, since all Germans enthuse over the life and deeds of Boniface.

Saint Boniface, while he is revered by all Germany as its special apostle, was more particularly the saint of West and Central Germany. In the Rhineland, Christianity took root as early as the time of the Apostles. It was about fifty years after the birth of Christ when missionaries came into that region and worked in the districts of Cologne and Bonn. The first Cologne and Bonn. The first bishops of Cologne, Trier, Mainz and other Rhenish towns are said to have been disciples of the Apostles themselves. Roman merchants and soldiers also imported Christianity into the castles and towns where the Roman legions were stationed, Linus Bopp of Freiburg and Pro-and these Roman Christians in fessor Dr. Hans Eibl of Vienna Germany held Mass secretly in private houses or small chapels.

Organization followed rapidly, and there were many parishes in the Rhineland in the second and third centuries. Persecution at the time of the emigration of the peoples, however, destroyed Chris-tian villages and churches. It was the Franks especially who were the persecutors, until Clovis, their king, with the chiefs of the Franks and Alemans, embraced Christianity and vas baptized at Rheims by St. Remigius.

FIRST PERSECUTIONS

received the Christian faith and parish organization had been introduced everywhere. Monks came the Roll of the control of view.

Thus it can be said that in the fourth and fifth centuries, the whole district near the Rhine had received the Christian faith and parish organization had been introduced everywhere. Monks came the said that in the developed to perfection. The Cathelic point of view.

SPIRITISM STUDIED BY PRIEST-SCIENTIST

While the mystic vision to developed to perfection. The Cathelic point of view.

With regard to the occult phefrom England, Scotland, Ireland and France to make the Gospel known in those districts more removed from the Roman civilization and commerce with Roman Christians. Local tradition in many places still preserves the memory of those early apostles.

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It was not until about this time that there came from England the Saxon monk Winfried, who was to become the benefactor of Germany in the consciousness or sub-conbecome the benefactor of Germany and to take his name in history
—Boniface—from that fact. He was indefatigable. He preached everywhere, and the harder the task the more eager he was for it. He preached the Gospel among the Dutch, the Frisonians, in the Rhineland, in Hesse. In Thuringia only with the world of ideas of Boniface, the illustrious aposter of the Germany, to whom nearly all the West and Central parts of the country are indebted for their Catherountry are indepted for their Cath h monk who brought Christianity it seemed was humanly impossible those territories and organized im into bishoprics that their faith with him in his work special authorization from the Pope, which he

Boniface and his faithful friends the jubilee celebration.

"The day is near," he says, "when 1200 years will have passed this tomb that the German bishops

WHERE PAGANISM LINGERED In the Eastern parts of Germany, chapel to Saint Peter which the heathens did not dare touch for fear of their own god. With that action, Boniface opened a new era for the tribes of Central Germany which were still heathen.

Wilhelm IV. of Julich, the most were still heathen. were still heathen.

"To celebrate that day in this year with festivity and gratitude is a holy duty for all German Catholics.

Wilhelm 17. of Julien, the most powerful prince of the Rhineland, powerful prince of the Rhineland, in 1272 marched his Rhenish soldiers to Koenigsberg, in East Prussia, and won great victory over Prussia, and won great victory over the heathens, but shortly before the time of Luther there still were glorious day when the St. Boniface Verein was founded. That organization, bearing the name of the great Apostle of the Germans, the work-shortly after they had been won for the so-called reformers only shortly after they had been won for

there still remained many years of hard toil to complete his task after his death, Boniface left a great impression by the vast work he accomplished and the foundations he laid for the eventual full evangelization of Germany. He is rightly to be honored as the Apostle of

#### CATHOLICISM AND OCCULTISM

By Dr. Frederick Funder

(Vienna Correspondent, N. C. W. C.) Under the designation "Catholicism as Satisfaction of Our Days,' a number of Vienna Catholic uni versity men lately arranged for a week of lectures during which prominent Catholic statesmen and men of science appeared as turers; among them the Federal Chancellor Dr. Seipel, the former Hungarian minister Count Albert Apponyi, Father Peter Lippert, S. J., from Munich, Professor Dr.

The gatherings, which took place at the former Imperial palace, the "Hofburg," in Vienna, were designed to show that it is the Catholic Church alone which can answer the many enigmatic problems laid before mankind in the 20th century, and offer satisfaction to the longings and dreams of modern human beings.

PRIEST DISCUSSES OCCULTISM

Of the eloquent and scholarly speeches, which met with respectful admiration in liberal circles, as well as from Catholics, the lecture under the on occultism and the occult tend-Roman rule, Christians had been persecuted in the Rhineland, Bavaria and Alemania, and the Certain and Theological Control of the Rhineland, scholar, Father Alois Mager, O. S. B., probably caused most comment. The lecture was especially Thebaic Legion had fallen gloriously as martyrs. Later, at Cologne, Mainz, Xanten, Bonn and other towns, churches were built in honor of these martyrs. The Basilica of St. Gereon, in Cologne, is the most imposing and interesting of these venerable edifices.

Thus the martyrs are considered to the second to th

nomenons, the learned Benedictine explained, there are nowadays two parties with strictly opposing views: the one can see in occultism nothing but fraud and deception, the others, however, simply accept everything as facts and manifesta tions from the other world. The

matters of occultism, still there are appearances which are facts. This is my firm scientific convic-

TWO EXPLANATIONS OF PHENOMENA "There are two ways to explain the occult phenomena: the spiritistic and the animistic theory. The former explains the occult appearances from the actions of ultramundane circles and regards the phenomena as manifestations of ghosts of some other world, whereas animistic" theory holds the view that the occult appearances are to be explained from powers which lie dormant in the human mind and

scholar declared, then occultism and spiritism do not bring man into contact with some other world but only with the world of ideas of tend that it is able to connect us with extramundane spiritual beings. Purely spiritual beings have a much more comprehensive and deeper knowledge of all things and of the relationship of the universe, of the destination and goal of mankind: they would have to convey us new

But spiritism did not bring us a single new notion and what it has to reveal to us is frequently so ridiculous and trivial that those ghosts, if they should exist at all, would be far inferior to normal human beings. The mediumistic state does not signify an intellectual a position either to recognize these

CLAIRVOYANCE LEADS TO

and occultism.

anthroposophic clairvoyance is not also were present. could not obtain in a normal way The whole building of anthroposo phic teachings consists of Indian, Gnostic and modern scientific elements jumbled up to a curious entirety. Why should we wish to accept and develop a new comprenension which does not convey new For all those reasons the notions? Catholic Church declines occultism and anthroposophy. Both are symptoms of the decay of the spiritual life of the present times. The question is whether the Catholic Church simply declines the occultistic and anthroposophical movements without being able to

tion to the deepest longings of our It is founded upon two fundamental facts which are comprehensible in the pure light of reason: upon the existence of a personal God and upon the existence of immortal personified human souls. And if it is proved that there exist such purely spiritual entities, then it is also proved that the next world exists, but the next world is nothing but the actual existence of purely spiritual entities. And with those there is possibility of com-munication. So far the Catholic Church takes the same view as the supporters of occultism. But Catholic faith is in frictionless harmony with scientific thinking, whereas occultism and anthroposophy are

cism is the only possible satisfac-

GOD'S OWN REVELATIONS TO MAN have in reality a revelation from the other spiritual world. And how careful the Church was in watching that no false Prophets should steal in. A greater and more positive proof of whether the next world has spoken to men, has never been given than through Catholicism. Besides the Catholic Church is the only sphere within which the mystic vision of God has developed to perfection. The Cath-

INTERESTING EXPERIMENT BEGUN BY PROFESSOR OF

CATHOLIC UNIVERSITY By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

One of the most intensely intertheory of declaring everything as fraud mainly depends on the unmasking of mediums; and because passionate discussion in this country masking of mediums; and because some of them were deceiving all are regarded as swindlers. The unmasking of mediums, he said, has masking of mediums, he said, has masking of mediums, he said, has not by a faddist, an untrained not by a faddist, and untrained not be a faddist not by a faddist not by a faddist not be a f "Considering the experiments I could make personally in this domain," he asserted, "I dare to stand by the opinion that, although nowhere are the doors so widely nowhere are the doors so widely who is widely known as a champion open to fraud and deception as in matters of occultism, still there are appearances which are facts.

Austrian scientific world. Second, Dr. Ude, approaching the subject from a thoroughly scientific stand-point, has reported, after the first group of sittings, that he has witnessed extraordinary phenomena which he believes were not produced by fraud or conjurer's tricks and which he believes partook of psychical powers. He is continuing his experiments, and expects to re-port later whether he has discov-ered any explanation of these hap-

penings. DR. UDE EXPLAINS HIS PURPOSE Dr. Ude assumes a wholly scien-

those who have unmasked numerous fraudulent mediums, and by quite a large group which defends

only with the world of ideas of living and cooperating men. Thus spiritism cannot be allowed to present its problem. Regard-less of whether research turns out landed without an interesting less of whether research turns out landed. this way or that, they have nothing to fear for their own scientific chain, Opinicon, Indian, Benson and results. If the so-called mediumistic phenomena prove to be genuine, we shall have to accept and to explain them in a scientific manner, may be had at various points in the at the same time making them agree with the scientific psychological results already established in an objective way.

may be had at various points in the district.

Illustrated literature and full particulars may be obtained from any Canadian National Railways in an objective way.
"The observations described as

mediumistic phenomena can be confirmed only by exact experimental research and critical observation. By this method alone shall we be in hygienics when forbidding spiritism simple and convenient, but certainly not scientific."

Assuming this attitude, Dr. Ude took up his personal study of the And the same is also the case with attending several sittings with a the clairvoyance of anthroposophy, Father Mager declared. As experiOne of these sittings took place in ence shows, such anthroposophic exercises of clairvoyance lead as a rule to nervous breakdown. The rule to nervous breakdown. The

DISCUSSES PHENOMENA On a basis of the events he observed at these gatherings, the

scholar says : "At every sitting, we could observe extensively those charactersometimes simply amazing, knocking sounds, which undoubtedly are produced by intelligence, or, better, have to do with intelligent substance. And we could further observe that the medium was in that strange state, a 'trance. The so-called 'contacts' on arms and feet, difficult to explain but wholly devoid of fraud or conjurer's tricks, I was able to confirm myself, and to

offer herself satisfaction to the longings of mankind? No, Cathol-"Here I should like to say that I do not possess any disposition toward hysteria or lack of willpower. On the contrary, it is just because I am neither hysterical nor lacking in will-power that I am inclined to be skeptical about these matters.

"But the manner in which the experiments were conducted seems to exclude any possibility of fraud or deception. The many beautiful lighting effects, most surprisingly resembling electric lights, which we were able to observe on different occasions, wholly free from contact with any object, place the ex.stence of occult dispositions above all doubt. Whether certain surmises I have made about the phenomena will be borne out, further research

will show.
"But all that we have observed so far has nothing to do with what is commonly called spiritism. It plained. I shall try to give an explanation of these things, in any case, only after investigations in all directions shall have been carried as far as possible. One thing remains to be reemphasized: Truth can be served only if research into occultism be carried on wholly free of prejudice and never out of a desire for sensationalism.

REPORT ATTRACTS WIDE ATTENTION Dr. Ude's preliminary report has attracted wide attention, particularly since there has been an enormous spread of occultism in Austria. Because inexpert Catholics who have dabbed with it have been led to fantastic, exaggerated ideas which clash with Catholic dogma, Catholic leaders particularly welcome the Graz scholar's scientific experimentation. Occultism and spiritism, say these leaders, at present are so bound up in a maze of superstition that students of theological science are admirably suited to make these investigations and establish the truth.

"We may say with truth," says the author of Golden Rules, "that the saints, one and all, were distinguished for their exquisite re-finement, charity and mildness, no finement, charity and mildness, no matter whether they earned heaven in a kitchen, like St. Zita, or graced a throne, like St. Margaret of Scotland; whether they sprang from the most degraded class, like St. Margaret, the penitent of Cortona, or stained the Baptismal robes with martyr's blood, like the gentle child, St. Agnes; whether bred at the plough, like St. Vincent, or in a feudal castle. like the sweet saint feudal castle, like the sweet saint of Geneva, St. Francis de Sales; whether they passed their lives in the desert, like the first hermit, or exchanged the sword of a cavalier for the sword of the spirit, like the brave soldier of Loyola; whether they begged their bread, like St. Labre, or wielded a sceptre like, the last of the Crusade kings—whether, in the they begged their bread is the content of the crusade kings—whether, in the crusade kings—whether, the crusade kings—whether the crusade dormant in the human mind and become active only in a state of 'trance.'"

Father Mager declares himself for the "animistic theory," for again and again he found it con-

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Excellent hotel accommodation

#### OBITUARY

MRS. BERNARD ROONEY and cultural elevation of man but is a state of morbidity which, to a great extent, is founded on moral inferiority or conducing to it. It destroys health and spoils the character. And therefore the Catholia stigmantize the medium as decrived in the same of destroys health and spoils the char-acter. And therefore the Catholic Church took a measure of spiritual Requiem High Mass was chanted by Rev. J. A. Rooney, her son, assisted by Rev. T. J. McCarthy as deagon, Rev. J. B. Neville as subdeacon, Rev. A. O'Donnell as master of ceremonies. The other clergymen who assisted were Monsignor P. J. McKeon, Mgr. J. T. Aylward, Dean McManus. Revs. T. Connell, A. McNab, F. X. Laurendeau, J. A. Andrewjeski, D. Brisson, M. Brisson, L. Forristal, P. Mahoney, H. Pocock, J. G. Labell, M. O'Neil, J. P. Gleason, T. Corcoran, J. Jordan, and

J. Gerard. The late Mrs. Rooney died as she lived, in the bosom of the Church received the last rites of the Church, was conscious to the end and accepted her death as a Christian should, bowing to the will of her Maker meekly and with resignation. A faithful wife, a kind mother and a good neighbor. Her religious and floral offerings were many. She leaves to mourn her loss her husband, five sons and one daughter, Rev. J. A. Rooney, of Windsor; George of Toronto; Bernard of Oklohoma; Harold of Windsor; Joseph and Mrs. James Summers of Sarnia; and four brothers, and one sister, John, Thomas, Michael, Peter, and Mrs. J. Cronin, all of Sarnia Her pall-bearers were six nephews, J. J., J. P., J. F., T. A., Joseph and Clair Langan. Kind reader say a

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seems to me no longer doubtful For those who prefer sport the God has speken to us through the Prophets. The Holy Ghost spoke directly through them. Here we have in reality a revelation from plained. I shall try to give an exhause with the speken to me no longer doubtful that in our case it was a question of extraordinary psychical powers facility for golf, tennis, boating and bathing, while Lake of Bays and adjoining lakes abound with trout, pickerel, and bass that thrill the fisherman

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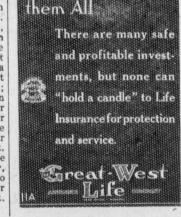
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