

haps because religious freedom may be an ideal of the new government but simply because other interests will preoccupy them—the reconstruction of the country—the stabilizing of finances, the reorganization of industry and agriculture.

## SISTERS OF SERVICE

### AN ENCOURAGING OUTLOOK

When three years ago the missionary endeavor of the Sisters of Service was launched, doubts were entertained as to its feasibility and success, yet with the blessing of the Holy See, and the encouragement of the Canadian Hierarchy, a band of devoted women gave up all that they held most dear and went wholeheartedly and resolutely to the Western Mission Field. The community of the Sisters of Service numbers about thirty now, and their work extends almost from coast to coast; from the port of Halifax to Edmonton. The seed of yesterday is today a tree that spreads its branches over our fair Dominion.

The following letter illustrates the value of a very important phase of the work of the Sisters: the teaching of catechism in the outlying districts where a priest does not reside. The work at Eston was only an experiment, but one which proved its value. When that experiment will be multiplied a hundredfold the Church, unlike Rachel, will cease to bewail her children—"because they are not."

Eston, Sask., August 14, 1935.  
To the Editor of the Northwest Review, Winnipeg, Man.

Dear Sir:—Early last winter I was given charge of a number of missions, my territory comprising all the district traversed by the Elrose branch of the C.N.R., a distance of seventy-five miles. In such a large scattered, thinly populated district it is naturally impossible to be everywhere at once, or at any one place very often. Two of my missions were held once a month, another has to wait for a fifth Sunday. At such places it may well be imagined that extraordinary zeal on the part of the people would be necessary to preserve the Faith and to hand it down to their children.

Ever since I first heard of the Sisters of Service I have realized the pressing necessity of their work in districts such as I have just mentioned. I have been in almost every corner of the expansive Archdiocese of Regina, organizing and conducting missions during the past fifteen years, and I should know something about actual conditions of the country. Consequently I got in touch with Father Daly last June with the result that Sisters Stafford and Egan were sent out here on a first week in July. They went first to Plato, which has the largest Catholic population, there they taught catechism to a class of thirty-seven children for two weeks. The classes were held in the church and the Sisters were well taken care of by the hospitable parishioners. From there they went to Dismore, sixty miles further up the line, and taught a class of twenty children for another two weeks. They are now at Eston where they have a class of about fifteen children. At all these places the children were prepared for First Communion. It can be realized how impossible it would be for one priest to attend to this work.

At all of these places the people who have spoken to me of the work of the Sisters are at one in their expression of appreciation, and they all want to have them back again. Speaking for myself, I would say, that unless the Sisters can be kept in the district, their work, I am afraid, will not produce the results that I hoped for. An agency such as this, that will keep in touch with the children in, in my opinion, a very real need. It is my aim to establish in one of the centres a home for children from surrounding districts who are attending school, where they would receive proper training and religious instruction. For work like this, the Sisters are specially fitted.

Father Daly, who was unable to come here, as he intended, and see the work for himself, wrote me as follows:

"May I ask you a favor? Give me your sincere impression of the value of the work of the Sisters. This is a first experiment and naturally we are wishing to do our best to help the Church. I would like to have your candid opinion and open criticism of its value."

To which I replied in part as follows:

"I am so pleased with the work that Sisters Egan and Stafford are doing in my district that I am more than ever determined to have them in the Diocese of Regina. And I want to be their spiritual advisor. I want to be a second Father Daly to them. Having worked in the Diocese of Regina since 1908, having worked in the four corners of the diocese . . . I think I know the needs of the Church and one of the crying needs of the Church is the presence of the Sisters of Service to look after our girls and boys scattered in the districts where the parish priest visits only once a month. You know besides that all these children are going to neutral schools, daily mixing with children of different religions."

I am asking you to publish this appreciation of the work of the Sisters, because, being an eye witness to their work, I think my

testimony is of some importance. As Father Daly has said, this is the first experiment, and in such a case first hand information is what counts.

(Signed) J. A. DUPRENE,  
Parish Priest.

This letter speaks for itself, and shows that the work of the Sisters deserves the support of all. They consecrate their lives to one of the most vital issues of the Church in Canada, a cause dear to all Catholic hearts. It is but just that we should help and encourage them in their noble endeavor.

G. DALY, C.S.S.R.

## FOREIGN MISSION NEWS LETTER

### MYSTERIOUS INDIA

One of the greatest feasts of the Mohammedans is the Muharram which lasts about ten days, and it is with difficulty that school attendance is kept high during this time.

Mohammedans, dressed in green, parade the streets each day, carrying long sticks ornamented with silver handles and long colored pieces of cloth. On the last day of the celebration these are thrown into the water, and all Mohammedans go home crying and weeping.

Many go disguised through the streets on these days, most of whom look like tigers with brown and yellow stripes on their bodies. Many strange things are enacted. One man pasted his whole body with cotton wool and was of course the centre of attraction. Another had himself hanged; the whole gruesome details being carried out, but he was walking peacefully on the streets again in the evening,—he knew how to trick the public.

### THE POISON ORDEAL

Central Africa abounds in superstitions. Traditions whose origins are lost in time have been established, governing many circumstances of life, some of them innocent, but others really barbarous, such as the ordeal by poison.

This is a horrible method of determining the guilt or innocence of a person accused of some crime. The poison is administered to the accused who is surrounded by friends and enemies. If it is vomited, he is innocent, but if the unfortunate one does not become nauseated, he knows all is lost. With cries of despair he throws himself on the ground, but he receives no sympathy, simply jeers and blows from the spectators and he is thrown into the bushes to die, without a drop of water to soothe his parched lips.

### ONE SUCH EXPERIENCE

Bishop Guilleme of Nyassa tells of an old woman near the Mission, who was accused of the death of her husband. Sure of her innocence, she demanded the ordeal by poison to vindicate her. She died in tragic anguish, but before she departed she asked that her two children be given into the care of the missionaries. The savage act was unknown to the Catechist of the village until all was over, as such trials are kept very secret—but hearing of the mother's request, he demanded the two children. The boy was handed over, but the other child, a little girl, had been left in the bush for the wild animals to devour, as she was too young to live without a mother's care. Providence aided the catechist in finding this tiny tot thus abandoned, and after being revived, she was baptized there.

### BARREN EVEN IN NAME

Of all the phases of the great Barren Lands, none is perhaps so interesting as the missionary work carried on by the valiant Fathers who live where white men seldom travel and where the Eskimo finds a paltry living in the ice deserts near the Pole.

A district of impressive, deathlike silence, broken only by the boisterous voice of occasional tempests. A desert, even in Summer without vegetation, or soil to till, only great stretches of rock, sand and gravel. To this Barren Land in 1912 two Oblate priests came to preach the religion of Christ. Their life and work in this land were far from inviting. Their physical sufferings were severe, their moral sufferings excruciating. They fought a tremendous struggle against almost overwhelming homesickness and loneliness, 1,600 miles from their brothers in religion.

Came then their terrific fight against the indifference of the people and the practice of the medicine man. So great was the strain that the younger priest fell sick and died on a dog team on the way back to civilization.

The Director of the Mission struggled on, alone. Conversions came, slow but sure. The 17 converts in 1917 increased to 50 by 1923; to 80 in 1924 and today, September 1925 there are 250.—Annals of the Faith.

### A LITTLE CHILD SHALL LEAD THEM

It is a rare occurrence for an eight year old boy to baptize and save a soul, but Paul Yu who lives in Saraukool, province of South Chong Chung, on his way to school, noticed an infant on the point of death. Nothing daunted by his childish years, he suggested to the pagan parents to send the baby to heaven by means of Baptism. They, knowing the truth of the salvation of the soul, consented, and Paul baptized the baby which died a few hours later.

The Missionary hearing the news, immediately sent for the lad and questioned him. "Why didn't you call your grandfather (Paul's grandfather was catechist), or your grandmother and let them baptize? You should not have done that by yourself."

"But, Father, the baby's eyes were sunken, and lips were parched. He looked as if he were dying instantly, so I simply did not have any time to do that."

Then, show me how you baptized. Paul showed the priest that he had administered the Sacrament properly,—many times he had watched his grandfather baptize, and he imitated.

One wonders if our Canadian boys of eight are sufficiently well instructed in their Faith to measure up against this heroic little Paul Yu.

## CHARACTER TRAINING

Speaking on the subject "Character Training," the Rev. Felix M. Kirsch, O.M. Cap., Rector of the Capuchin College, Washington, referred to the fact that the United States, according to the Federal Commissioner of Education, spends as much money annually for educational purposes as all the other nations of the world combined. Father Kirsch then raised the question as to whether or not the results obtained are proportionate to this vast expenditure. He cited the low average intelligence figures obtained by intelligence tests during the World War and then passed on to a consideration of other aspects of the situation, saying:

"The moral results of American education are even more disappointing. Mr. C. H. Henderson has shown in 'Pay Day' (p. 109), that to every million inhabitants, Canada has yearly three murders; Germany under five; Great Britain ten; France fourteen; Belgium sixteen; while the United States has one hundred and twenty-nine. Obviously we are either not spending enough money on education, vast though our annual outlay is for this purpose, or we are not getting our money's worth. Hence it is well for the Central Verein to examine seriously into the subject of American education. And in taking up, at the present session, the problem of character training, the Central Verein is taking up a subject that is of the essence of education."

### CRITICIZES TEACHING METHODS

Assuming the necessity of religion as a proper component part of a balanced education, Father Kirsch pointed out the importance of having the religious element presented to the adolescent in a manner to arouse a sympathetic response.

"It cannot be denied," he said, "that with us Catholics there is danger of over-emphasizing the weakness and helplessness of man and of throwing our young people exclusively on prayer and the sacraments as if they did everything for us and relieved us of the need of personal efforts. What the teachers of our young people need in their educational efforts is more reason and will, and less emotion and feeling—in a word, more head and less heart. It is to the prevalence of baby methods in the character training of adolescents that we may, perhaps, trace some mixed marriages, apostasies and moral lapses among the graduates of Catholic High schools and academies."

Henry Seyfried of Indianapolis, chairman of the Central Bureau Foundation Fund, reported that a total of \$172,041.15 has been subscribed by the various State sections of the Central Verein toward the proposed \$250,000 fund.

### BEAUTY CONTESTS CONDEMNED

Sessions of the Ninth Annual Convention of the National Catholic Women's Union were held simultaneously with the meetings of the Central Verein. The Women's Union voted to join the Juvenile Protective Associations in conducting a campaign to arouse public sentiment against the commercialization of children's theatrical performances as likely to undermine the physical and moral welfare of the children. It was asserted that such performances were generally not free from the suspicion of vulgarity if not of indecency.

It was recommended that mothers see to it that their daughters even before they reach school age are dressed in conformity to the requirements of modesty. Many of the evils of the present day were attributed to immodest dressing.

Beauty Contests and Bathing Reves were condemned by the Women's Union as follows:

"While we heartily believe in the axiom 'a sound mind in a sound body' as well as in athletic exercises to promote physical well being, we most emphatically condemn the bathing contests as conducted today. These contests can only result in the glorification of the human body, exercise a most baneful influence on the morals of the participants and the observers and dull the moral feeling of all."

### CONDEMN'S INDECENT DRESS

The Union also pledged "its loyal support to Our Holy Father in fostering modesty and decency in women's attire, and expressed regret that some women 'enter the house of God for Holy Mass and approach the very Communion rail in such scanty attire.'"

Another resolution deplored the fact that a shortage of religious teachers is responsible for 52% of the Catholic children in secondary schools attending non-Catholic institutions.

The Women's Union joined with the Central Verein in resolutions expressing pleasure at the recent decision of the Supreme Court invalidating the Oregon anti-private school law, and renewing the organizations' former pledges of spiritual loyalty and homage to the Pope.

RELICUARY OF SAINTS' BONES FIGURES IN BANKRUPTCY SUIT

London, August 26.—The soldier who took a reliquary from Peronne Cathedral, France, in 1915, and who recently gave it up to the police for restoration to its owners after diplomatic conversations and Scotland Yard action, was criticized in the bankruptcy court this week. The man had told his creditors that he was going to receive a reward of \$10,000 for returning the reliquary.

The official receiver told the debtor it was dishonest to hold the reliquary when he knew its owner, saying: "For six years you maintained silence. You offered it when there was a hue and cry in the newspapers. You tried to sell this extremely valuable thing on several occasions. You held yourself as an ill-used man when you did not get any reward."

The reliquary which has been the subject of international negotiations, and which has now been mentioned in the bankruptcy court, was found by the soldier among the ruins of Peronne Cathedral. He had stated that his officer gave him permission to take the reliquary. The reliquary is said to contain the bones of seventeen saints. It was sealed, early in the 18th century with the seal of Pope Clement XII. and was on loan from Rome to Peronne when the War broke out.

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

### THE MISSIONS

BY THE PRESIDENT

Week after week this page conveys a message to our readers about missions in the West—the Missions of Canada. We try to make known to our readers the conditions of Catholics spread over a single night's rest. These preachers frequent places where they know the priest makes only occasional visits and by means of anti-Catholic literature, especially among our new Canadians, carry on their work and greatly influence against the great work of saving souls.

Our greatest trouble is of course, in getting people interested in things difficult for them to understand, and convincing them of the necessity of sacrifice on their part for the work of the missions. The reason of this is because conditions are not sufficiently known.

Everything in connection with religion there, outside the cities, is of so primitive a nature—just the bare necessities of life, the length of the day, the length of the night, the length of the day, the length of the night, the length of the day, the length of the night.

Consider the life of a priest whose single parish embraces more territory than many Eastern dioceses; with a scattered population of only a few hundred souls; removed far from the society of brother priests, in a climate where a few short months of summer are followed by long winters of such extreme cold that the thermometer drops to fifty and sixty degrees below zero. There are no such luxuries as heretofore, and the great distances have to be covered during most of the year in slow, horse-drawn vehicles or perhaps on foot.

The missionary priest has bid farewell to luxury and even comforts, but a great spiritual joy and consolation fill his life—the hundredfold happiness promised even in this world. This is the secret of the indomitable courage and never flagging energy with which he seems possessed. Yet the missionary is often the victim of discouragement and depression. He starts out filled with zeal, fatigue overtakes him, he learns there are limits to his endurance, he sees so much to be done, and in the face of its magnitude, seems to accomplish so little. What he needs, then, is the assurance of help—the feeling that there exists some outside influence back of him that will give succor in the apparent insurmountable difficulties. It is when one has gone the whole limit of his resources that this feeling of depression sets in; while a little assistance has the effect of at once restoring his courage and raising his drooping spirits.

We have seen priests, strong with the courage of lions in the face of physical toil and endurance, break down and shed tears at the news of a chapel for a place in which they had almost given up hope of being able to build one. The most extravagant gifts that Santa Claus ever heaped upon a boy never brought such a plenitude of happiness as that which fills the heart of the poor missionary upon receipt of a box containing everything neces-

sary for offering the Holy Sacrifice. In this first case his joy is for the poor people who will have a place in which to worship God, in the second his thoughts turn to the Master, Who when He deigns to renew His Sacramental Presence upon earth, will be surrounded by things modest but at least in keeping, and have spotless linens upon which to repose when He so humbly and sweetly condescends to come upon the altar. The interest of the missionary is centered in God and His poor people.

The spiritual condition of the scattered people, unfortunately in many cases, does not cause them pain, and that very fact brings sadness to the heart of the good pastor. A certain length of time in an environment without religion and its helps reduces them to the state which is so dangerous, namely that of indifference. The most zealous parents—and thank God there are many even in these remote places—have great difficulty in bringing up good Catholic children without the frequent help of the priest and Sacraments; but what about the children of indifferent parents? They grow up without a knowledge of religion and are lost.

The number of priests must be multiplied. Priests require to be supported in sections where their people are unable to do so. Chapels are needed and ever so many things are to be done. This work cannot be accomplished without financial assistance.

The work of Church Extension is to help the missionaries with your money. In other words it is an agency, approved by the Holy Father, by means of which your charity may be directly applied to the work of saving souls in places where without that assistance, many would be lost. Extension is interested not only in bringing religion to Catholic people deprived of it, but in safeguarding them from error. The missionaries as well as striving to bring the comforts and consolations of religion to a neglected people, are engaged in a continual struggle with Protestantism, which is becoming more and more aggressive. Non-Catholics raise large sums of money for home missions and are able to provide churches for resident pastors, who get good salaries. These ministers are free from the hardships and trials which are the lot of every missionary priest.

They need not travel like the Catholic priest or face the inclemency of the weather; they need not fast nor deprive themselves of a single night's rest. These preachers frequent places where they know the priest makes only occasional visits and by means of anti-Catholic literature, especially among our new Canadians, carry on their work and greatly influence against the great work of saving souls.

From a lack of resources many of our people are being neglected. The non-Catholic missionaries, sincere in their work, are endeavoring to preach to them the gospel. The Catholic people of the East have a serious obligation in this matter. It is their business to bear in mind that the Catholic Church is not a religion of the past, but a religion of the future. It is their business to be generous in helping to safeguard the faith of their fellow-Catholics. Protestants are noted for their generosity towards missions and are quite willing to take care of our people. Are we going to let them?

Contributions through this office should be addressed:

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### WEEKLY CALENDAR

Sunday, September 20.—Sts. Eustachius and Companions, Martyrs. Eustachius, an officer in the Roman army under Trajan, was stripped of his honors and wealth when he was converted to Christianity. Later, when the barbarians menaced Rome he was recalled and placed at the head of troops sent against the invaders. He returned to Rome victorious and was reunited with his family. When, however, he still refused to sacrifice to the heathen gods he and his wife were put to death.

Monday, September 21.—St. Matthew, Apostle, was a publican whose duty it was to collect the taxes for the Roman conquerors. He became an Apostle of the Saviour and after the Ascension, remained in Judea for several years. It was there that he wrote his Gospel.

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threw down their arms and submitted to martyrdom.

Wednesday, September 23.—St. Thecla, Virgin, Martyr, is one of the earliest of the Saints on the Calendar of the Church. When St. Paul preached at Iconium she was inspired and, spurning the prospect of marriage with a rich suitor, fled from her home. Several times she was exposed to death in various forms in an effort to shake her Faith. Each time she was miraculously saved until at last the Saviour called her to Himself with the double crown of virginity and martyrdom on her head.

Thursday, September 24.—The Blessed Virgin Mary of Mercy, St. Peter of Nolasco, a noble of Languedoc made a vow of chastity early in life and gave his vast property to the Church. Encouraged by a vision of the Blessed Virgin he and his confessor, with the aid of King James of Arragon established the order of Our Lady of Mercy for the redemption of captives. Pope Innocent XII. established the feast day in gratitude.

Friday, September 25.—St. Firmian, Bishop and Martyr, was a native of Pamplona in Navarre. He was converted by Honestus a disciple of St. Saturnus and later was consecrated Bishop by St. Honoratus. He preached the faith in the remote regions of Gaul, in Agen, Anjou and Beauvais and finally set up his See at Amiens. There he was martyred.

Saturday, September 26.—Sts. Cyprian and Justina, martyrs. Cyprian in early life was devoted to the black arts of magic and to idolatry and astrology. A Christian lady Justina impressed him by the strength of her character and he embraced the Faith. The persecution under Diocletian broke out soon thereafter and both Cyprian and Justina were martyred.

## COURAGEOUS CONVERTS

It is probable that many Catholics attending Westminster Cathedral on August 22nd had brought to their notice for the first time the claims and needs of the Converts' Aid Society, which was founded by the late Cardinal Vaughan in obedience to a letter of His Holiness Pope Leo XIII., twenty-eight years ago.

Those attending the earlier Masses were greeted with collecting boxes bearing the inscription, "Collection for the Converts' Aid Society," and leaflets proving beyond all doubt that whether we are converts or "born" Catholics, it is our paramount duty to subscribe to this most worthy charity.

The preacher at the 12 o'clock Mass was Father Woodcock, S. J., who once described converts, and especially convert parsons, as his special hobby.

He told how since the days of the great Cardinal Newman some 800 clergymen of the Church of England had been received into the Church, and pointed out that the heroic degree of virtue which is demanded, especially in the case of married clergy who are so convinced of the necessity of taking this step, is a thing which only needed to be understood to make its strong appeal.

"In six years," said Father Woodcock, "70,000 individuals, one by one, have sought admission into the Catholic Church, but with these the Converts' Aid Society is not concerned."

The Society was founded, he pointed out, to deal with one class of convert—ministers from the Anglican and Non-Conformist churches.

"Look at the names," he said, "and you will be amazed at what the Catholic Church owes to its converts." They have brought so much culture and so much zeal, he added, and finally pleaded that everyone present should give something that cost them a little to help the pitifully hard cases which the Society had to deal with at the present moment.



MARY QUEEN OF APOSTLES  
SEND PRIESTS TO CHINA!

Long ago, the twelve Apostles had the help of Mary to sustain them in their conquest of souls. The Hidden Life of Our Blessed Lord was the School in which Mary studied, treasuring many things in her heart. Who then could impart the value of suffering and self-surrender so well as she?

She is still Queen of Apostles. For those countless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work who may never come under her protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life?

If we complete the Queen of Apostles Bursar quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in far-off Galilee:

"My soul doth magnify the Lord . . . because He has regarded the humility of His handmaid."

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