

the human mind, and so it peoples with its wishes, vacancy and oblivion."

THIS DESCRIPTION is all the more remarkable since it is purely pagan (though the work of a poetical pagan withal) in its conception. Shelley's wishes as expressed in the concluding lines were destined to be realized, and he lies there but not in oblivion. For the doctrine of immortality does not exclude even him. Had Shelley had but a glimmering of the Christian glories of Rome, even the language at his command could not have compassed the vision which would have spread out before him. Newman, long before he entered the City of Light, wrote of Rome that "London and Oxford are but dust and ashes compared with Rome with all its majesty and glory." But even then the future Cardinal saw but a glimpse of a dawning faith; Shelley, so far as it is given us to know, closed his in darkness.

## BOY LIFE

"Talks to Boys." By Rev. J. P. Conroy, S.J. Published by permission of the Queen's Work Press.

BLUFFER & CO.

And Tobias said to his son: "Hear, my son, the words of my mouth, and lay them as a foundation in thy heart:

"When God shall take my soul, thou shalt bury my body, and thou shalt honor my mother all the days of her life."—Tobias 4.

Thinking himself near to death, Tobias called to him his son, the young Tobias, and gave him many counsels to be kept "as a foundation in his heart." And the very first stone of that foundation was, after honoring his father's body with a fitting burial, that he should honor his mother all the days of her life.

It was the first thing the old man had learned as a boy. And at the end of a long life full of experience it led everything he had to say. His practice had confirmed the theory. He had found out that this was the way to live—to honor father and mother all the days of their life.

Have we learned this lesson? "Surely," we answer, "We learned it the first time."

Yes, the theory of it. But have we learned it, are we learning it, in practice?

Question: You say you love your parents?

Everybody: (Very much surprised) Why, yes, of course. (Aside) Silly question.

Question: But how do you prove that?

Everybody: Prove it? You insult me! If my father or mother were to die you would see how I would cry. Believe me, I'd make a terrible noise.

And if we went over the whole city with pencil and paper and took down all the answers, we should get all ayes, without a doubt. The sentiment is unanimous—in theory.

But in practice? For this, I am afraid, we shall have to do a bit of sleuthing and, unobserved, make a house-to-house canvass. Thus we shall be enabled to study Everybody in his native haunts and with the spotlight turned off: to catch him napping, in short. After a week or so of experiment and research we obtain the following rather remarkable results:

Exhibit A. The case of a sweet-voiced, mild-mannered, almost sad-eyed child, who spoke in low musical tones, unobtrusively but alertly attentive to older folk not his relatives, and who doffed his hat to the younger ladies with an easy grace that was truly to borrow a bromide—Chesterfieldian. All this while strictly on exhibition.

Later, at home: Striking reversal of form. The youth enters at the dinner hour. "What! Dinner not ready!"—"Is that all we're going to have for dinner? I'll starve on this stuff!"—"Say, somebody stole my tie. I'll punch your head, Jack." (Jack is a younger brother)

"—Here, take this kid out of here!" (referring to a sister, aged three) "or I'll slap her out."—"I'm going out tonight to Baker's party. Yes, I am! I don't care what you or anyone else says. If I can't be treated like a man around here I'll go where I will be. I'll get out of this prison and go boarding. I don't have to stay in this old place." He roars, growls, kicks things around, flams doors, dares and defies.

Everyone in the house hushes up. No use in trying to talk—the thunder is too loud.

In the animal shows you have seen the lion in his cage and the attendants skip in and out of that cage with catlike speed, trying to get away from the "noble beast." Yes, he looks all right, but when he forgets he is on exhibition the animal bites. So here. The parents are silent lest their son inflict even more deadly wounds than he has already inflicted upon their heart.

TO BE CONTINUED

## REGRET THE LOSS OF CHESTERTON

ANGLICAN SAYS KILLJOYS DROVE FAMOUS WRITER TO CATHOLIC CHURCH

London, Aug. 16.—Gilbert K. Chesterton's entry into the Roman Catholic Church has had a decided reaction in the Church of England. Some of its members have been plain spoken in the criticism of the methods which caused the great writer to abandon the Anglican faith. One of these is Canon Headly, who says: "As parson of the Church of England, I should like to say that our Anglican treatment of the biggest—in every sense—asset we have on the intellectual side is on par with our general muddleheadedness as a religious body."

"We have never had such an apologist as G. K. Chesterton, and yet he has hardly ever figured at a church meeting. We prefer the dull logic of some dry-as-dust professor from Oxford to the sparkling paradox of the greatest wit of the century."

"Religion is still groaning under the weight of Puritanism and killjoys in this country. Mr. Chesterton would lift us up, but we won't let him. We are still scared by mid-Victorian arguments about science and miracles. G. K. Chesterton would deliver us and keep us orthodox at the same time."

"But we would rather not be set free. Any one who courteously and fairly explodes Puritan fallacies is doing more good than he knows to the cause of true religion in England. Puritanism has practically destroyed Sunday in thinking to preserve it. It has taken away joy and beauty and love."

"Most of this sad work has been done through sheer lack of humor, and this is partly why it can only be undone by humorists like Chesterton."

## PLAIN WORDS FROM BISHOP TURNER

REBEL LEADERS BAD LOSERS

BOLSHIEVISM

"I have been through the siege of Kilmallock, and I am in a position to talk about it. The forces of Bolshevism and Radical labour discontent will have to be reckoned with in this movement, and I fear, will have to be reckoned with for the next 25 or 30 years in Ireland."

This declaration was made to a representative of the Weekly Independent by Right Rev. Dr. Turner, Bishop of Buffalo, U. S. A., in an interview on Wednesday.

Dr. Turner told our representative that when he returns to America he is not going to spare the irregular leaders.

PERSONAL OBSERVATION

Prior to according the interview to our representative, Dr. Turner, addressing the famous Archbishop of the Holy Family in St. Alphonsus' Church, in Limerick, stated that while he was in Kilmallock he learned a good deal of personal observation in regard to the destruction of personal property, especially the looting of the workhouse of Kilmallock, including the residence of the nuns, who as everybody knew, were devoting their attention to the sick, the weak, and the dependent.

Neither the sacred character of the nuns, nor their work for suffering humanity was considered by the crowds from the back lanes of Kilmallock, nor were they protected by the so-called Irish Republicans during the two whole weeks that they continued to load their carts and wagons with what was, after all, the property of the people.

Only a third of the destruction was done by fire, and from his Lordship's own personal observation he realized that the main part of the destruction was due to wanton looting.

He knew he had only to mention this in order to have it condemned by such men as the men of the Confraternity, no matter what their political views may be. The Bishop urged that the cause of Ireland should be put before every faction—that Ireland should be placed above every personal consideration; that no leader should be followed or countenanced who did not place Ireland before his own selfish, sentimental or passionate interests.

In conclusion, Dr. Turner prayed that God may send peace, prosperity, and happiness to Ireland, and urged the men of the Confraternity by their prayers and by their good conduct to help in bringing about the very much-needed and desired result.

## "WHEN I GO BACK TO AMERICA"

"Mr. De Valera was my friend in America, and I did all in my power to help him. But when I go back, I can use my influence as I intend to do, he will not get another dollar from America," His Lordship declared.

"When I go back to America I will not spare the leaders and nobody can question my right in that matter."

"I fought for the Irish cause in America, and now that I know the facts here in Ireland I will tell the facts in America."

"I will put the blame not on these young fellows, but on the men who are leading them. They are leading them, in my opinion, to fulfil their own ambitions and to carry out their own resentments and revenges. In America we despise a bad loser."

"They lost the elections, and I will tell the Irish in America that all the annoyance, loss, and destruction they are causing the people in Ireland is simply due to their own feelings of revenge because they lost the elections. But, of course, they will say the elections were not fair."

"I will not say anything from the point of view of Catholic public morality."

## "MATTER FOR THE IRISH BISHOPS"

"That is a matter for the Irish Bishops and not for me. I will only repeat that the boys who are carrying their guns under the orders of their leaders are deserving of every praise, and I love Ireland as much as their leaders do."—Irish Weekly Independent, Aug. 12.

## PRAYER PROHIBITED IN VIENNA SCHOOLS

CATHOLICS FIGHTING LATEST MOVE TO DE-CHRISTIANIZE EDUCATION

By Dr. Frederick Funder

Prohibition of prayers in the Public schools of Vienna is the latest development in the campaign which is being carried on here for the purpose of removing religious features of the present system of education. Chairman Glockel of the Vienna Town School Board has just announced that beginning with the opening of schools this autumn the practice of reciting the Lord's Prayer and the Ave Maria accompanied by the Sign of the Cross will be officially prohibited. Glockel is a Free-mason and a Socialist.

It had been stipulated by former school authorities that the ancient custom of reciting the prayers mentioned should be continued. In all of the Public schools an overwhelming majority of the pupils profess the Catholic faith, which justified the use of this form of prayer. The non-Catholic minority was, of course, not compelled to take part. This practice, by which the Christian character of the Public school was still manifested, has been for a long time a thorn in the side of the Free-masons and free-thinkers who have their strongest political representation in the Socialist Party of Austria. The Socialists now have a majority in the Vienna Municipal Council and are taking determined action tending toward de-christianizing the Public schools.

SOCIALISTS WORKED ARTFULLY

Since the Socialists came into power amid the uproar of political passions during the Austrian revolution they have been moving methodically to wipe out Christian education from the schools of Vienna and to abolish the practice of reciting school-prayers. They set to work in a very artful manner. At first orders were issued declaring that no teacher could be compelled to say the school-prayer with the children. This however, was not a strict prohibition and in many of the schools the teachers continued to recite the prayers in spite of the persecutions they had to endure at the hands of their Socialist official superiors. In other schools the pupils, of their own accord, continued the recitation of prayers without the cooperation of the teachers.

The next step was the action taken by certain school directors who in an effort to ensconce themselves in the good graces of the Socialists, proceeded to prohibit prayers in the individual schools under their supervision. In this they overstepped the bounds of their legitimate sphere of action. Vigorous protests on the part of the parents were aroused by this prohibition. During the past year the Vienna schools have been the scene of many violent struggles and loud demonstrations, which constituted the answer given by many thousands of energetically protesting parents to the despotic Socialist municipal administration and school directors.

On the ground that the disagreement and disorder thus created have been gaining ground and can be endured no longer, the Socialist leaders now declare that it is necessary to settle the matter by summarily prohibiting the recitation of school prayers. There is no doubt but that the educational efficiency and discipline of the schools were being greatly impaired by these impassioned disputes brought about by the Socialist measures. It is also true that, thanks to these disturbances, even the children were divided into two hostile camps, filled with unnatural hatred and at

war with each other. For these reasons it must be admitted that the existing state of affairs is untenable. The Socialist rulers, however, now draw the conclusion that this gives them the right to eliminate from the schools of the Austrian capital the prayer which has been customary since the establishment of the first schools in this country.

CATHOLICS TO DEFEND RIGHTS

Vienna Catholics are not at all inclined to put up with this order. Plans have already been announced by several great Catholic organizations for a systematic defensive fight against this proposal at the beginning of the next school year.

The Socialists who direct the municipal government here are also attempting to aid their project to gain control of the school system by striking at the Christian parents' associations. These associations had their origin in the disturbances attendant upon the revolution in 1918 and the interesting feature about them is that they were organized with the assistance and cooperation of the very elements which are now trying to wipe them out. During the revolution councils were established everywhere, very much after the Bolshevik fashion, for the purpose of pushing aside the old government authorities.

Among the organizations formed then were parents' and pupils' councils through which the radicals hoped to get speedy control of the school system.

For a few weeks indeed, boys of twelve years and uneducated artisans who had, in the heat of political passions, been elected to the parents' councils, prescribed the conduct of teachers to suit their fancy. This "Witches Sabbath" was of short duration, however. The children exhibited no common sense than their elders and were the first to renounce the pupils' councils. A little later on the good sense of the adults got the upper hand with regard to the parents' councils, so that the existing parents' associations and councils are far from being tractable tools in the hands of the Socialists. In the course of the last year Christian Parents' Associations have been formed in all parts of Vienna and the people have taken a great interest in the movement. These organizations now represent a centralized power in opposition to the Socialist school directors.

STRIKE AT CHRISTIAN PARENTS' SOCIETIES

Now, Deputy Glockel, the Socialist chairman of the Vienna Municipal School Board, declares that the municipal government contemplates prescribing special regulations for the parents' associations and that only such associations as conform with these regulations will be allowed to have any voice in the conduct of school affairs. The plan is to deprive the Christian Parents' Associations of every chance to influence the conduct of the school system and to permit participation of only such organizations as will consent to be puppets in the hands of the Socialist rulers. One can observe with a certain amusement how Socialism is getting alarmed when face to face with its own inventions and is overthrowing democratic freedom wherever the latter hampers Socialist party-power. It is the same in Austria as in Russia.

## A NON-CATHOLIC ANSWERS BIGOT

(The following article really needs no comment. It is from the pen of Mr. William C. Edgar, editor of the Northwestern Miller, and it appeared in the issue of July 19, 1922. One is grateful to Mr. Miller for his fair and unprejudiced statements. We like to think that he represents the better element among our non-Catholic friends. Following is his article.)

BIGOTED VAPORINGS

By virtue of his place and because his name, unfortunately, appears on various lists, the editor of The Northwestern Miller gets almost everything that is distributed generally through the mails; he would doubtless get the mail-box if it was spread that way and he was not vaccinated.

The other day there came among the great lot of solicitations to subscribe for various objects more or less worthy, chiefly the latter, that lumbered his desk and had to be disposed of before the morning mail was cleaned up, a circular addressed to "Dear Subscriber," asking him to renew his subscription to a publication called The Protestant, proclaimed at the head of the sheet as "On Guard at Washington."

Not being aware that he had ever subscribed for this periodical and never having heard of it before, he had the curiosity to read the circular and, reading it, he grew increasingly infuriated, both at its spirit and its language.

Here is some of the bigoted rot that it set forth:

STRIKING AT WINDMILLS

"The Roman hierarchy is steadily concentrating its political might in the National Capital. All its recent movements converge to that point. But Washington is not the throne city of any Roman Prelate. It is merely an outpost of the See and Province of Baltimore. The Capital has no great ecclesiastical strength. Its strategical advantages are exclusively political. The

focusing of papal activities there is but the final maneuver in the movement to carry our elections, control our politics and annex this country in vassalage to the Papal Empire."

The foregoing was quoted as a statement made early in the year by The Protestant. It was followed by these paragraphs:

A PROFESSOR, GOD HELP US!

"As most of us now know, that statement is being well justified in the present feverish activities of papal politicians in rapidly, though quietly, organizing Roman Catholics throughout the land into a national clerical party known as the National Councils of Catholic Men and Women. The statement reflected conclusions arrived at from the editor's years of specialized study of such questions at Washington, where he is a professor of Roman and Canon Law and Jurisprudence in the American university."

"Due largely to his efforts, however, Protestants are also becoming active. Powerful organizations have formed under strong leadership pledged to force determination of the issue whether subjects of a foreign monarch who constitute a small minority of our inhabitants, held together by enforced ignorance and superstition, shall continue to hold most of the offices, control elections by holding the balance of power between political parties, and receive public funds to enlarge and perpetuate their machine and silence discussion through control of the press."

FAIR PROTESTANT SPEAKS

The editor of The Northwestern Miller happens to be a Protestant and, so far as known, none of its stock-holders happen to be Catholics. It may therefore claim exemption from the influence by which the editor of The Protestant alleges "a small minority of our inhabitants, held together by enforced ignorance and superstition, perpetuate their machine and silence discussion through control of the press."

It is both surprising and disgusting that any encouragement whatever, even to the extent of one dollar a year, the subscription price of The Protestant, should be given to a publication which endeavors to stimulate and encourage such religious hatreds and prejudices as this circular expresses.

Diseased and inflamed imaginations, bred of intolerance and narrow-minded bigotry, may and probably can conjure up to the complete satisfaction of other minds, likewise warped and abnormal in their prejudices, imaginary schemes of political conquest being threatened by the Catholics of the country; plans to "carry elections, control our politics and annex this country in vassalage to the Papal Empire," as the flamboyant language of the circular has it, but surely the sound common sense, the intelligence and the broad understanding of the overwhelming mass of Protestants in this country will repudiate all such imaginings as being both silly and un-Christian.

A SHAMEFUL ATTACK

To encourage the formation of "powerful organizations" under "strong leadership" to combat such a ridiculous and imaginary movement, is only to stimulate the spirit of religious intolerance and bigotry and distrust. The Northwestern Miller does not believe, moreover, that any such organizations are being formed, unless it be among those Protestants who can be "held together by enforced ignorance and superstition," such as the editor of The Protestant imputes to members of the Catholic Church.

It is a shameful thing that, in this country and in this day of enlightenment, when the patriotism of the Catholic citizen has been so recently and so splendidly vindicated by his devotion to the country, and the magnificent work done by the Knights of Columbus during the War, there should be even meager support given to the propaganda of hate, distrust and suspicion fostered by such publications as The Protestant.

NO HATRED HERE

Speaking as a Protestant, the editor of The Northwestern Miller is ashamed of such a spirit as that exhibited in this circular. It is said there are Catholic publications equally intolerant and evil minded in their attacks on the Protestant Church. If so, the writer has never seen them, and, in any event, neither they nor such periodicals as The Protestant represent in the slightest degree the prevailing and overwhelming sentiments of this country, nor do they express the spirit of the clergy who actually stand for these faiths.

The spread of religious tolerance and mutual respect between the clergy and laymen of the Catholic and Protestant Churches of the United States has been a most gratifying and inspiring development of recent years. It cannot be checked or diverted by the efforts of crack-brained zealots and narrow-souled partisans, because it is the very essence of true Christianity.

## YPRES RESTORES GREAT CATHEDRAL

Ypres, Aug. 17.—The rebuilding of the famous St. Martin's Church at Ypres is well in hand, according to reports which have recently come from this war-ravaged section.

Previous to the War, Ypres numbered 19,197 inhabitants. Today it has but 9,897. Of the 8,780 houses destroyed during the course of hostilities, only about 1,500 have been restored up to the present time. Of this number the State has been responsible for 1,000.

Of the historic ruins which remain to tell of the fearful havoc of War, the Church of St. Martin's is the most impressive. This formerly beautiful church was one of the largest and most imposing in Belgium. The work of rebuilding has progressed as far as the completing of the apse and transept.

The Cloth Hall is another historic ruin now in process of restoration. A portion of the walls are still standing, and these fragments are being reinforced where such a process is feasible and strengthened by the addition of some of the original stone.

## BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

REV. J. M. FRASER, M. A., China Mission College, Almonte, Ontario

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,353 71

ST. ANTHONY'S BURSE

Previously acknowledged \$1,388 20

A Friend, New Aberdeen 2 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,648 43

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$394 50

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,521 68

BLESSED SACRAMENT BURSE

Previously acknowledged \$359 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80

HOLY NAME OF JESUS BURSE

Previously acknowledged \$254 00

HOLY SOULS BURSE

Previously acknowledged \$1,452 26

LITTLE FLOWER BURSE

Previously acknowledged \$871 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,477 25

Mrs. L. Tanney, Iroquois 5 00

## THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AN IMPORTANT MATTER

A few weeks after the departure of the President we received a letter which we have already brought to the attention of our readers. We are going to repeat it here. It was from one of the Western Bishops and reads as follows:

Dear Father Warnock: Last December I made an appeal to Father O'Donnell for some help for my seminarians. I am in a position that gives me great anxiety. The securing of Polish priests last summer—I got six of them—has depleted my treasury, and I find that I am unable to meet my bills. I had to repay tuition to the amount of almost \$6,000, and I have still \$2,227.50 to pay on what I may call Capital Account. I want more than \$1,000 to meet ordinary expenses for the current year and I do not know where to turn for it. Can you help me? Unless I can secure some assistance, I shall have to declare bankruptcy in this particular line. With many thanks for past favours, and best wishes, yours very sincerely in Xto.

This was followed by one dated July 3rd, from another Bishop, in which a plea is made for the education of students for the missionary fields.

Very Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto: Very Rev. and Dear Father:

I desire to make application to the Catholic Church Extension Society for the sum of two thousand dollars (\$2,000.00) to help defray the expenses of seminarians for this diocese. I would be pleased, were it possible, to be able to educate these students without applying to your Society which receives so many calls for aid, but I find it altogether impossible to meet the expenses of seminarians alone this year.

Hoping you may be able to grant my request and begging God's blessing upon Church Extension, I am, Very Rev. and Dear Father, devotedly yours in Xto.

No letters of appeal coming to us in the summer months arrested our attention more than these. We immediately printed them in an article, calling attention to the importance of the requests of the Bishops and exhorting the many friends of Extension to reply favourably. We have not appealed entirely in vain, because one old and tried friend who knew how genuine was the need, at once gave a helping hand. A large contribution to the work of educating students and supplying priests

came from that source, and others, perceiving the value of our work, sent donations to Extension.

But we do not intend to abandon these appeals. No doubt our friends have almost tired of our insisting on the importance of the work of educating students for the missions. We believe that it has been presented to them in such a variety of forms that they are wondering if we have not exhausted the subject. We wish to say immediately, however, that we have not. We have merely begun. We return to it here to emphasize the importance of our late articles on the Burses established by Extension for this work. It is impossible to read these letters without grasping at once the outstanding position which this provision for the education of students holds in our Catholic life. It is equally impossible for us to ignore, no matter what may be the condition of religion in our corner of the Church militant, the existence of a widespread attack on Catholics. It takes every possible form. In English-speaking countries the favourite sport of the anti-Catholic is to fire shells at the foundations of our Catholic schools. He foolishly believes that in this way the Church herself may be reduced to impotence. We know that today the Papacy has once more entered into the political moves that determine the lot of nations. In the misery which has followed, and long will follow, the upheaval of society, in the birth of Catholic nations and in the strength of Catholic parties, the old political organizations know that they have a force to be reckoned with. Long denied a hearing, the Voice of Christ can once more speak with a certain knowledge that his voice will be heard where never before it penetrated. But if that voice is to have power, if it is to effect what God intended, the ambassador of Christ Himself must be among the people to explain the practical application of Christian teaching to the needs of everyday life. In this the work of the priest is all important. On him falls the burden not only of preaching the gospel, but of organizing congregations, building churches or chapels, administering the sacraments and protecting as well the interests of his parish or missions.

Recently we received a letter from a priest who is devoting his life to the Indians and Eskimaux on the McKenzie River, far beyond Fort Norman. He asked us to send him "The Faith of our Fathers" and some works on "Secret Societies." These books were greatly needed among those who were carried by the discoveries of commerce into the land of almost perpetual ice. These men probably thought to find in the ordinary missionary a man ill prepared for the demands of more civilized life. They were perhaps surprised at the devotedness which carried him so far in search of souls, and no doubt still more surprised that he was able to meet them in their own chosen field. Yet such is the work of the Church. Heretofore we took it almost as inevitable that the priest would be there, but we little realized, perhaps, just what forces were at work to put him on the McKenzie. Do Catholics understand that while they were building very necessary parishes other Catholics were educating these men? Now that your parish is built and equipped, what are you doing? Do you ever remark that in this great and necessary branch of Church work you are a nonentity? The Pope understood from the beginning that missionary work was inseparable from the life of the Church. Catholic in fact, teaching all truth which God has revealed to men and protecting also the truths of the natural order, the Church has her place in all society. She may be shut out here and there for a time but her final entrance is inevitable.

This thought has strengthened our courage to appeal again and again for our missionaries. We protect them as far as possible through our Burses. In days of general dullness of trade they are a great necessity. Without them we simply could not educate our students. We therefore continue to found them, knowing their great practical value. Through St. Joseph we appeal to finish this one dedicated to his honour. We want to complete it in order to devote our energies to other missionary matters that are calling for attention. We hope, therefore, that when the harvest shores are gathered and the products of your labour are stored, you will not forget the needs of those who are dedicating their lives to the service of God and that you will turn from the care of the hour to donate a gift to the completion of St. Joseph's Fund. In this way you can contribute to your share of the work which Our Lord gave you when He said, "Go, preach the Gospel to every creature."

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE London, Ont. Previously acknowledged \$5,322 48 In honor of St. Anthony 25 00 Mrs. Giovannetti, Tre-passey..... 5 00