

better off than if she dams herself? "After a half-century of horror, during which the non-agricultural population would be dying of hunger in the intervals of killing each other, the reduced population might become fairly happy, and be forced into sanity by penury. This is the most optimistic view of the future if we are left to ourselves at this crisis."

"Only two alternatives remain for us: mutual extermination or slavery. If we were wise, no doubt we should choose slavery. But we are not wise."

There! We know that our readers will be thankful to have some such pleasant thoughts to take away with them on their vacation. Our own view is that there is a great deal of humor in these sentences. But, of course, Bertrand Russell cannot see it. If he insists that all he says must be taken seriously, we have only to add that since despair seems to be the inevitable fate of non-Christian philosophers, we shall cling to Christianity, if only that we may be permitted to cherish hope in our hearts.—Editorial Comment in *Catholic World*.

CATHOLIC SPORTS IN FRANCE

By M. Masland

The cordiality and spirit of co-operation manifested by government authorities in connection with the international competition of Catholic societies organized to celebrate the twenty-fifth anniversary of the Gymnastic and Sporting Federation of the Patrons of France, is highly significant of the changed attitude of France toward the Church during the past few years.

Far from attempting to hinder the parade of the Catholic athletes, as they had done on other occasions, the authorities organized traffic so as to permit the 25,000 members of the Catholic sporting societies to parade during a whole hour, with banners and chaplains, up the main thoroughfare of Paris.

The President of the Republic and the President of the Council consented to act as patrons for the event, and were officially represented at the meet by the Minister of the Navy, M. Raiberti, who presented the flag to the winning Society, and congratulated the Federation in the name of the Government on the work it had accomplished on behalf of the physical and moral training of the youth of France. He urged the young men "to continue to work in order to acquire suppleness, strength and discipline which will never be led astray by the appeals of hatred but which will be permanently placed at the service of the most generous ideals."

GOVERNMENT PROVIDES CHAPEL

The Cathedral of Notre Dame was not large enough to hold all the young athletes who attended the solemn High Mass celebrated by one of the auxiliary bishops of Paris, and the Government therefore, permitted the hall of the Grand Palais of the Champs Elysee to be converted into an improvised chapel. This hall is very large and 15,000 men were able to attend Mass there.

Frequently, in the past, when the question was raised as to whether the State should accept the co-operation of Catholic organizations in the movement for the physical education of the young, this cooperation especially during the Combes administration, was not only formally rejected, but the work of these organizations was actually impeded by official opposition. They were refused subsidies, they were refused the right to use public stadiums and gymnasiums and they were never admitted to compete in the general athletic meets organized under State auspices.

The Government later proved more liberal, but the politicians continued to maintain that the Catholic societies should not enjoy the same advantages as the official or neutral groups, and claimed, furthermore, that from the point of view of athletic training, they were greatly inferior to the others. This is an opinion which no one will dare to express now, in view of the fact that the sporting editors of all the leading papers of every shade of opinion have been forced to recognize the admirable results at the recent meet.

Six hundred and seventy societies met in Paris, and for three days young men in white sweaters and caps, with blue, red or green insignia were seen everywhere.

Many foreign societies came also: Belgian, Dutch, Swiss, Italian and Jugoslav, and much attention was attracted by the famous "Orels" and "Orlices" (Eagles and Eagles) from Prague.

SALETS UNKNOWN SOLDIER

In all there were 28,000 of these gymnasts. On Sunday they marched up the Champs Elysee to the Tomb of the Unknown Soldier, who may have been one of their former comrades, in faultless order and absolute silence, without a break or waver in one of the lines, without a single false movement.

In front of the great slab, where one of the vicars-general of Paris had just finished reciting the *De Profundis*, the flags and banners dipped, the athletes saluted, and the wreath bearers silently placed their wreaths on the Tomb. Then,

with the same faultless precision, the same flexibility of manoeuvre, the athletes marched to the great parade ground of the Champ de Mars, along streets lined on both sides with people.

Twenty-eight thousand men arrived suddenly in an already greatly over-populated city, without disturbing anybody! Everything had been planned in advance to accommodate as many as possible in the Catholic schools and colleges, and the surplus were housed in the great hall of the Palace of the Beaux-Arts, which was placed at the disposal of the Federation by the Government and converted into a dormitory. The same skill solved the food problem. During the meet 28,000 meals were served and consumed within an hour on the parade ground, without any disorder and without a single delay. Furthermore, the program was prepared with such foresight, that every event went off without one minute's delay on schedule time.

SITE OF FIRST HOUSE OF THE BENEDICTINES IN ENGLAND DISCLOSED

London, August 25.—Discoveries of great interest to Catholic archaeologists have been recently made during the excavations carried out on the site of St. Augustine's Abbey at Canterbury. For the site marks the spot where the first Benedictine monastery in England was built.

When St. Augustine and his monks, sent from Rome by Pope St. Gregory the Great, set up their little monastery on the land presented to them by King Ethelbert, they did not introduce the monastic life in Britain. Monasteries had already been in existence for considerably more than a century, peopled by the Celtic monks, and in Wales and West of England in very close intimacy with the Celtic monks of Ireland. Indeed, the lives of the old Saints show that many an Irish monk settled in the western part of Britain as a religious solitary.

But the recent discoveries, though highly interesting, do not go further back than the early part of the Norman period. Thus they do not uncover any very ancient remains as at famous Glastonbury. But a few remains have been found that go back to Saxon times, and according to the outline of some of the foundations, the experts believe that the plans of this early monastic church were derived from the historic monastery built by St. Benedict himself at Monte Cassino.

TO FULFILL HER VOW

Paris, July 27.—The last number of the "Annales de Sainte Germaine," published at Pibrac, where the Saint lived, contains the following:

"On Sunday, June 3, there came to us in the sacristy a lady from Toulouse, who had come, not only on foot, but barefoot, to Pibrac, a distance of about ten miles, on a pilgrimage in execution of a vow which she had made to St. Germaine in order to obtain the recovery of a child suffering from congestion of the lungs and despaired of by the doctors. With her was a young girl of sixteen or seventeen years of age, who had made the pilgrimage also, not barefoot, but with such thin sandals that they had been insufficient to protect her feet from the hard road, for both feet were badly bruised and swollen."

"An improvement was observed in the condition of the child immediately after the vow was made, and a few days later not a trace of the illness remained."

IRISH COMMISSION REJECTS FISCAL LAW FRAMED BY BRITISH

The most important Commission yet appointed by the Irish Free State Government has just issued an interim report. This body, the Fiscal Inquiry Committee, consists of five distinguished economists, presided over by Professor T. A. Smiddy, Dean of the Faculty of Commerce in University College, Cork, a well-known contributor to Catholic magazines and lately Envoy Extraordinary to Washington. The interim report deals with the question as to whether or not the Free State should continue to operate the Safeguarding of Industries Act, 1921.

This Act was, of course, passed by the British Parliament and was designed to protect British industries against unfair competition and more particularly against dumping. It enabled an ad valorem duty of 33% to be placed upon any goods being imported into the United Kingdom. The Commission, from the evidence placed before it, has had little difficulty in agreeing unanimously that the industries chiefly protected by the Act are essentially British and not Irish industries and that one of the effects of the law has been to leave Irish industries unprotected while placing a heavy tax upon goods which Ireland does not manufacture and would therefore have to import in any case. The Commission finds that the return to the public revenue has not been at all proportionate to the inconvenience caused to the consumer. The revenue raised from duties under this Act in the Free State during the first quarter

of the current year has totalled only £1,625. It is therefore recommended that the Act should be repealed, but that a period of six months should be allowed to expire before the repeal takes effect in order to avoid inflicting hardship on the holders of stock purchased while the duties were in force.

The Commission further urges that the law restricting the importation of all synthetic organic dyes, colors and coloring matter should also be repealed. The report has been favorably received by the press and the public.

WEEKLY CALENDAR

Sunday, September 9.—St. Omer, bishop, was born toward the close of the sixth century in the territory of Constance of a wealthy and noble family. After the death of his mother he entered the monastery of Luxeu, whither he persuaded his father to follow him, after his parent had sold his worldly goods and distributed the proceeds among the poor. He was called from his solitude to take charge of the government of the Church in Terouenne and through his efforts the diocese soon became one of the most flourishing in France. He died in 670.

Monday, September 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother and promised before his birth to the service of God, never lost his baptismal innocence. His austerities were conspicuous even in the austere order, the Hermits of St. Augustine, to which he belonged. He died in 1310.

Tuesday, September 11.—St. Paphnutius, Bishop, was an Egyptian who, after having spent several years in the desert under the direction of St. Antony, was made Bishop of Upper Thebas. He lost his right eye in the persecutions under Maximian Daus. At the Council of Nice his advice was greatly sought after and he was often called into private conference with Constantine the Great. He also took part in the Council of Tyre and strenuously combated the Arian heresy.

Wednesday, September 12.—St. Guy of Anderlecht left his humble home in Brussels to seek greater poverty and closer union with God. About the year 1093 foreseeing that his end was near, he returned to Anderlecht in his own country. When he died a light shone round his head and a voice was heard proclaiming his eternal reward.

Thursday, September 13.—St. Eulogius, Patriarch of Alexandria, was a Syrian by birth and while quite young embraced the monastic life in that country. He remained steadfast in the Faith during the confusion of the Eutychian heresy. He was a close friend of St. Gregory the Great and several letters written by the latter to St. Eulogius are still extant. He died in 606.

Friday, September 14.—The Exaltation of the Holy Cross of Our Lord Jesus Christ. Constantine was still wavering between Christianity and idolatry when a luminous cross appeared to him in the heavens bearing the inscription, "In this sign shalt thou conquer." He became a Christian and triumphed over his enemies. A few years later, his saintly mother having found the Cross which Our Saviour suffered, the feast of the Exaltation was established in the Church. Later on, however, after the Emperor Heraclius had recovered this precious relic from the Croisades, King of Persia, into whose hands it had fallen, the feast of the "Finding" was instituted in memory of the discovery of St. Helena and that of the Exaltation was reserved to celebrate the recovery of Heraclius.

Saturday, September 15.—St. Catherine of Genoa, the daughter of noble and wealthy parents, was extremely beautiful. After a marriage to a nobleman of dissolute habits, who treated her cruelly, she somewhat relaxed the strictness of her life and entered into the worldly society of Genoa. At length, enlightened by divine grace as to the danger of her state, she broke with the world and gave herself up to a life of rigorous penance and prayer. A long and grievous malady during the last years of her life only served to perfect her union with God. She died in 1510.

GOD'S GIFT OF JOY

Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life which unexpectedly brighten our days and fill our eyes with light. He drops this added sweetness into His children's cup, and makes it run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word or encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought—these and a hundred others that everyone's experience can supply are instances of what I mean. You may call it human goodness—it often is, but always, always call it God's love, for that is always in it. These are the overflowing riches of His Grace; these are His free gifts.—Longfellow.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE WORTH OF A CHAPEL

Leipzig, Sask., July 30, 1928.

Right Rev. Thos. O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell: I beg to acknowledge with sincere thanks the receipt of cheque No. 5873, covering a donation, five hundred dollars, received from Mr. Thos. J. Hindelan, of Quebec, P. Q., for the erection of a chapel. This chapel will be immediately erected at Round Prairie, some 14 miles south of Saskatoon. I gave Confirmation last fall in that locality, but as there was no chapel, I had to perform the ceremony in the school. You may well imagine how these poor people will be happy when they hear of the good news, that soon they will be able to worship their good Lord in a modest chapel, but in a house exclusively dedicated to God's service. The first Mass said in the chapel will be said to the intention of Mr. Thos. Hindelan.

Believe me, Dear Father, yours very sincerely in Christ,

JOSEPH H. PRUD'HOMME, Bishop of Prince Albert and Saskatoon.

The Bishop points out here the very practical value of a chapel. He tells the story in brief form but the meaning is evident. We point out a similar need, not yet answered, for another mission and ask our friends to read the following appeal.

Vernon, B. C., Aug. 10, 1928.

Right Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor O'Donnell:

This is an appeal for help to erect a chapel in one of my missionary districts. Circumstances associated with my appeal give me hope, Dear Monsignor, that in your charity you will see fit to grant in some future time such a favour to a poor and

isolated people. The place is called Fairland, thirty miles from Vernon. It is situated in the heart of a pioneer country, where a few families are settled in the secluded valleys adjacent to it. Be assured, Dear Monsignor, their present condition is a struggle for existence, carving out homes on homesteads in the heart of the forests; a railroad is supposed to pass through some time, and already the sects are busy organizing themselves, with the result they are weakening in some and destroying in others their Catholic religion, by enticing them to their Sunday schools and delivering by correspondence, Bible lessons and other doctrinal teachings peculiar to themselves. Some of them have not been inside a Catholic church since coming West many years ago. In fact some, apparently of good families in the East, say they would be ashamed if it should be known to their relatives the lives they are leading. Such persons are hard to seek out and it is only by chance I find out that they are actually Catholics. People in the East who have reason to fear that their relatives out West are careless in their religion, ought to write the nearest parish priest. It would indeed be a great blessing if you would bring such a thing to notice of these people in the East, through the columns of your valuable paper. Awaiting the goodness of God and generosity of those to whom you appeal through the medium of the Extension for assistance, to such a needy and deserving cause. I am, Dear Monsignor O'Donnell, Yours, Etc.,

P. CARROLL, I gladly endorse the above appeal of Father Carroll.

T. CASEY, Archbishop of Vancouver.

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cadie..... 10 00

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Prov. of Ontario			
Guar. H. E. P. C. 4%		1957*	5.10%
Prov. of Saskatchewan			
.....	6%	1936	5.25%
Prov. of Alberta....	5%	1943	5.20%
Prov. of British Columbia	6%	1941	5.25%
Montreal R. C. Schools (Maison-Neuve)....	5½%	1953	5.25%
City of Toronto ...	6%	1935	5.25%
City of Toronto ...	4½%	1945*	5.10%
City of Kingston...	5½%	1949	5.20%
City of Port Arthur	5%	1938	5.60%
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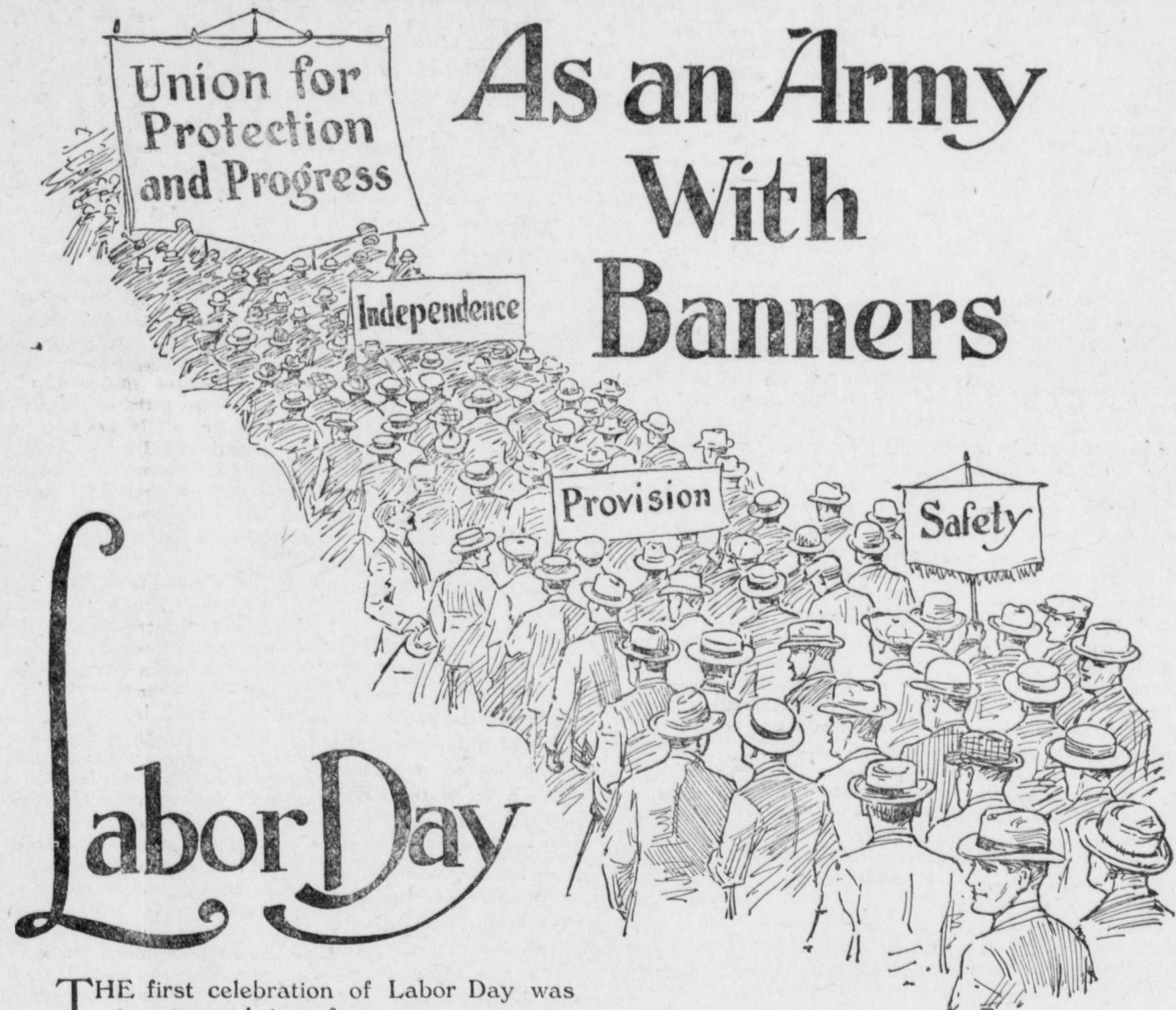
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