

SEPTEMBER 27, 1919

during the War was the German poison gas, but that it was not nearly so repulsive as the vapors of the Alliance—a remark which might be absorbed with profit by a certain noisy element in Ontario.

It took Hon. N. Wesley Rowell a year and a half to reply to Mr. Murphy's charges in the House of Commons, and he took advantage of the latter's absence through sickness to make the attempt. With the political issues involved we are not concerned. Readers of the speech will not have failed to note, however, that the principal rock of Mr. Rowell's offence—his slander against the religious orders—remains unretreated and unapologized for. That is the one fact which concerns the Catholics of Canada and which will have a bearing upon the estimate of his character with all true Canadians.

NEW ACADEMY

FOR URSLINE RELIGIOUS The well-known Tracey McGregor home on the river front, a mile above Ford City, has just been purchased by Mrs. Josephine Gaukler, of Grosse Pointe, for \$125,000 and presented as a gift to her daughter, Reverend Mother Clare, superior general of the Ursuline religious. The fine estate comprises, in addition to a handsome modern mansion, 70 acres of land extending from the channel bank back to the Tecumseh road, also live stock and farming implements. Seven acres of the property have been given over to landscape gardening and present such a wealth of floral, shrub and tree beauty that words may barely express it. From the coming of the crocuses, tulips and magnolias in the early spring, a succession of manifold bloom follows each other in riotous splendor through the season, and a walk about the magnificent grounds these early fall days when autumn is penciling the elms, oaks and maples in browns and goldens, russets and orange, and sending the rich crimson blushes to the cheeks of the clustering haws, affords a sight glorious enough to madden an artist and recalls what Ruskin had to say about the "sacredness and nobleness of color."

BEAUTIFUL ENVIRONMENT

The massed trees make up a forest of rare loveliness where nearly every indigenous species may be seen either grown on the place or transplanted from a distance. Blue pines are there and a whole colony of different branches of the pine family, long-nailed hawthorns, and lofty, unbending Lombardy poplars so grouped that one knows they were set out by a nature lover and a landscape genius who also had care of our little feathered friends as seen by the snug bird homes built in the coziest and bluest hollows of the fruit trees' shade. Up and down, wherever the eye rests in its roaming, is a vista of undulating stretches of lawn not unlike waves suddenly changed into grass, while surprising views of the varying charms of the place are revealed at every angle. A well-trimmed barberry hedge along its four hundred feet of frontage enhances the garden and insures privacy, and a driveway winds from the street entrance to the lodge-keeper's quarters at the rear. The terraced slope to the river has a buttressed edge and wonderful possibilities for delightful escape from a hot day when the hedge of barberry and roses grow thick enough and the shade trees flourish. The estate is to be known henceforth as "Glenarda Ursuline Academy of our Lady of Prompt Succor." The home St. Angela who founded the Ursuline religious, bordered on the picturesque, mountainous Lake Garda in Italy, hence the choice of the name. The site will be used for school purposes and as soon as possible will be adorned with a group of buildings.—Border Cities' Star.

ST. MARY'S CHURCH WOODSTOCK

SOLEMNLY DEDICATED AND BLESSED BY HIS LORDSHIP BISHOP FALLON

Sunday, Sept. 14, at 10:30 o'clock, His Lordship Rt. Rev. M. F. Fallon, D. D., of London, solemnly dedicated and blessed St. Mary's Church, Woodstock, Ont. The solemn rite began with the procession of the clergy round the outside of the church, during which the beautiful Dedication Service, according to the Roman Ritual, was recited by the Bishop and his Chaplains. After the blessing of the exterior the clergy entered the edifice by the main door and proceeded to the sanctuary. The altars were then blessed during the recitation of the Litanies, and last the body, the Bishop an clergy going round the interior by the side aisles. The clergy then returned to the Sanctuary to vest for the Mass. The long procession of Sanctuary Boys, followed by the Clergy, Celebrant, Bishop and his Chaplains again entered the church to the strains of Bouichere's Cantata Domino by the choir. The solemn High Mass coram Episcopo was chanted by Rev. Father Brady of St. Mary's

Church, London, assisted by Rev. Father Hanlon of St. Michael's Church, London, as Deacon, and Rev. Father Goetz of Seaford as Sub-Deacon. His Lordship was assisted at the throne by Rev. Father Forrietal of St. Peter's Seminary, London, and Rev. Father Coughlin of Assumption College, Sandwich. Others in the Sanctuary were Rt. Rev. Monsignor McKeon, Rector of St. Peter's Cathedral, London, Rev. Father Brisson of St. Peter's Seminary, London, Capt. Rev. Father McDonnell, of Vancouver, B.C., and the pastor, Rev. Father Stanley. The sermon was preached by Rt. Rev. Bishop Fallon.

A very large number of clergy attended the evening service, many of them motoring from their parishes after their morning services. Rt. Rev. Monsignor Aylward of Sarnia was the Celebrant at the evening service, assisted by Rev. Father Gnam of Ingersoll, as Deacon and Rev. Father Pitre of Stoney Point as Sub-Deacon. Rev. Fathers Hanlon and Kearney of London, assisted the Bishop as Chaplains. The service consisted of recitation of the Rosary, sermon by Rev. Father Coughlin, C.S.B., of Assumption College, Sandwich, and Benediction of the Blessed Sacrament. The following clergy assisted in the Sanctuary: Rt. Rev. Monsignor West of St. Thomas; Rt. Rev. Monsignor McGee of St. Joseph's Church, Stratford; Rt. Rev. Monsignor McKeon of the Cathedral, London; Rev. Fathers Cassidy of St. Patrick's, Hamilton; Valantine of St. Joseph's Hospital, London; Mahoney of LaSalette; Brady of St. Mary's Church, London; Goetz of Seaford; Major McCarthy, M.C., and Capt. Lowry of St. Joseph's Church, Stratford; Capt. McDonnell of Vancouver, B.C.; Forrietal and Brisson of St. Peter's Seminary, London; and the pastor, Rev. Father Stanley.

Rev. Father Mahoney led the choir at both services. The 8 o'clock Mass was said by His Lordship the Bishop. The singing was by the children's choir under the direction of the Sisters of St. Joseph. At the end of the Mass, Master James Poole read an address of welcome to the Bishop on behalf of the children, Master Cecil Bryson presenting a Bond for \$500 to the Bishop for his new Seminary, and Master Edward Henderson a purse containing \$100 in gold, the first four years' interest on the bond. This bond is for purposes of Endowment of the new Seminary and is the gift of the children of St. Mary's School. Rev. Messrs. Stacey and Ffolkes, Seminarians, acted as Masters of Ceremonies at the different services.

MEMORIAL TABLET UNVEILED

IN MEMORY OF SOLDIERS OF SAULT STE. MARIE WHO FELL AT THE FRONT

Sault Ste. Marie, Daily Star, Sept. 15 Sacred Heart church, Sault Ste. Marie, was filled to the doors at the ceremony of the unveiling of the memorial tablet to the soldiers of the congregation who had given their lives for their country in the war. Invitations had been sent out by Rev. Father McMenamin to the Mayor and members of the city council and the officers of the militia who were in charge of the recruiting here when the war was on, and a large number accepted the invitation and were present at the service.

Among the invited guests who attended were Mayor Boyd, Col. P. T. Rowland, Col. Penborough, Major Adams, Major Harry Hamilton, Sergt. Merrifield, V. C., Dr. McLean and Italian Consul William Grassi, and Magistrate J. T. Mackay. At the strains of the Marseillaise pealed forth from the organ, a procession of altar boys, followed by eight members of the fourth degree of the Knights of Columbus, each wearing his regalia, emerged from the vestry, followed by Rev. Father McMenamin, pastor of the church and a number of visiting clergy.

Taking up their positions at the altar step Rev. Father McMenamin read aloud the names of nineteen men in whose memory the tablet had been erected. Again the organ pealed forth the strains of Onward Christian Soldiers as the procession moved down the centre aisle and back along the east aisle to where the tablet is located. Pronouncing the blessing on the departed, Rev. Father McMenamin removed the black veil, over which hung a small Canadian flag draped in black, and the strains of "O Canada," rang through the church.

"And I heard an Angel say unto me, write, blessed are the dead who died in the Lord," were the words chosen by Rev. Father McMenamin as his text, as he spoke in glowing terms of the great sacrifice these soldiers had made.

"This is the first sermon of its kind ever preached in Sacred Heart church, and I thank God for the honor of unveiling the names of those who died in distant lands," he said. "The boys were called, they heard the call and had it in their hearts to respond and to defend the Mother country; they felt the desire to defend and to die if need be. They felt the inspiration of the words of the poet:

"Breathes there a man with soul so dead, Who never to himself hath said, This is my own native land."

"They were Canadians," he continued, "and they fought for Canada, and they left their bodies on the fields of Flanders, as a monument to future generations. They left behind them mothers and fathers,

and some of them wives. It was through smiles and tears they parted and yet were they ever tears more quickly dried? We feel the deep appreciation of what they have done, and it is not fitting that their gray haired pastor should remember them? You do not all believe, as I believe, you do not all kneel at the same altar, but you are all willing to bow before the same flag, and though these boys died, they won out. They were not daunted by shot and shell; they knew some must die in the fight, and they were willing. They were Canadians first and last, and while we are anxious to give all the honor we can to the boys who have died, we must also share the honors with the boys who have returned.

"Teach your children the history of Canada," he said. "Teach them to love their country, and that tablet is the book that will teach them best."

The names inscribed on the tablet are: John Brisbois, James McPike, William Roddy, John Miron, Leo Monaghan, Thomas McHugh, Arthur Hynes, Joseph McArthur, Donald Roach, H. Lalande, M. D., Michael Foran, Joseph Roy, Joseph Hanley, Desmond O'Boyle, Michael Pim, James Rousseau, Albert Garnett, James Sayers, Fred Atkinson.

PROGRAMME

OF THE EIGHTH EUCHARISTIC CONGRESS OF THE DIOCESE OF LONDON AT TILBURY, ONT., OCT. 1, 1919

7.00 a. m. Mass. 8.00 a. m. Mass for the Children. 10.00 a. m. Pontifical High Mass. Sermon in French—Rev. Father Pinsonneault, McGregor, Ont. Sermon in English—Rev. Father Coughlin, C. S. B., Sandwich College. Procession and Exposition of the Blessed Sacrament after Mass. 3.00 p. m. The Priests' Conference. Nineteenth Annual Conference of the P. E. L. 1st Paper—"Preparation for and Thanksgiving after Mass," Rev. Father Prosper, O. F. M., Chatham. 2nd Paper—"The Boy After Leaving School, and Communion," Rev. Father J. Mahoney, LaSalette. 4.00 p. m. The Children's Visit to the Blessed Sacrament. Instruction by Rev. Father Marchand, Tecumseh. 7.30 p. m. Holy Hour. Benediction to the Sacred Heart. Sermon in English—Rev. Father A. P. Mahoney, Woodstock. Sermon in French—Rev. Father Pitre, Stoney Point. Pater Noster. Benediction of the Blessed Sacrament. Te Deum.

A SCHEDULE OF TRAINS FOR TILBURY CONGRESS

From London: C. P. R. 7.28 p. m. M. C. R. 6.20 a. m. From Windsor: C. P. R. 9.45 p. m. M. C. R. 7.05 a. m. From Chatham: C. P. R. 9.23 p. m. C. P. R. 5.55 a. m.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR MISSIONARY WORKS

Why interest ourselves in the Missions? Are not these fields about which we hear able to care for themselves? After all does not the missionary do best when left alone and unaided?

What subtle excuses do not these questions imply for avoiding evident duties to those who need our assistance. We doubt whether any missionary effort worthy of the name ever succeeded without the assistance of some notable portion of the Church. When France sent out her missionaries she sent also support. Belgium, small as she is, devoted money to the early Canadian missions. Spain played a noted part in the evangelization of Mexico and Southern portions of the United States. The history of the spread of Christianity is the same everywhere. Catholic people here, who until now have had no missionary training depend largely for their information on the lives of heroic apostles who are pictured to them in the sanctity of their heroic lives, their missionary poverty, their zeal beyond praise. But such men are rare in the history of the Church and are not given to all times. Moreover they are usually not connected with permanent establishments but are really apostles and pioneers of Christian endeavor in an age when the salt appears to have lost its savour. Such men are exemplified in the Holy St. Francis Xavier. But generally speaking it is the daily toil of the ordinary labourer in the Church who builds it up, makes it a living reality for the salvation of souls and carries the Gospel of Christ, His Sacrifice and Sacraments to the children of men.

"Preach the Gospel to every creature," a divine command to the Church. The apostles obeyed it to the letter going even when forbidden and considered themselves among the blessed when they had borne stripes for the name of Our Saviour. But they pleaded for assistance for ordinary means also for their congregations. St. Paul has left on record his solicitude for the needy churches. They realized the bond of Christian love that existed between all parts of the Church and the duty of all of us to extend the Kingdom of God in the world. What then are the best means of accomplishing this duty? Without

a doubt the first should be prayer. "Pray the Lord of the harvest that He send labourers" so Our Divine Lord told us. "The labourers are few," yes, all too few and unsupported. In our daily prayers what would be more easy than to add to our intentions a remembrance of the Church in her missionary needs. Another very potent factor is the spread of good literature. All kinds of popular religious literature are beneficial. No good book, pamphlet or paper which speaks truly of Christian life or spreads Christian doctrine but has a vast influence. And that literature may take many forms. We have heard of people being drawn to Christian practices by the reading of a few jottings from the life of Christ on a calendar. What is more readable than a good story? Does it appeal to you, then after you have enjoyed the good work, why not share your pleasure with some one not so fortunate? Spread about you attractive Christian literature. The Catholic Church Extension does all it can for this need of the missionaries. The other potent means of aiding the missionaries by giving money. As everyone knows it is the form of aid most appreciated for the simple reason that it is the easiest to turn into the articles most needed at the particular moment. The important point to know is that every cent given to missionary purposes is a powerful factor in spreading the Gospel of Christ. A man may preach through his money who cannot preach through his lips, yet even one who has only the three "R's" may by his gift of money be a teacher of all the sciences. By the gifts sent us we educate priests, build chapels, or aid in their building, equip them if necessary, send missionaries to those who have no one to preach to them, in a word we aid in every way possible the needs of a growing Church. We are in fact establishing the Church.

In the vast domains of this country the Catholic Church must play her part. God will it! By prayer and sacrifice alone will this be accomplished. Souls are saved only by coming in contact with the supernatural means which are left among men by Christ Himself for this purpose. These means must reach them. Where the Church is, there the Holy Ghost is, working for the accomplishment of the Will of God upon earth. Do you help establish and spread the Church, then you co-operate actively in the ministry of Christ, then will you fulfill the divine command of preaching the Gospel to every creature. Help the missionaries and the Missions!

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed:

EXCHANGES, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$2,126 75

MASS INTENTIONS Reader, Prescott..... 2 00 E. G. P., Ottawa..... 3 00

A LESSON OF THE WAR

Anglican chaplains with the British expeditionary forces, were inspired by the devotion of France. They traced a not altogether imagined link between the fervor of the populace and the way-side shrine. The consequence is that with the return to the pastoral duties in England, they are striving to inject into British life a bit of the religious spirit of France. The means many are adopting is the erection of a Calvary in the church grounds or even on the village commons. For the first time in centuries, the wayfarer in rural England has his fall upon the image of Christ Crucified. More notable is the fact that for the first time the Crucifix finds place in Protestant churches, whereas it was banned the day that the arrogance of man assumed to dictate the tenets of a divided Christianity. True, there has been, as yet, none among these clergymen bold enough to return Christ to the church, for the malicious teachings of centuries have rooted into some hearts a bigotry that has not, in instances, hesitated to lay desecrating hands upon these first of British way-side shrines.

These Anglican clergymen are striving not entirely in vain. They are preaching hourly and daily a more gripping sermon than any in words that they might frame on Sundays from their pulpits; and they are reaching souls that could never be touched from within their churches. For the way-side Calvary sends forth an eloquent appeal to the unrepentant sinner, whose gaze cannot help but meet it. After all, what will help to the story of our Saviour's Supreme Sacrifice? And how is that Passion told more poignantly than when in picture, whether the mind will or not, it penetrates into the heart of sage and simpleton alike? If the Crucifix held in the martyr's hand has strength to endure of all the torments that evil genius could invent, is it powerless when merely the pictures of life tempt? Political, economic, sociology and sensation have all been raised to the Protestant pulpit to hold back the deserting congregations. All have failed. Why not ensnare before that pulpit the figure of Christ Crucified and behold whether many of the out-going through will not hesitate and great numbers return?—New World.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary. J. M. FRASER.

I propose the following burses for subscription.

SACRED HEART BURSE Previously acknowledged... \$3,855 74 Mrs. Pat. Cunningham, 5 00 Eureka..... 1 00 Suffering Souls..... 1 00 QUEEN OF APOSTLES BURSE Previously acknowledged \$1,501 28

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Booze Costs Years of Life Insurance Records Prove Moderate Drinking Increases Death-rate 35% LIFE Insurance figures prove that the excess of deaths among moderate drinkers over abstainers runs from 11% to 74%. It is the business of Life Insurance Companies to know the risks a man takes when he uses liquor. These Insurance men have no theories to prove and no doctrine to preach. Their figures are as cold as ice, and they make you pay for the risks you run. To them it is simply business—a matter of dollars and cents. But to you it is a matter of life and death. Actuarial Comparison of Death Records Ages Total Abstainers Moderate Drinkers Excess Deaths Among Moderate Drinkers 20-30 4,221 4,617 11% 30-40 4,201 7,941 68% 40-50 6,246 10,861 74% 50-60 13,956 18,524 42% 60-70 29,078 34,568 19% From tables prepared by R. H. Moore, Actuary of the United Kingdom Temperance and General Insurance Company, based on Records of over 60 years' experience. Are You Willing to Die Before Your Time for Sake of Booze? THE number of deaths among moderate drinkers averages 35% higher than among abstainers. If you have habitually taken two glasses of whiskey per day or the alcoholic equivalent in beer, your chances of dying before your time are double those of total abstainers. It has been costing total abstainers yearly millions of dollars in premiums to help to pay for excessive deaths among drinkers! Can we afford such waste of life and money in the face of the war losses of money and men? Vote "No" to repealing the Ontario Temperance Act, and "No" to rendering it practically worthless by the proposed amendments. "No!"—Four Times—"No!" Answer every question on the Referendum Ballot with an X under the heading "No," and herein fail not, or your vote is lost to Temperance Progress. Ontario Referendum Committee JOHN MACDONALD, D. A. DUNLAP, ANDREW S. GRANT, Chairman, Treasurer, Vice-Chairman and Secretary (1001 Excelsior Life Bldg., Toronto)