

the world, were not, precisely those that believe in the soul's immortality; as though any progress in the few years of our mortal existence, were of account, if the soul were not immortal; as though the greatest progress of all were not that petitioned for by the man who says to his God:

"I implore—that I may love Thee daily more and more."

III.

If the Church bids her children fix their eyes upon the future life, it does not follow that she commands them to close their eyes upon the present life. They must indeed, to be true disciples of Christ, take up their cross, and follow Him. But there are always crosses, even in the lives of those that are well provided for from a worldly point of view. If the Church teaches that misery and injustice ought to be endured patiently, rather than that they should be avoided by endangering our salvation; if she declares that "The sufferings of this time are not to be compared with the glory to come," and that what is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; (Romans, viii., 18, 2 Corinthians, iv., 17, 18) she by no means urges her children to seek misery and injustice in this world, to accept them inertly, or to acquiesce in them. Though she inculcates upon a man that his chief, and in a sense, his only duty, is the sanctification and salvation of his own soul, she does not intend that this should make him selfish, insensible to the eternal welfare or the material comfort of his fellow-men. On the contrary, she insists that men work for others as well as for themselves. Nor while history shows that she has always taken to heart, and wishes her children to take to heart the teaching of the Saviour, that to edify the neighbor, to avoid with horror all scandal-giving, to feed the hungry, to give a home to the homeless, to clothe the naked, to visit and console the sick and the prisoner; are not only praiseworthy, but obligatory, according to our opportunities; that they are a condition of life everlasting. (Matthew xxi., James, i., 22.)

The love of God above all, things entails the duty of loving one's neighbor as oneself, that is of concerning oneself efficaciously with the spiritual and temporal interests of one's fellow-men; and this, as the scribe in Matthew, xii., 33., declared with the acquiescence of Jesus, is a greater thing than holocausts and sacrifices. The Church therefore asks the help and co-operation of her members, especially of those who God has endowed with an abundance of worldly goods in the establishment and functioning of institutions which she sets up to impart Christian education, to give proper care to the poor, the sick, the orphan, the sinner, the afflicted and abandoned of every description. And provided that no principle of faith or morals be thereby compromised, she is quite content to see her members co-operate with those that were not of her fold, in securing special reforms eliminating injustices, and alleviating human miseries of all kinds. She teaches that all men are equal, inasmuch as they all have immortal souls created to the divine image and likeness, and are all called to possess the heavenly kingdom, if they fulfill the conditions attached to the call. Every man, she teaches, is therefore a brother with a claim on our love and our help and endowed with a dignity that calls for our respect, even if he be dead lacking in the self-respect that ought to characterize every child of God. Hated, national or otherwise of our fellow-men, tempt for him in his misery or that vain and ineffectual sympathy of which Saint James speaks, (ii., 16), are reprieved by the teaching of the Church. A man whose livelihood depends upon the work that he exchanges for wages, is not, says the great Pontiff, Leo XIII., a mere machine, nor ought he to be treated as such, but as a man, by having the conditions that surround his work made as safe and as comfortable as it is possible to make them; and by having the remuneration of his labor such that he can make a decent and comfortable living for himself and his family.

IV.

It is also part of the mission of the Church to the Faithful, to secure their help in carrying out her mission, and to convince them they are working for Christ in helping her. She expects that her doctrines shall be known and defended by her children; that they shall help to spread that accurate information concerning her teachings and her history that the Catholic Truth Society is intended to furnish. It is also her mission to ask her disciples to defend, with all due respect for the civil authority, all due regard for their fellow-citizens, the rights—often mis-called privileges—secured to her by constitutional enactment, and to see that these rights be not abolished, nor their exercise stunted or restricted. It should make no difference, whether individual Catholics or particular localities suffer not from any attempted invasion of their rights; what concerns the Church in general is the concern of all her members. It is part of her mission to the faithful to see that they help the missionary at home

and abroad, whether the missionary work be dependent upon that central missionary institution called the Propagation of the Faith, or upon our own Catholic Church Extension Society or upon the new foreign Mission Seminars lately founded in our own Province and in our sister Province of Quebec.

HOLY NAME SOCIETY CONVENTION

SIX THOUSAND DELEGATES ATTEND THE SESSIONS

(By N. C. W. G. News Service)

Washington, D.C., Sept. 18.—The Holy Name Society, greatest and most numerous religious body of laymen in America, numbering nearly 2,000,000 members, went into its first truly national convention here today. The morning session, it is estimated, was attended by 2,500 delegates. That number was more than doubled at subsequent sessions. Other thousands of relatives and friends accompanied the delegates.

Delegates and visitors were met by Washington committeemen and given the cordial welcome of the Most Rev. Michael J. Curley, Archbishop of Baltimore, in which archdiocese the convention is being held. The Archbishop's welcoming statement was in part as follows:

ARCHBISHOP CURLEY'S WELCOME

"Your coming here has a deep and lasting meaning, not only for the great Catholic Church you represent, but also for the nation you love."

"You have come to give open and public expression to your belief in your love for Jesus Christ. You have come to express your loyalty to His divine purposes, and at the same time your loyalty to the United States, to its Government, to its laws and its noble institutions."

"You have come to give expression to that faith that teaches love for all men."

"Thinking Americans cannot see other in your gathering than a high and noble purpose and a great and powerful moral force that must make for the welfare of our common country."

This thought that the convention is a great pledge of love and loyalty to country, as well as a profound religious act, was emphasized through the first day's session. Most auspicious circumstances surrounded the start of the convention. With the special blessing of Pope Pius XI. on its deliberations, it had shortly before it assembled, won the supreme gift of the Pontiff—the appointment of a Papal Legate as personal representative of the Holy See, in the person of William, Cardinal O'Connell, Archbishop of Boston and one of the most ardent of Holy Name men. The honor was taken by chiefs of the Society as a most special recognition of its aims, set forth in its magnificent pledge to war on blasphemy and profanity of the name of God.

The Catholic University of America is the scene of the convention and Bishop Thomas J. Shahan, the rector, has permitted the society to draw upon all the vast resources of that institution. Bishop Shahan, himself, was the celebrant of the Pontifical Mass with which the convention was opened. The Mass was celebrated in the crypt of the incomplete National Shrine of the Immaculate Conception. Fully 2,000 watched the impressive ecclesiastical procession to this beginning of what is to be the largest and most splendid basilica in North America, and then peopled the auditorium for the Mass. Many were receiving their first glimpse of the Shrine, and there were expressions of wonderment.

Officers of the Mass other than Bishop Shahan were: Assistant priest, the Rev. Charles J. Trinka; deacons of honor, the Rev. W. G. Scanlon, O. P., and the Rev. J. C. Geale, S. J.; deacon, the Rev. George J. Bryant; and sub-deacons, the Rev. John Bowens. The Catholic University choir added to the solemnity of the ceremony by singing the Gregorian chants.

Some of the most eminent members of the Hierarchy of the United States were in the sanctuary.

FATHER RIPLEY'S ADDRESS

"You have come together today with the eyes of the whole nation focused upon you," the Very Rev. Michael J. Rippe, O. P. P. G., national director of the society and the man responsible for the great convention here, declared as he called the opening session to order after the prayer by the Right Rev. Edward J. Hoban, Auxiliary Bishop of Chicago and spiritual director of the Chicago Archdiocesan Union. "I believe never before has there been such a gathering for purely spiritual purposes—the honoring of the Holy Name of Jesus," he continued. "You perform here a great national act of faith, and at the same time a great national act of fealty to the provisions of the Constitution of the United States."

"The Holy Name Society is not a public reform movement," said Father Rippe, in reminding the delegates of the purposes of their organization. "It is not seeking to reform the world besides itself. It has never turned to these 'new ideas'; it has always aimed at the

individual. One thing that has made it live these six hundred and fifty years is that it has always been an ecclesiastical organization. And to the glory of its members, it may be said it has given utter fidelity to its bishops and pastors. There will be no departure from this tradition in this convention."

The national director then paid public tribute to the cooperation the Society had received, in planning the convention, from Washington merchants and business men, and particularly thanked the press of the country, whose courtesies he described as "one of the marvels of the convention to date."

He then outlined the remainder of the convention program and announced that Cardinal O'Connell had consented to preside at all succeeding sessions.

Father Rippe also announced that a complete literary and pictorial account of the convention is to be sent to the Pope at its conclusion.

Bishop Shahan, responding to Father Rippe's eulogy of the notable services he had rendered the convention, welcomed the delegates in the name of the city and the University. At the conclusion of his remarks, the entire convention stood and gave him three cheers.

CARD. O'CONNELL'S STATEMENT

Cardinal O'Connell arrived the day before the convention, and went to the Oblate House of Studies, where his headquarters were established.

"This gathering," said the Cardinal and Legate upon his arrival, "is a silent affirmation of the Catholic manhood of America, standing on the firm basis of religion and confessing their complete civic allegiance to the country they love more than any other spot on earth; really, that is the meaning of it all."

"The demonstration," he added, "will be of great importance all over the world, for it shows forth to the world the liberty of the church in this country. It is a glorious trait of our citizenship that the Government does not interfere with religion, but fosters and reverences it in every unofficial way. As a rule in America, no matter what the religious persuasion may be, it is recognized that the foundation of government is religion and morality."

RESOLUTIONS DEPT. PREJUDICE

Washington, Sept. 20.—Resolutions urging that the second Sunday in November be made a general Communion Sunday through the nation, endorsing the Big Brother Movement and urging its adoption in dioceses where deemed feasible, and denouncing efforts to promote discrimination on lines of race, religion, or color, were adopted at the final business session of the National Convention of the Holy Name Society here tonight. The resolution on tolerance reads:

"We are devoted to the provisions of the Constitution of the United States granting freedom of speech, freedom of the press and freedom of the practice of religion to all the people of this country. We hold in high respect the sincere opinions of those who differ from us in religious belief, and ask like consideration for ourselves. But we hold in utter abhorrence, as subversive of the institutions of this Republic, any organization which seeks to deprive any person or group of persons from the exercise of the inalienable rights granted to them under the Constitution, or to bar them, as citizens, from any preference for the reason of race or the worship of God; according to the dictates of their conscience."

THE KLAN

BISHOP WARNS CATHOLICS AGAINST RETALIATION

Buffalo, N. Y., Sept. 12.—The Right Rev. William Turner, Bishop of Buffalo, in a public letter urges Catholics of his diocese to refrain from any attempts at retaliation for the campaign which is being carried on against them by the Ku Klux Klan and other anti-Catholic agencies here. The controversies recently culminated in loss of life. Bishop Turner also calls upon the non-Catholic churches to "discontinue countenancing the bigots who have started all this trouble."

His letter reads:

"Through the courtesy of the public press I have an opportunity to address you on a matter that concerns all the citizens of this great city. You have been provoked almost beyond endurance by a secret society who place in the forefront of their platform the social and political ostracism of all who belong to our faith."

"It seems to be admitted on all sides that the actual and active organizers of this movement are in it for gain in thousands of dollars paid out by adherents of certain Protestant sects who imagine that they are saving their country by joining and contributing."

"But those who have studied the movement closely realize that these organizers for gain would make no progress if it were not for the wilful misrepresentation of us and of our civic relations, our transgressions of our doctrines, our practices and our so-called policies, that are preached Sunday after Sunday, from certain pulpits in this city."

"In declining to co-operate with our Mayor towards forming a committee on religious tolerance, I have acted, I believe, as you would wish me to act. I have put the blame where the blame belongs."

"And yet, I should not consider that I had done my best for you and for the peace and tolerance which we all desire unless I addressed a word to you in what seems to be a crisis in our civic affairs."

"The obligation, it seems to me, rests with the non-Catholic churches of Buffalo to discontinue countenancing the bigots who have started all this trouble. It rests equally with preachers and lay members of these churches to discontinue encouraging vice, scurrilous, obscene publications against the Catholic church which, by a curious administrative interpretation of the federal law escape exclusion from the mails because they are 'religious.'"

"For you and for me the obligation is patience under such annoying conditions and the firm resolve not to yield to impulse, not to meet lawlessness with lawless retaliation. Blood has been spilled on the streets of Buffalo. We are guiltyless of that blood; for we did not stir up the passions that led to its spillings. Let future generations say, to our credit, that we have refrained from even minor forms of retaliation, that we waited in patience until our better-class Protestant neighbors educated or named their lower-class fellow citizens into ceasing the warfare against us, into letting us live as we gladly let them live, in the unquestioned enjoyment of the rights which the Constitution extends to all of us."

"WILLIAM TURNER, Bishop of Buffalo."

"AN ENNOBLING SPECTACLE"

Under the caption "An Ennobling Spectacle," The Washington Post of Sept. 22 published the following editorial:

"The parade of members of the Holy Name Society in Washington yesterday was a most impressive sight, not merely because of the numbers and enthusiasm of the marching men, but because of the lesson it imparted to all beholders. This is an ancient society, now celebrating the 650th year of its existence. It is stronger than ever before. It seeks nothing but good."

"The gathering of thousands of busy Americans in the National Capital, for the sole purpose of testifying to the holiness of the name of their Redeemer, is a spectacle that encourages all well-wishers of America. It is a virtue such as this is the cause of citizenship itself. Patriotism and personal virtue go hand in hand. The citizen who honors the name of the Founder of Christianity is honoring this nation, which is founded upon Him. The Constitution recognizes no church and no religion but it guarantees religious freedom to all, and the books of law contain many decisions declaring that this is a Christian nation."

"The vitality of simple goodness is demonstrated by such gatherings as that of the Holy Name convention and by the public procession of its members. Every man who participates in them is made better, and every witness is reminded that the spirit of virtue is immortal. Those who take the Lord's side are not only a host in themselves, but they represent the invisible multitude of Americans who share in rendering unto God the things that are God's."

"In the midst of politics, selfishness and busy personal affairs it is well that the Holy Name Society should call its members to the National Capital, to march under the American flag with unselfish devotion to the cause of virtue and morality."

In the same issue of the Post, George Rothwell Brown, who conducts a column headed "Postscript," remarks:

"Seventy-five thousand Catholics cheering a Puritan President ought to give food for thought to those who take the Lord's side and enlighten America the spirit of medieval intolerance. The descendants of John Winthrop and Lord Calvert are still keeping step together as they did in '76."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE SECRET OF HAPPINESS

BY THE PRESIDENT OF THE SOCIETY

There are many people in this world dissatisfied and unhappy. They have sufficient of the world's goods—if not all they would desire. The things which formerly gave pleasure, fail to satisfy them now and there seems to be nothing to arouse interest, all is disappointment.

What is the reason of this? There must be a cause. Many are unhappy because they are selfish. They take everything they can get and strive to keep all for themselves. The more they acquire, the more they want and all fails to bring happiness, because their conscience does not assure them that they are doing their full duty. They have utterly failed to realize that "it is more blessed to give than to receive;" that every kind action, every work of charity, besides the supernatural reward promised for even a cup of

cold water, brings happiness and joy and peace to the doer.

If you wish to be happy, share what you have with others less fortunate than you. Help them especially in their spiritual needs, which can be accomplished by making a donation to Church Extension to help in its great work of saving souls—souls that are crying out to you for assistance. Become a member of the Dollar Club and let us do the most good. Send it with the disposition of the old man whose hand, stiff and horny with age and honest toil, with difficulty writes as follows:

"Dear Father: I wish I had more to spare. I would give it, but I won't forget when I have a dollar to spare. I will send it to you, for I know it goes in good use and I don't lose anything by it, for God puts more in my way. God bless all the poor priests who are working to save the people."

What a wealth of truth is contained in these few words of a man with little of education but with a vast knowledge of the ways of God. I don't lose anything by it, for God puts more in my way."

The man writes with the assurance of one who knows, who has learned by sweet experience, that God rewards even here our works of charity.

Now, perhaps more than ever before, Church Extension in every department requires assistance. Bishops are writing for chapels, for help to educate priests, for money to keep alive priests on the missions, and for Mass intentions. Their requests can only be granted by us if the friends of Extension will furnish the money, and we pray God to make them realize the great need.

The following letter from His Lordship Bishop O'Donnell, of Victoria, speaks for itself:

Christie School, Kawkawia, B. C. Sept. 12, 1924.

My dear Monsignor:

In this section of the Lord's field there are a few little churches, the only churches on the North West Coast of Vancouver Island. I have repaired three of them through the instrumentality of Father Charles, O. S. B.; \$900 is needed to pay for the work. I have supplied half the amount and ask the Extension Society to come to my aid with the balance.

If possible, the amount given regularly to the Sisters at Lady Smith, B. C., ought to be sent now. There are seven Sisters saving the souls of one hundred and twenty-five children in that locality. "Sacrifice" is the motto of those good nuns. The amount given was generally \$500.

I have at present places for two chapels. Kindly publish this and I am sure the memorial chapels shall be given immediately.

Best wishes,

Yours in Xto.,

T. O'DONNELL, Bishop of Victoria.

P. S.—\$250 a year to each of three poor places would enable me to establish three parishes and do much for the future of Catholicity here.

The Archbishop of Edmonton tells us of the dearth of Mass intentions: Edmonton, Alberta, Sept. 17th, 1924.

The Right Rev. John J. Blair, P. D., President, Catholic Church Extension Society, 67 Bond Street, Toronto, Canada.

Right Rev. and dear Monsignor, I am deeply grateful to you for your recent cheque No. 6200 for \$800 for three hundred Mass Intentions. I can tell you.

We have never been as short of Mass Intentions in Edmonton since I came West, four years ago. I would be pleased to receive others at your earliest convenience, as many of our priests cannot live without the help given them in this way.

With all kind wishes, I am, Right Rev. and dear Monsignor,

Devotedly yours in Xto.,

HENRY J. O'LEARY,

Archbishop of Edmonton.

Our Missionary Dollar Club appeal is being very well received, many are sending donations and lists. If you have not yet been returned, please send it at once.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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M. R., Ottawa, 2 00

MASS INTENTIONS

Annie Cummins, Johnville, 5 00

E. G. P., Ottawa, 10 00

Miss A. M. Reid, Regina, 2 00

A. Waywardson, Sydney, 1 00

E. M., Charlottetown, 2 00

Friend, Marysville, Ont., 5 00

M. R., Theford, 1 00

P. J., Ottawa, 2 00

Mrs. Dan McCormick, Parkhill, 2 00

James B. Reid, Stanley Bridge, 3 00

Friend of the Holy Souls, 10 00

James McDonald, Trenton, Ont., 5 00

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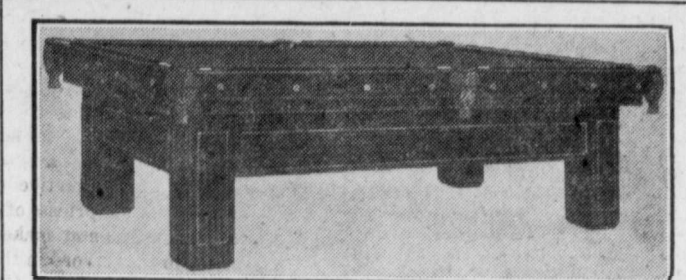
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BRANCHES: MONTREAL WINNIPEG EDMONTON VANCOUVER

WEEKLY CALENDAR

Sunday, October 5.—St. Placid,

Martyr, was born in Rome in the year 515 of a patrician family. His father took him to the Monastery of Subiaco when he was only seven years old and at the age of thirteen he followed St. Benedict to the new foundation at Monte Casino. The place was overrun by barbarians five years later and St. Placid with his brothers Victorinus and Eutychius and his holy sister Flavia, as well as twenty monks were put to death.

Monday, October 6.—St. Bruno

was born at Cologne about the year 1030 and cultivated his rare natural gifts at Paris. He was made canon of Cologne and later recorded the same dignity at Rheims. Resolving to forsake the world he and six companions applied to Hugh, Bishop of Grenoble, who directed them into a wild solitude called the Chartreuse. There they lived in poverty, self-denial and silence, meeting only for the worship of God. Bruno was called to Rome by Pope Urban II. but the distractions of the great city disturbed him and he sought permission to resume his monastic life in Calabria. There he lived in humility and self-denial until his death in 1101.

Tuesday, October 7.—St. Mark, Pope, was a Roman by birth. He succeeded St. Sylvester in the Apostolic Chair in 336. After a reign of only eight months and twenty days he died and was buried in a cemetery in the Ardeatine way. The cemetery has since borne his name.

Wednesday, October 8.—St. Bridget of Sweden, was a member of the Swedish Royal Family born in 1304. In obedience to the wish of her father, she married Prince Ulf of Sweden. They had eight children. Many years later she and her husband separated by mutual consent. He joined the Cistercian Order and his wife founded the order of St. Saviour in the Abbey of Wastine.

Thursday, October 9.—St. Dionysius and his Companions Martyrs. Of all the Roman missionaries sent into Gaul, St. Dionysius penetrated furthest into that country. He fixed his See at Paris and through his efforts and those of his disciples the Seas of Chartres, Senlis, Meaux and Cologne were erected in the fourth century. During the persecution of Valerian he was imprisoned and later beheaded together with St. Rusticus, a priest and Eleutherius, a deacon.

Friday, October 10.—St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, was chosen in 1589 to escort the remains of Queen Isabella to the royal burial place at Granada. When the coffin was opened in order that he might verify the body, the sight that met his eyes was so foul that he vowed never again to serve a sovereign who could suffer so base a chance. He entered the Society of Jesus and was later chosen as its head. When the Turks menaced Christendom, St. Francis was sent by the Pope on a mission to enlist the aid of the Christian princes. The fatigues of this mission exhausted him and he died on his return to Rome in 1572.

Saturday, October 11.—St. Tarachus and his companions. In the year 304 Tarachus, Probus and Andronicus, differing in age and nationality but united in faith, were denounced as Christians. They were tortured three times and finally exposed to the wild beasts. The animals, however, refused to harm them. The judge then ordered the gladiators to kill the Christians which was done.

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Security Review Profitable

This is one of the times of year when holders of securities have occasion to clip coupons, receive dividends and handle many of their investments.

A careful review of investments at present, therefore, is opportune. Such a review almost invariably results in discovering some profitable exchange, sale, adjustment or possibility of new investment.