

and devotional societies which play their part here, as in other countries, in the promotion of religion.

The Catholic women's organizations named above are all affiliated with the "Social Secretariat," with headquarters here in Mexico City.

Thus, while the government invites raucous voiced Red fanatics to gather and shout Bolshevism to the four winds, the Catholic women of Mexico quietly and unostentatiously are carrying on their share of the great task of keeping the Christian Faith alive in this country.

HOLY YEAR MAKES DEEP IMPRESSION

Washington.—While it is serving as an unprecedented world revival mission for Catholics, the Holy Year also is making a tremendous impression on non-Catholics, says the Rev. Francis P. Lyons, C. S. P., who has just returned here to become president of St. Paul's College after three years at the Paulist Church of Santa Susanna, the American church in Rome.

Father Lyons said he had seen group after group including many non-Catholics come to Rome, attend the audiences of the Holy Father, visit the basilicas and go away with a deep sense of reverence for the Catholic Church.

Notable among the pilgrims at Rome, said Father Lyons, is the large number of Jews.

CONVERTS ARE MADE

Not a few non-Catholics have been converted to Catholicism in Rome while on pilgrimages, the returned priest continued. The Paulist Fathers always have some Americans or English pilgrims under instruction, and there have been instances where non-Catholics, after making the visits to the basilicas with Catholic friends or relatives, have come directly to Santa Susanna seeking instruction in the Faith.

The Church of Santa Susanna, said Father Lyons, in four years has been brought from a total obscurity into which it has fallen, to the estate of one of the most popular houses of worship in Rome. Despite its picturesque history dating from the Third century, including incidents in which early saints, Popes and emperors figured, and its beauty of construction and decoration, it had fallen almost into disuse until the Paulists were given charge of it in 1922.

Today it is always crowded beyond its capacity on feast days, its titular cardinal is one of the most prominent of the Sacred College, and almost every member of the American Hierarchy has either said Mass or preached within its walls.

MET MANY AMERICANS IN ROME

The new head of the Paulist college here entered the order in 1908, after having taken his B. A. at Colgate and his M. A. at the Catholic

University as a layman. He taught in Washington for some time before entering the priesthood, and after his ordination was for some years a professor at St. Paul's College. He went to Rome in 1921 with Father Thomas L. O'Neill, C. S. P., to establish a Paulist procurator, and with Father O'Neill, whose assistant he was, took charge of the Church of Santa Susanna in 1922. In the course of the Holy Year the two priests met many thousands of Americans in Rome on pilgrimages.

FOREIGN MISSION NEWS LETTER

CHILDREN OF DARKNESS

The leper has always been considered an outcast, but nowhere has his lot been more pitiable than in pagan China. He is driven from his family, deprived of all rights, even his name is not mentioned, as it might bring misfortune. Sometimes his relatives finding his existence intolerable to them, do away with him; sometimes he is persuaded to sacrifice himself.

On such an occasion in Northern Kwang Tung, a banquet is given in honor of the victim who, soon becomes intoxicated and forced to drink a narcotic, is quickly nailed in a coffin and burned alive.

GOVERNMENT ATTITUDE

The Chinese Government's treatment of lepers was as cruel as individual's, up to recent years. The frightful massacre in 1912, of a large number of these outcasts at Kwang Si, shook the entire Christian world. When the Catholic Bishop, Mgr. Duocour, heard of the intention of the Government, he sought to save them by offering to take charge of them, but the military authorities paid no attention. They dug a long, deep trench, in which wood, soaked in kerosene was thrown, then the lepers were hunted and driven into the ditch, shot and burned to death.

Even as late as 1914, it is stated that the revolutionary government of Canton discussed the general slaughter of the 700 lepers in the asylum at Shek Lung. Only the fear of France, the silent protector of the asylum, prevented the atrocity.

NOT HEREDITARY

Leprosy is only slightly contagious, and according to experiments made in Molokai during the last 15 years, is not hereditary. If proper care is taken, even children born of leprosy parents, may be saved from the scourge. At Molokai, where lepers are allowed to inter-marry, the children are segregated immediately after birth, and to the present time not one of them has developed the disease. If allowed to remain with a leprosy mother, the child invariably contracts the disease.

SUICIDE COMMON

In some places in China the lepers are gathered into an old boat, anchored in mid-stream, from which they solicit alms by means of a bowl fastened to a long bamboo. Canton for a long time was infested with lepers till a so-called asylum outside the Eastern Gate was established by the government, but conditions there became so intolerable that suicide was common, and offered a happy release from the horrors of life.

A SAVIOUR

But, it was not God's purpose to abandon these poor souls forever, and His Mercy manifested itself in the person of the Rev. L. Lambert Conrardy whose labors on behalf of Chinese lepers have made Shek Lung as well known in the East as Molokai is to the whole world.

CHARITY KNOWS NO LAW

In 1908, at the age of sixty-five, when most men begin to look for quiet and ease, Father Conrardy arrived in Canton. He was not robust, and a severe and painful form of asthma increased his difficulties. Nevertheless, he at once began the search for his lepers. Though ignorant of the Chinese language, he walked through the narrow streets and lanes, dressing wounds whenever he found victims, distributing alms and baptizing the dying. It was a novel sight and all eyes turned on him in admiration and wonder.

THE DAILY GRIND

Every day, after Mass and a frugal breakfast, he started out with a piece of bread and a hard-boiled egg in his pocket, for the Leper Asylum, where he washed and dressed the lepers' wounds, and served them with his own priestly hands, cleared away the filth in which they were living, and buried the dead. He often forgot to eat and frequently gave away his own meagre meal, returning exhausted to the Mission at night.

PERSEVERANCE THROUGH DIFFICULTIES

Father Conrardy at the same time worked with great ardor at Chinese which is especially difficult for one advanced in years. He succeeded in preparing a handbook of conversation, and learned by heart the principal prayers, the maxims of the New Testament and Chinese proverbs. Even when his asthma was most violent, he never left off study, and it is true he died with a Crucifix in one hand and a Chinese dictionary in the other.

CARE OF ALL LEPERS

Once familiar with the conditions of the lepers in Canton, the good priest bought part of a small island in the East River near Shek Lung and built a ward for men and one for women, a house for the Sisters whom he expected to assist him later, a little shelter for himself and in the centre, a temporary oratory.

For six years a most rigid economy enabled him to harbor sixty lepers annually without touching the capital he secured for his great work. Soon the good work of the Shek Lung Leper Asylum attracted the attention of the Provincial Government, which offered him officially the care of a large asylum. Finally it was agreed that the mission was to receive and take care of all lepers sent by the Bureau of Hygiene of Canton; the government to build all the structures necessary to keep the lepers and ten cents a day for the keep of each leper.

Father Conrardy never thought of himself. He kept no servant, but cooked and recocked his own meals. His clothes were shabby and ill-fitting and generally the gifts of ladies of the European colony who were devoted to him. His one thought was for the lepers who loved him with all their hearts.—Catholic Missions.

MGR. SEIPEL STILL MASTER OF AUSTRIA

Washington, Oct. 19.—Although he resigned the office of Chancellor many months ago, Monsignor Seipel, priest-statesman who brought Austria out of its post war chaos and literally saved the country, still is the dominant figure in Austrian political as well as moral life. This fact was attested here this week by the five members of the Austrian Parliament who came to Washington to attend the sessions of the Interparliamentary Union.

All five delegates are members of Monsignor Seipel's Christian Social party, and are eminent leaders of Catholic life in their country as well as legislators. They are the Rev. Dr. Karl Drexel, Dr. Heigl, Dr. Kienboeck, Josef Stoeckler and Dr. Erwin Waies, and their special fields cover many departments of Austrian life. Dr. Kienboeck was the brief time they have. While in Washington they visited the various departments of the National Catholic Welfare Conference.

WEEKLY CALENDAR

Sunday, November 1.—All Saints. Day by day the Church pays special veneration to some of the holy men and women who have helped to spread the Faith by their labors and sufferings. But in addition to those whom the Church honors by special designation or by inscription on her calendar there are many other martyrs, holy virgins, anchorites and penitents besides innumerable young children snatched away from the world in their innocence. To honor all these the Feast of All Saints has been designated.

Monday, November 2.—All Souls. St. Odilo, Abbot of Cluny, toward the end of the tenth century, was inspired by the Saviour to establish in his Order a general commemoration for all of the faithful departed. This was soon adopted by the whole of the Western Church and has been continued unceasingly up to the present day.

Tuesday, November 3.—St. Hubert, Bishop. The early life of this Saint is obscured by popular tradition. It is said that at one time he was passionately devoted to hunting and was entirely taken up with worldly pursuits. Moved by divine grace, however, he renounced the world and was ordained by St. Lambert, Bishop of Maestricht. He succeeded the latter in his See when St. Lambert was murdered in 681.

Wednesday, November 4.—St. Charles Borromeo, was created a Cardinal in the year 1560 when he was only twenty-two years old. He assisted his uncle Pope Pius IV. in the administration of the affairs of the Holy See. He was responsible to a considerable extent for the success of the Council of Trent and for the effective administration of that Council's Decrees. When Archbishop of Milan he remained in that city throughout a great plague constantly risking his own life to attend the sick and the dying.

Thursday, November 5.—St. Bertille, Abbot, when a young girl learned to despise the world and sought to give it up. Entering a convent at Jouarre she became noted for her extreme humility and was chosen prioress. Later she became first abbess of the Abbey of Chelles which she governed for

forty-six years with vigor and disaffection. She died in 692.

Friday, November 6.—St. Leonard, was one of the officials at the Court of Clovis, King of the Franks. Leonard, moved by the example of St. Remigius, relinquished his honors in order to lead a more perfect life. He sought to spread Christianity among those of the Franks who were still pagans and lived in solitude to avoid being called to Court because of his reputation for sanctity. He died about 550.

Saturday, November 7.—St. Willibrord, was a native of Northumbria, born in 657. When he was twenty years old he went to Ireland to study under St. Egbert and twelve years later, after going to Rome and receiving the Papal Blessing, he went to Utrecht and began to preach to the pagan tribes. At the request of Pepin Heristal he was consecrated Bishop of Utrecht and as a Bishop he labored for fifty years, converting thousands, building many churches and exercising the gift of miracles.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

GENERAL EXTENSION WORK

BY THE PRESIDENT

We would like to impress upon the friends of Extension our need of money with which to carry on the general work of the Society and meet the many and urgent requests that come to us daily.

Donations are sent for chapels; for the education of young men to the priesthood; for Masses, and other special purposes, but as every designated gift must be applied exactly in accordance with the wish of the donor, we are frequently unable to supply the demands of priests who write us for many things, and working at my four missions, Athabaska, St. George, Gormont and Menook. It seems that I am the most abandoned. I am growing old and somewhat crippled, but keep on traveling in order to enable my poor, scattered flock to perform their duty and keep the Faith.

There is a church at Athabaska built twenty years ago, and one at St. George built eight years ago, but the last mentioned has the same only. It is not finished on the inside and about four hundred dollars would be required to make it suitable for use in winter. As it is, I can use it only in warm weather. Therefore, I ask you if it is possible to make an appeal to charity. Every month I have to take with me, my portable chapel, as there are no vestments there for the holding of services.

I don't think you could find in the whole Dominion poorer missions than mine. At Gormont I say Mass in a school and also at Menook. At Stocks there are fifteen families, fourteen at Gormont and at Menook, nine. The Catholics at the last two are half-breeds—who never give anything but a grant with some white people of different nationalities. During the year from the four missions, I receive from \$150 to \$165. Who would give all their time for so little? And who could live decently on that amount of money? At seventy-four years of age I am obliged to get along without a servant and do my own cooking and other house-work. I travel with horses, for it is cheaper than by car. And it is not with an income of \$150 or \$165 a year that one could be bought. I rely on Mass stipends for a living, and of these not more than twenty come from my own missions during the whole year. I leave these lines to your consideration and wish you to do the best you can concerning my state of living.

Praying God to grant you health and success and to bless His Extension, I remain,

Truly yours in Christ,

A. D.

How sad to think of this good priest at seventy-four years of age doing the work of his own house, because he is too poor to keep a servant. In spending his life in the service of the Master he shares his poverty too. He does not complain; simply reminds us of his existence. People round about us, talk of poverty as though they knew what it meant. They are clad in the latest styles, well fed, warmly housed and what they spend for luxuries in the year would supply a priest of God with the necessities of life.

This is not an isolated case, but the age of the man and his increasing infirmities appeal to us with striking force. Here is one whom God chose to continue the work of His only Begotten Son on earth. For fifty years the zealous priest has gone on, unmindful of self, bringing spiritual strength and comfort to the weak and needy of his poor scattered flock. His life has been spent in obedience and alone knows the hardships and consolation with which he has been

affronted. There has been no temporal reward, other than strength of body and will to carry on. He does not seek any.

The object of Catholic Church Extension Society is to make possible the salvation of souls where otherwise they would be outside and beyond the influences of religion; to supply with the means of livelihood the God-like men who have left all things to follow in the footsteps of the Master in His work of salvation. Those in the full enjoyment of religion with all that it means in their lives have a duty, binding in charity, to perform towards their less fortunate co-religionists and towards those by whose help, souls can be saved even in their desolation—God's missionary priests.

The above will serve as an example as to what we require. May many, moved by the simple words of this apostolic man, send us help to make it possible for the Extension Society and bring a little sunshine into the lives of these men of God.

Send donations for General Extension work. Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$11,377 00 C. McKenna, Calgary... 5 00 Mrs. C. J. Morrissey, Newcastle... 2 00 Friend, Elora... 1 00 J. W. P... 1 00 F. J. Callaghan, Neidpath... 5 00

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CHINESE MISSION BUREAUS

THE QUEEN OF APOSTLES AND THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purgation.

We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, my friends."

Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ. Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of Apostolic care can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests, "Have pity on me, have pity on me!" opens a way for us to win merit for our own dear departed.

Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bureau for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bureau may be donated for the souls in Purgatory. Could there be a grander monument? The merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed.

Address contributions to: CHINESE MISSION BUREAUS, CATHOLIC RECORD, London, Ont.

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FRENCH PHILOSOPHER'S WIDOW BECOMES NUN

Paris, France.—It has just been announced that Madame Paul Adam, widow of the famous French philosopher and novelist, who died in 1920, entered a Dominican Novitiate in Switzerland one month ago.

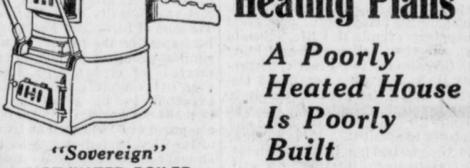
Madame Paul Adam, Jewish by birth, was the oldest of three sisters who were known, thirty years ago, as "the beautiful Misses Meyer." All three became converts to Catholicism.

The decision of Madame Adam to enter the convent dates from the time of her husband's death. But she waited first to put in order all the manuscripts left by him. She had always been his collaborator. The work required five years, and as soon as it was completed she departed for the calm and silence of the cloister.

Let us avoid that vanity which seeking to be praised, tends to attract the attention of creatures. Nothing is more opposed to the spirit of Jesus Christ.

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Graymoor's Novena TO ST. ANTHONY OF PADUA

The best and widest known Shrine of St. Anthony, the Wonder-Worker of Padua, in all America is a simple statue of the Saint which stands on the gospel side of the High Altar in St. Francis' Monastery Church on the Mount of the Atonement, Graymoor, New York. Here a new Novena is begun by the Graymoor Fathers every Tuesday, and thousands of petitions are constantly presented by them to the intercession of the Universal Friend of all who invoke his aid.

Thankgivings for Favors Received: M. R. K., Cleveland, Ohio: "Enclosed find five dollars for St. Anthony's Bread, which I promised if I regained the use of my arms. For the past fourteen months I had been sick and unable to help myself. After finishing a Novena to St. Anthony, I regained the use of my arms."

Mrs. L. E., Washington, D. C.: "At last my son has returned to his Church and duties, has been to Holy Communion twice, and also made the Novena of Grace. I give thanks to the Priests for having saved my Novena for him."

Mrs. C. D., Wilmington, Del.: "Enclosed find donation promised St. Anthony's Bread and my daughter would not work. The day after making the promise she was sent for to go back where she had worked before. She also received an increase in salary."

Those wishing to enter petitions to the Perpetual Novena to St. Anthony at Graymoor may send them to:

St. Anthony's Graymoor Shrine Priests of the Atonement Box 316, Peekskill, N. Y.