

was the official program of the League for the Defense of the Catholic Faith, newly organized since the staging of the first act of the Cismatonic farce. It was a bold program, too, and made all the bolder because it bore the names of every one of its sponsors, printed fully in the press. These courageous men, along with their fellow members of various Catholic societies in the city, had got together immediately after the Soledad affair and had agreed that the moment had come to issue a rally call to all Catholics in the Republic to come to the colors, to unite openly and join forces in a legal battle to gain their lost liberty.

THREATENED WITH ARREST
The publication of the Defense League's program was like a bomb thrown in the midst of the too-confident Bohemian government. Immediately the government acted. The Secretary of the Department of the Interior, on the day following the appearance of the Catholic laymen's manifesto, issued a declaration to the effect that all the signers of the League program would be arrested and imprisoned. This declaration was published March 22 and 23. It was the courage of the Catholic leaders was raised to too high a pitch to be weakened by even such a threat as this. Their answer was a challenge; they repeated the publication of their manifesto, and they went on with the work of organizing the League.

It paid them to be courageous. That is one lesson the Catholics of Mexico have had to learn and are learning—that if they stand their ground they have a far better chance of accomplishing something, however little, than if they back up. There are many Catholics in Mexico today who feel that if action of this kind had been taken last October, when the government forbade the public procession during the Eucharistic Congress, much more good might have resulted than from the mild submission that was made. At any rate, to return to the League, the threatened arrest was never carried out. The government thought better of that, although it did not by any means give up its hope of destroying the League. It satisfied itself, however, in the face of the brave front shown by the Catholics, with issuing secret instructions to State governors, municipal authorities, and other minor officials, to handicap in every way possible the activities and growth of this new Catholic organization.

But the League has grown in spite of all this. Catholic opinion throughout the Republic, shocked into action by the attitude of the government toward the Cismatonic received the news of the League's foundation with enthusiasm. Today, after scarcely four months' organization, the League has forty thousand members, the majority of them, it is true, still in the national capital, but several thousands of them scattered throughout the country. With the support of the Bishops, the League is making rapid headway in every diocese in the Republic.

DEMANDS OF DEFENSE LEAGUE
The demands made in the program of the League are as follows: (1) Full liberty of teaching. (2) Common law for Catholic citizens. (3) Common law for the Catholic Church. (4) Common law for Catholic workmen.

"In a word," as Senor De La Peza, one of the chief organizers, said to me, "the League aims to secure by public agitation and by legal means the same religious liberty that is enjoyed by American Catholics."

The greatest difficulty the League suffers, its officials tell me, is lack of funds. The Catholic body as a whole is poor; and the cost of sending trained organizers through the country, as well as the cost of widespread publicity, is considerable.

"But why lack of funds?" I ask. "You have great wealth, have you not, among many Catholic people in Mexico?"

The answer to my query is the simple retelling of an old story not unknown to Catholics in America: "Oh, yes; but the rich Catholics are so often indifferent. Some of them even say, in an easy-going manner, that there is no real persecution of the Church going on at all—that is only talk!"

So, after all, there is obviously an even greater and a more fundamental difficulty for the League to cope with than lack of funds—indifference; especially the indifference of those very Catholics who should be leaders and financial supporters of the laity in their battle for religious liberty. I have talked with not a few of such and have found exactly the condition, and exactly the sentiments expressed, that the League officials report—an easy-going, scarcely perturbed state of mind, rather characteristic of the Mexican makeup. But surely (at least so I like to hope) this indifference and inertia, where there should be action and sacrifice will wear off; will perhaps, be shamed out of being by the courage and sacrifice of the poor workmen who are organizing and uniting at a cost that sometimes means their very livelihood; of the school boys who defy their oppressors even from the cells of jails; and of the women. I shall write later of the women.

The knowledge of thyself will preserve thee from vanity.

THE BOY OF NOW

London Advertiser

The Silent Partner, a little book that makes its appearance every month, has a thought worth passing along about boys, not merely that they are boys now, but they are headed for positions of trust tomorrow. It says:

"We may continue to make laws that are local and write treaties that are international, but some day soon the boy of now will be asked to carry them through."

Your position and all other jobs will eventually be taken over by the boys of now.

"Towns, cities, States, nations, and the affairs of the whole world will, in the very near future, be in the control of the young lads that are now carrying their books to school."

Courts, churches, universities, stores, steamship and railroad systems—farms, factories, banks and business generally will all be handled very soon by the boys of now.

"The boys of now will soon manage everything, everywhere, and what may be expected in enterprise or realized in integrity depends largely on how the boys of now are developed."

We can pyramid figures about our national wealth and the development of industry, but back of it all Canada's greatest asset is her boy life, and the country will never be much bigger or better than its boys.

Any organization that makes intelligent and helpful boys' work part of its affairs has to that extent justified its existence. The London Kiwanis club probably has this idea in view in bringing Edward Johnson to the city, for the proceeds are to be used for the development of its boys' work. It is an attempt to put in concrete form some of the views that might otherwise exist only as theories and for that reason is commendable.

FOREIGN MISSION NEWS LETTER

SURPRISING

The geological expedition had been cruising along the spot for several days. On one occasion they found an unrecorded species of fish and on another a marine animal that science had never tabulated. Every few hours the nets were drawn up with sparkling scales. The party crowded to the side searching for new species.

"What's that island over there?" said one of the party late in the afternoon.

"That's the island we're going to stay away from," chorused two or three. "That's where the leper colony is."

"Lepers away out here in the Pacific?" he queried.

"Sure, lots of them. The only white man on that whole island is a Catholic priest who attends to them."

"What a life! He must get a lot of coin out of a job like that," "Doesn't get hardly enough to keep him alive," said one well-informed member.

There was a spell of silence. Then the wondering party said: "Must take a lot of nerve. That's what I call doing a whole lot and getting nowhere."

That's what I call doing a whole lot and getting everything," remarked Mickey the cabin boy as he ducked down into the hold.

And the party kept wondering just what the little Irish boy had in mind.—Catholic Missions.

"AS WILD AS A ZULU"

"As wild as a Zulu" is a saying that is now quite obsolete. This is a tribute to the intrepid missionaries who went among this ferocious tribe, and today there are Zulus studying for the priesthood. It is hard to imagine the great work the missionaries are doing.—Catholic Missions.

CANADA-IN-CHINA

There is a spot in China, 8,500 miles away, which is to become especially dear to us. It is an estate containing millions of souls, and "Chu Chow" is the name it bears, but to us henceforth it will be better known as "Canada in China," for towards its inviting towns and villages, our sons, brothers and friends as soldiers of Christ are advancing.

The first band of these missionary friends of ours will depart from Vancouver the day after Christmas. Rev. J. M. Fraser, Rev. V. Morrison and Rev. R. Serra will comprise the band.

Father Fraser needs no introduction. His name and work indeed is known wherever the English tongue is spoken. He has been the instrument used to inspire several of our modern mission movements, notably, The American Mission at Maryknoll; the Irish Mission at Maynooth; the Spanish Missions in Burgos; but to none of these he owes allegiance for despite the usual international outlook of a missionary, it is gratifying to know that Father Fraser has been able to reserve a special spot in his heart for the land of his birth; and so the Missionary Movement here in Canada was not only inspired by him, it was also founded and developed; and now, after seven years' encouraging work, with the Seminary under the jurisdiction of the Bishops of Ontario, he has the happiness of returning to the land of his adoption, heading the first band of our missionaries for the

evangelization of the special territory allotted by the Holy See.

Father Morrison was one of the first priests ordained at St. Francis Xavier China Mission Seminary, since when he has been engaged in the work connected with the establishment of the Seminary. He is a brother of the Right Rev. Bishop Morrison of Antigonish, N.S.

Father Serra hails from Spain. He linked himself up with the Mission movement started there by Father Carat, late of China Mission Seminary, but as it will be several years before this Movement sends its first band to China, his eagerness to be on Mission work prompted him to join the Canadian Mission Band.

PAGANISM'S STRONG HOLD

Temples in China are almost as numerous as cities and villages. Each walled city has its titular god, a deified man who acts as patron of the place. The city god has the same rank in the unseen world as the mayor has in this visible world. My first months in Shenchowfu almost convinced me that the general attitude of the Chinese towards their gods was one of respectful neglect, but I was rudely disabused of this opinion when the New Year celebrations came.

A constant stream of people poured into the temple of Heli, uncomfortably near our mission, for several days for one day but for several days, to offer gifts of rice, wine and fowls to the gods.

China's paganism is by no means ready for burial, not is it a religion in name only. It possesses a tremendous power in the daily life of the Chinese people.—From Father Westhoven, The Sign.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WANTED—ONE HUNDRED THOUSAND DOLLARS BY THE PRESIDENT

Summer has gone once more and everyone has again settled down to work. A splendid crop has been harvested all over the country and better times are at hand. People are gradually becoming more optimistic after the long period of depression and we think it one of our duties to remind our readers of the great needs of Extension Society, that they may be moved to contribute generously to this work of Home Missions.

As has so often been pointed out, our greatest difficulty consists in bringing Catholics in the East to a realization of the necessity of contributing liberally to the work of safeguarding the faith of so many co-religionists scattered all over the western provinces. Many there are whose wonderful acts of charity have been a consolation and happiness, and have enabled the Society to accomplish so much; but others are slow to embrace the opportunity thus offered of, at the same time, helping their neighbor and doing good to their own souls.

Those outside the fold are awake to the needs and act accordingly. One of the first projects undertaken by the United Church of Canada was a scheme to raise four million dollars, half of which is to be spent on missionary and social work. A large amount of this money will be lent to the West, some of it among our Catholic new Canadians who are not otherwise being taken care of, on account of lack of resources.

It is a well known fact that Protestants are far more generous towards, and interested in missionary work than Catholics. What is the reason? Have they more to offer or are they actuated by a greater zeal for sharing spiritual advantage with their less fortunate neighbor? Every Catholic knows that we have, in its entirety, the religion instituted by Our Lord Jesus Christ to lead all men to salvation. Other churches have something of good, but we have it all. The Apostles and their successors—the Bishops of the Catholic Church—alone received the command to preach the gospel to every creature. Certain things in the temporal order are required that this commission may be carried out. Money is needed, and the faithful have the privilege—and it is a privilege as well as a duty—of supplying it. Men may close up their hearts to this call and God's work will be hampered and delayed while souls by the thousand are absorbed by non-Catholic bodies with less to offer but with a greater spirit of charity. At present we need money for various things; for the education of young men for the priesthood, for the maintenance of poor priests on the missions, for chapels, for Masses, for our college and for general Extension work.

A few years ago, as the very best means of saving the younger generation of Ruthenians, for whose spiritual welfare some of the prominent non-Catholic bodies had become very solicitous, a college was erected in Yorkton, Sask., for the building of which Extension Society assumed responsibility. It is being conducted by the Christian Brothers who are doing excellent work. By giving these intelligent Ruthenian boys a thorough Christian education we are equipping them for leadership of their people against the work of proselytizing that is being carried on by the enemies of our Faith. During the lean years through which we have been passing many parents were unable to

send their boys to this school, as a consequence, the Brothers have been obliged to make great sacrifices. This year, in view of better times, a large attendance is expected. It is impossible to estimate the importance of this institution in the work of saving souls of our new Canadians.

If the United Church can raise four million dollars, surely it is not too much for us to ask the friends of the Catholic Home Missions for One Hundred Thousand Dollars. This is the amount we need for our work. We have no apology to make in appealing for this sum, which is a modest one, being solicited for God's own work. There are men who without any difficulty could send us a check for a thousand dollars for Extension work, others for five hundred, more for one hundred, etc. No amount will be too large; none too small. You are dealing with God, Who knows exactly what each one can afford to give Him. Make a big investment in Extension work which will surely pay wonderful dividends in Eternity.

What is religion anyway? Too often it is made to consist in saying a multitude of prayers and performing a variety of devotions. It is a much simpler thing than that. It is to love God. To love God means to do His will. Daily we say "Thy will be done on earth as it is in Heaven." His Will is to save all men. Let us make our prayer a reality by working for men's salvation. Make a big sacrifice and give generously now to the work of Church Extension. All God asks is that you take a real interest in the salvation of others less favored than yourself, and if you do God will not be outdone in generosity.

Contributions through this office should be addressed:

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WEEKLY CALENDAR

Sunday, October 25.—Sts. Crispin and Crispinian, Martyrs, were missionaries who left Rome in the third century and went into Gaul to preach the Faith. After preaching at Soissons for many years and converting thousands by their words and example, the two missionaries were seized by the infidels and put to death after cruel torments about the year 287.

Monday, October 26.—St. Evaristus, Pope and Martyr, was elected to the Papal Throne to succeed St. Anacletus and governed the Church for nine years. It is to this Pope that some ascribe the institution of the order of Cardinal Priests because he first divided Rome into several titles or parishes, assigning a priest to each. He was buried near the Tomb of St. Peter.

Tuesday, October 27.—St. Frumentius, in his childhood while on a voyage to Ethiopia with his uncle was captured by barbarians who killed all the captives except the future saint and his brother. Frumentius was raised in the King's court and on the death of the monarch was given his freedom. At the request of the Queen, however, he remained at Court. He was ordained by St. Athanasius and later consecrated Bishop of the Ethiopians.

Wednesday, October 28.—Sts. Simon and Jude. Simon was a simple native of Galilee who at the call of the Saviour became one of the pillars of the Church. St. Jude was a brother of St. James the Less; he preached in Mesopotamia and later he acted St. Simon went together into Persia where they both received their crowns of martyrdom.

Thursday, October 29.—St. Narcissus, Bishop, became Bishop of Jerusalem in the latter part of the second century. One miracle ascribed to him is that of changing water into oil one Holy Saturday when the supply of oil had run out. Three enemies of the Saint accused him falsely and he withdrew into the desert. However, the enemies suffered the terrible penalties which they had called down upon themselves should their accusations prove untrue and Narcissus was called back to Jerusalem to resume his office.

Friday, October 30.—St. Marcellus, the Centurion, Martyr, was a captain in the Legion of Trajan who was imprisoned because he refused to take part in the impious celebration of the birthday of the Emperor Maximian Hercules. He was beheaded in the year 298.

Saturday, October 31.—St. Quintin, Martyr, was a descendant of a Roman Senatorial family. Inspired by zeal for the Faith he went to St. Leger of Beauvais, who went into Gaul where they preached the Faith together until they reached Amiens. There they parted and Lucian went on to Beauvais. Quintin remained at Amiens seeking by his prayers to

make the country Christian. He was seized by the pagans and after the most unusual and cruel tortures was beheaded in the year 287.

CHINESE MISSION BURSSES



MARY QUEEN OF APOSTLES

Long ago, the twelve Apostles had the help of Mary to sustain them in their conquest of souls. The Hidden Life of Our Blessed Lord was the School in which Mary studied, treasuring many things in her heart. Who then could impart the value of suffering and self-surrender so well as she?

She is still Queen of Apostles. For those countless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work who may never come under her protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life?

If we complete the Queen of Apostles Bursse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in far-off Galilee:

"My soul doth magnify the Lord... because He has regarded the humility of His handmaid."

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

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THE CATHOLIC UNIVERSITY OF MILAN RECEIVES SPLENDID LAW LIBRARY

Milan.—Donna Emma Del Giudice and her daughter Carlotta have presented to the Catholic University of the Sacred Heart the valuable library of the late Senator Pasquale Del Giudice, who from 1873 until his death was Professor of Law History at the University of Pavia. Senator Del Giudice began his career at the University of Naples in 1871 as Associate Professor of the Philosophy of Law. As early as 1866, soon after taking his degree, he won recognition for his translation of the work of Ahrens: "The Philosophy of Law and the State." He also published an "Encyclopedia Giuridica" which went through several editions.

The Del Giudice library contains many thousand volumes and will greatly enrich the law library of the Catholic University. Books dealing with the philosophy and history of law are in the majority, but there are many on other subjects.

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The Holy Father, Pope Pius XI., who was a personal friend of the late Senator, has sent a message of sincere appreciation to Donna Emma

and Signorina Carlotta Del Giudice for their generosity to the University in which he is so deeply interested.

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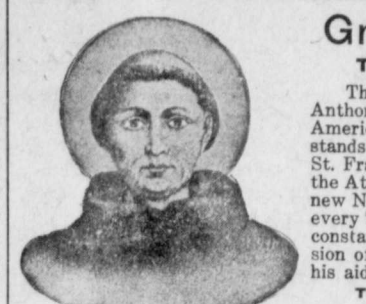
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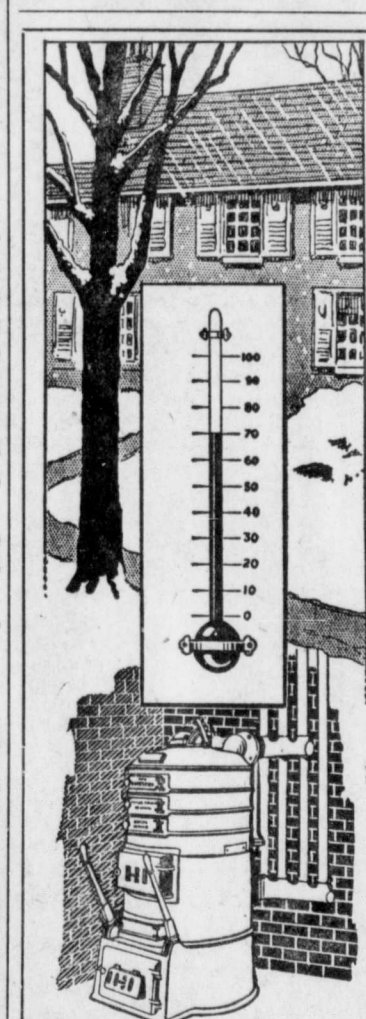
(Authentic likeness)

Mrs. J. D. M., Indianapolis, Ind.: "Enclosed please find off-ring which I promised to St. Anthony for tired if two favors were granted, one being cure of dizzy spells and the other that my heart would get better, as I have had heart trouble for nearly a year. Thanks to our Divine Lord and St. Anthony, my head is better and my heart is getting better."

Mrs. T. S., New York City: "Enclosed find their offering for a Mass for the Holy Souls in honor of St. Anthony. I was very fearful about being able to hold an insurance policy, and so promised St. Anthony a Mass and publication if he obtained the favor. He has obtained it."

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.



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