

The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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CHAPEL ERECTED ON HAUNTED SITE

BISHOP O'CONNELL WILL SING MASS THERE FOR SOULS IN PURGATORY

(Special to The Baltimore Review)
Harpers Ferry, Oct. 19.—Adam Livingston's wish expressed in his last will, filed nearly a century and a quarter ago, is about to be realized.

On All Souls' Day the Right Rev. Denis J. O'Connell, Bishop of Richmond, will pontificate at a Requiem Mass at Priests' Field, near Middleway. The Mass will be offered in All Souls' Chapel, erected through the generosity of Livingston. The late bigot and hater of the Catholic Church. The Mass will be said for the repose of the souls in Purgatory. It will be one of Livingston's acts of reparation for his action on that night of 1794, when he refused to send for a priest at the behest of a dying stranger in his home.

WELL SUSTAINED AFTER 100 YEARS

Last year The Review carried the story of Adam Livingston, the bigot. The story told of his conversion to the Faith and of the will that was filed in 1802. In that will Livingston set aside a tract of land upon which he asked that a Catholic chapel be erected. It was his desire that the suffering souls in Purgatory be remembered in an especial manner in that chapel.

For long years attempts to turn over the property to the Catholic Church were effectively blocked by a number of those interested in the will and who had no particular desire to see the property come into the possession of the Catholics whom Livingston once so cordially hated. But Bishop O'Connell, advised by legal friends and aided by them and others, took up the fight for the property, and after a long battle in the courts, was eventually given the site, one hundred years after the filing of the will.

The story of Adam Livingston and of Wizard's Clip was told in The Review of October 28, last year, by the Rev. John A. Curran, pastor of St. Peter's Church, this city.

That story was so interesting that it was republished by many Catholics and secular papers in the United States and in England.

HOUSE BECOMES HAUNTED

Briefly, the story was this: Livingston lived on a farm near Middleway. One night a stranger applied for permission to lodge at his home. Permission was granted. Afterward the stranger was taken ill. He asked Livingston to send for a priest. Livingston refused, declaring that no priest could come to the threshold of his home. The stranger died. Livingston asked a neighbor to sit up with "the corpse." Candles were lighted, but they flickered and went out. Other candles were lighted; they, too, flickered and went out. The neighbor fled in terror.

Livingston went to bed, but all night long he heard the sound of galloping horses outside his home. He arose a number of times and went outside the house, but could discover no trace of horses. Then troubles followed in swift succession. The heads of the chickens on Livingston's farm dropped off; crockery fell from the shelves in the kitchen and smashed to pieces; burning embers leaped from the fire; money disappeared from the home. Then there was heard in the house a sound of scissors clipping something. All the beds in the house, the table covers, the bed linens were discovered to have pieces clipped from them in the shape of half moons. The clipping never stopped; day and night it went on, though many persons were summoned to the house to try to solve the mystery. The house became known as Wizard's Clip.

LIVINGSTON MEETS PRIEST

Livingston in terror sought fortune-tellers and sooth-sayers, but they could not help him. One night he had a dream. He thought he was climbing a high mountain. He had trouble making the ascent, but at the summit he saw a man clothed in strange vestments. He never saw a man so clothed before. A voice told him in his dream that this man would help him. Livingston made an investigation. In the course of it he went reluctantly to a Catholic neighbor who persuaded him to go with him to meet the priest who was to say Mass at Shepherdstown the following Sunday.

As the Rev. Denis J. Cahill, the priest, came out on the altar, Livingston cried: "That is the man I saw in my dream." Livingston was introduced to Father Cahill after the Mass. A few days afterward, in answer to Livingston's importunities, Father Cahill went to Wizard's Clip and there celebrated Mass. The clipping stopped immediately and the other manifestations of terror ceased. The money that had disappeared was found on the door-sill of the home.

STRANGER WILL BE REVERED

The story of the Wizard's Clip was investigated by reliable authorities on a number of occasions by priests and others, including many non-Catholics. They examined many witnesses and the investigators pronounced the story true. Livingston became a convert to the Faith, and in his will made provision for the erection of the chapel. This chapel is nearing completion, and the Mass for the Suffering Souls will be said on All Souls' Day. The body of the stranger who was denied by Livingston the visitation of the priest is near the chapel. He will have a remembrance in the Mass.

FEAST OF ST. EDWARD

ANGLICANS AND CATHOLICS PRAY AT SHRINE OF THE CONFESSOR

London, Eng.—The feast of St. Edward the Confessor, the last Saxon King of England fell on Saturday, Oct. 13, this year, and all day long the chapel of the Confessor, which lies immediately behind the high altar of Westminster Abbey, was thronged with pilgrims, who, with rosary in hand, knelt in prayer at the foot of the great shrine, wherein lies the body of the Saint, incorrupt after the passing of more than a thousand years.

In the sense that it now belongs to the Protestants, Westminster Abbey is now a Protestant church. According to tradition, it was never consecrated by mortal man for the story goes that the Prince of the Apostles consecrated the building himself, and that the prelates of the time refrained from the act of episcopal consecration. But on this day in the year both Catholics and Anglicans meet in prayer beneath the holy body, which to certain of the Anglicans is as precious and sacred as it is to the Catholics.

Organized by the Guild of Our Lady of Ransom, the Catholics of London made their annual visit to St. Edward's Chapel, there to pray that their country might return to the old religion. The chapel itself is not large. Its width is that of the sanctuary of the Abbey, and its length is not much more. In the centre rises the magnificent shrine, its topmost peak towering above the carved and gilded retables of the high altar. Like the roof of a house, hangs the velvet pall of Roman purple, worked all over with the monogram of the Saint. At the foot of the shrine is a small marble altar, with crucifix and candlesticks of gold. A bronze railing prevents close contact with the shrine, at the base of which runs a series of small arches, within which sat afflicted persons who sought the cure of skin diseases by the intercession of St. Edward.

The holy body is known to be in a perfect condition. Within comparatively recent years the tomb and coffin were opened secretly and in the presence of high officials of the State and State Church, and the evidence is that the body of the Saxon King and Saint is still incorrupt. A curious spectacle awaits the eye of the visitor who finds himself in the very heart, not only of England, but of the British Empire, on the festival day of St. Edward. Close to the railings around the shrine there is a kneeling throng, clergy, religious sisters and lay people. All, or nearly all, with their rosaries in their hands, and it is difficult to tell which are Catholics and which are Anglicans.

True to their custom of following where the Catholics lead the way, the Anglicans this year made their first organized pilgrimage to the shrine in Westminster Abbey. Marshalled at Trafalgar Square, the Anglicans, singing the Litany in procession, made their way to Westminster Abbey where prayers were recited at the shrine. Curiously enough, the Abbey authorities have nothing to do with these manifestations. The public is allowed access to the chapel, and although nothing like an organized service by the Catholics would be permitted, either by the Anglican or Catholic authorities, the Catholics are freely permitted to remain in the chapel and recite the rosary privately.

NUMS SAVE LIVES OF SEVENTY GIRLS AT CONVENT FIRE

Pittsburgh, Oct. 26.—The heroic work of fifteen nuns is responsible for saving the lives of seventeen young girls who were in the main building of the Academy of Our Lady of Mercy here when it was destroyed by fire. After the girls had been guided to safety through the smoke-filled corridors it was discovered that two of them were missing. Several of the Sisters returned to the building and rescued them. Nine of the nuns were taken to the Hospital for treatment and seven firemen and two policemen were injured. Damage to the convent school was estimated at \$500,000. The loss includes a num-

ber of rare oil paintings by French and Italian masters valued at \$200,000.

IRISH BISHOPS CALL FOR ACTION

"DEGRADING TRADITION" OF ULSTER CATHOLICS

(Dublin Correspondent of Manchester Guardian)

A statement on the position of Catholics in the Northeast of Ireland has been issued signed by Cardinal Logue, Primate of all Ireland; Dr. O'Donnell, Coadjutor Archbishop of Armagh; Dr. McHugh, Bishop of Derry; Dr. McKenna, Bishop of Clogher; Dr. Finnegan, Bishop of Kilmore; Dr. MacRory, Bishop of Down and Connor; and Dr. Mulhern, Bishop of Dromore. The manifesto says: "It is doubtful whether in modern times a parallel can be found for the way in which the Catholic minority in the North of Ireland is being systematically wronged under the laws of the Northern Parliament. First, proportional representation, as enacted by the 1920 Act to protect the minority, is abolished, or being abolished. The constituencies have already been shamelessly gerrymandered. Catholics never being allowed a seat except at the waste of a huge surplus, Protestants being provided in that representation on the narrowest margin of votes which is safe for them.

"Secondly, an education measure has been passed under which Catholic schools are starved unless, indeed, they go under a control that is animated by the dominant spirit towards Catholics, and whereas Protestant young men from the North are freely allowed to train as teachers in Kildare Street, Dublin. Catholic candidates if they intend to become teachers in Northern Ireland are not permitted to go to the college at Drumcondra, for which the Catholics of the North, in common with their co-religionists throughout Ireland, made such heavy sacrifices. Instead of that Catholic young men are being inveigled into houses of training in Belfast which, as we have already publicly declared, we cannot consider a tolerable preparation for the high office of a teacher in a Catholic school.

"Thirdly (as if to trample upon the feelings of those who have been opposed to the partition of Ireland), an oath of allegiance not only to the King but to the Northern Government has been prescribed for all who hold offices of emolument under the Government or the local bodies, and for others besides. Teachers in the North of Ireland are under the galling necessity of taking that oath to retain their salaries, whilst nothing of the sort is demanded in any other part of the British Empire.

"What is far worse, the attempt is being made to impose that oath on priests who are remunerated out of public sources for their services as chaplains in institutions or as teachers in secondary schools, though it can hardly fail to be well known that scarcely anything else would more indignantly sap the trust and confidence which our people repose in their priests in all their troubles than that such an oath should be taken by Catholic clergymen ministering to the poor or educating the young.

"Fourthly, the utter disregard for the rights of Catholics could receive no better illustration than it does in the attitude of leading Northern Ministers on the boundary question in regard to Tyrone and Fermanagh, where a large majority have voted in favour of inclusion in the Free State. "This ever advancing aggression on Catholics is a grave menace to the peace of the whole community, and by reason of what has already happened, after waiting very long in the hope of some approach to equal dealing, we consider the time has come for our people to organize openly on constitutional lines and resolve to live no longer under this degrading thralldom. They are altogether within their rights in holding parochial or other public meetings of protest."

GERMANS SELL HOUSEHOLD GOODS IN MARKET TO BUY FOOD

Cologne, Oct. 15.—Members of the upper and middle classes, impoverished by the decline of the mark, have resorted to the sale of household furniture and personal belongings to such an extent that in Berlin it has been necessary to establish a public market place for the sale of such articles. Such an arrangement is valuable also for the reason that it enables the public authorities to check conscienceless profiteering at the expense of both buyers and sellers. Many of the people who were offering their cherished possessions for sale in order to buy food, had no idea of the proper value of their belongings in terms of the depreciated paper currency. As an outgrowth of the establishment of the market, the Tenants'

Union of Berlin has taken over the task of aiding persons who wish to sell their household goods to bring them to the market place. This is necessary because under present conditions even a short ride on a street car costs millions of paper marks.

CHINESE TORTURE MISSIONARY

REV. FATHER STENZ TELLS OF HARDSHIPS AND ESCAPES

The Rev. George M. Stenz, S. V. D., educator and missionary, in China for thirty years, who has been frightfully tortured, almost burned to death at the stake and narrowly escaped hanging during his long service there, has come to the United States to study American educational methods, and with an optimistic view for the future of China. He is now at St. Mary's Mission House, Techon, Illinois, where he told of his terrible experiences. Education will be the salvation of China, he asserted. The Chinese are not all bandits, as many people are inclined to believe, he said. There are millions of calm, conscientious people who are eager to progress under the guidance of American educators.

"Although I probably have received rougher treatment at the hands of the Chinese than any one man, having had many almost miraculous escapes from death," said Father Stenz. "I see a future for China. Education will do it. The religious side has been perhaps too much stressed with not enough consideration given to the educational. There is a dire dearth of teachers. American Catholics are gradually grasping this opportunity, and I have come to the United States to study American educational methods. A marked impetus has been given the educational side of missionary work in China since the arrival here in November of the Apostolic Delegate Costantini. I intend to return to China in February to continue my work."

Father Stenz established a college under the auspices of the Society of the Divine Word at Tsining to train young Chinese for leadership and aims to increase the scope of this institution along educational lines.

"Life is held very cheap in certain parts of China," said Father Stenz in telling of his experiences. There is a popular saying that the first official act of every mandarin is an inquest. I could not estimate how often I have seen mobs charge one another with lances and sabers; how often whole towns have marched against one another, how many thousands have been beheaded or shot in Tsafu. A single mandarin could boast that within two years he had beheaded five thousand people. Whole towns have been burned to the ground. The Government has made regular campaigns into this territory to battle with the robbers, skinning alive those they captured.

"On one occasion I went to Chang-Kia-Chwang with Fathers Nies and Henle. The neighborhood was quiet and we had relaxed in taking precautionary measures. I did not even bolt the door of my room. I was awakened by shooting and violent screaming outside my window. The robbers already were in the middle of the yard and I had no weapon except the iron bar with which to defend myself. My companions were in the adjoining room. I hastened to their relief. The room was a pool of blood. Across the bed lay Fathers Nies and Henle—dead. I fainted from exhaustion and the robbers departed and I escaped with my life."

"In Itchau," continued Father Stenz, "I was seized by a mob. All my clothes were torn from me but my trousers. My hands were tied behind my back. They prodded me with lances and beat me about the head with their sabers. They tore out my beard and hair piece-meal. My body was bleeding from practically every pore. Then I was led by a rope through the town. I fainted under their blows. Then a rope was attached to my feet. It was their intention to hang me. My hands and feet were then bound together in a knot at my back and the rope drawn so tight that I thought my legs would be torn from my body. I lay in this condition for an hour. The agony of my wounds increased and my blood continued to pour over the sand, while the crowds jeered me when I tried to appeal to them.

"One of them whetted a knife and began to cut at my neck. Another took a saber, cut the rope binding my feet and pulled me upright. The procession formed again and I was again led along by a rope. For an hour I was driven over hills, across rivers and through towns. When we reached a pagoda I was tied to a pillar in the courtyard and compelled to stand in the sun for hours, while the ropes cut deep into my flesh. At evening I was conducted to the pagoda and placed on a bare floor

while the crowds feasted. Later they kindled a fire to burn me alive, but they changed their minds and decided to kill me another way. After two more days of this terrible torture, help arrived and I was released through the mandarin, who sent a litter to carry me home."

GAIN OF CHURCH IN SWITZERLAND

Basle, Oct. 18.—The growth of Catholicism in Switzerland during the past few years has been so remarkable as to excite comment even in Protestant circles. For example, at the recent meeting of the Association of Swiss Protestant Ministers at Lausanne, the noted Protestant theologian, Dr. Neeser, declared that the secret of the power of the Catholic Church for expansion in all parts of the world is to be found in the Church's strong central authority and that this in turn is made possible "by the dogma of Infallibility and the Catholic Sacrament of the Altar."

FOUR NEW CATHOLIC PAPERS

It must not be thought, however, that the Church has not opposition in Switzerland. There is a strong Socialist party in that country today which, in its anti-Catholic animosity, at least, follows in the footsteps of those Protestant sects which in earlier centuries persecuted the Church so passionately. But the extent to which Catholic organization has developed and the influence of a growing Catholic press are so great that there is justification for saying that Catholicism in Switzerland today is flourishing as never before. Four new Catholic newspapers have commenced publication in Switzerland during the past few weeks and the influence of the press is augmented by the large number of brilliant literary men, celebrated orators, and men of public affairs, who belong to the Catholic Church. The banding together of large numbers of Catholic young people into organizations that are increasing in size and power is another element making for the progress of the Church in Switzerland.

This progress is all the more satisfactory because in some of the Swiss cantons a struggle over the school question seems to be about to reach a decisive stage. This was indicated in the speech made by Counsellor Otto Walter of the Canton of Solothurn at the recent "Catholic Day" meeting of that canton. In a strong attack upon the irreligious school, the speaker said:

IRRELIGIOUS SCHOOLS NOT NEUTRAL

"The time for talking is past, the time for action has come. We do not wish to injure those of other faiths; we are standing on the grounds of the rights of parents and liberty of faith and conscience. What Trotzky said a short time ago has a meaning for us too, that is: 'The training of youth is, for a nation, a question of to be or not to be.'"

"The State monopolized school is a monster of intervention by the State. Nowhere else in the world will you find a situation such as we have here in the Canton of Solothurn. Our State school is nothing else than a free-thinkers school. We are willing to leave the school to the free-thinkers but we will not allow our children to be forced into it."

The speaker concluded with the admonition:

"There may come a time when we will have to resort to a school strike and we shall do so."

NEW ZEALAND BISHOP SPEAKS IN KILKENNY ON SAINT'S CENTENARY

Dublin, Oct. 24.—Right Rev. Dr. Whyte, Bishop of Dunedin, New Zealand, was the preacher, at St. Canice's Church, Kilkenny, at the centenary celebrations of the Feast of St. Canice. In the course of his sermon he said that if the disabilities imposed upon Catholics of Australasia by their respective Governments were imposed upon the Protestants of the South of Ireland by the Free State Government they would be the first to proclaim their detestation of the injustice.

During his stay in Kilkenny, the Bishop had a unique experience. He was present at a massed parade by Free State troops in the barrack square. This was the first time a Catholic bishop was ever inside the barracks. Addressing the troops Dr. Whyte said the last time he came to the barracks he looked in at the door. That was as far as he could go. He added:

"It was not the uniform I see before me today I saw then. It was the color that had become distaste-

ful to us from our infancy and you can thank God that a different color is found, on the barrack square at present."

EIGHT THOUSAND WALKED IN PROCESSION TO NEW SCOTCH SHRINE

To celebrate the first anniversary of the opening of the Lourdes grotto at Carfin, the little Scottish mining village, where the Lourdes shrine built by the Catholic miners themselves has attracted much attention, eight thousand persons assembled from the neighboring countryside, and walked in a torchlight procession to the grotto.

The processionists, among whom were many non-Catholics, assembled at the little local church of St. Francis Xavier, and forming up in ordered ranks, the procession marched to the grotto and shrine of Our Lady of Lourdes, where religious exercises were conducted by the parish priest.

The eight thousand men, women and children, all carried lighted candles, tapers, or oil lamps, and as the procession moved off hymns to the Blessed Virgin were sung and the rosary recited. It was an impressive scene. The march of the procession began just as dusk was falling, and the prayers at the grotto were continued until past eleven o'clock at night. Four special trains brought visitors from Dundee, and one entire saloon was reserved for sick persons who wished to pray at this shrine, where the most remarkable occurrences are said to have taken place.

ROMANIAN PRINCE ORDAINED PRIEST BY CARDINAL DUBOIS

Paris, Oct. 19.—Prince Wladimir Ghika has been ordained at the hands of Cardinal Dubois in the chapel of the Lazarists, here.

Prince Wladimir Ghika, who is fifty-five years of age, belongs to one of the first families of Roumania. A direct descendant of the Hospodars of Moldavia, he is the brother of the former Roumanian Minister to Rome and Paris.

He became a convert from Orthodoxy to Catholicism some time ago and has devoted his life to charity. In Bucharest he founded a hospital which he entrusted to the care of the Sisters of Charity. He has recently published a book which has been widely commented upon, on "The Practice of Charity."

The former Minister of Roumania, brother of the new priest, and a large number of prominent Frenchmen and Roumanians, particularly the members of the diplomatic corps, were present at the ordination. Mgr. Deploige, Senator of Belgium and rector of the University of Louvain, also attended.

Cardinal Dubois also ordained Colonel Paul de Buchere de l'Epinois, who has been appointed vicar at the church of Sainte Clotilde, in Paris.

WORK TO HEAL SCHISM IN UKRAINE EXTENDED TO OTHER COUNTRIES

By Dr. Frederic Funder

Vienna, Oct. 15.—The "Ukrainian Committee for Religion" which, for the past two years has been carrying on a campaign to bring the schismatic Church of the Ukraine back to communion with Rome, has now extended its activities to embrace similar work throughout all the Slavic countries of the East. The change was authorized by the Sacred Congregation for the Oriental Churches at the request of Cardinal Piffi, Archbishop of Vienna. The committee will henceforward be known as the "Catholica Unio."

The Ukrainian Committee was organized and promoted by the episcopates of France, Spain, Holland and Austria, and has received support from the Catholics of Switzerland. The Rev. Augustinus Galen, O. S. B., is its director at headquarters in Vienna. Activities carried on by the committee attracted great attention in the Slavic nations and during the past few months requests have come from many distinguished persons in Russia, Roumania, and Bulgaria that the work of the organization be extended to those countries.

Although there have been many indications of a desire on the part of the schismatic organizations for reunion with the Holy See, there are still many serious obstacles in the way. The Eastern schismatic Churches are rapidly deteriorating and a long continued neglect of the ecclesiastical life there has brought about a situation that it will probably require generations to rectify. The great need will be for properly trained young priests. To meet this demand the "Catholica Unio" has established at St. Thomas College in Vienna a training school for young priests. It is directed by the University Professor Dr. Innitzer. After the priests have completed their course of training there, they will be sent as missionaries to the Slavic countries of the East.

CATHOLIC NOTES

Dublin, Oct. 22.—A postal Convention has been entered into between Canada and the Irish Free State. It provides for the direct exchange of money orders between the two countries, and will come into force on January 1, 1924. The Canadian and Irish postal administrations will then settle money order balances between themselves through accounts which will be presented quarterly.

Training in the fundamentals of musical arts will be offered free to ex-service men of the World War, by the Knights of Columbus Free Evening School of Music which has been established in Washington. Plans outlined by F. A. McCann, organizer of the school indicate an intention to establish here eventually a National Catholic Conservatory of Music as an outgrowth of present musical activities.

Hagerstown, Md., October 27.—The Catholic Mission exhibit consisting of imported Chinese goods valued at \$10,000 is one of the most popular attractions at the Hagerstown Fair. The exhibition is in charge of the Rev. William J. Cahill, Catholic missionary to China. Many prominent visitors including Governor Albert C. Ritchie, and General Alexander Armstrong, Republican Candidate for Governor, have viewed the exhibit. The Hagerstown Fair which is one of the largest of its kind usually attracts approximately 100,000 visitors.

Cologne, Sept. 11.—The burial of the dead has become such a problem in many parts of Germany that it is no unusual thing to see poor people carrying their dead to the cemeteries on wheelbarrows because they have not the funds to hire a hearse. One Munich paper, in commenting on the situation, says: "The number of funerals has decreased enormously of late. This is not due to the decrease of mortality but to the insupportable cost of burial. There has been a decided increase in the number of cases in which bodies have been sold for anatomical purposes before death."

Cologne, Oct. 15.—Sacrilegious spoliation and robberies of tombs and cemeteries continue to occur frequently. The scarcity of metals and the high prices they bring makes such robberies profitable. Recent incidents of this nature include the spoliation of the tomb of Field Marshal von Moltke, and of several of the royal tombs at Weimar. Robbers who participated in these outrages were arrested and punished. Quite recently also in Aix-la-Chapelle two of the famous statues of that city were mutilated by robbers.

Cologne, Oct. 3.—The number of suicides in Germany because of economic causes is increasing rapidly and it is thought that statistics for 1923, not yet compiled, will show that there are three times as many such suicides as in 1920, when 129 were recorded. The first three quarters of 1923 alone showed 378 such suicides, of whom 203 were males and 75 females. Most of these who take their own lives are persons who are advanced in years and have been accustomed to live on investments or pensions. The value of such incomes has so decreased that in many cases it is no longer possible to live on them.

New York, Oct. 27.—Rev. Francis Lucidi, D. D., J. C. D., who recently arrived from Rome, has associated himself with the Faculty of the Catholic Foreign Mission Seminary (Maryknoll) as Professor of Canon Law and Moral Theology. Doctor Lucidi, formerly Vice-Rector of the Pontifical Seminary founded by Pope Pius IX., first taught at Ripana where his subjects were Moral Theology, Canon Law, and Liturgy. Later, while studying at the Roman Seminary (Apolinaris), he was assigned to the Church of St. Helena, in Rome. At the completion of his course, he was appointed Doctor of Canon and Roman Law at the Roman Seminary and continued teaching there for four years.

Dublin, Oct. 22.—Among Irish writers of the last century Charles J. Kickham, holds high rank. His "Knocknagow" and "Sally Kavanagh" are still widely read in Ireland. He was a native of South Tipperary and in the town of Tipperary a monument to him has been erected. One of the last links with Kickham in the county has just passed away in the person of Dr. Thomas J. Crean of Clonmel. Dr. Crean was eighty-nine years of age and was the oldest medical practitioner in the country. For more than half a century he was medical officer of St. Joseph's Hospital, Clonmel. He was a connection by marriage and a close personal friend of Kickham. Dr. Crean, was in fact, the original of "Arthur O'Connor" in "Knocknagow." The Creans are a well-known and widespread Catholic family in the West and South.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XLVII.—CONTINUED

The sentence was passed—it was the extreme penalty of the law, and the execution was announced to take place on a date which left little more than the interval of a month.

"Come home," whispered Nora to Rick; "quick; or I shall faint by the way!"

He half carried her out, being obliged to support her tottering steps, even on the street.

Father Meagher was obliged to shake Clare slightly in order to rouse her; she seemed to have sunk into some horrible lethargy, and Dennier, observing the anxious effort of the priest, could control himself no longer.

"The prisoner, in the act of being hurried to his cell, caught the sound, and turned his face for a moment in the direction; the next instant he had disappeared with his guard."

Dennier, under the influence of feelings bitter, and yet in a measure also sweet, from the fact that he could be of some service to her who had grown to be the constant object of his thoughts, flew to give an order for a carriage.

Tighe speedily returned to say that the carriage waited, and the clergyman found an opportunity of speaking briefly to the faithful fellow about Nora, and of requesting him to try to discover her whereabouts.

Clare were driven in the carriage, again provided by Dennier's careful forethought to take the mail-car for Dhrommacool.

CHAPTER XLVIII.
SACRIFICE HEARING FRUIT

Hurried steps had pursued Nora and Rick when they so hastily left the court-room that morning—steps which speedily overtook the pair, while at the same time a point that was full of wonder and pain cried: "Nora!"

Both turned to behold Father O'Connor. The sight of him, connected as he was with all that was dearest to her, and dear himself, because of his own inestimable qualities and companionship when they were children together, opened the flood-gates of her already overcharged emotions—she wept with all the abandon of a broken heart.

"Come home with us," gasped Nora, seizing the clergyman's arm; "we cannot speak here!"

He obeyed, walking beside her, while Rick, considerably abashed, walked behind them. The residents of the squalid quarter who chanced to be about gazed with reverential wonder at the painfully-contrasted pair to their humble abode.

"Do you know—have you heard?" said Nora, looking in a wild way from one to the other of her companions, when the three were within the little sitting-room, and the door securely shut on all prying eyes.

Father O'Connor seemed to understand her. "Yes," he answered: "I know what you mean. Father Meagher wrote to me the strange history of Rick here being your father, and how you have renounced us all. My duties prevented me from going to Dhrommacool, and they have been so pressing as to keep me from Carroll's trial until today. I only arrived in time to hear the verdict and the sentence."

"The sentence! the crushing weight of all that was contained in those two dreadful words fell on the agonized heart of the wretched girl. Her brain whirled, and feeling that consciousness was about to forsake her, she stepped forward to save herself from falling; but it was a useless precaution, and before either of her companions could impose a hand to prevent, she had dropped insensible at their feet."

"Scalding tears fell from Rick's eyes on the white, upturned face as he raised her, and with Father O'Connor's assistance, placed her upon a lounge."

"Has she no female friend whom you can summon?" asked the priest. Rick thought of good-natured Mrs. Murphy, and mentioned her.

that you will not write to them of my whereabouts.

He deemed it better, because of her weakened condition, to gratify her. "Since you desire it so earnestly, I shall not write."

JOHN GARDNER'S PRIDE

(Georgia Pell Curtis, in Aye Maria)

He had enlisted in New York's gallant Irish regiment, the 69th, almost at the outbreak of the Civil War. In one of the first battles, he had distinguished himself for bravery, and was raised to the rank of a lieutenant.

All this happened when he was only eighteen; and he had fought all through the war until its closing, always in the thickest of the fight; but never, save once, was he seriously wounded. When finally the South surrendered to the North, he was twenty-two years old; and he might have been thirty, so old he felt.

In her beautiful home that was situated on the East River, far out from what was then the centre of New York, his mother waited for his return.

But before returning to the home circle that so eagerly awaited him, John Gardner had an errand that took him to the battle-scarred lands that lay south of Mason and Dixon's line. In an old house that was perched on a slope of the Blue Ridge—a house built in the Colonial style and of generous proportions—lived Emily Adair, the only daughter of Colonel Adair, who had fought gallantly in Lee's army, and whose only son had been cited as missing in the last great battle of the war.

Hither it was that the young Union officer was making his way. He had been there twice before. The first time badly wounded, he had spent a month under the Adair roof, and it was then that the young people had fallen in love with each other. Gentle Mrs. Adair, whose heart bled for the North as well as for the South, had offered no objections. Would it not be well that as soon as possible gaping wounds should heal, and North and South forget the gulf that had separated them, becoming as one nation again? But this view of the mother came from the tender heart of a woman.

It remained to be seen what her husband would have to say when he came home. John Gardner had written to his fiancée to announce his coming. Leaving Richmond he had journeyed south by rail. Reaching the end of the line, he had thence a ten mile ride by coach, until finally down the long white road he espied the Adair mansion. It stood in a thickly wooded park near the foot of the mountain, down which the heavy coach was rolling. He had been the only passenger, save for two Confederate officers who were returning home, and they had left the coach a mile higher up in the mountain.

Presently there was an abrupt turn in the road, followed by a quick drawing in of the reins, and an equal rapid application of the heavy brake bringing the coach to a standstill. Putting his head out of the coach window, John Gardner beheld the cause of the sudden stopping of the vehicle. A few yards farther down the road, a young girl attired in white, ruffled skirt and a broad brimmed white bonnet whose blue ribbons were tied under the chin, was standing waving a red handkerchief, plainly a danger signal.

The next moment he had recognized the face under the bonnet; and forgetting his bag, he had sprung out of the coach and was running down the road to meet her. Understanding the situation, old Uncle Jerry, the driver of the coach, grinned. Leisurely descending from his seat, he took the traveler's carpet bag from the coach and carried it towards the young people, who were now coming to meet him.

Jerry's nimble wit sensed the situation at once.

"I dun hab three passengers, Cunel," he said. "Ole Miss Preston, she dun ride five miles from Richmond to Cunel Preston's plantation; and Maise McSherry's two sons, Marse Phillip and Marse Jarge, dey dun ride to Hunter's Ford, whar dey lef' de coach. Dey bofe just home from the wah."

"And these three were your only passengers?" "Fore Gawd, Cunel, dis ole Nigger is telling you the trufe. Only three passengers today, Cunel."

Jerry's left hand slid into his pocket unperceived by Colonel Adair, where he grasped hold of a rabbit's tail. By means of this charm he saved his conscience for the lies he was telling. Not for the world would Jerry let the Colonel know that his daughter was even now in the woods talking to a Union officer.

For a moment the Colonel gazed at Old Jerry, who preserved his smile of childlike innocence; then saying, "Well, good-day, Jerry!" he turned and walked rapidly toward the gate of his plantation. And having touched his hand to a woolly forelock that hung over his brow, the old driver picked up his reins and proceeded on his way.

"Dat shore was a narrow 'escape,'" said Jerry. He chuckled at the idea of how cleverly he had outwitted the Colonel, thereby serving little Miss Emily, to whom he was devoted. If she and her lover wanted to make a run-away match on his coach he was ready to help them.

Meanwhile the lovers were walking through the leafy woods, deep in conversation; and John Gardner, having heard with surprise and indignation that Colonel Adair had refused his consent to the match, even to saying he would never receive an ex-Union soldier in his house, was trying to persuade his fiancée to run away with him then and there.

The pretty girl before him was only nineteen, but with character and spirit that made her refuse such a suggestion. "I can't do it, John," she said. "Have patience for a while. The war is only just over, and with men like my father there has been no time for bitterness to die out. We are both young. In six months I will try again to win my father's consent."

You may try for sixty years and you will never get it. The younger generation of Southern men may change, but the old one never will. "Why not leave the whole matter in my hands for a little while John?" "Because," he answered stubbornly, "I know you Southerners. It's a waste of time and effort. If you don't come with me now I will never get you, so you must choose now."

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what he required. Bravely she had assumed the burden, and bravely she carried it through. Almost like a dream had become the past when the young Union officer had wooed her so eagerly.

In 1885 Colonel Adair died, leaving his daughter alone save for a young niece, her namesake, and her dead brother's only child. Born in 1880, little Emily Adair was three years old when she came to live with her grandfather and aunt. With the passing away of the Colonel, his beautiful estate was put on the market and was bought for a generous sum by a real estate firm in the North. With this money Emily Adair purchased a small cottage in the neighborhood; and, investing the rest of the money, she found that with strict economy she had enough for herself and her niece to live on. One old servant, formerly her mother's, refused to be parted from her; so the little household was able to live in comfort and peace.

Here, in the vine-clad cottage that stood on a spur of the Blue Ridge, pretty Emily Adair the second grew to womanhood until the year 1898, when she was eighteen years old, and when Emily Adair the elder was fifty-two. Then something happened.

Reaching New York after leaving Virginia, John Gardner had gone once to his mother's home, where all that a son could wish for in the way of a loving welcome awaited him. But, although he adored his mother, he told her nothing about his brief experience as a lover. Was it because some latent pricking of conscience told him that she would say his conduct had been actuated by pride?

Almost daily he accompanied his mother to early Mass at a convent a few blocks from their home, there being then no Catholic church in the sparsely settled region where their house stood; but, curiously, he would not admit even to himself that he had done anything wrong, or that he needed a change of heart. His mother noticed his indifference to society, and very gently one day she voiced her regret that he was still unmarried.

"I think I have a vocation," he said. "Perhaps later I will put it to the test."

She understood; and, because her religion was dearer to her than aught else, she prayed that her beloved son might indeed have a vocation to the priesthood.

So the years rolled by, while John Gardner, devoted to his profession as a lawyer, was apparently indifferent to all women except his mother, until the day came when she, too, left him. It was then that he put his long-cherished idea into action. His beautiful house and grounds he gave to the Church, to use as a home and farm for young boys; and then he himself entered the novitiate of a strict religious Order.

In six months he was back in the world.

"It is not your vocation," his superior told him very decidedly; and then, with that gentleness and candour that distinguish an experienced guide of souls, he had added: "The underlying motive with you, my son, has been a wrong one. To embrace successfully the religious life requires a very pure motive. Disappointed pride should never be the compelling force that brings a soul hither."

He had stiffened with a feeling almost of anger. This good Father had surely been too long out of the world to understand. Ashamed to stay in his own country and meet old associates, John went abroad, traveling hither and thither, until he finally settled in Rome, making it his home.

In 1885 he saw in a New York paper the advertised sale of the Adair property; and, obeying an overmastering impulse, he cabled to his lawyer to buy it at a generous price, and to keep his name out of the transaction. Then he settled down to enjoy literary and artistic Rome until the January of 1898, when neglected business matters called him back to New York. He would go for a few months, he said, and then return to his pleasant apartment in the Berberini Palace.

The day after he landed in New York came the news of the sinking of the "Maine" in Havana Harbor, and before he could return to Europe the United States and Spain were at war. In the end of June he engaged passage for Havre on "La Bourgoigne"; and then at the last moment, on the morning of July 1, some details about the care of his Virginia property obliged him to cancel his passage. Three days later "La Bourgoigne" went down in a collision due to fog with the loss of nearly all on board.

In the soft gloaming of a warm summer evening, Emily Adair sat on her little vine-clad porch, watching two young figures that stood near the gate at the end of her garden. What love and passionate grief and high exaltation were in two young hearts that were bidding each other farewell. For John McSherry, having wooed and won pretty Emily Adair the second, was about to go to war. Only that the morning he had enlisted in the Rough Riders, regarding which he was most enthusiastic.

How they would miss him, this fine, clear-eyed, handsome boy, so full of patriotic ardor, so deeply in love with his young fiancée! Watching them, the woman on the porch breathed a prayer that their future might turn out more happily than had hers. Presently the lovers opened the gate and began to walk

slowly down the road; they had yet a little time to spend together ere he must take his train for the North.

Left alone, the watcher on the porch still lingered. The night was beautiful; her tasks for the day were done; now was the hour for soul and body to relax and let themselves drink in all the deep mystery and repose that come with twilight and the dark. Very beautiful she looked in the soft dusk, for time had dealt lightly with her. Her figure was as graceful and slender as in her youth, her hair scarcely touched with grey, and her skin still fair and fresh. It is the fret and worry of soul and mind that makes for age. The ones who bow to the storms of life, preserving their serenity and faith, are the ones who are externally young.

So the heart of Emily Adair had never grown old, nor had that first pure love of her youth ever left her; enshrined in her heart, and entwined in her prayers, it had lived.

Strolling down the beautiful moonlit road, the young lovers espied a solitary figure coming toward them; and presently they made out a tall, handsome, middle-aged man who walked with a soldierly carriage, and who, pausing, inquired pleasantly if they could direct him to the home of Miss Emily Adair.

Stepping out into the moonlight the young girl faced him; and, seeing her, the stranger started, as with amazement and deep emotion.

"Miss Adair is my aunt," she said. "We live—she and I—in the first house above here, on the right-hand side of this road. A five minutes' walk will bring you there."

"And Miss Adair is at home?"

"At home and alone. I left her sitting on the porch."

"Ah! Thank you!"

The stranger lifted his hat and hurried away, his rapid stride taking him up the hillside as quickly as if he were a boy.

"Who can he be, John?"

"Perhaps an old lover came back."

"Oh, I don't believe Aunt Emily ever had a love affair! And, besides, now they are too old."

"I'm sure about that! If war or anything else kept me from you till we were old and grey, I would love you just the same."

"And I would love you too, John."

Arm in arm they continued their walk, just as the dark, handsome stranger who had momentarily diverted their thoughts from each other, opened the garden gate and began walking up the narrow brick-paved walk towards the little cottage.

There are some people with whom time deals gently, changing them very little; hence the man of fifty-five had the same erect, soldierly figure, the same lean, clear-cut face as the boy. His grey hair, clipped close to his head, was still abundant, covering the head well. The chief change was in the added power and thoughtfulness of his face.

The woman who rose to meet the guest she saw coming up the path was clad, as was the girl of over thirty years ago, in a dress of soft white material, open at the throat. The figure, still youthful and well-rounded, had the same grace of movement that the man remembered. The face that he now dimly saw in the dusk had the same sweetness and purity of outline; and the still dark hair was parted and coiled lightly on top of the head where once two heavy braids had been twisted over the ears. Save for this change in wearing the hair it might almost have been the girl of nineteen who came to meet him instead of the woman of fifty-two.

The recognition between them was instantaneous as he stepped up on the porch. Hand clasped hand as he stood before her, so handsome, so abashed in his humility. Surely she had much to forgive.

"Emily," he said, "for over thirty years my pride has kept me from you; but now I have come back to ask your forgiveness if, after all these years, you can grant it."

"I? Oh, John, I have nothing to forgive! You followed your conscience, as did I. Fate and duty kept us apart."

"You have really felt all this?" he said.

"Surely, yes."

"Ah, then, my beloved, you are a saint, far above me! Now that you have forgiven me so sweetly, I am happy. And, if you say so, please God we will spend what is left to us of our lives together."

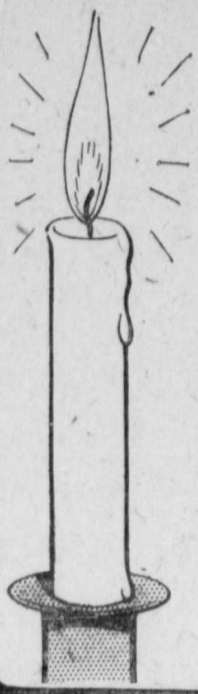
For an hour they sat on the porch and talked, and soon she learned that it was he who had bought her old home. Very simply he told her what it was that had broken down the hard wall of his pride after so many years.

"It was the loss of 'La Bourgoigne,'" he said, "and the thought of the death I had so narrowly escaped. Some things tear down the false sophistries with which we encircle our souls; and what sermons, exhortations, and even retreats and failed to do for me, that accomplished, I had looked on myself as a good man, and was quite satisfied until this tragedy bared my soul, and I saw myself as I really was."

"Are you not very severe on yourself, John?"

"Well, no,—not more so than honesty requires. When I think of the retreats I made, and of how my pride, the last darling of my heart, kept me from getting all the good

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from these hours of solitude that might have been mine, I am deeply ashamed."

Her hand stole into his. "Let us forget the past now, John, except in so far as we need the remembrance to enable us to be happy in the future."

The garden gate opened as she ceased speaking, and the sound of two fresh young voices came floating toward them. Up the path came the second Emily and John, hand in hand, like two children.

"Auntie," called out a gay young voice, "we found a telegram at the station saying that the departure of John's regiment was delayed, so we are so glad!"

Two Emils and two Johns faced each other in the moonlight; and then the two younger ones catching sight of the two older faces transfigured by their great joy, understood; and presently making some excuse, they stole away.

Down near a little brook at the end of the garden, they seated themselves on the soft moss that grew on the bank of the stream.

"I never knew your aunt had a romance."

"Nor did I, but sometimes such things happen. Only the other day I was reading in an old book that 'young love is passionate, old love is faithful, but the very tenderest thing in all the world is a love revived.'"

"I would rather have our kind of love," he said.

THE PAULIST FATHERS BEGIN CAMPAIGN FOR FAIR PLAY

Realizing that the Catholic points of view on many subjects have been sorely misunderstood and misrepresented, both inside and outside the Catholic Church, the Paulist Fathers

have announced what they call a campaign in the interests of "fair play." It is to be conducted by means of special lectures, sermons, and pupil dialogues to take place in the Paulist church, West Fifty-ninth street, New York, every Sunday morning and evening during the next three months, and by means of pamphlets and leaflets dealing with the matters in question, which will be distributed.

An important part of the campaign will be a continuous week of lectures by the Rev. James M. Gillis, C.S.P., from Sunday, Oct. 21, to Sunday, Oct. 28. He will lecture every evening, his subjects being George Bernard Shaw, H. G. Wells, Sigmund Freud, Conna Doyle, Friedrich Nietzsche and Ernst Haeckel.

The campaign includes the discussion of such popular topics as "Politics," "Secret Societies," "Divorce," "Science," "The Public School," "Miracles," "The Pope," "Evolution," etc.

In speaking of the campaign, one of the Paulist Fathers said: "It has come to our attention often, that despite everything already done in the way of instruction, a vast amount of ignorance and misapprehension exist as to Catholic teachings. Also at times there seems to be, if not wilful, at least unperdonable, misrepresentation. And occasionally Catholics seem to be weakened or overcome by the numbers of people or the prevalence of the ideas which distort our religious belief, or ignore our arguments."

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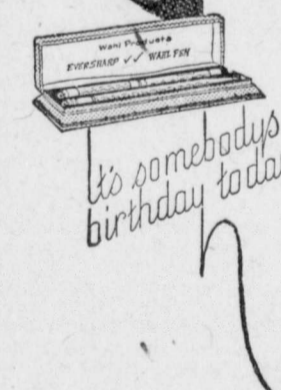
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LONDON, SATURDAY, NOV. 10, 1923

THE HOLY SEE AND THE PROPOSED CONFERENCE

The conflicting opinions expressed by leading statesmen as to the ultimate consequences of the United States participating in the conference of experts to solve the difficult problem of Germany's capacity to pay the reparations demanded by the Reparation Commission, give but a faint hope to a sad and weary world that conditions will soon change for the better. But, no matter how faint the hope is, the interchange of notes between Lord Curzon and Mr. Hughes, and the acceptance by the other Allied Powers of the conditions laid down by Mr. Hughes, have brought together the Governments which are most vitally interested, and have healed, at least for the time being, the breach that existed among the Allies for the past eight months. It is a step forward. It is a beginning of great promise, and is almost inconceivable that the gain thus acquired will not be extended. From the consultations about Germany it would seem to be inevitable that the free and friendly conferring of all the nations involved would lead to comprehensive proposals and agreements, affecting not only the immediate problem, but those of the future.

It is true that this proposed conference of experts is intended to investigate the economic condition of Germany, and to find means by which Germany can pay its reparation debt according to its capacity; but this investigation cannot be started without affecting in one way or another the sanctification and salvation of souls. The solution of this question is either going to bring men nearer to God or take them further away from Him. It cannot be a question of money, pure and simple. Besides the economic question there is involved a spiritual question and because this is so, there can be little hope of success unless the voice of Him who has been divinely appointed guardian of the Moral Law is heard.

No one will question that the world now is in a very sad condition, and that the condition is so complicated that no one can fully understand it. It is so dangerous that no one dare prophesy what may happen. And this is the result of the work of men. After years of deliberations, consultations and exchanges of notes, man leaves the world in a more serious condition day by day. The reason is that in all these works of men, God has been ignored, and the principles of Christian Justice and Charity have not been applied.

The coming conference of experts may be the beginning of a brighter and happier era, provided the mistakes of the past are not repeated. It is only by Divine intervention that the prejudices and suspicions and fears and hatreds, engendered by so many years of strife, can be allayed. It is only through the grace of God, that Christian Charity, which is the condition on which hinges the success of the conference, can affect the minds and hearts of those who are now called upon to begin the task of bringing peace and prosperity to a world weary of strife and poverty.

As we said above this conference deals with Germany's capacity to pay, which is purely economic, but necessarily connected with this economic question is a spiritual one.

And in so far as it is spiritual the voice of the Holy Father must be heard.

The disastrous results of the Treaty of Versailles is an everlasting reminder of the futile attempts of men who ignore God and His Vicar on earth. Nor has the League of Nations been such as to commend itself as the panacea for all evils of the body politic. It is the desire of the advocates of the League that their work should be accomplished through moral, as opposed to physical force; and yet in their vain-glory they exclude the greatest moral force in the world, the Holy Father.

For throughout the centuries the guardian of the one Moral Law for individuals and States alike was the Holy and Apostolic See. The intervention of the Popes in world affairs for the protection of this Law had always been a right of the Holy See acknowledged to be of enormous value even by Protestants.

Pitt had testified to this in a remarkable letter in which he spoke of Rome as being alone able, free from all prejudices, to speak the impartial word which should hold together the Powers of Europe, and Guizot had rendered similar testimony in even stronger terms.

To come to our own times, Pope Leo XIII. was the spiritual author of the Hague Conference, and much of their failure was to be put down to the fact that, in spite of the strenuous efforts of the Czar of Russia and the Queen of the Netherlands, the Holy See had been excluded from those deliberations. In conclusion we may say, that, if the world is ever to return to its normal conditions, Christian principles of justice and charity must be the guide by which the experts, chosen for this purpose, must be directed, and, if Christian principles are to prevail, then must the Father of Christendom be heard in the deliberations intended to bring about this much desired end. If, however, the Holy Father is again ignored, there is, indeed, grave fear that this ray of hope, which comes from the proposed conference of experts, will soon be extinguished by the appalling darkness, caused by the greed and suspicions of nations, and the world will sink deeper and deeper in gloom. To prevent such a calamity Catholics should realize the obligations resting upon them to offer constant supplication to Almighty God that this conference may receive Divine guidance so that it may build up a renewal of the world that shall be pleasing in His eyes.

THE DISREGARD OF UNCERTAINTIES

By THE OBSERVER

There is an old saying that "the devil you know is better than the devil you don't know," and it contains a vast deal of truth. The homely wisdom that is expressed in that saying, is, however, disregarded by some men who are not without education and information along some lines. We have read with attention some of the books written by men who have, as they think, a vision of the wonderful future of a reformed world. They indicate clearly enough what they want to do up to a certain point; but after that they become vague. They would destroy certain institutions; they are clear enough about that. They would take away excessive fortunes from those who have them; they are clear enough about that. They would redistribute those fortunes amongst the people in general; they are, not so clear as to how it is to be done, but they have a general idea about it.

But then comes the rub. What is to follow after that? Here they become utterly vague. No shame to them for that; the Lord has not given them the gift of prophecy. What is to follow then? How is the redistributed wealth to be kept in a state of equilibrium—assuming that they can put it in a situation satisfactory and just to all men. How is it to be kept there?

Here the Socialist becomes vague; and to carry his theory along he is obliged to adopt an explanation of all the world's ills up to the present time which is not consistent with the teachings of Christ or with any part of God's Revelation to man. The Catholic who knows his religion will say to the Socialist, how are you going to keep down the sin of greed in the newly constructed society you tell us about? Are you going to be able to keep it down at

all? If not, on what foundation are you going to build your new state?

The Socialist is bound to give an answer of some sort to that; and the best he can do is this: The ills of mankind are due to the differences in the amount of possessions—money and property. Take away those differences, and mankind will redeem itself from all its ills, and every man will be ready to treat his neighbor as he would wish his neighbor to treat him. But the Catholic says: That is not my understanding at all. I have been taught that the whole of man's ills in this world were caused by the sin and rebellion of our first parents, the first man and the first woman. I have been taught that all men were intended by God to be happy and that that intention of God was defeated by man's folly and sin. I have been taught that men oppress other men because they are greedy; and that the root and cause of greed are in fallen human nature; I have been taught that fallen human nature needs the assistance of God, which we call grace, to overcome the faults that are due to the weaknesses and the corruption that fell upon human nature when man first raised his puny hand against God in the Garden of Eden. I have been taught that man will never overcome those weaknesses unless he seeks the grace of God. I am therefore convinced that if you are going to give the world an ideal state, you must give us some moral guarantee that in that ideal state man will be more obedient to God than he was before, more inclined to keep the golden rule; better disposed to treat his fellow-man in a spirit of brotherly love and the Charity of Christ, and I am convinced that unless that is brought about, your ideal state will be soon in as bad a mess as the world is in today.

What is to keep men from beginning all over again to circumvent each other? To waste or to save, to be wise or foolish? What is to prevent men of brains from deceiving men of no mental capacity? There is a real difficulty for the Socialist theorist, and an answer of some sort he must give. He cannot give an answer that is consistent with the teachings of Christianity; so he in many cases tries to give an answer which denies those teachings. He says that the evil condition by which so many people are in need in lands where there is plenty for all is due to the system of private property, and that private property is an evil thing. He says that the ills that men suffer from are due to the private ownership of property, and that once that system is entirely abolished men will rise superior to their weaknesses and vices, and will be just to one another, and will treat each other as brothers. This takes no account of the teachings of religion or of the grace of God; it ascribes human ills not to man's sinful condition but to a certain human system of holding and handling property.

The vision of the future which the Socialist states depends upon his theory that human nature can be wonderfully improved and almost perfected by mere human means, by a change in the system of dealing with property. That this is not consistent with the teachings of the Gospel is at once plain to all who have any knowledge of those teachings, and thus, we suppose, it is, that Socialists so often find it necessary to repudiate and deny the Gospel, and the whole system and teaching of Christianity.

We who believe in the Catholic religion must refuse to believe that there can be any certainty of a great improvement in men's treatment of one another unless they stop rebelling against God. What shall we say of the predictions about the future, as to what it shall be like by men who do not believe in God at all?

NOTES AND COMMENTS

ONE of the more interesting recent books of Reminiscences is that of the veteran Anglican clergyman, Rev. S. Baring-Gould. One who has been so long before the public as author and lecturer, and who has been in association with many of the notabilities of his time must necessarily have an interesting story to tell: that it is told in an interesting and attractive way goes without saying. Mr. Baring-Gould has his limitations—very marked limitations when it comes to dealing with anything Catholic—but allowance must be made for his ecclesi-

astical position, and for his evidently deep-rooted prejudices. He may be said to have rather blown himself out in that connection with his biography of that remarkable man, Robert Stephen Hawker, Vicar of Morwenstow, whose conversion to the Catholic Faith in his last days seemed to have upset Baring-Gould's equilibrium.

MR. BARING GOULD'S reminiscences are necessarily largely clerical. A "High" Churchman himself of the staid or conservative school he is not, we take it, in love with extreme Ritualism. In the course of his narrative he throws some light upon the tribulations which from time to time beset its more ardent votaries. One, in illustration, will be sufficient. One of his Cambridge contemporaries, he relates, was troubled in conscience about some matter, and went to the Dean of his college to "open his grief" and to obtain a solution of his difficulty. "Conscience! Trouble of Conscience!" exclaimed the Dean. "Take a glass of good old tawny port. If it continues, take a second. Should it not then subside, my dear fellow, take a third."

WHICH LEADS a transoceanic contemporary to remark that while spiritual direction has always been a somewhat misty thing among Anglicans it has in late years, thanks to the infiltration of Catholic books, made some progress. It has not been an unusual thing, even in Canada, for Catholic priests to be approached by Anglican clergymen for information on points of dogmatic or moral theology. Many of them, says one priest who has had that experience, are excellent men, very zealous, often scholarly, but in matters theological their ignorance is phenomenal, and in the way of spiritual guidance have not much more to offer than Mr. Baring-Gould's Cambridge Dean.

THE FUNERAL of the late Lord Morley, a man universally respected by men of all creeds and shades of thought, sheds another curious light upon the workings of the Anglican system. Lord Morley through life was a pronounced agnostic, and maintained that attitude of thought to the end. He was in this as in everything else a thoroughly honest man, and never faced the world under false pretences. Notwithstanding, the prayers of the Anglican Church were read over his grave, and the Vicar of St. Alban's, who officiated apparently with no misgiving, recited those words of Christian faith and hope, "I am the Resurrection and the Life" and "Blessed are the dead who die in the Lord," just as if he departed had in life been a professing Christian. To Lord Morley such a function was, in view of his life's convictions, utterly disrespectful, and it was at the same time an outrage on Christian feeling. It is open to those who admire the deceased statesman to say a *De Profundis* for his soul, privately, and with the decency of Christian reserve. But the action of the Anglican vicar is incomprehensible.

THE CONSISTENCY and unchangeableness of the Catholic Church towards an unbelieving world on the other hand continues to impress Anglicans of another sort. The Guardian, which may be called the official organ of the Church of England, has been publishing a series of articles on the recent Anglo-Catholic Congress. In one of these articles the Bishop of Pretoria says: "There is nothing in existence so Catholic, so international and supra-racial as the Roman Church. And by contrast the national, insular, almost tribal character of much British (and Dutch) Christianity is paltry and exasperating. Again, as regards the science of applied religion, as a school of devotion, as in respect of psychological wisdom and resource—is there anything comparable to Rome?"

THAT NOTWITHSTANDING the waves of irreligion and anti-clericalism which from time to time sweep over political parties in South America, the heart of the republics are sound is evidenced by the recent admission of Don Auguste Leguia, President of Peru, to the Knights of the Sacred Heart of Jesus. This solemn function, at which the Nuncio, Don Jose Petrelli officiated, recently took place in Lima, the Ministers of State and other high officials taking part. This event

recalls the solemn consecration, during the Presidency of Garcia Moreno, of the Republic of Ecuador to the Sacred Heart, and is but another manifestation of the inherent faith of the people of Spanish America.

Those who participated in the great Eucharistic Congress at Montreal in 1910 will recall the majestic figure of the Papal Legate, Cardinal Vincent Vannutelli. Recent intelligence from Rome states that though now in his eighty-seventh year, his health is excellent, and that he still bears himself as erect as when he bore the Sacred Host to the foot of Mount Royal, his tall figure towering head and shoulders over all others. The Cardinal is now Dean of the Sacred College, in succession to his brother, Cardinal Seraphino, who died ten years ago.

ZIONISTS' DREAMS UNREALIZED

MIGRATION TO HOLY LAND OFFSET BY STEADY EMIGRATION

By Dr. Frederick Funder

That the Jewish plan for colonizing the Holy Land has resulted in a practically hopeless failure, is the revelation made by an eminent Catholic scholar, just returned from Palestine. In an interview with the correspondent of the N. C. W. C. News Service here he said:

"It cannot be denied that Jewish colonization in Palestine is carried on systematically and with a great deal of stir, not that it has, here and there, attained astonishing success. The attempt made, for instance, to establish communistic communities, the inhabitants of which work, eat, and live together, and divide the proceeds obtained from agricultural products by their joint labors, shows an idealism that merits acknowledgment. Also, it is true, numerous Jewish schools are being established. For approximately 80,000 Jews in the Holy Land there are 142 Jewish Private schools with 15,000 pupils. That means that all Jewish children in the country are being instructed in private schools of their own faith. There is an alert Jewish activity in the educational field.

"But progress in colonization has been sporadic and confined within narrow limits. It has been confined in miniature performances very good in themselves but falling far short of the aim set by the Zionists. It is significant that, while there is a strong and alert Zionist movement in the Old and New World which ostensibly wishes to push the project for the colonization of Palestine, the disproportion between the doctrines expounded by this movement and its real performances in the interests of immigration to Palestine is so great that one might be led to believe that Zionism is more interested in forming national political organizations among the Jews throughout the world than in colonizing Palestine.

TWO SIDES OF THE STORY

"At the last Zionist Congress at Karlsbad several speakers admitted that Jewish migration to Palestine, so far less than 10,000 a year, is not enough. But at the same time the Zionist factions at Karlsbad were engaging in vehement struggles with one another and while radical orators were agitating for a suspension of the restriction on migration to Palestine, there were scenes enacted at the railroad stations in Palestine that were in striking contrast to the immigration projects proclaimed by Zionism. Many hundreds of Jewish immigrants who had gone to Palestine during the past few years to colonize the country, left during that very period, despairing of ever attaining the aim set for them. As an eye-witness I saw these destitute, pitiable Jews who had been shipwrecked in Palestine crowding the railroad station in Jerusalem with their wives and children, preparing to leave. It is with justification that the Palestine Jewish 'Doar Hajom' declared:

"Here in Jerusalem we undergo the spectacle of a general emigration such as has not been seen since the foundation of the realm. The Hebrews are leaving the country in large numbers. It is heart-rending to see the faces of these people and to hear their lamentations. It is vain to try to dissuade them from emigrating, quite in vain to assure them that the government will do all that is possible to protect their existence. One always gets the same reply: 'Our patience is at an end; we have no faith any more.' Wherever one turns one hears of nothing but failures and bankruptcies and the impossibility of continuing to live under present conditions. Last month more than 400 emigrated from Jerusalem alone. Most of them leave entirely without considering their future course; it is useless to tell them that America keeps her doors shut, that there are millions of unemployed in London, that there is revolution in Mexico, yellow fever in Brazil, and pogroms in the Argentine. They are not to be restrained; they desire only to find somewhere a piece of bread to eat, and, perhaps, then to return. But the saddest feature is that even the natives and those accustomed to the climate are leaving the country. How can immi-

gration help, how does it better things if 80,000 workmen come in while 20,000 go out, particularly when the latter carry with them a knowledge of conditions of life here that would be most important for the future of the country?"

CONFESION OF FAILURE

"This is the confession of the complete failure of the Jewish scheme for the colonization of Palestine which, five years ago, it proclaimed as the conquest of the Holy Land for Judaism. The reasons for the failure are to be found in the peculiar circumstances of the country and in the character of the Jewish immigration. Agricultural work is very difficult in Palestine. The soil is parched, has been neglected for centuries, and requires extensive irrigation work in the more arid parts in order to make it productive. Generally, after a few years in which there is sufficient rainfall, there follow periods of extraordinary aridity during which all vegetable life is destroyed unless it is protected by irrigation. Such irrigation projects mean great expense and labor. The peasant must work harder there than in any other country from which the Jewish immigration comes. Besides, many of the immigrants are not accustomed to agricultural work. Usually, after a few years the Jewish immigrant gives up agriculture and settles in a town to carry on business or a trade. Out of the 84,000 Jews shown in the last census for Palestine, 66,000, or three-quarters of that number, were in the five cities, Jerusalem, Jaffa, Haifa, Saffed, and Tiberias. But their occupations in the cities do not bring them enough to make a decent living and there they often meet with worse poverty than that from which they have sought to escape.

"Disease is a very serious problem among the immigrants. Almost 50% of them come from the European East and they are not accustomed to the hot climate of Palestine. They suffer severely from many ailments to which the native Arabs are entirely immune. The mortality among children in some of the towns and colonies is tremendous. "It is impossible to foresee a favorable future for the Jewish colonization of Palestine in view of the experiences up-to-date, even if more money is provided in the future. With money alone it is impossible to colonize. People suited for the work are needed above all. Among the Jewish immigrants only a tenth part at best are fitted for agricultural work. A still smaller proportion have the knowledge and training needed in agriculture. Therefore the work which the Jews began with such great zeal has been suffocated almost in its inception. It does not seem possible that the Jews could attain a majority in Palestine in a hundred years."

Just at present the American Zionist Goldberg is in Vienna and has told of a project for establishing a great Colonization Bank in the United States to handle the shares of colonization institutions. However, the success of this undertaking seems to be somewhat imperiled because of the controversies among the Zionists based on the American demand for participation in the Jewish agency by non-Zionist organizations.

CATHOLIC POSITION IN WORLD AFFAIRS

By H. Christopher Watts

London, Oct. 8.—Having carefully excluded the Holy See from any active participation in the work of the League of Nations, some of the more ardent champions of the League in England have, during the past few days found a grievance in the fact that the Pope did intervene in the Graeco-Italian crisis. Lord Hugh Cecil and Mr. Eden Phillips, the well-known novelists, have between them some complaint that Pius XI. did not take upon himself to admonish Premier Mussolini. More than one secular journal has hinted that the League of Nations would be much more efficacious if it received that support from the Catholic Church which it might expect to receive.

The English Hierarchy, and with them the English Catholics, on the whole, have given a fairly generous support to the League of Nations, in principle. But there is not a Catholic up and down the country but sees the absurdity of this semi-approach that the Church and the Pope have not supported the League adequately.

THE CATHOLIC CITIZEN

The question of Catholics and political action is about to be explored very thoroughly at the ancient city of Reading, where an important conference is being held, at which the topic of discussion will be "The Catholic Citizen: His National and International Responsibilities." The conference is neither merely local nor national. English Catholics will predominate in the attendance, but with them will be the Secretary-General of the International Federation of Trade Unions, who comes from Utrecht; the French Redemptorists, Pere Philippe; Canon Glenwein, of Budapest, a representative of Mgr. Seipel, the Austrian Chancellor, as well as individual delegates from France, Belgium, Jugo-Slavia and Spain.

This conference is under the high patronage of the Cardinal Arch-

bishop of Westminster, and its opening will begin with Pontifical Mass of the Holy Ghost, celebrated by the Bishop of Portsmouth, who will be president of the congress.

The inaugural session takes place in the Town Hall of Reading, and the distinguished Dominican scholar, Provincial Bede Jarrett, will speak at this session on "The Law of Nations, Its Meaning and History." A famous Oxford scholar, Mr. F. Urquhart, Dean of Balliol College, will treat of the Law of Nations in its application to the modern world. The League of Nations will be discussed at two special sessions, and one specially important session will be given up to a study of "The Holy See: Its Place in International Politics; the Pope and the League of Nations."

LEAGUE MEMBERS ATTENDING

In order that no point of view may be missed, Catholic members of the League of Nations are attending, among them the Secretary-General and either President Cosgrave or a special representative of the Irish Free State. Canada is being represented by one of her Catholic statesmen who will be in London for the Imperial Conference.

The importance of this conference is emphasized in the fact that it will represent no political party or system, or even any existing organization. Its sole object is to study and explore the teaching of the Church on the Law of Nations, so that this teaching may be applied to existing international problems.

SPANISH REVOLT WINS APPROVAL

LEADERS OF REVOLUTION ALL MEN OF DEEP RELIGIOUS CONVICTION

By Rev. Manuel Grams

(Madrid Correspondent, N. C. W. C.)

Madrid, Sept. 27.—The revolution which has overthrown the liberal Government has nothing in common with the recent revolutions in Europe. If any comparison is to be made at all, it might be with Italy. As it was a revolution conducted by the army against political order, order has not been disturbed, and to date, despite the radical transformation effected in the politics of the country, not a single drop of blood has been shed. The people received the coup with the greatest demonstration of sympathy; only those whose interests were bound up with the political parties feared its approach. The saner elements of the nation desired it. The weakness and uncertainty of the liberal governments had produced a profound uneasiness in the nation; the social crises, particularly, had reached a degree incompatible with the life and dignity of authority. In many places authority was represented by vernal and selfish men who usurped power to their own advantage. The army, first victim of the governmental uncertainty, was the sole institution capable of ridding the nation of these men. And it did so.

CHURCH HAS NOTHING TO FEAR

The Church has nothing to fear from the new regime. On the contrary, it has benefited by it. The manifesto of the army to the nation, announcing the object and the causes of the military insurrection against the Government, begins with the mention of the assassination, still unpunished, of the Cardinal of Saragossa, and the immorality and impiety which must be repressed with an iron hand. Here is an extract from the proclamation from the new Premier which admirably sums up the situation: "We do not have to justify our action," says General Primo de Rivera, "which the same people demand and impose. Assassinations of prelates, ex-governors, agents of authority, employers and workmen, audacious and unpunished crimes, the depreciation of the currency, the flagrant of millions expended, social indiscipline which renders labor useless and nil, and industrial and agricultural production precarious and ruinous, unchecked communist propaganda, impety and lack of culture, justice influenced by politics, flagrant separatist campaigns, etc."

The new dictators propose to punish social crimes, excessive impiety and communist propaganda. Some well-known communicators of Barcelona have disappeared. Various red revolutionary centers have been closed. Pornography, which had visited several cities of Spain with its scourge has been restrained and immoral plays and spectacles prohibited. The abuses of public administration are also being checked.

LEADERS ARE RELIGIOUS MEN

All the generals who are at the head of the movement are men of deep religious belief and Catholic practice. Some of them have brothers and sisters members of religious orders and belong to famous Catholic families. The Church does not make itself the partisan of a revolution, but it cannot be denied that far from disapproving of the present one, she places great hope in it. Several prelates have congratulated the Military Dictator for his measures in behalf of public morality.

Since the very beginning the Dictator has made protests of loyalty to the Church and the Monarchy and has not betrayed those good proposals. "Before launching upon this undertaking,"

the Premier said, "we commended ourselves to God and it appears as though God had helped us."

Indeed, whatever be the outcome and results of this act of violence, the rectitude of intention of the leaders is above question.

CATHOLICS THANK NEW PREMIER
Many Catholic units have thanked General Primo de Rivera for his success.

CHURCH SCHOLARS
SHOW FAITH RESTS ON ROCK OF TRUTH
By Dr. Frederick Funder

A recent meeting at St. Gabriel's near Vienna, modestly described as a course of ethnological study for the countries of Central and Eastern Europe, turned out to be, in reality, a convention of distinguished Catholic scholars from almost every European nation.

From a scientific standpoint the meeting was a decided set-back to proponents of the evolutionary theory of human development.

CHRISTIANITY AND BUDDHISM NOT RELATED
Another important feature of the meeting was the scientific proof advanced by the Rev. Dr. Wilhelm Koppers to demonstrate that Buddhism and Christianity are without any intrinsic connection with each other.

EVOLUTION ENTHUSIASTS CURBED

Such heretical doctrines have been vigorously combated by Christian ethnologists, and today it seems that the evolutionary enthusiasts have been routed.

MIXED ATTENDANCE
The Rev. Wilhelm Schmidt, S. V. D., noted ethnologist and editor of "Anthropos," was chosen president of the meeting at St. Gabriel's.

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Two more cures at Lourdes
PILGRIMAGES FROM MANY COUNTRIES FOLLOW ONE ANOTHER IN QUICK SUCCESSION
Lourdes, September 13.—Pilgrimages to Lourdes follow each other in rapid succession and the shrine is constantly filled to overflowing with people.

cemetery. Instead, she came back cured and twenty-two doctors acknowledged her cure.

The boy Marcel Hubert, who lives with his parents at Langres, had been paralysed since the month of March, this year, as the result of sleeping sickness, got up from his stretcher during the procession of the Blessed Sacrament and began to walk unaided.

Thus, it was proved that the affliction had actually existed—paraplegia resulting from encephalitis lethargica, which, according to the present status of science, is considered incurable.

CURED HERSELF, AIDS THE SICK
One of the most touching features of Lourdes is the sight of persons who have been the objects of similar favors in the past.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
AN APPEAL IN SEASON
The harvest season has brought to millions of Canadians a vivid and practical manifestation of God's Holy Providence.

TROTSKY'S NEW SCHEME
CINEMA CAN BE MADE GREAT COMPETITOR OF CHURCH SAYS RUSSIAN LEADER
By Dr. Frederick Funder
(Vienna Correspondent, N. C. W. C.)

SUPPLANT CHURCH WITH MOTION PICTURES
After this significant confession concerning the results of Bolshe-

vistic agitation against Christianity up-to-date, Trotsky makes the following announcement of the Communist program:

"In order to aid in the struggle against the Church we call upon the most powerful theatrical instrument, the motion picture. With out any hierarchy the cinema produces on the white screen pictures more fascinating than any Church, Mosque, or Synagogue, more fascinating than the richest of the Houses of God can show after thousands of years of experience.

CATHOLICS SHOULD BE ON GUARD
In this program there is a new admonition for Catholics to watch the motion picture closely, to scrutinize its spiritual influence and, where practicable, to direct that influence along proper lines.

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isms in the frozen north, yes, even in the Arctic Circle. Men whose ambitions have been satisfied and whose opportunities have been made for them at home, where all is established, have little knowledge of the forces constantly at work to send these men into every field.

What, then, are we asked to do? With such a multitude of duties confronting us is the task easy and possible? It is both. When we reflect the small amount that is asked of everyone it is hardly possible to excuse ourselves from the guilt of negligence.

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the Mission of Our Savior, Friendship, in the Parish of St. Andrew, the entire congregation sings the High Mass without the accompaniment of an organ (the Mission has no organ.)

"Father Spillman acted as chaplain of the General Penitentiary at Kingston about twenty-five years ago and taught the prisoners of that time the same simple Mass that he had composed for the country Missions of Jamaica.

WHERE ARE THE HARVESTERS?
A feeling of sadness and desolation creeps over one's heart when he sees a beautiful ripe harvest going to waste for want of harvesters.

BURSES
FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS
What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China.

ORTHODOX JEW MAYOR ATTEMDS MASS AFTER ANGLICAN REBUFF
London, Oct. 23.—Many religious changes are taking place in England, but one of the most striking and spectacular was that of a Jew by religious conviction attending High Mass in a Catholic church.

Province of Ontario
Twenty-five year 5% Gold Bonds
Due 15th October, 1948
Denominations \$500 & \$1000
Price: 98 and Interest yielding 5.14%

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Big Trapping Book.
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WHERE ARE THE HARVESTERS?

A feeling of sadness and desolation creeps over one's heart when he sees a beautiful ripe harvest going to waste for want of harvesters.

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What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China.

ORTHODOX JEW MAYOR ATTEMDS MASS AFTER ANGLICAN REBUFF
London, Oct. 23.—Many religious changes are taking place in England, but one of the most striking and spectacular was that of a Jew by religious conviction attending High Mass in a Catholic church.

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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.
THE DESIRE FOR HOLY COMMUNION

"Thou hast given him his heart's desire."
(Ps. xx. 2.)
Frequent—yea, daily—Communion is for those who desire to obey the will of God, who desire to be more closely united to Him, who desire to use the Divine medicine of the Holy Eucharist as a remedy for passion and frailty. This constitutes the right and pious disposition required by the decree of our Holy Father, Pius X., on frequent Communion.

The Sacraments, though they work their spiritual effects by their own power, are more efficacious in proportion to the good disposition of the recipient. Our desire, then, for Holy Communion depends in so great a degree the result, the blessing, the graces, the transformation of soul, which our Blessed Lord loves to work in the heart of the communicant.

Communion is so easy, we are so imperfect and frail, and frequentation has the tendency to lessen reverence and preparation, that the holy desire may grow fainter and fainter. Is the desire keen and earnest when we let ourselves glide into daily and numerous imperfections? If our conscience has to reproach us that we are lazy and unpunctual, distracted, perfunctory at our prayers, that we are sensual at our meals, untruthful in little things, selfish, unkind, disobedient, too fond of ease, too fond of money and the luxuries that money obtains? Is our desire such as it should be, considering the blessed results of Holy Communion? "When Christ liveth in us, our thoughts, our senses, our impulses, our will, and our activity assume a resemblance to the hidden life of the Eucharistic Saviour, and become Divine" (Pope Urban IV.). Is ours the desire that is expected and looked for the Sacred Heart of our Lord? Is it a desire with which we dare approach Him Whose desire for our souls brought Him to the manger, filled His Heart at the Last Supper, when He said, "With desire have I desired to eat this Pasch with you"—the desire that animated Him through the Agony, the Scourging, the three hours on the Cross?

Naturally some may be afraid that there is a danger in too frequently communicating of becoming thereby wanting in reverence and earnestness, and that therefore it would be better for them to receive only seldom and at long intervals. But would they be more desirous of giving themselves wholly to God? And they forget, too, the urgency of frequently received Holy Communion, the object of which is "that the faithful, by union with God, may receive strength to overcome concupiscence, to expiate the lighter faults of daily occurrence, and to avoid grave sins." We know our disposition—selfish and frail; we know our worldly surroundings; alas! we know too well the temptations that assail us, and how easily, how cowardly we fall. How, then, can we hope for security without the frequent, and perhaps daily, help of Holy Communion?

And the food of our soul is especially to be longed for at the hour of our death—that hour when weakness is so great and temptation so strong. And can we make sure of a Holy Communion then better than by having frequented Holy Communion in life, with a longing, urgent desire, which should be intensified and inflamed by constant reception? At death it is to be hoped that all these blessed desires of long ago may return laden with graces and consolations. "My soul hath desired Thee in the night; yea, and my spirit within me in the morning; early will I watch to Thee. . . . Lord, Thou wilt give us peace, for Thou hast wrought all our works for us" (Isa. xxvi. 9-12).

In the lives of the Saints God has shown us what desire—holy desire—can bring to pass. First, let us learn from a little child, the youngest Saint, not a Martyr, recognized by the Church. In the year 1833, in the Dominican Convent at Bologna, Imelda, a child of rich parents, was noted above all for piety and devotion to Jesus in the Sacrament of the Altar. She was consumed with a longing for the day of her First Communion. Repeatedly she begged the Sisters and her confessor to be allowed the privilege of receiving the Holy Eucharist. At that time in Bologna it was the custom for the First Communion to be deferred till children were of the age of fourteen, and Imelda was only eleven. Three long years to wait, and her heart melting for love of her Divine Saviour! Day after day she prayed and longed—for "His all my salvation and all my desire" (2 Kings xxiii. 5).

"Superiors and confessors might refuse, but there was One Whose Heart could not! He Who had said 'Suffer little children to come unto Me' could not prolong that grievous disappointment. With desire He Himself had desired, and He took pity on the desire of the heart of that child. During Mass on the vigil of the Ascension, the Sisters approached the altar rails, and in her place in the chapel knelt Imelda, praying and weeping that she could not share their happiness. And when the community had re-

ceived and were returning to their places, a heavenly fragrance filled the church, and a luminous Host shone radiantly over the head of the child. Devout was the awe and wonder, and word was taken to the priest as he finished the Mass. He returned, and, reverently kneeling, held up the paten, and the Host gently descended upon it. The priest understood what His Lord would have him do, Imelda made her First Communion! The Lord "will do the will, the desire, of them that fear Him; He will hear their prayer, and save them" (Ps. cxlii. 19). The transport of joy and love was too great for the tender bodily frame, and the happy child closed her eyes, and in "the kiss of the Lord" breathed forth her pure soul to go and render an eternal thanksgiving in heaven!

We find a second example, just seven years after this, in Florence, of how devout Communion during life intensifies the desire of the soul to such a degree that God could not refuse a miracle to satisfy the dying. St. Juliana of Falconieri, worn out by fasting and austerities, was dying in her old age in the convent. Painful maladies she bore with patience and even joy, but there was one affliction—the most cruel of all. She was deprived of Holy Communion by reason of the weakness of her stomach, which rejected all food. How often had she prayed for this last consolation! How had she pictured it to herself, and longed with languishing desire for this "token of future glory" to be her solace and her strength at the end! At length it was granted to the dying that the Blessed Sacrament should be brought to her cell, that she might adore it and die in its Presence. Still more she craved; she prayed that it might be laid upon her breast! It was so. The Sacred Host disappeared, and Juliana breathed forth her soul in peace. "Thou hast given her her heart's desire." After her death the figure of the Host was found imprinted over her heart.

Let us cherish, then, the desire for the frequent reception of Holy Communion. Let us endeavor to intensify it time after time. We know not which may be our last Communion; but how we shall rejoice for all eternity, if at the end our desire is blessed by the reception of that dear Lord and Saviour, Who came "for us and for our salvation!"

BRUSH YOUR TEETH ON BOTH SIDES

Care and cleanliness of the teeth is absolutely essential, therefore secure a perfect tooth brush marked "Nobility."
Each brush is guaranteed to last at least six months and is manufactured of the finest bristles possible to secure. No matter how severe you use the "Nobility" Tooth Brush it will not injure the teeth in any way. Not one case of pyorrhea has ever been reported when the "Nobility" Tooth Brush is used. Ask for the "Nobility" Tooth Brush which are guaranteed at all drug stores.

PRaises CATHOLIC IDEALS

VISITOR TO FRANCE AMAZED AT VISIBLE EVIDENCES OF GENUINE PIETY

An Anglican tourist who recently spent some time in France pays a high tribute to Catholics of parts of France, in an article which has appeared in the Church Times.
The writer noted the splendid faith of the French Catholic peasant and the fruits that it bears in their lives. He spent a period at the old monastery of Selignac in Eastern France. The monks of this establishment were expelled and the building seized in 1905, but it was purchased from the Government and given to the Diocese of Belley.
In the summer it is used as a centre where poor boys from the schools and factories of Lyons are given a country holiday under the care of priests and students from the Seminary.
The tourist was much impressed by the life that he saw there. The day began with Mass, and in the evening there were Vespers and Benediction. He seemed especially impressed with the way in which the Catholic life of the place was the source of its cheerful brightness.

WONDERFUL FAITH
"What struck me most about the religion of Selignac," he wrote, "was an extraordinary love attached to the Person of Our Lord, coupled with devotion to His Blessed Mother. This more than anything else impressed me. If some of our more old-fashioned Evangelicals at home could get over their rooted prejudices they would be happy at Selignac. The Sacraments were sought as a means of approach to Him, that we might love and serve Him more faithfully."
The tourist visited neighboring villages, in a district which was evidently a Catholic stronghold, for he wrote:

"There is much I could write of the wonderful generosity and faith of the Catholic French peasant (too often accused by ignorant persons of avarice) who has subscribed and supported the Church schools so liberally that the State schoolmaster has often had to leave through lack of pupils."

He expressed the highest admiration for the devoted labors of the French priests, which came especially under his notice.

WHAT CAN BE DONE IN A MINUTE

What can be done in a minute? It takes no more than a minute to speak a few kind words to somebody who will be made happier by hearing them. It takes no more than a minute to give a sweet smile to some poor, forlorn little child who is carrying a burden too heavy for its tender heart. It takes no more than a minute to make up a quarrel.

Life hovers over death like a frail bark on the sea, ever threatened by dangers from above, below, and round about.—Ruckert.

Wise men have found that by learning, which old men should know by experience, that in life there is nothing sweet, in death nothing sour.—Lyly.

A WOUND IS AN OPEN DOOR

Absorbine Jr. enables you to shut the door quickly.

The skin is Nature's own protection against germs. When it is lacerated, broken or cut, that protection is withdrawn. The door is open. As quickly as possible Nature closes it by forming what we call a scab and renders you comparatively safe against infection. But this scab sometimes takes days to form and until it has fully sealed the wound, even until the wound has thoroughly healed again you must furnish the required protection yourself. A few drops of Absorbine Jr. in the water will give you an antiseptic wash that will kill all possibility of infection and help nature to heal the wound. As well as being a very powerful germicide, Absorbine Jr. will draw out the inflammation and bring instant relief.

Absorbine Jr. is antiseptic, germicide and liniment in one container—handy to keep always in the house; easy to carry around if you are out.

\$1.25 at your druggist's.

ASPIRIN

Say "Bayer" and Insist!



Unless you see the name "Bayer" on package or on tablets you are not getting the genuine Bayer product proved safe by millions and prescribed by physicians over twenty-three years for

- Colds
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Accept "Bayer Tablets of Aspirin" only. Each unbroken package contains proper directions. Handy boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100. Aspirin is the trade mark (registered in Canada) of Bayer Manufacturing of Monaciacidester of Salicylicacid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."



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 4. Light With Common Matches—No Torch Needed.
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 6. Can't Spill or Explode Even if Tipped Over.
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 8. Solidly Built of Heavily Nickel-Plated Brass. Will Last for Years.
 9. Lamp is Handicapped With Universal Shade.
 10. Lantern Has Mica Globe With Brightest Light—How Out in Any Wind. Blows Proof, Dust-Proof.
 11. Take this advertisement to your dealer. He will gladly give you approval. Write for you on approval. We will send you the different styles of Lamps and Lanterns.
- Coleman Lamp Co. Ltd.
1921 Coleman Building
Toronto, Canada

I'll Pay You -for Your Spare Hours at Home

Do you want to earn some extra money without leaving your home, without neglecting your other duties?

Would you like to turn those wasted hours and half-hours into dollars for the things you have always wanted?

Here's how! Sell me your spare time. Let me pay you, on the basis of one of the highest wage rates ever offered by this organization, for every hour of your time you can spare. You can work when you like and precisely as much as you like. You are entirely your own boss. You select your own hours. The amount of your paycheck depends entirely upon you.

Let me tell you all about it. You have probably heard about Auto Knitting. It is an established, recognized, national industry. It is enabling thousands of men and women all over the country to turn their spare time into extra money. It offers you a wonderful opportunity to solve your money problems, to become financially independent, to earn little extra luxuries—without leaving your home or neglecting your other duties.



Guarantee

I guarantee that thousands of men and women have learned Auto Knitting in their spare time at home—and through Auto Knitting have earned extra dollars for the things they needed—I guarantee to pay you a fixed wage-rate for every pair of standard socks you knit at home for us. No matter how few or how many pairs of socks you knit you will receive your pay-check promptly.

T. W. Chadburn

How Clever Women Are Increasing Their Auto Knitter Earnings

Many of the workers on my payroll are Auto Knitting at home other garments besides the socks which I buy from them at a regular wage rate. One woman sent me recently a photograph of a delightful knitted frock which she made in her spare time. Another woman is making wonderful little baby things, of pink and white wool, which she sells to the local dealers at an excellent profit. Many are making mittens, golf hose, sweaters, caps, etc., which sell readily and bring a good profit. A regular business of your very own! And think of it—in your spare time!

Let me send you full details at once. I know you want to read all about this wonderful plan that makes your spare time so valuable. I know you want to add your name to my payroll. Won't you let me hear from you—today?

Full Information Free

Just drop me a line. Better still, use the coupon. I will send you at once all details concerning Auto Knitting and tell you about the remarkable offer I am now making.

I shall be watching for your request for information. Why not send the coupon off today, NOW, while you are thinking of it? Just address me at the Auto Knitter Hosiery (Canada) Co., Ltd. Dept. 411, 1870 Davenport Rd., West Toronto, Ont.

T. W. Chadburn

T. W. Chadburn
The Auto Knitter Hosiery (Canada) Co., Ltd.
Dept. 411, 1870 Davenport Rd., West Toronto, Ont.

I am interested in turning my spare hours at home into extra dollars. Please send me full particulars regarding Auto Knitting. I understand that this does not obligate me in any way. I am enclosing a 3c stamp to cover cost of mailing information to me.

Name _____
Address _____

Thousands Now Earning from \$5 to \$20 a Week



"I have two small children to look after and my own house-work to do, but during the last six months I have averaged \$65 a month Auto Knitting in my spare time."
—Mrs. H. E. Stevens



"I am seventy-one years of age and can heartily recommend Auto Knitting to anyone requiring a sure money-maker and yet a comfortable work to do. Like many elderly people I wanted to be self-supporting. I am my own boss now—can work when I like and as long as I want to."
—Mr. D. S. Treadwell



"I never knew what it was to have money all my own before. It certainly makes one feel pretty independent. I easily earn from \$5.50 to \$3.00 daily Auto Knitting in my spare time."
—Miss Harriet Puahe



"I began Auto Knitting in my spare time. During the first five months I made \$275.30. We are all a happier family since we know that we can depend upon Auto Knitting for any extra money we need."
—Mrs. Hewson

How much do you want to earn in your spare time at home? Do you want to earn \$5, \$10 or \$15?

Auto Knitting is pleasant, dignified. It is just exactly what you want—what you have been waiting for. It is a tested, dependable way to turn spare time into extra money. I want to send you complete details. I want you to know all about it. There is no cost or obligation whatever. If you will just write to me, or send me the coupon, I will be delighted to send you full information.

Read What My Workers Say

In the panel to the left are photographs of a few of my Auto Knitter home workers, and what they say about Auto Knitting. There are many, many others. All are delighted with Auto Knitting and the opportunity it offers them.

Miss Ella Holtz of Alberta, one of my most industrious workers, writes "Altogether I knit 5000 pairs of socks at a profit of 30 cents a pair, which amounted to \$1,500.00. With this \$1,500.00 I earned at home, we are buying a fine farm with nice buildings on it. I am so interested in the work."

The Auto Knitter machine is proving a Godsend to thousands of men and women who need extra money. I want to add your name to my payroll. May I?

CHATS WITH YOUNG MEN

FAMILY FINANCIERING

"They tell me you work for a dollar a day; How is it you clothe your six boys on such pay?" "I know you will think it conceited and queer. But I do it because I'm a good financier."

PREPARING FOR MARRIAGE

The Catholic Church is well aware that marriage is the state of life for the great majority of her children. She knows also how much of their well-being in this life and in the next depends on what sort of marriage they contract.

aware of the danger of company-keeping, and it may be said that, where the custom prevails, she tolerates rather than approves it. Under her guidance theologians lay down the rule that only those persons may begin to keep company with each other who are at liberty to marry and who intend to marry within a reasonable time.

Marriage is a parochial Sacrament, and it should ordinarily take place in the parish church before the parish priest of the district in which one of the parties has a domicile or quasi-domicile, or at least has dwelt for a month.

OUR BOYS AND GIRLS

Ah, what would the world be to us if the children were no more? We should dread the desert behind us Worse than the dark before.

TWO HONEST BOYS

An example of honesty is always instructive, whether it be given by a child or by one of maturer years. A skilful teacher, who takes great interest in the moral growth of her pupils, writes as follows: "In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it. I passed it to the next, and the next, till it came to the last scholar, the smallest in the class, and he spelled it right—at least I understood him so—and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the blackboard so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, 'Oh, I didn't say it so; I said 'e' instead of 'i'; and he went back to the foot, of his own accord, quicker than he had gone to the head. Here was an honest boy, I should always have thought that he spelled the word right if he had not told me; but he was too honest to take any credit."

It is difficult to treat of company-keeping in public, but the matter is of such importance that something must be said on it. The attitude of the Catholic Church toward company-keeping is dictated by her teaching. She teaches that before actual marriage the same laws of chastity bind those who are keeping company as bind other unmarried persons.

take more than the quantity I have agreed upon?" The boy looked up and smiled. "I am not afraid," said he, "for you would get the worst of it, madam." "Get the worst of it? What do you mean?" "Why, madam, I should only lose my berries, but you would be stealing. Don't you think you would get the worst of it?" "No man is bound to be rich or great, but every man is bound to be honest."

LETTER WRITING

Letter writing is a sadly neglected art. The ability to write a good, interesting letter is a real accomplishment, and one which may be acquired even by those who have no particular talent.

Those who can remember fifty years back will recall that Canadian women then had the clearest and roughest complexions that real beauty could tolerate.

Even in this time of plentiful amusement, letter-writing may be made a source of very great pleasure, as well as a means of discovering and cultivating in children tastes for literary work, which may be tokens of a rare talent.

Usually a child, when commencing to compose a letter, will say, "I don't know anything to write, and quite often a mother will tell him what to write, sentence by sentence. This is a wrong method, as it effaces the child's individuality, discourages originality, and deprives the letter of the impress of his personality, which would have made it dear to the heart of the recipient.

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had a serious result from using a poor and unsanitary rubber nipple.

A NON-CATHOLIC TRIBUTE

Mr. William F. Ellis (Protestant), contributes the following beautiful tribute to the Blessed Virgin in the International Sunday School Bulletin for July: "Amid the ruins of the Smyrna fire I noticed a curious phenomenon: in the courtyard of the French hospital, the buildings of which had been completely burned, stood a white marble statue of the Madonna and Child, completely untouched by fire or smoke or falling embers. Amidst all the blackness or ruin about it, the figure of the Mother with the Babe was as white and unscathed as when it left the sculptor's hand. Not a flake of marble had been chipped off by the intense heat, although marble walls all about the city had crum-

bled to dust, and iron girders had become bent and gnarled. In like manner, Mary is the spotless personality of the ages, a spotless, beautiful figure, revered and beloved by countless myriads. Diana of Ephesus has gone the way of Venus and the more primitive goddesses; but the pure and lovely human personality of Mary remains as the most highly favored among women. Motherhood everywhere turns toward her with a sense of kinship and devotion.

STORE COMPLEXION NOT INJURIOUS, IF?

Those who can remember fifty years back will recall that Canadian women then had the clearest and roughest complexions that real beauty could tolerate. Today how rare it is to see a clear and rosy skin. The cause is improper food. Then women ate no "denatured" white flour, prepared or refined cereals or white sugar sweets for they were not known.

Roman Meal is 400 parts in each 1,000 parts "Excess Alkali," the only alkaline cereal sold today. It clarifies and softens the skin because it keeps the blood normally alkaline, free from irritating acids which must find a way out of the blood by the pores of the skin or kill the body that retains them.

Roman Meal makes delicious porridge. Muffins made from it "melt in your mouth." And for the sake of your children and your own well-being, you should always mix Roman Meal with your white flour (at least 25%) to restore valuable properties lost in making flour white.

VOCATIONS

It is the glory of Catholic families in some countries of Europe, especially in Ireland, that each household is eager to see at least one of its members ascend the altar of God or become consecrated to His service in the religious life.

This disposition of generosity and fervor, this desire to give their dearest children for the service of God, brings a blessing on the entire household, and in particular on the parents themselves. The sweetest consolation of their declining years is often found, not so much in the prosperity of those of their children who have remained in the world as in the steadfast affection and fervent prayers of those who have devoted themselves to the service of God.—The Monitor.

Heaven but tries our virtue by affliction.—Wm. Browne.

High Quality has distinguished

"SALADA" TEA

for over three decades. Pure and Delicious Always.—Try it.



During the anxious times of illness

BOVRIL gives strength

Prevents that sinking feeling



—On the hockey "cushions" where the brilliant dashes by "speed-artists" thrill and amaze the crowd.

—At the big rinks where championships are lost and won in terms of split seconds.

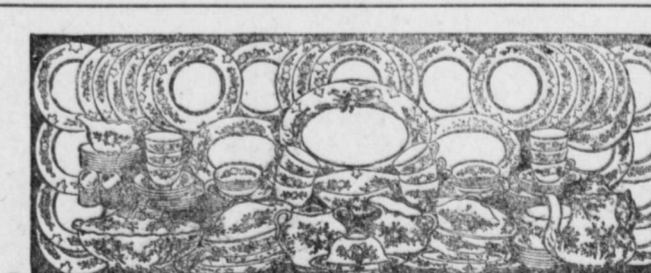
—At the marathon events, where the contestants settle down to miles of skating—the steady "grind" that tells of the stamina of the skaters, and the quality of their skates.

—Here it is that speed counts—and Wherever Speed Counts, there you will invariably find STARR SKATES the favorites.

The blades of Starr Skates are of Sheffield Steel—made to special analysis—Individually tempered—Hard through and through.

Write for Catalogue The STARR MFG CO. LIMITED Dartmouth - Nova Scotia TORONTO BRANCH 122 Wellington Street West

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All Free! 97 Piece Dinner Set and Lovely Set of Rogers Spoons

You can secure without penny of cost, a lovely set of half-dozen Wm. A. Rogers teaspoons and this magnificent dinner service is guaranteed full size for family use. Each piece comprising 12 cups and 12 saucers, 12 tea plates, 12 dinner plates, 12 bread and butter plates, 12 soup plates, 12 main dishes, 12 platters, 2 oval serving dishes, a cream jug, covered sugar bowl, a gravy and pickle dish, and a salad bowl. It is hand-decorated in rich floral design and will surely delight the most fastidious housewife. The beautiful set of teaspoons are in the famous Wm. A. Rogers "Business Castle" design beautifully finished and fully guaranteed for wear and satisfaction.

TRAPPERS—HUNTERS

YOU can save money on guns, rifles, animal traps, ammunition and all sportsman's equipment, by buying direct from Hallam's by mail—Write for illustrated Catalog—28 pages sportsman's supplies—26 pages furs—ITS FREE!

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Daily use of the Soap keeps the skin fresh and clear, while touches of the Ointment now and then prevent little skin troubles becoming serious. Do not fail to include the exquisitely scented Cuticura Talcum in your toilet preparations.

Quick relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial solids are relieved promptly by the vapor of Creosol—the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

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Est. 1879 Sold by Druggists Send for descriptive booklet II Vapo-Creosolene Co., 62 Cortlandt St., New York or Leeming-Miles Bldg., Montreal, Que.



Hotel Wolverine DETROIT

Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up

16 Old Time Favorite Songs

In The Gloaming Love's Old Sweet Song Home Sweet Home My Old Kentucky Home My God to Praise Thee Lead, Kindly Light Old Folks at Home June Lullaby Silver Threads Among the Gold Little Grey Home in the West Hymns of the Old Church Choir Beautiful tale of Somewhere Sovereign When You and I Were Young Maggie The Old Colonial Bucket Old Black Joe

Eight Double Disc 10 inch Phonograph Records

Here are the songs that never grow old—the favorites you remember as long as you live, ballads that touch every heart. Just the music that should be in EVERY HOME. Eight full size double face records—16 wonderful old time songs—quality guaranteed equal to highest priced records—all for only \$3.98. Can be played on any phonograph.

SEND NO MONEY Try these records in your own home for 10 days. If not delighted the trial costs nothing. Don't send a penny now. Postmaster send only \$3.98 plus postage on arrival. Money back at once absolutely guaranteed if you are not more than pleased. Do not wait. Mail coupon or postal to:

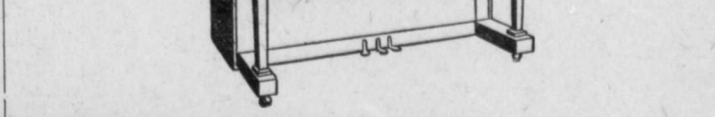
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90 Broadway, Lachine, P.Q. Please send me for 10 days' trial, your collection of 16 Old Time Favorite Songs on eight double face ten-inch records, guaranteed equal to any records made. I will pay the postman only \$3.98 plus postage on arrival. I reserve the right to return them at any time within 10 days and you will refund the money.

Satisfaction is the key-note of Sherlock-Manning success.

Giving "Canada's biggest piano value" is the key-note of the satisfaction.

THE SHERLOCK-MANNING 20th Century Piano



The Piano worthy of your Home SHERLOCK-MANNING PIANO COMPANY, London, Canada

Nov. 16

CHURCH EXPANSION IN THE NORTH

While administering Confirmation at Huntsville on Sunday, Sept. 16th, Right Rev. M. J. O'Brien, Bishop of Peterborough, made the announcement that the town of Huntsville, formerly attended as a mission by Rev. T. F. Fleming of Kearney, would be constituted a parish center. The picturesque little town of Huntsville, — the gateway to that group of Lakes of which the Lake of Bays is the chief, has expanded considerably in point of numbers during the past few years. Catholic families have come in, as work has nearly always been plentiful. Italians, too, work here in large numbers, particularly in the mills, and the summer months see a great influx of visitors who scatter along the district adjacent to the beautiful Lake of Bays.

The new parish of Huntsville was let a portion of the territory attended by Father Fleming during the past quarter of a century, Kearney, Emsdale, Burk's Falls and a number of smaller mission stations and camps helping also to contribute to a burden of parochial work which he took up over twenty-five years ago and carried on successfully. Five churches were built and paid for by Father Fleming during that time, from the contributions of his few and widely-scattered parishioners in Muskoka. On Sunday, Sept. 23rd, Father Fleming bade farewell to his former parishioners of Huntsville who keenly regretted his leaving them. His leave-taking was made the occasion of a little ceremony in which the Huntsville people through addresses from the congregation, the Catholic Women's League, and the Sunday School, gave expression to their appreciation of Father Fleming's work in their midst for so long a time, and the regret felt at his departure. Mr. W. J. Moore read the address from the congregation, Mrs. F. R. Mobaugh that from the Catholic Women's League, while Dorothy Whyte represented the Sunday-School classes. A purse of gold accompanied the addresses while the C. W. L. made a special present of a handsome club bag. Father Fleming in replying, expressed his regret at leaving those among whom he had worked for so long a time and from whom he had received many kindnesses. For the newly-appointed pastor Rev. M. S. O'Brien, whose duties commenced on Sunday, Sept. 30, he bespoke that good-will and co-operation from them that he had experienced during the many years he had passed in their midst. Father O'Brien will attend, besides the town of Huntsville itself, the districts adjacent to the Lake of Bays.

KLAN'S DEFIANCE SHORT LIVED

Oklahoma City, September 14.—The Ku Klux Klan has capitulated to Governor J. C. Walton's ultimatum against the holding of masked assemblies in Oklahoma. State officials of the Klan, it was announced, have issued orders that no more masked parades or meetings are to be held. This change from their previous attitude of contempt and defiance for the State authorities is accompanied by threats from the disgruntled Klan leaders that they will "get" the Governor at the polls at the next election.

In the meantime, the military regime set up when the Governor proclaimed Tulsa County under martial law, is proceeding vigorously in its work of ferreting out facts connected with the epidemic of floggings and other outrages that has made safety of life and property in that neighborhood an ironic jest during the past two years. Formal charges of rioting have been placed against two men, and a number of prominent business men have been called before the military courts to be questioned concerning the reign of mob law in Tulsa. The Governor has indicated that he is not yet ready to consider terms upon which he would withdraw the troops from Tulsa.

Macon, Ga., September 14.—Dr. C. A. Yarbrough, local dentist, who

3 Good Reasons for Thanksgiving



"I am 55 years of age—50 years ago I took an Endowment Policy for \$10,000. with the London Life.

It comes due to-day—it was a participating policy—I have let my profits accumulate at compound interest—To-day I have received a cheque for \$10,183.70 - \$180.16 for every \$100 paid in."

"I am 30 years of age—I have just taken a "Canadian Series" Whole Life Policy for \$20,000. with the London Life.

It will cost me only \$485.00 per year. If anything happens to me the future of my wife and children is secure—I have created an Estate! Later in life, if all is well, I have the privilege of changing it (without loss or further medical examination) to any policy more suited to my later needs."

"I am 63 years of age. At 25 I took an Ordinary Life Policy with the London Life Insurance Company.

For 38 years my family were safeguarded and still are—for if I should die tonight my wife would receive the full amount of my policy. Meanwhile, the original premium of \$18.40 per thousand has been steadily reduced and I am this year paying only \$4.32 per thousand for my insurance.

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has been termed the "whipping Boss of Macon," was placed on trial here to answer seven charges of having directed "floggings" which have become prevalent here during the past year. Solicitor Moore, directing the prosecution, has announced that he will press every charge filed against Yarbrough and others thought to be implicated in outrages attributed to the Ku Klux Klan.

J. P. Durkee, organizer for the Klan, is under arrest on the charge of rioting and is one of the witnesses called in the proceedings against Yarbrough. It has been announced that former Governor Thomas W. Hardwick will be called as a witness for the State during the trial.

Portland, Me., September 14.—Adoption of the council-manager charter plan of city government at a special election here is heralded by friends of the Ku Klux Klan as a political victory for that organization. The Klan projected itself into the campaign and espoused the plan for a change in the system of local government, admitting that it did so to demonstrate its political power. The vote was 9,928 in favor of the council-manager plan as against 6,850 in favor of retaining the present system.

Boston, September 14.—Commenting upon the assertion that adoption of the council-manager charter plan of city government in Portland, Me., constituted a victory for the Ku Klux Klan, the Boston Transcript declares: "It is well to take such a claim with marked reservation."

"The case for a city-manager form of government has been presented in great detail by the Portland Press-Herald, one of the two newspapers of the city," the Transcript's editorial reads. "It had for months been engaged in marshalling facts favorable to its cause. The movement for the change has had the backing during the campaign that is now closed, of a committee of one hundred businessmen. This was the situation into which the Ku Klux Klan is said to have projected itself. Its action, however, does not justify the claim that it carried the city. There is good reason to believe that the new charter would have won the day had there been no 'klangles' working for it in the 'klaverns.'"

Since that eventful day in November four years ago there have been seen injustices of such magnitude that they were felt by all sections of the population. As we approach Armistice Day this year, we should renew the resolves and hopes that were in our hearts on that first great day. Looking back over frustrated hopes and unfulfilled resolutions, we should once more start anew. But amid it all we should realize that many hopes have been frustrated because of a lack of the moral sense. Incorporate this, and the future will hold forth

better things than broken resolutions, injustice and slavery. What the world needs most and what is given the least consideration by it is Christian morality. Until men and nations avow God and obey His law, there can be no peace or real progress. A materialistic philosophy of life caused this War. Christian morality will end all war.—The Pilot.

DIED

YOUNG.—In Hamilton, Ont., May 21st, 1928, Sarah Lane, wife of Mr.

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Wm. Young, and formerly widow of the late Mathew O'Donnell of Forest, Ont., aged sixty-nine years. May her soul rest in peace.

McGRATH.—At her late residence, 19 Upper Queen Street, Charlotte-town, P. E. I., on October 32, 1928, Mrs. Rosa McGrath, wife of the late Peter McGrath, aged seventy-three years. May her soul rest in peace.

IN MEMORIAM

ROWE.—In loving memory of Pte. Joseph Rowe who was killed in action in France on November, 1st, 1918. May the Sacred Heart of Jesus have mercy on his soul.

PRATT.—In loving memory of Edward Alphonse Pratt, Alberry Plains, P. E. I., who died October 23, 1918. Upon whose soul may the sweet Jesus have mercy.

TEACHERS WANTED

WANTED a qualified French-English teacher for country school, twenty-two miles from Pembroke. Salary \$850 per annum. Kindly state qualifications and references. Apply to Rev. John L. Bourke, Sec. Treas., LaPasse, Ont., 238-3.

MEDICAL PRACTICE FOR SALE Owing to the death of a young Catholic physician his equipment, library and practice is offered for sale; location, one of the best towns in the Ottawa Valley; new premises ready for occupancy. Apply to Box 426, CATHOLIC RECORD, London, Ont. 238-3.

WANTED COOK for priest's house, in city parish; other help kept. Good salary. References required. Address Box 431, CATHOLIC RECORD, London, Ont. 238-6.

WANTED position as priest's housekeeper. No objections to going to country. Best of references. Apply to Box 430, CATHOLIC RECORD, London, Ont. 238-2.

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FOR SALE GENERAL store in a country village, thirty miles from London, good farming locality, school and church convenient. Apply Box 452, CATHOLIC RECORD, London, Ont. 238-9.

TRAINING SCHOOL FOR NURSES MOUNT St. Mary's Hospital Training School for Nurses, registered and approved by its Regent at Albany, offers exceptional advantages to young women who wish to enter the Nursing Profession. Eight hour duty. Several bursaries are offered at present to applicants having one year High school. Address: Sister Superior, Mount St. Mary's Hospital, Niagara Falls, N. Y.

FOR SALE MEDICAL and surgical practice for sale in good Catholic community. Catholic hospital. APPLICANTS should have good surgical training. Catholic preferred. For further details apply: Box 44, CATHOLIC RECORD. 238-4F.

TRAINING SCHOOL FOR NURSES MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 238-4F.

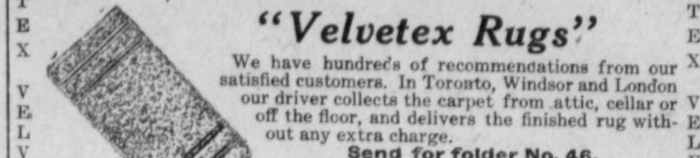
AGENTS WANTED AGENTS to sell Dr. Borela's Toilet Soap—Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territories allowed. For further particulars apply to Royal Manufacturing Co., Dept. 55, Toronto, Ont. 238-1F.

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