

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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FRANCE

CARDINALS ASK HERRIOT TO MODIFY HIS POLICY

By M. Maastani
(Paris Correspondent, N. C. W. C.)

The collective action of the Cardinals, heads of the Church of France, in appealing to the head of the civil government to desist, while it is yet time, in the execution of plans which, by offending Catholic sentiment, would seriously disturb the religious peace of the country, is a fact of such importance that no one can fail to appreciate its gravity. It is properly speaking, a historical event.

The letter addressed to Premier Herriot bears the signatures of Cardinals Luçon, Dubois, Andrieu, Maurin, Charost and Touchet. It was not made public by them, but by the President of the Council who, after communicating the text of the letter to the press, called a meeting of the Cabinet to deliberate on the terms of the reply to be sent to the prelates. A copy of this reply was sent to each cardinal.

Under an undeniably courteous and even deferent form, behind vague formulas seeking to appear liberal, the leader of the radical government notifies the venerable members of the hierarchy of his refusal to abandon his projects; yet he does not affirm that he will maintain them in their entirety.

LETTER SENT BY CARDINALS

The full text of the letter received from the six cardinals is as follows:

"To the President of the Council of Ministers and the Minister of Foreign Affairs:

"You cannot be in ignorance of the profound emotion evoked among the Catholics of France by the phrases of your ministerial declaration relating to the suppression of the French Embassy at the Vatican, to the introduction of 'secularization laws' in Alsace Lorraine and to the strict application of existing laws to the religious orders.

"The French Cardinals, equally devoted to the Church and to France, believe it to be their duty to submit to you a few considerations, the seriousness of which will not escape you, and which concern at the same time their religious faith and their patriotism.

"The measures projected by your Government, Mr. President of the Council, constitute serious threats to internal peace, to justice and liberty, to the interest of the country and to the prestige of France in the eyes of the foreigner. Their consequences would weigh heavily upon our national life; we do not wish to believe that they will ever be executed. Neither the government nor the Chambers will be willing to assume such responsibility.

"The War marked a happy drawing together of the Church and State; it was for all Frenchmen, in the anguish and dangers of a tragic trial, an eloquent lesson of fraternal concord; it brought the return to the French family of our two lost provinces with the formal and repeated promise that their rights and traditions would be respected.

"It is to the interest of the country to maintain these results which were applauded by all good Frenchmen and by all those outside of France who are our most sincere and disinterested friends.

"The renewal of relations between the Holy See and the Government of the republic happily brought an end to a situation from which France was the only one to suffer and from which rival or enemy nations drew skilful advantage. France should have her place everywhere. It was an error in the past to isolate her from an incomparable centre of observation. It cannot escape your patriotism, Mr. President of the Council, that to maintain our embassy at the Vatican is to assure a very appreciable support to the foreign policy of France and to the expansion of her influence throughout the world.

ASK RESPECT FOR PLEDGES GIVEN

"Out of patriotism also, out of respect for the given word of France, out of sympathy for the recovered provinces, can any one even dream of questioning acquired rights, the sacred traditions to which the people of Alsace and Lorraine are attached by the most intimate fibers of their soul. As proud as they are faithful, they have shuddered at the fear of the violation of the promises of the mother-country. Who could flatter himself that he would be able to break their resistance if an attempt were made to impose on them a regime which they had rejected in advance and which the representatives of France had promised should not be applied to them?"

"We know that to religious orders you oppose the existing laws. But these are exceptional laws, and let it be said frankly, laws of persecution. But since they were passed a new event has taken place—the War. Religious, men and women, many

of them returning from exile, performed, each according to his or her place, the work of good Frenchmen, in the trenches and in the hospitals, giving their blood and their devotion in every form for the cause of their country in danger.

"Those things should not be forgotten. Gratitude demands it; justice and equity require it; if legality opposes it, then legality is wrong; a wise policy would cause it to be amended as required for the common good. The country needs all her children to work for her prosperity, her moral greatness, her radiance among the other nations, for the 'greater France' which should be the ideal of all Frenchmen.

"What mortification and what sadness if we should see again the lamentable days when war raged among us against the religious orders which were forced to disperse or to seek asylum in foreign lands. Those days should not live again.

"On the 5th of September, at Geneva, at one of the sessions of the League of Nations, you, Mr. President of the Council, pronounced these words: 'To combat war in all its forms, to preach union, to preach liberty, this is our program.'

DO NOT SEEK WAR

"This program is also ours. Apostles of peace and charity, we know not hatred. We do not seek war. Should it be imposed on us, we should submit to it with regret but not without resistance, being obliged by our conscience to claim, for all Catholics, priests, religious and faithful, the right to live in security, respect of their faith and in the enjoyment of every legitimate liberty.

"Signed: L. H. Joseph, Cardinal Luçon; Archbishop of Rheims; Paulin, Cardinal Andrieu, Archbishop of Bordeaux; Louis, Cardinal Dubois, Archbishop of Paris; Louis-Joseph, Cardinal Maurin, Archbishop of Lyons; Alexis Armand, Cardinal Charost, Archbishop of Rennes; Stanislas, Cardinal Touchet, Bishop of Orleans."

"The Ministers having been called to a cabinet meeting at the Ministry of Foreign Affairs, on July 27, Premier Herriot submitted to them the text of the letter and the outline of a reply, which they approved.

"In this reply M. Herriot acknowledges receipt of the communication of the Cardinals containing the observations suggested to them by their religious faith and their patriotism but he declares it to be impossible to admit that the measures projected by his government constitute a serious menace to domestic peace, justice and liberty. The full text of the Premier's reply, which was sent separately to each of the Cardinals, follows:

"Monsieur le Cardinal: 'You have done me the honor to point out to me the profound emotion which the declaration of the government is said to have created among the Catholics of France, and you have been kind enough to recommend to my attention the observations suggested to the French Cardinals by their religious faith and their patriotism. 'It is absolutely impossible for me, Monsieur le Cardinal, to admit that the measures projected by my government can, as you have written, constitute grave threats to domestic peace, to justice and to liberty. We respect profoundly all convictions. We shall not make nor shall we permit that there be made any attempt against the freedom of worship which it is our duty to guarantee.

"Under our administration public officials of all orders are assured that they may, without the slightest disadvantage to themselves, practice the beliefs of their choice. It is not a point of our territory, the practice of the Catholic religion should be disturbed, we should intervene without hesitation and with energy to assure it. The respect of all beliefs within the general limits of the laws is what we call liberty. It is, in our opinion, the only principle upon which domestic peace and national fraternity can be established.

SAYS STATE ALSO HAS RIGHTS

"But, resolved to protect the rights of the individual conscience, we have the charge of safeguarding the rights of the State. We believe in the necessity of distinguishing between the spiritual and the temporal. While we forbid ourselves any intervention in all that concerns the direction of consciences, we cannot admit that the exterior or interior interests of the French people shall be defended in the name of any authority other than that of the national sovereignty.

"This doctrine, upon which is founded the independence of the State, is not only that of the French revolution; it was professed and practiced by the great ministers of the old regime, in particular by Richelieu and Mazarin. It makes no attempt on any legitimate interest, and in the Orient, for

instance, it is for France to defend Catholicism, not for Catholicism to defend France.

"In the same way, as regards our three recovered departments, we believe that it is for the Alsatians and the Lorrains themselves to adjust directly with the Central Authorities the very numerous problems created by their re-attachment to the Mother-country.

"Your Eminence will permit me to say to him, with all the respect which I entertain for his person and dignity, how unfortunate it is that recent agitations, of a deplorable example, should appear to have been authorized by certain encouragements which the government would have judged intolerable had it been placed in the hypothesis of a Concordat.

"Your Eminence will admit, I hope, that there was the most serious inconvenience in treating on the public square questions which require patience and meditation. Alsace has nothing to fear for her religion. She has every interest in appealing only to the affection which the government feels for her.

ADMITS RELIGIOUS DESERVE CONSIDERATION

"As regards the religious orders, Your Eminence will not be astonished that the government should defend the law and remain attached to it. The religious men and women who did their duty during the War like other Frenchmen deserve, like them, all our consideration. No attempt, of any kind, is made against their personal right to live freely on their soil of their country. The law aims only at the fact of unauthorized orders. If these doctrines do not agree with those which Your Eminence has done me the honor to explain to me, they are inspired by a no less great concern for domestic peace and liberty.

"The government over which I preside repudiates all forms of intolerance, or rather it believes that the word tolerance is an antiquated word which appears to grant what is in reality a right. But we believe that the best way to avoid the conflicts which have so often agitated our history, or to face them should they occur again, is to separate carefully the imprescriptible rights of conscience and the inalienable rights of the State.

"Kindly accept, Monsieur le Cardinal, the homage of my deepest consideration.

"E. HERRIOT."

CHANCELLOR SEIPEL MAKES FIRST SPEECH SINCE HIS RECOVERY

By Dr. Frederick Funder
(Vienna Correspondent, N. C. W. C.)

With a solemn Mass of Thanksgiving in historic St. Stephen's Cathedral, Catholic Austria celebrated the recovery of its prelate-Chancellor, Monsignor Seipel, from the wounds inflicted by a fanatic Socialist would-be assassin last June. The ceremony here was impressive in the extreme. Ministers of State, members of Parliament, officials of the Municipality of Vienna, Army officers and thousands of the people thronged to the great Cathedral and filled it to capacity. The Right Rev. Joseph Pfleger, Auxiliary Bishop of Vienna, was the celebrant of the Mass.

On the day preceding the Mass of Thanksgiving, Monsignor Seipel made his first speech in Parliament since the attempt upon his life. Replying to a cordial welcome voiced by the Speaker of the House, the Chancellor said:

"I believe that I would do wrong to content myself merely with a few words of thanks. Rather, as a true Austrian, I will render my thanks for all the love and sympathy which has been shown me by working for Austria here or elsewhere so long as it may please the Lord."

He then spoke for an hour and a quarter on the negotiations which he has conducted at Geneva recently for the purpose of arriving at an agreement for termination of the League's financial control of Austria. His report was couched in his usual accurate, clear, and convincing language and was delivered with all the persuasive eloquence for which the Chancellor is noted. Toward the end, he manifested some signs of weariness—something which never happened before the attempted assassination. When he had concluded, some of his friends took occasion to warn him against over-exertion. However, he pays little attention to such advice and from morning to night gives his compatriots an example of continuous devotion to duty regardless of the effects upon his health.

While the Socialists have not desisted from their opposition to his program they admit freely that no one but the present Chancellor could have attained the success which Monsignor Seipel has achieved so far in his efforts for Austrian reconstruction.

THE HOLY YEAR

AMERICANS ARE ADVISED TO HASTEN APPLICATIONS FOR DATES

By Mgr. Enrico Pucci
(Rome Correspondent, N. C. W. C.)

The Committee for the Holy Year already has been advised of sixty-five pilgrimages that will come to Rome in the course of the Jubilee Year. New requests for assignment of dates are arriving daily, from all parts of the world.

It is becoming increasingly evident that if Catholics of the United States hope for any choice as to dates, they must send in their applications immediately. Thus far, St. Paul, Minn., and the State of Michigan alone are listed by the Committee as having applied for dates from the United States, and in not a single instance has a definite time been set for the visit of a pilgrimage from that country. On application from groups of prospective pilgrims, and these also taken in at least two other countries in the Western Hemisphere—Argentina and Chile and Canada (Quebec and Montreal), Mexico and the Philippines have communicated with the Committee about dates.

Even now, in arranging for pilgrimages it is being requested, that due note be taken of the dates already set. Therefore these applications at this time have their field of choice somewhat narrowed. Later, the field will, of necessity become still more limited.

ARRANGEMENTS WITH RAILWAYS

In addition to the setting of dates, there are several matters to which the Committee attends, upon application from groups of prospective pilgrims, and these also taken in at least two other countries in the Western Hemisphere—Argentina and Chile and Canada (Quebec and Montreal), Mexico and the Philippines have communicated with the Committee about dates. Time tables and fares must be attended to, and where the National Committee wish, the Committee aids them in arranging lodging and board. Warning has been issued already that general movements of pilgrims must be kept well distributed, so as not to congest traffic lines in the city of Rome, and thus bring inconvenience to the Vatican, the city, the Italian government and the pilgrims themselves. Admittances which have so often agitated our history, or to face them should they occur again, is to separate carefully the imprescriptible rights of conscience and the inalienable rights of the State.

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July—Professors and students from Reichenberg in Czechoslovakia, and from Alba.

August—Groups from Milan, Brescia, Malta and Madeira.

September—Many Italian pilgrim groups, including those from Crema, Reggio, Emilia, Pistoia, Rho, Modena, Guastalla, Melletta and the Apostolate of Prayer. From August 10 to 20 one of the most interesting and numerous pilgrimages will be in the city, made up of members of the International Juvenile Catholics.

October—The Patronage of Turin, the Diocese of Caserta, Modena, Aversa and the Bavarian women already mentioned.

Numerous pilgrimages also will come from France and Holland for the canonizations and beatifications, for which the dates have not yet been announced, but no further definite times for the arrival of groups have been set. It will be realized, however, from the arrangements already made at this time that haste is necessary if the pilgrims of America are to have their desires met.

MONSIGNOR KELLEY DULY INSTALLED

CARD. MUNDELEIN PRESIDES AT IMPRESSIVE CEREMONY

Oklahoma City, Oct. 17.—The Right Rev. Francis C. Kelley, formerly President of the Catholic Church Extension Society, was formally installed as second Bishop of Oklahoma in St. Joseph's Cathedral here Wednesday afternoon. His Eminence, George Cardinal Mundelein, Archbishop of Chicago, presided at the installation which was carried out with all the ritualistic solemnity of one of the most important of ecclesiastical functions. It is believed that this is the first time a Cardinal of the Catholic Church has been present at any ecclesiastical ceremony in Oklahoma.

TRIBUTE TO NEW BISHOP

The Rev. Francis Siedenber, S. J., of Loyola University, preached the sermon at the installation of the new Bishop. He reviewed the achievements of Bishop Kelley's life saying in part:

"With an insight akin to inspiration Father Kelley conceived the Catholic Church Extension Society which, under his leadership, grew in twenty years from a name to an institution, an institution known throughout the Church as its most influential and far-reaching home mission. The personality of Monsignor Kelley and his work as editor, as author and lecturer, have been identified with the Extension Society and all have conspired to make that work a singular success. But it is the success of one man, for the story of the Extension Society is the life story of Francis Clement Kelley."

More than two hundred members of the Catholic clergy from all parts of Oklahoma and from points as far distant as Idaho and New York, were present at the installation. A special train brought Cardinal Mundelein, Bishop Kelley and more than a hundred other clergymen from the diocese of Chicago to Bishop Kelley's new See. It was one of the outstanding events in the ecclesiastical annals of the Southwest and attracted widespread attention.

Wednesday evening more than 6,000 persons assembled at an open air meeting held as a reception to Bishop Kelley. It was the largest gathering of Catholics ever held here and there were a considerable number of non-Catholics present. Protestant ministers and civic officials were in the assemblage. Those present included Governor Trapp, Mayor Cargill, and Monsignor Depreitere, Administrator of the diocese since the death of the late Bishop Meerschaert. Cardinal Mundelein and Bishop Kelley were also on the speaker's stand.

GOVERNOR AND MAYOR SPEAK

Governor Trapp took occasion to say that Oklahoma's greatest need is for men of the type of Bishop Kelley. Mayor Cargill, referring to the importance of moral training, said:

"To teach the child, to make cunning the hand and alert the mind, and then to allow the inner light, the soul, to flicker out, is to lose cunning wolves to prey upon the helpless flocks of mankind."

When Cardinal Mundelein rose to speak, he was given a tremendous ovation. The Cardinal said in part:

"Bishop Kelley comes to a people that is perhaps the most typically American in the land. We in the bigger centres of the older cities have the problem of the absorption of many racial elements. But yours is not a problem of assimilation, rather of coordination. Ambition to better themselves, the spirit of adventure, the purpose to beat new paths brought them here. These are not the kind to stagnate, to become laggards. And now like a general who has been directing the campaign from headquarters and who is sent in the field to head

a division of troops, he comes here to you in Oklahoma. The Lord has given to Bishop Kelley an attractive personality, a vast amount of patient perseverance, and more than his share of the milk of human kindness."

HAS COME TO STAY

At the outset of his address, Bishop Kelley took occasion to pay a tribute to his predecessor, Bishop Meerschaert. He then said:

"I have come to be a citizen of Oklahoma and to be a citizen of this State until my bones are carried out and laid beside my predecessor. I am glad to come and I am glad to stay.

"I think the words Bishop and Pastor can be put into one, and that is 'Father.' This is my single promise. I am going to try to be more of a father than anything else. I am going to try to be a good father. If I fail, I think you will be kind enough to forgive me. With the help of God, the Father Almighty, and with your help, we shall succeed.

On the day following Bishop Kelley's installation, Cardinal Mundelein consecrated the new Church of Our Lady of Perpetual Help here. Bishop Kelley pontificated for the first time. The Rev. Thomas R. Carey of Lapeer, Mich., Bishop Kelley's first pastor, preached the sermon.

DUKE OF NORFOLK'S ESTATE

London, Eng.—The problem of assessing the enormous wealth which the sixteen-year old Duke of Norfolk inherited from his father, who died in 1917, has been handed over to the Public Trustee.

The work of valuing the enormous estate—involving sums amounting to \$85,000,000, according to one estimate—has been going on steadily for seven years, since the Duke died leaving a boy, then nine years of age, the heir to the Norfolk millions.

So large was the task, and so numerous the problems which perpetually cropped up in the administration of the estate, that the trustee decided to ask the Public Trustee to take the matter in hand.

It will be five years before the young Duke, on the attainment of his majority, comes into the enjoyment of his fortune.

When he does so, he will probably be the richest young man in England, although the estimate of \$85,000,000 as the extent of his wealth is now thought to be excessive.

Some idea of the size of the estate may be gained from the fact that the Norfolk property embraces about 50,000 acres, including immensely valuable sites in the heart of London.

It includes a large section of Sheffield, a long section of the south coast running inland and including the famous Arundel Castle property, besides many acres in Derbyshire.

The young Duke is the premier Duke of England and is hereditary Earl Marshal of England. He is the sixteenth of the line.

TO BROADCAST SERMONS ON ADVENT

St. Louis, Oct. 24.—Beginning Thursday, October 30, the St. Louis University radio station WEW will broadcast three times weekly, on Thursday, Sunday and Tuesday evenings, at 7 o'clock on a wave length of 280 meters. The Thursday evening programs only will be of a light nature, with music by a specially selected St. Louis University orchestra and other University organizations, and a short address on timely topics by some member of the University faculty.

Sunday nights beginning Nov. 21, lectures on religious topics will be given, and on Tuesdays during Advent, the Rev. James J. O'Rogan, S. J., Professor of Philosophy, will broadcast his Advent sermons.

The St. Louis University station was the first broadcasting station of the Mississippi Valley.

REBUKES MODERN GOSPEL MEDDLERS

London, Eng.—Modern meddlers with Christ's message are rank blasphemers, says the Archbishop of Liverpool, Dr. Keating.

"It is rank blasphemy to suppose that we can improve upon the message of Christ," he said, preaching at the consecration of the new Birmingham Auxiliary, Mgr. Glancey.

"It is rank blasphemy to suppose that the truths of Christ need trimming and correcting by the results of modern scholarship.

"It is rank blasphemy to think that the law of Christ needs adapting to modern humors; rank blasphemy to suppose that we can maul about the ecclesiastical system set up by Christ according to our whims and fancies and our ideas of Government.

"No bishop, no apostle, no angel of God, has any right to tamper with the Gospel of Jesus Christ."

CATHOLIC NOTES

Bucharest, Oct. 14.—Beginning today Roumania will use the Gregorian calendar, the old style system of computing time having been abolished by governmental action.

Rome, Oct. 14.—Mgr. Ceretti, papal nuncio to France, left for Paris today to resume his duties. It has been reported erroneously France and the Vatican had broken off relations.

London, Eng.—"The Dream of Gerontius," Sir Edward Elgar's famous work, has been recorded for gramophone reproduction. It comprises eight double-sided records. Cuts were necessary to get it into this compass.

New York, Oct. 17.—New York Knights of Columbus celebrated Columbus Day by breaking ground for a \$2,000,000 clubhouse, characterized in the course of the day as a "monument to the patriotism of the order."

London, Oct. 9.—Two thousand roses, freshly shipped from the country, were distributed to the congregation at the Church of Our Lady of Victories, Kensington, on Rosary Sunday evening. The custom of distributing roses is gaining ground in England.

London, August 23.—James McHugh, one of the parishioners of St. James', Glasgow, has just died leaving a reputation for extraordinary sanctity. Every day he spent four hours in the church in prayer, and he devoted himself to forwarding in every way the interests of the men's sodality.

Strasbourg, Oct. 8.—Four more Municipal Councils have pronounced themselves against the introduction of secular laws in Alsace. The municipalities are those of Kauffenheim, Forstfeld, Roppenheim and Runtzenheim, and the remarkable part of these protests is that each of these towns has a strong Protestant majority.

Washington, D. C., Oct. 17.—Dominic D'Rozario, full-blood Bengalee, has arrived at the foreign mission seminary of the Holy Cross order here, where he will teach the Bengali language to the seminarians and at the same time complete his studies for the priesthood in the Holy Cross order. He is probably the only teacher of Bengali in America.

Los Angeles, Calif., Oct. 16.—A plan conceived by a group of club-women here to form a birth control clinic has been halted by State authorities. U. S. Webb, State Attorney General, writing an opinion in response to an inquiry from Dr. Walter M. Dickie, secretary of the State Board of Health, declared the clinic to be in violation of the law of California.

London, Eng.—The only seminary in Scotland, St. Peter's College, Bearsden, has just celebrated the golden jubilee of its foundation. It was established by the late Archbishop Eyre, who, foreseeing the development of the Church in Scotland and the need of a home seminary to keep pace with the growth, paid the entire cost of the building—\$250,000—out of his own pocket.

When the 1924 band of Maryknoll Sisters reached the Maryknoll mission field in South China one of the incidents of its arrival was the meeting of Rev. Bernard F. Meyer, A. F. M., Maryknoll priest in South China, and Sister Beatrice Meyer, O. S. D., Maryknoll Sister assigned as a member of this latest Maryknoll group to Eastern Asia. Father Meyer and Sister Beatrice are brother and sister by blood, their home being Dubuque, Iowa.

Rome, Oct. 6.—In a recent speech at Vicenza, Mussolini made the following statement: "I did not enter the church and I did not kneel before the altar to pay a superficial tribute to the religion of the State, but because of an intimate conviction; because I think that a people cannot become great, powerful, conscious of its destinies, if it does not approach religion, if it does not consider religion as an essential element of its private and public life."

Belize, British Honduras, Oct. 6.—The exhibits from British Honduras which are to be sent to the Vatican Missionary Exhibition in Rome have been assembled here and are on view in the Bishop's Hall. Among the exhibits is a parchment inscribed with the Lord's Prayer in the six languages of the colony. Father Stevenson, S. J., is responsible for the collection of the articles for the Exhibit. He has received many congratulations on his work.

London, Eng.—Father Innocent Apap, a popular Dominican preacher, rushed to the rescue when he saw a blazing motorcycle with its rider in flames. Pulling off his coat as he ran he wrapped it around the cyclist, whose legs had already been badly burned. The injured man was taken to a hospital, his life saved by the priest's presence of mind. Father Apap was returning from a sick call in the vicinity of the Priory at Haverstock Hill, London.

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GERTRUDE MANNERING

A TALE OF SACRIFICE
BY FRANCES NOBLE
CHAPTER XXVII.

Lady Hunter had been four days at Whitewell, and the hushed and grief-stricken household were becoming slowly accustomed to the knowledge that their sweet young mistress would never more move about in their midst—that she was dying, peacefully but surely. Her cousin's presence was a real consolation to Gerty, one for which she was never tired of thanking her; for Lady Hunter had such a sweet way of comforting her father by her unobtrusive sympathy, such a quiet art of persuading him to take rest and refreshment when he would have forgotten both, that Gerty saw he had unconsciously learned to lean upon her and confide in her the terrible grief which was too strong at times to bear quietly, but which must be controlled in his darling's presence, because of the ever-threatening fear of agitation for her.

"Julia dear," she said one day to her cousin, if you were not with us, I don't know what papa would do if he had not you to talk to sometimes. It might be too hard for him to bear. I—think, sometimes; it might have injured him, in some way; and then—it would have been—oh! so much harder for me too! As it is, Julia, you see—he—has—grown into—an old man—so quickly. And he bears it so quietly before me, poor darling papa!"

And she wept quietly on her cousin's shoulder.

Gerty was right; Mr. Mannering would never be a hale, erect man again; he looked fifty-seven now as he sat by her side so incessantly, generally holding her hand in his, watching every fancied change, only stirring reluctantly to take a few hours' rest at night, or when, on the excuse of leaving Gerty alone with Father Walsley for a little while, Lady Hunter persuaded him to try and take a meal with her down-stairs or a short walk with her in the park.

Twice since her arrival Gerty had been able to be carried down when it was very fine and warm, to sit out too in the park, on an easy little couch, supported by her father's encircling arm; and as they sat alone on one of these occasions she had said to him earnestly:

"Papa darling, perhaps—in return for Julia's goodness to us, even for the kind, reverential way she has with Father Walsley, some good may come to her from being here now, though perhaps it may not be yet. It may—be good for her, papa, to see death coming like this to one like me, whom she knew only a year ago to be so healthy and lively—so fond of earth, and thinking so much of leaving it! It may make her see how—vain—it all is, the world, to see one who thought to enjoy it so long called away from it so soon—one who was never very pious either, but so very ordinary, like I am." And the artless humility, so genuine and true, shone out in the sweet, hopeful smile she raised to her father's gaze.

And so it had come to the fourth morning of Lady Hunter's stay, and she sat at breakfast with Mr. Mannering, having decoyed him to a quiet sleep, when the letters were handed in to them as usual. There was one from Rupert, of sad, anxious inquiry, and more of the affectionate notes from N—Convent for Gerty, from her dear, sorrowing Sister, and her old companions, who never tired of writing to ask if they were really hopeless to pray for her recovery, if their prayers must really be only for what they could not bear to think of yet, their darling Gerty's happy death.

But there was another letter too, one for Lady Hunter, a small packet which she glanced at and turned very pale before she quietly began to open it on her knee. A minute later, when Mr. Mannering had read his letter from Rupert, she rose and stood close by his side.

"Mr. Mannering," she said, in a low tone which trembled audibly, "if—Stanley Graham, even thus late, should ever ask forgiveness for the past, and beg for leave to come to Gerty's side before the end, you—would not refuse the end, would you, if she were willing—if it would make her happier and his life less full of bitter remorse than it must be now?"

He looked up quickly, almost sternly.

"Is he likely to make such a request? Does he know she—dying?" Then Lady Hunter told him what she had done, of the letter she had written to Stanley, of how she had felt impelled to it somehow, as to a sacred duty, not only to him, but to Gerty herself; and she showed him the note she had just received with its enclosure. Mr. Mannering trembled visibly as he looked on the handwriting which, though he had never seen it before, seemed to bring him so near to the man who had robbed him first of his darling's heart, and who was now, as it were, the destroyer too of her life itself; and for an instant the devil whispered again of hatred and revenge, of how easy it would be, and perhaps wisest for his child's sake, to send back Stanley Graham's letter unopened, with a few polite words to the effect that he was forgiven

as far as he could expect, but that to give his letter, whatever it might contain, to the dying girl in her precarious state—which required such avoidance of all agitation, might be fatal to her, or, at least, could work no good, but only disturb her present peaceful calm. But the temptation was rejected almost as soon as suggested. Apart from the thought of his darling's own happiness, apart from the knowledge of the weary yearnings which must be ever in the poor heart, though it hid them so bravely, could he, as a Christian and a Catholic, set an example of such unfitness and scant charity to this unbeliever, who was perhaps praying to be admitted to a place by the death-bed which might bring grace at last to his proud heart?

Looking at his face again, Lady Hunter saw that he was softened, and she breathed more freely.

"Julia," he said, for he always now addressed her so, as Gerty did, "how can it be done? We do not know what it may contain. How can we give it to her without agitating her?"

"Mr. Mannering, you see what he says; it need not be given to her, but read to her first, if that is easier. Suppose we wait until Father Walsley comes—he wants but an hour to his time; and if you think best, let him read the letter first, and then break the news of it gently to Gerty."

"God bless you, Julia! You always know what is best." And Mr. Mannering grasped her hand with a grateful pressure for a minute.

Then they sat together silently, waiting for Father Walsley, both feeling thankful in their hearts that Gerty still slept on quietly up-stairs; for their agitation was so great that they would have had difficulty in hiding from her that some new cause for it had arisen.

Father Walsley came at last, and with trembling hands and still more trembling voice, Mr. Mannering gave him Stanley Graham's letter, telling him briefly what Lady Hunter had already told himself, and his expectation of what it might contain. Calmly, with a solemn, earnest look on his face, but with inward wonder and perturbation, the good priest opened the letter, and as he did so the enclosed ring, twisted in tissue-paper, fell out upon the table, to be carefully taken up by Lady Hunter, who heard beating strangely at the sight of it. She and Mr. Mannering sat motionless while Father Walsley stood reading the letter a little apart; and they both started as he laid it down, and turned to them again with a smile sweeter even than ordinary on his face.

"Mr. Mannering, God has chosen to work a miracle of grace in answer to the prayers of your child—to bless her with the knowledge of it before she dies. What your little Gerty might never have accomplished in life has been worked by—her coming death, in the proud heart whose love she gave up for conscience' sake, though she broke her own in the smile she raised to her father's gaze. At last to grace by the force of the blow that brought the news of Gerty's hopeless illness; and—she writes to implore permission to see her, if only once, before the end. There is much in his letter, Lady Hunter, that you will scarcely understand, much less appreciate, which will sound strange, coming from one who so lately was not merely indifferent, as you are, and kindly disposed towards our holy religion, but who hated and despised it. But I think you should stay while I read it to Mr. Mannering—who who have been so instrumental in its arrival, and so great a friend of the writer; because, in any case, you ought to know its contents before seeing Gerty again."

Lady Hunter seemed too bewildered and awe-stricken to speak; she could only make a gesture of assent; while Mr. Mannering sat down and buried his face in his hands.

Then in a low, impressive voice Father Walsley read Stanley Graham's letter, and as he paused Mr. Mannering looked up and stretched out his hand for it.

"My God! is it really so—really true?" he whispered. "Who is to tell her, Father Walsley? who is to break it to her? Who can, without agitating her, tell her that her prayers are answered; that he does not ask only to see her again and to be forgiven, but he asks it as a Catholic like herself; that it will be no longer an infidel who has stolen her heart and her life from her father?"

Feeling somehow *de trop* now, and that Mr. Mannering would be best left alone with Father Walsley for at least a few minutes, Lady Hunter stole from the room to inquire if Gerty were yet awake. On being answered in the affirmative, she waited yet a little longer, and then went back to tell Father Walsley, who had, as she hoped, succeeded in restoring Mr. Mannering to outward calmness, and was ready to go up-stairs.

"Don't be afraid," he said, as he left the room; "it will not be allowed to agitate her more than God wills, this joy for which she has prayed so long. And if it should, after all care has been taken, if the joy should, by God's will, shorten her life in any way, Mr. Mannering, you could not repine—"

could not grudge this last great happiness to her who is dearer than yourself." And he turned back a minute as he spoke the last words with a strange solemnity which startled Lady Hunter, who made him promise to summon them as soon as Gerty should know all.

Gerty was sitting up in bed, having taken her slight breakfast, as Father Walsley entered.

"You look very peaceful and happy this morning, my child," he said to her, with a kind smile.

"Don't I always look so, father?" she asked somewhat ruefully.

"Indeed, I try to, very hard; but, you see, it is not so easy always, on account of—poor papa." And her voice faltered.

"Gerty, could anything make you feel happier—more peaceful than you do? Is there anything you could wish for before you die—anything which could come even on earth?" And he sat down by her side, speaking in a low, quiet tone.

The color rose to her pale, thin face again for a minute.

"Father Walsley, you know what would make me happier if I could hear it before I die, if it were possible; you know what would be almost too great joy for me on earth, though I know it will come some day, however it may come."

"To hear that you were to see Stanley Graham again, my child—to hear that you were not dying in vain—that he had yielded to God's grace at last?"

She sighed in assent, and then, suddenly looking up at his face, she saw the strange smile upon it.

"Father Walsley," she whispered, with her divination too quick for the gradual telling of his news, "if—if you know anything, don't be afraid of startling me. I am quite calm; it cannot harm me. Oh! tell me if you know anything. Father Walsley—if—if there is any hope—of anything like that!"

But her quickened breath and heightened color alarmed him so much that he said very quietly, in a tone of gentle rebuke:

"You are not going to be impatient, are you Gerty, to expect to much all at once?" And the kindly reproach had directly the desired effect, for Gerty was calm again in an instant, ashamed of her own impetuosity.

TO BE CONTINUED

A BRAVE LITTLE BOY

The village of Graverolls was on an island of the Seine, inhabited by about forty families. There the vicar of Rigny went several times a week to say Mass in a little chapel. Pierre Hureau, a boy of eleven, always served the vicar's Mass. He was now ready to make his First Communion, after having from infancy shown unusual piety.

On the morning of January 28, when Pierre crossed the bridge on his way to school at Rigny, he remarked that the Seine was rising rapidly, but the village was situated on an elevation above the river, and he had often heard his father and mother say that it was in no danger whatever from a flood. At four o'clock, on his way back from school, Pierre left his companions and turned aside, as it was his custom, to say a few prayers in a small chapel on the way. Thus it happened that he was quite alone when he came in sight of Graverolls. He at once perceived that the flood had made great ravages since morning. As far as he could see before him the fields inundated and on the higher ground, thought to be free from danger, the tops of the trees were all that could be perceived through the broad expanse of dark, pulsating water.

Proceeding on his way, Pierre soon saw the river had almost reached to the bridge. At Graverolls silence and desolation greeted him. His father's house was deserted, the other habitations also. Water began to appear in the roadway. There was no one in sight. Every one had fled. His parents had no doubt counted faithfully on meeting him on the usual route from school. They could not have thought, of course, of the detour he was in the habit of making every day to pray a few moments in the little chapel. And thus they had missed him.

Pierre looked about him. The water had not yet mounted to the floor of the bridge; there was time for him to return to Rigny, where he would be sure to find his family. But as he passed the chapel he saw through the windows that the sanctuary lamp was still burning, and he knew that the Blessed Sacrament must be there. Doubtless the sacristan, an old resident of Graverolls, had forgotten in the haste of departure, and the vicar would not come again until tomorrow. Tomorrow probably he could not come. By that time the chapel would be inundated. For a moment Pierre hesitated, not feeling able to assume the grave responsibility that presented itself. But only for a moment; the Blessed Sacrament must be saved. He resolved to take the ciborium from the tabernacle and carry it with him to Rigny.

But now another situation was to be faced. The key of the tabernacle was kept in the sacristan's house. It would be necessary to get it. The water was rising; it was fast growing dark. Pierre ran as quickly as he could to the deserted dwelling. He could not find the key for sometime; there seemed to be no matches. At last he laid his hands upon it, and, closing the

door, he ran back to the church. The wind was blowing fiercely; the water dashed against the buttresses of the bridge with an ominous sound. The road was submerged. The boy ran through water above his ankles. Fortunately the chapel was some steps above the street, besides being built on a slight elevation of the ground. He entered; the water began to follow him. He ran toward the tabernacle, opened it and seized the ciborium. But when he reached the chapel door he found himself in the water almost up to his knees. The inundation was advancing every moment; he found it impossible to take a single step.

He closed the door and re-entered the chapel, placing the ciborium on the altar, and looked about him. The sanctuary was three steps higher than the floor of the church; the platform of the altar two steps above that; and the water had already reached the level of the first step of the Communion rail. He turned to the altar, whereon, hidden in the ciborium, reposed his Lord and his God. For a moment a spasm of anguish convulsed his soul. Must he perish, there, all alone? No, our Lord was with him. Tears began to roll down his cheeks. He knelt close to the altar, in front of the ciborium. He prayed but time passed slowly—oh, so slowly. And it was dark and cold.

The water was now creeping into the sanctuary. Pierre climbed upon the altar shelf, where he remained for some time. Hours passed, he thought—it might have been only moments. The water was now rising above his feet. It crept along the shelf where he crouched. With a desperate effort, the ciborium in one hand, he mounted to the top of the tabernacle. There he sat, with it pressed to his heart, still praying. At length, his head fell upon his breast and he slept, without letting go his hold of his treasure. Meantime the water remained stationary.

Next morning, when the flood had somewhat subsided, a small boat containing a priest with two oarsmen, made its way to the submerged village of Graverolls. They advanced towards the chapel, the door of which they found open, forced by the winds and the waves. The water was still so high that the little boat could ride upon it easily. All they could see as they passed the aisle, was the tabernacle, on top of which sat a pale, boyish figure, his head sunken on his breast. In his hand was clasped the ciborium.

"Pierre!" cried the vicar.

There was no answer. The boat came nearer.

"My dear Pierre," again spoke the vicar.

In a moment one of the boatmen had the boy in his arms, lifting him into the bottom of the boat, while the priest took the ciborium from his loosening clasp. Pierre slowly opened his eyes. There was a heavy blanket in the bottom of the boat—a large, warm blanket, on one-half of which they laid him, throwing the other half over him. Oh, how delicious it was the feeling of warmth, of release, of companionship! He opened his eyes slowly and gazed into the kind face of the priest above him.

"Pierre, are you cold?" asked the vicar.

"Not now, Monsieur l'Abbe," answered the feeble, tired voice, in a whisper.

"Are you hungry?"

"No, Monsieur l'Abbe," came faintly from the trembling lips.

"Will you have a morsel of bread and a sip of wine? We have a supply with us. We thought perhaps to meet some poor sufferers on the way, but had no idea we should find you here. Your parents are searching for you everywhere. We came for the Blessed Sacrament. A few drops of wine now, my little Pierre."

"No, no—not that!" murmured the boy.

"What, then?"

"That, if I may," pointing to the ciborium—"if you will, mon Pere, before I die."

"Ah, my child," said the priest, bending over him and marking the glassness of his eyes, the exceeding paleness of his face, the blue-grey of his trembling lips. Again the boy pointed to the ciborium.

The priest raised his eyes to heaven. They were full of tears.

"Yes," he said, "you have deserved it well—the bread of angels, I will give you the God for Whom you have given your life."

He opened the ciborium and laid the Sacred Host upon the tongue of the dying boy. He closed his lips softly with a smile of gratitude. They heard a murmur of prayer, while his face shone with a light not of earth.

"Come," said the vicar, "let us hasten back to Rigny that his parents may see him once more. They are in great grief."

The boat floated out of the chapel into the broad stream that had once been the main street of Graverolls. The sun shone out radiantly. Pierre opened his eyes to its soft, ineffable rays. The priest lifted the boy's head to his knee.

"I feel so happy now, mon Pere," he murmured, with a sweet smile and a look of gratitude.

That night at Rigny in the midst of his family, the priest kneeling at his bedside, the boy opened his eyes for the last time.

The mother sobbed aloud. Pierre felt for her hand and laid his own upon it; then, closing his eyes he opened a faint sigh, and his pure soul took its flight to heaven.—The Sentinel of the Blessed Sacrament.

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UNABLE TO AGREE ON CREED

Prague, Sept. 22.—The "Czech-Slovak Church" which has just held its first Council in Prague, has been unable, after five years of existence, to agree upon a creed which it can ask its devotees to accept as authoritative. While a catechism of the schismatic church has been drawn up by the "Patriarch" Dr. Farsky and Mr. Kalons, it was not accepted by the Council nor was any definite declaration of belief adopted. The most definite things done were the appointment of committees on doctrine, financial affairs, and discipline, and authorization of preparations for another Council to be held, probably, in January.

"Patriarch" Farsky celebrated Mass and delivered a sermon in the Church of St. Nicholas prior to the first session of the Council. He took occasion to explain the reasons for the meeting which he enumerated as: a definition of doctrine, the evolution of Christianity, and carrying on the Hussite Reformation. Representatives of other sects who were present to announce their good will toward the "National Church" included: Dr. Sukl, of the Protestant Union of Constance; Mr. Kafka, representing the Protestant Church of the Moravian Brothers; Dr. Cervinka, representing the Czech Orthodox Church; Dr. Bartek, representing the Methodists; and Mr. Norbert Capek, representing the Unitarians.

Mr. Spisar, professor of Olomouc, summed up his conception of the doctrine of the National Church, in an address to the special meeting called to consider doctrinal questions. The church, he said, does not acknowledge the binding force of tradition although not rejecting it entirely. The authority of the first seven ecumenical councils is denied. The Bible is held to be the sole source of doctrinal belief. Only three of the Gospels are accepted. A scientific revision of the Bible is held to be necessary in order to conform with the teachings of John Huss. Freedom of conscience and belief is upheld, and the church itself is described as the defender of freedom of thought. Mr. Spisar declared the "National Church" does not believe in the existence of Purgatory nor in the Resurrection of the Dead. In fact, he declares everything, he said, which cannot be explained by natural science. However, he does believe in the Holy Trinity although denying the divinity of Christ.

"Patriarch" Farsky announced that hereafter Bishops of the "National Church" will be merely appointed and not consecrated. He also announced that the ceremony of ordination of priests would be retained, notwithstanding an effort on the part of an element in the church to abolish ordinations.

THE CAUSE OF CANCER

Sir W. Arbuthnot Lane of London, one of the foremost surgeons of the world has written to the London Daily Mail, and he has also a letter in a recent issue of a Canadian Medical Journal, charging that cancer is caused by our idiotic refinement of our chief food, the grains. He lays special blame upon white flour and refined cereals.

Dr. Robt. G. Jackson of Toronto, Editor of the Dietetic Age of New York City, a Journal circulating among physicians, has been teaching this for years, and, because he was convinced of this fact and also able to trace deficiencies caused a lot of other of the diseases of civilized peoples, he invented Roman Meal, a food made from whole wheat, whole rye, flaxin and bran, these blended scientifically in proportion to make a balanced human food. It supplies the deficiencies of flour and other refined "ghost cereals" and should be used in some form daily, or at least several times each week. It prevents indigestion and positively relieves constipation. Because of its growth-promoting properties, it is especially valuable in feeding nursing and expectant mothers and children from the 10th month. At grocers.

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THE STORY OF CHRIST

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OUR FATHER

The apostles asked Jesus for a prayer. He had told them to pray briefly and secretly, but they were not satisfied with any prayers recommended by the Lukewarm, bookish, priests of the Temple.

"Our Father," for we have sprung from Thee and love Thee as sons; from Thee we shall receive no wrong.

"Which art in heaven"—in that which is opposed to the earth, in the opposite sphere from matter, in spirit and in that small but eternal part of the spirit which is our soul.

Hallowed be Thy name; let us not only adore Thee with words, but be worthy of Thee, drawing nearer to Thee with greater love, because Thou art no longer the avenger, the Lord of Battles, but the Father who teaches the joyful-ness of peace.

"Thy Kingdom come"—the Kingdom of Heaven, of the spirit of love, that of the Gospel.

Thy will be done, in earth as it is in heaven—may Thy law of goodness and of perfection rule both spirit and matter, both the visible and invisible universe.

"Give us this day our daily bread," because our material body, necessary support of the spirit, needs every day a little material food to maintain it. We do not ask of Thee riches, dangerous burden, but only that small amount which permits us to live, to become more worthy of the promised life. Man does not live by bread alone, and yet without a morsel of bread the soul, living in the body, could not nourish itself on other things more precious than bread.

Forgive us our debts, as we forgive our debtors. Pardon us because we pardon others. Thou art our eternal and infinite creditor. We can never pay our debt to Thee, but remember that because of our weakness, it is more of an effort for us to forgive one single debt of a single one of our debtors than it is for Thee to sweep away the record of all that we owe Thee.

"Lead us not into temptation." We are weak, still snared in fleshliness in this world which at times seems so beautiful and calls us to all the delights of faithfulness. Help us that our struggling trans-formation may not be too difficult, and that our entry into the King- dom may not be too long delayed.

"Deliver us from evil!" Thou who art in Heaven, who art spirit, who hast power over evil, over stubborn and hostile matter which surrounds us everywhere, and from which it is hard to free ourselves, Thou enemy of Satan, negation of matter, help us? Our true great-ness lies in this victory over evil, over evil which springs up con-stantly because it will not be truly conquered until all have conquered it. But this decisive victory will be less distant if Thou helpst us with Thy alliance.

With this appeal for aid, the Lord's Prayer ends. In it are none of the tiresome blandishments of Oriental prayers, rigmoroles of adulation and hyperbole which seem invented by a dog, adoring his master with his dog's soul, because his master permits him to exist and to eat. There are none of the querulous, complaining, supplica-tions of the Psalmist who asks God for every variety of aid, more often temporal than spiritual, laments if the harvest has not been good, if his fellow-citizens do not respect him, and calls down wounds and arrows on the enemies whom he cannot conquer himself. In the Lord's Prayer the only word of praise is the word "Father," and that praise is a pledge, a testimony of love. From this father we ask only for a little bread, and we ask in addition the same pardon that we give our enemies; and at the last a valid protection in our fight with evil, the enemy of all, the great wall which hinders our entry into the Kingdom.

He who says "Our Father" is not proud but neither is he humbled; he speaks to his Father with the intimate quiet accent of confidence almost as from one equal to another. He is sure of his love and he knows that his father needs no long speeches to know his desires. "Your Father," says Jesus, "knoweth what things ye have need of before ye ask Him." Thus the most beautiful of all the prayers is a daily calling to mind of all that we need if we are to become like God.

POWERFUL DEEDS

After He had given out the new law of the imitation of God, Jesus came down from the Mount.

One cannot always remain on the heights. The moment we arrive on the summit of a mountain we are fated to descend. Every ascent is a pledge of descent, a promise to come down again. He who has something to say must make him-self heard; if he always speaks on the summits, few will stay with him; it is cold on the summits for those who are not all on fire; and his voice will reach few. He who has come to give, cannot ask men, weak lungs, tired hearts, nerveless legs, to follow him upward, hobbling along to the heights. He must follow them down to the plain, into their houses; he must stoop to them if he is to lift them up.

Jesus knew that exalted teaching on the heights would not suffice to spread the good news to all. He knew that men need less abstract words, picture-making words, than material proofs, signs and material symbols. They could not under-stand a spiritual truth without its material incarnation; without evi-dence simple enough for them to weigh, evidence stated in the terms of the everyday world. An illus-trative fable can lead men to moral revelation; a prodigy is to them confirmation of a new truth, of a contested mission. Preaching made up of abstract axioms and aphorisms, left these imaginative Orientals unsatisfied. Jesus had recourse to the marvelous and to poetry: he performed miracles and spoke in parables. For many moderns the miracles recounted by the Evangelists are a compelling reason for turning away from Jesus and the Bible. Their shriveled brains cannot take in the miracu-lous; therefore, they reason the Gospel lies, and if it lies in so many places none of it can be believed. It is out of the question that Jesus can ever have raised the dead; therefore, His words have no value.

The people who reason in this way reason ill. They give to miracles a weight and a meaning much greater than that which Jesus gave them. If they had read the four Gospels they would have seen that Jesus is always reluctant to perform mir-acles, that He does not feel this divine power of His is of supreme importance. Every time that He finds a fair reason for refusing, He refuses; if He yields, it is to reward for turning away from Jesus and the Bible. Their shriveled brains cannot take in the miracu-lous; therefore, they reason the Gospel lies, and if it lies in so many places none of it can be believed. It is out of the question that Jesus can ever have raised the dead; therefore, His words have no value.

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to Me in that day, Lord, Lord, did we not prophesy in Thy name and in Thy name cast out devils, and in Thy name do many mighty works? And then will I profess unto them, I never knew you; depart from Me, all ye workers of iniquity." It is not enough to cast out devils, if thou has not cast out the devil in thee, the devil of pride and cupidity.

Even after His death men will see others perform miracles. "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." I have put you on your guard; do not believe in these signs and these wonders until thou shalt see the Son of Man. The miracles of false prophets do not prove the truth of what they say.

For all these reasons, Jesus abstained, as often as possible, from working miracles, but He could not always resist the pleadings of the sorrowful, and often His pity did not wait for the request. For a miracle is an attribute of faith, and His faith is infinite, and that of the believers very great. But often, as soon as the healing was complete, He asked the ones He had healed to keep it secret. "See thou tell no man; go thy way." Those who do not listen to the truth of Christ, because they are troubled by the miracles, should remember the profound saying which was addressed to Thomas, "Blessed are they that have not seen and yet have believed."

TO BE CONTINUED

GENERAL INTENTION FOR NOVEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

FREQUENT COMMUNION FOR CHILDREN

Pope Pius X's decree on Daily Communion, published some twenty years ago, dispelled many false notions then prevalent about the frequent reception of the Blessed Sacrament. The decree mentioned three reasons for receiving Com-munion every day. The first was the desire of the Church, expressed in unmistakable terms at the Council of Trent: "The Holy Synod would desire that at every Mass the faith-ful who are present should commu-nicate not only spiritually by way of internal affection, but sacramen-tally by the actual reception of the Eucharist" (Sess. 22, c. 1). The Church's reason, though mentioned first, depends in reality on another and a deeper reason, the desire of Christ. When our Lord said, "This is the bread that cometh down from heaven; not as your fathers did eat manna and are dead, he that eateth this bread shall live forever." He evidently meant that just as our daily bread feeds the body so the heavenly Bread feeds the soul. Moreover, He taught us in the Lord's Prayer to ask for our "daily bread," and this, as the Fathers of the Church teach, means not so much the material food that nourishes the body as the Divine Manna that strengthens the soul. And at the Last Supper, when our Lord said to His apostles, "Do this in commemoration of Me," He must have intended them to understand that they were to repeat not only the Sacrifice of the Mass, but the sharing in His Body and Blood and the bestowal of It upon others.

The third reason mentioned in the decree is an outcome of the other two. Our Divine Lord and our Holy Mother the Church desire us to receive daily Communion because of the temptations that daily sur-round us. No matter what efforts we may make to be good and to stay good, we can never be free from faults, never safe from the dangers that beset our frail human nature. Of ourselves we can do nothing; with Jesus for the "daily bread" we can walk more securely along the steep and narrow way. St. Paul assures us that "we can do all things in Him who strengtheneth us."

It is important to insist on this reason, for it is the misunderstanding of it that causes most of the erroneous ideas about frequent Communion. Holy Communion is not meant primarily as a reward for the virtuous nor as a safeguard to the honor and reverence due to our Divine Lord in His bodily Presence, but as an antidote to the poison of sin, as a source of strength to all men whereby they may resist their passions and unite themselves to the source of all good and bless-ings. Thus it is expressed in the only prayer of the priest at Mass, just before he commences: "Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation, but through Thy goodness may it be to me a safeguard and remedy of soul and body." And St. Thomas Aquinas, who has written so many beautiful prayers on the Blessed Sacrament, says in one that the Church has recommended for recital before Mass: "May this Holy Communion, I pray Thee, condemn me not to punishment, but be a saving plea for forgiveness. May it be my armor of faith and shield of good-will; may it cleanse me from my sins, destroy my evil passions and lust, fill me with charity and patience, humility and obedience and all the virtues; may

It be a stout wall against the assaults of all my enemies, visible and invisible; may it firmly govern all the actions of my body and soul, be my bond of union with Thee, the one and only God, and finally prove the joyous reward of my life for all eternity.

Holy Communion is not, then, as the Jansenists held it to be, a privilege for the few. It is the fountain of living water to which all who are thirsty are invited. Our Lord said: "Come to Me, all you that labor and are burdened, and I will refresh you." The burden of our sinful nature is reason- enough for us to obey His invitation. To hold with the Jansenists that pure love of God without any admixture of defect is the only requisite for those who wish to receive Him, is absolutely wrong and has been condemned by the Church. The exclusion from the holy table of all those occupied in worldly affairs, and the consequent lowering of the number of those who were thought worthy to receive Communion daily, was due to this false idea. And although Jansen-ism was long ago condemned, some of its poisonous doctrines still re-mained in the body of the Church even till recent times. Just previous to the publication of Pope Pius X's decree, disputes again arose as to the qualification necessary for communicating frequently, and not a few theologians of repute held that daily Communion should be allowed rarely, and then only after many precautions. In fact it was due to these disputes that the decree was promulgated.

If the Church does encourage, and even insist somewhat, on daily Communion, she also wants it clearly understood that certain con-ditions must be observed. "Frequent and daily Communion," to quote from the decree, "as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the faithful of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the holy table with a right and devout intention, can lawfully be hindered therefrom." We should be free, then, from mortal sin, and should approach the altar not through routine or human respect or for the empty praises of men, but to please God by uniting our-selves more closely to Him in this act of love, and by seeking His help against our weaknesses and tempta-tions. It is not even necessary that we should be free from mortal venial sin, though it is only normal to expect that the frequent coming of our Lord into our hearts will lessen the hold of venial sin upon them. The Holy Eucharist itself is the best means we have to avoid venial sin in the future, provided we seriously prepare ourselves to receive It, and make a suitable thanksgiving, if we are not sure that we can fulfil these conditions, we should consult our confessor and leave the decision in his hands.

Pope Pius X. was noted for his love of children and his devotion to the Blessed Sacrament. It was most natural, then, that in his zeal to spread this devotion he should insist on frequent Communion for children. It was to further this desire that the Children's Euchar-istic Crusade was founded in France in 1915, an offshoot of the Eucharistic Leagues that owed their origin to the Pope's decrees on frequent and early Communion. Its object was to encourage frequent Com-munion among the children of France, in order that their parents, too often careless about their religious duties, might by their children's example be led back to the altar and the sacraments. A somewhat similar organization exists in England, the Knights and Handmaids of the Blessed Sacra-ment.

It may be questioned whether such leagues are necessary in a country like Canada, where our parishes are well organized and our Catholic parents are only too happy to accompany the holy table with their children. But there is no doubt that the principle underlying these Eucharistic Leagues holds as much here as elsewhere. The reasons that make daily Communion for adults so commendable are especially pressing for children. The very fact that they are children means that their minds are more impressionable, and therefore more exposed to the alluring temptations of the day. The delicate flower of their purity and faith needs the special protection of our Lord if it is to be kept fresh and unwith-ered. Objections that children are too young to know what they are doing, that they are naturally innocent and do not need Holy Communion frequently, or that they are thoughtless and therefore profit little from it, are all easily an-swered in the words of Christ Him-self: "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." The results of frequent Commu-nion may not show immediately in the child, but they tell later on when he grows up and meets with temptation. Having tasted from his youth the sweetness of the Lord, he will not easily be carried away by the false glamor of worldly pleasure.

It is for Catholic parents and teachers to show the children by force of example the advantages to be gained by frequent and even daily Communion. Here, as else-where, example speaks louder than words.

F. C. SMITH, S. J.

Heaven off in mercy smites, even when the blow severest is.—Baillie.

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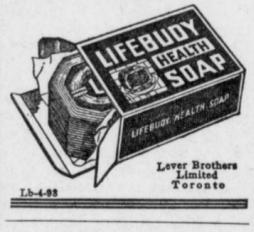


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LONDON, SATURDAY, NOV. 1, 1924

PROTEST AND THREAT OF ANGRY BAPTISTS

The Rev. T. J. H. Rich, a Baptist minister, married an Ottawa couple a year ago who recently had their marriage validated according to the laws of the Catholic Church governing mixed marriages. In this age and country when we hear so much lip-service paid to liberty—and especially to liberty of conscience—one might expect the general verdict would be that the couple in question were merely exercising their undoubted right and that it was entirely their own business in any case. But that is not the way the Ottawa Baptist Ministerial Association interprets liberty of conscience. This Association met, passed and published the following resolution, which, to be quite fair, we must reproduce in full as it appears in The Journal:

"That while we recognize that a couple already legally married may have afterwards one or more religious ceremonies performed if they so desire, providing that it is not regarded and announced publicly as the legal marriage; and whereas the public announcement in The Ottawa Journal distinctly states that the marriage was solemnized in the private chapel of the Ottawa University and that the Rev. Father Killian officiated, the public are thus asked to believe that this was the legal marriage; be it resolved that the Ottawa Baptist Ministerial Association vigorously protest against what we consider an insult to the Rev. T. J. H. Rich and every other Protestant minister in Canada."

The resolution further suggests or threatens this drastic remedy: "No couple can be legally married twice, therefore the Rev. T. J. H. Rich legally married this couple and not the Rev. Father Killian. If this state of things continues the only remedy will be that the Ontario Government pass a law that will make it a criminal offense for any one to in any way interfere with a couple already married according to the laws of the Dominion, by suggesting the necessity of a second ceremony."

Some such legislation was passed in New Zealand and Australia. Of course it is as ineffectual as it is intolerant. However we can only go on patiently explaining in the hope that we may contribute something to the better understanding of the Catholic position.

Catholics believe that marriage has a twofold nature. It is a legal contract; but it is something more than that. It is also a sacrament instituted by Jesus Christ. One does not need to be a Catholic to grasp this fundamental fact. It is not conceding that the Catholic Church is the one Church founded by our Blessed Lord. It is a simple fact that Catholics regard marriage as a sacrament as well as a legal contract. Others may believe what they please, may consider that the legal aspect is the only one. That is no reason for their refusal to recognize the patent fact that Catholics hold firmly to the belief that marriage is also a sacrament. And they govern themselves accordingly. Whether Catholics are right, or wrong, wise or foolish, need not enter into the question at all. In any case they are exercising their undoubted rights of private judgment and freedom of conscience. We have surely outgrown the intolerable tyranny of Test Acts, and Acts of civil supremacy in matters of religious belief and practice.

The civil power in all countries is bound to take and does take cognizance of the fact that marriage is a civil contract carrying with it legal obligations and having other far-reaching civil consequences. Civil governments, therefore, make

many legal conditions governing this legal contract. For instance, comparatively very few are authorized by the civil power as its duly qualified officers for marrying people and registering their marriages. In this country all ministers of the gospel of any recognized Christian denomination, Jewish Rabbis, and Catholic Priests are all constituted civil officers with full power for this purpose; as are also civil magistrates. When a couple gets married before any one of these civil officers—and in the eyes of the law it is as a competent civil officer that priest, minister, rabbi, or magistrate acts when marrying people—they are legally married. No Catholic is such an utter fool as to deny this. The couple married by the Rev. T. J. H. Rich were then and there legally married. So far as the civil law is concerned the marriage by the Rev. Mr. Rich was, and will remain the only legal marriage of this couple. All through we are taking the term "legal marriage" as meaning, in the Baptist resolution, "married according to the laws of the Dominion." The Catholic Church does not question the legality of legal marriages; neither does any Catholic priest or Catholic layman, or Catholic woman. It ought not to be necessary to tell so obvious a fact to the Ottawa Baptist Ministerial Association. If there were any doubt as to the legality of a marriage a Catholic priest would not presume to settle the matter; he would send the misdirected consultant to a civil lawyer whose duty it would be to ascertain if the requirements of the civil law in all essential matters had been complied with. If so the marriage is a legal marriage without any regard whatsoever to the religion of the man and wife.

But for Catholics marriage is something more than a legal contract; it is a Sacrament. And just as the civil power rightly legislates on all things concerning marriage as a legal contract, so the Catholic Church legislates on all things concerning marriage as a Sacrament. No civil government has a right to interfere in this matter. No civil government is competent to so interfere. And just as one would consult a civil lawyer about matters pertaining to the legal aspect of marriage so would one—if a Catholic—consult a priest in all matters pertaining to marriage as a sacrament. Though previously legally married in the eyes of the civil law if a Catholic finds that he is not validly married according to the law of the Church governing sacramental marriage, he naturally would desire sacramental marriage. The Baptist Resolution at the outset seems to concede to anyone this natural and very personal right. The Ministerial Association seemed to realize that it would seem insufferably meddling to their part if they did not make this formal concession. But even so, we think that most people will smile appreciatively and sympathetically at the dignified rebuke contained in the closing sentences of The Journal article.

"When seen by The Journal this morning none of the parties cared to say anything beyond expressing the opinion that as no harm could possibly be done the public by the double marriage ceremony, it was surely a private and personal matter."

"I cannot understand," said one, "why an association of Christian ministers should seek to deny any of the comforts of religion to parties to a marriage contract." But the Baptist ministers' grudging concession of the right to have "one or more religious ceremonies performed" after legal marriage is more apparent than real. For they suggest as the "only remedy" "that the Ontario government pass a law that will make it a criminal offense for anyone to in any way interfere with a couple already married according to the laws of the Dominion, by suggesting the necessity of a second ceremony." That would mean that a Catholic would be deprived of the right to consult a priest about the sacrament of marriage; that a priest could not give a parishioner or penitent the information sought. With all deference we submit that the Ottawa Baptist Ministerial Association has no shadow of right to demand nor the Ontario government any right to enact such legislation. As well might the Baptist ministers ask that the Ontario government pass a law

making it a criminal offense for any man or woman married by a Baptist minister to consult a civil lawyer about their legal rights or obligations under the civil law.

But what distresses and perturbs these rev. gentlemen is they say that the Catholic sacramental marriage was published in The Journal as though it were the legal marriage. The notice did not say it was the legal marriage; but the ireful gentlemen claim that it would lead or mislead readers to regard it as the legal marriage. Now though we know nothing about it we don't believe that it ever crossed the minds of those most interested to imply or even to intimate that the Catholic marriage was the legal marriage. Though incidentally they may arouse angry feelings in ministerial associations such notices are intended for the information of friends. The Catholic party to this marriage doubtless wished to convey to her Catholic friends the glad news that she was reconciled to the Church and married according to the Church's law. That seems the obvious and natural explanation of the newspaper notice, for such validations of matrimony are usually private. So we think that the Ontario government may not find it necessary to create a new "criminal offense" to save the lacerated sensibilities of the Ottawa Baptist Ministerial Association.

THE MALICE OF SIN

By THE OBSERVER

After Our Blessed Saviour had suffered in the Garden of Gethsemane the terrible vision of all the sins of all the world in all their results and effects, He was scourged with five thousand lashes and was crowned with thorns. Then He was condemned to a brutal death and was laden with the heavy Cross and was compelled to carry it to Calvary and was there nailed to it and was raised on high to die in a lingering agony on that infamous gibbet. All this God Himself bore for our sins; that we might regain our right to everlasting happiness with Him in Heaven.

Why did the prayer of Christ seem to be unheard in the Garden of Gethsemane? Why did it seem that His Father had abandoned Him on the Cross? It is because Christ had taken on Himself the whole weight of our sins and of our guilt. Our sins were punished in His sacred Person. God hates sin. His hatred was manifested to His only-begotten Son, Him in whom He was well pleased. The hatred due to our sins was turned towards Him who was without sin. Not that God could hate Christ: but that Christ took on Himself the horror and the hatred which the all-holy and all-pure God feels for sin. That is the meaning of that dreadful cry: "My God, my God, why hast Thou forsaken me?"

Whenever we have fallen into mortal sin, our souls have been more loathsome in the sight of God than ever the body of a leper was in the sight of well men. We are told in the Gospel that Christ one day cleansed ten lepers and that only one of them came back to give Him thanks? Do we not show similar ingratitude? Do we realize what we do when we commit a mortal sin? Do we realize that our moral sores are more loathsome in the eyes of God than the sores of the lepers are in the eyes of Man? Do we understand that had not Christ died for us we never could attain Heaven after one fall into one mortal sin? Do we understand then how God hates sin?

How often has He not cleansed our souls from this dreadful leprosy? He cleansed us first on the day of our Baptism. Time and time he has spoken to our hearts, and said: "Go show yourselves to the priests," and we have not gone or have put it off carelessly and hard-heartedly. Every time that we have made a good confession with a firm resolve to sin no more we have had our leprosy cleansed only, alas, to go out into the world we love so much and sin again. The lepers who were freed by Christ of a horrible disease, nine tenths of them, never came back to give Him thanks. We see and wonder at their base ingratitude and hard-heartedness; but do we not do exactly the same thing?

The Mass is over; the priest leaves the altar; and we are on our way to the door before he is in the vestry. We are already thinking of our worldly concerns. We have no appreciation of what

God has done for us; we are in a hurry to put the Church and all that belongs to it out of our minds; we want to get back to our business or our pleasure; we have no more time for God. If we were properly conscious of what a great thing God had done for us we should give Him thanks for it all the days of our lives and never dream of again taking up our sins. But how many of us try earnestly to show proper gratitude to God for all His mercies?

Every day we should commence by thanking God for having created us; for having redeemed us; for having placed us in His holy Catholic Church; for having allowed us to see another day; for having given us another day to serve Him. When the day is done we ought to kneel and thank God again, adding a special thanksgiving for having been kept safe during the day. No matter how great a hurry we are in; or what we have to distract our attention, we ought not to neglect this duty of thanking God twice at least in the day for all that we owe to Him. Nothing but practical impossibility should prevent us from attending at the holy Mass on Sundays and days of obligation. The Mass is the Church's great thanksgiving where the Body and Blood of Christ are offered in thanksgiving to God. Especially when we receive the Blessed Eucharist we ought to give thanks. It is a sad sight to see people in a hurry to get out of the church after receiving the Blessed Sacrament; and it does not show much appreciation of the wonderfulness and the magnitude of the favor that God has done them.

There is a tradition that the nine lepers who did not come back to give thanks to their Divine healer, fell again victims to that disease. And it does not need much thought to perceive that the man or woman who does not sufficiently appreciate the reception of the Sacraments of Penance and the Eucharist to render thanks, is very likely to fall again. Repentant sinners need the grace of perseverance; and that is not the way to get that grace.

NOTES AND COMMENTS

ONE of the important incidents preliminary to the formal opening of the Holy Year is the probable translation of the body of Pope Leo XIII. from St. Peter's to St. John's. Lateran, where a handsome tomb has been erected to receive the remains in due time.

A DEVELOPMENT of much interest in England, pointing the way to the gradual reversion to pre-Reformation conditions, is the probable taking over of Fulham Palace by the Archdiocese of Westminster. Fulham, as is well known, has since the great change of the sixteenth century been the official residence of the Anglican Bishops of London. Formerly, and from the time of the early Middle Ages, it was the residence of the Catholic Bishops, the last to occupy it being the much misunderstood and maligned Bishop Bonner, who after being deposed in the reign of Edward VI. to make room for the notorious Ridley, was reinstated by Queen Mary Tudor, and continued the exercise of the office until her death.

THE REASON given for the probable relinquishment of Fulham Palace, is that the present Bishop has been working for the division of his diocese, falling which the Palace may be put up for sale, and, as the Bishop himself declares, the Catholic See of Westminster will have the first option on the property. There is a natural sense of fitness in this which the Anglican Bishop, in his broadness of vision, seems to recognize. In the event, therefore, of the prospect being realized a host of sacred memories, dating back into the very heart of old Catholic England, will be recalled.

A DEVELOPMENT of another kind in the Church of England, and one that has given rise to much excited discussion, is the appointment of Canon Barnes to be Bishop of Birmingham. When the antecedents of the Canon are recalled it is no matter for surprise that the more conservative or "orthodox" Churchmen are appalled at this latest episcopal appointment. Canon Barnes has denied the doctrine of the Fall of Man, and promotion to a responsible post of one who rejects the central dogmas of the Christian Faith, may be taken as additional

evidence that indifference in the Anglican Church has got the upper hand. For, as has been pertinently asked, if the Fall is denied, what becomes of the doctrine of Grace and of a Divine Redeemer? If one denies the Fall he must necessarily accept the implications and the theological consequences which follow. "It is," remarks an English Catholic churchman, "a pity that the Anglican Church, which has been the most conservative and orthodox of the Protestant denominations, should thus open the flood-gates to out-and-out unbelief."

REFERENCE HAS been made from time to time in these columns to the schism, as it has been termed, in the Church in Czecho-Slovakia. One itinerant Baptist preacher in Ontario, who had spent something like a week in that country, gave it out to his credulous countrymen that said "schism" heralded a wholesale movement away from the Catholic Church with the Baptist sect as the probable chief inheritor. The Czecho-Slovakians were just itching to be received into the Baptist fold. But the schism nevertheless seems to be coming to a short and inglorious ending. The fever caused by post-war conditions having passed the few malcontents have been restored to sanity and are gradually returning to their allegiance. The "National Church of Czecho-Slovakia" is going the way of all things human. On their way to Lourdes recently, 4,000 pilgrims, including some of the returned prodigals, took in Rome by the way, and kneeling at the feet of the Father of Christendom, begged his blessing on themselves and their new-born Republic so that the Baptist preacher referred to is not to come into his anticipated "job" after all.

SPREAD OF CHURCH SEEN BY SCHOLAR

APOSTATE PROFESSOR SEES CHURCH GAINING GROUND EVERYWHERE

Vienna.—The noted Protestant scholar Dr. Frederick Heiler, Professor of Comparative History of Religion at the University of Marburg, has joined the ranks of those who pay homage to the intellectual vigor and strength of the Catholic Church. His opinions, expressed in his new book "Catholicism," are all the more remarkable in view of the fact that Dr. Heiler is himself an apostate. He once studied Catholic theology at Munich but became an adherent of the Lutheran faith in 1920. It is only by force of overpowering convictions that he, with other fallen away Catholics praises the Church. Excerpts from his new book read as follows:

"A tendency toward Catholicism is making the tour of the world. These words spoken a hundred years ago by the Swedish poet and scholar Eric Gustav Geijer, hold good today. The currency of Catholicism is as good and higher than ever before," said a well known Protestant ecclesiastical historian, using a modern figure of speech based on present day economics. "We have changed the defensive to the offensive, a Franciscan Friar proudly proclaimed to a number of Protestant theologians. And another Catholic made the bold statement that in ten years the whole of Germany will be Catholic."

"And it is true that Catholicism is gaining new strength and fresh ground on all sides. It must be understood, however, that this is not merely a question of external expansion but also an internal regeneration. In spite of the great losses Catholicism has suffered in many countries as for instance in Czecho-Slovakia; in spite of the vigorous efforts made in Italy and elsewhere by Freemasonry and the Free Thinkers, it seems that we are approaching a period of new prosperity for Catholicism. Amidst the chaotic and topsy-turvy conditions of political life the world-embracing organization of the Catholic Church preserves her unshakable firmness and strength and offers the strongest support to a mentally and intrinsically spineless mankind. No wonder that in these days of sorrow and difficulties, even outsiders look for support at the hands of the Church. One of the best known of the Liberal theologians of Germany is reported to have said recently: 'Only the Catholic Church can offer help and rescue to our poor Fatherland.'"

"It cannot be denied that the failure and insufficiency of existing Protestant national churches have produced in many people—particularly the educated—an inclination towards the Church of Rome, sometimes open and avowed, at other times concealed and acknowledged. Finally, the conversions of prominent men and women—like the former artist now the Benedictine Willibrod Verkade, the philosopher Max Scheler, the theologian Johan-

nes Albiani, the Deaconess of Neudettelsau, Gertrude von Zezschwitz—are proofs that the Catholic Church today not only possesses great powers of attraction for persons of high mental attainments but is also able to appease their mental capacities."

Dr. Heiler is noted for his studies in the field of religion. His recent book on "Buddhism" attracted widespread attention.

THE CONSERVATION OF CANADA'S RURAL FAITH

Paper read by Rev. J. H. MacDonald at C. T. S. Convention, Toronto

The Reverend J. H. MacDonald, of New Waterford, Nova Scotia, in his paper on the Conservation of Canada's Rural Faith, began with a consideration of the seriousness of the problem of rural depopulation. Quoting from the Commission on Rural Education in the United States, that six-sevenths of the college professors, three-fourths of the influential men of affairs throughout the entire country, and twenty-six out of twenty-seven presidents up to 1918, were born and reared in the rural sections, he argued the importance of maintaining a virile rural population.

The causes of rural depopulation were shown to be chiefly economic and educational. Where farmers are scattered or poorly organized, direct communication with existing markets is often practically impossible. The prevailing system of middlemen leaves only the lowest returns to producers, even when consumers pay high prices. Farmers are charged unfairly high rates of interest, and long term credits are seldom granted them. While awaiting the adjustment of these evils by pressure of economic laws, our country's pride and hope are abandoning the rural districts, some going to our own towns, and many from our own country altogether.

Our educational systems are also to blame in not providing courses of instruction adapted to rural needs. Very little attention is given to the subjects of agriculture, household economics, live stock management, and other subjects bearing upon country life. In a word, the teaching in the rural schools is the same as in urban schools, and nearly always of a nature to interest the pupils in the problems of urban life. Among other causes mentioned were the extravagant living habits of our people, their craving for leisure and amusement, the high cost of medical attendance to those living in the country, the difficulty of securing advanced education, and for Catholics, the absence of Catholic schools under religious teachers.

The first remedy proposed was to keep the people on the land. Here mention was made of the lack of sympathetic knowledge of rural problems and needs on the part of most of our rural clergy. Reference was also made to the two-fold character of the Church's mission to mankind. Quoting from Cardinal Gasquet, it was shown that religion had a much wider and truer meaning before the Reformation than has obtained in later times, comprising as it did, the exercise of the two Commandments of charity,—the love of God and the love of one's neighbor; and practical works of charity intended for the material welfare of one's neighbor were considered as much religious practices as, for example, attendance at church.

Nowadays the objection was frequently heard that the clergy should attend exclusively to the work of saving souls, as though the work were entirely independent of the conditions under which people work and live. Very different were the relations of the clergy to the masses of the people during the earlier centuries of organized Christianity, when the monastic orders made the wilderness to blossom, and taught the people not only what they should know and believe, but also how best to draw a living from the soil. During the middle ages every trade had its guild and every guild its chaplain, a trained leader and counsellor in close touch and sympathy with the various problems confronting those belonging to his guild. Coming down to still later times and our own country, mention was made of the splendid work begun by the scholarly and energetic Bishop Laval in founding technical schools for the training of his people in the various arts and sciences of the day. Conditions were admittedly different now, but two factors which were the soul and motive power behind these movements were sorely needed today, viz., the spirit of brotherhood and charity amongst men, and the leadership of the clergy in every thing affecting the material as well as the moral welfare of the people.

Unless the rural clergy become leaders in the broadest sense of the word, the Church will suffer the loss both of prestige and of souls. They must acquire a proper understanding of rural life with its problems and its needs. They must learn what should be done to solve these problems and satisfy these needs, and they must be sincere and self-denying enough to hold the confidence of the people. Quoting from Galpin, he showed that the rural church must stand forth as the leading institution of rural life, as the promoter of scientific farming, and if at the present time the

rural church seemed to be losing prestige, this was merely the result of delay in adapting itself to recent social and economic changes.

For this task the clergy must be specially trained with a new missionary spirit, at least from their entrance into seminary life. The chemistry of the soil, plant life and animal life must be studied, the importance of such studies must be made known from both press and pulpit, and the zealous country pastor will spare no efforts to make his own little farm a model for the whole parish.

In the matter of education, the rural clergy must exert themselves to have the schools teach what a modern agricultural population should know. They should urge the creation of a department of rural education in every college, or at least the appointment of a director of rural education for each Province. They should encourage the formation of poultry clubs, stock clubs, study clubs,—clubs of any kind that will help to keep the people interested in rural activities. They should encourage the cooperative idea among the agricultural classes, by teaching the people the philosophy of cooperation, and showing them the marvellous results of the system in such countries as Denmark, and Ireland. Every possible support should be given to the organization of rural credit societies modelled after La Casse Populaire of the Province of Quebec.

Where the people cannot be kept on the land, or where repatriation of our own people cannot be secured, the immigration of desirable classes from the European countries should be encouraged. But it will be labor in vain to induce immigrants from Europe to settle on our vacant lands unless they are given special economic, social and spiritual attention for the first generation. It will be found far more important to look to the permanent settlement of the immigrant family than to the importation of large numbers. Our immigration policy should be to encourage the coming of good families, and then to assist them to settle to their greatest material and spiritual advantage.

In conclusion, the lecturer showed that priests, because of their position in the community, have the influence to remove to a large extent, the causes of rural depopulation. It was largely a matter of assuming the leadership, and equipping themselves by special seminary training for the task. In the pulpit, by inculcating the Christian virtues of justice, industry and thrift, by condemning sloth, wastefulness, and the contracting of needless debts, the rural pastor will help to remove one of the most fundamental causes of loss. He should bend his efforts towards procuring a course of studies, which, while remaining truly liberal in its scope, will have some bearing upon country life. He ought to show how individualism has been the bane of the farmer, and how cooperation is but a practical application of the law of charity. While interesting himself in such things, he will, though ordained to save souls, by no means be diverting his energies from their proper goal into foreign or unpriestly fields.

CARDINAL TELLS WHAT COLLEGE LACKS

Cambridge, Mass., Oct. 17.—Harvard University is a great school, with a tremendous influence, but its influence "would be supreme, tremendous," if it "had the old faith of Christ," Cardinal O'Connell declared here Monday. His remarks were made in the course of an address at the dedication of the new St. Paul's Catholic Church, nearby the university. The new edifice is one of the finest examples of church architecture in the country.

"There is a special significance, and a striking one, too," said the Cardinal, "in the juxtaposition of this Catholic church, the daughter of a great old mother of the ages, standing as it were vis-a-vis with a great temple of learning. That it is a great school, no one need deny; and no one can deny, in honesty, in truth and in justice, that it is a great school. It is a school where millions have been poured out generously, and let us give full credit for that generosity. It is a wonderful tribute to the fine spirit of the American people. And, of course, it means more than that. It means a devotion of teachers and professors who, day by day and year by year, give the best that is in them for the pursuit of truth."

Here the Cardinal recalled the breaking away from the Catholic Church, which had founded them, of some of the great universities of Europe. He paid high tribute to their continued seeking after truth. Then he added:

"Of course, they have just missed the real thing. They have some truth. They have not all the truth, unfortunately. They have missed the way because they have cut off the light. Now we are not saying that in any spirit of envy. We are only saying it in a deep spirit of regret. And, therefore, the presence in this locality of this edifice, this temple of God, which represents the whole truth, the real truth, the fundamental truth, and which gives the lesson everyday that life can really dispense with every other sort of half truth, that wealth is not all, that not even learning is all; that is the whole

story, and without that the rest is a mere shadow. "So, it is well that right here, face to face with this justly famous school, with its gathering of noble, learned men, with its buildings and its collection of treasures intellectual and artistic, it cannot be denied that face to face with all this, which after all is of this world, here should stand the living proof that this is not all of life, that without wealth or learning or position or influence, these people and these priests stand the daily test."

CARDINAL REPLIES TO HERRIOT

The first of the six Cardinals to acknowledge the answer of M. Herriot was Cardinal Andrieu of Bordeaux, who dissected the arguments advanced by the Premier as follows: "In the letter which you wrote to the President of the Council, the French Cardinals ask him first of all to maintain the embassy to the Holy See. The conscience of Catholics, for whom the Pope is a guide and a Father in the spiritual order, also demands this, for Rome is an incomparable center of observation. To maintain an ambassador there, where nearly all civilized peoples make a point of having a representative, is to assure a very valuable support for the foreign policy of France and the expansion of her influence throughout the world."

"What does M. Herriot reply? 'We cannot admit that the interior or exterior interests of France should be defended by any authority other than that of the national sovereignty. This doctrine, which is the foundation of the independence of the State is not only that of the Revolution. It was professed and practiced by the great ministers of the old regime, in particular by Richelieu and Mazarin. It makes no attempt on any legitimate liberty and in the Orient, for instance, it is for France to protect Catholicism, not for Catholicism to protect France.'"

"In using this language M. Herriot seems to forget that the independence of the State, as the Revolution conceived of it, is an absolutely secular independence, that is to say, emancipated from any moral and religious authority. This was certainly not the independence which the great ministers of the old regime, in particular Richelieu and Mazarin, professed and practiced when they directed with an ability which diplomatic pride from which the prestige of our country did not have to suffer, the affairs of a State which was organized according to the social doctrines of the Gospel and where human law recognized, in principle, the necessity of placing itself in accord with Divine Law."

"M. Herriot is also mistaken when he affirms that this conception of a secular State, a State whose ethics has no religious basis, makes no attempt on any legitimate liberty. There is no need to be a great philosopher to understand that secularism upsets all the foundations of ethics and religion and there is no exaggeration, there is only logic in saying that it is a grave-digger. Any society which denies God is digging its own grave. "Furthermore, M. Herriot too easily disregards the valuable assistance which the Church has given us for centuries, even in the Orient, and he affirms that France can protect Catholic interests by herself. How can she protect them when, by the Treaty of Lausanne, she has renounced the privileges guaranteed by the regime of the Capitulations and international treaties, which enabled our representatives to consider themselves on French soil in any part of the empire of the Sultan and to protect not only the French Christians, but, by virtue of a gracious concession of the Holy See, the Christians of other countries."

"Bismarck said one day: 'The Orient is not worth the bones of a Pomeranian Grenadier.' This was a saying which hid an ambition. Would French diplomacy have taken him seriously enough to permit the imposition on the victorious nation, on the eldest daughter of the Church, of the sacrifice of the rich patrimony of honor and influence, which she possessed, by virtue of undeniable titles, in those countries where the Saviour of the World would be born, to live and to die?"

THE ALSACE-LORRAINE QUESTION "In the letter which you wrote to the President of the Council, the French Cardinals ask him, secondly, not to apply secular legislation to Alsace-Lorraine. This would wound intangible rights, provoke resistance which it would be difficult, not to say impossible to overcome, and treat as a vile scrap of paper the word of honor of the representatives of France at the time of victory."

"What does M. Herriot reply? He is astonished that the threatened application of a regime which shows contempt for the holiest of liberties should have shaken the reconquered provinces to the very depths of their being. He is astonished that the other provinces of France should echo their legitimate protests and that they should wish, by working to spare them from the heavy and tyrannical yoke of the secular laws, to deliver themselves also from the worst kind of slavery after nearly half a century."

However, M. Herriot seeks to pour some balm on the wounds. He assures the Alsaciens and Lorrains of his affection and declares that they have nothing to fear for their religion. This means that they may go to Mass as in the past, while submitting, in the name of national unity, to the law against the religious schools, which is a most serious infringement of the rights of the heads of families in the matter of education to the law on the religious orders, which attributes to the civil authorities the exclusive right of the Church to permit the formation of religious orders and to order their dissolution; and, lastly, to the law of separation, the law which certain Masonic or pro-Masonic sophists dare to call liberal and generous, doubtless because, under the pretext of separating the Church and State, it despoils the Church of all her property, ever of the patrimony of the dead, by imposing upon her an organization which is contrary to all the rights of the Catholic hierarchy.

"By persisting in the wish to apply these laws, which are tyrannical in the first place, does M. Herriot realize that in view of ordinary French law they are non-existent since they are unconstitutional? As a matter of fact they have always deserved well of the Church and of France, and whose attitude was so fine and so heroic during the War. Such service cannot be forgotten, and if legality is opposed to it, it should be immediately amended as demanded by justice and liberty as well as gratitude."

FRANCE'S DEBT TO ORDERS "In the letter which you wrote to the President of the Council, the French Cardinals also plead the cause of the religious orders which have always deserved well of the Church and of France, and whose attitude was so fine and so heroic during the War. Such service cannot be forgotten, and if legality is opposed to it, it should be immediately amended as demanded by justice and liberty as well as gratitude."

"What does M. Herriot reply? 'The Government must defend the law and remain attached to it. In any case it makes no attempt against the personal liberty of the religious men and women to live freely on the soil of their country.'"

"Before writing such words as these the President of the Council doubtless did not read the Declaration of the Rights of Man and of the Citizen, of September 24, 1791, and maintained by every Constitution which has governed France since 1789. To read them would have recalled to his memory those principles which still form the basis of our public law: "The aim of any political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, property, safety and resistance to oppression."

"The law should be the same for all, whether it protects or whether it punishes. "No one should be molested, even for his religious opinions. "The Constitution guarantees as a natural and civil right the liberty of every man to practice the religion to which he is attached. "The legislative power can pass no law which interferes with or places an obstacle in the way of the exercise of the natural and civil rights hereinbefore mentioned."

"All these principles, maintained by subsequent Constitutions, still impose themselves on the legislator today, whatever his political party or his religious opinions. Now the law of July 1, 1901, on the religious orders manifestly violates them. It must therefore be concluded that this law is null, non-existent and unconstitutional since it emanates from a legislative power which did not have the right to make it; and the executive power cannot apply it without becoming the accomplice of one of these acts of tyranny to which the Constitutions, which have not been abrogated, permit resistance, even adding that this is one of the most sacred of rights and indispensable of duties."

THE ENTIRE JACOBIN PROGRAM "The foregoing observations refer to the different parts of the reply of the President of the Council to the Letter of the French Cardinals. What shall we say of this ministerial document as a whole? It sums up, in a softened form which is none the less sufficiently precise to show the thought of its author, the entire Jacobin program, the whole Masonic program which the governments, acting upon the orders of the Lodges, whether they be opportunists, radicals, radical-socialists, socialists or even communists, have pledged themselves with blind submission, as a price of honors and honorariums, to have voted upon and executed insofar as the willingness of Parliament and of the country will permit."

"This program is no other than that of the Social Contract of the famous writer Jean Jacques Rousseau, who was born vicious and died insane, whose sophisms on the autonomy of man, individually, or collectively, having over him neither God nor ethics, no principle of any kind whatsoever, have done more harm to France than the blasphemous of Voltaire and of all the Encyclopedists. According to J. J. Rousseau, the clauses of the primitive social contract, which is refuted both by nature and by history, can be reduced to one alone: 'The total alienation of each associate with all his rights to the whole community. . . . If the individuals retained a few rights, the natural state would subsist and association would necessarily be vain. . . . The alienation being without reservations, union is as perfect as it can be and no associate has anything more to demand.'"

With these, however, the Converts' Aid Society will have nothing to do. No inducements are held out to people who are on the verge of a decision. Their sacrifice must be complete. After that they must take a chance of finding a job and of being sustained whilst they are doing it."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MEANS OF MAKING REPARATION

A short time ago in the town of Sarnia, Ontario, some enemies of our holy religion entered a church, forced open the tabernacle and desecrated the Sacred Species. What a storm of indignation arose in the hearts of Catholics throughout the land as they read an account of the insult and outrage thus offered their Eucharistic Lord! and with what fervor did thousands of the faithful flock to the Holy Table recently and remain during the hours of the day to make reparation to the Divine Master, publicly exposed for adoration in every church and chapel in the Diocese of London.

Men and women, and children too, flocked to make public compensation for the public insult offered to Jesus in the Blessed Sacrament. How patient He did He allow rough men with sacrilegious hands to profane His sacred body—as patiently as once He permitted Himself to be done to death on the cross for our salvation. How patient He has been with us! He might say for those who ruthlessly entered His tabernacle, "Father, forgive them, for they know not what they do."

REVIVING DAYS OF SLAVERY "In devoting themselves to this work, which is destined to revive the centuries of iron when the majority of men were slaves, the governments dominated by the Lodges are pursuing a dream which is indicated by the following avowal of a prominent Free Mason: "If, one day, we crush the infamous one, it will be under the Social Contract. And after having dechristianized the people, it will be easy, in the absence of any religious and social tie, to reduce them to dust in order to unite them, once they have been liberated from the prejudices of nationality, in a universal Republic whose headquarters will be Jerusalem and whose great architect, Satan, will hold the reins under a purple mantle of a few sons of Israel."

"Do not let the French Catholics be lulled by the promises of liberty, domestic peace and fraternity with which the lodges are rooking them, at the same time leading them toward the most intolerable servitude, after treading their most sacred rights underfoot, and let them begin, not only in Alsace and Lorraine but in the other French provinces a vigorous campaign with organized and disciplined troops, against the secular laws. This is the only means of outplaying the infernal plot and of winning, after inscribing on our banner, like Joan of Arc, the sacred names of Jesus and Mary, a victory which will deliver France of the twentieth century from Masonic domination, just as our great heroine of Lorraine delivered the France of the fifteenth century from the domination of Britain."

CONTRIBUTIONS THROUGH THIS OFFICE SHOULD BE ADDRESSED: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

ENGLISH CONVERTS RECEIVING AID

London, England.—The sacrifices which many Anglican clergymen make in joining the Catholic Church are coming to light now that the Converts' Aid Society is making a drive to help some of them. Priests up and down the country are consenting to have special collections for the Society, and this week fifty Masses were said to honor the conversion of Cardinal Newman, and to forward the work of aiding distressed ex-clergymen.

The plight of one such convert is revealed in a statement made this week: "I recently lost my employment, and I am handicapped in finding fresh work. "The grant I received from the Converts' Aid Society has enabled me to pay my arrears of rent, and thus prevented my furniture—or some of it—from being sold, and the home being gradually broken up; it has allowed me to redeem my wife's ring from pawn (it is only fair to say that it is her engagement ring); it has been the means of getting together the necessary clothes for two of my children to return to school; and it has made it possible for the life insurance premium to be paid."

A significant statement is added by the convert clergyman who paid this tribute to the Converts' Aid Society. "Many convert parsons, like myself," he says, "have felt that the Established Church in which we ministered long and happily is doomed to destruction. It is a well-known fact that dozens of Protestant ministers, convinced that the Catholic Church is the true Church, would 'come over' tomorrow if they had some assurance that their homes would be saved from destruction and their families from suffering."

WEEKLY CALENDAR

Sunday, November 2.—All Souls. When Our Lord inspired St. Odilo, Abbot of Cluny, towards the end of the tenth century to establish in his Order a general commemoration of all the faithful departed, it was soon adopted by the whole Western Church and has been continued unceasingly to our day. Let us then ever bear in mind the dead and offer up our prayers for them. By showing this mercy to the suffering souls in Purgatory, we shall be particularly entitled to be treated with mercy at our departure from this world.

Monday, November 3.—St. Hubert, Bishop, in his early youth was passionately devoted to hunting. Moved by divine grace he renounced the world and was ordained by St. Lambert, Bishop of Maastricht. When the latter was murdered in 631, St. Hubert was chosen to succeed him. He preached the Gospel in the remote places of Ardenne and God blessed him with the gift of miracles. He died May 30, 727.

Tuesday, November 4.—St. Charles Borromeo. In 1560 Charles Borromeo, then twenty-two years old, was created a Cardinal and assisted his uncle Pius IV; to administer the affairs of the Holy See. He was largely responsible for the success of the Council of Trent and for the administration of the Council's decrees. As Archbishop of Milan he remained in the city throughout the great plague, in constant attendance on the sick and dying.

Wednesday, November 5.—St. Bertillo, abbot, in her early youth learned to despise the world and wished to give it up. She entered the convent of Jouarre where she became noted for her extreme humility and was chosen prioress. About the year 646 she was appointed first abbess of the Abbey of Chelles which she governed for forty-six years with vigor and discretion. She died in 692.

Thursday, November 6.—St. Leonard, one of the officials of the Court of Clivio, was so moved by the example of St. Remigius that he relinquished the world in order to lead a more perfect life. He became the apostle of such of the Franks as were still pagan and later withdrew into solitude in order to avoid being summoned to court because of his reputation for sanctity. He undertook the work of comforting prisoners, making them understand that the captivity of sin is more terrible than mere bodily restraint. He died about 550.

Friday, November 7.—St. Willibrod, was born in Northumberland, A. D. 637 and when twenty years old went to Ireland to study under St. Egbert. Twelve years later, after going to Rome and receiving the blessing of the Pope, he reached Utrecht and began to preach the gospel to the pagan tribes. At the request of Pepin Heristal he went again to Rome and was consecrated Archbishop of Utrecht. He labored as a bishop for fifty years converting thousands, building many churches and having the gift of miracles.

Saturday, November 8.—The Feast of the Holy Relics. Protestantism regards the veneration which the Church pays to the relics of the saints as a sin and contends that this pious practice is a remnant of paganism. The Council of Trent, on the contrary, has decided that the bodies of the martyrs and other Saints who were living members of Jesus Christ and temples of the Holy Ghost are to be honored by the faithful.

THE RULER OF BELGIUM, King Albert, is a nephew of Leopold III, and is married to a Bavarian Princess. Both King and Queen are held in high esteem by the people. Church and State are separate here, though the clergy receive some financial support from the State. Assistant priests usually live by themselves, and because they receive only a small allowance, are, therefore, under heavier expenses than when they live, as in our country, with the pastor.

THE LIBERALS AND SOCIALISTS often unite their forces, and, as in other countries, draw heavily from the laboring class to the detriment of the Catholic party program, which, of course, is not so much religious as moral, and economic. Women vote at local, but not at provincial nor parliamentary elections, in Belgium. The Catholic party benefits from the extension of this vote, while the Liberals and Socialists are not enthusiastic about it.

ACCORDING to the law of the land a civil marriage must precede the ecclesiastical marriage. The writer was on his way from Antwerp to Brussels the day after Cardinal Mercier, the world-famous hero of Belgium, celebrated the Golden Jubilee of his ordination to the priesthood (during May) so he stopped off at Malines to felicitate the Cardinal, whom he had met on his visit to the United States a few years ago. The jubilee festivities were attended by the King, Queen and the whole Royal Family. The Cardinal convened a metropolitan synod the day after his Jubilee, with all the Bishops and priests of Belgium present. The Malines Cathedral is still undergoing repairs occasioned by damage done by air raids during the War.

THE LIBRARY building of the Catholic University of Louvain, which was destroyed during the War and which is being rebuilt with American money, is practically completed, a new building is being added thereto, and the expense defrayed by Americans. The number of students in the American College of

COLOGNE.—Much comment in the artistic world has been aroused by the report of the finding here of a genuine painting by Murillo. The directors of the Cologne Museum and of other art galleries have declared the canvas to be a true Murillo. Application to a painter to have the canvas restored revealed its worth. When a fire broke out here recently, in a private house, the father of the owner of the place dashed in and of all the contents of the house attempted first to save this painting. It developed that a German bishop 200 years ago gave it to his relatives, and the family had kept it ever since, although no one knew its value. The painting represents Judith with the head of Holofernes, a servant standing in the background. The critics say it was done in the best period of the Spanish master's work.

THE GREATEST of all pleasures is to give pleasure to one we love.

NOVEMBER INVESTMENTS

To those with funds now available or funds which will be shortly available, our new Investment List will be found of interest. This list contains a wide selection of securities of Canada's Provinces, cities, towns and industrial corporations, together with an attractive list of odd amounts.

Canadian dividend and interest payments from October 1st to November 1st inclusive will approximate \$85,000,000. In addition large cash payments will be made in connection with the Dominion Loan due on November 1st, of which there is now approximately \$107,000,000 outstanding. As a large portion of these funds together with other available funds, will be seeking investment, we suggest that selections be made as early as possible.

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the most part of the upper classes throughout the land, but official documents are printed in both languages.

CHURCH AND STATE SEPARATE The Ruler of Belgium, King Albert, is a nephew of Leopold III, and is married to a Bavarian Princess. Both King and Queen are held in high esteem by the people. Church and State are separate here, though the clergy receive some financial support from the State. Assistant priests usually live by themselves, and because they receive only a small allowance, are, therefore, under heavier expenses than when they live, as in our country, with the pastor.

FOUND IN COLOGNE

By Rev. Dr. Wilhelm Baron von Capitaine ? Cologne.—Much comment in the artistic world has been aroused by the report of the finding here of a genuine painting by Murillo. The directors of the Cologne Museum and of other art galleries have declared the canvas to be a true Murillo. Application to a painter to have the canvas restored revealed its worth. When a fire broke out here recently, in a private house, the father of the owner of the place dashed in and of all the contents of the house attempted first to save this painting. It developed that a German bishop 200 years ago gave it to his relatives, and the family had kept it ever since, although no one knew its value. The painting represents Judith with the head of Holofernes, a servant standing in the background. The critics say it was done in the best period of the Spanish master's work.

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FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B.

ALL SAINTS

ETERNAL REWARD

"Be glad and rejoice, for your reward is very great in heaven." (Mat. v. 12.) All Saints is a great and consoling festival for each of us, who believes what he learned in the Catechism as a child: "God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next."

The example of the saints should encourage us, in spite of our past sins and negligences and weakness and cowardice. What they did by the grace of God we too may accomplish with the help of that same grace, which will never be wanting to us if we pray for it. True, the heroism of the martyrs, hermits, apostolic men may daunt us, but we must remember that it was by the power of God's grace they became the great saints whom we venerate.

The foundations of their holiness we read of in the gospel today. "Blessed are the poor," said our Lord, not only despising what the world could offer them, but the poor in spirit—that is, cultivating humility and the fear of God. "Blessed are the meek," those who forgive and bear no resentment. "Blessed are those that mourn," mindful of their sins and wasted opportunities.

"Blessed are those who hunger and thirst after justice," putting God first in all things in their daily lives. "Blessed are the merciful," for God takes as done to Himself all kindnesses done even to the least of our brethren. Blessed are the clean of heart, for these will see God. "Blessed are the pure in heart," for they shall see God. "Blessed are the peacemakers," thus imitating our Lord Himself. "Blessed are they who suffer persecution," and our Saviour warned His followers that this would be their portion, for the world hates those who are not of the world, for there is the Kingdom of God. These things are the foundations of the holiness of the saints. And the more faithful in their observance, and in cultivating their spirit, the more holy they became in life, and the more blessed now, "for great is their reward in heaven."

It is on such a day as this that we realize the transforming power of God's grace. What the world makes no account of, what it might sneer at and despise, if done with a pure intention and for the love of God, is precious in His sight. Obedience, forgiveness, kindness, humility—little thought of, yet, perhaps ridiculed in this world, are the secret springs of holiness, that have raised up countless thousands to become the saints of God.

Though now secure and blessed and glorious in heaven, the saints are deeply interested in our welfare and endeavor to serve God. Their Lord and Master loves us, died for us, is offered on our altars for us, as He loved and died for them. He nourishes us, as He did them, in His tender mercy, with His own sacred Body and Blood. For His sake, then, for His glory, they are willing, ye, anxious, to help to save us by their example and their prayers.

We see why they are interested in us—because we are the redeemed of Christ. Our worth is what we are: we are Christ's, and He ransomed us at a great price. And though we may have defiled our souls with many sins and much neglect, nevertheless we are worth the precious Blood of our Redeemer, for that has been given us. For God has so loved the souls of men that we should remember this, and with all earnestness should cast off by repentance all that disgraces the soul that the Almighty values so. Let us ask the saints to make us think of this, and to be brave enough to attempt anything to make ourselves fit for heaven. It is all included in one word for us, by our great own English saint, the Venerable Bede. He says: "Give thyself and thou shalt have that," that is, the Kingdom of heaven. "Give thyself!" That should be the thought to make us break with sin, to cast aside anything that is not leading us to God. And then with all our soul, give ourselves in faith and hope and love to God's good service. In His mercy, He accepts ourselves with all our powers, thoughts, words, and deeds, and whole self offered to Him; and in return He gives us Himself, the light, glory, and joy of heaven: "Be glad and rejoice, for your reward is exceeding great in heaven."

Still I thought I must set God's command above everything.—Plato.

MIRACLE OF BLOOD OF ST. JANUARIUS

By Canon J. P. Conroy, M. A.

On September 19, in the Cathedral at Naples, the public miracle of the liquefaction of the blood of St. Januarius will take place. For centuries scoffers have watched the yearly marvel without being able to explain it; chemists have made many attempts to account for it by natural means and have failed miserably. The writer, who is neither scoffer nor doubting chemist, witnessed the miracle thirteen years ago this month and the memory of it remains vivid and distinct in detail to this day. But the purpose of this article is not to describe the miraculous manifestation at any length. That has been done many times by writers of distinction. I shall recall in a few sentences the circumstances of the Saint's death, tell in a few words what I saw, and then give some account of the tests made by scientists to discover natural causes for what is really a violation of the elementary laws of physics and plainly supernatural.

Seventeen centuries have passed since Januarius, the Bishop of Beneventum, was arrested during the persecution of Diocletian. Taken before the Governor of Campania, he was sentenced to be thrown into a fiery furnace. He came forth unharmed, whereupon, with his deacon, Festus, and his lector, Desiderius, he was cast into prison at Pozzuli, near Naples. Next day all three were given to the lions in the amphitheatre. When the beasts crouched at their feet and licked their hands, the spectators were so moved that it is related that 5,000 of them were converted to Christianity then and there. But the heart of their persecutor was hardened, and he ordered all three to be beheaded on the spot. When the sentence was immediately carried out, a certain Christian woman named Eusabia recovered and gathered into phials some of the blood of the beheaded bishop. This is the blood which has been the cause of much controversy for hundreds of years.

TWO PHIALS IN RELIQUARY It was the reliquary containing two phials which I saw taken from the treasury of the Cathedral of Naples by the ecclesiastical and civil authorities, and conveyed to one of the side chapels. One key to this treasury remains in the possession of the Archbishop and another is in the custody of the Mayor of Naples, and only in the presence of both may the treasury be opened. The reliquary is of silver and encloses two phials, one full of what at first appears to be a hard spongy-looking mass of red-dish brown color, which tradition asserts is part of the blood gathered up by Eusabia, the other empty, but marked with stains on the inside. Charles III. took the blood from this and had it conveyed to Spain. Lest any attempt should be made to tamper with this reliquary, it is always sealed.

The procession reached the side chapel and there the litany was intoned. As the last of the responses died away in echo, one of the Canons of the Cathedral Chapter took the silver-bound phials and proceeded to the main altar railing. There, holding aloft the relic, he faced the immense congregation. A great silence fell, a silence so profound that even the clicking of beads at a distance could be distinctly heard. Minutes passed—half an hour, three quarters of an hour. Then, suddenly, I saw the sides of the brownish red mass crumble and what had been congealed became liquid. Another minute and the phial was almost filled with red blood.

THE MOMENT OF THE MIRACLE The miracle had taken place. A whisper passed among the 20,000 people that Naples had been again blessed by St. Januarius, protector of their city. Word was sent to the military of San Martino, and from its heights cannons boomed out over the bay and city the good tidings. The phial was then borne in procession through the Cathedral, and clergy and people chanted the Te Deum.

Before proceeding to a discussion of the experiments made by experts, it may be well to explain what is seen to take place, for the phenomenon that accompany the liquefaction are each a miracle. "In the sole fact of conservation," writes Professor Canave, of the University of Paris, "I see a permanent miracle. Chemists have yet to tell us how blood can be preserved in this way for 1,700 years."

The law of decomposition is evidently suspended. The phenomenon, which varies for the time in which it happens, varies also in the quantity that becomes liquid, varies in the color more or less dark, and varies in the grade of liquidity, remaining inexplicable from a scientific viewpoint. Physiology teaches that the blood, once it has left the body solidifies and cannot in a natural manner return to its liquid state.

DISPROVING SERUM SOLUTION M. Mangin writes in his book, "The Miracle of St. Januarius Investigated by Science" (Milan 1910), that it is quite possible to cause coagulated blood to liquefy by means of serums, but that this can be done only once. "When the congealed fibrin has been broken up," he says, "it has simultaneously

become altered and a second coagulation is impossible." The blood in the phial in passing from the solid to the liquid state presents a variation in volume, which is in open contrast to the known physical laws of liquefaction and of solidification. Before the eyes of all and within the space of a few minutes the bloody mass now increases and then diminishes, and frequently it keeps at the same level which it had when in a solid state. Neither the increase or decrease of volume is in unison with the surrounding temperature.

In 1774 some of the professors of the University of Naples made a careful experiment, from which they learned that in identical conditions of temperature, phases of quite an opposite character may be observed. Investigations made in 1879 by the municipal chemist of Naples, Professor Punzo, by direction of Professor Sebastiano de Luca, Chief of the Chemists' Laboratory of the University, gave the same result. Professor de Luca, who up to that time had been quite incredulous as to the supernatural character of the phenomenon, after having studied the matter personally and with care in the light of investigations scrupulously conducted, cried out one day to Professor Punzo: "How can it be doubted any longer?"

The liquefaction had taken place while de Luca himself held in his hands the phial for the purpose of studying it. So deeply was he moved that he kissed the phial with edifying respect. After this de Luca underwent a radical change of heart regarding matters religious. And he died a Christian death.

In 1902 the Asino, an anti-Christian journal published at Rome, jeered particularly at this phenomenon of the variation of the volume in the phial and said: "It is a paradox. According to the most elementary principles of physics this (the variation) is impossible. And to convince us of this, all that is necessary is that Speridino (the professor who had published the result of the investigations) would weigh the phial before and after the occurrence of the liquefaction."

A CHALLENGE ACCEPTED The challenge was taken up. Investigations made regardless of time and patience showed a difference in weight of twenty-seven grammes and eighty-nine c. g. between the maximum weight of the phial when full and the minimum weight when the substance had suffered the greatest reduction in volume. Two years afterward Father Silva repeated the experiment and found, prior to the reduction in volume, the same weight as did Prof. Speridino, and a diminution of fourteen gms. when the volume of blood had become reduced.

Among the essential characteristics of every body is the invariability of the point at which it fuses. Now the blood of St. Januarius liquefies at very different temperatures. In 1795, Fergola, professor of mathematics at Naples, observed the liquefaction take place both at a temperature of 19.8 degrees and of 26.7 degrees C.

Professor Punzo gives the data registered by the thermometer in proximity to the phial, as noted by Professor de Luca and Professor Gori in September, 1879: Sept. 25, 25 degrees C.; Sept. 27, 27 degrees C.; Sept. 19, 30 degrees C. The physicists and the chemists are not in a position to find a single body that presents such a result as this in the phial of St. Januarius. The point of fusion in a body can, indeed, vary by means of extremely great pressure, but only by a degree or so. Whereas in this case the difference is not that of a mere fraction, which could be ascribed to error in observation or inaccuracy on the part of the thermometer, but of eleven degrees, a variation that would require a pressure of over 1,000 degrees in the atmosphere.

Therefore, all those "natural" explanations which would try to describe the liquefaction to the heat from the candles or to the temperature of the surroundings fail to explain. It is demonstrated by physiology that heat, far from causing congealed blood to become liquid, actually accelerates the congealing of blood in a liquid state. Apropos of this, M. Maugin writes: "It is ridiculous to speak of the heat produced by kisses imprinted on the phial or that from candles." This is all the more clear in light of the fact that the blood has been found to be already in a liquid state when taken out of its niche (in the Cathedral treasury), and frequently the liquefaction has taken place when there were no lighted candles near it.

FUNDAMENTAL DOUBT REMOVED The fundamental doubt put forward by those who do not believe in the miracle was whether the phials contained blood at all. This doubt has been placed beyond all discussion by the spectroscopic investigations carried out by Professor Speridino and Professor Januarius of the Faculty of Chemistry, University of Naples. At these investigations several of the clergy and laity were present.

Professor Vincenzo Jodice, who contributed two analytical articles to the Observatore Romano on the miracle, discusses other hypotheses which have been advanced. One of these is that the phial contains gelatine. But, as the professor points out, gelatine, which is one of

those substances capable of being liquefied by heat, requires, in order to be melted, the action of a high and continuous degree of heat, which should be increased if coloring matter had been added to it. Besides when it is melted it cannot remain—as is the case with the blood in the phial—with a portion hardened amid the rest of the liquid for one whole day.

ANSWER SOUGHT IN OCCULTISM One of the most peculiar aspects of these endeavors to explain the miracle is that solutions almost grotesquely unscientific have been suggested by those who refuse to entertain the idea that there is any element of the supernatural in the liquefaction. One hypothesis gravely advanced, is that the blood preserves, even outside an organism a residue of life which, in consequence of the impulse received from the psycho-physical energy of the prayer of the faithful, would reawaken to fresh vitality.

The purely spiritistic hypothesis supposes that some intelligence, some spirit—maybe even that of St. Januarius—responds to the evocatory action of the faithful at prayer, or even spontaneously, and acts on a residual element of life in the blood, thereby producing liquefaction. Still another explanation attributes the liquefaction to the action of mediums, asserts that a spirit, responding to the evocatory force of prayer, utilizes the psycho-physical power projected by those praying, and stirs up whatever residue of life remains in a lethargic state in the blood.

As the writer in the Observatore Romano points out Professor Ambrano, Professor Canave, Professor Marino, Professor Graham, Professor D'Anna, and others, have demonstrated that the supposition of "a residue of life" existing in the martyr's blood is physiologically impossible; that lethargic survival, the so-called vampirism, is not only not proved, but is relegated to the realms of fable by the very authors who speak of it, such as Calmet, Schelz and Heremberg; that the psycho-physical power of prayer has not been proved, whilst the miracle of St. Januarius has been known to have taken place even before prayer opened; that the blood had been brought in a liquid state from its niche in the Cathedral treasury 317 times before the people had begun to pray.

Forty-six times the miracle occurred on the occasion of visits from foreigners who had come here more through a spirit of curiosity than through one of faith, and many of these were not Catholics. One example of this occurred in 1543 in the presence of Mulearsan, Bey of Tunis, a Moslem. Not infrequently, despite earnest and reiterated prayer, the liquefaction of the blood did not take place at all. And yet it may be regarded as certain that on such occasions prayer was much more intense than when the blood became instantly liquid.

A NATIONAL ASSET As the greatest transportation company in the world, the Canadian Pacific Railway has maintained a national service in the Trans-Canada Limited which is second to none and on the conclusion of the summer schedule of this crack train has transferred the equipment to the Vancouver Express which leaves Toronto every night 10-10 p. m. on its trip across the continent, via Winnipeg, Calgary, Banff, Lake Louise, the spiral tunnel, Sicomos and parts of the Canadian Pacific Rockies famous throughout the world, on its way to Vancouver, where the travellers are unanimous in their praise of the service of the Vancouver Hotel. The Canadian Pacific also operates a steamship service to Victoria, the Mecca for winter tourists.

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A word said at the fitting time is better than a long discourse uttered too late. Inappropriate laughter is the most inappropriate thing there is.—Catalpa.

Wisdom is not an intellectual excellence only, it is a moral excellence as well.—Maclaren. The depths of our misery can never fall below the depths of mercy.—Sibbes.

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CHATS WITH YOUNG MEN

**"OUT OF THE DEPTHS I HAVE
CRIED UNTO THEE"**

O listen and hear them appealing,
The voice of the spirits in pain,
In the chill that comes over us
stealing
With the sob of the pitiful rain;
The sobbing, cold rain of November,
Like the voice of one crying:
"Remember,
Remember the souls of the dead!"
In the midnight when others are
sleeping,
And the moonlight shines through
the dark
And a restlessness over us creeping
Makes us wakeful and watchful—
then hark!
In the lonely cold nights of Novem-
ber,
How they seem to beseech us:
"Remember,
Remember the souls of the dead!"
In the rustle of leaves that are
falling,
With a whispering sigh at our feet,
There's a voice from the Past softly
calling
Mournfully, pleadingly, sweet,
"O friends, in the month of
November
You at least who once loved us—
remember,
Remember the souls of the dead!"
'Tis the burden of Ocean's and
dirges,
A reproach that incessantly saith:
"We loved you while living," it
urges,
"O do not forget us in death!"
Not alone in the month of Novem-
ber,
But till you, too, need mercy—
"Remember,
Remember the souls of the dead!"
—The Fenwick Bulletin

THE MEMORY OF THE DEAD

November recalls, says The Catho-
lic Mirror, in the calendar of the
church, the memory of the dead—
recalls that many of our dear
departed are being saved as by fire,
to use the vivid phrase of St. Paul's.
It is no reflection on the faithful
departed to believe that many, when
the final call came, were not pure
enough to enter into the realm
were "nothing polluted, nothing
defiled by sin" shall enter; that
many were not adjudged saints at
the tribunal where even an idle
word must be atoned for.
For these souls, detained for a
time in Purgatory that their venial
faults may be atoned for, or that
the remains of mortal sin, the
habits of mortal sin, may be
removed from their souls, Mother
Church urges the members of the
Church militant to offer their
prayers and visits and Masses on
All Soul's Day and throughout the
month of November. This feast is
her annual plea to her children
"Pray for the Souls in Purgatory
as you would like to be prayed for,
if you yourself were languishing in
the purifying flames. Pray espe-
cially for your parents if they are
gone. Death does not destroy the
Fourth Commandment. Pray for
the members of your own family
who, if forgotten by you, will doubt-
less be forgotten by all.
"Pray for those whose sins you
were wholly or partially respon-
sible. In your charity, pray for
those who have none to pray for
them, for those who have been
longest in Purgatory, or for those
who are nearest to their release.
"Pray for the priests who gave
their lives to your service, and who,
perhaps, have none to pray for
them because they gave up home
and family to be spent for your
salvation.
Given the truth that it is a holy
thought to pray for the dead, all
these claims upon our prayers are
just claims. The "poor souls" as
Ireland affectionately calls them
have reason to be grateful to the
Church that on All Soul's Day and
throughout the month of November,
pleads their cause so eloquently and
so prayerfully in the pulpit and at
the altar. It is the very nature of
weak, fickle man, to forget his most
sacred obligations amid the dis-
tractions of a world that is too
much with us.
Politically we are forgetting our
great constitution and longing to be
free from its restraints. Socially,
we forget our friends within a few
days after their departure. Amid
the pleasure of bad companionship
and its attendant evils, we easily
forget the old parents at home,
waiting for us until the "wee small
hours." It is not to be wondered
at, then, that they are more quickly
forgotten when their voices are
stilled in death and their familiar
forms no longer await us at the
portals of the old home.
This inevitable forgetfulness,
Mother Church neutralizes by the
solemn reminder of All Soul's Day
and All Soul's Month. Perhaps an
All Souls' examination of conscience
might run something like this.
"How many times have I thought
of my dead since the festival of the
dead one year ago? How many
prayers have I said? How many
Communion have I offered for
them? How many Masses have I
offered? If our positions were
changed—if I were in Purgatory
and they were on earth would I
be satisfied if they did for me what
I am doing for them?"
The prayers and thoughts of
November are our golden opportu-
nity to gain friends at God's
throne. No soul helped out of the
purgatorial fires by our suffrage
will forget their liberators when

their time comes. As we value our
own salvation and the intercession
of saints whom we helped to reach
God's throne, let us make Cardinal
Newman's prayer our own as our
November thoughts dwell on the
"poor souls."
Jesu, by that shuddering dread
which fell upon Thee;
Jesu, by that cold dismay which
sickened Thee;
Jesu, by that pang of heart which
thrilled Thee;
Jesu, by that mount of sins which
crippled Thee;
Jesu, by that sense of guilt which
stifled Thee;
Jesu, by that innocence which
girded Thee;
Jesu, by that sanctity which
reigned in Thee;
Jesu, by that Godhead which was
One with Thee;
Jesu, spare these souls which are
so dear to Thee;
Who, in prison, calm and patient
wait for Thee;
Hasten, Lord, their hour and bid
them come to Thee.
To that glorious home where they
shall ever gaze on Thee!

OUR BOYS AND GIRLS

**INVOCATION FOR SUFFERING
SOULS**

For every time that with the key of
silence
I lock the portals of my lips today;
For every time that with a gentle
violence
I shut all harsh, unkindly thoughts
away;
For every time that at the door of
duty
I gladly greet the tasks that must
be done;
Deign Thou, O Lord, to ope Heaven's
Gates of Beauty
To captive souls redeemed by Thy
dear Son.
For every time that, self and ease
denying
For Thy dear sake, I turn to harder
things,
And on Thy Wisdom and Thy will
relying,
And on Thy Cross's arms, uplifting
wings;
For every time that, Faith, Hope,
Love professing,
With reverent hand Redemption's
Sign I trace,
Deign Thou, O Lord, to waft a balm
and blessing
To souls a-thirst to gaze upon Thy
Face.
For every time I tread the Via
Crucis
That for our sake our loving Saviour
trod,
Make it, through Thy sweet grace, a
Via Lucis
To lead our loved ones up to Thee,
O God!
For every time, Thy Holy Table
nearing,
I come, Thy Sacred Heart's invited
guest,
Though most unworthy of such
gracious hearing,
Oh, grant Thy suffering souls
eternal rest!
For every time I bend the knee be-
fore Thee,
For every prayerful thought I lift
to Thee,
And every breath with angels that
implore Thee,
I crave one boon:—Lord! set Thy
captives free.
Through all Thy sinless Mother's
pangs and anguish,
Through lone Gethsemane's woe and
Calvary's grief,
Stretch forth Thy arms of love to all
who languish
And give to all Thy suffering souls
relief!

ALL SOULS

All Souls' Day and Christmas
Day, unlike in almost every respect,
are like in this respect at least,
every priest is permitted to cele-
brate three Masses. This privilege
was extended to the Universal
Church by Pope Benedict XV. In
Spain and in many of the Latin
countries of America the custom of
saying three Masses on All Souls'
Day has long obtained. A petition
was submitted to Pope Leo XIII,
begging that a privilege so pious
and so laudable should be extended
to the Universal Church. It did
not seem good to the Pontiff to
acquiesce in the demand, but he
ordered a special requiem on Sun-
day, 30th of September, 1888.
The Church has always had the
practice of praying for the dead.
It is a tenet of Catholic doctrine
that not all who pass the judgment
of the Lord without condemnation
are immediately admitted to the
company of the just made perfect.
Some are detained in order to
undergo a period of purgation and
purification. The effects of their
misdeeds must be wiped away. All
through the history of the Church
we find reference to the prayers and
almsdeeds that are performed for
the benefit of the souls in Purga-
tory. The doctrine was common
enough in Shakespeare's day to
make him put into the mouth of the
ghost of Hamlet's father the revela-
tion that he had been
"Doomed for a certain term to walk
the night,
And for the day confined to fast in
fires,
'Til the foul crime done in my
days of nature
Are burnt and purged away."
Shakespeare's may have been a
poetic conception of the torments
of purgatorial purification. The
exact nature of the purifying pro-
cess is not clearly set forth in Cath-

olic theology. But we are taught
that the process is a dolorous one,
and that we, by our prayers, and
good deeds, can shorten its dura-
tion. Hence the commemoration of
All Souls, November, the last
month of the ecclesiastical year, is
now very properly consecrated to
the relief and to the charitable
felicity of those who have gone
before.—Catholic Transcript.

A FAMOUS PICTURE

All of us have at some time seen,
and most of us possess, a picture of
Our Lady of Perpetual Help; in-
deed, we are so used to it that we
forget the wonderful history of the
original painting. When suddenly
asked by a convert or by a child to
explain the picture, we have to
think hard for a moment before we
can remember that the original is
honored as a miraculous picture in
the Redemptorist Church of San
Alfonso in Rome, and that it is a
painting on wood, several hundred
years old.
This picture was, at one time,
held in great veneration in the
island of Crete. Then the Turks
invaded the island, and when they
started to burn all the churches a
merchant hurriedly secured the
painting and sought safety for it in
Italy. However, the devoted mer-
chant fell sick as soon as he reached
Rome. Realizing that he would not
live to set up the picture in one of
the churches of Rome, he besought
the man in whose house he was
dying to promise to do so.
This man made a solemn promise
to carry out the wish of the dying
merchant, but before he could do so
his wife conceived such a liking for
the picture that she persuaded him
to break his word. Several times,
in his dreams, Our Lady appeared
to him and warned him to keep his
word, but he delayed.
At last he himself became sick
and died before redeeming his
promise. Then Our Lady appeared
to his little daughter, and bade her
tell her mother that the picture of
Our Lady of Perpetual Help must be
given to one of the churches in
Rome and there honored. This is
how the name of the picture, which
had until then been called "The
Sorrowful One," became "Our
Lady of Perpetual Help." Our
Blessed Lady herself choosing the
title.

After several other warnings, the
picture was at last set up in the
Church of St. Matthew, a church
chosen by Our Lady herself to
receive that honor. There it stayed,
and was greatly venerated until
danger threatened it during the
siege of Rome in 1808. The
Fathers who then served that
church, removed the painting to a
place of safety, not long before the
Church of St. Matthew was totally
destroyed by the besieging army.
Some fifty years later, the
Redemptorist Fathers bought the
land on which were the ruins of the
old Church of St. Matthew, and
built the present Church of St.
Alphonso Liguori. There the
picture was once more set up for
public veneration and honor. To-
day, almost numberless thanksgiv-
ings testify to the gratitude of
clients of Mary who have invoked
her aid under her chosen title of
"Our Lady of Perpetual Help."
When we remember how our
Mother showed her care of the
picture, and herself chose the title,
it is strange that we do not value
more the copies we ourselves
possess of the miraculous picture.
We sometimes hunt around for
something to do to please Our Lady,
yet here is a thing which she has
deigned to show that she desires.



Answers for last week: 6 & 5:
Gospel, 1 & 8: Jesus casts out a
devil, 3 & 7: the daughter of
Herodias receives the head of St.
John the Baptist, 2 & 4: Arch-
angel Raphael, Tobias and his, dog,
Oct. 24 feast of St. Raphael. (Ever
read Tobias?)



Certain young friends of mine
think some of the Puzzles easy.
Here's one for them! The upper
picture is one of the most beautiful
parts of the whole Bible. How and
where used this week? And the
lower picture, what is it and when
and where used in the Mass?
Rearrange the letters in each of
these five groups to get the name of
an important feast-day this week:
NASTIS NOMIS DAN DUJE
SOPETLAS

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of
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they can be appreciated in the teacup.
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honoring of her picture and the
invoking of her aid under her
special title of Our Lady of Per-
petual Help.—The Pilot.
A religious man is not a man who
merely says his prayers and sings
psalms; just as a poet is not a man
who merely writes verses. Both
require feeling, sincerity, faith,
and passion—without these they
cannot become either Christian or
poet.—Anon.
Truth must prevail over all other
considerations.—Gioberti.

*For that cold
you "can't throw off"
drink Bovril*



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UNDER MONSIGNOR SEIPEL

By Right Rev. Mgr. John F. Noll

Austria received the worst deal in the division of Central Europe after the World War. Her area was greatly reduced, and with it she lost three-fourths of her population.

Austria has barely 6,500,000 people at present, who are mostly impoverished. Her territory embraces the four cities of Vienna, Salzburg, Linz, and Innsbruck. The new Republic, for which the people were not ripe, has a provisional President in the person of Heinisch, but its real ruler is Monsignor Seipel, the Chancellor.

In Austria, the owner of a house has now no rights with reference to it; he may not order a tenant to vacate it, even if he should wish to move into it himself; he may not sell it. For this reason men who have money are not building houses.

A commission admits as many families into a house as it sees fit, and if it decides that the owner of a home does not need all the room, he must share it with other families.

The writer entered Austria at Innsbruck, where he visited the famous seminary, in which so many American priests have been educated. At present there are very few Americans in the classes, though the generosity of American alumni has kept the doors of the institution open, and has enabled many candidates for the priesthood from Germany to pursue their studies.

After visiting the very interesting city of Salzburg, my traveling companion and I attended the consecration of the handsome new Cathedral at Linz. This Cathedral has been building for more than sixty years, and four bishops of that city have died since its inception.

The dedicatory ceremonies lasted four days, and only those who had made reservations long in advance could be accommodated at the hotels. We were, therefore, forced to move on after the first day. We took the train to Vienna, and after "doing" the city studiously we called at Monsignor Seipel's office, but he had just gone to Linz for the consecration ceremonies which I have just referred to.

Having a compartment all to ourselves on the train to Vienna, I rested, a la Americaine, by placing my feet on the seat opposite me, but I was soon reminded by the conductor that such comfort is not tolerated in Austria, that I had subjected myself to a fine of 10,000 crowns, which I must pay. The expenses and the receipt I demanded as a souvenir were worth 15c., which 10,000 crowns represent in United States money.

Despite its poverty, Austria has been receiving from Germany numerous under-nourished children, in the hope of building them up physically. On the day we reached Innsbruck, 1,500 such children arrived, to be distributed among that many homes when they would be given the best attention for four weeks free of charge, and these 1,500 were only replacing 1,500 others, and they others, and so on back over a period of a year. Vienna was receiving 8,600

children every four weeks from Germany for the same charity.

POPULATION LARGELY CATHOLIC Practically 5,000,000 out of Austria's 6,500,000 people are Catholics, though many of them have been infected with Socialism, and have little religious fervor. The Jews constitute more than 1,000,000 and the Lutherans, old Catholics, etc., the balance.

Religion is taught in the State schools, unless parents demand that it should not be taught to their children. The Social Democrats have done their best to have religious instruction excluded from the schools, but without success. The movement against religious education in the schools of Vienna began twenty years ago, in the ranks of Freemasonry, which has been back of a similar program throughout Europe, just as the Southern Jurisdiction of the Scottish Rite is behind such a movement in our country. The compulsory school age in Austria is from six to fourteen. The Adventists are the only American religious body which is active there. As yet Austria allows no divorce, but there is much agitation for a law that will permit it; and valid marriages have been nullified, as well as new contracts tolerated.

LOUVAIN GRATEFUL

London, Eng.—England, through the John Rylands Library at Manchester, contributed 50,000 books to the restored Library at Louvain, and the Rev. Professor Henri de Vocht has come over to express Louvain's gratitude.

When the new premises of the Louvain Library were opened only the name of America was mentioned. Father de Vocht explains that this signified no lack of gratitude.

"A roof and four walls and a few shelves are indispensable truly, but it is not the building that the scholar needs, it is the books. And you gave them. You gave the organization, you gave us the most precious, the most valuable and by far the most useful books that we possess or probably will possess.

"You do not realize what you have done," he said, speaking at the 25th anniversary of the opening of the Rylands Library. "You have sent us little short of 50,000 volumes. You have procured to Louvain one-fifth of the number of books collected from the whole world. You have sent us the framework of resuscitated Louvain. The old war cry has changed. It used to be 'Remember Louvain.' Today it is 'Louvain Remembers.'"

Father de Vocht said that in a few years the John Rylands Library had taken rank with the world's great libraries, such as that of the Vatican and of the British Museum. The present Pope visited the John Rylands Library the year after its opening, recalled the Bishop of Salford, Mgr. Casartelli, who was among the guests at a civic luncheon given in the Town Hall to honor the John Rylands Library's silver jubilee.

The young Italian priest, said Bishop Casartelli, was much impressed with the splendor of the building, the housing of the books and the general arrangements. From time to time the Pope had made enquiries as to the progress of the Library.

"The last time I had an audience of Pope Pius XI.," added the Bishop, "just as I was leaving the room he said, 'When you get back to Manchester don't forget to give my cordial salute to my colleague, Dr. Guppy.'" (Dr. Henry Guppy is the Librarian of the John Rylands).

As soon as it was decided to restore the famous Library of Louvain, which with its thousands of priceless volumes was destroyed during the Great War, the John Rylands Library issued an appeal for books. The fabric was made with equal success in the United States: so that England and America may claim equal merit in the restoration of one of the world's greatest libraries—each giving what it could afford in books and money.

PROTEST JEWISH INSULT TO CHRIST Jerusalem, October 1.—The following letter has been sent to the British High Commissioner in Palestine by the professors and students of the Moslem University of Cairo:

We, the undersigned, professors and students of the University El-Hazem in the religious section, rise in protest against what was written in the Zionist paper Doar Hayom against the Lord Christ. 'Grave are the words which come from their mouths, they speak but lies,' says the Koran.

This is a sacrilegious violation of divine religions and a provocation to public opinion the world over. And we find that the silence of the Government on this audacious fact shows disregard for the principles of the mandate which declares that the religious sentiments and beliefs of the country subject to the mandate are to be safeguarded.

commission of similar offenses. We support the secretary of the Islamic-Christian Executive Committee in his protest and in his intention of bringing the affair before the courts, and we hope that this present protest will be given the consideration it deserves by His Excellency the British High Commissioner.

WANTED MISSIONARY TEACHERS The teaching profession is undoubtedly one of the most noble vocations in life. Dealing with the child at that period when the soul is most plastic the teacher shapes it's destiny and with it that of the Church and the Nation.

But what should we not say of a sister-teacher who by vocation gives her life to this great and noble undertaking in the home-mission field. God alone knows of what value her life is to the Church. St. Augustine says that the greatest work here below is to work for the salvation of souls.

How many Catholic teachers through the length and breadth of our land could lend their support to this sublime work and make their career more useful. Maybe you are one of them. Do you, dear teacher, wish to give to your existence full value and enjoy the reward self-sacrifice always brings to the soul? Become a missionary-teacher in the ranks of the "Sisters of Service." Will you like the Master "come and serve" the church among the most abandoned souls in Canada? Does this ideal appeal to you? Write to us for information.

"SISTERS OF SERVICE," 2 Wellesley Place, Toronto, Ont. Correspondence is invited.

NEW BOOK "The Dearest Girl." A Story for Girls. By Marion Ames Taggart. Author of "The Cable," etc. Cloth. Illustrated. Net, \$1.75.

Miss Taggart returns to the Catholic juvenile field with new characters and a new type of story. Young people who treasure their copies of "Blissylvania Post Office," "Loyal Blue and Royal Scarlet," "Three Girls, and Especially One," agree that this is rare good news.

Pamela Harcourt, an orphaned Protestant fourteen years old, goes to live with her wealthy aunt. Accidentally she comes into contact with a Catholic family and is attracted by their Faith. Her aunt, learning this, disinherits Pamela and sends her back to her sisters.

The author portrays Pamela's character in such wholesomely attractive and cheerful colors that every reader will delight in the very happy ending of the story. The trials and varying fortunes of the lovable "Pam" keep the reader in a fever of excitement throughout the book. There are many smiles and an occasional tear as interesting episodes follow one another in breathless succession.

"Bunch," the temperamental pony, and the Skye terrier, "Minch," would alone make it a lively book. For sale at THE CATHOLIC RECORD, London, Ont.

CELEBRATE NINE HUNDRETH ANNIVERSARY By Rev. Dr. Wilhelm Baron von Capitaine (Cologne Correspondent, N. C. W. C.)

Cologne.—The 900th anniversary of the establishment of the ancient Benedictine Abbey of Brauweiler—now used as a secular house of correction—was celebrated recently with elaborate ceremonial in the beautiful church which was formerly attached to the Abbey but is now a simple parish church. The Abbot of Maria-Laach, Dr. Ildefons Herwegen, celebrated the Pontifical Mass and Cardinal Schulte, Archbishop of Cologne, delivered the sermon.

In medieval times the Abbey of Brauweiler was one of the most important and wealthy foundations in Germany. St. Anno, Archbishop of Cologne and Count Bruno of Heimbach enriched the Abbey with gifts of rich farmlands in Pier. Later the monks' ownership of these lands was confirmed by the Emperor Lothar of Saxony and King Konrad III. At the time of the French Revolution the holdings of the Abbey were confiscated in the general program of secularization. This Prussian government, later, took over the monastery and established a house of correction there.

While the Benedictines in recent years have regained possession of several of their former monasteries and other properties, it is regarded as improbable that Brauweiler will be given back. However, the people of the vicinity were as enthusiastic in celebrating the anniversary as though the Abbey were still powerful and flourishing.

DIED O'DONNELL.—At the family residence, 121 Church St., Sault Ste Marie, Ont., on September 19, 1924, James V. O'Donnell. May his soul rest in peace.

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