CARDINAL O'CONNELL MAKES

DEDICATION ADDRESS

Washington, September 20.—The memorial, "Nuns of the Battle-fields" erected by the Ladies Auxiliary of the Ancient Order of Hibernians to commemorate the services of the Sister-nurses of the Civil War, was solemnly unveiled here today and accepted on behalf of the United States Government by Col. C. O. Sherrill, Military Aide to the President and officer in charge of Public Buildings and Grounds in the National Capital. The memor ial, standing on a triangular park in the center of Washington's fash-ionable residential district, becomes a part of the park system of the District of Columbia.

"ANGEL OF BATTLEFIELD" HONORED AT DEDICATION

Sitting quietly among a group of sisters attendant upon the dedication exercises of the memorial to the "nuns of the battlefields" was Sister Mary Magdalene O'Donnell, of the Order of Mercy, who has put eighty-one years behind her, most of them in performing acts of mercy. She, it was discovered, is one of the three surviving sisters of the days and deeds which the mem-

orial commemorates.

Led to the platform by Dr. Ellen her face radiant pride, yet with a tender wistful expression in her eyes put there by the recollection of the gentle yet valorous sisters with whom she had shared battlefield hardships, prelates of the church rose to pay her tribute and the more than five thousand participants in the ceremony broke into round after round

The eyes of Sister Magdalene were not the only eyes in that vast throng which glistened with tears.

A. O. H. PRESIDENT, CHAIRMAN

The memorial exercises were opened by Michael Donohoe, President of the Ancient Order of Hibernians, who, as temporary Chairman, introduced Colonel Sherrill, the Permanent Chairman. Archbishop Curley delivered the Invocation.

His Eminence, William Cardinal O'Connell, Archbishop of Boston, who is in Washington as Papal Legate to the National Convention of the Holy Name Society, then de-Legate to the National Convention of the Holy Name Society, then delivered the principal address of the exercises. The Cardinal stressed the propriety of erecting the memorial as a long-delayed recognition of the services of the nuns who perof the services of the nuns who performed "deeds less conspicuous, but not less noble than of those who had led the nations army to victory for the Union and triumph for the sacred cause of Freedom."

The Cardinal commented on the fitness of having such a memorial erected through the efforts of an organization of women akin in ties P. J. Ryan. dicted that the Catholics of Amerca, in any future emergency guided by the unfailing light of eternal principles, will again, as ever before, stand valiantly or die gloriously for their nation's just defense of a sacred cause."

Kennedy of Rhode Island, who introduced the resolution in Congress authorizing the erection of the memorial on public ground in the National Capital, spoke of the patriotism of the nuns in the Civil War and quoted from an expression of Abraham Lincoln praising the Retreat Movement. "efficient charity" of these "veritable angels of mercy." The Very Rev. Charles O'Donnell, C. S. C., Provincial of the Fathers of the Hely Cross read a commemorarity were among the speakers at the Holy Cross, read a commemorative poem, and Mrs. Adelia Christy, National President of the Ancient Order of Hibernians, delivered an address in which she recounted the efforts by that organization to make the control of the speakers at the great mass meeting held in Massey Hall. Mr. Lapointe spoke on "Canadian Citizenship" and Mr. Williams on "The Intellectual Expression of Catholicism." Dr. W. E. Cummer efforts by that organization to make the erection of the memorial possible. The speech of presentation and unveiling was made by Mrs. Ellen Ryan Jolly, LL. D., Chairman of the Monument Committee of the of the Monument Committee of the Ladies Auxiliary.

FLOCK OF DOVES RELEASED

As the monument was unveiled a flock of doves released from a basket at the foot of the memorial circled about overhead, living symbols of the principles of peace typified by the memorial itself. Behind the memorial a string of naval signal flags spelled out the motto "Faith, Hope and Charity."

William A. Scullen of Cleveland, delivered brief addresses. Solemn Benediction was imparted in St. Matthew's Church just across the Benediction was imparted in St.

Matthew's Church just across the street from the Memorial, by the Right Rev. Thomas J. Shahan, Pamphlet.

as the program was being brought to a close, caused abandonment of

this plan.
The Most Rev. Pietro Fumasoni Biondi, Apostolic Delegate to the United States, together with a distinguished group of ecclesiastics and prominent laymen were on the speakers' platform during the memorial ceremonies.

THE CATHOLIC TRUTH CONFERENCE

FOURTH ANNUAL MEETING HELD IN TORONTO

Toronto, Sept. 18.—The Fourth Annual Conference of the Catholic Truth Society of Canada was brought to a close here tonight. The conference had the largest and most enthusiastic attendance of any meeting in the history of the organof any

Business sessions of the conference were preceded by a High Mass in St. Michael's Cathedral at which St. Michael's Cathedral at which The Most Rev. Pietro di Maria, Apostolic Delegate to Canada, pontificated. The Archbishop of Toronto, Bishops from other parts of Canada, and numerous visiting priests and the delegates to the conference were present. The Convention sermon, presched by Bishop. vention sermon, preached by Bishop Fallon of London, Ont. was both an indictment of religious indifference and an act of faith. He scored and an act of faith. He scored indifference to religious experiences on the part of young men and women and, still more so, on the part of those of more mature years. He said, however, that in such assemblages as the Catholic Truth cause for such that in the catholic Truth cause for such that in such assemblages as the Catholic Truth cause for such that in such assemblages as the Catholic Truth cause for such that in such assemblages as the Catholic Truth cause for such that in such as the catholic Truth cause for such that in such as the catholic Truth cause for such that in such as the catholic Truth cause for such that in such as the catholic Truth cathol Society meetings he found cause for renewed hope because "in this Cathedral alone there are enough hearts which, if filled with zeal, would make the Garden of God bloom with Catholic roses."

The Apostolic Delegate in an address lauding the work of the Catholic Truth Society imparted his blessing to that organization.

BISHOP SCHREMBS SPEAKS ON

N. C. W. C. At the business meeting in the largest hall in Toronto the delegates of Cleveland, held the interest of the audience for nearly two hours while he told of the origin, methods

The Mission of the Church for those outside and within was the which minimizes the good and glories of the Catholic Church and magnifies as benefits all the results of the Reformation, was the keynote

of the address. monthly with Catholic magazines and how a campaign of inquiry at libraries resulted in the placing of Catholic books on the shelves. The Rev. F. J. O'Sullivan discussed the formation of a successful doctrinal club, and the Rev. E. J. Devine, S. J., of Montreal, spoke on the Lay

convention, the arguments centering around the question of the importance of expensive school equipment under all conditions.

CHANGES IN SCHOOL CURRICULA

URGED Changes in school curricula to encourage the study and application of scientific knowledge to agriculture was urged in a paper on "The Conservation of the Faith in Rural naval signal flags spelled out the motto "Faith, Hope and Charity."

Colonel Sherrill, in his speech of acceptance, gave testimony of his personal appreciation of the services of Catholic Sister-nurses based on his observations in France during the World War.

The Right Rev. William A. Hickey, Biskop of Providence, and the Rev. The Rev. F. L. O'Sullivan of Port.

The Rev. F. L. O'Sullivan of Port.

The Rev. F. J. O'Sullivan of Port Hope was elected President for the

NINETY THOUSAND HOLY NAME MEN PARADE IN RAIN

Washington, D. C., Sept. 21.— Ninety thousand Catholic men, eaceful crusaders in the sole cause that God Almighty's name be not profaned swept down Pennsylvania Avenue, the parade ground of America, today. They represented every part of the nation, and their message was to all the nation the ancient admonition. "Thou shalt not take the name of the Lord thy God in vain." They snoke from their vain." They spoke from their silent ranks as envoys of a group

Having completed their march they grouped themselves at the foot of the monument to the Father of the Republic, heard the President of the United States tell them they were performing "both a pious and a patriotic service," and knelt, disregardful of the rain-soaked grass, to honor the God they had publicly professed and to receive, through Hispersonal representative, the blessing of the Sovereign Popular Company of the Sov the blessing of the Sovereign Pon-tiff of their faith.

Pageant - hardened Washington was awed-awed at the overwhelming numbers that had come to show forth faith in a simple but much-violated tenet of religion, and awed by their fervor. For sheer numbers, it had seen no such host

CAME ON HUNDREDS OF SPECIAL TRAINS

The parade was the great rally and demonstration of the closing day of the Holy Name Convention the largest religious gathering America has yet seen. For three days six thousand delegates had been in the city attending the Society's deliberations. Other thousands had come with them, and many more thousands arrived last night. Beginning at 4:30 this morning, special trains arrived by scores until noon. More than one hundred had come in by mid-day. They came from everywhere.

From Jersey City there were
twenty-nine, bearing the hosts from
the New York metropolitan district; from Philadelphia there were twenty - six, and Wilmington, Boston, Buffalo and Detroit were

By 9 o'clock, the vicinity of Union those outside and within was the subject of a paper read by Mgr. Hundreds of Masses were said at of religion and, for the most part, in race, with the nuns of the battle-fields. He also took occasion to point out the intimate connection between adherence to the teachings of the Catholic Church and presentation of English History distributed by that the Catholic Church and president of the Catholic Church and president of the good and within was the subject of a paper read by Mgr. Hundreds of Masses were said at improvised altars on the Station was a milling mass of men. Hundreds of Masses were said at the way from only evidence that the rain was observed was the raising of variable and within was the subject of a paper read by Mgr. Hundreds of Masses were said at the way from only evidence that the rain was observed was the raising of variable and within was the subject of a paper read by Mgr. Hundreds of Masses were said at the way from only evidence that the rain was observed was the raising of variable and within was the subject of a paper read by Mgr. Hundreds of Masses were said in the calculation of the Catholic University, a diding a bit more brilliance to the pageant. Several continued for three hours. The subject of a paper read by Mgr. Hundreds of Masses were said in the calculation of the Catholic University, a diding a bit more brilliance to the pageant. Several continued for three hours. The subject of a paper read by Mgr. Hundreds of Masses were said in the calculation only evidence that the rain was observed was the raising of variable and the way from only evidence that the rain was observed was the rain only evidence that the rain was observed was the rain was ob Station was a milling mass of men. hundreds stood in the rain, unable to get in.

Yet there was no realization of the vast numbers assembled at the The Rev. William F. McGuinness of Brooklyn, N. Y., told the convention how 90,000 families are supplied ence for God until the closely for God until the closely massed column emerged from the foot of the Peace Monument and took its way down the Avenue. Led by Maj. Daniel Sullivan, Superintendent of Police of Washington himself a devout Holy Name man with fifteen picked and mounted police, its head reached the reviewing stand before the Treasury at 1:15, where the Papal Legate, Cardinal O'Connell, after receiving an ovation from the packed stand took his place as reviewing officer Massey
'Cana'Cliniams
of the Holy Name Society, who headed the parade proper; the Hon. Curtis Wilbur, Secretary of the Navy, Mrs. Wilbur and their children; Admiral E. W. Eberle, and Justice Wendell Phillips Stafford. The Commissioners of the District of Columbia also were greeted and took their places in the reviewing section with other notable persons. Capt. Harry A. Walsh, Grand Marshal, with a police escort, led the first contingent by, then took his own reviewing post, and Washington's most impressive cortege had begun.

PARADE TOOK OVER FOUR HOURS For four hours and ten minutes, in closed ranks twenty men wide, the great pageant passed. Phalanx, by phalanx, they came, gave their salute of turned eyes and raised

ment branches nearly two thousand strong uniformed and marching with the precision of their service, passed, led by their officers, to be followed by a thousand New York postal employes. Another was when the crack Philadelphia police branch, massed closely and marching perfectly in their dark uniforms, snapped by, led by Gen.
Smedley Butler, their Director of Public Safety, who though not a Catholic had been elected to lead whose numbers and spirit demand that they be heeded—the nearly two million devout men who are the Holy Name Society of America. They marched for hours in a drizzling rain that the message might be emphasized. his men in the great demonstration. fife drum corps. Large colored contingents, marching with the same solemnity as their brethren. also were especially cheered, for their Holy Name Society takes all men of its faith and its ideals into its great brotherhood on equal

terms. The marchers were of all degrees. Bent, aged men, and youthful enthusiasts; men in silk hats and morning dress, and humble work. men who perhaps had saved for weeks that they might come all simple crusaders for recognition of the divinity of Christ. Mayor Curley of Boston and Mayor Bader of Atlantic City, the latter not a Catholic, led their respective contingents. Here was a cripple, there a bearded patriarch, here an Italian throng, there a banner inscribed in

Cardinal O'Connell stood and lifted his biretta in reverent salute, deeply moved, as a war veteran with only one leg hobbled by on crutches, and again as Mgr. James F. Mackin, oldest priest in the Archdiocese of Baltimore, feeble but sturdily insisting on walking in the parade, marched by with his parish branch. Several branches were accompanied by boys of their parishes who carried great American flags outspread.

Bishop Thomas J. Shahan, rector of Catholic University, who has been so gracious to the convention, was warmly cheered as he passed. Archbishop Curley of Baltimore, joint host with Bishop Shahan, also received a great ovation as did P. J. Haltigan, who directed local arrangements for the convention.

GREAT THRONGS OF SPECTATORS

Through it all, the sidewalks long the line of march were packed while he told of the origin, methods and results of the National Catholic Welfare Conference in the United Early Results of the National Catholic Patched trains at intervals of ten minutes throughout the morning.

Boston, Bullalo and Detroit Seen them. And the onlookers were no more moved than the marchers when, shortly after the cortege when, shortly after the cortege when, shortly after the cortege when the c when, shortly after the cortege started, a drizzle of rain began and continued for three hours. The gested; he came all the way from Ireland, he said, to witness the Mass, the crypt was jammed and oblivious to the rain. Forty-five 105,000 and the other 108,000. A passed, the sun came out and using another gleamed on the ever-approaching obtained 106 452. hosts for a short time.

This was the spirit of the Holy Name shown forth to the worldbishop Curley, whose see city sent over thousands upon thousands of Holy Name members almost to a man and in whose archdiocese is
Washington, host section to the
convention and in the parade to its
full strength expressed something
of the impression the demonstra-

CARDINAL BESTOWS PAPAL BENEDICTION CLOSING CONVENTION

Washington, Sept. 21.-Following is the text of the address delivered by Cardinal O'Connell at the closing exercises of the National Convention of the Holy Name Society on the Washington Monument grounds here today

"In this solemn moment of the closing hour of this great National Convention of the Society of the Holy Name, our hearts are deeply stirred to a public expression of our supreme gratitude and thankful- afterward that never in his life had ness-first, to Almighty God the he received such a shock as this Giver of all good gifts, Who has sent down His innumerable graces and favors to bless us all during these momentous days, devoted to His eternal honor and glory.

"To His Divine Son, Our Lord and salute of turned eyes and raised hats to the personal representative of the Pope who sat with the other distinguished guests, and went on. And ever, in the haze out of which rose the monument of Peace dominated by the Capitol, there were forming new contingents. Their miniature pennants, their banners bearing the face of Christ, their reverent mien, was all that betokened their membership in their great order. At the head of each words a new lustre to the noble whose Holy Name these countless thousands have assembled here, to Our Holy Father, the Vicar of Christ, Pius XI., who lent to this assembly the glory and the honor of a personal Apostolic Legate; to the President of these United States, the head and chief executive of our beloved America, who has added by his eloquent and precious words a new lustre to the noble document of things, a startling thing happened. Suddenly every available standing strated thousands, in ordered array, quiet, confident, as if the moment before that not existed. The parade started just five minutes late, and there was not a break in its more than four hours of massed progress.

But it was not until after 4 o'clock, when tidings that Balti-

MONUMENT TO "NUNS of the Catholic University. It had been planned to hold this service in the open air in front of the Church but a light rainfall just of the Church American colors.

There were a few exceptions to this monotony of massed men in ordinary clothes. One was when the New York police and fire department by specific and fire department of this society, to the prelates and priests who from every part of this great country have been department of the specific and fire department of the specific increase in the life and the interests of this confraternity, and especially to His Grace the Archbishop of Baltimore, who has been to us a gracious and generous host; to all the delegates and members who by their presence and by their labors have contributed to the unique success of this convention to the authorities and citizens of Washington who have given to us a bounteous hospitality and last, but certainly not least, to the press we offer from our hearts the expression of an appreciation which we cannot frame in words, but which will be to us all a blessed and a permanent memory while life lasts.

"We opened this convention as the Apostolic Legate of His Holiness, to the glory of Christ's Holy Name and now in that same Divine Name we declare its sessions closed.

"In the name therefore, of Our Holy Father, Pope Pius XI., by the authority committed by His Holiness to me I beg God's choicest blessings upon all here present. upon this city the capital of our nation and upon our beloved country, America, and bestow the Apostolic Benediction,

"And now let us kneel at the feet of Christ Himself in the solemn Benediction of His Sacrament of

NUNS WATCH PARADE FROM WINDOWS OF HEBREW ASSOCIATION

Not only did the great Holy Name convention win the unstinted praise of representatives of all faiths, but Protestant and Jew alike joined with the thousands of Catholics in making it the magnificent succes it was.

Two striking instances were particularly noted. As the Holy Name hosts marched down Pennsylvania avenue, the splendid chimes of the downtown Epiphany Episcopal church and those of other Protestant churches pealed out religious anthems and in the windows of the Young Men's Hebrew Association building, which fronts on the

SECRETARY OF NAVY TRIBUTE

Secretary of the Navy Wilbur, who sat beside Cardinal O'Connell in the reviewing stand at the parade, declared that never had he seen, even in army displays, a more ordered parade formation. A Bishop who has been an eminent Holy Name leader for many years and closer than Washington has ever seen them. And the onlookers were no more moved than the marchers would have gone around the world

minutes before the last cortege Philadelphia building inspector. using another computing plan,

Following the convention, mayor of Philadelphia extended an earnest invitation to the Very Rev. reverent, courageous loyal, sacrificing, sure of its ideals. Archbishop Curley, whose see city sent hold a convention of the Holy Name men in Philadelphia next year in connection with the great Sesqui-Centennial Celebration the city is

FATHER RIPPLE STARTLED

tion made when he said, at its conclusion:

"This is the greatest demonstration of faith and patriotism I have ever witnessed. It is a gift to the Archdiocese of Baltimore.

One of the most dramatic moments in connection with the parade took place just before the great procession began. Father Ripple, who had worked unceasingly for months and in the last few weeks had spent many sleepless nights to make the One of the most dramatic moments demonstration a success, rode to the Peace Monument to observe the forming of the phalanxes for the march. Looking about him, he saw only a scant 20 men collected in groups. He looked at his watch it was 12:25, and the parade was to start at 12:30.

Appalled, he sought Grand Marshal Walsh and asked where the marchers were. The taciturn marshal, somewhat absorbed in his big task, replied that he didn't know just where they all were. Father Ripple's heart sank; he said his great plans.

Still stunned, he directed that a bugle be blown to assemble all in earshot. Then not in answer to the bugle but in the natural course of

more had arrived, that Father Ripple cast off the shock of the impression that the numbers would not be as large as he and his aides had planned.

Father Ripple, worn and pale from his great and protracted labors but supremely happy over their fruits, today gave the following expression to the impression the convention had made on him.

"The overwhelming success of the National Holy Name Conven-tion, and especially the stupendous success of the great parade, stands as a luminous example of Religion and Patriotism.

"The dignified and glorious recep-tion of the Chief Executive of the Nation by one of the greatest audiences ever assembled in our country goes on record as an act of loyalty worthy of the best traditions of our

CARDINAL GENTLY REBUKES SECTS

London, September 15.—Cardinal Bourne has administered a rebuke to Anglicans and Presbyterians who, by their public celebration of Catholic anniversaries, assume their continuity with the old Catholic

Within a few days non-Catholics have observed publicly the 700th anniversary of the consecration of Elgin Cathedral, the 700th anniversary of the coming of the Fransciscans to England, and the 1,250th anniversary of the founding of an abbey at Monkwearmouth.

Addressing a great open air gathering at Rocker in connection with the last named event, Cardinal

Bourne said Catholics were pleased to see their non-Catholic fellow countrymen reversing the verdict of the past by associating them-selves with what Catholics were doing in such commemorations. But there was a danger that true values might be ignored.

"It is no use claiming continuity with the past," said the Cardinal, "when that continuity cannot be based on historical evidence. It is no use for our Presbyterian friends to celebrate as they did the other day the centenary of the Cathedral at Elgin, and tell us that in many things their minds and hearts are with those who set the cathedral up, while they are the inheritors of

for sympathetic association unless facts are faced and we see things in the true perspective of history.
"When we bring them face to

face with facts, we alone can claim to stand in unbroken continuity with those who set up the monasteries on our shores, and who worshipped within their walls.

'They would be at home with us. we absolutely at home with them. I know of no others in this country who would be at home with them, or with whom they would feel at

FRENCH NUNS FORCED TO DISSOLVE HOUSE

Paris, France.—The nuns of the Order of Saint Claire established at Alencon, in Normandy, were ordered | those indicted. to dissolve at the time of the Combes

The news has caused great feeling in Alencon, where a protest against the intentions of the Government is receiving many signatures. France, also, it is being bitterly commented upon-by Catholic news-papers who see in it the signal for again taking up arms against the congregations.

SELLER OF INDECENT BOOKS SENT TO JAIL

Paris, France.-Prosecuted by the Association of Fathers of Families for having displayed in the window of his shop, books with licentious titles and with indecent pictures upon their covers, a book-seller of Roubaix was acquitted by the correctional tribunal of Lille. As the publications displayed bore, according to regulations, the names of the publishers and of the authors,

the tribunal held that there was no

misdemeanor.

But the Association of Fathers of Families, having appealed the case, the Court of Appeals of Douai did not take this view of the case, and condemned the book-dealer to one month's imprisonment, and a fine of 2,000 francs. Besides which, in order to recognize the right of the Association of Fathers of Families to intervene in such cases, for the principle of the thing, it awarded Marthe is now the Superior of the words a new lustre to the noble 4 o'clock, when tidings that Balti- the Society one franc damages.

CATHOLIC NOTES

Quebec, Canada, Sept. 19 - The cornerstone of the new Basilica of St. Anne de Beaupre was laid here Sunday by Cardinal Begin. It is expected that the new structure will be one of the most beautiful in America. It will replace the Basilica which was destroyed by fire in May, 1922.

Bucharest, Sept. 10.—Roumanian officers drove up in the night in front of the cathedral in Szatmar and mutilated the statue of Saint Ladislaus. The same fate would have awaited the St. Stephen statue if the police had not come up in time. In spite of the protest of the Episcopal Vicar Stephan Szabo, the Roumanian authorities left the crime unpunished.

Cincinnati, Ohio.-A city fireman, forty years old, who manages to take a leave of absence from work for portions of the day three times a week, is the oldest registrant in the freshman class of the College of Liberal Arts of St. Xavier College here. He is taking special work. The man is Albert Glueck, member of the St. Bernard (Ohio) fire de-partment. St. Bernard is a small

Chicago, Sept. 19.—Distinguished Catholic prelates of three countries will officiate at the consecration of Monsignor Francis C. Kelley as Bishop of Oklahoma in the Cathe-Bishop of Oklahoma in the Cathedral of the Holy Name here October 2. His Eminence, George, Cardinal Mundelein, Archbishop of Chicago, will be the consecrating prelate. The co-consecrators will be Archbishop Ruiz y Flores, of Michoacan, Mexico, and Archbishop Sinnott, of Winning Cented. Winnipeg, Canada.

Cincinnati, Sept. 19.—On account of ill health Rev. F. X. Lasance, author of many prayer books and other devotional works, will retire from the chaplaincy at Notre Dame academy this city at the end of this month and will have a suite of rooms at St. Francis Hospital. No other plans have been made for the future of Father Lasance, although it is expected he will continue his literary work which already numbers 21 prayerbooks and other spiritual writings.

Paris, Sept. 11.—An embroidered banner has been placed in the name the men who cast it down.

"There can be no solid ground of the Child Jesus, at the Carmel Chapel of Lisieux. It was brought to the Child Jesus, at the Carmel Chapel of Lisieux. It was brought to the Child Jesus, at the Carmel Chapel of Lisieux. of the Catholics of Canada on the tomb of the Blessed Sister Teresa by the delegation of pilgrims which, under the guidance of Father Dupuis, parish priest of Saint Eusebius of Montreal, came over to visit Rome, Lourdes, and Lisieux, after assisting at the Eucharistic Congress in Amsterdam.

Fairmont, W. Va., Sept. 18.— The Marion County grand jury today returned indictments against sixteen persons on charges growing out of the shooting of Daniel Washington, a negro. here last February after he had been attacked by a band of hooded men. The Rev. E. O. Brown, said to be the head of two provinces of the Klan in West Virginia; Guy Utterback and the Rev. J. Walter Barnes, said to be of the Fairmont Klan, were among

New York, September regime. They returned to Alencon
during the War, and under the
favor of a tolerant administration

Rew 1 10rk, September 11.

Charles A. Tonsor, Jr., past district
deputy grand master of the third
favor of a tolerant administration

Masonic district, declared at a Masonic district, declared at a meeting held on Tuesday at the which had appeared to become permanent, they remained there. But Hatbush Masonic Club, of Brooklyn, manent, they remained there. But they recently learned that the Government intended to notify them for what it claims to stand for, it needs no hoods." If a man or an early ation has a real issue," he against them.

In order not to expose the entire Order to new difficulties, their superior has instructed them to separate immediately without waiting for ministerial instructions.

The news has caused great feeling. openly make its charges.

Washington, D. C., Sept. 19 .-With the long and solemn ritual the Church uses for such ceremonies. the Franciscan Monastery of Mount Saint Sepulchre, in Brookland, D. C., known to virtually every tourist to Washington in years, was consecrated Wednesday by the Most Rev. Albert T. Daeger, Franciscan Archbishop of Santa Fe. Wednesday was the twentyfifth anniversary of the dedication of the Monastery, and was also the seventh centenary of the impression of the Stigmata of St. Francis, two events which called forth special fervor in the breasts of the Franciscan Fathers.

Madrid, Sept. 15.—The Ambassa-dor of France to Madrid, Viscount de Fontenay, has been delegated to present, in the name of the French Government, the gold medal of honor to Sister Marthe, formerly of Moulins, in recognition of the de-votion with which she cared for the French wounded during the World War when she served with the French ambulances. Sister Marthe is now in Spain where she is lavishing wounded in Morocco. The Queen of Spain has also rewarded Sister Marthe by presenting to her, at a solemn ceremony, the Grand Cross of the Order of Beneficencia. Sister Red Cross Hospital at Ceuta.

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GERTRUDE MANNERING A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER XXV. "Father Walmsley, may God help me still to forgive him—the man who has brought her to this, who will have been her murderer!" And Mr. Mannering grasped his friend's hand for a minute, and then, sitting down, buried his face in his hands in the agony of his grief

It was only a week since they had returned home from Beachdown, but Gerty had grown so much worse, so weak as to be unable to walk, that the doctor had been obliged to declare his alarm to Mr. Mannering, and had asked that a celebrated physician should be sent for from London to give his opin-ion and advice on Miss Mannering's case, concerning which he himself said nothing more definite yet than that he was afraid there was imme-

diate cause for apprehension.

Frozen, as it were, with the shock, Mr. Mannering seemed unable to ask any questions or do anything but assent mechanically when the doctor offered to telegraph to London himself to arrange, if possible, the consultation with the physician in question for the next

day, and then, abruptly wishing him good-morning, returned to his post by Gerty's sofa.

But for the presence of Father Walmsley, who devoted almost the rest of that day to the Grange, Mr. Mannering would hardly have been able to endure the hours of alternate despair and persistent hope which intervened before the physician could be expected to arrive with Dr. Baldwin. The good priest had a more difficult task to console him than in attending Gerty herself; for with her, but for her father's sake, it was all sweet peace and resignation, as though the struggle with earth, and its joys and hopes, were long since over—fought in the past terrible hours which were doing their bodity work now upon her. Even her father could scarcely murmur in presence of his darling's sweet, peaceful face, or as he listened to her tender words of consolation, by which she strove during all that day of suspense to cheer and strengthen him for what-ever might be the verdict concern-

ing her.

"Because you know, papa, whatever happens, even if—I am taken from you, I shall be your own little Gerty always, loving and praying for you, if for a time we shall be outwardly separated," she had whispered, with her arms around his neck, as at last he bade her "good-night," and was persuaded by Father Walmsley to go to bed himself for a few hours. nself for a few hours.

And now the physician had been, and after having seen Gerty, and having held a long consultation with Dr. Baldwin, he had taken Mr. Mannering into another room to tell him his opinion, or rather his confident, undoubting judgment. Being requested to conceal nothing, he said, as kindly and delicately as he could, that Miss Mannering's case was hopeless. She was dying slowly of a decline which must have begun some months since, and could have been cured, though it might perhaps have been arrested for a time if it had been noticed in might perhaps have been arrested for a time if it had been noticed in its very early stage; but independing the perhaps have been noticed in its very early stage; but independing to the patient of that, there was also a heart complaint now very strongly developed, which might, if great care were not taken, carry off the patient within a week or two. He added this last sad information in order that every possible care might be taken to prolong the life which need not necessarily end for weeks or even months yet; and as merry, careless child, and then as a bright, happy girl full of natural, earthly longings, felt week or even months yet; and as weed and hushed, as if in presence Miss Mannering herself seemed so added this last sad information in order that every possible care might be taken to prolong the life which need not necessarily end for weeks or even months yet; and as Miss Mannering herself seemed so calm and undisturbed and to feer calm and undisturbed, and to fear so little, was most favorable to her complaint to leave her so by telling her as little as possible of her state, as yet at least, until she grew anxious and insisted on the knowledge. And knowing nothing of the pure martyr spirit which animated the dying frame he had examined, nothing of how his young patient would have been shocked to have heard him counsel such careless, tardy preparation for death, the great physician pocketed his fee, and with a few polite words of sympathy took his leave of the grief-stricken father, to whom he had been forced to deliver the terrible tidings which by one stroke felled the brightness of his life for ever.

It was as soon as the two doctors had left the house that Mr. Mannering went into the room where Father Walmsley awaited him, and there told him the sad verdict in that agonized exclamation which

with its too great human love has shown her how vain and fleeting is all earthly joy, so that she can never wish for it again; if she is one of God's own special favorites, and He wants to take her safe away wait for you in heaven—one who will be for evermore your own, dying thus early in her girlhood—than if you had given her into some human keeping, which must of necessity have been dearer than the work of the property of th

her side for him who is the cause of her death." Then he told Father Walmsley exactly what the physician had said, how carefully any

will tell her quietly and gently, and as gradually as possible. If I mistake not, she will be neither startled nor afraid, thank God, low, painful whisper. who has been preparing her so well all these months, though we knew it not!" Then he left the room and went up-stairs to Gerty's bed-

alone with her young mistress.

"Father Walmsley, you have come to tell me what the doctors

most months, must see her in the grave; that without great care she might be called away even sooner and more suddenly; and that for her father's sake she must avoid anything that could hasten her death—even too much prayer, which might weary her, at least physically, in her weak state. While he was speaking, with that kind, gentle voice and fatherly manner, Gerty listened quietly with downcast eyes; then as he paused at last, she raised them, and he saw the tears glistening in their depths.

"Poor papa," she whispered; only the thought of him makes it hard! Only for him it would be so easy, so sweet, with God's grace; so joyful, Father Walmsley, because now I know my prayer—for—him—will be heard."

there told him the sad verdict in that agonized exclamation which seemed to come, not from his lips, but up from the very depths of his heart. Then Father Walmsley sat down by him, and spoke to him of God and His wonderful designs; of how we cannot judge them, even if at first the manner of them seems so hard—too hard, often—to bear without His special grace.

"Mr. Mannering, if He has given you will be hard too forgive, raised her in a brief space to sanctity to which she might not have attained in a lifetime of years if earthly love and joy had been her portion, do you grudge her to Him, the pure soul He wants thus early for Himself?"

I know my prayer—tor—nim that agonized exclamation which he might to thought to its arrangement and knew that everything was just as it should be. Yet, as she moved around it, she straight knife, and around it, she straight knife, and irredy perfectly straight knife, but the design strong in you yet to make it hard to strong in you yet to make it hard to strong in you yet to make it hard to give up hope—to be ready, now the time is coming, to die so young? Gerty, if it were possible that—Stanley Graham could stand by your side again now—to so fif he came to ask your forgiveness and spoke to you with the old winning words of love, would not to wish to the struggle be hard to be perfectly straight knife, and up better, put back into the silver bowl an adventure some bit of narcissus that, like the original of the name, was trying to see its beauty in the mirror beneath, in a word, she did the thought to its arrangement and knowthat everything was just as it should be. Yet, as she moved around it, she straight knife, and up better, put back into the silver bowl an adventure some bit of narcissus that, like the original of the name, was trying to see its beauty in the mirror beneath, in a word, she did the thought of word in the bedroom her husband was singing, in his big;

"But she is my one treasure left, my ewe-lamb, who I thought would be the brightness of my old age, Father Walmsley; must I give her up? I have my boy, I know, though him I have given proudly to God's service; but, dear and precious as Rupert is, he is not like my little girl to me—her mother's parting gift. Can God ask me to see Him take her away and live?"

"Mr. Mannering, if she is weary of earth and longs for heaven; if the cruel blow that rent her heart with its too great human love has

from any more care and trouble or now when the evil spirit tried to temptation—will you not, after the whisper to her again: He gave her first hard grief is over, be prouder strength to turn from the very to have a sweet saint to pray and thought of temptation, to assist it

human keeping, which must of a necessity have been dearer than your own to her—given her to a man instead of to God?"

Then for nearly half an hour the good priest spoke on; of Gerty's own sweet resignation; of her generous forgiveness of, and unselfish, constant prayers for, the proud infidel who, in his exacting, jealous love, had trampled on her tender heart because she could not for his sake belie its most sacred feelings. "Will you be less generous and forgiving than the sufferer herself, Mr. Mannering? Will you not say, 'God's will be done,' and still join Gerty in her prayers for that poor, restless soul?"

Then Mr. Mannering? Will you not say, 'God's will be done,' and still join Gerty in her prayers for that poor, restless soul?"

Then Mr. Mannering lifted up his face, ten years older looking, Father Walmsley thought, in that hour, and said in a broken voice, "May God forgive me, Father Walmsley, for my rebellion; may he help me to say from my heart what I must say in fact, 'His will be done!' Go to Gerty, Father Walmsley, and tell her that her father will follow soon to pray by her side for him who is the cause of her death." Then he told Father will be gained for God in His own but that such a great soul as—his will be gained for God in His own

good time Then Father Walmsley told her excitement or needless agitation gently of her father's terrible must be warded off from the grief, and of how difficult it was to invalid,
"Do not fear, Mr. Mannering: I broken her heart, as he said.

She was still lying upon the sofa by the window, with her eyes closed and her hands crossed gently; but she looked up now as Father Walmsley entered, and the old housekeeper, who was with her, rose to leave the recovery of the results of the state of the meeting with the father who must soon close her eyes in death. close her eyes in death.

He entered and knelt down

rose to leave the room.

"She has been wondering when you would come, Father Walmsley," she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley," she said, as she left the priest ley, "she said, as she left the priest ley, "she said, as she left the priest ley," she said mingling with hers.

"Poor papa, poor darling papa!" she whispered at last. "But you said; I saw them go more than an hour since." And she pointed gently down the park; then turning quickly to Father Walmsley in the park; then turning quickly to Father Walmsley in the park; then turning quickly to Father Walmsley in the park; the park is a sign of agita. again, without any sign of agitation, she said earnestly: "Tell me everything exactly, please, Father Walmsley don't be afraid of—shock-sins in Purgatory—well, even then sins in Purgatory-well, even then But he sat down quietly by her side and began his task, which she had made so easy for him—the task of telling her that a few weeks, or at most months, must see her.

grace."
And kneeling down by Mr.
Mannering's side, Father Walmsley mannering s side, Father Walmsley recited the rosary aloud, Gerty and her father answering; she herself the calmest and least disturbed of the three in that solemn hour, with the shadow of death hovering over her; the one who so lately seemed to have a long, bright life before her, who might have looked to enjoy it still when the two who prevent it still when the two who prayed with her were laid in their graves.

TO BE CONTINUED

THE FOURTEENTH GUEST

Margaret Burns looked with appraising eye over the dinner table. She had given much time and thought to its arrangement and

since the golden honeymoon days, six months before. Besides, among the twelve guests—as many as their elastic little flat could hold—were men whose friendship meant big things for David, standing as he was on the lowest rung of the legal ladder. Margaret gave a minute to a happy little day-dream, in which she saw David run up that ladder and victoriously reach the top.

Her reverie was hroken by the

Her reverie was broken by the musical voice of the grandfather's clock in the hall telling the hour of six. She gave one last contented look at the lovely picture the rooms made in the soft amber light, quite unaware of the fact that, in her simple dress of clinging silk, her fair young face glowing with happiness and love, she was the loveliest thing in them. She went to the windows to pull down the blinds, and, looking into the dusk, saw a taxi stop before the house its bright headlights like the house, its bright headlights like two fiery eyes burning a path through the shadows. The doorbell rang.

"David," she called, "are you ready? Here is the first guest." David, immaculate in his evening clothes, came from the bedroom. There was something very attractive about him in a big, boyish way. Before answering the bell he had time to tell Margaret how lovely she looked and to seal his approval in the proper way. They admitted Harry Randolph, who was the "big chief" in the office where David

worked as assistant. Soon the bell rang again, and this time it was Jack Spencer and his wife. Maragaret could hardly wait for the first greetings to be over before she asked

"Where's your sister, Mrs. Spencer?"
"I'm sorry, Mrs. Burns, but
Marion was called out of town just
an hour ago. I hope it won't inconvenience you."

Margaret was quite sure that it wouldn't; nevertheless she was wondering how soon she could run in and tell Ellen to rearrange the places at table. At last all the guests had come. Over the buzz of happy voices and gay laughter hung that subtle spirit of good cheer or content, or whatever you will, that congenial people experience in anticipation of a good

But hardly had they been seated around the table when the spirit of good cheer quickly passed on Randolph's calling out in his rich Southern voice: ,"Thirteen at this table! Who's

superstitious among the crowd?"
As one, the women rose, followed by the men. Margaret looked about finquiringly and laughed gaily.

"Surely, "she said, "no one believes in that foolish thing in these modern times?"

"I do for one," Mrs. Spencer answered. "I remember one dinner with thirteen at table, and the next day my cook left, and I broke two with thirteen at table, and the next day my cook left, and I broke two of my best Crown Derby cups and didn't forgive him at once. She saucers, and four of my relatives rather enjoyed hearing his pleading came and stayed all summer. If voice, and felt quite a good deal of that wasn't bad luck, please tell me satisfaction in making him pay for

what is?"

All the women agreed that it was certainly the worst of luck. They began to grow reminiscent of all the stories they had heard about the evil following the flaunting of the thirteenth guest. The air became filled with gloom, and Margaret felt that her dinner was margaret felt that her dinner was groing to turn into a said session of sandolph call out in his gay voice. going to turn into a sad session of sighed under her breath. Ran-dolph, seeing her anxiety and feel-ing responsible for having started the trouble, came to the rescue:

"Isn't there someone you could get to fill in, Mrs. Burns? These people are so full of awe over that old relic of a superstitious past that they will go hungry rather than sit at this table."

Before Margaret had time to answer him, the sound of softly played music came from the flat above. Randolph looked at the ceiling, folded his hands devoutedly and said.

"Our prayer has been heard. Behold! The Fourteenth Guest!" "But I don't know her," said
Margaret. "I couldn't very well
ask her to fill in just because we
are so silly."

"Appeal to her sporting blood," called out David. "Tell her about this happy crowd and the perfectly good dinner getting cold, and, if she's a lady, as I believe she is, she'll plug up the thirteenth hole. And we all can get busy on the roast chicken."

Margaret made a quick decision as Ellen's distressed and puzzled face appeared at the dining-room. She ran up to Flat 10 and pressed the bell somewhat fearfully; but, that Rubican crossed, she became very brave. And her courage sin-creased tenfold when she saw Betty Smith, smiling and friendly, stand-ing at the opened door.

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"Oh, you dear !" "Oh, you dear!" said the re-lieved Margaret. "I'll wait here for you and we'll go down together. You might change your mind, you know.

Betty, whose eyes had taken in the girl's pretty clothes, laughed:

"I won't change my mind, but my dress."

The prospect of the evening's fun, and the unexpectedness of it all, put red roses into her cheeks and made her dark eyes sparkle. A few minutes later she was the centre of a laughing crowd who hailed her as their saviour and gaily pulled her into the charmed

Margaret saw the look of recogni-tion that passed between Betty and Randolph when she introduced

"Isn't it wonderful that you two know each other!" she exclaimed.
"We did," said a dignified Betty. refusing to see the plea in Randolph's eyes.

Margaret, feeling that she was to be in hot water all the evening, saved the situation by calling the guests to the delayed dinner. Randolph, seated next to Betty, refused to be discouraged by her coldness, and found many opportunities under the noise of the conver-

sation of speaking to her.
"Betty," he softly said, "isn't it wonderful finding you this way.
Just to think, I lost you a year ago, and now by the merest chance you're here. Can't we forget our foolish quarrel—and begin being friends? It was all my fault. I was a confounded idiot. I'm sorry

-Betty, please ?

Randolph call out in his gay voice.
"A toast! God bless the man

who invented the superstition of thirteen at table! I tell you it brings nothing but good luck." "The good luck came this time with the fourteenth guest, didn't it, Randolph?" said David in his quiet

Randolph, looking at Betty's shining face, knew that he spoke the truth.—Nancy Buckley in Catholic Fireside.

SCOTTISH PILGRIMS VISIT

The first apostle of Scotland, who The first apostle of Scotland, who had built a church in Northern Britain fifty years before St. Patrick preached in Ireland, and two hundred years before St. Augustine came to England, was honored by a remarkable pilgrimage to a solitary cave on the shore of the Solway Firth.

Known as the Cave of St. Ninian, known as the Cave of St. Ninian, this cleft in a rocky headland is now under the care of the Ancient Monuments Board. No organized band of pilgrims had ever approached it since pilgrimages were proscribed by law in 1581. But this year a pilgrimage was arranged from Dumfries, and towns in the right of the care in the pilgrimage. in the vicinity sent delegations. A thousand people gathered at Whit-burn, where St. Ninian is buried, and after Mass in a field went down to the shore and assembled at the Cave.

A representative of the Ancient Monuments Board went from Edin-burgh with the key of the cave to open it to the pilgrims. Reverent-ly they inspected the place where St. Ninian spent days and nights in prayer and fasting for the conversion of Scotland.

Afterwards they seated them-Afterwards they seated themselves on boulders and rocks along the shore, whilst the Bishop of Pella (Mgr. Brown)—a Londoner of Scottish birth—gave a stirring address on the life and work of the saint. He recalled that in past ages many royal persons had made pilgrimage to the Cave of St. Ninian, the last sovereign to make a public pilgrimage being Mary Queen of Scots. ARCHITECTS

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MENEELY

THE STORY OF CHRIST

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BUT I SAY UNTO YOU

"Ye have heard that it was said by them of old time, Thou shalt not kill . . . but I say unto you, That whosoever is angry with his brother . . . shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Jesus goes straight to the extreme. He does not even consider the possibility of striking a brother, much both cases swearing is wrong. For He does not even consider the possibility of striking a brother, much less of killing him. He does not conceive even the intention, the wish to kill. A single moment of anger, a single abusive word, a single offensive phrase, are for him the equivalent of assassination. Unimaginative, mediocre people cry out, "Exaggeration." There can be no grandeur where there is a blasphemy. He who always can be no grandeur where there is no passion and passion is exaggeration. Jesus has His own logic and makes no mistake. Murder is only the final carrying out of a feeling. From anger follow evil words, from evil words, evil deeds; from blows, murder. It is not enough therefore to forbid the final act, the material and external act. That is only the result of an interior process which has made it inevit-able. The right thing to do is to able. The right thing to do is to cut at the root of the evil to destroy the evil plant of hate which bears the poisonous fruit.

Achilles, son of Peleus, that same Achilles who was wrathful because they took away his concubine, and who begged the Gods to let him become a cannibal so that he could set his teeth in his dead enemies' flesh, Achilles of the silver-footed mother said: "Whether they come from Gods or from men, ill-omened mother said: "Whether they come from Gods or from men, ill-omened are quarrels and the anger which drives even a wise man to wrath, with the tether of reverence is wrath which sweeter than honey in the mouth grows greater in men's hearts." Achilles, after the mas-sacre of his companions, after the death of his dearest friend, discovers finally what a thing is wrath, which kindles and burns and not even a river of blood can quench it. The wrathful hero knows what an evil thing is wrath, but he is not converted. And he foregoes his wrath against the king of men only loves in the son loves in the future, what is man who takes light invites properties in the son loves in the father, the son loves in the father, the son loves in the father, the wat loves in the son loves in the father, the wat loves in the son loves in the father, suit. He who hides invites properties the past, to destroy the water adversary to make an end of he wrath against the king of men only old. Homage paid to parents, plice of the ferocity of other states and the son loves in the father, suit. He was not adversary to make an end of he converted. And he foregoes his wrath against the king of men only old. Homage paid to parents, plice of the ferocity of other states and the son loves in the father, and the son loves in the father, and the son loves in the father, and the past, the old. But Jesus comes to change the past, to destroy the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the father, and the past, the son loves in the son loves in the father, and the past, the son loves in the son loves

afterwards it is too late. Jesus uttered the profoundest truth when the decreed the same penalty for the first hot words as for murder.

He decreed the same penalty for the first hot words as for murder.

He decreed the same penalty for the first hot words as for murder. When all men learn to conquer at the very start their outbreaks of resentment and to curb their imprecations, quarrels of words or of deeds will flame up no longer between man and his brother man being friendly to avone else. But the learn to conquer at greater, one must needs abandon the learn to conquer at the very start their outbreaks of the less. It would be more convenient to love only those of our family follow you and emboldened by his first experience will knock you and simulated and simulate

who wisnes to serve the universe was ready for anything but this, with a broad spirit must give up, woman to lust after her hath committed adultery already in his heart." Even here Jesus does not stop with the material fact which seems of importance to grees men and if that is not enough, deny the fusion which is almost shame. He has the time to come to himself; to be Father in the divine sense of the word, even without physical gives him time to reflect. He cannot be merally a son seems of importance to gross men. paternity, cannot be merely a son. not accuse you of fear because you He always soars from the body to 'Let the dead bury their dead.' are ready to receive the second He always soars from the body to the soul, from flesh to will, from the visible to the invisible. The in the learned traditions, there the place to strike. Every man has the visible to the invisible. The tree is judged by its fruit, but the seed is judged by the tree. Evil visible to all is seen too late. In its maturity it can no longer be prevented. Sin is the pustule which souddenly appears, but which would not have appeared if the blood had been proved from the surpliced precepts with the best part of religion consist in the observance of these traditions. The Pharisees made to suppress the place to strike. Every man has moscure respect for courage in obscure respect for courage. suddenly appears, but which would not have appeared if the blood had been purged from its malignant humors in time. When a man and another man's wife desire each other, the betrayal is complete, they have committed adultery whether or not they are guilty in deed. A man marries not only the body of his wife, but her soul. If her soul is lost to him he has lost the greater part. To lose also the the greater part. To lose also the lesser part may be unendurably painful, but it is not vital. A woman overcome and forced without her consent by a stranger not lesser that which cometh out of the mouth, this defileth a man. Do ye not understand that whatso-ever entereth in at the mouth goeth into the belly and is cast out into the draught? But those things the greater part. To lose also the lesser part may be unendurably painful, but it is not vital. A woman overcome and forced without her consent by a stranger not loved by her, does not commit adultery. What counts is the intention, the feeling. He who wishes to maintain himself pure must abstain also from the mere silent passing look of desire, best the first manufacture. These are the things which defile a silent passing look of desire, be-cause the look of desire if not repressed is repeated and a look passes into a word, into a kiss, and

"But I say unto you, Swear not

at all, neither by heaven; for it is God's throne:

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
"Neither shalt thou swear by thy head heavener thou great not make

our body, is an absurd challenge, a blasphemy. He who always speaks the truth not through dread of penalties, but through natural desire of his soul, needs no oaths. Oaths can almost always be called in question, and never serve to give in question, and never serve to give perfect security even to those who seem to be satisfied with them. In the history of the world there are more stories of broken oaths than of oaths kept, and he who uses most words to swear is precisely the man who is already thinking of breaking his oath.

"Ye have heard it said, Honor thy father and thy mother, but I say unto you, he that loveth his father and mother more than me is not worthy of me." And also, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be a my disciple." brusquely reversed.

loves in the son the future, what is converted. And he foregoes his wrath against the king of men only to vent the fury of his vengeance upon the murdered body of Hector.

Anger is like fire: it can be smothered only at the first spark; of the markers have the past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. But Jesus comes adversary to make an end of him. His weakness becomes the accomplication of the further past, the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the old. Howage paid to parents, shutting oneself up in tradition and in the family, is a barrier to the renovation of the world. Love of smothered only at the first spark; and the first spark; and the first spark is a specific parents. deeds will flame up no longer between man and his brother man, and homicide will become only a black memory of our wild-beast past.

"Ye have heard that it was said of them of old time, thou shalt not commit adultery, but I say unto you that whoever looketh upon a longer being friendly to anyone else. But he who is devoting his life to something which transcends him has a great undertaking which takes all his strength and every moment of his every hour until the last. He commit adultery, but I say unto who wishes to serve the universe with a broad spirit must give up, who was ready for anything but this.

forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to cert with unwarden. To think of, to imagine, to desire a betrayal is already a betrayal. He alone who cuts the first thread can save himself from the great net of peversity which, starting from a glance, grows until not even death can break it And Jesus advises expressly to pluck out the eye and cast it away if evil comes from the eye, and to cut off the hand and throw it away if evil comes from the hand,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and,—advice which dismays the cowardly and even the and and throw it a way and count of the hand,—advice which dismays the cowardly and even the analymath and the stored the pleasure disappears; there is no zest left. There is no longer an adversary, but a superior who says quietly, "Is that not enough? Here is the other cheek; strike as long as you wish. It is better that my face should to repel a hungry brother with hands soiled with sweat than to repel a hungry brother with hands washed in three waters. Filth issues from the body, disappears into the vaults and enriches orchards and fields. But there are many finely dressed gentlemen so full to the throat with another sort of filth that the stored the pleasure disappears; there is no zest left. There is no longer an adversary, but a superior who says quietly, "Is that not enough? Here is the other cheek; strike as long as you wish. It is better that my face should the would-be reformer. And why dread the Mass? Why dread the man, and the would-be reformer cheek; strike as long as you wish. It is better that my face should to enough? Here is the other cheek; strike as long as you wish. It is better that my face should the gentleman God Who veils Himself (he specified to enough? Here is the other cheek; strike as long as you wish. It is better that my face should the gentleman God Who veils Himself (he specified the pleasure disappears in content of the same of the strike as long as you wish. It is better that my face should the ge man; but to eat with unwashen hands defileth not a man." the cowardly and even the strong.

Yet even the most cowardly, when threatened by cancer, have their arms or legs cut off, and if a tumor into underground vaults, but soils

NONRESISTANCE

But Jesus had not yet arrived at the most superfying of His revolutionary teachings. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and the arrow the contract the tark. and take away thy coat, let him have thy cloke also. And whoso-ever shall compel thee to go a mile, co with him their!

There could be no more definite repudiation of the old law of retaliation. The greater part of those who call themselves Christians not only have never observed this new Commandment, but have never been willing to pretend to approve of it. For an infinite number of believers this principle of not resisting evil has been the unendurable and inacceptable scandal of Christianite.

There are three answers which men can make to violence: revenge, flight, turning the other cheek. The first is the barbarous principle of retaliation, now smoothed over and emasculated in the legal codes but nevertheless prevailing usage: evil is returned for evil, either in one's own person or by the means of intermediaries, representatives of our tribal lack of civilization, called judges or executioners. To the evil committed by the first offender are added the evils committed by the officers of justice.
Often the punishment turns on the punisher and the terrible chain of violence from one revenge to another stretches out interminably. Wrong is two-edged; it fails even if inflicted with the desire of doing good, in nations, or families or individuals. A first crime brings after it a train of expiations and punishments which are distributed with sinister impartiality between offenders and offended. The law of retaliation can give a bestial relief to him who is first struck, but instead of lessening evil it multi-

Jesus does not condemn filial love, but He puts it in its right place, which is not first of all, as the people of antiquity thought. For Him the greatest love, the purest is paternal love. The father loves in the son the future which is not less than 10 love. The father loves in the son the future which is not less than 10 love. The father loves in the son the future which is not love in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not less than 20 loves in the son the future which is not first of all, as the property of the son the future which is not first of all, as the property of the son the future which is not first of all, as the property of the son the future which is not first of all, as the property of the son the future which is not first of all, as the property of the son the future which is not first of all, as the property of the future which is not first of all, as the property of the future which is not first of all, as the property of the future which is not first of all, as the property of the future which is not first of all, as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the property of the future which is not first of all as the future which is not first of all as the future which is not first of all as the future which is not first of all as the future which is not first of all as the fu tion. He who hides himself re-doubles his enemies' courage. Fear of retaliation can on rare occasions hold back the violent hand, but the man who takes flight invites pur adversary to make an end of him.

was ready for anything but this. He is thrown into confusion, a conare ready to receive the second foundation. The Pharisees made the best part of religion consist in the observance of these traditions are true heroism than he land, said John Knox at a critical content of the servance of these traditions are true heroism than he land, said John Knox at a critical content of the servance of these traditions are true heroism than he land, and the servance of the serv who in the blindness of rage rushes upon the offender to render back to him twice the evil received. Quietness, when it is not stupidity, gentleness, when it is not cowardice, astound common souls as do all marvelous things. They make the very brute understand that this man is more than a man. The brute himself when not incited to follow by a hot answer or by cowardly flight, remains paralyzed, feels almost afraid of this new, unknown puzzling force, the more so because among the greatest exciting factors for the man who strikes, is his anticipated pleasure islands in the midst of oceans, the in the ensuing struggle. Man is a fighting animal; but with no resistance offered the pleasure distance of the pleasure d

of Jesus demands a mastery possessed by few, of the blood, of the nerves, and of all the instincts of the baser part of our being. It is a bitter and repellant command; but the baser is the same Christ Who healed the baser part of our being. It is a bitter and repellant command; but the sick, Who encouraged the repentant sinner, Who took little children in His arms. But he is arms or legs cut off, and if a tumor grows in the bowels, are ready to have their bodies cut open to save their bodies cut open to save their body. Men are concerned to save the body, but grudge any sacrifice necessary to keep in health the soul, without which the body is only an insensate machine of flesh and blood.

"Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thinks no evil, is certainly cleaner, thath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thinks no evil, is certainly cleaner, then the rich man who, while splashing in the perfumed water of his marble bath tub, is meditating to solve times a day; the these excremental men we should stand far away, even if they are washed twelve times a day; the would be possible to obey Him without he never said it would be easy to follow Him. He never said it would be possible to obey Him without the denial of the old Adam and continuous inner battles; disapproval on those who were descerating the house of God. He without the denial of the old Adam and the birth of the new man. And yet the results of non-resistance, that they could not cast a stone upon a sinner while their own hearts were stained with vice.

Children in His arms. But he is also the same Christ Who, on a follow Him. He never said it would be easy to follow Him. He never said it would be possible to obey Him without the denial of the old Adam and continuous inner battles; the house of God. He thinks no evil, is certainly cleaner thoughts. The sewer-cleaner, if he thinks no evil, is certainly cleaner thoughts. The sewer-cleaner if he thinks no evil, is certainly cleaner thoughts. The sewer-cleaner if he thinks no evil, is certainly superior to those of resistance or flight. The example of so extraordinary a spiritual mastery, so impossible and unthink-

able for common men, the almost superhuman fascination of conduct so contrary to usual customs, tradi-tions and passions; this example, this spectacle of power, this puzzling miracle, unexpected like all miracles, difficult to understand like all prodigies, this example of a strong, sane man who looks like other men, and yet who acts almost like a God like a taing shove other like a God, like a reing above other beings, above the motives which move other men—this example if repeated more than once, if it cannot be laid to supine stupidity, if it is accompanied by proofs of physical courage when physical courage is necessary to enjoy and not to harm—this example has an effectiveness which we can imagine, soaked though we are in the ideas of revenge and reprisals. We imagine it with difficulty; we cannot prove it because we have had too few of such examples to be able to gite even pertial examples as cite even partial experiments as

proofs of our intuition.

But if this command of Jesus has never been obeyed or too rarely obeyed, there is no proof that it cannot be followed, still less that it out to be rejected. ought to be rejected. It is repugnant to human nature, but all real mant to human nature, but all real moral conquests are repugnant to our nature. They are salutary amputations of a part of our soulfor some of us the most living part of the soul—and it is natural that the threat of mutilation should make us shudder. But whether it pleases us or not, only by accepting this command pf Christ can we solve the problem of violence. It is the only course which does not add the only course which does not add evil to evil, which does not multiply evil a hundredfold, which prevents the infection of the wound, which cuts out the malignant growth when it is only a tiny pus-tule. To answer blows with blows, evil deeds with evil deeds, is to meet the attacker on his own ground, to proclaim oneself as low as he. To answer with flight is to humiliate oneself before him, and incite him to continue. To answer a furiously angry man with reasonable words is useless effort. But to answer with a simple gesture of acceptance, to endure for three days the bore who inflicts himself on you for an hour, to offer your breast to the man who has struck you on the shoulder, to give a thousand to the man who has stolen a hundred from you, these are acts of heroic excellence, supine though they may appear, so extraordinary that they overcome the brutal bully with the irresistible majesty of the divine. Only he who has conquered himself can conquer his enemies. Only the saints can charm wolves to mildness. Only he who has transformed his own soul can transform the souls of his brothers, and transform the world into a less

grievous place for all. TO BE CONTINUED

THE UNCEASING SACRIFICE

Canon Barry, writing in the London Catholic Times, speaks of the perpetuity and of the tremendous import of the Holy Sacrifice of the Mass since the day, nearly two thousand years ago, when Christ said those mystic words of Consecra-tion at the table of the Last

Supper in Jerusalem.
"In essentials, it was always the same as it is now. We celebrate Mass with St. Clement, St. Cyprian, moment of his reforming career, more than ten thousand men.'
And yet Catholics were able to
bring up St. Justin Martyr's
account of the Christian service, bearing out the younger Pliny's make report to Trajan, (close upon St. that John's last years) in which every The priest would find himself at home." a priest is lifting up in reverent fingers the Sacred Host which is Christ Himself, the spotless Atone-

walked by the shores of Galilee or taught the multitude on the mountain side. He loves the pure heart as of old. He detests faise-

ness and corruption.

The words of the old heretic: 'I dread a single Mass' of themselves constitute an apology for the Mass. And, because it is the Unbloody Sacrifice of Christ's entire Being, men cannot shut it out of the world. Altars will continue to spring up in waste places and the desert as says Holy Scripture, shall

"The priesthood is coming back," says Canon Barry, "while the Calvinist preacher hastily descends from his now neglected pulpit, and the Blessed Sacrament takes possession yet once more of a land consecrated by It during a thousand years.

"I could never tire of hearing Masses," said Cardinal Newman, and he goes on to speak of the sacred words pronounced by the priest at the altar, words that swiftly pass and bring Christ into His Own.

His Own.

"The sound of a low sweet whisper floats over a little bread." It trembles for an instant around the Chalice, while the priest inclines his head and adores His Hidden God in the little white disc That lies, so frail a Thing, beneath his hand.

If peace is the crying need of the world today—and who does not know it—where sooner shall we find peace for our weary and stormtossed souls than at God's holy altar? From consecrated lips we hear the words: 'Peace be to you!' They are the very words spoken by the Saylour in the long ago when He blessed these does to Him. He blessed those dear to Him.

Thus we shall return to our homes, to our places of business fortified, comforted, with heart and soul sweetened by the fragrance of His Presence. Thus we shall pass through joys and trials with equanimity and we shall keep our uls stainless until tomorrow brings Him once more at the word of the priest, from Heaven to earth, and down to the altar rail.—The

Show the thing you contend for to be reason; show it to be common sense; show it to be the means of attaining some useful end; and then I am content to allow it what dignity you please.-Burke.

Says God, "I would not have you live in the world at so great a distance from Me; I would walk with tance from Me; I would walk with you and have you walk with Me; and for this end I would come to an agreement with you." But sinners will not come to any agreement with God, and thence it comes to pass that they walk not with God; they begin the day without God, walk all the day long without God, lie down at night without God, and the reason is because there are no agreements, and that denotes

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ance Company.

therefore, the logical thing,

come, we have spent each year.

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combination 'savings and protection' scheme was,

fore doing anything, and then took out the Endow-ment Policy with the North American Life Assur-

mailed them a moderate sized cheque. This yearly payment covers two things—protection for Marjorie and savings for us both. The remainder of my in-

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through the years, the comfort of knowing that Mar-

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LONDON, SATURDAY, OCT. 4, 1924

THE BIRTH OF FASCISM II.

height of its power and, in the sober judgment of many competent observers, was a real and imminent menace to the civilized social order of Europe it received its greatest check, if not its deathspirit of Italy. As was shown in our last article this sinister force essentially different. had eaten into the very vitals of Cipriano Giachetti in "Fascismo Liberatore" depicts in a sentence or two the two protagonists in the world tion and reconstruction in the history figure, ruling the age and holding in Italy," an Italian writer thus to liberate Italy-they carried their indicates the evils from which his country was saved: "Whoever ing anarchy beneath the oncoming Christian civilization. tide of Leninism."

Condensing and quoting the author of "Mussolini, The Birth of the New Democracy" we shall show how the great Italian patriot worked out the national and social salvation of his native country.

At the moment when the powers of irreligion, of destruction, of disintegration, seemed about to triumph, the genius of Mussolini devised the means by which Italy was saved and her national and social life restored and made wholesome. He recognized that the tyranny of Leninism was a thing as all Canada. And now, September false as the lies upon which it was built. It was therefore essentially vulnerable. He never doubted the successfully the fourth of these to join our own staff as an associate in Canada are the best off, family the Institute of Social and Religious ultimate triumph of truth and pleasant and purposeful gatherings. editor. justice and he recognized what was necessary for their recovery. As Signor Pellizzi, the representative of Fascismo in England, has said: "Mussolini grasped that the restoration of the religious and patriotic life of the country must precede the regeneration of Italy."

Strong in this faith, Mussolini won his people back, city by city, village by village, from the Leninist clutch, fighting the Red dogmas by the power of the Press, by fervent appeals to gatherings of the people, above all by the heroic energy of the little groups of sternly disciplined young ex-service men whom he gathered together during those two years of danger for Italy-groups. to quote again the writer in the Anglo - American Review, "who rushed into the breach to meet the oncoming tide of Leninism with the same ardor that had sustained them in the trenches and, during the attack, replanting the national flag in places where the Leninists imagined they had abolished it forever for their own red banner."

The original groups of the Fascisti were largely composed of men of the Arditi-the Italian stormtroops, volunteers during the War, ing his tale with characteristic for the most difficult and dangerous enthusiasm and eloquence. One fair sex; but we think it is correct. duties; men "fearless, ready to regretted that this masterly oratake any risk, to head any forlorn tion was not delivered in Toronto's said that they have more excuse for hope," and accustomed to the most largest hall. A Catholic Truth Consevere training.

ing of Fascismo to realize that Italy scale possible. Here it may be rewas already in the throes of revolu- marked that the Toronto daily restored her to order, security and newspaper enterprise or through that knowledge; but instead of in- in addition, the most notable gathworld accustomed to seek political thing like an adequate report of the vanity impels them to take a light participated, ever assembled in salvation through the ballot-box. Conference. Compare the paltry

elections swayed by Red oratory, by a Red press, and by a Red bureaucracy. Mussolini himself from the We believe that this can be remedied must be something lacking in the pledged to the common welfare. first always repudiated revolution. On the day that the King called upon him to form a cabinet, he sent methods are not illegal. Our constitution, and our laws, had been ignored, owing to the election to the Chamber of Deputies holding subversive views, and to the weakness of Ministers. The Italian Parliament, and the country, had become disordered. The Fascisti decity, and the police fail to cope with it, private citizens are bound to come to their assistance: they are not acting illegally when reinforc-When Leninism was at the very ing the power of the authorities, who prove incapable of imposing respect for the law, or indifferent to the

This, at first blush, may seem to come dangerously near the principles professed by the Ku Klux Klan; blow, from the organized national but a little reflection will show

execution of their duties."

The Fascisti groups had absolute-Italian national and social life, ly no politics. Under the leading of Benito Mussolini their motto and inspiration was solely "God and my country." Their methods, like drama of the twentieth century: their spirit and purpose, were the All the great moments of destructivery antithesis of the masked mittee and Editor of the Pamphlett The people in Canada who are best cowards of the Klan. They scorned Guide, will be as active as ever in off in money and possessions, man of the world have yielded one colossal the comparative safety of secret the society. societies; they wore, at all times, it in a titanic grip. Two such either their corps uniform or their figures have emerged out of the badge, and went as marked men. their opportunity to "confer" in a paper that is on our desk is European War-Lenin and Mus- Against the Communistic tyranny solini. It is our faith that Mus- which terrorized the Italian people solini will work as great good for they fought with a joyous medieval humanity as Lenin has worked humor, coupled with a fiery zeal; evil." In the Anglo-American and when one of their number fell Review, May, 1921, in an article -more than two thousand Fascisti entitled "Bolshevism and Fascismo gave up their lives in the struggle discussion. This was due partly to hundreds of such families in Quebec.

honored dead uncovered to burial. Mussolini was no revolutionary. lived in Italy between July, 1919, Under his inspiration Italy, drawn and June, 1920, knows by what a back from the brink of the moral hair's breadth the country escaped and economic abyss of Leninism, being thrown into the most appall- has returned to the principles of

THE CATHOLIC TRUTH CONFERENCE

The recent annual Conference of the Catholic Truth Society of Canada is the fourth held. Three years ago the Montreal Branch of the Society initiated these gatherings. A year later the Winnipeg into a huge Catholic demonstration. Last year the Ottawa Branch by broadcasting the Conference through the press made it known to Ember week, Toronto, the head-The Pontifical Mass celebrated in

cellency, the Apostolic Delegate to Canada, formed a truly Catholic opening for the Convention. A bishops, priests and seminarians was the one thing lacking.

If, however, Toronto's streets missed this spectacle within the cathedral the glorious liturgical function was sufficient to raise up the hearts of the mighty congregation. The sermon of the Bishop of of London, by its frank, contrite examination of conscience, curiously anticipated the tone of the whole Conference; a public avowal of shortcomings for the purpose of of the fire of the love of Christthat is what this fearless bishop demanded of all, from the youngest school-child to the oldest prelate.

Another bishop of the Church

Militant, Right Rev. Joseph Schrembs, of Cleveland, described in Columbus Hall that night how the Catholics of the United States were combatting the great evils of the day. He showed advantages to Mother Church of the National Catholic Welfare Conference, tellference can without the slightest It is essential for the understand- risk be conducted on the largest tion when Mussolini, her great son, press failed, either through lack of loyalty, by methods that startled a religious prejudice, to give any-

another year.

The chief purpose of a Conference | it quickly. is to confer. How much of this was that post last year, Sir Bertram | zon than even a bank account. office. Fortunately a providential gest that anything in the world can this latter in a two-line paragraph, F. J. O'Sullivan, of Port Hope, a name happiness than a bank account; but parish for a year to give all his nowadays which they think is wise time to the work of President of caution but which is really rank the Catholic Truth Society. That cowardice. In fact it is worse than he may be able to enlist the cowardice: it is a lack of faith. It that the cases are radically and effective cooperation of the parish seems to be still necessary to remind and make the C. T. S. a household world of old maids and old bachelors word in this country is the prayer | waiting for someone to assure them | of THE CATHOLIC RECORD. Fortun- that they will never be hard up; ately Sir Bertram Windle, as and if our fathers and mothers had honorary president of the society, waited for that, there would be a very chairman of the Publication Com- small population in Canada today.

> on the subject. A perfect example trusted God to be good to them. of a brief paper, delightfully pre-

In conclusion, the Catholic Truth | Quebec. St. Michael's Cathedral by His Ex- Society of Canada, whose primary men and women who thereby become its enthusiastic apostles.

THE WISDOM OF EARLY MARRIAGES By THE OBSERVER

which seem to them to be indis- world? pensable for their happiness. At remedying them. More zeal, more the risk of seeming to criticize that sex which it is always dangerous to criticize, we want to say that possibly the young women are most to blame, in one sense. In another sense, however, they are less to be blamed than the young men.

In the first place, young women are quicker to turn a mere convenience into a necessity of life. We mean that, having become accustomed to having a certain little luxury, they find it harder to do without it than a man does. That such an attitude than the men have. Few women, unless they have worked in a business occupation. have any clear idea as to what it Canada, convened in Toronto last a year from the world. Men have most successful yet held. It was, forming their women folks, their ering, in which both clergy and laity Italy, suffocating under the hand of paragraphs they devoted to chronic- pany of their relatives and friends stituted a clear intimation to the but alive, always.

Lenin, needed remedies more ling the proceedings of this National of the other sex, and they too often world at large of the oneness in mous publicity accorded the General that it is a very easy matter to widely scattered Dominion bind Assembly of a Protestant Church! make a fine living and that there priest and people in a common bond young man who cannot do it and do

this message to America: "Our done in Toronto? First of all for luxury and the vanity and from beyond the national boundarthe most important "conference" boastfulness of the man, unite to ies. The inspiring address of the was the annual meeting of the set up a false standard of what is Bishop of Cleveland was a feature policy on the cleverness of no single Catholic Truth Society of Canada. thought to be the least that a young in itself; the several addresses of The difficulties relating to finance couple can start married life upon. Mr. Michael Williams of New York and organization were very frankly This is a pity. Men and women (an expatriated Canadian come discussed. The presence of four pass the period of their freshness home after years of wandering, to in a world of unproven democracies, bishops at the meeting shows the and vigor and health unmarried; his own) were entirely out of the to bide its time. importance the hierarchy attaches and if they marry afterwards, they ordinary and the illustrated lecture cided to restore order, and to make to the success of this society. A lack what can never be theirs again, on the "System of the Stars," by the constitution once more effective. peculiarly difficult problem was the the buoyancy and optimism of the Rev. A. L. Cortie, S. J., of Stony-If disorder occurs in an American choice of a president. The distinguished Catholic scholar who held to clear away clouds from the hori- ing astronomers of the day, would

> solution was found. Rev. Father be a better security against unwell known to the readers of THE we are right all the same. There is CATHOLIC RECORD, resigned his a calculating spirit in young people priests of English speaking Canada some people that God did not plan a for man and woman for woman, Apart from the annual meeting are the French Canadians. They the members of the society had get married in their teens. Here chiefly in the discussion which was a photo of atypical French-Canadian scheduled to follow the afternoon family; a father only forty-five papers. To insure this a speaker years old and his wife about the was chosen in advance to introduce same age are sitting surrounded by the discussion. Unfortunately only their fourteen children, the oldest one afternoon was there a public of whom is only sixteen. There are the length of the papers and partly Yet it is absolutely impossible that to the fact that some of those who the fathers and mothers of such were supposed to introduce the families should have had any assurdiscussion, instead of discussing for lance before their marriage that five minutes on their feet the paper support would be forthcoming for just read, delivered a long address, fourteen children; they simply prepared in advance, which did not went on in the course for which always have even the merit of being God created the human race, and

God created the human race that pared in a provocative manner for it might propagate itself so that the purpose of eliciting a spirited He might put souls into the bodies discussion, was the one read by of men and women to be saved Father Michael Cline on the Catholic by human co-operation with Him Pless. Yet it was nine minutes to and sent back to glorify and enjoy six before the floor of the house Him forever and forever in Eternity. had a chance to speak and then it Men and women act as though that was too late. Perhaps the most Divine plan were no business of Branch developed the Conference practical comment which might be theirs, and they presume to do the made on Father Cline's idealistic whole work of arranging for their picture of a Catholic super-editor own future happiness, not trusting would be to say that it is a pity one smallest part of it to Him. that one who can wield a pen so And then they complain to high ably as Father Cline should have heaven when things turn out for declined the offer made him some them not quite so well as they had for family; that is the families of

People will say, perhaps, that purpose is to print and distribute the French Canadians are econom-Catholic literature, is here to stay | ical; well, if that were the sole and not the least important result explanation, it would be a very solemn processional entry of the of its annual conferences is the admirable explanation, a condition number of bishops, priests and lay which all other Canadians would do well to make their own. But is not the French Canadian economical because he intends to live as God intended him to live and he is determined to make ready for a large family ? And is it not a fair Catholic conclusion that the Catho-Young people seem to be afraid to lic who lives as God planned that get married. They want to be sure men should live is likely to get first of having all those things assistance from God even in this

But too many young people today have more faith in money than they have in God.

NOTES AND COMMENTS In our remarks last week on Dornoch Cathedral we find that, away from our books, we stumbled somewhat in stating that Gilbert, Bishop of Moray in the thirteenth century, is not a canonized Saint. Further research shows that while he is not ordinarily referred to as such, his name does appear on the old Scottish Calendar. This, however, but gives added emphasis to the incongruity of the commemorative ceremonies outlined.

THE FOURTH ANNUAL Conference

THE CONFERENCE was notable also Thus, the natural love of women for the eminence of its participants is continuous, irresponsible, imperhave dignified any gathering. Yet, Windle, was unable to continue in We can see lips curl when we sug- one of the daily papers disposed of

> THREE HISTORICAL events recently commemorated may serve as reminders (were any needed) how preponderately Catholic "first things" in Canada are. The unveiling of a memorial cairn near Port Dover, on the site where the two French Jesuit missionaries, Fathers Dollier de Casson and Rene de Galinee spent the winter of 1669-1670, is first in order if not in importance. Their sojourn a century and a half ago on the bleak shores of Lake Erie, as they then were in wintertime, marks the first advent of the white man in pioneer missionaries who first made known the rich resources of the country and paved the way for prosperous generations to come. But even more so it marks the first coming of the Cross in southern Ontario. In this event, therefore, Catholics may particularly rejoice and point to with legitimate pride.

THE COMMEMORATION of the founding of Kingston is in the same category, though not so exclusively ecclesiastical. But Frontenac was a dignified French gentleman, and a good Catholic into the bargain, and as with the first founding of Quebec and Montreal his taking possession of the site in the name of the King was signalized by the erection of the Cross and the dedication of the City-to-be to the King of Kings. So with the planting of the Standard on the slopes of Mount Royal over a century before. This fact should be made more of by Catholics than it is, and should furnish a greater zest for historical studies than they have then the continuation and the comever yet enjoyed, among them, at least in Ontario.

A STUDY of the Protestant Seminaries in the United States, says Research, and the report now appears in a volume of 450 pages tion in America." The investigaadequate preparation or sufficient natural ability. Of the 9,000 theological students in the whole less than half have college degrees, qualifications required for entrance apon the study of theology.

To QUOTE from the Report itself : 'Relatively few seminaries scrutinize carefully the academic preparation of incoming students in terms of standards usually prevailing elsewhere. . . Many of the men not only do not have the previous training usually demanded they do not have the native ability to carry on successfully so important a task as that of the ministry. They are often mediocre men. In many cases they are men who have failed at other kinds of work."

This state of affairs, taken in conjunction with the decline of dogmatic teaching, and of churchgoing may safely be put down as going may safely be put down as spiseth you despiseth Me." "Beone of the antecedent causes of the hold I am with you all days, of the Catholic Truth Society of phenomenal growth of the Ku Klux Klan across the line. The unity of means to wrest a thousand dollars week, was by general consent the the Catholic body and the steady onward march of the old Faith. notwithstanding lamentable leakages, must necessarily stir up demonstrations of animus and and boastful attitude in the com- English-speaking Canada, and con- Creed-hatred where it lies dormant,

prompt and efficacious than those of Catholic Convention with the enor- succeed in creating the impression ideal and sentiment which in this in the sight of the Catholic Church," says the London Morning Post, commenting on the policy of the Vatican. "The Vatican is under | Church says: no necessity to be in a hurry. It Christ; believe also in Me." is the one power on earth today which sonal-owing account to none, dependent for its existence and man, or the caprices of no mob of men. A thousand years, in its

MISSION OF CHURCH TO THE FAITHFUL

Paper read by Right Rev. P. T. Ryan, Bishop "Going therefore teach (better, make disciples of) all nations, bap-tizing them in the name of the tizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have

commanded you."
These words of Our Lord to His Apostles, Matthew xxviii., indicate that the procedure followed by Him in His public ministry, is also that laid down by Him for His Church. Declaring His Divine Mission and His Divine Personality, He attracted disciples unto Himself; and then explained to them what they had to believe and practise in order to have life everlasting. The Church has a mission to those that are not of her fold; it is to bring them into that fold, so that there may be but one fold and one shepherd. It is there after her mission to teach them the that particular section, and vividly faith and the moral precepts that recalls the intrepid labors of these have been confided to her preaching by Christ. The mission of the Church is like

The mission of the characteristics unto that of Jesus Himself.

Jesus was divinely sent into the world: to the world. "The Father world; to the world. 'The Father hath sent Me;' 'The Father, who hath sent Me,' are equivalent expressions, were continually issuing from the mouth of the Saviour of the world during the days of His public life upon earth. "God send-ing His own Son;" "God sent His " declares Saint Paul, echoing the same truth.

The Church is sent by Jesus. the Father sent Me, I also send you,' are His words. (John. xx., 21.) Though His own visible ministry

was practically restricted to , the Jewish nation, the field of Christ's Father had given all things into His hands:" "thou " mission is the whole world. "thou (i. e. the Father) hast given Him power over all All power is given to Me in heaven and in earth." (John, iii 85; xvii., 2; Matthew, xxviii., 18.) (John, iii.,

The field of the Church's mission is as universal and unlimited as that of Christ. "Going therefore teach ye all nations;" "Go ye into the whole world, and preach the gospel to every creature." (M xxviii., 19; Mark, xvi., 15.) (Matthew, The ministry of the Church is

pletion of the visible ministry of Christ. Though He had all things given into His hands, though all power was given Him in heaven and in earth, yet His inscrutable Providence decided that as long as He quarters of the Society, conducted time ago by The Catholic Record figured it out. The largest families It was made under the auspices of His plentiful redemption, His ministration of the Society of His plentiful redemption, His ministration of the Society of His plentiful redemption, His ministration of the Society of His plentiful redemption of the Society of His p Himself was the visible minister of try should be exercised only in, and in behalf of, that little corner of earth called the Holy Land and for the benefit of the little nation under the title "Theological Education in America." The investigation chosen people of God. To exercise His visible ministry in its fullness, tion discloses that there is no dearth of students for the ministry, over all flesh," that unlimited power but that they are to a large extent (all power) given Him "in Heaven and in earth," in a manner unchecked by any geographical boundaries or national limitations, He set up His Church, of which He His Apostles the charter-Republic, this Report finds that members. They were to be witness than half have college degrees. and that of the 161 seminaries salem, and in all Judea, and Samaria," but "even to the uttermost part of the earth." "Penance high-school graduation among the and remission of sins" were by them

Jesus was divine. He was not simply "a man sent by God," like John the Baptist; He was Himself God Incarnate, dealing visible and in human ways, with men, whom He came to save. Not merely did He give testimony to the Light; but He was Himself the Light. Not only could He say of Himself that the Father had sent Him, but also I and the Father are one that seeth Me, seeth the Father

In like manner, there is an identity between Christ and His Church, so that she is, as it with an incarnation of Jesus and of the Holy Ghost. "He that heareth you, heareth Me; he that despiseth Me." "Be-Church, so that she is, as it were, even to the consummation of the world." The Holy Ghost, according to the promises made by Jesus to His Apostles, (John xiv.,) teaches the Church all truth, and abides with her forever. Surely, if it is eternal life, to know the true God, and Jesus, whom He sent, it must also

"A THOUSAND years is but a day believe in Christ: to believe con-n the sight of the Catholic stantly in Christ, one must believe in the Church. As Christ said to His Apostles: "You believe in His Apostles: God; believe also in Me;" so Church says: "You believe

As an introduction to the subject

to this paper, "The Mission of the Church to the Faithful," we insist upon the foregoing expose of the character of the Church's Mission. sight, is as one day. It can afford, upon her Divine Mission; just as it in a world of unproven democracies, was fundamental for Jesus Christ to declare that He was sent by the Father and also that He was a Divine Person; and to this basis truth secure and retain the assent of His disciples. If our Lord had said, or given to understand that He was merely a good-meaning man, who had read Moses and the Prophets, and felt impelled to implore His compatriots to model their lives after the precepts of the Pentateuch and the warnings of the Prophetic Books; if He had been willing to put Himself in the same class with Judas the Gaulonite and Theodas, and other enthusiasts, He might not have been crucified. But He "spoke with authority," basing that authority upon a divine mission and a divine personality ossessed by Him. Even John the Baptist was not worthy to loose the latchet of His shoes. John was not mony of the Light; which was Christ. But the same Jesus, who said of Himself "I am the Light of the World," and would not allow that title to His holy Precursor, said of His Apostles: "You are the the Light, but was to give testisaid of His Apostles: "You are the Light of the World." Consequently the Church, with all the due allowance for the good faith of those who reject her claims, that was shown by Christ Himself, when He said: Father forgive them. for they know not what they do, must declare and insist upon those claims, as Christ declared and insisted upon His own Divine Mission, His Divine Personality, and insisted His consequent Divine authority. And she must preach to her mem bers that their discipleship in her, their allegiance to her doctrine and her laws, is a duty to Christ Himself and at the same time, a privilege, which the Kings, the Prophets, and the Just of the Old Law, would have given their lives to possess. (Luke, x., 23, 24; Matthew, Even that greatest prophet among all that are born of women, John all that are born of women, John the Baptist, yields in dignity to the lesser in that Kingdom of God, the Church, which he came to announce and to prepare. Luke, vii., 28. In the Church is fulfilled the prediction referred to by Christ : they shall be all taught of God :' John vi., 35; Isaias, Liv., 13—and the inspired declaration of the Psalmist, also cited by Our Lord: "I have said: You are gods; and all of you the sons of the Most High."
(John, 10; 84; Psalm lxxxi., 6.) Within her, and through her divine ministry, her children have a divine voice in her teaching, a divine Presence in the Blessed Eucharist, a divine food, in Holy Communion, a divine act of worship, in the Holy Mass. Woe to them, should they make light of all this, or should their lives not be in harmony with their dignity and their advantages.

. II. To the Catholic whom she has

made her disciple, it is the mission of the Church, as it was the mission of Christ, to bring home insistently that there is an Eternal God Creator of all and Judge for all that there is a soul immortal, made to the image and likeness of her Creator ; that there is a future life everlasting, in its unending joy, a reward; in its unending sorrow, a punishment, for the faithful or unfaithful soul, from the God, the Eternal Judge, to whom she is responsible, and who will render to every man according to his works. She must insist, in season and out of season, upon the awful truths, of the supremest moment to man, that the immortal soul may be saved, that is rendered permanentto "Be preached in His name," beginning at Jerusalem "indeed but also unto all Nations;" and their mission and their authority were to continue and to be fulfilled and exercised through the perpetuity of the Church "full days greater to be the graces of the Sacraments, by saved, she must be sanctified, by the graces of the Sacraments, by the Church, "all days, even to the consummation of the world."

the graces of the Sacraments, by the practice of virtue, by successful resistance to sin. "This is the will of God," says St. Paul, "your sanctification." In season and out, In season and out, must the Church proclaim that to sanctify and save the soul, is man's principal work, which if it be left undone, nothing left undone, no is of any account. To lose our immortal soul, to live a life that exposes us to that loss, is the greatest of all misfortunes, to be compensated for any by worldly gain. "What shall it profit a man, if he gain the whole world, and suffer the loss of his own soul," asks He who came into this world, and shed His Blood that souls might be saved. Mark, viii., 36. It is the mission, then, of the Church to see that her children be not so attached to riches, pleasure or worldly advantages, as to neglect the one thing necessary. And this she must always regard as more important than any social reforms or material progress. The world often sneers at this preaching. Not long ago, some one wrote in a letter to the public press, that the doctrine of the immortality of the soul, is be eternal life to know Jesus Christ, the great hindrance to progress. and the Church, whom He sent. To As though the men who contributed believe constantly in God, one must most to even material progress in

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

implore—that I may love Thee daily more and more.' III.

If the Church bids her children fix their eyes upon the future life, it does not follow that she commands them to close their eyes upon the present life. They must indeed, to be true disciples of Christ, take up their cross, and follow Him. But there are always crosses, even in the lives of those that are well provided for from a should be avoided by endangering our salvation; if she declares that 'The sufferings of this time are not to be compared with the glory to sands and that what is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory; (Romans, viii., 18, 2 Corinthians. iv., 19;) she by no means urges her children to seek misery and injustice in this world, to accept them inertly, or to acquiesce in them. Though she inculcates upon a man that his chief, and in a sense, his only duty, is the sanctification and salvation of his own soul, she does not intend that this should make him selfish, insensible to the eternal welfare or the material comfort of his fellowmen. On the contrary, she insists that men work for others as well ing of the Saviour, that to edify the neighbor, to avoid with horror all scandal-giving; to feed the hungry, to give a home to the homeless, to clothe the naked, to visit and console the sick and the "You have come to give expression to that faith that teaches love for all men. . . "Thinking Americans cannot see are not only praisea condition of life everlasting. (Matthew xxi., James, I., 22.) The love of God above all, things entails the duty of loving one's neighbor as on self, that is of concerning oneself efficaciously with the spiritual and temporal interests of one's fellow-men; and this, as the scribe in Matthew, xii, 33., declared with the acquiescence of Jesus, is a greater thing than holocausts and sacrifices.
The Church therefore asks the

help and co-operation of her members, especially of those whom God has endowed with an abun-dance of worldly goods in the establishment and functioning of establishment and functioning of institutions which she sets up to impart Christian education, to give proper care to the poor, the sick, O'Connell, Archbishop of Boston orphans, the sinner, the afflicted and abandoned of every description. And provided that no principle of faith or morals be thereby compromised, she is quite content to see her members co-operate with those that were not of her fold, in the name of God. the securing special reforms eliminating injustices, and alleviating human miseries of all kinds. She teaches that all men are equal, inasmuch that all men are equal, inasmuch is the packet of the practice of religion to all a country. We injustices, and alleviating human is the packet of the people of this country. We is demonstrated by such gatherings as that of the Holy Name convention in religious belief, and ask like contraction. as they all have immortal souls draw upon all the vast resources of created to the divine image and that institution. likeness, and are all called to possess the name heavenly kingdom, if they fulfill the conditions with which the Pontifical Mass possess the name heavenly kingdom, if they fulfill the conditions attached to the call. Every man, she teaches, is therefore a brother with experiment of the convention was seeks to deprive any person or group of persons from the exercise of the incomplete in the crypt of the incomplete inalienable rights granted to them represent the invisible multitude of she teaches, is therefore a brother in the crypt of the incomplete with a claim on our love and our help National Shrine of the Immaculate and endowed with a dignity that Conception. Fully 2,000 watched calls for our respect, even if he be deadly lacking in the self-respect cession to this beginning of what that ought to characterize every child of God. Hatred, national or otherwise of our fellow man, con- and then packed the suditorium for tempt for him in his misery or that vain and ineffectual sympathy of which Saint James speaks, (II., 16,) are reproved by the teaching of the Church. A man whose livelihood Officers of depends upon the work that he exchanges for wages, is not, says the great Pontiff, Leo XIII., a mere machine, nor ought he be treated as such, but as a man, by having the made as safe and as comfortable as it is possible to make them; and by having the remuneration of his labor such that he can make a decent and comfortable living for himself and his family.

George J. Bryant; and sub-deacon, the Rev. John Bowens. The Catholic University choir added to the solemnity of the ceremony by singing the Gregorian chants.

Some of the most eminent members of the Hispanet.

IV.

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

missionary institution called the Propagation of the Faith, or upon our own Catholic Church Extension Society or upon the new foreign Mission Seminaries lately founded in our own Province and in our sister Province of Quebec.

HOLY NAME SOCIETY CONVENTION

SIX THOUSAND DELEGATES ATTEND THE SESSIONS

(By N. C. W C. News Service Washington, D.C., Sept. 18.-The Holy Name Society, greatest and most numerous religious body of that are well provided for from a most tare well provided for from a most to be endured to here today. The morning the morning it is estimated, was session, it is estimated, was attended by 2,500 delegates. That number was more than doubled at subsequent sessions. Other thousands of relatives and friends accompanied the delegates.

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

ARCHBISHOP CURLEY'S WELCOME

"Your coming here has a deep studies, where his headquarters med lasting meaning, not only for were established. and lasting meaning, not only for the great Catholic Church you represent, but also for the nation

you love.
"You have come to give open and public expression to your belief in on the firm basis of religion and your love for Jesus Christ. You confessing their complete civic that men work for others as well have come to express your loyalty as for themselves. Nor while have come to express your loyalty to history shows that she has always to His divine purposes, and at the same time your loyalty to the same time your loyalty to the limited States, to its Government, all. tions

"You have come to give expres-

other in your gathering than a high worthy, but obligatory, according and noble purpose and a great and to our opportunities; that they are powerful moral force that must make for the welfare of our com-mon country.!

This thought that the convention is a great pledge of love and loyalty to country, as well as a profound religious act, was emphasized through the first day's session.

SPECIALLY HONORED BY POPE

Most auspicious circumstances surrounded the start of the conven-tion. With the special blessing of Pope Pius XI. on its deliberations, it had, shortly before it assemit had, shortly before it assembled, won the supreme gift of the Pontiff—the appointment of a personal reprediction on lines of race, as personal repredictions on the suprementation of the suprement and one of the most ardent of Holy Name men. The honor was taken by chiefs of the Society as a most special recognition of its aims, set forth in its magnificent pledge to

is to be the largest and most splendid basilica in North America, the Mass. Many were receiving their first glimpse of the Shrine, and there were expressions of

Officers of the Mass other than Bishop Shahan were: Assistant priest, the Rev. Charles J. Trinkaus; deacons of honor, the Rev. W. G. Scanlon, O. P., and the Rev. J. C. Geale, S. J.; deacon, the Rev. George J. Bryant; and sub-deacon,

United States were in the sanctuary.

FATHER RIPPLE'S ADDRESS

"You have come together today with the eyes of the whole nation focused upon you," the Very Rev. Michael J. Ripple, O. P. P. G., national director of the society and the man responsible for the great convention here, declared as he called the opening session to order after the prayer by the Right Rev. Edward J. Hoban, Auxiliary Bishop of Chicago and spiritual director of the Chicago Archdiocesan Union.

If believe never before has there been such a gathering for purely spiritual purposes—the honoring of the Holy Name of Jesus," he con-tinued. "You perform here a great national act of faith, and at the same time a great national act of fealty to the provisions of the Constitution of the United States.

"The Holy Name Society is not

and abroad, whether the missionary work be dependent upon that central missionary institution called the Propagation of the Faith, or upon been an ecclesiastical organization. And to the glory of its members, it may be said it has given utter fidelity to its bishops and pastors.

There will be no departure from this tradition in this convention.

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

He then outlined the remainder of had consented to preside at all eding sessions.

ial account of the convention is to be sent to the Pope at its conclu-Bishop Shahan, responding to Father Ripple's eulogy of the notable services he had rendered the convention, welcomed the delegates in the name of the city and the University. At the conclusion of his remarks, the

him three cheers. CARD. O'CONNELL'S STATEMENT

Cardinal O'Connell arrived the day before the convention, and went to the Oblate House of

"This gathering," said the Car-dinal and Legate upon his arrival, is a silent affirmation of the Catholic manhood of America, standing

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

RESOLUTIONS DECRY PREJUDICE

Washington, Sept. 20.-Resolutions urging that the second Sunday in November be made a general Communions Sunday through the nation, endorsing the Big Brother. religion, or color, were adopted at business session of the National Convention of the Holy Name Society here tonight. The resolution on tolerance reads : "We are devoted to the provisions

freedom of the press and freedom many decisions decl of the practice of religion to all a Christian nation. ence for the reason of race or the worship of God; according to the dictates of their conscience

THE KLAN BISHOP WARNS CATHOLICS AGAINST RETALIATION

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

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

it for gain in thousands of dollars ment.

paid out by adherents of certain What is the reason of this? There

"The obligation, it seems to me, rests with the non-Catholic churches of Buffalo to discontinue countenancing the bigots who have started all this trouble. It rests equally with preachers and lay members of the convention program and announced that Cardinal O'Connell encouraging vile, scurrilous, obscene publications against the Catholic church which, by a curious Father Ripple also announced administrative interpretation of the that a complete literary and pictorfederal law escape exclusion from mails because they are

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

> "WILLIAM TURNER Bishop of Buffalo."

'AN ENNOBLING SPECTACLE'

extends to all of us.

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

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

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

sideration for ourselves. But we hold in utter abhorrence, as subversive of the institutions of this every witness is reminded that the under the Constitution, or to bar Americans who share in rendering them, as citizens, from any preferunto God the things that are God's.

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

morality. In the same issue of the Post, George Rothwell Brown, who con-ducts a column headed "Post-script," remarks:

'Seventy-five thousand Catholics cheering a Puritan President ought from any attempts at retaliation to give food for thought to those for the campaign which is being who would seek to revive in enlightwho would seek to revive in enlight ened America the spirit of medieval intolerance. The descendants of John Winthrop and Lord Calvert are still keeping step together as they did in '76."

> THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE SECRET OF HAPPINESS BY THE PRESIDENT OF THE SOCIETY

There are many people in this world dissatisfied and unhappy. They have sufficient of the world's social and political ostracism of all goods—if not all they would desire. The things which formerly gave pleasure, fail to satisfy them now sides that the actual and active and there seems to be nothing to organizers of this movement are in arouse interest, all is disappoint-

Paid out by adherents of certain Protestant sects who imagine that they are saving their country by joining and contributing.

"But those who have studied the movement closely realize that these organizers for gain would make no progress if it were not for the wilful migrepresentation of the wilful migrepresentation of the second section of this? There must be a cause. Many are unhappy because they are selfish. They take everything they can get and strive to keep all for themselves. The more they acquire, the more they are delined to the second section of this? There must be a cause. Many are unhappy to keep all for themselves. The more they acquire, the more they are selfish. They are selfish. "The Holy Name Society is not a public reform movement," said reform any attempted invasion of refusal, for instance of our educational rights; what concerns the Church in general is the concern of all her members. It is part of her mission to the faithful to see that they help the missionary at home

"The Holy Name Society is not appeared in twee not for a public reform movement," said the wilful misrepresentation of us and of our civic relations, the delegates of the purposes of their organization. "It is not seeking to reform the world besides itself. It has never turned to these 'new ideas'; it has always aimed at the loss of the wilful misrepresentation of us about of our civic relations, the delegates of the purposes of their organization. "It is not seeking to practices and our so-called policies, that are preached Sunday after Sunday, from certain pulpits in this of charity, besides the supernatural reward promised for even a cup of of charity, besides the supernatural centre and a factor in the lives of reward promised for even a cup of others.

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

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

"Cold water, brings happiness and joy and peace to the doer.

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

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

What a wealth of truth is contained in these few words of a man with little of education but with a vast knowledge of the ways of God.
"I don't lose anything by it, for God puts more in my way." The old man writes with the assurance of one who knows, who has learned by sweet experience, that God rewards even here our works of charity.

of retaliation, that we waited in patience until our better-class Pro-before, Church Extension in every department requires assistance. Bishops are writing for chapels, for help to educate priests, for money to keep alive priests on the missions and for Mass intentions. Their requests can only be granted by us furnish the money, and we pray God to make them realize the great need.

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

Christie School, Kakawis, B. C. Sept. 12, 1924. My dear Monsignor : In this section of the Lord's field there are a few little churches, the only churches on the North West

Coast of Vancouver Island. I have repaired three of them through the instrumentality of Father Charles, O. S. B.; \$300 is needed to pay for the work. I have supplied half the amount and ask the Extension Society to come to my aid with the balance.

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

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

Yours in Xto., T. O'Donnell, Bishop of Victoria. P. S.-\$250 a year to each of three poor places would enable me to establish three parishes and do much

for the future of Catholicity here. The Archbishop of Edmonton tells them into a wild solitude called the Chartreuse. There they lived Edmonton, Alberta, Sept. 17th, 1924.

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

Right Rev. and dear Monsignor. I am deeply grateful to you for your recent cheque No. 6200 for \$300 for three hundred Mass Intentions. I assure you we appreciate this help more than I can tell you. We have never been as short of Mass Intentions in Edmonton since I came West, four years ago. I would be pleased to receive others at your earliest convenience, as many of our priests cannot live without the help given them in

With all kind wishes, I am, Right Rev. and dear Monsignor, Devotedly yours in Xto.,

HENRY J. O'LEARY.

Archbishop of Edmonton. Our Missionary Dollar Club appeal is being very well received, many are sending donations and lists. If yours has not yet been returned. please send it at once. Contributions through this office

hould be addressed: EXTENSION. CATHOLIC RECORD OFFICE, London, Ont.

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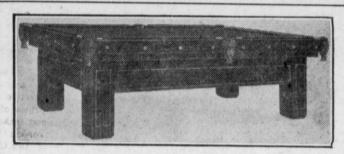
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WEEKLY CALENDAR

Sunday, October 5.-St. Placid Martyr, was born in Rome in the year 515 of a patrician family. His father took him to the Monastery of Subjaco when he was only seven years old and at the age of thirteen he followed St. Benedict to the new foundation at Monte Casino. The place was overrun by barbarians five years later and St. Placid with his brothers Victorinus and Eutychinus and his holy sister Flavia, as well as twenty monks were put to

Monday, October 6.-St. Bruno was born at Cologne about the year 1030 and cultivated his rare natural gifts at Paris. He was made canon of Cologne and later accorded the same dignity at Rheims. Resolving to forsake the world he and six companions applied to Hugh, Bishop of Grenoble, who directed in poverty, self-denial and silence, meeting only for the worship of God. Bruno was called to Rome by Pope Urban II. but the distractions of the great city disturbed him and he sought permission to resume his Previously acknowledged \$526 80 lived in humility and self-denial

until his death in 1101. Tuesday, October 7.-St. Pope, was a Roman by birth. He succeeded St. Sylvester in the Apostolic Chair in 336. After a reign of only eight months and twenty days he died and was buried in a cemetery in the Ardeatine way. The cemetery has since borne his name.

Wednesday, October 8.— St. Bridget of Sweden, was a member of the Swedish Royal Family born in 1804. In obedience to the wish of her father, she married Prince Ulpho of Sweden. They had eight children. Many years later she and her husband separated by mutual consent. He joined the Cistercian Order and his wife founded the order of St. Saviour in the Abbey of Wastein.

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

Friday, October 10.—St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, was chosen in 1539 to escort the remains of Queen Isabella to the royal bury-ing place at Granada. When the ing place at Granada. When the coffin was opened in order that he might verify the body, the sight that met his eyes was so foul that he vowed never again to serve sovereign who could suffer so base a change. He entered the Society of Jesus and was later chosen as its head. When the Turks menaced Christendom, St. Francis was sent by the Pope on a mission to enlist the aid of the Christian princes. The fatigues of this mission ex-hausted him and he died on his return to Rome in 1572.

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

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. SEVENTEENTH SUNDAY AFTER PENTECOST

THE CONSISTENCY OF FAITH

The inconsistencies of man can not be numbered. Sometimes we are inclined to think that our courage is deplorable, since our inconsist-encies are so many. They would be less, no doubt, if our courage were always displayed. It is not always a lack of courage that often causes us to be so inconsistent; in many instances it must be attributed to our ignorance. We may not admit that we are ignorant, and usually we are slow to acknowledge our lack of courage; but this does not alter the fact. These two failings are what make us act so often as if we were bereft of reason.

We do not manifest our inconsistencies so openly regarding material things as we do with reference to things spiritual. The very material things before our gaze give us an experimental knowledge that we seldom, if ever, deny. It is not so with regard to spiritual things. These we cannot experience; we must believe them on the authority of another. But neither can we, absolutely speaking, experience all material facts. There are thousands of these that we believe on authority. Who will question the incontestable facts written on the pages of history as having happened hundreds or thousands of years ago? Yet those who believe in the reliability of history never experienced the facts which it records. These things happened years before they were born. It is true that we, perhaps, see similar things happening around us; and by comparison we can judge those mentioned by history to have been possible. However, we do not, as a rule, stop to consider this, but we give our assent readily, almost blindly, to one whom we

recognize as an authority.

For the sake of the comparison we wish to make, we intend to speak principally of experimental knowledge. And it is not so much of the knowledge itself that we wish to speak, but of our attitude in the face of it; of the way, in other words, in which we accept it.

We do not like to have violence done to us, as it is contrary to our nature. Now, this repugnance toward violence exists in our senses nature. and our mind. We naturally recoil at it; our senses resent it almost automatically. In our everyday life we meet with it often. Sometimes we almost fail to recognize it until
we experience it. However, this
violence is not always the result of
intent. What we consider violence
is often done to us by irresponsible Who does not know, for of the violence of a stormy instance, of the violence of a stormy sea? Who has not heard of the force of a cloudburst, or of a thunderstorm? Do we not consider the earth violent also, when it trembles and lays cities waste?

-not physical violence, it is true, but intellectual violence. They say believe truths that they can not understand, and that they can not experience. This they consider violence to their intelligence. Let us ask this class of people: Even if God did demand of you a sacrifice of your intelligence on some occasions, why should you complain? Are you blinded to the vast number of blessings. He gives you? Can the labeled should be granted to all those who got the complete of the comple of blessings He gives you? Can they, even for a moment, be compared in number with the few so-called acts of intellectual violence He inflicts upon you? Certainly God's favors to man are innumerable, and His blessings of inestimable worth. Man does not even know the number of times God is blessing him. He can not exist without God's help. Man will not regret his material blessings, though the sources of these often inflict violence upon him. Why, then, does he not act consistently, and consider God in this light?

But, as a matter of fact, does God really ask us to do violence to our intelligence in assenting to His truths? He certainly does not. If we think He does, we are culpably ignorant and full of pride. God is infinite in every respect. We are but finite. Can not truths, then, far above our grasp, exist? And can not God ask us, on His authority, to admit them? Nor does He demand of us that we do this without a recompense. That faith we need

facts. Then, too, according to this theory, he need not believe anything that he himself has not really twenty-five years, and this has been

for the conversion of the erring one. Indiscriminate tolerance must not be encouraged in an individual. It must be fought, but with only one weapon—charity. It is a spiritual work of mercy to instruct the ignorant, and today the tolerant are but the ignorant; many, perhaps most of them. invincibly ignorant.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

Among the Israelites the Jubilee year was one of universal rejoicing and pardon. As every seventh day was sanctified unto the Lord, so too was every seventh year; but the year which followed the completion of seven times seven years was celebrated with special solemnity. "Thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee" (Leviticus, xxv, 10.) It was prescribed that in such a year every household should see the return of its absent members, the dispossessed should

The point we wish to clarify is this: We do not consider the sea evil, nor the skies, nor the earth, even though, now and then, they do work havoc among us. We would rather that they exist than that they should not. Why? Because the blessings they afford us are practically invaluable to our lives. What would we be without the fruits of the earth, without the canopied sky above us, without the mighty expanses of water between us and other continents? We are willing to suffer their occasional wiolence in order to enjoy their conwilling to suffer their occasional wielence in order to enjoy their continual blessings.

Now let us turn to the Almighty:
Unfortunately there are many who think that God does them violence—not physical violence, it is true, but intellectual violence. They say that God wishes to force them to believe truths that they can not counsel of his Cardinals and issued

the Jubilee should be celebrated only at the close of each hundred only at the close of each hundred in number with the few so-balled acts of intellectual violence alled acts of sweden and others beween Jubilees on the ground that the average span of salutary remorse for their sins. It may need but the encouraging word of some good friend to win back such souls to the love of their

mand of us that we do this without a recompense. That faith we need in admitting them, to which is conjoined good works, will win for us peace in the present world and eternal glory in the next.

How frequently we hear people say that man may believe as he pleases. If this be so, he can believe only what he experiences, thus limiting his faith to belief in natural of the say in the period of fifty years, in the time of Boniface VIII. a plenary indulgence was an altogether exceptional favor, and in order to gain it no condition was considered too hard or withing the period of the Saviour's sojourn too irksome; but today through the generosity of Holy Mother hard a quarrel since I saw you."

It takes two to make a quarrel too irksome; but today through the generosity of Holy Mother hard a period of the Saviour's sojourn too irksome; but today through the generos

of the Holy Father, and visits to a church, or other pious works.

The Jubilee year usually begins with the first vespers of Christmas Day. Its inauguration is symbolised by the opening of the "holy door" of St. Peter's basilica, a door that remains walled up during the intervals of Jubilees. This door the Pope himself opens, while the walled-up doors of the three other great Roman basilicas are opened by Cardinals. The origin of this ceremony is not clear; but its great moral significance is evident. The moral significance is evident. The legitimate successor of Peter to whom Christ entrusted the keys of the Kingdom of Heaven, the power to loose and to bind upon earth, opens more widely in the year of Jubilee the gates of Heaven by granting special powers to confession of the c conditions for the remission of the temporal punishment due to sin.

The origin of the word "Jubilee" is disputed. It is most probable that the Hebrew word "yobel" meant a ram, a ram's horn, and a trumphet made therefrom, and that a certain idea of rejoicing was connoted by the word from the fact that such a trumpet was used in proclaiming a celebration. Passing through the Greek, the Hebrew "yobel" became confused with the native Latin intillum, meaning "a shout," and gave rise to the terms intillato and intillato and intillateum which found their way into most European languages.

Among the Israelites the Jubilee year was one of universal rejoicing and pardon. As every seventh day

members, the dispossessed should to do honor to God either directly, recover their lands, the slaves should be set free, and all debts remitted.

It is this same idea applied to things spiritual which forms the basis of the Christian Jubilee, ily, there to discuss their highest nterests with the Divine Prisoner Tabernacle, who is so illrepaid for all His great love by the coldness and forgetfulness of men. It will be an excellent occasion for many to arouse themselves from their many to arouse themselves from their which the Divine Master said: "By in their daily lives to which He has an absolute right. These collective manifestations of religious belief and practice on the part of our Catholic men and women are a great source of edification both within and without the fold of the Church: within they stimulate the laggard; without, they force even the most blinded by ignorance and prejudice to acknowledge the undiminished vitality of that one true-Church, old yet ever young, the Church of Christ entrusted to Peter

and his successors. It is for us then to respond generously to the loving intentions of Holy Mother Church in putting such a season of grace and spiritual profit within our reach. All who have at heart the extension of the Kingdom of Christ among men should be zealous apostles in bringing as many souls as possible to make the Jubilee; for at the same

habitually to keep in the state of grace and to give the best of their service to God are also invited and exhorted to gain the Jubilee indulgences, and it would be wrong and foolish for them to pass over this precious means of sanctification on the pretext that the Church does

not oblige them to accept the favor. Some would be likely to make the following objection. In the time of Boniface VIII. a plenary indulgence was an altogether exceptional favor, and in order to gain it no a quarrel since I saw you."

Two weeks, what the effect is.

Two weeks later, a smiling woman entered the rectory:

"Father," she said, "my husband is a changed man. We haven't had a quarrel since I saw you."

facts. Then, too, according to this theory, he need not believe anything that he himself has not really experienced, even though it actually happened. As St. Paul says, we must believe in "one Lord, one faith, one baptism," on our faith. If there is unity in God, unity in faith, and unity in baptism, how can man have multiplicity of belief regarding any or all of them? The truth remains always the truth, no matter what man says or believes. Fire burns. If a man, lunatic or not, denies that it burns, will his assertion deprive the fire of its power to burn? Will the modern or post-Reformation man change the nature of God, or of any of His attributes or commands, because he doesn't believe in them as the Church, commissioned by God, tells all to believe in them?

It may be tolerant to believe as It may be tolerant t of the Jubilee to gain what at other dmit ally over in them as the church, commissioned by God, tells all to believe in them?

It may be tolerant to believe as you like and to allow your neighbor that is not religious. Nay, in one who possesses the true faith, it ceases to be a virtue in any respect. True, man must be tolerant and we exhort him to be tolerant; but with tolerance he must have hope for the conversion of the erring one lindiscriminate tolerance with the conditions required for gaining the indulgences of the duille of 1925 will be announced in all the parishes in due time, and will include confession and Communion more or less fervent, recite by routine the prayer, "O good and most sweet Jesus," is it the greater number or even a great number who gain completely the plenary indulgence which the Church has attached to this practice? God alone can answer this question. But one thing is sure. The soul that will have comthing the indulgence which the faithful who, for example, after a Communion more or less fervent, recite by routine the prayer, "O good and most sweet Jesus," is it the parishes in due time, and will include confession and Communion, prayers for the intentions of the Holy Father, and visits to a church, or other pious works.

The Jubilee year usually begins with all the conditions of the with the first vespers of Christmas Day. Its inauguration is symbolised by the opening of the "holy door" of St. Peter's basilica, a door of and will have a reasonable hope of having gained a plenary indulgence at least once during its sojourn on earth. There is another consideration more important still. The essence

of Christian life does not consist, as some pious but unenlightened souls granting special powers to confessors for the remission of the guilt of sin and special indulgences to the faithful complying with the Jubilee remains after the guilt of our sin has been washed away by the sacra-ment of Penance. But merit enriches us in a positive way: it develops the divine life of grace within us, embellishes our souls with heavenly splendor, makes them more agreeable in the eyes of God, and gives us a sure title to a reward beyond measure in the life to come. If we may help the souls in Purgatory by offering certain indulgences gained and applicable to them, we must not forget that by sanctifying our lives by seeking first the King-dom of God and His justice, we spread abroad the good odor of Jesus Christ and win souls for Heaven by the brightness and force of our example. Indulgences properly understood should encourage us in the practice of virtue and the layer of Cod and attended. love of God, and not reduce all our preoccupations to that selfish arithmetical calculation in the service of God which smacks of the formalism of the Pharisees. Let us never forget that the perfection of Christian life consists above all in the love of God and the love of our neighbor for God's sake. To assure more and more in our own individ-ual lives the reign of charity in our souls, and so to cultivate virtues which prepare the way for this Christian ideal or accompany it, is the noble object set before us in the approaching year of Jubilee.

The best preparation for the Jubilee confession and Communion is without doubt a more frequent and more fervent reception of these sacraments from now on. Nothing will more quickly and more efficathis shall all men know that you are My disciples, if you have love one for another." (John, xiii., 35.) J. I. BERGIN, S. J.

AN OLD REMEDY

GUARANTEED CURE FOR DOMESTIC

One of our Catholic contemporar-ies recently printed a story of a woman who found an efficacious-remedy for an old affliction. It is an old story, but its application occurs every day.

A woman had gone to the priest and complained bitterly of her

husband 'Father, I cannot live with that

man any longer. He is an impos-sible character. He has the bitterest tongue in the world and says the nastiest and sharpest things to me. I cannot put up with him any

The priest was experienced and knew well the weakness of human nature. He turned quietly to the indignant woman. Will you use the remedy which

I prescribe to cure your husband?"
"He is beyond any remedy, I fear, Father.

"But if I promise you that the remedy will be successful, will you nee it?" use it?"
"Certainly, I will try anything

to cure him."
"Then, try this: keep a bottle of holy water on the sideboard and when your husband says something sharp or nasty, take a mouthful of holy water and hold it in your mouth for five minutes."

"What has that got to do with my husband?"
"Do as I say and let me know, in two weeks, what the effect is."

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CHATS WITH YOUNG

THE OPEN DOOR There's a dear old Irish saying That is murmured o'er and o'er;
"When misfortunes close around

Sure God leaves an open door.' Oh, the blessed faith of Ireland

That descends through all the years; Oh, the loving trust and patience That can drive away all fears! For when trials come upon us, Disappointments sad and sore, Seek we still with hope and courage,

and find His open door. And 'tis joy to know in passing, When this earthly strife is o'er, High in Heaven waits Our Father, Holds for us the open door.

adorned her with all beauty, ex-terior and interior. It is but natural, then, that this richness of ornament should at times take the form of poetic expression in the practices of piety that the Church offers to her faithful. And as the Blessed Virgin is the noblest of all God's adopted children, as she is the mother of the Saviour, the queen of which the fate of a nation depends.

tion of Jew and Gentile? And at the present season, in the last love-liness of autumn, before the liness of autumn, before the approach of decaying fall and lighting winter, is it not with an instinct that is more than human that the Church turns again to the Immaculate One and consecrates to her the month of October under the patronage of the Holy Rosary? For with this symbolism of nature she bedecks the supernatural truth that our Mother is our hope in life

and our solace in death.

Non-Catholics have not been tardy in proclaiming this fitness of Mary's honor, though failing unfortunately to perceive its supernatural fullness. Thus the English master Scott, in the person of a Christian maiden, addresses Mary:

Ave Maria, maiden mild! Listen to a maiden's prayer! Thou canst hear though from the

Thou canst save amidst despair. Safe may we sleep beneath thy care, Though banished, outcast, and reviled.

Maiden, hear a maiden's prayer! Mother, hear a suppliant child!

And Wordsworth, in one of his most beautiful sonnets, speaks of Mary as "Our tainted nature's solitary boast:"

Mother! whose Virgin boso

uncrost Woman! above all women glorified,

Our tainted nature's solitary boast; Purer than foam on central ocean tost, Brighter than eastern skies at day-

break strewn With fancied roses, than the unblemished moon Before her wane begins on heaven's

blue coast. Thy image falls to earth. Yet some

l ween, Not unforgiven the suppliant knee

As to a visible form in which did

All that was mixed and reconciled in

thee Of mother's love with maiden purity, Of high with low, celestial with

Again Edgar Allen Poe could confidently exclaim:

At morn, at noon, at twilight dim, Maria, thou hast heard my hymn! In joy and woe, in good and ill, Mother of God, be with me still!

Yet no poem ever dedicated to God's mother can compare to the beauty of the verse which devout Catholics of every rank in life recite

so often to the Queen of the Rosary. The statement is proved by the universal consent of Mary's clients. The Vicars of Christ, the Supreme Pontiffs, find strength and consolation in the daily saying of their beads; learned theologians and philosophers turn their weary thoughts from the subtleties of metaphysical disputes to the sweet simplicity of the rosary; the priest tired out from long hours in the confessional and other ministerial works or discouraged at the apparworks or discouraged at the apparent failure of his efforts finds refreshment in the pouring forth of the repeated "Hail Mary, full of grace!" But no matter what field of labor may be that of the anointed minister of God, no matter to what

heights of sanctity he may attain, his beads are his daily source of help. How beautifully and simply does Father Abram Ryan express the sentiments of all his brethren: Sweet, blessed beads! I would not

With one of you for richest gem That gleams in kingly diadem. Ye know the history of my heart.

Ye know the history of my heart.
For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.
How many a story you might tell
Of inner life to all unknown!
I trusted you and you alone.
But shy we keep my secrets well But, ah, ye keep my secrets well. Ye are the only chain I wear— A sign that I am but the slave, In life, in death, beyond the grave, Of Jesus and His mother fair.

QUEEN OF THE ROSARY

There is an element of poetry in many of the Church's devotions. She makes an appeal to the senses, the feelings, the heart of man as well as to his intellect and will. Incense, flowers, candles, costly vessels, artistic vestments, all find a place in her ritual. Nor need this be a matter of surprise, for she is the spouse of Christ and He has adorned her with all beauty, ex-The case is the same with the Virgin! By meditating on the meaning of the repeated Ave has many a noble Catholic mother steeled her soul for the deep sacrifices she paid to have us become faithful members of the true Church. But strong men too have not been unaware of the strength that comes from the recitation of the rosary. We read of Catholic statesmen saymother of the Saviour, the queen of all angels and saints, it is natural too, that the best of all the Church's poetry, next to that offered to Christ Himself should be paid to the one who is all fair and in whom there is no stain.

Thus with the coming of the case to thank God for the precious pears be had compared to the faith, and never did he cease to thank God for the convent achool, being comer to the convent achool, being convent achool. Christ Himself should be paid to the one who is all fair and in whom there is no stain.

Thus with the coming of the Springtime the month of May is dedicated to the Lily of Israel. Does not the period of promise, of new leaves and budding flowers, the harbinger of the fullness of summer harbinger of the fullness of s dangerous task of making observa-tions in No Man's Land. While thus engaged, his young and brilliant life was taken. Yet it was he who could in his Catholicity write from France to a friend: "Pray that I may love God more." And it was this virile soldier, patriot and child of Mary who sang of the rosary:

There is one harp that any hand can play, And from its strings what harmon-

ies arise! There is one song that any mouth can sav-

ng that lingers when all singing dies. When on their beads our Mother's

children pray, Immortal music charms the grateful

We need, then, but to say the beads devoutly to experience to the truth attested to by all Catholics that there is a sweetness and one solation in the truth attested to by all Catholics that there is a sweetness and consolation in the rosary that is more than natural; that it is Our Lady herself with her divine Son who is present with us in the telling of the off repeated Hail Mary. It is regrettable, I think, that the old Catholic practice of reciting the family rosary in common each evening has largely passed away. Still each of us may in private every day each of us may in private every day place with childlike simplicity this mystical crown of roses on the brow of Mary Immaculate. During the of the prompting of their own With the least shade of thought to us most strongly to begin such a ally represented with wings to give salutary custom. After all, it will us, it has been said, some idea salutary custom. After all, it will us, it has been said, some idea consume but some twelve or fifteen of the promptitude with which minutes of our time. We do not find it difficult to allot a similar of our twenty-four hours for wings have also another meaning less profitable tasks. And may we less profitable tasks. And may we not rest assured that the petition, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death," so often directed to the Mother of Mercy herself, will not fall on closed ears? Surely we shall have the blessings of Jesus and His Mether on us now in life. and His Mother on us now in life and especially in the hour of death. —Daniel J. O'Connell, S. J., in the Queen's Work.

OUR BOYS AND GIRLS

MONTH OF THE ROSARY

Say, dearest Mother Mary, can it be That, having May, thou claim'st October, too? The flowers of spring we plucked

and gave to thee,
And these sad leaves of autumn
wilt thou sue?

When evenings first were lengthening, calm and warm,
We lit thy altars gay with lily

Now falls the night full swift, with lowering storm,
And still thy tapers stay the

Tis thine, and ten times welcome Mother dear ! This ripe and crisp October month

is thine,
What though our flowers and
leaves be scant and sere? The Calendar of Love knows no

And bless our fading years, as thou didst bless their rise.

—FATHER RYAN whose beh

OCTOBER

Though devotion to the Guardian Angels holds so prominent a place in God's scheme for our salvation, In God's scheme for our salvation, not a few practicing Catholics are wont to say: I sometimes pray to my patron saint, but not to my Guardian Angel, yet the Church has dedicated to them the month of October, just as May to Our Lady and March to St. Joseph, lest we should forget them.

The fact than Leo XIII. decreed that the Rosary should be said publicly every day of October for the wants of the Church brought no change to the old regulation. We

change to the old regulation. We were never told that the comparatively new devotion was meant to supersede the old one. They do not clash. Moreover, to give us, as it were, an opportunity of making up for past deficiency and forgetfulness, the Church has set apart the second of October for the feast of the Church angels.

the Guardian Angels.
As September draws towards its close we begin to think and to say:
"How quickly the days are shortening, it will soon be dark very early, the long bright days are over!"

Human nature, created for light Blessed Sacrament. as well as for happiness, has an instinctive dislike and fear of darkness. So, as a good mother tells the little one just tucked up in bed: "Do not mind being left in the dark, child, you know your own Angel is with you." Our Holy Mother the Church chooses this time of the year to remind us that we are surrounded by heavenly spirits who, if they cannot literally lighten our path (we must live by faith), stand by to defend us against hidden dangers, and shed their light over our soul, to dispel

the road towards heaven in so sweet a companionship! who cling to it by faith as they grow older. They will be led safely to the end of their journey, though, maybe, through many perils and many sorrows. As to the souls who carelessly ignore or at least neglect their Holy Guardian, they will never know what graces they lose in this world and what happiness hereafter, until it is too lete. it is too late.

In most convent schools there is a sodality of the Guardian Angels. But why is not this devotion mentioned more frequently by Catholic mothers and school teachers? It would soon make an impression on the children's heart and in time

month of October the Church urges inclination. The angels are gener-

wings have also another meaning deeper and more intimately connected with us. In the Old Testament the metaphor of wings spread out is often used as a symbol of safe shelter, loving protection. "Hide me under the shadow of Thy wings," says the Psalmist. Again: "Under the

the shadow of Thy wings," says the Psalmist. Again: "Under the shadow of Thy wings I shall hope." And: "He shall cover thee with His feathers and under His wings shall thou trust." Our Lord condescends to liken Himself in such tender words to the hen spreading her wings over her brood: "How often would I have gathered thy children together as gathered thy children together as a hen doth gather her broad under her wings and ye would not.

The very name: guardian, sums up all our Angel is to us, but to help us, as it were, to fathom the meaning of the word, the Church shows us pictures of the winged Angels: If anything frightens the little chicks they rush to hide under their mother's wings. If she sees any danger threatening them from afarshe calls to them and they run to their shelter. So we should turn to our Guardian Angel in every fear and trouble. We should take heed of his calls and warnings. Are we not often deaf to both?

Ingratitude is a base thing indeed, we strongly resent it in our fellow creatures. Yet how ungrateful we are to the heavenment protections and the sent protections are the strong to the sent protection. sent protectors who should be our very best friends. Let us ask our Angel to forgive us, and during Accept these autumn wreaths—our

chaplets bright

With crimson—yellow-stained, like sunset skies.

O Star of Morn; be still our star at night,

And bless our feding years as there.

Now may the Holy Angels in whose behalf these pages have been

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written, lay them at the feet of their Queen—the Domina Angelorum of the liturgy-and ask her or im of the liturgy—and ask her to endow them with some mysterlous power, some hidden charm which will work on the mind and heart of their readers, that henceforth every one of them may love his or her own Guardian Angel.

—M. H. in The Sentinel of the

Answers for last week: Top picture, Gospel END of Mass Sunday before; one under it, Gospel IN last Sunday's Mass.

Sts. MATHEW (man), MARK (lion), LUKE (ox), JOHN (eagle).



These ten drawings make five pairs, three from the Old Testa-ment and two from the New. One of these figures has a prominent place in the Church's calendar this



Answers next week.

Plant in your heart Jesus Christ crucified and all the crosses of this world will seem to you like roses.— St. Francis de Sales.

Prayer is one of the oldest adjuvants to health that we have found, and on of the most efficient. Instead of being out of date it is quite as powerful for good now as it ever has been in times of trial, a to tree of consolation and strength that makes good health ever so much easier to attain and maintain than without it.





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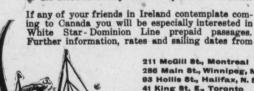
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AGENTS AND AGENCIES OF THE CATHOLIC RECORD

By Right Rev. Mgr. John F. Noll

It may be surprising to the average Catholic to learn that the percentage of Catholics in Scotland is three times as great as in Eng-land. Catholics number one out of seven in the former country, and one out of twenty in the latter. While the total population of Scotland, in round numbers, is 4,000,-000, there are more than 400,000 Catholics in the one diocese of Glasgow, and more than 200,000 in the see city itself. Glasgow is the second largest city in the British Isles, surpassing Edinburgh, the capital. The dominant religion is Presbyterian, which is becoming year after year less virile. As in England and Ireland, there is much unemployment in the cities of Scot-land, and particularly in Glasgow, where the shippards are almost idle.

Probably in no other country are the school laws so fair to Catholics as in Scotland, where the Government not only supports religious schools, but builds them and keeps them in repair. Just this last year the Catholics made the proposal that they build their own schools, and that the Government pay a rental for them, and the proposal rental for them, and the proposal was accepted by the government. In England, the Government will permit Catholics to have a school of their own whenever thirty children within any school district ask for it, and the Government will maintain the school after the Catholics build

CATHOLIC OUTLOOK GOOD

There is extensive emigration from Scotland, particularly into Canada, because there is not sufficient work for all in the cities, and this may prevent the showing of an increase in the number of Catholics in Scotland during the next few years. The outlook for the Church is good, especially since vocations to the priesthood are plentiful. Recently there were fifty-two applications for twenty-five vacant places at Blairs College, and it has become necessary to build a new wing to the Institution for the accommodation of seventy more students.

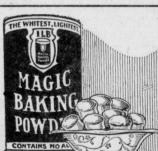
The reader may be interested in reading the following remarks, culled from a "History of the Cathedral Church, Glasgow," published by A. Bower (Projestant). It shows the work of destruction carried on by the Reformers against Catholic churches and institutions, while they spared the old Catholic Cathedral dedicated to St. Mungo which today is a national monument and the pride of the little country. We quote:

The period assigned to St. Mungo's death, 601, makes him contemporary with St. Columba, the celebrated Abbot of Iona, who appears to have had intercourse with him on the banks of the Molendinar. . . Its restoration, in the begin-ning of the twelfth century, was the work of David I., the pious son of St. Margaret, who, in 1115 inducted his chaplain, John Achaius to the bishopric. He was a man of

great learning, had traveled in foreign parts, and had been specially noted by Pope Paschal II., to whom his merits were well By the influence of David, Bishop John was consecrated at Rome, and returned to Scotland."

FURY OF THE REFORMATION

"James Beaton was consecrated at Rome in 1552. He was the last of the long line of Roman Catholic prelates who had held stately sway since the days of St. Kentigern. At this period the whole fury of the Ref-



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MAGIC

ONE-SEVENTH OF THE SCOTS ARE CATHOLICS ormation broke forth, breathing companies instead of having the containing thirty-nine one-thousand shipments delivered, like any other thing connected with the Church of legal shipment, at their designated defense bonds, immediately turned

-pp. 15, 16. "In the whole destruction of the Scottish ecclesiastical edifices at the inquiry as to whether or not this epoch, the Cathedral of Glasgow was comparatively fortunate, and reads in part as follows: those who occupied themselves in the work of demolition were con-

the work of demolition were contented with throwing down the images and altars as offensive to the new creed."—p. 16.

"This evidently shows that the Government intended that the work of demolition should go a certain length, and no further; but they had raised a spirit which, once set in motion, they found unable to control, and ultimately ended in the destruction of those architectural triumphs which were once the destruction of those architectural triumphs which were once the pride and glory of the land. On the first burst of the Reformation, the leaden covering of the roof was stripped off, which in the course of time would have covered the trip. time would have caused the total destruction of this noble edifice, if the public spirit of the citizens had prompted them to save it.

ADVANCED VARIOUS EXCUSES

"According to Spottiswoods, the citizens of Glasgow had, in the meantime, the merit of protecting the edifice of which they were so justly proud from a new danger. The period referred to is the year 1578. He says: 'In Glasgow, the next spring, there happened a little disturbance by this occasion. The magistrates of the city, the earnest dealings of Mr. Andrew Melvil, and other ministers, has condescended other ministers, has condescended to demolish the Cathedral, and build with the materials thereof some little churches in other parts, for the ease of the citizens. Divers reasons were given for it, such as the resort of superstitious people to do their devotions in that place; the huge vastness of the church, and that the voice of a preacher could not be heard by the multitudes convened to sermon; the

had amaist a douncome langsyne at held in St. Mary's Cathedral on the Reformation, when they pu'd Tuesday, where he assisted for ten down the kirks of St. Andrews and Perth, and thereawa', to cleanse them o' papery, and idolatry, and "The Cathedral Church at Glasgow was named in honor of its founder, St. Kentiger or Mungo.
The period assigned to St. Mungo. hinder end. Sae the commins o' Renfrew, and o' the Barony, and the Gorbals, and a' about, they be-hoved to come into Glasgow as fair morning to try their hand on purging the High Kirk o' Popish nick-nackets.''—p. 18.

MUSKALUNGE FISHING AT FRENCH RIVER CAMP

In the fall when the lunge become voracious and the life of a young fish is worth practically nothing, the fisherman comes into his own.

Fighters to the last gasp, the lunge is the one fish that one prays will incorporate which would you think of riding 1300 miles in 19 days, in the cold month of May, 1924, sleeping out, almost always wet to the skin? Such is the accomplishment of Robt. G. Jackson, M. D., of Toronto, who achieved this remarkable feat at 65 is the one fish that one prays will be cold month of May, 1924, sleeping out, almost always wet to the skin? Such is the accomplishment of Robt. G. is the one fish that one prays, will rise to the plug or minnow and when he does—well, try and yawn. A hot shore dinner in the heart of the lunge territory, French River, a rest and then a recounting of the day's sport around the open fire, is something one never forgets.

The beauty of the woods in

SACRAMENTAL WINE MAY BE DELIVERED

Washington, Sept. 6.—Priests who have been forced to call personally at railroad offices or warehouses to obtain consignments of sacramental wine, have been put to this inconvenience by the railroads or express companies and not by governmental authorities. This is the substance of information given on this matter by Acting Prohibition Commissioner James E. Jones in response to inquiries made by the National Catholic Welfare Conference.

The particular case which resulted in the communication from the Prohibition Unit arose out of inquiries made of the N.C. W.C. Department of Laws and Legislation by the Right Rev. Mgr. B. G. Traudt, Vicar General of the Archdiocese of Milwaukee. Priests to whom shipments of sacramental wines had been legally consigned under the provisions of the Volstead Act were being required to call

vengeance and destruction on everything connected with the Church of Rome. This last of the line and faith of St. Kentigern died at Paris on the 24th April, 1608, aged eighty-six years, and left all his effects to the Scots College and to the Monastery of the Carthusians."

This last of the line and faith of St. Kentigern died at Paris on the 24th April, 1608, aged eighty-six years, and left all his effects to the Scots College and to the Monastery of the Carthusians."

This last of the line are sidences. In many cases this are sulted in inconvenience—sometimes amounting to hardship in the case of aged priests and in cities where it is often difficult to locate the Monastery of the Carthusians."

The last of the line are sidences. In many cases this are sulted in inconvenience—sometimes amounting to hardship in the case of aged priests and in cities where it is often difficult to locate the Monastery of the Carthusians."

The last of the line defense bonds, immediately turned france notes and several national defense bonds, immediately turned them over to the police commissariart. "Madame Boineau would have been much better advised had she kept her find for herself and her friends," the paper declared, adding that "there are some people whose inclinations and sympathies defined the containing thirty-nine one-thousand france notes and several national defense bonds, immediately turned them over to the police commissariart. "Madame Boineau would have been much better advised had her find for herself and her friends," the paper declared, adding that "there are some people" whose inclinations and sympathies defense bonds, immediately turned france notes and several national defense bonds, immediately turned france notes and several national defense bonds, immediately turned them over to the police commissariart. "Madame Boineau would have been much better advised had her find for herself and her friends," the paper declared, adding that "there are some people" in the first of the following the first of the first of the exact office in which the ship-ments are held.

Mr. Jones' letter in response to

"Permit me to state that there is no requirement of law or regula-

OBITUARY

REV. FATHER J. P. HOLDEN

Paris, Sept. 21.—The death occurred at 10 o'clock last night of Rev. Father J. P. Holden, who for the past six years has been parish priest in charge of the Sacred Heart Church here. Rev. Father Holden was born in Belleville sixty-two years ago, was educated there and at Montreal, taking an academic course at St. Jerome College, Kitchener. He was ordained priest in 1895 in Hamilton by the late Bishop Dowling. For some years he filled the position of Superintendent of the Roman Catholic schools at Hamilton, and for ten years was priest in charge of St. Joseph's Church, Hamilton. Some fifteen years ago Rev. Father Holden came to Paris, but owing to ill-health left some six months later for Bakersfield, Cal., where he remained for nine years, and while there was instrumental in the erection of the Mercy Hospital. He came back to Paris tudes convened to sermon; the more commodious service of the people; and the removing of that idolatrous monument (so they called it) which was, of all the Cathedrals in the country, only left unruined, and in a possibility to be repaired."

It is into the mouth of his character, Andrew Fairservice, st this description of the tumult: 'It had smaist a douncome langayne at had a maist a douncome langayne at the late where the service is the service where the late is the disposition and good worm.

KI is possibility to be thighly esteemed throughout the highly esteemed throughout the community. The remains of Father No.

Church of the Sacred Heart to Church of the Sacred Heart to Church of the Sacred Heart to William or worm of Brantford, assisted by two diocesan priests. The body will lie in state until 5 in p. m., when it will be taken to Hamilton, where special services will be held in St. Mary's Cathedral on the late when the late in the community. The remains of Father No.

We worm of the Sacred Heart to Church of the Sacred Heart to Chur six years ago, where, by his kindly disposition and good works he was highly esteemed throughout the years as curate under the late

Bishop Dowling.
Interment will take place in Holy Sepulchre Cemetery, Hamilton. Rev. Father Holden underwent two serious operations in St. Joseph's Hospital during last May, and returned in August, but took a relapse and passed away as above stated.

A PHYSICIAN AT 65 WINS A GRUELLING CONTEST

Have you ever ridden ten miles, straight away, on a bicycle? Then you knew it was a real effort. But what would you think of riding 1800

day's sport around the open fire, is something one never forgets.

The beauty of the woods in autumn, the snappy morning atmosphere when one's blood runs faster, good fishing, warm bungalows electrically lighted and a clubhouse with a huge fireplace, music, dancing—all these may be had at French River Bungalow Camp which will remain open this year until October 15th following the request of patrons of the camp. The camp is only 215 miles north of Toronto and any Canadian Pacific agent will gladly supply all information, make your reservations, etc. An hour's communion with a hungry lunge is worth a lifetime listening to the other fellow tell about it.

PENITENT THIEVES RETURN LARGE SUMS

Paris, Sept. 15.—A few days ago a bank at Aurillac discovered a defict of 10,000 francs. The matter was immediately reported, but no trace of the missing funds was revealed by the investigations. The money was given up for lost when, to the great surprise of the bank officials, the pastor of the church of the Madeleine in Paris informed the bank that he was forwarding to it the sum of 10,000 francs which had been given to him

under the seal of confession.

A similar occurrence had taken place in Belgium only three weeks previously, when the sum of 70,000 francs stolen at Lievens, near Ghent, was restored to the owner by the Benedictine monks who had been chosen by the penitent thief to

make this restitution.

Commenting on these two evidences of the benefits of Catholic ethics, La Croix cites as a striking contrast, the comment of an Act were being required to call anarchist paper, the Libertaire for the wines at the warehouses or offices of the railroads or express Pantin who, upon finding a package

who have no sense.

OBLIGED TO HARVEST THEIR OWN CROPS

London, Eng.—Unable to hire laborers owing to their poverty, the Cistercian nuns of Stapehill, Dorset, are working hard in the fields to gather in their harvest on their seventy-five acre estate. Highly educated ladies, and frail for the most part, the Cistercian nuns live almost entirely on vegetables, for their rule denies them meat, fish and eggs.

Their estate was designed to support fifteen nuns, but the com-munity has had so many vocations in recent years that there are now fifty nuns in the community. Consequently their estate fails to give em adequate support. They hire two farm laborers, who are assisted by one lay brother, but these three cannot cope with the work of the harvest.

Despite their poverty the nuns give breakfast to any hungry way-farer who seeks a meal.

The sisters at Stapehill are the only community of Cistercian nuns in Great Britain.

ST. MARY'S MEMORIAL HOSPITAL

The Hospital Nuns of Hotel Dieu, to whom Canada owes so much from the earliest days of the colony, are, after nearly three centuries, as active as ever tending the sick and the infirm. The original Hotel Dieu, founded in Montreal by Jeanne Mance in 1644, has in the Jeanne Mance in 1644, has in the course of years branched out in various directions. Well-equipped hospitals, conducted by Mile Mance's skillful daughters, are found in Kingston. Cornwall, Chatham, N. B., Campbellton, Madawaska, as well as in Chicago, Ill., and Winooski, Vt., and probably elsewhere. The latest addition to this list of houses where human ille are list of houses where human ills are treated and the sick tenderly nursed back to health, is St. Mary's Memorial Hospital, Montreal, founded within the past few months and occupying the palatial residence of the late Baron Shaughnessy. The installation of this new venture is advancing rapidly, and once the hospital activities begin there a long career of usefulness is predicted for those noble women who are devoting their lives to a great work of charity. However, the Sisters ar



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borhood. A rare opportunity is here opened up for young ladies whose inclinations and sympathies draw them to the sick and the infirm, and they are counselled to write to the Mother Superior of St. Mary's Hospital, 805 Dorchester Street West, Montreal. A letter has changed the trend of many a life; why not make the experiment?

Look about you in the universe, and see nature always smiling, see every species of lower life praising God for His benefactions. Why should man be the only exception? We must make our way towards

eternity, never regarding what men think of us or our actions, studying only to please God.—St. Francis Borgia. Meantime, let us suffer in silence and be trodden under foot, re-proached for our faith in Jesus Christ; well content if our dis-

grace has the effect of promoting His glory.—Fenelon.

DIED

PHELAN. — At the Weston Sanitarium, on September 6, 1924, Joseph Phelan, of R 8 Brock Road, Guelph, Ont., aged twenty-six years. May his soul rest in peace.

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