

The Catholic Record.

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

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TRUTH SOCIETY OF IRELAND

VARIOUS ASPECTS OF FAMILY LIFE DISCUSSED

Dublin, Ireland.—The Christian family, viewed from different angles, is the one subject discussed in the many papers being read at the annual conference of the Catholic Truth Society of Ireland now in session.

BISHOP PRAISES CHRISTIAN FAMILY

Most Rev. Dr. McKenna, Bishop of Clogher, treated of "The Christian Family and its Internal Enemies." He said in part:

"For many years past the serious-minded among Catholics in every land have been deeply concerned over the decay of home life in the family. In the Catholic press and among Catholic authors there are warnings of the dangers ahead and an appeal for a return to the ideals of home as it was understood and loved by the older generations. Modern society is diseased. It is sick unto death. It needs regeneration. It is through the family that being truly Christian that regeneration must come. The real internal enemies of the Christian family are: the decay of the Christian outlook on family life; the lowering of its Christian ideal; the growing lack of reverence for the sacred character of the Christian family; the loss or weakening of the sense of responsibility for the sacred interests committed to the trust of parents; carelessness and neglect in the discharge of the duties of that trust."

Having given an outline of the true character of the Christian family, its purposes, its duties and the virtues proper to it, the Bishop concluded:

"In the past our Catholic homes have shed lustre on our land. They remained true to the ideal of home in its higher spiritual connotation. They were shrines of tenderest love, centres of faith and piety, nurseries of saints, ante-rooms of Heaven. In the main our Irish Catholic homes continue to maintain this high standard. In some things of comparatively minor importance there is room for improvement. But in fidelity to the great purpose which God in the beginning established they stand unshaken, founded on living faith and ardent love of God. Be it our constant prayer our aim and effort that they stand thus immovable; for the future well-being of our land rests with our Catholic homes."

DR. BYRNE'S ADDRESS

Very Rev. J. Byrne, D. D., Ph. D., C. S. Sp., also dealing with "The Christian Family and its External Enemies," said:

"The interests of the Christian family, the interests of the home, are with those of religion and economics the basic interests of human society. Nothing is sacred nowadays. Religion is attacked. Science and art are to take its place. The right of private ownership is questioned, and the Government is to become the father of all the nation—a political paternalism that will keep the nation forever children. The home is attacked, education is to be taken from the parents and from those to whom the parents wish to confide the education of their children, and that sacred and responsible work is to be taken over by the State. Divorce laws are tearing homes to pieces and only for the shreds of decency that remain, and a public opinion that is daily weakening, society would return to the filth of paganism. The Governments of Christian nations should be Christian, and they should understand their duties as Christians and guide their policies according to Christian principles. Their chief duty is to safeguard the liberty of the Christian home, so that the families of which the nation is composed may be able in sufficiency and peace to discharge their duties to God. Government has no other purpose but this. In spite of this principle democracy today by a strange inconsequence tends towards centralization of power and the control of matters purely belonging to the family or to religion. I am thinking of the Education Bills in the United States and the Education laws in France and other abuses of modern Governments."

OPPOSES DIVORCE LAW

He went on to deal with birth control, the vice of drink and gambling, the unfair distribution of wealth, and the covetousness of the capitalist class.

"Our age is a materialistic age, an age for money. Many of us are money mad."

Father Byrne concluded:

"It is possible that the question of divorce will worry Ireland. If it does, remember that conscription and death in the service of a foreign country would be much less disastrous than a divorce law. The duty of every citizen of the nation is to rally to the most sacred of all causes after the cause of religion and God himself—the cause of the Christian home."

Rev. J. Fitzgibbon, C. C., Dublin, dealt with the "Christian Family and Housing." No fewer than 67,000 houses are required in the urban districts of Ireland. Over-crowding has become an appalling evil. It is responsible for high mortality rates among children and adults, for intemperance, immorality, and demoralization. Father Fitzgibbon says the local authorities, aided by generous support from the central government, must build suitable houses for the people now herded together in insanitary slums and tenements. For any financial loss incurred there would be ample compensation in other directions.

ITALY

COUNTRY PROSPERS UNDER MUSSOLINI GOVERNMENT

(By Right Rev. Mgr. John F. Noll)

Italy's population is more closely united, and industrial conditions are better than they have been in years. To Mussolini, the Dictator, must be given most of the credit. The writer was in Italy one and a half years ago, and it seemed that everyone who had a sincere interest in the country, was for Mussolini, and business was practically unanimous for him.

He had opposition then, as he has now in larger measure, but it came principally from those who have run the government before him, and who were desirous of getting back. This group is made up largely of radical Socialists, anti-Clericals, the Grand Orient, and American Protestant religious workers. While Mussolini's heart is with the Catholic Church, and while he has introduced religion into the primary schools, restored the crucifix to public buildings, and has repeatedly declared that Italy is with the Catholic Church, and needs that Church today, there has been no effort on the part of the Pope or the Hierarchy to line up the people for him. In fact, what remained of the so-called Catholic party—the Populare—withheld its support from him.

CHURCH NOT IN POLITICS

If the Catholic Church wished to be in politics, here was her opportunity, but she, despite all that her enemies say to the contrary, insists on remaining out of politics.

The city of Rome, has grown by giant strides since the War, and its population today borders on the million mark. There are many new churches being built in the new quarters, and since the Italian people have never been trained to build or support their churches, money is being collected for these structures internationally, when it does not come from the Peter's Pence offerings to the Holy Father.

Those, who believe that the Pope and Cardinals possess great wealth, would quickly change their minds if they only started a little personal investigation. Because he was called upon to administer so much charity, Pope Benedict XV, was probably the recipient of more money than any other Pope in history, yet when he died there was not sufficient money in the Papal treasury to hold the conclave for the election of his successor. Pope Pius promptly passes on to various works of charity and religion what ever cash is sent to him. Most of the Cardinals of Rome have such small incomes that they are no longer able to observe the etiquette and forms prescribed for members of their rank. Many of them live on the fourth and fifth floors of what we would call "flats," and despite their age must descend and climb four or five flights of stairs when they go from and to their quarters. They haven't the elevator.

STATE SCHOOLS PREDOMINATE

Italy has both State and private schools, but possibly 90% of the children attend the State schools, from which all religion was barred for three generations. This explains in great part, the indifference to the faith on the part of millions of Italians, and the hostility on the part of thousands. The Italians could not be anything else than Catholics, and today the introduction of religious instruction in the State schools was warmly welcomed by the generality of people.

The status of the schools in north Italy is much the same as our own. I mean that it requires twelve years to complete the grammar and high school course. The children are expected to spend four years in the elementary schools; five years in the gymnasium and three years in the lycee.

Simultaneously with the exclusion of religion from the schools fifty years ago, there began a real warfare against the Church, waged jointly by the atheistic masonry that obtains in Italy, and the Protestant sects. More than twenty-five years ago Pope Leo XIII, started the "Society for the Preservation of the Faith" in Rome, which still exists, but owing to lack of funds is very inert. The Waldenses is the

only native Protestant sect in Italy; it has two churches in Rome and a theological seminary. The Lutherans have one church, the Presbyterians one, the Episcopalians three, but they attend to their own business. The American Methodists and Baptists, while having only two churches, with a small following, are very aggressive, and openly offensive to the Catholics. Their propaganda has often been highly effective to the Italians as such, and has elicited rebukes from the daily press. The Methodists and Baptists have schools, and a theological seminary in Rome; the latter have an orphanage and a large school for girls, where English is taught. Named after its founder, it is called the "Crandon Institute." The Methodists have a sort of hotel for young people, and Institute for young women, the gift of Mrs. Helen Gould Shepard. The Y. M. C. A. center is the gift of a rich American.

MONTI MARIO SCHOOL SMALL

The reader has heard much about the Methodist College on Monte Mario, a hill which rises higher than the Vatican, and which lies just opposite it. It is rather an unpretentious structure and its patronage is small; but the impression prevails among American Methodists that it is a big going concern, for which a large amount of money was collected two years ago. Montegrino and Bulgarian boys have formed a large proportion of its enrollment, and the plan was to train these boys to become Methodist missionaries in the countries from which they came.

The outlook for Protestantism in Italy, and Europe generally, is anything but bright. In fact, where it was strongly entrenched, such as in Germany, England, Holland, it is going to pieces. Despite fifty years of effort on the part of Protestants in Rome, the total number of adherents of the Methodist, Baptist, Anglican, Lutheran and Presbyterian churches, is less than four thousand; and included in this number are many foreigners.

Protestant periodicals and the anti-Catholic press in this country are constantly telling their readers about the persecution which the Pope is waging against the Protestants in Rome, and have never previously stated that the Knights of Columbus were spending \$1,000,000 to drive the Methodists out of Rome.

RELIGIOUS TOLERANCE

As a matter of fact, nowhere does greater tolerance reign. We failed to find any Catholic prelate or priest or even Knight of Columbus who had ever been up on Monte Mario; we found very few, who knew where the several Methodist or Baptist institutions were. On the few occasions that a Pope or his Secretary of State have referred to Protestant efforts, their methods rather than their religious work itself inspired the reference. They have repeatedly joined hands with the wickedest enemies of the population, and with those whose program is anti-Christian—only to injure the Catholic Church. They have welcomed and exhibited as heroes and martyrs, clergymen who fell from grace in the Catholic Church. The Knights of Columbus were asked to inaugurate welfare work among Italian youth, only because two other organizations conducting such work in Rome were from this country. Pope Benedict, knowing that the Y. M. C. A. and the Knights of Columbus had charge of such work in Europe during the War, and that the Y. M. C. A. was intending to remain on the job in Rome, after the War, requested the Knights to remain in Rome also, so that the Roman youth might have their recreational work under Catholic auspices. Was anything more natural? The Knights had never intended to spend one cent to fight the Methodists or any other organization in Rome, nor have they done it.

CATHOLIC GUIDES NEEDED

The Church is missing an opportunity in not having guides of her own to conduct tourists through the churches and other places of interest. Italy is visited by hundreds of thousands of travelers every year and a great number of them must return home with distorted impressions concerning the Church and her share in Italian history, when it would be possible to send them home filled with admiration for the Church, and with many of their prejudices removed. Italy is the most interesting country in the world, yet little that appeals and interests can be dissociated from the Catholic Church. Nearly every church and Catholic institution is a gallery of various kinds of art, and big museums themselves are stored not only with art treasures, but with treasures which had almost all their inspiration from the Catholic religion. Yet numerous guides tell the tourist falsehoods concerning the history of this or that, concerning the purpose of statutory and articles of devotion; concerning the motives of Pontiffs, etc. What can be the object, you say? You might ask what can be the object of the

general misrepresentation of the Catholic Church everywhere? First of all it has always been the devil's way of opposing God's works; and secondly, the decision concerning the size of tip the traveler will give is based largely on the satisfaction which the guide's story affords. Therefore, he tells one story to Catholics and another to Protestants.

SECULAR LAWS IN ALSACE

That the attitude of the French Catholics toward the proposed introduction of secular laws in Alsace-Lorraine and the application of existing laws on religious communities is being closely watched by Catholics in other nations is evident from the comments that have begun to appear in the Catholic publications of other countries.

The Revue Catholique des Idées et des Faits, of Brussels, says:

"The French Cardinals have replied to the declaration of religious war of Premier Herriot's government. As was to be expected, they are opposed by statements concerning legality and the assurance of complete individual liberty for all Catholics."

"There is nothing more to do but to organize resistance and try to regain for the Church, by every means, normal conditions of life. If any man would think, be nothing more in France but a memory, the work of dechristianization by secular laws being already well advanced."

"The great effort of the radicals will be for the extension to Alsace-Lorraine of the Republican secular laws. If Alsace does not resist, if necessary to the very end, the secular school will paganize these two Catholic provinces just as it is paganizing the other French provinces."

"Let our Alsatian brothers 'hold.' The wishes and prayers of the Catholics of the entire world are with them. France liberated Alsace-Lorraine from foreign domination. In return, let Alsace liberate France from the obvious radical tyranny. For, if this time, the French Catholics allow themselves to be dominated, after having seen what their divisions of all sorts have brought them, it would not be defeat but suicide."

In the opinion of the Katholische Korrespondenz, one result of the present religious situation might be to bring the Catholics of France and Germany closer together:

"Will Catholic France employ its strength this time for a more effective opposition? We hope so, from our hearts! For it is not merely a question of the future of Catholicism in France. It means much more. The Grand Orient of Italy, since its separation from Mussolini, is in the act of transferring its executive headquarters to Paris, and the first steps are already being taken between Paris and Germany. Will the hour of danger to the Church serve to bring the German and French Catholics closer together?"

CHURCH TO BE BUILT AS EXHIBIT

Paris, France.—An International Exposition of Decorative Arts is to be held in Paris in 1925. The organizers of the Exposition have assigned to the Societe Saint Jean, a society for the encouragement of Christian art, a special site on which the society will erect a village church. The church itself will form the principal exhibit of the society, and will be a model of the churches which can be built in the villages of the devastated areas, with the aid of modern resources, materials and construction methods.

At the same time, the church itself will serve as an exhibition room. Space on the walls will be provided for examples of mural decoration, and stands and cases will be provided for the exhibition of the various works of art which may be used for the decoration of religious edifices, including paintings, statues, liturgical furnishings, vestments and altar cloths.

IRISH PILGRIMAGE TO LOURDES

Dublin, Ireland.—Striking scenes marked the setting forth of the Irish national Pilgrimage to Lourdes. After the departure of the first contingent the rush of other pilgrims from all parts of the country, especially Belfast, was enormous. From Dublin alone thousands went, while hundreds of persons left by vessels from the provincial ports. Others took the land route through Great Britain.

It became evident that the Irish procession at Lourdes would be perhaps the greatest national demonstration of faith ever witnessed at that celebrated shrine. All expectations had been exceeded.

On the first boat leaving Dublin 800 pilgrims traveled. Their departure was witnessed by 18,000 citizens. As the boat sailed out, bands played sacred music. The assembled thousands on the quay sang the Lourdes Hymn and recited the Rosary. At the other sea-ports and at all the railway stations inspiring demonstrations took place.

The pilgrims included hundreds of invalids, scores of whom had to be carried on stretchers. Everything possible was done to make the long journey easy and comfortable for the invalids. They were accompanied by nurses and doctors, rendering gratuitous service.

Fifty members of the St. John Ambulance Brigade, 30 men and 20 women, traveled with the pilgrims as stretcher bearers.

The Knights of St. Columbanus took a prominent share in rendering help to the afflicted. Railway companies, shipping companies, and port authorities made special arrangements for the accommodation of the pilgrims. For the transport of the travelers from their homes to railway stations, and from the stations to the point of embarkation by boat, citizens gladly lent their motor cars.

Thus the vast body of zealous Catholics moved towards the miraculous grotto of Bernadette at Lourdes in the Pyrenees Mountains, there to intercede for the peace and spiritual progress of Ireland; and it is their hope that the united thoughts of the Irish race in every quarter of the globe will join in their petition.

EDITOR EXPOSES KLAN

Lancaster, Pa.—An attempt by the Lancaster County Ku Klux Klan to enlist public support through a paid advertisement in the Lancaster New Era, brought forth a strong editorial condemnation of the night-gowned organization in the same issue of the paper in which the advertisement appeared. The newspaper, announcing that it did not desire "to make any money out of any secret society that tends to break down religious freedom," donated the amount paid by the Klan for insertion of the advertisement to the local Community Service Association.

"There is just one effective way to meet the Ku Klux Klan," the Era's editorial begins. "Unmask it! Unmask its purposes as well as its members. Strip the perflage from the high sounding phrases of the eloquent gentlemen who are paid to boom it, and consider calmly and dispassionately what is left."

Alluding to the contention often put forward by Klan proponents that the aims of the organization are misrepresented, the editorial points to the Klan advertisement as follows:

"In section two of the advertisement, we are told that the Klan is founded to 'defend, patronize, support, and attend all Protestant American churches and institutions.' In section fourteen, the purpose of the Klan is declared to be 'to preserve religious freedom by forever defying any attempts at union of Church and State.'"

An obvious inconsistency "The inconsistency is obvious. It is a warped conception of religious liberty that praises it in one breath, and in the next singles out for preference one distinct religious group. If there is to be true religious freedom, Protestant, Catholic and Jew must stand on a common ground. True religious freedom must guarantee one and all their right to worship as their consciences dictate; it must also assure them against discrimination because of religious belief in civil and public life."

"The Klan claims that it defies 'any attempts at union of Church and State.' Does it not occur to the more intelligent members of the order that when they attempt to inject religious intolerance into political affairs, they are retrogressing in the long fight to keep Church and State apart? The Klan would bar all but Protestant, white, native born citizens from public office. It would arbitrarily limit the opportunities of large classes of our citizenry who have proved themselves the equals of any in patriotism and civic endeavor. There was a day when no Catholic could hold office in Protestant England, and no Protestant in Catholic France—but the penalties against nonconformists are buried in the pages of history. Surely America will not revive them."

After denouncing the Klan's insincerity in asserting it supports the constitution while violating many of the fundamentals of that document, pointing out that the Klan's intolerance is utterly unrelated to the principles of Christianity which the Klan poses as upholding, and ridiculing the Klan's asserted desire to promote "betterment of the relationship between our fellowmen," the editorial declares:

SHAM SHOWN BY ANALYSIS

"New organizations or social movements, no matter how pernicious, cannot be successfully combated by arbitrary efforts to suppress them. Such a policy only provokes resentment and rallies the sympathy that is fundamentally unsound is that nobody will become excited about it, and that its character will be subjected to a cool and deliberate analysis and thereby revealed in all its pitiful shabbiness and sham. The more clearly the people understand and grasp the facts, the more difficulty will its paid agents have in selling new memberships and the more rapidly will the members now enrolled fall away."

TO GIVE ROME COURSE ON MOSLEM TEACHING

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

Paris, Oct. 17.—The diocese of Aix-en-Provence has sent one of its priests to Rome to conduct a course in the Pontifical Oriental Institute on Moslem doctrines and the attitude to be taken by the Catholic clergy in dealing with Moslems. The new professor is particularly well fitted to give this course since he is himself a Turk.

Mehemet Ali Ben Mulla, born in Crete of Ottoman parents, completed his preliminary education in Turkey and then went to France to take his bachelor's degree. Following this he studied for the degree of licentiate in law and philosophy at the University of Aix-en-Provence. At the age of twenty-eight he asked to be baptized, and one year later he entered the seminary. He was ordained in 1911 and became a naturalized Frenchman. Abbe Mulla was then appointed professor of philosophy in the diocese of Aix-en-Provence, but continued, nevertheless, to make an exhaustive personal study of the question of relations between Catholics and Mohammedans.

The supreme Pontiff, having heard of his work, and desiring to organize in Rome a course on Moslem institutions, invited the Archbishop of Aix-en-Provence to lend Abbe Mulla to the Pontifical Oriental Institute.

The course on Moslem institutions will open in November.

MOTHER AND DAUGHTER RENOUNCE JUDAISM

London, Eng.—Taken to a Catholic hospital to die, a Jewess was so edified by the kindness of the nuns and the fortitude of the Catholic inmates that she asked to be baptized, and died a Catholic.

Suffering from cancer, her relatives took the dying Jewess to St. Joseph's Hospice for the Dying, Hackney, London. She protested, but there was no other place within the means of her relatives.

She was first taken to a room which she shared with a Catholic. Her companion was often visited by priests and nuns, who prayed by her bedside.

The Jewess asked to be placed in another room, and she was immediately taken to one occupied by a non-Catholic. In this ward the nuns did not say prayers aloud. The Jewess asked the reason and was told it was done only for Catholics.

Both the Jewess and the other non-Catholic then begged the Sisters to come and pray by them. Later, the Jewess asked to be allowed to go to Mass, and soon afterwards declared she wanted to be baptized.

Then followed an extraordinary coincidence. A few days after the Jewess's reception, her daughter called at the hospice and asked to see her mother privately.

She had come to ask permission to become a Catholic.

CHINESE PAGAN SHRINE FOR MISSIONS' EXHIBIT

Maryknoll, N. Y., Oct. 27.—For the Vatican Missionary Exposition to be held in Rome during the Holy Year 1925, American missionaries of Maryknoll have secured a genuine pagan shrine from a Goddess of Mercy Temple, Canton, China.

Dr. Sun Yat Sen, military leader in South China, had dismantled and auctioned the furnishings of numerous pagan houses of worship in the Province of Kwangtung. For the Holy Year Exposition, similar examples of pagan worship are being bought by missionaries in every country of the world.

The Goddess of Mercy Shrine (Kwaninn) will stand in the Maryknoll Missions exhibit space in the Hall of Continental Asia, one of a series of concrete buildings erected especially for the Exposition. This is understood to be the first time in history that the United States is to be represented at a Vatican observance as a nation supplying Catholic missionaries.

CATHOLIC NOTES

Baltimore, Oct. 27.—The Cardinal Gibbons Institute, national school for colored youth named for the great prelate who conceived it, was formally dedicated Sunday in St. Mary's County, Maryland, in the presence of a notable gathering of 2,000 persons, both white and colored.

Paris, Oct. 16.—News has just been received of the first Eucharistic Congress ever held on the island of Madagascar. The Congress was held in the heart of Madagascar, a parish with six thousand Catholics which, like all the parishes of that region, is under the direction of the Jesuits of the Champagne province.

Paris, Oct. 2.—An annual pilgrimage, of great interest in France but little known elsewhere, is the yearly visit to the Ile Madame, off the French coast, where 300 priests who were deported during the French Revolution were abandoned and died of privation. This year hundreds of priests and pious laymen from all parts of the district attended the traditional ceremonies, which were presided over by Bishop Curien of La Rochelle.

Lyons, Oct. 3.—The men's pilgrimage to the shrine of Our Lady of Myans, which has been an annual event in Savoy since the War, was very large this year. In answer to the call of Mgr. Castellani, Bishop of Chambéry, more than 6,000 men assembled at Myans under the leadership of the bishops of the province. Mgr. Castellani was assisted by Mgr. Florent de la Villerabel, Mgr. Termier and Mgr. Grubel.

New York, Oct. 24.—The new seismic station at Fordham University was dedicated here this afternoon by the Right Rev. John J. Collins, S. J., former Vicar Apostolic of Jamaica. The equipment at Fordham now comprises two seismographs with all the most modern devices for the recording of earth tremors. The station is the gift of William J. Spain of New York as a memorial of the Fordham class of 1924.

London, Sept. 1.—The Bishop of Argyll and the Isles, Dr. Martin, left on August 22 for Canada to visit the settlements of Highland Catholics in Canada. Many of these groups of Catholics retain, after a hundred years, their Scottish interests and Gaelic speech. In one or two remote parts they have impressed their culture on the whole district, and some years ago a Scottish priest, visiting the settlement, found colored men talking Gaelic as their native tongue.

New York, Oct. 24.—His Eminence Patrick Cardinal Hayes presided at the Pontifical Mass in observance of the golden jubilee of the coming here from Ireland of the Presentation Nuns, celebrated in St. Michael's Church, West Thirty-fourth, near Fourth Avenue, this city, on Tuesday, October 21. Mother Mary Xavier, eighty-three years old, the only one surviving of the six nuns who formed the original community, was present at the Mass.

Huntington, W. Va., Oct. 10.—Refusal to marry a divorced person, except the innocent party in a case where divorce had been obtained on "scriptural grounds" was pledged at a meeting of the Huntington Ministerial Association here. The association has a membership of about fifty ministers representing many denominations. During the debate preceding adoption of the resolution, the Rev. Dr. S. Roger Tyler, pastor of Trinity Episcopal Church, declared that divorces in Cabell County—of which Huntington is a part—totalled thirty per cent. of the number of marriage licenses issued.

Dublin, Oct. 18.—Although wireless sets have been installed in the homes of thousands of Irish citizens there is yet no broadcasting station within the twenty-six counties of Southern Ireland. This want is about to be supplied. Arrangements have been made for the erection of a station near Dublin and of a sub-station in Cork. The undertaking will be controlled and managed by the Post Office. In Britain broadcasting stations are managed by private companies. In many of the Catholic colleges of Ireland use of the radio is now one of the favorite recreations.

Washington, October 25.—The appointment of the Rev. Louis P. Gallagher, S. J., as dean of the College at Georgetown University here, announced this week, brings to mind the notable foreign service of Father Gallagher, who is only thirty-eight years old. Father Gallagher assisted Father Edmund Walsh, S. J., on his mission to Russia. It was he who acted as diplomatic courier of the Vatican when the Soviet government surrendered the church relics it had seized, returning the relics to Rome. He left Russia a year ago, and has since been in Dublin and in the Western part of the United States lecturing.

GERTRUDE MANNERING

A TALE OF SACRIFICE
BY FRANCES NOBLE

CHAPTER XXVII.—CONTINUED

"I am so sorry," she said, with her sweet, rueful smile, "but, you see—just for a minute—it seemed to be coming near, what I have been so hoping and praying for."

"And perhaps it is not so far off either, my child," was the quiet answer, as, looking at her very earnestly, he resumed his difficult task; "but you must promise not to excite yourself at all while I tell you why I think so." Then, very slowly, so slowly as to make it at first purposely only half intelligible to her, he told Gertrude how Lady Hunter had written to Stanley Graham, and of the answer which had just come from him; of the wonderful news of his conversion to the Catholic Church, and deep repentance for the past.

Gertrude sat motionless against her pillows, with her hands clasped, and her eyes now and then raised to Father Walsley's face; not excited, but with a strange awe upon her, a wonder too absorbing yet for agitation, as it dawned upon her at last that Father Walsley was not telling her what might possibly be, but what really was—that her prayer was heard, the sacrifice of her life accepted, as she had prayed it might be; that Stanley Graham was coming to her death-bed, an infidel no longer, but a Catholic now, forced, as it were, at last to yield to the grace he could no longer resist.

"Father Walsley," she said, in a low tone of entreaty, with a smile so beautiful on her pale face that it struck the good priest as that of one who already looked on heaven, "may I not see the letter? May I not read it, to convince myself it is not all a happy dream?"

Then he gave it into her hands; and with the sweet tears falling from her eyes she read it, not once, but many a time over, kissing it lingeringly as she folded it up at last.

"I may write to him myself, may I not?" she asked pleadingly, looking up again. "Papa will be kind to him, for his own sake now as well as mine. Ah! Father Walsley, when he comes, when you grace to him like I do, you will not wonder why I have wanted him so for God. Ah! it is almost too great joy, as if it could not be real. And yet it is true."

She was so strangely calm amid her absorbing joy, there seemed so much more of heaven than of earth in her happiness, that Father Walsley was not able to ask her to read it.

"My child, you are sure there is no regret to overcome? No undue longing for life, which could now have been joined with his?"

She looked up with a strange, happy look, and shook her head.

"Don't be afraid, father. If I had lived he might never have yielded to grace, and I—think, I trust that our Lord will give me grace not to wish to come back to earth even when I see him; that I shall be able to—remember that I tried always to pray for him for God, not for myself." But her voice began to tremble and her face to flush again, as if in the reaction after her strange calmness, so that Father Walsley rose and summoned her father, who waited outside.

"Papa," Gertrude whispered, as he took her in his arms for a minute, "you must never grieve about me now, even when I am dead, because I am so happy that it seems like heaven, papa, to think of it—such joy that I hardly dared to look for it to come to me on earth! You will love him too, papa, you will console each other always. And the ring, papa darling, the poor little ring that I sent back to—him, where is it, papa? Ah, you have it! Now put it on for me yourself, so that—we can tell him you did it, and then he will know at once—that you have forgiven him." And as her father with his trembling hand placed Stanley's ring once more on her finger, as she looked at it, her voice, which had been growing more and more agitated with every word, seemed to fall entirely all at once, and falling back on her father's arm, she fainted away.

The joy, gently as it had been broken to her, had been too much for the poor little heart when once that first wondering calm had vanished, and for a minute, in his agony, Mr. Manning thought she was dead; but Lady Hunter and the nurse, who now came in to give their assistance, assured him that though perhaps dangerous, from the very complaint that had caused it, his darling's attack was not necessarily a fatal one. Gertrude was slowly recovering when the doctor arrived on his daily visit; and when he had solemnly assured Mr. Manning that this time the seizure would not end in her death, though he looked terribly anxious as he said so, he asked Father Walsley in a low tone what had caused the attack. It was hardly possible to keep him in ignorance of all the circumstances now, when also Stanley Graham might be expected in a day or two; so drawing Mr. Manning aside, Father Walsley whispered that they must speak to him for a few minutes, and told him what the doctor had asked.

Then Mr. Manning, speaking as quietly as he could in his agitation, told the doctor, what he had never

directly done before, the nature of the trouble that had been the cause, as they felt only too surely, of his daughter's illness. He did not mention the precise reason for the separation between her and Stanley Graham, but only that such a separation had been necessary; adding that circumstances had now occurred which would enable them to come together again for the short time left to his daughter on earth, and that it was this news which, though told to her as gently as possible, must have caused her sudden attack.

The doctor listened without surprise, perhaps only to the confirmation of his own suspicions, and then said very earnestly in reply:

"Mr. Manning, if there has been anything of this kind, you must never reproach yourself for what has been told her today, for consenting to let this Mr.—Graham, I think you said, come to her as he wishes, and for allowing her to read his letter. To have let her continue in ignorance of whatever has occurred would have been cruel, nay impossible, under the circumstances. And in her weak state it would in any case have become every day more difficult to ward off agitation from one of an excitable, sensitive nature like hers. Some slight cause might any day now have produced an attack quite as serious as this has been; indeed, though we may not have seen it, the very hiding of the anxiety and inner feelings concerning this one matter must have been so injurious that the joy she is feeling now can scarcely be as much so, because any day the repression might have become too strong for her, and she ended her life suddenly, and of course more painfully than it can end now, even—should another attack come soon."

"Then—do you fear one, Dr. Baldwin?" earnestly asked Father Walsley, seeing that Mr. Manning could not speak.

"I will not deceive you," replied the doctor gravely. "Though I cannot, of course, foretell one, Miss Manning is in that state now that you should be prepared for the worst any time, especially after the agitation, which is unavoidable, of seeing Mr. Graham when he arrives. I think you said she wished to write herself to give him the required permission. Do not hinder her if she wishes it when she is quite recovered, in an hour or two, if she does not fatigue herself with too long a letter, because he should in justice be written to today, as every minute is precious that keeps him from her; and if she once recovers from the agitation of seeing him, she may be all the better for his frequent presence."

Father Walsley turned for a minute to Mr. Manning.

"Would you wish to send for Rupert, Mr. Manning? It would do no harm, and it is but fair to have him near his sister now, at least for a day or two."

Mr. Manning grasped the priest's hand eagerly.

"Of course, of course. I seem to think of nothing, Father Walsley, nothing but—her. If—she—died without seeing Rupert, I could never forgive myself." And he looked so broken down, so changed, that even the doctor was for a minute un-manned.

At once Father Walsley wrote out a few words to be immediately telegraphed to Rupert:

"Can you come home for a day or two at least? Your sister is in a very dangerous state."

And then he followed the doctor and Mr. Manning back into Gertrude's room.

She was quite conscious now, and was talking quietly, with that sweet smile on her face, to Lady Hunter, whose arm was supporting her tenderly. When the doctor had assured himself that nothing more could be done at present, he took his leave, having quietly given directions as to what must be done in case of another attack, which, however, he did not yet apprehend. As soon as he had gone Mr. Manning took his place again by Gertrude's side, which Lady Hunter gave up to him.

"You see I am quite right again now, papa darling," she whispered, as her hand sought his in their fond, accustomed way. "And I may—write to—him today, may I not, papa, to tell him—how happy he has made me—and—you; to tell him—to come, that—you will receive him joyfully even, papa dear?"

Even if it had been a positive enemy, one whom he personally disliked, for whom she pleaded, her father could not have resisted his darling's low, eager tone of sweet entreaty, the yearning gaze of the eloquent eyes which shone now with such a joyous light.

"Tell him to come, Gertrude, whenever he chooses; I am ready to receive him for your sake, because it will bring you happiness, even if I were not ready to forgive him for God's sake, who has called him in such a wonderful way to the faith which he has hated so long, at a—time, too, when no—hope of possessing you, my darling, can have influenced him in any way."

"That is it, papa, the greatest joy of all; what I have prayed for always for him. And, papa," she added, in a low, solemn whisper, holding his hand very fast, "if—even—the seeing—him should be too much for me, if it—killed me—you could not grieve, papa dear, because it would be joy that would have done it; your little girl would

have died of joy too great for earth, and he—the cause of it, must be very dear to you always." And a strange awe, which for a time seemed to render mere human grief unfitting, came over her father as she spoke, as he seemed to feel that his darling, so ripe for heaven, could not be long for earth, that God was calling for her to be given back to Him very quickly now.

TO BE CONTINUED

THE RETURN

"But, John, it's only for a month," pouted Elsie, looking up at her tall husband.

"I was thinking of the money, my dear," returned John gravely. "Things have been dull with me lately."

"It would take only rough clothing," insisted Elsie.

John had a momentary vision of what Elsie would call rough clothing—the best sports costumes to be obtained in their town.

"Where did you say the party was going?"

"To the Humboldt Mountains in Nevada. Just think, John, what a wild, romantic spot that must be!"

John looked grave. So there was no romance in keeping the house neat and clean, and waiting for his coming at night!

"I'll see what can be done," he promised, as he took down his hat and coat. Elsie danced away with a light heart. When John said he would see what could be done, the thing was as good as settled. She knew that much. How would he get the money? Oh, some way. Father always had produced it when necessary. John would get it. Men always did.

One week later the party was en route to Nevada. John was apparently comfortable, as he was to take his meals at a restaurant near their home. Of course Elsie was proud of John but she longed for adventure. She always knew just what John was going to do next; just when he would be home in the evening and that his viewpoint would be sensible and safe. Now, this party, for instance, would in some way shock John. Mrs. Yardell was so sparkling and witty that Elsie forgave certain indelicacies of expression, but John would never forgive them. All the sparkle in the world would not blind John's eyes to the fact that in his code a lady was careful in speech, and did not smoke cigarettes. Of course Elsie had been reared to believe as John believed, but it did not seem that in order to be fashionable, one must compromise a bit—anyway she was on the road to romance; to wild barren stretches of desert and great white crowned mountains. She became a part of the gay, free life of the party about her. That is, she partially did. She could not smoke. "Oh, you'll learn," laughed one of the women.

A few days later the party was settled high in the Humboldt above Ruby Valley. Far down one could see the light of a ranch house; halfway down the mountain a great flock of sheep was encamped for the night. In the clear air the steady, "Baa-baa" came up to the laughing party.

The tents were up; the Dutch oven on the coals; one of the men was playing the ukelele; a woman sang intermittent snatches of Broadway jazz. In a moment of silence a voice was heard from the edge of the forest:

"But, my dear, you surely don't think Anna should stay with that old fossil just because he loves her? Think how bright and witty she is. She could marry anyone."

The ukelele took up the burden of a popular song and the bit of gossip was lost in the general confusion.

Elsie sat silent. John was watering the lawn by this time. He always watered the lawn after dark. He would wet the pansy bed and the little apple tree at one corner of the back lot. He said the apple tree made the place like home—there had been apple trees in his father's back yard. Elsie had preferred an Italian cypress. This was life—and that existence back there. She remembered what the gossip had said of Anna—but that was too far—too far!

"Elsie, Ducks, come over to Reno with me for a while when this crowd goes back," cried Mrs. Yardell affectionately, throwing one arm about Elsie's shoulders. I'm not going back for a long time. Jack will rage but he always does that." She laughed as if Jack's opinions had little weight.

"I can't afford it," said Elsie.

"But I can. I'm going to spend a thousand of what Aunt Mary left me. I'm burning money now—a-days, Elsie."

"I'll think it over," promised Elsie.

"How did you ever marry a man like John? He looks as if he had never had an emotion in his life."

Elsie struggled between a conviction that Mrs. Yardell spoke the truth and an earlier inborn conviction that a husband should be sheltered under all circumstances.

"He is very clever," she asserted.

"Oh, yes, yawned Mrs. Yardell, "but with that hair and that color, you could marry anyone."

"But I am married," protested Elsie.

"Bless the child," laughed Mrs. Yardell. "It would be a pity to see you go back before you shed such mid-Victorian ideas. You'll come with me."

All through the next two weeks

the gay party laughed and sang and came dangerously near a hilarity which was anything but well-bred. A flask had been handed about on more than one occasion but Elsie, remembering John's grave eyes, had passed it by. The oldest man in the crowd, a gay bachelor, turned to look at her with approval as she did so. So he felt as John did. Then why? She did not understand this world very well.

At last the day approached when the trip homeward was to be made. Tomorrow the tents would come down; the clothes were already packed; Elsie walked alone down the hillside, thinking, thinking. Should she go on for another gay month or should she go home?

"That life is ruining your charm," Mrs. Yardell had told her. "Soon you will be old and staid." She walked down the mountainside, turning this way and that to avoid the clinging bushes. When she came out of her reverie it was quite dark and she was plainly lost. She ran forward uncertainly. There were mountain lions up here. Only yesterday morning there had been tracks about the camp. Her knees shook and at the breaking of a twig she gave a little cry. At last she turned to an ancient custom to guard his sheep. Ah, this was a herdsman's camp. He arose and bowed low before the lady as he had been taught to do in Basque across the sea. In the next few minutes from his slight knowledge of English and her slight knowledge of Spanish, or Basque dialect, they arrived at some degree of understanding. It was best that the lady remain there until morning. His tent, his simple meal, his life, were it necessary, were hers to command.

With broken speech he made his guest welcome, placed a soap box by the fire, served a great bowl of steaming stew. Warm, reassured, she looked eagerly about her. Surely this was romance enough—lost upon a wild mountain-side.

That a grave face this man had and with what solemn courtesy he had made her welcome. Something in his manner said, "All woman kind is worthy of respect." He was bending over that same package. He looked up caught her eye, and holding his package up, smiled. It was as if the sun shone behind that somber face. She took the package from his hand. A picture—the picture of his wife and children. What clean, bright faces! And the woman's face was wonderful. Her eyes were so calm, so trustful. No doubt she felt certain of this man's love and devotion; she was waiting for him away off there in Basque. What a lovely way to feel!

What a romance was something else in the package—a rosary. She looked down at it and the herder, watching her face, explained in one brief phrase, "Dios Omnipotente"—"on the mountainside in summer, on the desert in the long, cold winter—God was omnipotent. When had she, Elsie, thought of God? It had been a long, long time ago.

The romance faded; a pain grew about her heart. There is something wrong with us all, she thought. The herder, his face still illumined, talked on brokenly—of his wife, his boy and girl, of the good old priest who advised them in his absence, of how he sent his money home, and a portion always to his Church. Honor, faith and loyalty were the things he had thrown away; his money; his wife and the high, fine purpose which made him save each penny. All women were sacred in his sight—no wonder! Here upon this mountainside burned the fires of sacred devotion, here was steadfastness, loyalty to his sheep, to his wife, to his God and his Church.

His puzzled gaze cleared. Ah, the lady was thinking of someone dear to her as these were dear to him—someone whom she longed to see—that was it.

"We cannot afford it," Robert had said. He, like this man, was bending every effort toward securing prosperity and comfort for his wife and as for children—John longed for children. What kind of wife did John have? Not one like this woman in the picture whose fine, clean face showed steadfastness of purpose.

A shout! Voices. Hurried footsteps approached. The rescue party burst into the camp, half laughing, half frightened.

Ten minutes later, one of the men walked over to the Basque and offered him a banknote. The Basque looked him steadily in the eye and put both hands behind him. Elsie stepped quickly between the two. "You do not understand," she said to the American. "He is a gentleman."

At breakfast next morning the party broke camp. To Mrs. Yardell's entreaties, Elsie repeated steadily.

"I am going home."

John was watering the little apple tree in the back yard. His heart was troubled. She was so young. If only he could hold her steady for a year or so, life would settle her. If only he could hold her past this restless stage!

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The little apple tree seemed more alive tonight. John stooped nearer. It was putting forth a bloom, the courageous little thing. The front gate clicked—a neighbor, probably. He was lonely.

A moment later and he held Elsie fast in his arms. "I'm never going away again John," she sobbed, going away again. Life had settled her. The little apple tree lifted its head higher. Under the spreading branches of the big tree it was going to be, little children would gambol and shout at their play.—Sheila O'Neill, in The Magnificent.

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Company Inc. Published by arrangement with The McClure Newspaper Syndicate

THE BLIND SEE

Men cannot live without three things, bread, health and hope. Deprived of everything else men can—raging and cursing—go on living. But if they have not at least these three, they hasten to summon death, because without them life is but death. It is death with suffering added, an aggravated, embittered, envenomed death, without even the anesthetic of insensibility. Hunger is the wasting away of the body; pain makes the body hateful; despair—not to expect anything better, a relief, an alleviation—takes the savor out of everything, takes away every reason to be, and every reason to act. There are men who do not kill themselves because suicide is an action.

He who wishes to draw men to him must give them bread, health and hope. He must feed them, heal them and give them faith in a more beautiful life.

Jesus gives this faith. To those who followed Him into the wilderness and upon the mountains, He distributed material and spiritual bread. He was not willing to transform stones into loaves, but He made the real loaves of bread sufficient for thousands. And the stones which men carry in their breasts He changed into loving hearts.

And He did not reject the sick. Jesus is no self-tormentor, no flagellant. He does not believe that pain is necessary to conquer evil. Evil is evil and must be driven away, but pain also is evil. Sorrow of the soul is enough for salvation; why should the body suffer also, needlessly? The old Jews thought of sickness as a punishment; Christians believe it above all as an aid to conversion.

But Jesus does not believe in vengeance taken on the innocent, and does not expect that true salvation can be won by ulcers or by hair shirts. Render unto the body that which is the body's due, and unto the soul that which is the soul's. He likes the friendly supper-table; He does not refuse good old wine; and He does not turn away from the sick who pour perfumes on His head and on His feet. Jesus can fast many days; He can be satisfied with a bit of bread, with half of a broiled fish; and He can sleep on the ground with His head on a stone; but till it is unavoidable He does not seek out want, hunger and suffering. Health seems to Him a good thing and the innocent pleasure of dining with friends; a cup of wine drunk in good company, the fragrance of a vase of nard, seem good and acceptable to Him also when such things cause no suffering to others.

If a sick man accosts Him, He cures him. Jesus comes not to deny life, but to affirm it, to institute a happier and more perfect life. He does not purposely seek to wound the sick. His mission is to drive away spiritual suffering, to bring spiritual joy. But if, by the way, it happens to Him to drive out also suffering of the flesh, to quiet pain, to restore, along with the health of the soul, the health also of the body, He cannot refuse to do it. He shows Himself adverse to it, for the most part, because His aim is to appear in the eyes of the people like a vagabond wizard, or like the worldly Messiah whom most men were expecting. But since He wishes to conquer evil, and there are men who know Him capable of conquering all evils, His love is forced to drive out also those of the body.

When, on the road trodden by men of health, there come towards Him groups of lepers, repellent, disfigured, horrible lepers, and when He sees that swollen lividness, the scaly skin showing through the torn clothes, that scabby, spotted, cracked skin, the withered, wrinkled skin which deforms the mouth, half-closes the eyes, and puffs up the hands; wretched, suffering ghosts, shunned by every one, separated from every one, disgusting to every one, who are thankful if they have a little bread, a saucer for their water, the roof of an old shed for a hiding-place; when painfully bringing out the words through their swollen, ulcerated lips they beg him, whom they know to be powerful in word and deed, beg Him, their only hope in their despair, for health, for a cure, for a miracle, how could Jesus shun them, as other men did, and ignore their prayer?

And the epileptics, who writhe in the dust, their faces twisted in a set spasm, the froth on their lips; those possessed of devils who howl among the ruined tombs, evil dogs

of the night, disconsolate; the paralytics, trunks which have just alytically leaning left to suffer, dead bodies inhabited by an imprisoned and suppliant soul; and the blind, the awful blind, shut up from their birth in the night—foretaste of the blackness of the tomb—stumbling in the midst of the fortunate men who go their way freely, the terrified blind, who walk with their heads held high, their eyes staring, as if the light could reach them from the depths of the infinite, the blind, for whom the world is only a series of more or less harsh surfaces, among which they grope; the blind, eternally alone, who know the sun only by its warmth, by the heat of their bodies! How could Jesus answer "No" to such wretchedness?

THE ANSWER TO JOHN

Jesus heals the sick, but He is in no way like a wizard or an exorcist. He has no recourse to incantation, to amulets, to smoke, veils and mystery. He does not call to His aid the powers of Heaven or Hell. For Him a word is enough, a strong cry, a gentle accent, a caress. His will is enough, and the faith of the petitioner. To them all He puts the question: "Dost thou believe I can do this?" and when the cure is accomplished, "Go, thy faith hath made thee whole." For Jesus the miracle is the union of two wills for good, the living contact between the faith of the healer and the faith of the one healed. "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence, to yonder place; and it shall remove; and nothing shall be impossible unto you. If ye had faith as a grain of mustard seed, ye might say unto this scyamine tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you." Those who have no faith, not even as much as the thousandth part of a grain of mustard seed, cannot have this power, and that Jesus is an impostor.

In the Gospels the miracles are called by three names: "Dunamis"—forces; "Terata"—miracles; "Semeis"—signs. They are signs for those who remember the prophecies of the Messiah; they are "miracles" for those who look for proof that Christ is the Messiah; but for Jesus and in Jesus there are only "Dunamis," mighty works, victorious lightning flashes from a superhuman power. The healings of Jesus are two-fold; they are healings not only of bodies but of souls, and it is soul-sickness which Jesus wishes especially to heal, so that the Kingdom of Heaven may be founded also on the earth.

Most sickness is two-fold, mental and physical, and lends itself with singular exactitude to metaphors and allegory. Jesus cured the maimed, the halt, the fevered, a man with the dropsy, a woman with an issue of blood. He healed also a sword-wound—Malchus' ear struck off by Peter on the night of Gethsemane—this only in order that His law "do good to those who wrong you" might be observed to the very last. But Jesus healed more often those possessed by devils, the paralytics, the lepers, the blind, the deaf-mutes. The old name for mental diseases is possession by devils; even Professor Aristotle believed in possession by devils. It was believed that lunatics, epileptics, hysterical patients, were invaded by malignant spirits. The contradictory and often merely verbal explanations of the moderns does not invalidate the fact that demoniacs, in many cases, are such in the real sense of the word. This learned and popular explanation lent itself admirably to that allegorical and figurative teaching of which Jesus was so fond. He wished to found the Kingdom of God and supplant that of Satan. It was part of His mission to drive out demons. The difference between bodily disorders and actual malign obsessions was of no importance: between stolidly infirmities and spiritual infirmities there is a parallelism of nomenclature, based on real affinity. There is a likeness between the maniac and the epileptic, between the paralytic and the stolid, the vile and the leprous, the blind and he who cannot see the truth, the deaf and he who will not listen to the truth, the cured and the resurrected.

When John, shut up in prison, sent two disciples to ask Jesus if He were the awaited prophet, or whether they should await another, Jesus answered them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Jesus did not separate the gospel from miraculous cures. They are similar deeds; by that answer he meant that he had cured bodies in order that the souls might be better disposed to receive the gospel.

Those who did not see the light of the sun can now see the light of truth; those who did not hear even the words of men can now hear the words of God; those who were possessed of Satan are freed from Satan; those who were foul and ulcerated are clean as children; those who could not move, who were strengthless and shrunken, now follow my footsteps; those who were dead to the life of the soul have risen at a word from me, and the poor, after the Good News, are richer than the wealthy. These are my credentials, my letters proving my legitimacy.

Jesus, Healer and Liberator, is not what the bad faith of His modern enemies wish to imagine Him, in order to gild once more their comfortable paganism and to protect it against asceticism. "He is the God," they say, "of the sick, the weak, the dirty, the wretched, the strengthless, the servants." But all that Christ does is to give health, strength, purity, wealth, and liberty. He draws near to the sick precisely in order to drive away their sickness; to the weak to lift them out of their weakness; to the dirty in order to cleanse them; to slaves in order to free them. He does not love the sick only because they are sick. He loves health, just as the men of antiquity did, and He loves it so greatly that He longs to give it back to those who have lost it. Jesus is the prophet of happiness, the promiser of life, of life that is worthier to be lived. The miracles are only pledges of His promise.

TALITHA CUMI

"The dead shall arise!" This is one of the signs which are to suffice for John the Baptist in prison. To the good sinner, to the hard-working Martha, Jesus said: "Arise, and the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." The resurrection is a rebirth in faith, immortality is the permanent affirmation of this faith.

The Evangelists know three resurrections, historical events narrated with a sober but explicit statement of the evidence. Jesus raised up three who were dead: a young lad, a little girl, and a friend.

He was entering Nain, "the beautiful" set on a little hill some miles from Nazareth, and met a funeral procession. They were carrying to the grave the young son of a widow. She had lost her husband a short time before; this son alone had been left to her; now they were carrying away the son in turn for burial. Jesus saw the mother weeping among the women, and smothered grief of mothers which is so profoundly moving. She had only two men in all the world who loved her; the first one was dead, the second was now dead; one after the other, both of them disappeared. She was left alone, a woman alone without a man. Without a husband, without a son, without a help, a prop, a comfort. Gone the love that was a memory of youth, gone the love that was hope for declining years. Gone both these poor, simple loves. A husband can console his wife for the loss of their son; a son can make up for the loss of a husband. If only one had been left! Now her lips were never to know another kiss.

Jesus had compassion on this mother; her grief was like an accusation. "Weep not," he said. He went to the side of the cataleptic and touched him. The boy was lying there stretched out, wrapped in his shroud, but with his face uncovered, set in the stern paleness of the dead. The bearers halted; all were silent; even the mother, startled, was quiet.

"Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And He delivered him to his mother. He "delivered" him because he was now hers. Jesus had taken him from the land of death to give him back to her who could not live without him, that a mother might cease from weeping.

Another day as he was returning from Gadara, a father fell at His feet. His only little daughter lay at the point of death. The man's name was Jairus, and although he was a leader at the Synagogue he believed in Jesus. They went along together. When they were half-way, a servant met them, saying, "Thy daughter is dead; trouble not the Master." But when Jesus heard it, He answered him, saying, "Fear not; believe only, and she shall be made whole." And when He came into the house He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her; but He said, "Weep not; she is not dead, but sleepeth." And they laughed Him to scorn, knowing that she was dead. And He put them all out, and took her by the hand, and called saying, "Maid, arise." And her spirit came again, and she rose straightway; and He commanded to give her meat. She was not a visible spirit, a ghost, but a living body, awakened a little weak, ready for a new day after feverish dreams.

TO BE CONTINUED GENTLENESS

Of all the gifts to be prayed for, next to grace, tact and gentleness in manner, are the most desirable. A brusque, shy, curt manner, a cold indifference, a snappish petulance, a brutal appearance of stolidity, antagonize and wound and rob even really kind actions of half their value. It is worth while to do a kind thing gracefully and tactfully. There is a certain propriety of demeanor which never makes a mistake, which guards the feeling of a loved one, as carefully as a mother cherishes her little delicate child. In time, such tact becomes natural, and one who has it makes others happy without trying to do so.—Exchange.



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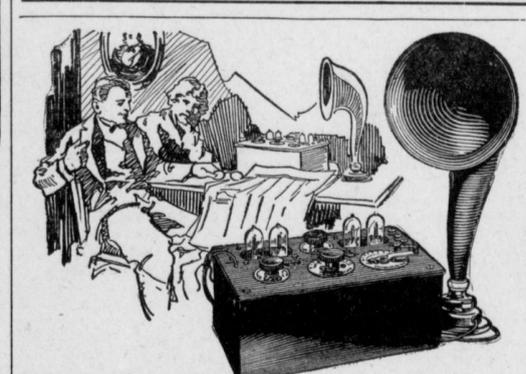
What is there which should lead us to conclude that prayer is not a mode appointed by the Ruler of the universe for obtaining His good and greatest gifts in the same manner as bodily exertion is requisite for

acquiring a supply of temporal advantages.—Hatherley. Begin and end the day with private prayer; read the Scriptures often and seriously; be attentive to the public worship of God.—Hale.

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LONDON, SATURDAY, NOV. 8, 1924

THE "SECOND SPRING" IN ENGLAND

"It is surely astonishing that old England—involved, as she is, in an era of inquiry, and submerged, as she is, beneath a deluge of doubt—should yet have had the faith, during the four decades that include the War, to build, either in whole or in large part, three great cathedrals. The first is at Truro, in Cornwall, the second is the Roman Catholic Cathedral at Westminster, in London, and the third is in Liverpool.

This is the opening paragraph of an article by P. W. Wilson in the magazine section of the New York Times. The subject of the article is truly an astonishing manifestation of a faith that is far deeper and stronger than the clamant modernism that appears to dominate the present as it claims the future for its very own.

The writer is profoundly impressed with the challenging significance of the revival of cathedral-building. Whether a Christian or a modernist he understands, and he sympathizes sufficiently to make his treatment of the subject at once illuminating and delightful. We shall pass some excerpts from it on to our readers in the hope that they may give them some of the keen pleasure the reading of the article afforded us. After referring to the general conviction that the age of new cathedrals had passed forever, he says:

"It was true that, assisted by the taxpayer, Sir Christopher Wren had replaced St. Paul's; but otherwise no church that could be classed as a cathedral had arisen for many centuries."

The irony, delicate but deadly, of that sentence is obvious; it is also characteristic of the writer.

"Then came a change. Cathedrals were zealously, if not always wisely, restored. Parish churches were cleaned of dust and plaster and adorned with windows, altars and ornaments. The revival in stone may have been due to the Oxford Movement. Or it may have been Heaven's judgment against evolution. Anyway, with Huxley and Darwin disposing of Gladstone and Genesis, and with our old Herbert Spencer ill-temperedly dismissing the orthodox and the artists and the humorists into the outer darkness of fast-disappearing superstitions, suddenly, as if by the wave of a magician's wand, there rose to heaven three glorious masterpieces of architectural mysticism, churches of a medieval magnificence and symbolic of a piety as fervid as St. Bernard's."

As a further sample of the characteristic irony to which we have referred we can not refrain from quoting the sentence immediately following the above:

"Napoleon said of a nation that it was too stupid to know when it was beaten, and so has it been with these cathedral builders. Whether Anglican or Roman, they were too obtuse to realize the fact that the faith of their fathers had been rendered obsolete by microscopes and museums."

And this:

"As matters now stand, such edifices must be the result of free-will offerings. For the site alone the church in Liverpool paid to the city a sum of \$55,000. The expenditure on the entire scheme has been up to the present about \$5,000,000. And the total needed for completion will be \$10,000,000. A cathedral is thus becoming one-quarter as costly as a single battleship."

"It is only by willing gifts that the Roman Church has enriched Westminster with a vast basilica which as a triumph of Byzantine style ranks with San Sophia.

"This refusal to surrender to the secular is the more disturbing

because England is no longer the unit for a Catholic ideal that she was in the Middle Ages. As the history of the Independents, the Baptists, the Quakers, the Unitarians and the Wesleysans amply demonstrates, we have in England the very nursery of nonconformists who have abandoned cathedrals. What the nonconformist wants is not the altar, the sacrament and the ceremonial for which the cathedral is designed, but the pulpit, the sermon and the Sunday school. For social and institutional work a cathedral is obviously ill-suited. You cannot use it conveniently as a gymnasium or as a swimming pool, and even the Bolsheviks must find that it taxes their ingenuity to transform cathedrals into Communist clubs.

"To build new cathedrals is thus to challenge the spirit of an age that demands the useful. Science is much too wise to waste its acids on such folly. . . . Rising above the roofs of the material in modern life, these cathedrals can best be pardoned as a glorious irrelevance. To quote poor Keats, they are merely a thing of beauty and a joy forever, of no practical value to the motorist—in fact, devoid of garages."

"And yet, amid the sneers of the highbrows, the humdrum folk contribute of their substance to these excrescences of loveliness on an otherwise intelligent civilization. It was the mothers' meetings of Liverpool which paid for the foundation stone laid by King Edward. It was the women of Cornwall who pooled their jewels and so provided for Truro the gold and three hundred gems for what Tennyson, in his dull way, called—if I quote it aright—"the chalice of the grapes of God." And who can enumerate the sacrifices which are clothing the Catholic Cathedral of Westminster with gleaming mosaic and lucent marble? After all, there is something to be said for quiet amid clatter and for an eternal splendor amid the ephemeral sensations of Deauville and Palm Beach."

Many large cathedrals are situated in small cities and even in London and Liverpool, the writer remarks, cathedrals are less valued than they might be. And he adds this penetrating reflection: "The cathedrals are thus an assertion that the individual matters more than the crowd. Let one soul meditate in that solemn space, and a world of trouble and expense has been worth while."

The old cathedrals like Topsy "grew up." They often took centuries in the building. Generation followed generation in loving work; and architect followed architect in dedicating his genius to the guidance of the slow growth.

"These three modern cathedrals, however, are the creations each of a single mind. As St. Paul's is the monument of Wren, so is Truro of Pearson, Westminster of Bentley, and Liverpool of the younger Scott. You have here an outburst of genius never surpassed in the architecture of any single generation. And in all three cases the genius was inspired by faith. 'I will erect a building,' so Pearson used to say, 'which shall bring people to their knees when they come within the doors.' And he did it. Truro is peculiarly the cathedral of piety. The soaring pillars leaping upward to the lofty arches enclose the very atmosphere of an era which sent St. Louis to the Holy Sepulchre and St. Francis to the Cross itself."

That picture of an Anglican cathedral thrills the Catholic heart. This modern cathedral is at once a symbol and a proof of the Catholic revival within the Church of England. Modernism does not build cathedrals; it builds nothing, it only pulls down; it creates nothing, it only destroys. Truro is a pledge that at the parting of the ways the English people will not be led by the negations and futilities of modernism. Latent in many, finding glorious expression in cathedral-building in others, the ancient faith is still deeply rooted in the hearts of the people, whose ancestors St. Augustine Christianized. For the historic causes of the obscuration of that faith, the present generation is not to blame.

But this interpretation of Westminster shows how deep is his understanding of architectural significance:

"Westminster Cathedral is not less fearless because it is frankly foreign. It is the Eastern orthodoxy of the fifth century planted boldly behind Victoria Street. It is the

Roman mission in England, appealing to history as witness of her continuity from the Apostles. What Westminster Cathedral means is that Rome stands where Rome stood, and that it is England which must be converted."

There is a dignity in that short paragraph that is in keeping with the greatness and majesty of the claim that the Catholic Church is the Church founded by Jesus Christ, maintaining her indestructible unity and individuality adown the ages.

To some readers it may be necessary to say that the "Roman mission" is the contemptuous designation that a certain class of Anglicans give to the Catholic Church. Intended as even more contemptuous is the variant designation of "the Italian mission." This sounds better to the nationalist in religion. It implies that religion is national; it flatters the vanity of those who glory in the name of the title: "The Church of England by Law Established." "The Roman mission" is a title too suggestive to Englishmen of the historic fact that it was a "Roman mission" of forty monks headed by St. Augustine that brought their Anglo-Saxon ancestors to the faith of Christ. Yes, "Italian mission" is the more satisfactory designation—if it were not becoming too ludicrous.

But in the last paragraph quoted from Mr. Wilson the use of the term "Roman mission" is not in his usual ironic vein; rather is it a dignified indication of robust contempt for the futility of such contemptuous terms.

Catholics are not jealous nor envious of the achievement of their Anglican friends in building two great churches; they rejoice sincerely. They regard it as the olive branch, showing that the "deluge of doubt" is subsiding. But throughout the Catholic world, and especially that great part of the world that is of English speech, there will be felt something genuinely inspiring in the fact that the Catholics of England, only a generation or two out of the catacombs of the Penal Laws, share so largely in the English revival of cathedral-building.

We shall conclude with the writer's concluding paragraph. In the matter of modern materialistic ideals he ceases to be merely ironic, he is biting if not bitter. But his last reflection, as we take it, is lighted up with a gleam of inspiration, of faith, and of hope:

"Materialism bombards Rheims. And science supplies the shells for this enlightened and modern exhibition of an improved mysticism. How peculiar, then, the obstinacy which persists in erecting yet more conspicuous targets for the enlightened and scientific statesmanship of a yet more suicidal day! That youth should be consecrated to such an obscurantist belief in beauty, as expressed in churches and creeds, is not less amazing. Perhaps it is because only a youth, with life ahead of him, can expect to have time to realize a vision so transcendent."

NOTES AND COMMENTS

IN MOUNT HOPE Cemetery, Toronto, there is a burial plot which bears testimony, all the more eloquent because silent and unobtrusive, to the essential democracy of the Catholic Faith, and to the ultimate equality of all men in the presence of death. In the plot of the Basilian Fathers may be seen three graves, side by side, each marked by a modest stone, identical in size and design, in which repose the mortal remains of three members of the Community.

ON THE right is that of the sainted Archbishop of Toronto, Most Rev. Denis O'Connor; on the left that of the Rev. Dr. John Reed Teefy, sometime President of St. Michael's College, and for many years editor-in-chief of the CATHOLIC RECORD, and between them, lie the remains of Michael Perry, the humble sacristan, who for some thirty years discharged the duties of that office in St. Basil's church. Many visitors, pausing before these graves, must draw consolation from the reflection which they suggest that when the fever of life is over there remains no distinction of person or place in the presence of the Great Judge of all.

ANOTHER INSTANCE of this essential equality which occurs to us centres round the person of Roger Brooke

Taney, Chief Justice of the United States, in pre Civil War days, and until the elevation of the late Chief Justice White, the only Catholic who had filled that exalted office. It is told of Judge Taney that standing once in line before a confectioner in Baltimore Cathedral, a young priest passing through the church recognized him and with more deference perhaps than judgment stepped forward and asked the others in line to give place to the eminent jurist. "No, No!" Judge Taney at once interjected, "we are all equal here." This incident which was recalled by Cardinal Gibbons in his sermon on the occasion of the centenary of his cathedral merits more than passing remembrance.

IN THE London Daily Chronicle, a writer of name, remarking on the process of "squeezing out" of the middle classes in England which seems to have made great headway since the War, traces its cause to the habit of "brain-selling." He commits two capital blunders," he says: "We place our ability at the disposal of others, who, thereby, maintain a position in the State which otherwise they could not support. And, largely through a pathetic snobbishness, we refuse to link up with the working classes, who would gladly welcome our aid and leadership."

FOR, HE goes on, "the old aristocracy, which inherited a long tradition of disinterested public service, has been supplanted in our national affairs by a big clan of rich careerists, who employ our brains to win themselves large positions in the State. It is lamentable to think of the numbers of young men and women of the middle classes who place their education at the disposal of wealthy vulgarians. They write for their employers letters, articles and speeches which gain them public commendation and political influence. One has only to listen to the unaided efforts of these people on the platform and in Parliament to realize that they are not only incapable of advancing public business, but that their artificial participation in our national affairs is a large part of the explanation of our State troubles."

If THIS is true of England, and current events point to its correctness, it has its bearing also upon the public life of this continent. One has but to contrast the secular press of today, for example, with that of a generation ago. It used to be that a great journal reflected a great personality behind it, and its editor directed rather than followed public opinion. But now the great metropolitan journal is but one of a group in the pay or under the control of the big interests, and its policy is shaped not for the good of the people but to bolster up those great aggregations of capital which are the predominant feature of this generation, and which have no parallel in the history of the past. So true is it that the system or the institution becomes more and more while the individual grows less and less, that if for another generation equal progress along this line continues mankind will be landed in a slough of bureaucracy controlled by the strings of capital.

PRIEST-BIOLOGIST OF WORLD FAME JOINS FACULTY OF FORDHAM

New York.—The Rev. Joseph Assmuth, S. J., one of the world's foremost authorities on insect life, formerly Professor of Biology of Muenster University, Westphalian, Germany, and the Catholic Gymnasium in Hamburg, has joined the faculty of Fordham University as Professor of Biology.

Father Assmuth is the discoverer of 64 new species of insect life, most notable of which is the Termitoxemia Assmuthi, which he uncovered after much research in 1900. This fly is the only known insect which has both male and female properties. It lives by absorbing the blood of white ants, and in return injects a fluid into the ant which acts as a stimulant.

The famous priest-biologist received his early education in Germany and entered the Society of Jesus in Holland. After his ordination he studied in England, and in 1910 received the degree of Doctor of Philosophy from the University of Berlin. He then became Professor of Biology at St. Francis Xavier's College, University of Bombay, India. It was while he was professor at the latter university that he made his world famous studies and classification of wood-boring insects.

Father Assmuth was selected by the Indian government as the official authority on insect problems. He was made a Senator from the University, and Government examiner for College degrees. One of his notable works in the government service occurred when the Indian government contemplated the purchase of Japanese oak for railroad ties, on the presumption that it was free from the attacks of wood-boring insects. Father Assmuth discovered that it was not, and saved the Indian government millions of dollars by advising against the purchase.

PRESIDENT OF FRANCE VOICES HOPE THAT PEACE MAY PREVAIL

M. Doumergue, in the course of his first tour of the country as President of France, stopped at Nimes, the principal town of his native department. A delegation of representatives of the clergy called at the Prefecture to pay their respects—an action of some significance, since it might be expected that the narrow interpretation of the Law of Separation, which has prevailed since the advent of the Herriot regime, might prevent the ministers of the various religions from taking any part in official ceremonies, as was the case before the War. The Catholic papers have emphasized, discreetly, the addresses exchanged on this occasion.

The Bishop of Nimes having died very recently, Canon Delfour, vicar capitulary, went to the Prefecture accompanied by a vicar general and an aged priest who was pastor of the village in which President Doumergue was born.

Mr. President of the Republic: In the name of the Church of Nimes, I bring the homage of sincere and profound respect to the chief of the State, the official representative of France who, in the civil order, is the incarnation, in our eyes, of the great and necessary principle of authority. I also greet, in you, Mr. President of the Republic, a compatriot who is instinctively appreciative of the joys and sorrows of our southern life. Our wishes as Frenchmen, and as true believers, wishes which willingly take the form of a prayer to the God of Joan of Arc, have the following object: that during your seven-year term of office France may live at peace, both at home and abroad."

M. Doumergue replied: "I am greatly touched by this idea of respect toward the representative of France which you have so kindly expressed. Mr. Vicar Capitulary. You could not have told me anything more agreeable."

"You allude to the message of condolence which I addressed to you upon the death of Mgr. Marty. I appreciated your bishop very highly and I was very familiar with the feelings of the Nimois towards him."

"As for your wishes, they are mine, exactly. Yes, may France, during my seven year term of office be stronger and more prosperous than ever."

It is pointed out that in another speech, M. Doumergue alluded to the necessity of maintaining union among Frenchmen. To some this has appeared to be a direct piece of advice to M. Herriot.

Nimes is a city with a very strong Protestant population. Unlike the Protestants of Alsace, they are very hostile to Catholics and in politics they support the anticlerical sects. Witnesses of the president's tour declare that M. Herriot was acclaimed, and that on the contrary M. Doumergue received a very cold welcome, even though he is one of their co-religionists, which would seem to indicate that they suspect the president of lukewarmness toward the combative policy of the President of the Council.

STUDY FELLOWSHIPS IN BELGIUM OFFERED

New York, Oct. 24.—The Commission for Relief in Belgium Educational Foundation has just announced at its headquarters here that a limited number of American graduate fellowships for study in Belgium during the academic year 1925-26 will be awarded by April 1, 1925. Inasmuch as Belgium is a Catholic country with some of the world's finest educational institutions, and the fellowships were established to promote closer relations and the exchange of intellectual ideas between Belgium and America, in addition to commemorating the work of the Commission in the War, it is believed the fellowships will be particularly appealing to Catholic students.

A candidate, to be eligible, must be an American citizen; have a thorough speaking and reading knowledge of French; be a graduate, at the time of application, of a college or professional school of recognized standing in the United States; be capable of independent study or research; have definite plans for his proposed work in Belgium, and be in good health. Preference in selection is to be given to applicants between the ages of twenty-five and thirty-three who are unmarried and who intend to take up teaching or research as a profession, and appli-

cations must reach the committee, at 42 Broadway, New York, by February 15, 1925.

Each fellowship for 1925-26 carries a stipend of 15,000 francs plus tuition fees and first class traveling expenses to the university from the fellow's home and return. Open to men and women, the fellowships are tenable one year. For 1925-26 not more than six fellowships will be awarded, and they may be held in any of the following subjects: Bacteriology, botany, chemistry, civil engineering, classical philology, Egyptology, electricity, French literature, geology, history, international law, mathematics, medicine, mining engineering, paleography, philosophy, physiology, psychology, surgery and zoology. American fellows will be required to report in Brussels by October 1, 1925, and to reside in Belgium at least eight months. They may choose their own university.

AVERTS DEPORTATION

Washington, Oct. 25.—The Immigration Bureau of the National Catholic Welfare Conference has been able, in a case recently completed, to save the widowed daughter-in-law of the president of the Honduran Congress, a native of the United States, from deportation from this country as an inadmissible immigrant, together with her two-year-old daughter. Quick work on the part of the Bureau averted the deportation after it had been ordered, and was on the verge of being executed.

The young woman is Mrs. Clara Munoz, whose family lives at Bethlehem, Pa. The little girl was baptized a Catholic, and Mrs. Munoz, who is a Protestant, has expressed a desire to become a Catholic.

The near-deportation came as a result of a technicality. Mrs. Munoz was married in this country in 1921 to the son of the Honduran legislator. Her husband at that time had been in the United States twelve years, where he had attended Stanford University, but shortly after the wedding the couple went to Honduras. There the baby was born, and it was while they were still abroad, in August of this year, that the young husband died.

Mrs. Munoz after some weeks started to return to live with her mother in Bethlehem. However, when she arrived at Ellis Island with little Soledad, her daughter, it was found she had not been provided with a visa and hence was subject to deportation. She took the customary appeal, and the N. C. W. C. Bureau representatives lent their aid to her at the Island. In the meantime, friends and relatives appealed to the N. C. W. C. Bureau headquarters. Representatives of the Bureau went to the Labor Department, only to be told that the case had been finally decided and that Mrs. Munoz and her baby already were subject to deportation.

Representatives of the Bureau immediately went before both the State and Labor Departments, and urgently asked that the case be reopened. They pointed out that the threatened deportation was admittedly based on a technicality and argued that Mrs. Munoz was entitled to some consideration as a former citizen. The plea was granted, and shortly afterward, a favorable decision was rendered admitting Mrs. Munoz and her child.

Here again, however, only speedy work by the N. C. W. C. Bureau brought the decision into play in time to prevent the deportation. The clearing of the decision to New York through the Government channels would have taken about two days, and that would have been too late. As it worked out, Mrs. Munoz was to go aboard a boat on the afternoon of the day the decision was rendered. A telegram from the Bureau arrived in the morning, telling of the decision, and the transfer to the ship was held up. The decision arrived, and Mrs. Munoz and little Soledad are now with the former's mother in Bethlehem.

SITE OF THE FIRST CATHOLIC CHURCH IN VIRGINIA FOUND

Richmond, Va.—The spot where George Brent, head of one of the earliest colonies founded in America, built the first Catholic Church in Virginia, has been discovered and has been bought by the Right Rev. Denis J. O'Connell, Bishop of Richmond. Brent came to America in 1650 to take up a grant of 80,000 acres conferred by Charles II. of England. An ancient cemetery is the only visible reminder of his high enterprise.

two sisters of Archbishop Carroll of Maryland are buried. The Misses Carroll married members of the Brent family. The spot in early days was surrounded by famous estates, including those of the Lees and George Mason, cavalier. Wakefield, where Washington was born, is nearby.

HONOR UNKNOWN SOLDIER

HOLY NAME DELEGATES HONOR FALLEN

Following is the address delivered at the tomb of the Unknown Soldier in Arlington National Cemetery, Washington, D. C., by the Very Rev. Ignatius Smith, O. P. F. G., when the Holy Name Society paid tribute at the cemetery to its dead and the dead of the nation in the World War:

"We are assembled here today in this silent city of the dead to do honor to all of our country and to render a special tribute of devotion to our Unknown Soldier and the principals that his dead body represent. This sanctuary of the departed is a most hallowed and sacred spot. Across these roads traveled the great father of our country from his home yonder in Mount Vernon to the Capitol of the Nation that stretches out in unsurpassed beauty before you. Around us are the graves of the nation's dead, heroes of the Mexican War, of the Civil War, of the Indian Campaigns, of the Spanish-American War and the last great World conflict. Close to you stands the mast of the Maine; across the river you see the Capitol of the nation, the Washington Monument pierces the heavens—all of these are silent sentinels guarding the graves of these dead.

"To this hallowed spot have come thousands of distinguished visitors from every corner of the earth and with hushed voices and bowed heads they have venerated the services of the departed through whose deaths these United States have been able to live. From this holy spot, have spoken the most distinguished men of our nation, trembling in voice and with tears welling in their eyes. Here hower the spirits of the departed, blessing us for our devotion and inspiring us to continued service for the sacred supremacy of the nation.

SOCIETY'S SACRED PURPOSE

"There rests the body of the Unknown Soldier representing the sacred and consecrated selfishness of our American people. He may have been a member of our Holy Name Society, we know not. But we have come to honor him in peace just as we supported him in War. To enter within these sacrosanct borders should be permitted only to the holiest of organizations, with the holiest of purposes. The Holy Name Society on this day of national roll call presents the holy credentials for admission.

"The Holy Name Society is a sacred organization. It has nothing but spiritual purposes. With a membership of almost two million in the United States and with seven hundred years of traditions, it stands before the American public today as an organized and public profession of belief in Jesus Christ as God.

"This is our purpose. Our practice is to give living manifestation of this belief both in public and in private life. We aim to take Christ seriously and to have our seriousness demonstrated to our fellow-citizens of the United States in fidelity to our Church, to its sacraments, to truth, obedience and to public and private purity of life. Upon this holy purpose we stand united, we who represent every political party, every social level and every business industrial affiliation. In our organization politics, social ambition and selfishness are also banished by our divinely-guided ambition to reproduce Jesus Christ as God in the arena of American life.

"I have in mind that we are not here to preach religion but to honor the dead. We do not seek to capitalize this sacred occasion for propaganda. We are here to challenge the attention of the dead and in particular, the attention of the Unknown Soldier. We humbly present some testimony of our services in the uniforms of the United States forces during the World War. Would that there were time also to present the patriotic credentials of our Holy Name men in the other great wars of our country. To omit them on this occasion is not to slight them, because they too join us today in recognizing the sacrifices of the members of the Holy Name Society for the cause of American supremacy and international peace.

BUILD SOLID FOUNDATION

"During the World War, as an organization the Holy Name Society was not professedly an agency to collect comforts for the men in the service, even though its members did more than their share of this work. We were as we are now, a distinctly spiritual society, and we did not professedly assume this phase of our national war-work because this work was alien to our purposes, because it was well done by other organizations who accepted the task and because the exclusive spiritual field open to us is greater than any human organization could hope to cover. It became the problem of the national organization of the Holy Name Society to tunnel

beneath every form of superficial and spasmodic patriotism and to build beneath the foundations solid supports of religious fervor and conscientious enthusiasm and in this difficult and most sacred of tasks we know that we are successful.

"Immediately upon the declaration of War and the mobilization of our forces, every local unit of the Holy Name Society in the United States became a mainpring of solid patriotic activity. We were under no delusions as to the seriousness of the War, we were undivided in our service to the country. And we knew that our service in the preparation of our men would have to be distinctive for men who are accustomed to the profession of their Catholic religion. They know what we taught them, that the War was not an adventure, that patriotism was not a spasm, that to serve America meant the readiness to die for America. And to make them ready to die, clean before God and loyal to country, was what we had in mind when our Holy Name Societies during the War sent away their members only after they had made retreats, missions and after thousands in the parishes had united with them in the Holy Hour, in asking God to consecrate their patriotic impulses in the permanent love and service of the Holy Name of Jesus.

TRIBUTE TO CHAPLAINS

"The Holy Name Society at this period found inspiration in the example set by its spiritual directors of the organization, who as Chaplains blazed the trail in the uniform of the United States forces for the men whom they directed in the spiritual battles of peace and for whom and with whom they would die, as they did die in the battles of war. It may be that the tomb of this Unknown Soldier encases the body of a Catholic Chaplain who died with the holy name of Jesus on his lips and the cause of the Holy Name eternally fresh in his heart. With all of them patriotism and service became acts of religion.

"In the preparation of our fighting forces at camps and cantonments, the Holy Name Society became an inevitable force. The Bishops of the United States recommended that a branch of the Holy Name Society be established in every camp and on every battlefield, so in obedience to this suggestion monster missions and spiritual revivals were held at the camps throughout the country and it was no unusual sight at those demonstrations sponsored by the Holy Name Society to receive ten, fifteen and even twenty-five thousand at one time into the ranks of the organization.

"Not simply because of its numbers but because of principles that make for discipline, the Holy Name Society became a spiritual force that was recognized by army authorities. These principles taught by the profession and the practice of our Holy Name soldiers became the principles of American success, their obedience, their purity, their adaptability, their fearlessness showed that their patriotism was a vital part of their religion and as permanent as the Catholic Church itself.

PREPARED FOR DEATH

"In battle, our Holy Name bodies showed that they had no fear of death. Why should they fear death when it meant that they were to be joined in eternal friendship to the Jesus of the Holy Name whom they had loved and served in life. Real Catholics are not afraid to die and these Holy Name warriors of the United States were real Catholics. Their heroism and courage was a source of mysterious admiration to their officers, but not to us of the Holy Name Society who had been preaching the doctrine that to prepare to die for our country in such a good cause was to die at peace with God.

"There are other features of the service of the Holy Name Society to our country during the last War that are of particular importance here before the tomb of our Unknown brother. No small measure of the work of tabulating the services of our Catholic men was effected by the individual units of the Holy Name Society. Just as it had encouraged the preparation of the men spiritually and the sustaining of their morale patriotically, it busied itself with the preservation of their records of achievements. It begged the country to fly from Catholic homes and Catholic churches the service flags that would inspire our fellow Catholics. It posted in our churches the names and the services of the members of the society so that the non-combatants might follow at a distance in prayer for success. The entire parish at Mass in the morning and at night prayers in the evening became, under this activity of the Holy Name Society, a reinforcement camp for the spiritual morale of the Holy Name boys who were willing to die for the country.

EXAMPLE TO COMRADES

"Another feature of Holy Name work done during the War which deserves particular mention before the tomb of this Unknown warrior is the admiration shown for these Holy Name heroes by companions in arms who were not of our faith. Countless thousands of non-Catholic soldiers sought admission into the ranks of the Holy Name Society. They saw what their officers saw and what the society had

always professed that fidelity to the principles of the Holy Name Society and unswerving loyalty to the teachings of the Catholic Church produced ideal and representative American citizens everywhere and at all times. This admiration of Catholic Holy Name men was an admiration of the principles that inspired them. It is well to recognize that these principles did not change during the War and they have not changed since. As soldiers of peace, building solidly for the nation, we present them in this holy spot to our Unknown Soldier and to his country without apology and with the utmost confidence that they are the hope of the nation's integrity.

"We Holy Name men, as a sacred organization, have a right to step within the hallowed boundaries of this God's acre. We Holy Name men, with a million and more of our brothers answering the roll-call, today have the right to invade the privacy of this patriotic sanctuary. "We have come here to honor the Unknown Soldier, to honor him personally and to declare respect for what he represents. We come here to recognize every man who died in any one of our wars, who died for the principles that we Holy Name men of America recognize not only as the protection of democracy, but also as the foundations of our belief.

PLEDGE OF FURTHER SERVICE

"We are not here to display our strength. We are here in complete oblivion of every political or business affiliation. We are not here in competition with any other religious organization, nor as a plea for distinctive recognition by the country. We do delight in the existence of any organization that might honestly surpass us in love of country. We are here to ask prayers for our dead heroes, we are here to make the pledge that these our United States will always be kept free by other nations and respected by her citizens as long as it has within its manhood these Holy Name men to whom love of country is love of God.

"And now, we call out to you States and to you representatives of the Catholic dioceses of the United States to report what our Holy Name men did for the United States during the World War. Tell us how they served and how they died. Tell this Unknown Buddy how they supported him during the War so that he and heaven may know how they are prepared to support him in peace. Let him know and ask his spirit in another world to inform our fellow-citizens that when an unstinted service for America is ever demanded, whether in war or in peace, from American citizens this service will be found in the ranks of the Holy Name Society represented here in Arlington today."

THE SANCTUARY OF THE HOLY STAIRS

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

The project of enlarging the church at the Sancta Sanctorum, otherwise known as the Sanctuary of the Holy Stairs, a project which has been under serious consideration since the reign of Pope Pius IX, has received the formal approval of the Pope. It is expected that the actual work of construction will begin in the near future.

The new church will be constructed on the same level and back of the present Chapel of the Holy Stairs. It will be reached through two vestibules; one on the right of the present smaller church, and the other to the left, where the chapel of the Passionist Fathers is at present. The two vestibules, besides providing for the free circulation of the crowds which throng to the famous shrine will also serve to separate the new construction from the old. The new church will be in the form of a Basilica, 31 meters long and 20 meters wide, with three naves. The principal nave will end with the presbytery and apse where the Crucifixion will be portrayed in frescoes. Decorations in the new structure will harmonize with those in the Sanctuary.

From time immemorial a Latin inscription in the Chapel of the Sancta or Holy Stairs are the stairs used by the Saviour in the Pretorium of Pilate. The sanctuary also contains numerous other relics and one of the most ancient pictures of Christ.

There are 28 steps to the Holy Stairs which were installed in their present position by Pope Sixtus V. who removed them from the Lateran Basilica and enclosed them between two great walls ornamented with paintings. At the top of the stairs is a window giving a view of the Chapel of the Sancta Sanctorum. This chapel is always closed to the public and no woman is ever allowed to enter it under pain of excommunication.

The place is constantly thronged with devout pilgrims, particularly on the Fridays of Lent. On Good Friday the crowd is so great that many who are unable to perform the customary devotion of ascending the Holy Stairs on their knees, ascend the other stairway which was erected to permit the descent of the worshippers. For many years

it has been realized that the present church was entirely too small. In the time of Pius IX plans were broached for a larger structure and Leo XIII., Pius X., and Benedict XV. all encouraged the project. Difficulties of an archaeological nature intervened to delay the work at one time and war-time conditions further complicated the situation more recently. Now, however, the plans prepared by the architect of the Apostolic Palaces and approved by the Pontifical Commission of Sacred Archaeology, have been approved by the Pope and there are no further obstacles discernible.

The Pope has written an autographed letter to the Passionist Fathers in charge of the Sanctuary expressing his approval. His letter was accompanied by a letter from the Cardinal Secretary of State enclosing a generous donation for the work.

NOTED PHILOLOGIST TO ADDRESS C. T. S.

One of the most picturesque characters among the great army of Catholic Missionaries, Father M. F. Vanoverbergh, of the Philippines, will be among the speakers at the Conference of the International Catholic Truth Society at the Waldorf-Astoria, New York, November 11.

Father Vanoverbergh for nine years has labored at Tagudin, on the island of Luzon at a most difficult charge. He has his home church and in addition several missions hundreds of miles apart, and instructs a total of 1,800 children. But despite his arduous duties, he has had time to become a botanist of note, an anthropologist, an explorer and a linguist. In all these endeavors he is not merely a dabbler; he has made or is making valuable contributions in each to the knowledge of man, and much of it already is acknowledged at large universities.

Prof. E. D. Merrill of the University of California is authority for the statement that Father Vanoverbergh has added to the knowledge of the Philippine flora by six genera and sixty species, and in recognition of his botanical labors a new genus has been named for him. In the herbarium of the Bureau of Science at Manila is a botanical collection made by this versatile missionary totaling 1,400 plants representing 1,800 different species, and other material has been sent to the University of Louvain.

Recently, Father Vanoverbergh has been conducting investigations among the primitive peoples of the Philippines for the eminent Vienna anthropologist, Father Schmidt, in connection with which he undertook a perilous journey among the Negro dwarfs. Tramping miles through wild forests, he gained the friendship of the natives and obtained valuable information of their beliefs, traditions and customs. In addition, he has done research work among the Igorroto headhunters, and he is now writing dictionaries of the Negro and Igorroto languages, having already completed one in Ilocos. In addition to English and three Philippine dialects, he speaks four other tongues fluently.

At the Truth Society Conference, Father Vanoverbergh will speak on the Society's remaining work, with which he is very familiar. He says that it is only through the magazines, papers and pamphlets the department sends him that he has been able to keep his struggling high school in operation.

WEEKLY CALENDAR

Sunday, November 9.—St. Theodore Tyro, Martyr, in his youth was enrolled in the imperial army. He refused to obey an order of the Emperor that all Christians should offer sacrifice. When his commander tried to win him with gentleness and allowed him to remain at liberty he set the example of the Temple of Isis and made no secret of his act. After cruel torture he was condemned to be burned to death. As the flames rose a Christian saw the soul of the martyr rise like a flash of light to Heaven.

Monday, November 10.—St. Andrew Avellino, at the age of thirty-six entered the Theatine Order. He was afflicted with a very painful rupture and suffered for more than fifty years. He would never use a carriage, however. On the last day of his life he was stricken at the altar as he was preparing to celebrate Mass. As he lay in agony Satan advanced in visible form to seize his soul. But as the Saint's associates prayed, the voice of Mary was heard bidding the Saint's guardian angel to send the tempter back to Hell. A calm and holy smile settled on the features of the dying Saint and he breathed forth his soul to God.

Tuesday, November 11.—St. Martin of Tours, when a mere boy became a Christian catechumen despite opposition on the part of his parents. When he became Bishop of Tours he was noted for his great charity to the poor and also for the zeal with which he destroyed the pagan temples and groves with which he found his diocese still infested. He spent the last eleven years of his life in humble toil to atone for his faults. Many miracles attest the sanctity of his soul.

Wednesday, November 12.—St. Martin, Pope, occupied the Roman See from 649 to 655. Because of his

opposition to the Monothelite heresy he incurred the enmity of the Byzantine court and was seized and taken on board a ship bound for Constantinople. After three months at sea he reached the island of Naxos where he was held in confinement for a year. Finally he reached the Imperial Court and was then banished to the Tauric Chersonese where he lingered for four months in sickness and starvation before he died.

Thursday, November 13.—St. Stanislas Kostka, was the son of a noble Polish family. He went to Vienna to study at the Jesuit College there. Cured of an illness through the intervention of the Blessed Virgin, he was bidden by her to enter the Society of Jesus. To avoid his father's opposition he was obliged to leave Vienna and was admitted to the novitiate at Rome. He lived there a year and a half and died, as he had prayed he might, on the feast of the Assumption, 1668, at the age of seventeen.

Friday, November 14.—St. Didacus, was born in Spain in the middle of the fifteenth century. Entering the Order of St. Francis he remained a lay brother all his life. He attained almost to perfection in the observance of the vows of poverty, chastity, and obedience. When sent by his superiors to the Canary Islands he had hopes of winning the crown of martyrdom but such was not God's will and after making many conversions he returned to Spain. He died after a long and painful illness.

Saturday, November 15.—St. Gertrude, Abbess, was born in the year 1265, of a noble Saxon family and at the age of five was placed in the Benedictine Abbey of Rodelsdorf for education. Her life was crowded with wonders. She has, in obedience, recorded some of her visions, in which she traces in words of indescribable beauty the intimate converse of her soul with Jesus and Mary. She ruled her abbey with perfect wisdom and love for forty years.

NOTED INVENTOR DIES

New York, Oct. 23.—Funeral services for the late Patrick B. Delany, noted inventor of electrical appliances and a friend of Thomas A. Edison, were held in the Church of Our Lady of Sorrows, South Orange, today. Mr. Delany was born in Ireland and came to America when a child. He became an expert telegrapher and while engaged in this work became interested in the possibilities of electrical transmission. Among his perfected inventions were devices for sending six messages simultaneously over one wire, for transmitting and recording 3,000 words a minute over a single wire, for locating metal in ships sunk at sea, automatic systems for ocean cables, and a talking machine.

Mr. Edison, who was a close friend of Mr. Delany for many years, paid tribute to the latter as follows: "I had known Mr. Delany for more than fifty years. He made many valuable inventions which brought him distinction. He was a very remarkable man in every respect."

FOREIGN MISSION NEWS LETTER

PEARLS FROM THE PACIFIC ISLANDS

"We have opened a Novitiate at Honolulu, and we are asking for recruits. Our field of labor is the Hawaiian Islands, and our special charge is the Leper Colony of Molokai. For further information write to Mother M. Flaviana, 1650 Meyer St., Honolulu." This is the calm announcement of the Sisters of St. Francis who for forty years have been laboring among the lepers of the Pacific Islands. Think of it, woman of fashion, and then smoke your cigarette, and feed dainty bon-bons to your lapdog. A life service among lepers! Brave heroines of Christian charity, doubt not, your plea for volunteers will be heard and answered. Young and ardent recruits will be added to your door for the love of Him whose great Heart went out in sympathy to the outcast leper, and from whose divine lips so often fell the life-restoring words: "I will! Be thou made clean!"

PROGRESS: IN THE JUNGLE

In 1878 it took the White Fathers ten months to journey from the Belgian Congo to Tanganyika in Central Africa. Rev. Father Lansonery, W. F. who has recently made the same journey, tells us that he did it in two days of comfortable railway travel.

A CHEERING OUTLOOK

Rev. Father King, back from China on a missionary campaign announces the consoling news, that within the last seventeen years the Catholic population of China has doubled, their number having now reached considerably over two millions. He also states that although there are twice as many Protestant missionaries, with an incomparably larger financial backing, they have not yet made one-fourth as many converts.

VALIANT WOMEN OF TODAY

The first Unit of Catholic laywomen who are offering a life-service to the Foreign Missions is composed of four American nurses. The Unit is attached to the missionaries of the Holy Cross, and this

fall it will leave for the difficult apostolate of Bengal, India. These heroic nurses go to this distant heathen land with the hope that by alleviating bodily pain they may win the souls of the Bengalese women to Christ.

THE GOOD WORK IN JAVA

The Dutch Jesuits on this island have charge of a district nearly as large as their native Holland. The labor that confronts them may be estimated from the fact that of the 6,000,000 inhabitants but 4,600 are Catholics. It was here, that in 1856 Bl. John Perboyre, martyr, remained for a month while en route for China.

NO NOVELTY

The Trappists of Roscrea Abbey, Ireland, are going to Han Yan, China, the field of the Columban Missionaries. The severity of their life will be no novelty to the Chinese. They have the greatest veneration for their own pagan hermits, who dwell in solitary caves and huts and practice the most severe austerities. The Cistercian Order will undoubtedly be a winner in China.

AMONG THE "YELLOW KNIVES"

Let us enumerate a few of the "consolations of the ministry" which fall to the lot of Father Coudert, O. M. I. when he makes his Christmas visit to a distant portion of his flock in Northern Canada:

Travelling for days at a time on a dog-sled with Indian guides; camping at night in the winter forest; making a meal of raw dried caribou meat which may be thirty years old; and which "tastes like a dirty rag"; crossing Great Slave Lake in an open canoe when the thermometer is 40 degrees below zero, making his "station" in a one-roomed Indian hut, and sleeping there in the "best corner" while a dozen Indians of all ages and both sexes share the same shelter; performing his priestly duties among the "Yellow Knives," then back on the nine days' trail to Fort Resolution, and there thanking God for his safe journey, and for the missionary duties He had enabled him to perform. A thrilling and perilous quest, worthy of the Son of a "Mighty Mother," Father Coudert being a member of the Order of Mary Immaculate.

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED \$9,838 49
F. E. Dautremont, Wauchope, Sask..... 1 00
MASS INTENTIONS
P. J. F., Kingston..... 1 00
Mac, Montreal..... 2 00
B. McCarthy, Gravelbourg, Sask..... 10 00
M. E. M., Georgetown..... 3 00

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MONTH OF THE HOLY SOULS

Again the month of November is approaching—the month of the Holy Souls. Holy Mother Church, like the Master in whose work she is engaged, ever mindful of all the elements which go to make up the Communion of Saints, has set aside the month of November as a time during which she specially urges the members of the Church Militant to come to the assistance of those enrolled among the number of saints, but still deprived of the Beatific Vision until every stain of venial sin and all temporal punishment due to sin shall have been satisfied by the suffering of Purgatory.

We grieve when death separates us from those who are near and dear, at such a time belief in the Communion of Saints is our greatest consolation. What comfort there is in the thought that they are not entirely cut off from us, that we may still be of assistance to them. We have some Masses said and for a time are constant in prayer, but little by little other things occupy our minds, we become less faithful to our resolution of never forgetting the mother, father, and other dear ones to whom we owe so much. Then approaches the month of November and Holy Church reminds us of the duty, in which we have been remiss, of giving assistance not only to particular souls in whom we have a special interest but in general to all the Souls in Purgatory. Special devotions are held in the churches, the faithful exerted to assist at Mass and receive the Sacraments more frequently and all for the souls of the faithful departed.

What about poor Catholics to whom the month of the Holy Souls means nothing! Means nothing because there is no one to convey to them the Church's reminder about assisting the souls, no church in which devotion may be held, and November is for them nothing more than any other month.

Could we not for the benefit of some soul to whom we owe a great deal do something worth while? This morning we received a letter which reads as follows:

Rev. and dear Father: Please find enclosed a cheque for \$200 for the repose of the souls of deceased friends whose property became mine after their death. Kindly apply this to the aid of the Missions in the West and oblige,
Yours respectfully,
A. R. M.

and we thought of the one leper, out of ten made clean, returning to give thanks.

Think of the number to whom legacies are left. They have Masses said with the exact amount of money specified for that purpose and are often dilatory in performing that duty, but what else is done for their benefactors? How much do we owe our dead for favors received?

An "All Canadian" Company
LIVE STOCK INSURANCE
SPECIAL POLICY FOR FOX BREEDERS
Agents Wanted
CANADIAN GENERAL INSURANCE COMPANY
HEAD OFFICE: FEDERAL BLDG., TORONTO
W. W. EVANS, President. A. E. DAWSON, Vice-President and Gen. Manager.

During this month of November, try and do something special for the dead. Send some money for Masses which will afford spiritual consolation to their souls and temporal assistance to poor priests laboring in the Western Missions. Make an offering to assist in educating priests for the Missions. Donate something to the building of chapels or give some money for the general work of Extension Society which will enable us to grant the requests of those who daily apply for assistance. Make the sacrifice with the intention of helping the poor souls.

BURSES

REMEMBER YOUR DEAR DEPARTED FRIENDS
Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the RECORD, were among our first supporters, and you have since remained our firm friends. To you, during this month of November we put up a special plea in behalf of our Holy Souls Burse, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous gifts.

THE PRIESTS AND STUDENTS OF CHINA MISSION.
QUEEN OF APOSTLES BURSE
Previously acknowledged \$3,155 88
C. W. L., St. Columban, (per Mrs. D. Cronin)..... 5 00
Mr. & Mrs. L. B. K..... 1 00
F. E. Dautremont, Wauchope, Sask..... 1 00

ST. ANTHONY'S BURSE
Previously acknowledged \$1,792 45
Mrs. J. H. Cole, Matheson 1 00

IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,955 98
Mrs. W. J. Southerland, Port Hood..... 1 00

COMPORTER OF THE AFFLICTED BURSE
Previously acknowledged \$482 45
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$3,375 88
M. C. D..... 2 00

BLESSED SACRAMENT BURSE
Previously acknowledged \$688 80
Mrs. W. J. Southerland, Port Hood..... 1 00

ST. FRANCIS XAVIER BURSE
Previously acknowledged \$416 80

HOLY NAME OF JESUS BURSE
Previously acknowledged \$832 25
Mrs. W. J. Southerland, Port Hood..... 1 00

HOLY SOULS BURSE
Previously acknowledged \$1,860 89

LITTLE FLOWER BURSE
Previously acknowledged \$1,304 74
Mary J. Russell, St. Paul, Minn. J. Southerland, 1 00
Mrs. W. J. Southerland, Port Hood..... 1 00
Friend, Chepstow..... 1 00

SACRED HEART LEAGUE BURSE
Previously acknowledged \$8,894 70
Mrs. W. J. Southerland, Port Hood..... 2 00
P. J. Neven, Windsor..... 5 00

There is consolation in the knowledge that somewhere in an America which makes bears sellers of "The Sheik" and "Simon Called Peter" there are those who cultivate a taste for the classical in literature. There are many indications that outside the factories and the servants' sitting room this taste languishes.—N. C. W. C.

CHURCH MOVED OVER TWO MILES

Lakewood, N. J.—The novel feat, possibly unique in the East, of having a church seating 500 moved for a distance of two miles, part of it up hill, has just been completed here.

The structure is the fifty-year old Lady of the Lake church, known to thousands of winter visitors here. With the growth of the town, a new stone and brick structure adequate to the increasing congregation was begun last Spring. At the same time, the famous neighboring estate of the Goulds, Georgian Court, was sold to a Catholic religious community for conversion into a college for young women. Remodeling of the buildings disclosed none was suitable for use as a chapel. Accordingly, the mother superior purchased the old church in Lakewood to be remodeled for the purpose.

Two weeks were required to move the structure, which was brought through the principal streets of Lakewood, ten teams of horses dragging it by blocks and tackles

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTY-SECOND SUNDAY
AFTER PENTECOST

THE LORD'S ANOINTED
"At that time: The Pharisees going consulted among themselves how to ensnare Him in His speech." (Matt. xxiii. 15.)

The path of the righteous is a difficult one. This is due to two facts: First, because it is hard to conquer the cravings of nature; and secondly, because there are many outside obstacles to be overcome. The chief of these obstacles is that offered by our fellow-men. It is a well-known fact that the virtuous meet with more opposition from the world than do the wicked; and it is surprising that much of this comes from others apparently virtuous themselves. In fact, the most strenuous opposition comes from our supposedly virtuous and seemingly well-meaning neighbors. We need not seek for the reason. The causes are manifold and varied. We shall not speak of the first of the difficulties besetting the path of the virtuous—that is, of the inordinate demands of nature—but shall confine ourselves to those impediments offered by the world. The Gospel of the day suggests this consideration.

Our Lord, Jesus Christ, the man-God the most virtuous of men that ever walked the earth, is opposed by the Pharisees. They endeavor by various unlawful means to hamper His work, and have Him appear as violating the laws of God and of the State. Their efforts were futile, as we well know, though they finally did have Him crucified. They found fault with Christ when He was performing the sacred works of His public ministry. When He would speak they industriously would try to find fault with His utterances; or have Him contradict Himself; or have Him say something opposed to the law, especially to the law that God gave Moses, to which they claimed strict adherence. In a word, Christ was continually watched by a hateful mob ever anxious for a pretext to have the people turn against Him. The power and beauty of His divinity and the superb excellence of His humanity rendered their efforts futile. "Which of you," He well said, shall convince Me of sin?"

Today the people of God suffer in a similar manner. But God is with them, and if they themselves do their best He will render them immune from the attacks of their enemies. God is ever solicitous of His own, and to save them. He often routes their enemies by death or misfortune. He dwells in the heavens above, but He has His dwelling-places on earth also; He is the Lord, God, Master of all, but He has His representatives upon earth. He cares for them, nay almost identifies them with Himself. He wishes us to respect Him and His name, but He also desires us to show proper respect to His representatives on earth. He even goes so far as to choose these Himself: "Let no man take upon himself this honor, except him who is called like Aaron."

How much people should, in recognition of this fact and in obedience to duty, as well as out of reverence for God, respect the holy places of God and hold in sacred esteem those persons dedicated to the Lord. The unbelieving part of humanity is ever mocking at our religion, ever using weapons destined, they think, to destroy it. Even those who believe, but who believe differently from us, act, in many cases, in a similar manner. In certain respects, they are like the Pharisees of old. They give a false interpretation to our every word and deed, and criticize every move we make. Our most sacred ceremonies are made little of and termed superstitious by them. The lives of our priests and Religious of both sexes are, to use the most charitable expression, represented in a bad light. By lectures and by the dissemination of literature they are waging an open war against us; and, by listening to the promptings of Satan, they are employing his diabolical methods in attempts at our destruction. But we are God's own. If we are faithful to Him, there is nothing to fear.

What we lament most of all is that in our day, more so than in times gone by, some of our own people sometimes are inclined to speak disrespectfully of those dedicated to God. They are too quick to see a failure, too eager to detect a fault, too hasty in their judgments. We hear them now and again speak of the Lord's anointed as they would of any ordinary person, judging Him according to the same criterion by which they would judge any other mortal. Perhaps this can be done, but it certainly should not be done. And those who indulge in this practice, if they continue in it, will not long have faith. God cares for His own, and the person who does not respect and defend God's anointed will be deprived by Him, sooner or later, of that greatest of gifts—faith.

Some of our people, too, are inclined to be suspicious of the lives and actions of those who have dedicated themselves to God. They may feel sure that those who are in the service of the Lord will not remain there long, unless their lives be sincere and their actions meritorious. It is true that we are all human, and that those who are dedicated to the service of the Lord are also human, but pray tell us, where

will you find mortals who have conquered human nature as they have? Are they not in truth today the lights of the world and the salt of the earth? God, too, demands that they attain a certain standard; if they fail, He withdraws His support, and, as a consequence, they soon openly leave His service. But how seldom even this happens.

Catholics, above all others, should have the greatest respect, the most sacred esteem, for those dedicated to the Lord. Through them, they first received the grace of God in Baptism, and the growth of this same grace in their souls was accorded them chiefly through the ministrations of these same anointed of the Lord. Today, through them also, their sins are washed away and the burden of guilt lifted from their shoulders. Through these representatives of God, they can assist at a renewal of Calvary, where the great price of redemption was paid and where the greatest blessings were gained for man. Through them, again, they can receive the body and blood of Christ—the same Christ who said: "If any man eat My flesh and drink My blood he shall live forever." Who can begin to enumerate the blessings that come to Catholics through the ministrations of their priests? No others could afford them these opportunities and grant them these blessings. He who gives you the greatest blessings on earth, who weeps with you, who rejoices with you, who feels with you and for you—who, in a word, has given Himself for your service, you should respect, esteem, and protect—he is the Lord's.

A CANADIAN PHYSICIAN HONORED

A United States professional journal, The Therapeutic and Dietetic Age of New York City, published for physicians only, has come to Toronto for the talent to edit its Dietetic department, Robt. G. Jackson, M. D. being the favored physician.

Dr. Jackson, although a Canadian, formerly taught Dietetics in one of the Union's great Medical Schools. He is the same Dr. Jackson who won the \$1,000 Physical Culture prize for 1924, who won the 1,800 mile bicycle contest in 19 days against C. J. Gregory 30 years younger, who invented Roman Meal and whose marvelous physical development has been used as photographs of "Youth at 65" to demonstrate the growth and body-building qualities of Roman Meal throughout Canada, Britain and the States.

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BLESSED MARIANA DE JESUS

NUN SAINT'S BODY INCORRUPT AFTER THREE CENTURIES

By Rev. Manuel Gracia (Madrid Correspondent, N. C. W. C.)
Madrid is preparing with great activity to celebrate the third centennial of the death of one of her most illustrious daughters, the Blessed Mariana de Jesus. The science which denies miracles, or at least doubts them, has stood recently before her body without being able to deny the palpable fact of its conservation and without being able to explain it. The sarcophagus was opened in the presence of some famous physicians and the ecclesiastical authorities. The Bishop of Madrid and the medical men, in the presence of all these witnesses, examined the sacred remains, and, according to the statement of the experts, the body of the beatified nun has conserved its corporal integrity and does not show the slightest indication of corruption. On the contrary the body exudes a sweet perfume.

BODY TO BE EXPOSED
Although the Blessed Mariana de Jesus died in Madrid on April 17, 1624, the celebration of the centennial will not take place until November. It will be conducted with the utmost solemnity. For three days the body has been exposed for the veneration of the faithful, clad in a new habit, made of silk by the order of the Sisters of Mercy of the Capital, in whose church the body is kept. The old habit will be preserved as a relic, together with a few small pieces of flesh. During the month of November the body will be exposed publicly so that all the faithful may see and venerate it.

The Blessed Mariana was born in Madrid in 1568, the daughter of a furrier to the Royal House. Very young she entered the Tertiaries of the Order of Mercy and soon distinguished herself by her virtues, her mortifications, her love for the needy and her pity for the sick. An echo of blessings and praise followed her wherever she passed. She constantly besought the aid of the upper classes for the poor, giving to the latter her alms and compassion, and to the former the protection of her prayers. The nobles placed their children under the spiritual protection of the

humble nun, and she was even called upon to stand as god-mother at the baptism of a son of the Duke of Alba, where the King of Spain, Philip III., was the god-father. The Blessed Mariana de Jesus also had the gift of prophecy and of miracles.

The preliminary canonical process for the beatification of this holy nun was opened only one month after her death, such was the fame of her sanctity. Five months later the body was examined, and except for the face, which had been disfigured by smallpox, it was well preserved and did not show any sign of the absence of life. The precious relic was taken with loving care to a chapel of the Order of Mercy, and from that time on it remained under the supervision of the ecclesiastical authorities, and the coffin was never opened except in the presence of witnesses, a sworn statement before a notary public being drawn up each time. In 1627, as the last act in the canonical process, the body was viewed by seven doctors who declared it to be intact, even including those parts which were most susceptible to rapid decomposition. The same observation was made a hundred and seven years later after its examination by two surgeons and nine doctors, also certified as to its incorruptibility and fragrance.

BODY PROFANED BY SOLDIERY

In 1808 the French soldiers profaned the body of the beatified in order to steal the silver coffin. They wrapped the body in some mats and threw it in the attic of the convent, from where it was piously rescued by the nuns and hidden in the garden by night. The ecclesiastical authorities intervened in order to ascertain whether or not the body was actually the authentic body of the Blessed Mariana, and having recognized it as such, it was placed in the modest coffin in which it has been preserved up to the present time. This coffin will be opened again in November, and will be carried in procession to the Cathedral for the great festivities which have been planned.

Dr. Maestre, a physician well-known in Spain for his discussions with Catholic scholars, has been appointed, precisely because of his incredulity, to contribute to the statements of experts to be drawn up by a body of doctors concerning the incorruptibility of the body of the beatified. In the interviews given out by him to the Madrid press, Dr. Maestre declared that "under given conditions of humidity and heat, putrefaction never fails to take place except in cases of embalming. But the body of the Blessed Mariana de Jesus was not embalmed. There are no signs of any such operation; there exist only a few small incisions, especially under the knees, which were made by the doctors in previous centuries during their works and studies and who certified that this was so."

DR. MAESTRE MYSTIFIED

"The body," Dr. Maestre continues, "exhales an aromatic balsam. I am now making a study of the case and will confine myself to scientific reasons of a natural order. When I shall have completed my work, I shall say: I have gone thus far; this is what I know. The rest I do not know. The body appears to be whole. The skin, which has somewhat the texture of parchment, permits us to observe beneath it the muscular tissue in the form of a fibrous matter, soft, and easily cut. The body is not mummified, and this, after three centuries, is worthy of study. Why did putrefaction not occur? Why was the body not consumed by the micro-organisms and the workers of death despite the presence of the necessary conditions of heat and humidity? Especially since the Blessed Mariana de Jesus died of purulent pleurisy, which should have favored decomposition in the highest degree?"

"I do not remember," Dr. Maestre added, "more than three bodies of the XVIII century which have been preserved in a similar state—that of Saint Theresa, that of Saint Isidore and that of the Blessed Mariana de Jesus. The laboratory must tell me what I do not yet know."

Dr. Maestre appears to have repented already of having pledged himself to study the miracle and present a report. Incredible science is very proud, and is loath to declare itself beaten by the unexplainable.

Who fears men will do nothing great for God.—St. Ignatius of Loyola.

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CHATS WITH YOUNG MEN

BENEDICTION

The door of a white tabernacle
Felt the touch of the hand of the priest—
Did he waken the host from its slumbers
To come forth and crown the high Feast?
I knew not; but Mary, the Mother,
I think almost envied the priest—
He was taking her place at the altar—
Did she dream of the days in the East.
When her hands, and hers only, held Him,
Her Child, in His waking and rest,
Who had strayed in a love that seemed wayward
This eve to a shrine in the West.
Came a hush, and the Host was uplifted,
And it made just the sign of the cross
O'er the low-browed brows of the people,
O Holy of the Holy! Thy loess,
To the altar, and temple, and people
Would make this world darkest of night;
And our hearts would grope blindly on through it,
For our love would have lost all its light.
Blessed priest! strange thou art His jailor
Thy hand holds the beautiful key
That locks in His prison love's Captive,
And keeps Him in fetters for me.
—REV. ABRAHAM J. RYAN

AN ANECDOTE

I have a friend who came out from Scotland when quite a young man. He has now been in our country over twenty-five years but the heavy expense of a delicate family has prevented him ever returning to visit his native home. Every Thursday evening it was his wont to spend in writing to his father and mother in Scotland—not miserable, scrappy notes, but affectionate accounts of all the family happenings and doings. You could not tempt him out of his home on Thursday evenings. "No! I'm sorry, but tomorrow is mail-day and I have my home letters to write."
Quite recently both the old people died. Can you imagine the consolation that man must feel when he remembers that never during all his long years of absence has he missed his weekly letter to his aged parents?—Southern Cross.

THE ROAD TO SUCCESS

When the great French astronomer Arago was a young man, and was working in a bookbinder's shop, he became so discouraged and despondent about his future that he was about ready to give up and quit his job, when he saw something printed on the paper used in binding the book before the cover was put on. This aroused his curiosity, and this was what he read: "Go on, sir, go on! The difficulties you meet will resolve themselves as you advance."
These words kept ringing in his ears, and made such an indelible impression upon the young mathematician's mind that he was spurred to renewed effort. It became a perpetual spur to his ambition through his whole career. Arago resolved then and there that he would never rest until he became one of the world's great astronomers, and he made good.
The great majority of people in the failure army would probably have succeeded if they had only kept on, had only pushed ahead, if they had not become discouraged and given up, if they had not lost their grip on themselves. It is astonishing what keeping on when you can see no light ahead, refusing to give up, sticking and hanging and doing the best you can, will do. This is what makes success possible.—Freeman's Journal.

A WELL-TRIED MAXIM

This well-tried maxim, the observance of which is such a help to success, should be of particular assistance in present-day life which is so strenuous for everyone. The application of this proverb is by no means limited, as it can be applied to every sphere, and may with propriety be regarded as a universal headline. It may be worded in a different form which conveys the same sense, and can be quite clearly understood. This is none other than the old familiar expression, "Never put off till tomorrow what you can do today."
Oh, what a great reformation would take place in the world of today if people would only try and abide by the dictates of this simple, time-honored proverb, and what a great impetus would be given to business! But no, people only regard it as something which comes down to them from the quaint and dismal past, and which is of absolutely no significance at the present time.
Now, as a matter of fact, it is almost impossible to comprehend all that this old saying contains, or what it means for each individual. If we could only realize that it provides us with two alternatives, and that on our choice depends to a great extent our future success or failure, bliss or misery, then, and only then, can we be brought to realize its significance.

Thus, if we took this as a motto in childhood years, with what success would we probably be attended, and how well we would be equipped for the battle of life. The pupil in the schoolroom who is imbued with lofty sentiments of duty, and who spurs away the very idea of postponing or putting back any task so as to perform it at some future time, he will most likely triumph over all difficulties, and shall pave the way for his future success in life.
Now, in social life the result is exactly similar. The person who is alive to his sense of duty, and who acts with promptitude and care, is always respected and looked up to as a gentleman. Likewise in business life, the man who performs his work diligently, and who allows no opportunity to pass without gaining something by it, shall, when the time comes, reap the fruits of his labors.
Perhaps if we think of that source where the proverb originates, we shall, of course, find the same inevitable result. The farmer who makes use of the fine weather to save his hay or reap the harvest, obtains a decided advantage over his fellow-farmer who postpones the work to some future date, and then finds to his dire dismay that the weather prevents any progress being made with the work, and even oftentimes hampers it completely.
Let us consider the vast sphere which awaits us when we shall close our eyes finally on this valley of tears and pass into eternity. Although the result obtained by following this maxim is better vivified in the temporal than in the spiritual world, still, it is beyond doubt more true in the case of the latter. Our eternity depending on the course which we follow in this life, can we appreciate our position better or be more alive to our sense of duty than to prepare whilst we have time for the world to come?—Selected.

OUR BOYS AND GIRLS

JOY AND SORROW
There came a youth unto my door—
A gentle, winsome boy—
And on my eager questioning
He said his name was Joy.

He entered in, and lived with me;
The world seemed like a dream;
And we, as in enchanted boats,
Swept down a fairy stream.
And in the night a spirit came
And whispered: "On the morrow
The Lord of Life will send to thee
His fairest daughter, Sorrow."

So Sorrow came unto my door,
And begged that she might stay;
But though her feet were bruised
And torn,
I sent her on her way.
And when Joy saw the passing feet
And noted how they fled,
He turned a sudden straight from me,
And after Sorrow fled.
And now, with a wakened heart,
I pray God send me Sorrow;
For if she come, I know that Joy
Will follow on the morrow.
—THOMAS EDMUND BURKE

DOES THE CAP FIT?

There are a great many things that, although not sins, spoil our character and are troublesome to others. These we should try and correct, as they spoil us and irritate our neighbor. Some people fall into the habit of saying: "I beg your pardon," when they have heard perfectly well, and it is very irritating to have to repeat all you say twice. We know several offenders in this way. We don't repeat, and then they answer perfectly well, showing that they heard what was said. It is merely a bad habit. Some people in church whisper their prayers, imagining apparently that God needs to hear. Never on any account articulate your prayers in this way, as it is most distracting to others, and is in itself foolish.
It is a point of good breeding in a private house to talk just loud enough to be heard by the person you are speaking to. The "under-tone" is always a sign of refinement and culture. The loud and boisterous speaker is a plague. Some people confuse noise with heartiness, but it is a sign of want of breeding just as much as loud laughter is. There are some who always deny or qualify all that one says. Now, it is a point of good manners in conversation never to contradict or express disapproval in things that do not matter. Those who are engaged in teaching are prone to look for the opportunity of sporting their blue pencil. In minor matters, agree with the person you are conversing with as far as possible. Smith says: "It's very cold this morning." Don't say: "Cold! I thought it was quite warm." This does not mean that you must suppress your own feelings or tastes, or not engage in a certain amount of conversational playfulness to promote conversation. One should avoid the controversial habit, questioning every statement made.—Catholic Universe.

ADVICE TO BUSINESS GIRLS

The problem of keeping fit is quite as important for the business girl as for her employer, writes Grace Keon in the Franciscan Herald. While he is not likely to prattle successfully with business problems if brains and nerves are affected by wrong living, she cannot carry out her duties if she is not "fit" in every way. The girl who spends the greater part of her waking hours in an office or store, can, by taking thought, keep body and brain so tuned up that work becomes easy instead of a weariness to the flesh.
We all know the girl who comes home from business too fatigued to do anything, craving only for rest. This is an unhealthy condition and must be combated. This type of girl generally says she has no chance to take any exercise. She is in the office all day and when she reaches home at night all she wants to do is rest or lie down. The first thing is to find out if there is any physical cause for this feeling. The victim may be suffering from anaemia or some other common complaint. In these circumstances a doctor should be consulted.
Perhaps she is feeling the effects of malnutrition or malassimilation, and then the diet must be properly regulated. She is eating the wrong food, or the wrong combinations of food; or perhaps her meals are ill-chosen and not properly balanced. A well-balanced meal means a well-balanced young woman. Good sustaining food, fresh fruits and vegetables mean more health than tons of "fancy pastries." Meat should be taken only once a day, at the evening meal. Excess of flesh foods creates poisonous acids in the blood, which cause great suffering in various ways.
Before dismissing the subject of diet one may remark that no girl can keep fit unless she bars the habit of nibbling between meals. We all know the type who keeps crackers or candy or apples in her desk, and is perpetually taking surreptitious bites. The habit of eating between meals spoils the digestion, and a spoiled digestion means a spoiled life.
Perfect cleanliness is essential to feeling fit; the warm bath increases perspiration and respiration. Some girls can stand the shock of a cold bath; but in others it produces unpleasant symptoms, and if there is any reaction, one is better without it. No girl can keep fit without a due amount of fresh air and exercise, but it is not necessary to overdo it. Fatigue toxins are formed; and while there is no harm in being "healthily tired"—as the popular phrase has it—over-fatigue is dangerous if long continued. No girl who spends most of her evenings in over-heated dance halls or "movie" houses can expect to be fit and ready to tackle her day's work in the morning.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.
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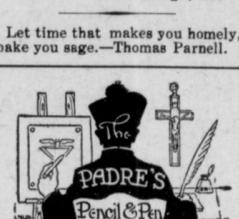
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KEEP STRONG AND HEALTHY

Let time that makes you homely, make you sage.—Thomas Parnell.

Let time that makes you homely, make you sage.—Thomas Parnell.



Answers for last week: Upper picture: Sermon on Mount (Beatitudes); Gospel All-Saints' Day, Nov. 1st. Lower picture: Not Gospel of Sunday before, i.e., Christ and the *Recluse*, the figure at the right is the Centurion (Gospel 3rd Sunday after Epiphany). Saint Simon and Jude, Apostles.



All three of these pictures represent important parts of the Church's liturgy this week. Answers next week.



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OBITUARY

JOSEPH PICARD

Peterboro Evening Examiner, Oct. 23
A new grave in St. Peter's cemetery received this morning with the solemn blessings of the Church he had loved so well and so dutifully served, the body of Joseph Picard, who died at his home, 299 Maitland Avenue, late on Tuesday evening, in his seventy-third year.

Joseph Picard was one of Peterboro's oldest citizens and business men. Born in the province of Quebec in 1851, he had been a resident of this city for sixty years, and had been in business here forty years. He was best known throughout this district in his connection with the men's clothing store of H. LeBrun & Co. Employed for a long time by the late Harry LeBrun, who was one of the prominent figures in the old town's affairs, Mr. Picard became proprietor of the business he had materially helped to build up, and continued to direct it until his retirement two years ago, when his son, the late Joseph Picard, Junior, succeeded him.

He lived for the most part of his married life in the house at the south-west corner of Lock and Romane streets. There his family grew up, and there, too, he found himself in the new Catholic parish of the Sacred Heart, whose congregation remembers him as an exemplary Christian, always actively interested in the welfare of the new church. In particular he was supervisor of the sanctuary boys, some of whom have since been elevated to the priesthood or are studying for it.

His illness covered a period of eight months. He is survived by his wife, three sons, Alphonse Picard, of New Rochelle, N. Y., Leo A. Picard, of Lansing, Mich., and Euclid J. Picard, at home; and three daughters, Mrs. George Pope, of Windsor; Mrs. William Hickey, of this city, and Sister Marie of Mount St. Joseph.

Mr. Picard was predeceased by his eldest son, Louis Joseph Picard, four months ago, by his daughter Alma, and by his son, Captain Romulus Picard, who was killed in action overseas.

THE DRUGS ACT

The regulation quoted below, established by Order in Council of the 16th September, 1924 (P. C. 1602), follows immediately after Section 11 on page 4 of the Regulations under the Food and Drugs Act.
"12. The following shall apply to the labelling of any drug which is manufactured, sold or offered for sale, under or by a name which is not:
(a) recognized in the latest edition of the British Pharmacopoeia; or
(b) recognized in the latest edition of any foreign Pharmacopoeia; or
(c) found in some generally recognized standard work on materia medica or drugs; or
(d) registered under the Patent and Proprietary Medicine Act as amended 1919.

On the main panel of the main label bearing the name of the article, whether upon the inner container or upon the outside of the package, and upon both, if an outer wrapper or carton is used, containing the article, the following shall be printed in easily legible type with distinct visibility:
(1) The name and address of the manufacturer or of the person for whom the article is manufactured;
(2) A statement of the quantity of net contents in terms of measure or weight;
(3) A complete list of the medicinal ingredients contained therein, employing for this purpose the names by which these ingredients are commonly known.

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Right on the heels of "Missy," her publishers bring out another book by the same author—"The Awakening of Edith." It is marked by the same deep insight, the same gentle humor, the same variety of incident, but unlike "Missy," it is intended for the young people themselves, for girls from twelve to eighteen years.

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The story follows her through two years of convent-school, including a vacation on her father's ranch, and gives a faithful, attractive portrayal of the atmosphere of the Catholic academy. The action is in the foreground, a quick succession of entertaining incidents, typical of school life; in the background the character of Edith gradually develops to a superb climax.

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"Where Monkeys Swing." An American Boy's Adventures in India. Can you imagine any fourteen-year-old maintaining his composure at sight of a title like that? Especially when he realizes the same author wrote "Cobra Island" and "Whoopee!"

"Mouie" Moran's excursion into the jungle of romantic Hindustan makes a corking story. He came near death a number of times, but most of his experiences were pleasant, and all of them carried a thrill. He encountered the deadly brait, and the black panther; he watched the weird ceremonies of the pagan natives, he saw the missionaries setting up the Cross in savage villages; he chased wild apes, traded in the bazaars, and inspected the ruins of ancient fortresses.

We recommend the story to every boy who cannot arrange an immediate trip to India.
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SISTERS OF ST. FRANCIS IN THE HAWAIIAN ISLANDS

When Father Damien saw his health failing he asked for Sisters who would continue the work that he had begun. Accordingly and at the request of the King, the Right Rev. Bishop of Hawaii sent Father Leonore to the United States in quest of Sisters.

After many disappointments, he came to the Sisters of St. Francis in Syracuse, N. Y. with the result that a few months later, October 1888, a little band of six Sisters left Syracuse for Honolulu, Hawaii. They received a royal welcome on their arrival November 8. Three Sisters went to the Island of Maui where two opened a hospital and one taught school. The remaining three ministered to the lepers in Honolulu who were in a pitiable condition. Later more Sisters from Syracuse joined and in 1889 they took charge of the leper women and girls on Molokai.

After thirty-five years among the lepers, Rev. Mother Marianne passed to her reward August 9, 1918. For forty years the Sisters have loved and cherished this work so dear to the heart of St. Francis. They also conduct schools, hospitals and Children's Homes on the other Islands.

Last year they opened a novitiate in Honolulu and received several candidates but need many, more to carry on the work, so are making an appeal to generous souls to leave all and come to labor as Franciscans in these Islands. As their work is so varied, no one feeling a desire to follow this call need hesitate to apply, as any talent they possess, whether for nursing, teaching, office or domestic work can be used for God's glory and the good of souls. Send application to, Rev. Mother M. Flaviana, Com. Gen., St. Francis Convent, 2260 Liliha St., Honolulu, Hawaii.

CONTINUITY CLAIM STIRS ANGLICANS

London, Eng.—A first-class controversy was started by Cardinal Bourne when at Sunderland recently he told the Anglicans plainly that their claim to represent the old pre-Reformation Catholic Church was futile.

His Eminence then referred to the "impertinence" of Anglicans who claimed that Catholics were "intruders and schismatical usurpers."

Immediately the Cardinal's address—delivered on the occasion of the 1,250th anniversary of the building of a monastery of St. Benet Biscop—was published fully and prominently by the local newspapers, the Anglican Bishop of Durham announced his intention of replying to the Cardinal.

DR. HENSON'S REPLY

The Bishop, who is the well-known Dr. Hensley Henson, went to Sunderland to give a dramatic gesture to his reply. It was at Sunderland that the Cardinal spoke.

"As a true successor of St. Aidan and St. Cuthbert I owe it to my people," he said, "to make some public answer." He claimed that the Cardinal had made a public challenge, and in a lengthy address, which repeated many of the long-exploded charges against the Church, he declared that "the Latin Church over which the Cardinal presides has continuity not with the pre-Reformation Church as a whole, but only with the disintegrated fragment of it, the 'die-hard' of 1570, who obeyed the Pope's summons and went forth from the parish churches."

As a Catholic paper remarks, Dr. Hensley Henson is trying to take the high line as the true successor of St. Aidan and St. Cuthbert, "is hampered by his own personal past. A successor of St. Aidan and St. Cuthbert against whose preference to that high dignity even Anglicans protested, on account of his own condemnation of certain people's heretical views, is undoubtedly at a controversial disadvantage."

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