

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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CARDINALS' VIEWS ON PLAN OF MORAL CODE FOR SCHOOLS

Comments by Cardinals O'Connell and Hayes on a plan that has been proposed to introduce a Moral Code acceptable to all religions into the public schools of the country, are printed in the issue of Collier's magazine of this date. The comments of the Catholic prelates appear with those of nine other prominent clergymen of various faiths.

In its announcement of the project, Collier's says:

"Because of our differing beliefs, religious teaching has been barred from many of our public schools.

"This has resulted—quite unnecessarily and, as it seems to us—there being little or no moral training for our children in those schools.

"Concerning supernatural religion, men differ and divide; but natural religion lives in every human being. It is evidenced in that moral guide which we call conscience—which may be crude or cultivated, but which is the essence of every system of morals because it is a part of the mind of every man.

"No sane person will deny the necessity for it—regardless of creed—to aid in the development of that fundamental force. An education solely in the material things of life is surely incomplete. The full intentions of school hours once a week, with the encouragement of the school authorities, to their respective churches, so that each child may have the benefit of religious teaching as the basis of moral and civic virtue. I fear that, if some such plan is not followed out, the moral Code Plan of Collier's would not have the power, nor the appeal, nor the urge to bring about what Collier's so earnestly desires."

PLANS FOR DRAFTING CODE

The magazine then suggests that these principles are the same in all religions, and outlines its plan of action. It proposes to call on its readers for suggested articles in the Code, select a set of these articles and submit them to Catholic, Protestant and Jewish leaders, then conduct a campaign to have the Code placed in every public school.

Cardinal O'Connell's comment on the plan, as published by Collier's is as follows:

"It is an encouraging sign that the people of this country are now awakening to the vital need of moral training in education. Less than a century ago the present practice in American education was inaugurated. The advocates of the discontinuance of the teaching of religion did not foresee the inevitable consequences of the new policy. Today the confidence of the past has become doubt and fear for the future. There is an insistent call that something be done at once to safeguard the moral sense of the youth of America.

"The admission of an evil is half the cure. The general dissatisfaction, expressed frequently and publicly, with the character product of American schools and colleges shows a change of thought in the right direction. How wholesome and how promising is the present demand of honest and earnest men and women for more emphasis on moral training at every stage of the educational process! Let the hope be expressed that discussion, study and experience will soon open the minds of all men of good will to the only solution of this fundamental problem of life.

"The consideration of the question of moral training seems centered at present on the discovery within the individual himself of the secret of virtuous living. Each man is to use his active and latent powers of conscience and build into himself a law of life. Human minds are to unite in this momentous investigation for the development of a form of conduct which can be applied effectively in the affairs of men.

NOT A NEW DESIRE

"This ambition is not new in the world. The philosophers of old reflected and pondered with the identical end and purpose. With superior intelligence and with admirable effort they sought an explanation of life, a motive for correct living, and a standard of honorable conduct. Where are their findings today?

"What man constructs for his own satisfaction he tears down at his own convenience and pleasure. Human nature cannot be uplifted by its own boot-straps. Human nature rises only in the sublime realization of the fact that life is a gift of God and that faith, love and obedience to God are the abiding obligations of this earthly pilgrimage. In this truth man finds motive, purpose, and objective which completely satisfy his soul. Nothing less suffices in the ordering of life's duties and responsibilities. There can be no morality without religion.

"WILLIAM CARDINAL O'CONNELL."

Cardinal Hayes' comment is given by Collier's as follows:

"In reply to your request that I make comment upon the proposed Moral Code Plan of Collier's, I wish to say that, while I regard the movement as very significant

because of its purpose to awaken a need of moral training among our children, I cannot see how it will be at all successful if religion be not the basic principle of morality.

"God is the source and the sanction of the moral law, in fact, of all just law. It would be well to remember that Washington in his Farewell Address lays down this important principle:

"Of all the dispositions and habits which lead to political prosperity, Religion and Morality are indispensable supports. In vain would that man claim the tribute of Patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of Men and Citizens. The mere Politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in the Courts of Justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

THE ONE THING LACKING

"In various sections of this country today, the school children are not in school hours once a week, with the encouragement of the school authorities, to their respective churches, so that each child may have the benefit of religious teaching as the basis of moral and civic virtue. I fear that, if some such plan is not followed out, the moral Code Plan of Collier's would not have the power, nor the appeal, nor the urge to bring about what Collier's so earnestly desires."

NOTED FRENCH ACE NOW MISSIONARY

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

One of the greatest army aviators of war times, the famous "Ace" Bourjade, is today a missionary in Oceania. If it were left to him, he would be quite willing to be forgotten there. But his name has come up again in France. One of his former comrades at arms having told his story in one of the big Paris newspapers, the readers expressed the desire to open a subscription to offer him, if he desires it, an airplane which would facilitate his visitations to the various stations of his distant mission field. Father Bourjade has made known, however, that he is not in a position, now, to accept this offer.

Father Bourjade was a novice when War was declared. He was mobilized and assigned to the aviation corps, where his courage won him the rank of officer, crosses and palms. He engaged in numerous aerial combats, and when the armistice was signed he had won 28 personal victories in those duels of the air which surpass all others in danger. His name is famous, and an artist came to him and asked his permission to paint him as a hero to figure in a gallery of the most famous "aces."

Then Bourjade disappeared. There were vague rumors that he had gone to Fribourg to pursue theological studies. In July, 1921, he was ordained. Three months later he embarked at Marseilles for Oceania, where, as a missionary of the Sacred Heart, he is evangelizing the natives of New Guinea.

TO SAY FIELD MASS ON MOUNTAIN TOP

The old Jesuit Mission in the Blue Ridge mountains, eight miles from Orrtanna, Pa., held its annual Field Mass on August 15. Thousands yearly attend this open air celebration of the Holy Sacrifice on the peak of a mountain 1,400 feet above sea level. The services are conducted under the auspices of the Knights of Columbus.

The mountaineer-farmers of Buchanan Valley are nearly all Catholics, and though some of them have to drive 10 miles to church, they rarely miss Mass. The old Jesuit Mission is said to be the most artistically located little church in the whole of Pennsylvania. It is 107 years old. Perched on an eminence, it commands a splendid view of the surrounding valleys and mountains. The church itself can be seen for miles.

Last year the old Jesuit Mission erected a magnificent monument to Mary Jemison, the white squaw, who was stolen from Buchanan Valley in 1758 by Indians. This year the ever-busy congregation is laying out the site for a Grotto of Our Lady of Lourdes. This beautiful memorial will grace the spot where once an old rectory burned down. Father Will Whalen, the widely known writer is pastor.

WHY NOT DEPORT?

What is still known as Jarvis St. Baptist Church, Toronto, although the better order of Baptists emphatically disown it—is now every summer an arena of pulpit rough-housing. Its regular incumbent Rev. T. T. Shields is a fairly experienced hand at that sort of thing himself; but in the summer time he is moved to call in assistance from the United States. In previous summers we have been treated to pulpit tirades from the notorious Rev. James Roach Stratton of New York. This summer the programme has been varied by the presence in our midst of a person known as the Rev. J. Frank Norris, who rejoices in the sobriquet of "The Texas Tornado." It is not a title the average civilized man would select for himself, for a tornado is about the most useless, wasteful and detestable manifestation of Nature, short of an earthquake or a volcanic eruption, but, every man to his taste.

The Texan does not content himself with straining theatre-goers, smokers, Darwinians, girls who bob their hair and men who take a cocktail before dinner, the usual victims of the average rant. He is after larger game. There is no close season for Roman Catholics when he is out with his gun. From the safe refuge of the pulpit he has been proclaiming the twenty million or more of Roman Catholics in the United States and the three million or more Roman Catholics in Canada, as traitors to the state in peace and war. He misquotes the Bible, he misquotes history, he misquotes the daily news, he misquotes everything his vicious temperament can turn to his purpose with all the torrential zeal of a real tornado. He has actually the impertinence to suggest that Canada disfranchise and curtail the property rights of Roman Catholics unless they forswear allegiance to their Church. In other words he would revive against Roman Catholics in Canada the penalties and persecutions which were inflicted on Jews in England from the time of the Plantagenets until those of Cromwell.

His methods on the platform are as insulting as his ideas are base. Roman Catholics themselves have treated his fulminations with contempt, but on some occasions incensed Protestants have protested against his distortions of fact. His usual answer is that his critics should go and hire a hall; and the wind-up of his discourses is an appeal to his hearers to "accept Salvation." It is, of course, impossible to say whether this tornado from the homicidal belt of the American Republic, is a member of the Ku Klux Klan, but certainly he is a knight of the bed-sheet, a chivalier of secret incendiarism and assault, in spirit if not in fact.

We know of no person who more clearly answers to the description of an "undesirable alien" than the Rev. Frank Norris. His endeavors to inflame the ignorant and bigoted among his hearers against their fellow Canadians of a different faith, are at least as mischievous as the labors of any wandering anarchist from Russia who sees in capital, and ten times more so than the activities of the confidence men, yeggmen and motor thieves who are daily deported. The suggestion that men like Norris should be turned back at the border, or deported when they happen to get by the immigration officers, does not originate with the writer of this editorial. It represents the feeling of many good Canadian Baptists who deplore the reproach arising from the presence of Norris in a pulpit bearing the name of their denomination.—Saturday Night.

CHANGE ATTITUDE TOWARDS CATHOLIC SCHOOLS

Paris, France.—Questioned a year ago as to the right of public employees and officials to send their children to private schools, M. Poincare, who was then Premier, replied that this right could not be contested.

There has been a change in this respect since the new majority has come into power. A paper has announced that the Prefects have received from M. Francois Albert, Minister of Public Instruction, the following circular:

I have been questioned as to whether measures should be taken with regard to those officials who believe that they should entrust the education of their children to private schools.

I have no intention of affecting, in the person of officials, the right possessed by every father of a family to choose for his children the school which suits him.

However, cannot but regret that public officials do not show the confidence that it deserves. And, if there are any such officials in your department, I beg you to express this regret to them.

It is quite evident that there is now some restriction of the freedom

of public officials if the Prefect is to supervise their choice of schools for their children and, if they are to be blamed for selecting private schools, they are to be exposed to the danger of having unfavorable reports made of them and of losing promotion.

THE HOLY YEAR

REPORTS BY NEWSPAPERS ARE ERRONEOUS

By Mrs. Enrico Paoletti
(Rome Correspondent, N. C. W. C.)

Several news agencies and papers have recently carried entirely erroneous reports of a possible postponement of the forthcoming Holy Year, one dispatch even going so far as to say that the Bull of postponement had already been prepared and that its publication could be expected momentarily. This same dispatch carried the alleged information that the postponement was made necessary because preparations had not been completed for the reopening of the Ecumenical Council of the Vatican.

Such reports apparently are based on ignorance or ill-will, or both. In the first place the reopening of the Ecumenical Council has nothing to do at all with the Holy Year. It is now quite certain that the proposed reopening of the Council will not even be seriously considered again until 1928. However, it is considered more desirable that an Ecumenical Council should not be held during a Holy Year because one might hamper a proper observance of the other.

As for the Holy Year—as every-one conversant with the subject knows—it is a celebration of a fixed date recurring every twenty years. If, as has sometimes been the case, it is found impracticable to observe that year as a Holy Year, the observance is simply omitted. But the Holy Year is never postponed. Its observance was omitted, for example, in 1800, in 1850, and again in 1875.

Preparations for the Holy Year of 1925 are being carried forward rapidly and zealously and there is no ground for reports that it will not be celebrated. As a matter of fact, the celebration next year is expected to rival in importance and splendor the most glorious observances of history. The fact that the Vatican Missionary Exhibition will coincide with the Holy Year of 1925 will make the celebration all the more imposing. Hardly a day passes without the arrival of news here telling of the preparations for the exhibiting by national, provincial and diocesan communities in all parts of the world. The Pope receives daily reports of the progress of the preparations and gives the project his enthusiastic support and attention.

POPE'S TRIBUTE TO CARD. RAMPOLLA

Within a few days the large marble statue of Cardinal Rampolla will leave the Vatican and through the munificence of Pope Benedict XV. will be placed in the Temple of Cardinal Rampolla's Cardinalship, the Basilica of St. Cecilia, as a monument to him.

All his life Giacomo Della Chiesa had the deepest veneration and affection for Cardinal Mariano Rampolla, of Tindaro. Monsignor Della Chiesa was secretary to the latter when he was Nuncio at Madrid. In 1888, when the Cardinal was in Rome as Secretary of State to Leo XIII., and where he remained until the death of that Pope in 1903, he again had Mgr. Della Chiesa with him. Therefore Benedict XV., as soon as he was elected Pope, wished to pay his debt of gratitude to the great Cardinal by erecting a monument to his memory. For such a monument no more suitable place could be found than the ancient and venerable Basilica of St. Cecilia, whose crypt Cardinal Rampolla has had splendidly ornamented with great richness of art.

The monument was entrusted to the sculptor Professor E. Quattrini, designer of many famous statues and monuments, such as the Triumphal Group of Justice at the Palace of Justice in Rome, and the monument erected a short time ago to Perugino in Perugia on the occasion of the centenary of that great painter.

Prof. Quattrini has conceived the monument of Cardinal Rampolla in a very pleasing manner. It reproduces the Cardinal in the act of looking at the work he himself had accomplished in the Basilica of St. Cecilia. To the right of the person looking at it, the figure of the Cardinal rises, imposing, his immense purple train spread out, looking towards the end of the church. From the other side an angel raises up a veil beside which is seen the reproduction of a mosaic of the crypt of the basilica. Other angels, holding up the Cardinal's coat-of-arms complete the monument.

As soon as Pope Benedict XV. saw the sketch he was greatly pleased and ordered the execution of the monument.

It was Prof. Quattrini who designed the statue of Pope Benedict erected in Constantinople at the end of the War as a tribute of gratitude for the numerous benefits received by the inhabitants from the Pope during the War.

POINCARÉ HONORS FATHER OF EIGHTEEN

Paris, Aug. 29.—Ex-Premier Poincaré and Madame Poincaré acted as godfather and godmother for the eighteenth child of M. Leon Michel in the church of Saint-Maur, at Luneville, in Lorraine last Sunday. M. and Mme. Poincaré made the trip to Luneville for the express purpose of attending the ceremony. M. Michel is the President of the Association of Large Families at Luneville, and at a meeting of this organization, held on the same occasion, M. Poincaré delivered an address in which he expressed the wish that the example given by Lorraine and Brittany, provinces with a high birthrate, might be followed by the whole of France. The crowd then marched in procession to the church, and the ex-Premier entered while the faithful who had assembled previously for Mass sang the canticle "We Wait God."

After the baptism ceremony, the pastor of the church made an address in which he thanked M. Poincaré for the honor he had paid to a family of his parish, and invoked the blessing of God on the newly christened child and his godfather and godmother.

NEW KULTURKAMPF IN GERMANY

DIRECTED PRINCIPALLY AGAINST JESUITS

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

Cologne, Aug. 23.—A new Kulturkampf has broken out in Germany against the Jesuits, and Protestant papers in many sections attack them even in the East and the occupied area—the Rhineland and Ruhr districts—where Catholics predominate and where peace and unity are particularly desired.

Expelled for a long time, the Jesuits, upon their readmission to Germany a few years ago, resumed with energy their former work. While they are, of course, seeking the salvation of souls, their influence is particularly wide among the learned and so-called better classes. The editors of some of the most notable belles lettres periodicals are Jesuits and the Jesuit scholar Muckermann is an editor of the Essener Volkszeitung, the most widely read and influential paper in the Ruhr. They also are the spiritual leaders of the Congregation of St. Mary, the high-school students' organization, and thus exert a great influence on youth.

Moreover, they have their own school at Godesberg, near Bonn, and are leaders in organizations to foster sports among the young. This is the basic and widespread leadership which has drawn the opposition of the Protestants who recall "Protestant Germany" and the "Protestant Kaiser."

Catholics have had their condition much improved since the fall of the old Empire, and it has been their aim to bring about justice for their religion under the Socialistic regime than under the old Liberal and Conservative parties of the feudal monarchic system. But there are still reasons to charge injustice to Catholics.

MILITARY COLLEGES MADE PROTESTANT

One example of unfairness is the case of the military colleges in Prussia. There were six, the most famous being that at Lichterfelde, in Berlin. Since the Revolution, these colleges have been transformed into "parity" schools, but in reality they have become Protestant institutions. Statistics of the six colleges for 1923 show that in that year there were only 100 Catholic students in a total of 1,550, and that of the 46 professors and senior masters, only four were Catholics.

A new quarrel has now broken out over the former military college at Bensberg, near Cologne, which the Protestants are trying to turn into a "parity" school with a classical department. The Rhenish Catholics refuse to accept this plan, and there is now a proposal to sell the old castle of Bensberg to the Jesuits, that they may extend their school at Godesberg, which is not large enough to care for the great numbers of pupils who apply. This flocking to Jesuit schools is caused largely by the distrust the Catholics, who make up 95% of the population of the Rhineland, have for the hasty "reforms" and changes the government is making in the school system. The proposal to turn the school over to the Jesuits, however, has been the signal for attacks from the Protest-

ants, and the dispute has even reached the Lantag.

CASTLE BUILT BY CATHOLICS

It is pointed out that Catholics may rightly claim the castle for another reason. It was built by the Catholic duke Johann Wilhelm, the Elector and Prince of Bavaria, who reigned in Dusseldorf from 1679 to 1716. It was a favorite with the poet Goethe, and foreign painters, sculptors and architects like Belluci, Zanetti and Pellegrini, mostly Catholics, came to see it and called it "Little Versailles."

In the time of the French revolution, Bensberg became a military hospital, under the Prussian regime it was a military college and since 1918 it has sheltered French and English soldiers. Under the Prussians it was permitted to fall into decay and many of its paintings and even structural features were carried away to other Prussian castles. Since the occupying troops left, the Government has been faced with the task of restoring it, and it has no money for the work. Accordingly, it is felt the Government might gladly see it turned over to some agency that would restore it and preserve its historic walls.

LITHUANIANS TO VISIT HOLY PLACES

The Polish Government has just given another evidence of its peaceful intentions toward Lithuania and of its understanding and appreciation of the deep religious sentiment of the people of that country.

In an official communication to the Holy See, the Polish Government declares that it is ready to open direct negotiations with the Lithuanian Government with regard to the measures to be taken to facilitate the passage of pilgrimages from Lithuania to the holy places of Poland.

It was long customary, before the division of the Baltic States following the War, for the people of Kovno, Vilna and Suwalki to go in pilgrimage to some of the famous shrines of Poland. The creation of new frontiers and boundaries placed many obstacles in the way of the traditional pilgrimages, but with the conclusion of an agreement between Poland and Lithuania, these obstacles will be removed in the near future.

CHURCH RUINS DATING FROM ST. PAUL'S TIME

Constantinople, Sept. 2.—Recent excavations of the site of Antioch in Asia Minor have resulted in the uncovering of a mosaic floor of a church which, it is thought, may date from the time of the congregation converted by St. Paul the Apostle. The floor was uncovered eighteen inches below the floor level of a more modern church. Mosaic inscriptions in Greek have been discovered which refer to Bishop Optimus who lived about 375 A. D.

Commenting on the significance of the discovery, Prof. Francis W. Kelsey of the University of Michigan expedition, which is conducting the excavations, said:

"While the excavation has not yet been completed, there is a probability that the congregation which had the resources to build such a massive church at such an early date represented the principal ecclesiastical organization in the city. It is natural to suppose that this organization grew out of a group of the faithful converted by the preaching of Paul and that the structure itself may stand on the site of the house in which Paul assembled, or in which Paul preached."

THE FRIARS MINOR

London, Sept. 1.—The Franciscans of England will celebrate at Canterbury on September 10 the seventh centenary of the first coming of the Friars Minor to England. The Pope has sent to Cardinal Bourne a long letter in connection with the event, recalling the early history of the Franciscans in England, and particularly their connection with Oxford. In his letter the Pope says: "If the university quickly gained a preeminent place and became conspicuous among the universities of Europe, this is attributed by learned and sagacious men to the friendly and almost family intercourse which continually existed between the 'Studium generale' of the Friars Minor and the University."

The Pope represented the Vatican at Oxford at the celebrations in honor of Roger Bacon before the War, and was honored as the principal guest of the university on that occasion by the Chancellor, Lord Curzon, and the Vice-Chancellor. He has maintained a great interest in Oxford ever since, and on a recent occasion discussed with Father Cuthbert, O. S. F. C., the biographer of St. Francis, and Head of Grosseteste House, Oxford, the position and prospects of Catholicism in the University.

CATHOLIC NOTES

London, Eng.—A new way of raising money for education has been adopted by a north London convent. An incorporated company has been founded to build a school and parents of the prospective pupils are subscribing the shares. The Reverend Mother and one of the nuns are members of the Board of Directors.

Raleigh, N. C., Aug. 22.—A bill to make it a misdemeanor to sell or publicly display printed matter barred from the United States mails, is pending in the lower House of the State Legislature here. The proposal is sponsored by Representative Frank Grist, chairman of the legislative committee of the American Legion Department of North Carolina.

Paris, July 12.—According to "La Croix," the anti-clerical measures of the new Government of France have already begun. It is reported that in various places the procurator of the Republic has been ordered to visit religious communities and institutions conducted by secular clergy in order to ascertain whether or not they maintain relations with the mother-house of their order.

An exhibit of books and manuscripts intended for the new University Library at Louvain has recently been opened in Tokyo, according to information received by the Rector of Louvain. Some of the books in the exhibit have been presented by the Mikado and others by the library of Keio University. A collection of ancient manuscripts is also included and there is a Satsuma porcelain vase, one meter high, the gift of the Prince Regent.

Washington.—Cardinal O'Connell has issued a call for the next annual meeting of the Bishops of the United States, which will be held at the Catholic University of America, in this city, September 24 and 25. The Cardinal Archbishop of Boston will preside. A program of the matters to be discussed at the meeting will be sent to all members of the Hierarchy by the Administrative Committee of the National Catholic Welfare Conference early in August.

London, Aug. 15.—A hundred and fifty Catholic Boy Scouts from all over the world are taking part in the great "Jamboree" at the Wembley Exhibition, and Mass is said for them in a special marquee in the administrative section of the camp. Cardinal Bourne inspected the boys and gave them a stirring address, praising the Scout movement as a means of bringing about a brotherhood of ideals throughout all the nations.

The Rev. Thomas I. Gasson, S. J., former Dean of the Graduate School at Georgetown University, Washington, has been assigned to Loyola College, Montreal, where he will continue in plans for the extension of Catholic university education among the English-speaking Catholics of Canada. For the past year Father Gasson has been Superior of the House of Retreats for Laymen at Mt. Mansera, Staten Island.

London, Eng.—Inspired by the recent Advertising Convention, Father Ronald Knox addressed three thousand Catholics at Durham on Bank Holiday, giving them mottoes for their headlines in the campaign for Catholicism—first the bookmakers' slogan "The Old Firm," and then "Branches All Over the World." "No Connection With The Firm Across The Way" was the slogan at the Reformation, but Anglo-Catholics seemed anxious to go back upon this. Therefore it was necessary to add another headline: "Beware of Imitations."

London, Eng.—Chief Detective Inspector George Mercer, one of Scotland Yard's most successful sleuths, was received into the Church on his death bed. He has been in the public eye lately in connection with several sensational cases, the most celebrated being that in which Horatio Bottomley, internationally noted publicist, was sent to jail for fraud. Bottomley made such a successful record as a litigant that it was thought he would escape. But Detective Mercer had completed the complicated case so thoroughly that Bottomley went to prison at the height of his fame.

Lake Junaluska, N. C.—Protestantism is declining in the rural sections of America, formerly its stronghold, according to Dr. Worth M. Tippy, Executive Secretary of the Social Service Commission of the Federal Council of Churches. Speaking here under the auspices of the Methodist Episcopal Church South, Dr. Tippy gave results of a survey made in Oklahoma, California, Tennessee, Ohio, and other States. He declared denominational rivalries are breaking up community cooperation and making a comprehensive religious program impossible. This situation, he said, is particularly acute in the mill villages of the south.

GERTRUDE MANNERING A TALE OF SACRIFICE

BY FRANCES NOBLE

CHAPTER XXIII—CONTINUED

"O my Jesus," she prayed, with her gaze fixed on the tabernacle, "let it be so if it be Thy will; I am ready, with Thy grace. Take my life for his soul; give to my prayers the grace of his conversion to Thy holy faith; let me not ask in vain for one who would be so great and noble in Thy service. And that no thought of me and our mutual love may sully his turning to Thee, take me away out of life, so that he may be able to serve Thee perfectly. I offer myself to Thee without reserve to die, if it be Thy will, to obtain Thy grace for him; and, O sweet Jesus! Thyself comfort my father, if Thou takest me; comfort him as Thou canst so well do."

And as she prayed the solemn prayer, she felt no excitement or perturbation, but only a strange, sweet calm, as though Jesus Himself, speaking from his tabernacle, had asked this sacrifice from her, and had Himself given her the grace to offer it.

That night, when she had good-night to her dear Sister Teresa, the latter, knowing nothing of the prayer Gertrude had offered up, remarked how calm and happy she looked to-night, and told her of it.

"Well, I feel calm and happy tonight, somehow, Sister," Gertrude answered; "more so than I have done—since it all happened, in spite of the sorrow of having to part with you again tomorrow, Sister dear." But she said no more—nothing of the strange feeling that had come to her.

And during the journey home, too, she looked so peaceful and was so cheerful that her father was full of thankful rejoicing, telling himself that her visit to the convent had done his darling more good than he could have hoped for. Only to Father Walsley, two or three days after she got home, Gertrude spoke of what she had done, quietly and simply, half afraid he would disapprove.

"But it was no harm, was it, Father Walsley?" she said; "because God will not grant what I asked unless He wills it, you know. He will only take me if He wishes; so it must be all right, must it not?"

Father Walsley's voice was very earnest and solemn as he replied: "And you are not afraid, Gertrude, that if such a sacrifice were really asked of you, you would shrink from it; that you would cling to life with regret when the time came for parting with it—regret perhaps, for—his sake?"

"Father Walsley, I have thought of all that, of everything—even of papa—and I don't think God would let me feel afraid if the time really came any more than I do now. You see, father, I can't tell you how it is, but I have such a strange kind of feeling that if Stanley Graham ever became a Catholic, God would want him in some special way for himself; and how could I want to hinder that? O Father Walsley! if you knew him—how noble he is, how naturally great—you would think me but a poor little price to gain him for God. And if it should be so, if I am right, our Lord will help me to send entirely out of my heart the earthly love that has been so strong—too strong, I think now—and I should be able to care for him only as some one to be saved and made happy in a spiritual way. I should be able to feel like that before I died."

Father Walsley was startled and disturbed as he looked at the young, sweet face and listened to her speaking so calmly, so evidently without any thought of anything extraordinary in what she said; but he exerted himself to smile and make light of it, fearing her ideas might be the result of overstrained imagination, induced by her trouble and consequent bodily weakness.

"My child, do you think I can let you talk like this, of dying, as if it were nothing? What would your father say, Gertrude, if he thought you were so willing to leave him? Do you suppose I was in earnest when I asked you if you were ready to make such a sacrifice? No; in a year's time you will be asking me whatever I thought of you for telling me such a thing, and will be laughing at yourself for it when you are stronger, Gertrude. Meanwhile no harm has been done; the prayer would be pleasing to God, whether it is granted or not."

But Gertrude did not laugh as he hoped, or look confused; she only smiled as she said quietly: "Father Walsley, it is just because I feel that I never shall be stronger, that I think God put the idea into my mind—for, you know, I might as well offer to him for such an object what I may have to give up soon in any case. I have not told any one but you, Father Walsley—and she hesitated now—'but I have never felt myself really well since—that night; I feel as if I never should, even if I became his wife. I feel it here, so often—and she put her hand on her heart—as if it could never really recover from that struggle; as if I had had—wrench of some kind which was too strong for me. But don't tell papa, Father Walsley, because, you know, I may be mistaken."

"And I hope and trust you are, Gertrude," he said cheerily but earnestly. "No wonder you feel like that as yet; but believe me, my child, you will recover, so do not fancy or think about it. And with a sincere 'God bless you!' he dismissed her, pondering long after she had gone on what had passed.

"What if it is no weak, ailing fancy, what if the conviction I have always had at heart should be a true one, and little Gertrude is proved to be no ordinary, weak girl, but as true and generous a martyr—made so by trouble and God's grace—as any of her ancestors who gave up their lives and liberty in the days of persecution?"

CHAPTER XXIV.

The months had passed on to June; everything looked fresh and green again—Whitwell Park all beautiful and luxuriant once more with foliage; but Gertrude grew no stronger, only weaker, even on these long, bright days when she could sit out under her beloved trees, listening to the singing of the birds, and breathing the warm, sweet summer air.

The change had come on so gradually, and she had hidden it so carefully as long as she could, only laughing when a doctor was mentioned to her, that her father had more than once flattered himself she was getting stronger, and that the weakness that remained was only the natural consequence which lingered after her trouble, and which, with care, would in time leave her altogether. Not that he ever hoped to see his darling the bright, happy girl she had once been—not that his little Sunbeam could ever regain her old radiance; and, indeed, it seemed as if, somehow, had grown to love his sweet, sad, patient Gertrude with a love which surpassed the old one; as if, except for her sake, he was content to have at least safe back in his care, to be cherished and jealously guarded, until God in his own good time should, if he willed it, restore her even to earthly happiness.

He had learned to think forgivingly of and pray for Stanley Graham, whose name was never mentioned in the old Grange—never openly—though it never left their hearts; he had grown even to pity the proud man in his restless, unhappy exile, so young still and world-weary, whom the demon of pride and human intellect was holding so fast in his coils.

So it was not until June approached that Mr. Manning was all but no longer able to ward off his anxiety—longer able to shut his eyes to the fact that Gertrude, instead of recovering, was growing weaker and thinner day by day—fainting too, once or twice, when she had been sitting quietly with him under the cool shade of the trees. Though fearing to alarm her, he sent, after these occasions, for the doctor who had been their attendant for years, who accordingly came, without, however, rousing any of the signs of alarm in Gertrude which her father had feared. She answered all his questions quietly and smilingly, and was so cheerful that he told her she deserved to be very quickly well, she was such a good patient. Then he took Mr. Manning apart, and told him that he could not as yet see any cause for permanent alarm; that there was no chronic disease, only very great weakness and debility, and that great care would be needed, as well as constant nursing, before she would be anything like her old self again.

"She must go away too," he said "to the seaside somewhere, where she could be perfectly quiet, with nothing to excite her"—hinting delicately that there were symptoms that she had been over-excited and over-strained in some way.

"Dr. Baldwin," replied Mr. Manning, with perfect truth and still keeping the painful secret, "she has never seemed quite the same to me since her visit to London last summer, when she stayed, you know, with her cousin, Lady Hunter. Perhaps I have been negligent in not sooner insisting on having your advice; but she has been so much against the idea, and so cheerful about her health all through that—that—you see, I could not—admit anxiety of this kind." And the pain of the tone, which told of the inward, vague, fearful forebodings, struck all too plainly on his listener's ear, much as he tried to speak quietly.

But Dr. Baldwin reassured him, telling him that they could hardly have done anything until now, when Miss Manning's illness first seemed to assume a definite shape; then, promising to call every day, until they should leave home, he took his departure, looking as he left the park considerably graver than on entering it.

The evening, when he had bade good-night to Gertrude and left her in bed, with Mrs. Leeson sitting by her, Mr. Manning walked down to the presbytery, and told Father Walsley the result of the doctor's visit. The good priest was startled, as we all are by bad news, even when we know we have been expecting; but he could not betray how little he was surprised to Mr. Manning; he could not betray Gertrude's confidence by telling her father how anxiously though secretly he had watched her all these months, ever since the strange revelation she had made to him and which he had made to him with such a solemn feeling seen so likely to be proved to be no mere fancy such as he had hoped.

Since that day on which she had confided it to him the subject had

never been mentioned between him and Gertrude. He would not speak of it, through fear of keeping up the impression in her mind, and she felt she shrank from perhaps incurring his displeasure by naming it yet again as if of any moment. Though he knew it was ever strengthening in her mind with a calm, sweet conviction and resignation; he knew it a fresh every time she asked him, in that quiet though sometimes trembling tone, to go on praying for Stanley Graham—never to forget him. And knowing what he did, he had lately begun seriously to take the alarm, before her father did or dared to do, when Gertrude began frequently to be absent from the morning Mass, which had been such a loved, constant duty, being too weak to rise always so early; and he had been on the point of advising Mr. Manning quietly to call in medical advice, when he was relieved by the former coming himself to tell him he had done so.

TO BE CONTINUED

THE CALL OF THE CARROLLS

The cold snow pelted Jackson in the face almost caused him to drive by without seeing the figure of a little man who stood at the edge of the sidewalk waving frantically at him as he drove. The village of Sarsfield. While he reined in his horse close to the curb the little man came quickly to the side of his cutter, and Jackson recognized the kindly face of good old Father Pat.

"Is that you, Dan? I thought it was you. Will you take me to a sick-call? My boy has driven over to Evert with Father Fischer and a lad had just ridden up on horseback from Carrolls," saying Mrs. Carroll is dying. The poor lad is inside, almost frozen and was just going uptown to get someone to drive me."

"Of course I will, Father," interposed Dan at the first opportunity. Father Pat was a genial little priest, of about sixty-five years, who always held the floor in conversation because he gave no opportunity for interruption until he had finished his rapid-fire speeches.

"Are you cold, Dan? You'd better come in and get warm." "Thank you, Father, I am not cold. I've driven in from Uncle Joe's. I'll wait here for you."

All right, Dan. I'll be out in a minute." And Father Pat hurried into the parish house. "So poor Mrs. Carroll is dying," mused Jackson; "I wonder—and he paused—"I wonder what Joe will do." He began slowly tapping the front of the cutter with his whip and was quite oblivious to the storm when he was roused from his reverie by the appearance of Father Pat. The good Father was muffled to the ears. Jackson assisted him into the cutter and tucked the heavy robes snugly about him on the outside, stepped in himself and soon his lively bay was speeding against the cutting storm, bearing the priest on his errand of mercy.

It had been a cold winter, but the present blizzard was the worst that part had seen "for thirty years" according to the "oldest inhabitant." The snow whirled and drifted, filling the freshly made sleigh track. It resumed from the crests of fence-bound drifts, a constant broadside against the travellers. Like birdshot, it peppered against their faces, driven before the fierce northwest blast.

The last time Jackson had called at Carrolls his departure was emphasized with the remark, "You needn't call again, Mr. Jackson. Josephine has other company that is more suitable." Whether Mrs. Carroll's sudden appearance at the door that evening had been the climax of an understanding with her daughter, or whether it was one of the blindest little woman's own planning Jackson did not know. Joe, at her mother's side, had neither by word nor sign encouraged Dan, as standing on the threshold, hat in hand, he turned a last glance towards her.

Young Lieutenant Miller, brilliant and dashing, just home on a furlough, had quite captivated mother and daughter. Mrs. Carroll had always manifested a great interest in her daughter's welfare. In Jackson she had failed to discover anything remarkable. He was a studious fellow, living with his mother in Sarsfield, and caring for her. They were comfortably supplied with the world's goods, but made no display of them. Dan managed one of the local big concerns.

"He's good enough for them that wants him, but they're better than him for you, Joe," Mrs. Carroll would say. The old lady was a strong believer in doing better, especially in the matrimonial line; albeit her judgment was not always of the best. Lieutenant Miller was not a Catholic. "But 'tis easy to change a man's religion," she assured Joe. " 'Tis a fine strapping fellow he is. An' just think of the government situation he has. He'll be a gin-ral some day, Joe. Mrs. Gin-ral Miller is a pr-road title for any woman!" Titles, however, are attractive to Dan. He had met his repulse upon the advent of the young officer and taken it without any outward display of emotion. He half expected

to receive a note from Joe, as he had once or twice upon the occasion of previous misunderstandings. When, however, a week had passed and then another week and no little note had come, he gave up expecting.

Joe was ever an obedient child; and since her father's death she had been more attentive than ever to her mother's advice and wishes. Mrs. Carroll was proud of her oldest daughter, and well she might be, for Josephine was possessed of the charm of face and figure that always attract. An engaging manner and a musical talent that gave her precedence in the community did not lessen her charms.

For seven of the eight miles the priest and his companion journeyed against the storm without serious delay. The horse plunged sturdily through the gathering drifts that threatened in places to make the road impassable. Once or twice, when the white banks seemed too deep for further progress on the highway, Jackson tore gaps in the fences and led his horse into the fields, in which manner the badly blocked portions of the route were passed in safety. Father Pat kept his place in the sleigh during these pauses, after being admonished by Jackson that it would be entirely useless for him to get out into the deep snow. Muffled in his great-coat and wading to his knees, these fence-tearing operations warmed Dan considerably. The road was familiar to him since boyhood. He knew the location of every ditch and culvert.

The road he had chosen led into the Carrolls' from the south, and, on account of its width and the kind of fences that flanked it, Dan figured that it was not apt to be filled with drifts. They were nearing the corner where they would turn north from their western course into this cross-road and were a little more than a mile from their destination when, before Jackson was aware of it, his horse was plunging desperately in a great drift. So near the turn, it could not be a long drift, he thought, and urged the animal through. Another mighty plunge and the tired beast fell over on his side, piling the muffled occupants into the snow—Dan underneath and Father Pat on top.

With some difficulty they extricated themselves. Jackson succeeded in freeing his horse from the thills and getting him upon his feet again. But a hasty inspection showed that the sleigh was out of commission, for that night at least.

"There's not another house nearer than Carrolls," Jackson reflected. "I used to ride horseback when I was a boy, Dan," suggested Father Pat.

"But Billy will not allow anyone to ride him, Father. It would be useless to try." "I'll walk, then, Dan, if you'll lead the way."

The horse was tied to the fence and hastily blanketed. Jackson ploughed a rough path through the drifts of snow to the corner, his companion following in his wake. The effect of the brief exertion was visible, and the good priest stood beside Jackson at the turn of the road, breathing hard. Dan saw at once that his friend was not equal to a mile of such travel in the storm. He began to divest himself of his great-coat.

"Get upon my back, Father," he said as he stooped down before the priest. "But your coat, Dan?" "We'll dig it out later. Put your arms about my neck, and let me get hold of your legs. Now we're off." And the strong young fellow rose up with the well-wrapped messenger of God upon his back and strode through the deepening snow, in the teeth of the blast, towards the Carroll home.

When Doctor Martin arrived he pronounced the condition of Mrs. Carroll critical.

"She may die at any moment," he whispered to Joe aside. "Heart trouble."

Poor Joe's soul was torn with grief and anxiety. If the priest would only come. The doctor told of the bad roads he had to encounter during his three-mile trip from Greenville. He feared that the roads from Sarsfield were almost impassable.

"But Father Pat has a good team," said Joe's young sister, Mary. Then immediately the thought crossed her mind that, perchance, he might be away from home.

"I hope Jimmy found him at home." Three or four women who lived nearby were present. "Where's Tom?" asked one of them. Tom was the hired man.

"He's around the barn somewhere," said Joe, as she passed quietly to her mother's bedside.

"I'll go out and tell him to drive over to our place and have Ed and George take our team and the big sleigh and break the road towards Sarsfield for the priest," and she hastily picked up a shawl.

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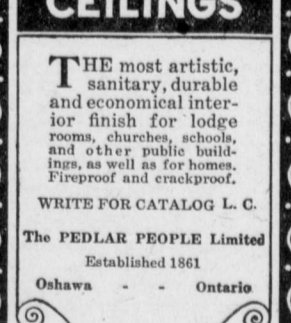
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after Father Pat was in her room ministering to Mrs Carroll.

But Joe's mother did not die. The ministrations of Father Pat seemed to affect the body as well as the soul, and on the following day she was much improved.

Joe will be married in June, but Lieutenant Miller is not the lucky suitor. Mrs. Carroll experienced a change of sentiment on her recovery.

"Dan Jackson's a true-hearted boy," the good woman is often heard to repeat, and she is not the only member of her family who thinks so.

Dan laughs when asked about the trip. "Well, I had to get Father Pat there in some way," he says.

THE STORY OF CHRIST

BY GIOVANNI PAPINI Copyright, 1923, by Harcourt, Brace & Company Inc.

BLESSED ARE THE POOR

Jesus sat on a little hill in the midst of the first apostles surrounded by hundreds of eyes that were watching His eyes; and some one asked Him to whom would be allotted this Kingdom of Heaven, of which He so often spoke.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Luke leaves out the words "in spirit," seeming to mean the poor and nothing else; and many people after him some modern and malicious have understood him to mean the simple-minded, the silly.

When He spoke, Jesus was not thinking either of the first or the second. Jesus had no friendship for the rich and detested with all His soul the greedy desire for riches, the greatest obstacle to the true enrichment of the soul; Jesus was friendly to the poor and comforted them because they had less comfort than other people; he kept them near Him because of their greater need to be fed by loving words.

Jesus never gave any sign of admiring that intelligence which is solely the intelligence of abstraction and the memory for phrases. Purely systematic philosophers, and metaphysical sophists, gropers in nature, devourers of books, would never have found grace in His eyes.

The Pure of Heart are those who have no other wish than for perfection, no other joy than victory over the evil which hunts us down on every side. He who has his heart crammed with furious desires, with earthly ambitions, with carnal pride and with all the lusts which convulse this ant-heap of the earth, can never see God face to face, will never know the sweetness of His magnificent felicity.

BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE SONS OF GOD

These peacemakers are not the meek of the second beatitude. The meek refrain from answering evil with evil; the peacemakers do more, they return good for evil, they bring peace where wars are flaring up.

Those therefore who confess themselves poor and undergo suffering to acquire that veritable wealth named perfection, will become holy as God is holy, and theirs shall be the Kingdom of heaven; those complacent people on the other hand who drape themselves in self-satisfaction, taking no heed of the foulness accumulated and hidden under their vainglory, will not enter into the Kingdom.

BLESSED ARE THE MEER: FOR THEY SHALL INHERIT THE EARTH

The earth here promised is not the literal field of clods, nor monarchies with built-up cities. In the language of the Messiah, "to inherit the earth" means to partake of the New Kingdom. The soldier who fights for the earthly

earth needs to be fierce; but he who fights within himself for the conquest of the new earth and the new heaven must not abandon himself to anger, the counselor of evil, nor to cruelty, the negation of love. The meek are those who endure close contact with evil men and with themselves—often harder to bear—who do not break out into brutish rage when things go badly, but conquer their inner enemies with that quiet perseverance which more than sudden sterile furies shows the force of the soul.

BLESSED ARE THEY THAT MOURN

Blessed are they that mourn, for they shall be comforted. The afflicted, the weeping, those who feel disgust for themselves and pity for the world, who do not live in the supine stupidity of everyday life, who mourn over their own unhappiness and that of their brothers, who grieve over failures, over the blindness which delays the victory of light—because light for men cannot come from the sky if their own eyes do not reflect it—who grieve over the remoteness of that righteousness dreamed of again and again, promised a thousand times, and yet always further away through our fault and every one's fault; those who mourn over an offense received instead of increasing the wrong by revenge, and who weep over the wrong they have done and over the good they might have done and did not; those who care little about the loss of a visible treasure but strain after the invisible treasure; those who mourn, hasten with their tears the day of grace, and it is right that they shall some day be comforted.

BLESSED ARE THEY THAT HUNGER AND THIRST AFTER JUSTICE: FOR THEY SHALL BE FILLED

The justice which Jesus means is not the justice of men, obedience to human law, conformity to codes, respect for usage and for the established transactions of men. In the language of the psalmists, the prophets, the saints, the just man is he who lives according to the will of God, because God is the supreme type of all perfection. Not according to the law written by the Scribes set down in the Bible, diluted by Talmudic casuistics, obscured by the subtleties of the Pharisees; but according to the one simple Law which Jesus reduces to one commandment, "Love all men near and far, your fellow countrymen and foreigners, strangers and enemies."

BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY

He who loves shall be loved, he who gives help shall find help. The law of retaliation is nullified: for evil but remains valid for good. We constantly commit sins against the spirit and those sins will be forgiven us only as we forgive those committed against us. Christ is in all men and what we do to others will be done to us. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. If we have pity on others we may have pity for ourselves; God can pardon the evil which we do to ourselves only if we pardon the evil which others do to us.

BLESSED ARE THE PURE IN HEART: FOR THEY SHALL SEE GOD

The Pure of Heart are those who have no other wish than for perfection, no other joy than victory over the evil which hunts us down on every side. He who has his heart crammed with furious desires, with earthly ambitions, with carnal pride and with all the lusts which convulse this ant-heap of the earth, can never see God face to face, will never know the sweetness of His magnificent felicity.

BLESSED ARE THE PEACEMAKERS: FOR THEY SHALL BE CALLED THE SONS OF GOD

These peacemakers are not the meek of the second beatitude. The meek refrain from answering evil with evil; the peacemakers do more, they return good for evil, they bring peace where wars are flaring up. When Jesus said He had come to bring war and not peace, He meant war to evil, to Satan, to the world, to evil which is wrong, to Satan who is Death, to the world which is an eternal battle. He means, in short, war against war. The peacemakers are those who wage war upon war, those who placate, those who bring about concord. The origin of every war is self-love, love which becomes love of riches, pride of possession, envy of those more wealthy, hatred for rivals; and the new law comes to teach hatred for oneself, contempt for measurable goods, love for all creatures, even for those who hate you. The peacemakers who teach and practice this love cut at the root of all war. When every man loves his brothers more than himself there will be no more wars, neither great nor small, neither civil nor imperial, neither of words nor of blows, between man and man, between class and class, between people and people. The peace-

makers will have conquered the earth and they will be called the true sons of God, and they will enter among the first into His Kingdom.

BLESSED ARE THEY WHO HAVE BEEN PERSECUTED FOR JUSTICE'S SAKE: FOR THEIRS IS THE KINGDOM OF HEAVEN

I send you out to found this Kingdom, the Kingdom of Heaven, of that higher justice which is love, of that fatherly goodness whose name is God; I send you out therefore to fight against those who uphold injustice, the servants of materialism, the proselytes of the Adversary. They will defend themselves when attacked and to defend themselves they will attack you. You will be tortured in body, crucified in soul, deprived of liberty and perhaps of life; but if you accept this suffering cheerfully to carry out that justice which makes you suffer, this persecution will be for you an incontestable title to enter into the Kingdom which you have founded as far as was in your power.

BLESSED ARE YE WHEN MEN SHALL REPROACH YOU AND PERSECUTE YOU AND SAY ALL MANNER OF EVIL AGAINST YOU FALSELY FOR MY SAKE

Persecution is a material attack through physical, legal and political means. The persecutors can take away your bread, and the clear light of the sun, and divine liberty; they may break your bones, but you must endure more than mere persecution. You must expect insult and calumny. They will condemn you because you wish to change bestial men into saints. Wallowing in the foulness of their bestiality, they detest the idea of leaving their filth. But they will not be satisfied to strike only at your body, they will strike also at your soul. They will accuse you of all crimes, they will stone you with slander and contumely. Hags will say that you are ignorant, ravens will accuse you of eating carrion, rams will drive you away as ill-smelling, the dissolute will cry out upon the scandal of your corruptness and thieves will denounce you for theft. But you must always rejoice because the insult of evil men is the consecration of your own goodness, and the mud thrown at you by the impure is the pledge of your purity. This is, as St. Francis says, "the perfect joy." Beyond all the graces which Christ gives to His friends is the grace of conquering oneself and of enduring injury, oppression, pains, discomforts. All the other gifts of God are not ours to glory in, because they come not from God; but in tribulation and in affliction we can glory because that is ours. All the prophets who have ever spoken upon the earth were insulted by men, and men will insult those who are to come. We can recognize prophets by this, that smeared with mud and covered with shame, they pass among men, bright-faced, speaking out what is in their hearts. No mud can close the lips of those who must speak. Even if the obstinate prophet is killed, they cannot silence him. His voice multiplied by the echoes of his death will be heard in all languages and through all centuries.

By means of the beatitudes, Christ fully explains who are fit to be the citizens of His new Kingdom. Those citizens are henceforth found and sealed; every one can recognize them. The unwilling are warned, the uncertain are reassured. The rich, the proud, the satisfied, the violent, the unjust, the warlike, those who mock, those who do not hunger after perfection, those who persecute and outrage, can never enter into the Kingdom of Heaven. They cannot enter there until they are altogether conquered and changed, and have become the opposite of what they are now. Those who live happily according to the world, those whom the world envies, imitates and admires, are infinitely further from true happiness than those others whom the world scorns and hates. In this exulting beginning Jesus has turned upside down the human hierarchy; now as He goes on He will turn upside down the values of life, and no other revaluation will ever be so divinely paradoxical as His.

THE DIVINE PARADOX

Emasculated Gymnosophists and the cowardly sect of the Saturnists, these are serious-minded men who can understand plain facts but cannot interpret those facts but merely repeat and spoil them—have always looked with unfriendly eyes on what is called the paradoxical. To save themselves the trouble of distinguishing between sacred paradoxes and those which are only a fatuous amusement, they make haste to pass judgment on all paradox as nothing else than the overturning of recognized old truths; hence, false and—as they add, to clip the wings of vanity—as easy as possible to invent. One would suppose it seems to them more difficult to walk along the road already laid out, and to spell over line by line what was written before they were born by men who certainly had not their cowardly temperament.

But if these priests of the already-said would consider the few master ideas on which modern thought is living, or rather on which it is dying, they would discover that they are almost all over-

turnings, that is to say, paradoxes. When Rousseau says that men are born good but that society makes them bad, he turns inside out the accepted doctrine of original sin; when the disciples of progress affirm that from the worse comes the better; when the evolutionist affirms that the complex springs out of the simple; and the monist that all diversities are but manifestations of the One; and the Marxist that economic history is the basis of spiritual development; when the modern mathematical philosophers affirm that man is not as he has always been believed, the center of the universe, but a minute animal species on one of an infinite number of spheres scattered in the infinite; when the Protestants cry, "The Pope is of no account but only the Scriptures," when the French Revolutionists say, "The Third Estate is nothing and should be everything" what are all these people doing except overturning old and commonly held opinions?

But Jesus is the greatest overturner, the supreme maker of paradoxes, radical and without fear. This is His greatness, His eternal freshness and youth, the secret of the turning sooner or later of every great heart toward His Gospel.

He became incarnate to create men sunk in error and evil; He found error and evil in the world; how could He fail to overturn the maxims of the world? Read over again the words of the Sermon on the Mount. At every step it proclaims the desire of Jesus that what is low shall be recognized as lofty; that the last shall be first; that the overlooked shall be the preferred; that the scorned shall be revered; and finally, that the old truth shall be considered as error, and ordinary life as death and corruption. He has said to the past, benumbed in its death agony, to Nature, too easily followed, to universal and common opinion of mankind, the most decisive "NO" in the history of the world.

In this He is faithful to the spirit of His race which in its very downfall always found reasons for greater hope. The most ensnared people dreamed of dominion other peoples with the help of the Son of David. The most despised race felt that glory was promised them that glory was itself the most loved; the most sinful was certain that it alone was to be saved. This absurd reaction of the Hebrew conscience became in Christ a revision of values, became a divine renovation of all the principles followed and respected by humanity.

Christ's first discovery is like that of Buddha, "Men are unhappy, all men—even those who seem happy." Siddharta to put an end to pain counseled the suppression of life itself. Jesus had another greater hope, and that only superficially a provisional and insufficient law, they have worshipped lying gods, they have thought they could find happiness in wine, in flesh, in gold, in authority, in cruelty, in art, in learning; and the only result has been that their suffering has become more intense. The explanation is that they have lost the path, that they must turn straight around, renounce what seemed good, pick up what was thrown away, worship what was burned, and burn what was worshipped, conquer the animal instincts instead of satisfying them, struggle with their nature instead of justifying it, make a new law and live by it, faithfully, in the spirit. If until now they have not obtained what they looked for, the only possible cure is to turn their present line upside down, that is, to transform their souls.

Our permanent unhappiness is a proof that the experiment of the old world has failed, that Nature is hostile, that the past is wrong, that to live like animals according to the elementary instinct of animals, only slightly furnished up and varnished with humanity, results in wretchedness and despair. Those who have laughed at or wept over the infinite wretchedness of man have seen clearly. The pessimists are right, those who denounce our boasting, those who scorn our strengthlessness, those who despise our ignominy, how can they be refuted?

Whoever is not born to wriggle contentedly in the worm heap, eating his particle of earth, he who has not only a stomach and two hands, but a soul and a heart; he whose soul is of finer temper because it has been so beaten upon, is bound to feel a horror of mankind. For hard, arid natures this horror changes into repugnance and hate; for others richer and more generous it turns to pity and love.

God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.—Cardinal Newman.

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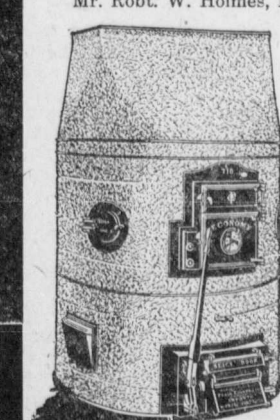
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TO BE CONTINUED. God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.—Cardinal Newman.

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LONDON, SATURDAY, SEPT. 20, 1924

CANADA AND CANADIANS

In a recent number The Ottawa Journal takes the success of an Irish immigrant boy as a text to preach a wholesome and stimulating lesson to Canadians to the manner born.

Here it is:

"Michael Farrell, tailor, came to Canada from Ireland when he was sixteen and became a farm laborer. He died the other day leaving an estate valued at \$225,000.

"Michael Farrell teaches a lesson. It is a lesson that this generation needs to be taught, namely: that in Canada there is always room at the top, that industry, courage, perseverance, thrift inevitably find a way.

"Canada remains a land of opportunity. Not the land of opportunity that it would be were its leaders more wise, its public more active and alert, but a land of opportunity nevertheless. A land where the individual who applies intelligence, enthusiasm, thrift, integrity, can always reach the goal. A land, speaking broadly, where only laziness, shiftlessness, moral or mental incapacity, forbids success.

"Canada will never be a Utopia. It will never afford easy success, never yield the summit to the mere envious, to the mere indolent, to the mere sluggard or incompetent. But it reaches out both hands to the man who has the will to succeed, and the courage to sustain his will.

"By wise legislation, by divorce from panaceas and fads and cults, by laws that encourage individual enterprise, that do not place a premium upon unworthiness, yet protect the weak from the aggression of the strong, we must try to keep it so."

Often we hear it deplored that Canadians are lacking in Canadian national sentiment. And pity 'tis that the lack is so apparent. A pseudo-imperialism often takes the place of a sturdy Canadianism. But a sturdy Canadian national sentiment is in no sense opposed to the best interests of the Empire; rather the precise contrary is the case. Arthur Balfour spoke of the great value to Britain of the subordinate patriotism of Scots, English and Welsh. And had the history of Ireland been different he might have added, Irish. No one expects or fears that membership in the League of Nations will lessen the patriotism of the nationals of France, of England, of Italy, or of Germany. So in the British League of Nations—which points the way for the civilized world—local patriotism, national sentiment, in Australia, South Africa, Canada, and the rest, is not only desirable but necessary for the stability and permanence of the Empire.

The poet tells us that the aptest and amplest argument for common use is the example. In pedagogy great names are associated with the "object lesson." Michael Farrell is an example, an object lesson, an argument. If this Irish immigrant boy could make here a home for himself and family, could accumulate sufficient wealth to give his children an education, to start them in their chosen life work, and to provide himself with a competence for the evening of life; if Michael Farrell could do all this what reason is there for Canadians turning their backs on Canada and flocking to the United States? There is no adequate reason save the lack of that robust faith in Canada and in themselves that The Journal seeks to inculcate. This faith is an essential element in that national sentiment which the wisest of Canadians desire to foster. The national sentiment that lacks this essential element will never do much for Canada.

Some time ago we pointed to the material success of some one as a stimulating example for our younger readers. A subscriber transmitted to us a criticism she heard from an Anglican friend: "We do not measure success by money. At best that is the lowest order of success." It would be interesting to know if the critic had made a success of anything; or if he were one of those self-indulgent failures who carp at the other fellow's luck, but never recognize their own lack of pluck. We don't like to find fault; but we know so many who spend all they earn, who never own their homes, who are unable to give their children full advantage of the educational facilities which Canada provides in such profusion; who, while carping at such achievement as Michael Farrell's, can point to none of their own along other and worthier lines.

In any case the criticism is rather supercilious. As The Journal says the Canadian who applies intelligence, enthusiasm, thrift, integrity, can always reach the goal. These are in themselves virtues; and success, even though we label it 'material,' is not achieved without the practice of the unquestioned Christian virtue of self-denial. Moreover, we have, on the other hand, the authority of Holy Scripture for the condemnation of the self-indulgent failures: "If any man provide not for his own, especially for those of his household, he hath denied the faith and is worse than an infidel."

Let the objective be wealth for worthy purposes, or let it be what you will; but let it be something definite and something *willed*; then "only laziness, shiftlessness, moral or mental incapacity forbids success." There is in Latin a distinction between *velleitas* and *voluntas*. *Velleitas* is a mere wish, an ineffectual liking for something; while *voluntas* is the firm *will* to accomplish that something. The distinction is important and instructive. Most young people have *velleitas*; few *voluntas*. And it is only the robust, virile *voluntas* that leads to the goal.

There are millions of young people in Europe who look with longing eyes on America as the only land of promise in a war-shattered world. And, whether they know it or not, we know or ought to know that Canada is the better half of America.

What excuse has the young Canadian for lack of ambition or for failure to realize his ambition? What excuse for the farmer's son who is at home—and all that that implies—where Michael Farrell, a stranger—had in a strange land, started as a chore-boy? What excuse is there for the city boy with opportunities of all kinds at his door?

There is no excuse for such failures; but there is a reason: lack of thrift, lack of ambition, lack of energy, lack of appreciation of his heritage as a Canadian. We would say to every young man and young woman whom we can reach: Have some high purpose, some worthy goal in life and resolve firmly to achieve your aim. The first step—and the second, and the third—is to save money. The self-indulgence that leads to squandering your earnings on whims and fancies and appetites and "good times" is the worst of all enemies. Thrift and self-denial will develop character, moral fibre, will-power. Persevere and success is assured.

We hope that the object lesson of Michael Farrell will arrest the serious attention of many of our young readers and of their fathers and mothers also. It may mean much for them; it may be the beginning of a career of usefulness and high purpose. For the beginning of any career is ambition; faith, then, and the *will* to succeed will ensure success.

THE BISHOP OF HAMILTON

The important episcopal See of Hamilton was not long vacant. It would appear that Rome had decided who should succeed the late Bishop Dowling even before the latter's demise. That is not strange in view of the fact that Bishop Dowling was long incapacitated by illness before being called to the reward of a long life of zealous service.

In the selection of a successor Rome has given the Diocese of Hamilton, the Province of Ontario, indeed all Canada reason for congratulation.

Bishop McNally was born in Prince Edward Island, that fruitful

little diocese which has given zealous priests to nearly every diocese in North America. He was educated partly on the Island, after which he was graduated in Arts, with Honors in Philosophy, from the University of Ottawa. He then went to Rome where he studied for five years, travelling extensively during the vacations and perfecting himself in the languages of Europe. As a linguist he has few equals in Canada. In French, German and Italian he is as perfectly at home as he is in English.

As parish priest he had charge of parishes in Ontario and Quebec; and spent some years in the diocese of Portland, Oregon. As pioneer Bishop of Calgary he knows the great Canadian West. Indeed there are few Canadian priests or bishops with so wide and varied a pastoral experience. At home in the maritime provinces, central Canada claimed the first zealous years of his ministry, and the West furnished the sphere of a decade of years as first bishop of Calgary, where everything had to be done.

Perhaps no member of the Canadian hierarchy is better or more favorably known at Rome. That is not strange. He studied there for years, coming into intimate contact with many now highly placed in the government of the Church. Later in an official capacity he spent some two or three years in the Capitol of Christendom.

Modest and unassuming, even self-effacing to a fault, he exercises great influence in his wide circle of friends on both sides of the Atlantic.

THE CATHOLIC RECORD very sincerely congratulates Bishop McNally on his promotion; and no less sincerely do we congratulate the Diocese of Hamilton.

As a scholar, as a Canadian, as a bishop, the Right Rev. J. T. McNally's record is the good and sufficient guarantee that Hamilton will be wisely governed; and that the episcopate of Ontario will be strengthened by the addition of a highly useful member.

"AT LEAST YOU MY FRIENDS"

By THE OBSERVER

The fickleness of human affection is in nothing so well illustrated as in the forgetfulness of the dead. Human beings love strongly in life. Human affection seems a very beautiful thing in its manifestations between mother and child, husband and wife, brother and sister. But how transitory it is after all. There are, indeed, men and women who cherish strong feelings of affection for the dead who were dear to them in life, but they are the exceptions.

In truth, it must be said to the discredit of human nature that we forget our dead too soon. Mourning is becoming a past custom. The age we live in is noted for its selfishness. Second marriages are made sooner after a bereavement than was once the custom. A return is made to amusements and public entertainments in a period so short after a death that it is a veritable scandal. Selfishness no longer permits people to show a decent respect for their dead friends; a proper appreciation of the fact that the Lord has touched their family circle.

But, even if we are too selfish to lessen or give up our ordinary enjoyments for the purpose of showing respect to those whom we love during life, we have more and worse than that to answer for. You may have heard people say:—"Oh, I do not believe in putting on black clothes; or in staying away from theatres or dances or anything like that; my dead friends are not helped by all that; and they would not wish me to do it; to deprive myself of fun, and to pull a long face because they are dead." Such are the efforts made by people sometimes to excuse their own hard-heartedness. Well, suppose we take such persons at their word. Are they Catholics? Yes, sad to say, some of them are. Very well, then, you Catholics who excuse yourselves from mourning your dead, because, you say, it does them no good. We take you at your word, then. If it did them good, you would be willing to do it, would you?

Would you? How many Masses have you had said for your dead in the past year? How many visits have you made to the parish church for them in the past twelve months? How many indulgences, applicable to the souls in Purgatory, have you

gained for the holy souls in the past year? If you will not deny yourself a little for a time to show outward respect to the memory of your dead, what is the reason that you will not do as the mind and the spirit of Holy Mother Church require you to do, as the dead who loved you on earth are waiting and suffering for you to do?

It is selfishness, then, after all, is it not? You don't want to be bothered, is not that the truth of the matter? The selfishness which makes us unwilling to mourn outwardly for our dead, is the same selfishness which causes us to fail in mourning privately. We do not want to be bothered. We forget—of course; it is human nature to forget what we do not want to be bothered with. Do we forget a single one of our little pleasures? Do we forget the book we want to read, the picture we want to see, the gossip we want to spread, the new clothes we want? No indeed, we never forget the things we care about. And, the reason why we neglect the souls of our dead in Purgatory is, that we don't care enough about them to cause us to remember. That's the sad but undeniable truth.

"Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me." 'Tis the sad cry from the depths of Purgatory; and we close our ears to it. Oh, fickle, weak, forgetful, cruel, miserable, ungrateful human nature!

One day we shall be in the same position. One day we too shall look back sadly at the earth and wonder how the hearts which professed to love us so warmly when we were in the world, have become so strangely forgetful and selfish and cold. That day will come, as surely as the sun rises and sets. That day will come, and we shall suffer in Purgatory, and will it not serve us right if the sufferings we shall have there shall not be relieved by one minute's diminution by the prayers and good works of our fickle and forgetful friends?

"At least you my friends!" What is friendship worth, we can imagine a poor suffering soul asking today, forgotten and neglected by the friends of the days on earth. What is love worth, if it stops when the last clod falls on the coffin, and the "mourners" turn away; turn away, back to the daily occupation, back to the daily pleasure, back to the daily moneys-getting; while the poor soul, saved though it be, enters into the purifying fires of Purgatory, terrible and tormenting; turn away and forget; and go on forgetting.

There is nothing sadder than this in all the long list of human weaknesses and faults. To think that our dear ones are suffering, that they can do no more for themselves; and that we can, and will not, is one of the most severe commentaries on our much over-praised humanity that the experience of mankind affords.

NOTES AND COMMENTS

THE DAILY press makes mention of the Duke d'Alba, a grandee of Old Spain, at present on a visit to the United States and Canada, as being also the tenth Duke of Berwick in the British Peerage, and a descendant of King James II. They do not, however, record that he is also a direct descendant, in the seventeenth generation, of Christopher Columbus.

THAT THE spirit of the Penal Laws is not altogether dead in Scotland is evidenced by the invocation in Edinburgh of an old statute of George IV., forbidding a Catholic priest to appear on the public streets in the vestments of his office. The occasion of this outbreak of intolerance was the proposal to hold an out-door procession of the Blessed Sacrament on the feast of Corpus Christi, in the village of Carfin, a mining centre in Lanarkshire, where five-sixths of the population is Catholic.

SUCH DEMONSTRATION has been held in the same village for the past three years, but some publicity having been given to it in the press this year, certain ministerial bigots got busy and invoked the obsolete though unreppealed statute referred to. Under this benighted enactment, it appears, that it is an offense for a priest to appear in the streets in the vestments of his order, punishable by a fine of £50, or imprisonment. According to one authority there is no specific

law against carrying the Blessed Sacrament in procession, as was intended to be done in London in 1908, the year of the Eucharistic Congress in that city. The project, it will be remembered, was abandoned at the request of the then Premier, Mr. Asquith, lest disturbance should occur, threats to that effect having been publicly made. The question of its legality was not raised.

THE AUTHORITIES of the Crown in Scotland in this incident are made to appear in the light of a persecuting element, though the real animus lies in the manes of the Kirk, from whence the police were instigated into action. The increase of Catholics in especially the Glasgow district has been causing much uneasiness in ministerial circles and has been the subject of discussion in the General Assemblies of the past few years. This Carfin incident may therefore be considered as the first move in the organized anti-Catholic and anti-Irish propaganda set on foot as the result of these discussions.

THAT THIS intolerant spirit is confined to a section only of the Presbyterian churches may be true, but it is capable of much mischief, nevertheless, as is proved by the success of this first move. The statute was invoked and the authorities had no alternative but to apply it. But the Catholics of Scotland have no intention of submitting tamely to this recrudescence of the benighted spirit of the Covenanters, and Parliament will be asked to intervene. That the obnoxious statute will be repealed scarcely admits of doubt. So that the forces of bigotry which have called attention to it, may in the ultimate find that they have but wrought their own undoing.

FROM TIME to time there is voiced in the Canadian press an outcry against extreme ritualism in the Church of England. The two schools, High and Low, though avowing allegiance to the same formularies, have never been able to realize the apostolic injunction as to brethren dwelling together in unity. The High churchman affects to despise the "Low" as a "Methodist," while the latter, not to be outdone in the matter of calling names, retorts with the epithet "Romanizer." And so they go on, year after year, opposite as the Poles in doctrine and practice, yet both claiming to be the true English churchman.

BUT IF, as appearances indicate, Canadian "Ritualists" have traveled far from the "High and Dry" way of doing things of their fathers they lag far behind their English brethren. Yet, even in England, Ritualism has taken on a form and formulated ideals which would have made High churchmen of the days of Maconachie and Bennett gasp with astonishment. The "Confraternity of the Blessed Sacrament" and the "Association for Prayers for the Faithful Departed" may have seemed to the outsider ten years ago the very limits to which the Anglican "formularies" could be stretched. To be undecieved on this point he has but to cast his eyes about and contemplate the doings of the "Catholic League" of to-day.

AGREEMENT WITH BAVARIA CONCLUDED

One Concordat already concluded and signed by the contracting parties but not yet ratified by Parliament is that with Bavaria. This pact will be submitted to the Bavarian Landtag in October.

Meanwhile, negotiations for other Concordats with Prussia, Wurtemberg and the entire Reich already have commenced. All are entrusted to the Apostolic Nuncio, Monsignor Pacelli, who has given proof through the negotiations for the Bavarian Concordat of an exceptional knowledge of Germanic rights and legislation and of diplomatic ability.

Another State in which negotiations for a Concordat with the Holy See have begun is Jugo-Slavia. An agreement formerly existed with the Government at Belgrade, concluded in 1914 on the eve of the war, late in the pontificate of Pius X. It was made, however, with the formerly small Serbia, in which were barely 60,000 Catholics, and therefore established only two dioceses, the Archbishopric of Belgrade and the Bishopric of Uskut. All other dispositions were such as could pertain only to a very small minority of the population. Now, however, the results of the War have brought a Great Serbia—Jugo-Slavia and the Kingdom of the Serbs, Croats and Slovenes. In this new State, the Catholics number more than six millions, or two-fifths of the entire population, and possess a Hierarchy with three archbishoprics and twelve bishoprics. It was therefore impossible that the old Concordat with Serbia be extended to the new and larger State.

The Government at Belgrade is fully aware of this fact, and already has initiated negotiations for a new Concordat. These negotiations, however, are developing only in the capital of Jugo-Slavia, because the question is bound up with that of the general regulating of cults in the State, which has not only large blocs of Catholics and Orthodox Church members, but many Mohammedans. As soon as the regulation of the cults has been worked out, the Government will take up the matter of the Concordat.

instrument of action is prayer, which it encourages by such associations as the "Rosary of Our Lady of Victories," the "Sodality of the Precious Blood," and the "Apostleship of Prayer."

ALL "PRIEST members" of the League must belong to the Sodality of the Precious Blood, which is under the patronage of so typically "Roman" a saint as St. Charles Borromeo. Its rules include celibacy, daily recital of the Latin Breviary, annual retreats and monthly recollections, the exact observance of the Roman ritual and ceremonial, the study of dogmatic and moral theology. It may be seen, therefore, that this marks the furthest outpost yet reached by High Anglicanism, and, making due allowance for a craving after novelty on the part of some, we quite agree with an overseas Catholic contemporary that the effort bears the unmistakable stamp of sincerity and divine grace. "Its rules read like God's veiled message to the Anglican Church."

EUROPEAN STATES

SEEK CONCORDATS WITH THE VATICAN

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

Rome, Aug. 24.—During the last few weeks, the Vatican Secretariat of State has been busy with preparations for the conclusion of the Concordat with Roumania. The Roumanian Government sent a special commission for the purpose, composed of Mr. Paniel, former Minister of Cults, and Mr. Paclis, Director General of Cults, to whom have been added Mr. Penness, Roumanian Minister to the Holy See. For the Vatican, negotiations have been in the hands of Mgr. Borgognini Duca, Secretary of the Sacred Congregation of Extraordinary Ecclesiastical Affairs, who has been in daily communication with the Pope and the Cardinal Secretary of State, Monsignor Dolci, Apostolic Nuncio in Roumania, has often been present at the sittings, and sometimes also Cardinal Gasparri.

The work is well advanced, but as there are still important points to be studied and submitted to the Cardinal of the Congregation of Extraordinary Ecclesiastical Affairs and to other congregations, sittings have been suspended till October. The necessity of concluding agreements with the Holy See is profoundly felt by all the States which have inherited the territories of the dispersed empires of Germany and Austria-Hungary. As soon as the dissolution of these countries took place at the end of the War, the Holy See declared it did not recognize the right of the new States to succeed to the privileges and agreements existing with the former States, because one of the contracting parties was lacking, and therefore the agreements had become void.

AGREEMENT WITH BAVARIA CONCLUDED

One Concordat already concluded and signed by the contracting parties but not yet ratified by Parliament is that with Bavaria. This pact will be submitted to the Bavarian Landtag in October.

Meanwhile, negotiations for other Concordats with Prussia, Wurtemberg and the entire Reich already have commenced. All are entrusted to the Apostolic Nuncio, Monsignor Pacelli, who has given proof through the negotiations for the Bavarian Concordat of an exceptional knowledge of Germanic rights and legislation and of diplomatic ability.

Another State in which negotiations for a Concordat with the Holy See have begun is Jugo-Slavia. An agreement formerly existed with the Government at Belgrade, concluded in 1914 on the eve of the war, late in the pontificate of Pius X. It was made, however, with the formerly small Serbia, in which were barely 60,000 Catholics, and therefore established only two dioceses, the Archbishopric of Belgrade and the Bishopric of Uskut. All other dispositions were such as could pertain only to a very small minority of the population. Now, however, the results of the War have brought a Great Serbia—Jugo-Slavia and the Kingdom of the Serbs, Croats and Slovenes. In this new State, the Catholics number more than six millions, or two-fifths of the entire population, and possess a Hierarchy with three archbishoprics and twelve bishoprics. It was therefore impossible that the old Concordat with Serbia be extended to the new and larger State.

The Government at Belgrade is fully aware of this fact, and already has initiated negotiations for a new Concordat. These negotiations, however, are developing only in the capital of Jugo-Slavia, because the question is bound up with that of the general regulating of cults in the State, which has not only large blocs of Catholics and Orthodox Church members, but many Mohammedans. As soon as the regulation of the cults has been worked out, the Government will take up the matter of the Concordat.

THE POLISH SITUATION DIFFICULT

Although relations between Poland and the Vatican are very cordial, opinion is not unanimous about the desirability of concluding a Concordat. The reason is the different situations in which the Catholic Church found itself in the three Poland's before the War. In Austria Poland, the Church was in excellent material condition, although Austrian legislation was animated by a spirit of the invasion of the lay and imperial power in the internal organization of the Church. In Russian Poland the Church was under a regime of oppression. Even in German Poland, the laws were oppressive, although toward the last they were modified.

In consequence of these various elements, the opinion as to a Concordat was divided. Those who did not let their personal interests intervene, ardently wished the Concordat, but those who wished to see the abuses by the civil power in religious affairs inherited from the old regimes continued were not favorable to the proposal. There are reasons to hope a calmer and clearer-sighted opinion will prevail. Austria and Hungary also have diplomatic relations with the Holy See which had developed in the greatest reciprocal friendship. But they have not concluded new Concordats, neither have they begun negotiations to conclude them. It is easy to understand the delay. Austria and Hungary are the States which lost the most territory after the War, but they have not lost the hope of regaining some of it. If they were to make treaties with the Holy See at this moment, they would be obliged to sanction morally the new territorial situation to which they have been reduced. Therefore, they are not in a hurry to conclude Concordats, and for the moment prefer to proceed in full agreement with the Holy See, without tightening their relations by a treaty.

A Concordat between Lithuania and the Vatican has been in effect for two years.

ONE HUNDRED PER CENT. AMERICANS

The Republican Herald, Winona, Minn.

The "one hundred per cent-ism" of Americans has been the subject of considerable discussion in the columns of The Republican Herald during the past two weeks, through the "Public Pulse" communications of Mark Elliott and William R. Walsh. Mr. Elliott has endeavored to demonstrate that members of the Catholic Church in America are responsible to a foreign power, and is their sovereign in matters civil as well as ecclesiastical, and as such cannot be classed as wholehearted Americans; while Mr. Walsh has contributed a spirited defense of the Catholic school system, of the Catholic Church as a whole, and of the position of the Catholic layman in his relation to his church and his country.

In view of the secrecy of the Klan register, disinterested observers (who in this case would appear to be those American-born Gentile Protestants who are not affiliated with the Ku Klux Klan) do not know who are the individuals comprising membership of the organization for which Mr. Elliott is spokesman. But they do know the individuals who as a composite body form the membership of the Catholic churches of Winona and vicinity, and knowing them, are not stampeded by assertions reflecting on the patriotism and Americanism of the Catholics of this country.

Winona Catholics, in common with American Catholics everywhere, need no defense of their patriotism and loyalty. It has been demonstrated so many times in peace and war, that it should be a subject beyond controversy. The pupils of Winona Catholic schools, from testimony of those who have observed them as students in those schools and in their activities as residents of the community following graduation, give the unbiased observer full confidence in their patriotism, their patriotism, and their possession of a "unified American ideal" which encourages them to be worthy citizens of this country.

The time is approaching when it will no longer be an honor to be known as a "100% American" if the appellation is to carry with it the practice of religious bigotry and class hatred. Anti-Catholic agitation is a menace to the best conduct of political affairs, breeding a very regrettable bitterness and suspicion among the fellow citizens of any community in which it takes place. Protestant churches in the best spirit of Christian charity should lose no opportunity to quiet it, and to do away with the strange anomaly of a religion of love producing hate, and a gospel of peace engendering strife and animosity.

The Ku Klux Klan, if it is not to go the way of the A. P. A.'s, the Know Nothings and the Guardians of Liberty, as well as the various anti-Masonic movements which have almost passed from memory, will do well to abandon that portion of its program which tends to discredit the Americanism of those of other creeds, colors and beliefs, and instead lend itself to wholly constructive work which will be in harmony with freedom of thought and belief for every citizen of the United States of America.

While The Republican Herald has endeavored to perform a commun-

ity service by publishing without comment the letters of both sides of the controversy, so long as they were confined to a discussion of issues rather than indulgence in personalities, it can hardly overlook the reference made in Mr. Elliott's contribution to Monday evening's issue to the "Fourth Degree Oath of the Knights of Columbus," which was introduced into the closing letter of the series.

The "oath" referred to, a curious jumble of vile and vulgar pledges, has so many times been circulated over the United States in an effort to discredit members of the order referred to, and has so many times been proven false, that it carries no weight with the Protestant of open mind. Yet in order that those who now have seen the "oath" without seeing its refutation, may do so, The Republican-Herald has taken the trouble to consult and quote from the Congressional Record containing the proceedings of the House of Representatives of the United States for January 29, 1915.

On that day Hon. William Kettner of California, styling himself a "thirty-third degree Mason and a working member of the Masonic order," asked leave to present a report on "a subject which has been grossly misrepresented and which has caused religious bitterness and strife," referring to "an alleged oath or obligation of the Knights of Columbus." Included in his address was the reading of the letter which is published below:

October 9, 1914.

We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the supreme officer of the order in the United States, we were furnished a complete copy of all the work, ceremonies, and pledges used by the order, and that we carefully read, discussed and examined the same. We found that while the order is in a sense a secret association, it is not an oath-bound organization, and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free State. Our examination of these ceremonies and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus which has been printed and widely circulated, was in fact used by the order, and whether if it was not used, any oath, obligation, or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonies and pledges. The ceremonies of the order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty, and holds up the Constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonial of the order that to our minds could be objected to by any person.

Motley Hewes Flint, thirty-third Degree Past Grand Master of Masons of California.

Dana Reid Weller, thirty-second Degree Past Grand Master of Masons of California.

Wm. Rhodes Hervey, thirty-third Degree Past Master and Master of Scottish Rite Lodge.

Samuel E. Burke, thirty-second Degree Past Master and Inspector of Masonic District.

ABBE BETHLEEM WINS FIGHT WITH PUBLISHER

Paris, France.—Abbe Bethleem, director of the Revue des Lectures, has had the last word in the controversy which arose between him and a publishing house whose publications he had criticized.

For the use of families Abbe Bethleem publishes regularly a critical study of novels, plays and reviews in order to warn them against those which are immoral or to advise them that they cannot be placed in all hands. Some time ago he denounced as frankly immoral several magazines for the young published by a firm established in Paris by a foreigner. The article was copied in many Catholic papers in the provinces. The head of the publishing house immediately brought suit against Abbe Bethleem and the editors of every paper that had printed his criticisms, asking large sums for damages from each one.

Several courts in the provinces acquitted the editors of the Catholic papers and declared that the

articles quoted did not exceed the limits of a just and even necessary criticism.

In Paris the case of Abbe Bethleem, in which his publication, the Revue des Lectures was defended by the head of the Bar Association, had not yet come up for trial. However, seeing the defeat of his various suits in the provinces, the head of the publishing house has now announced that he withdraws all further suits now pending.

The rights of critics with regard to immoral and dangerous publications are therefore recognized by this series of court decisions and by the capitulation of the publisher to the priest who so courageously denounced him.

THE HOLY NAME CONVENTION

CARDINAL O'CONNELL TO ACT AS HONORARY CHAIRMAN

Washington, D. C., Sept. 8.—Announcement that His Eminence Cardinal O'Connell, Archbishop of Boston, will act as honorary chairman of the Holy Name Convention here September 18 to 21, and that His Eminence Cardinal Boggianni, Protector of the Society, had sent his warm approval of the convention, has been made at the convention headquarters here.

I accept with great pleasure the very kind invitation to act as honorary chairman of the Holy Name Convention," Cardinal O'Connell wrote in reply to the invitation extended by Archbishop Curley of Baltimore, "and I shall be glad also to deliver an address on that occasion as you have requested.

"My attachment to this great and salutary devotion is, I think, well known, and year by year I see the proofs of its holy influence growing among our good men.

"God bless your good work—may it spread to every parish in America."

Cardinal Boggianni, writing from Rome to the Very Rev. Michael J. Ripple, O. P. P. G., National Director of the Holy Name Society in America, said in part:

I convey to you my warmest approval of this Congress, I rejoice on this great occasion, with my very best wishes for it. I assert in the highest terms that the thought of celebrating this first National Congress of the Society of the Holy Name could not be more fitting and opportune.

"It could not be more fitting, because at no time and in no part of the world has the devotion to the Holy Name ever been more intelligently and so strongly organized, never did it develop, flourish and produce such salutary and wonderful fruits, as in the fifty years of its existence in the United States.

"In fact, it is a spectacle worthy of the greatest admiration to see thousands of Confraternities of the Holy Name spread in so many parishes as to count hundreds of thousands of men—only men—members of this Confraternity who wisely united and organized, constituting the immense Society of the Holy Name which, like a net of divine formation and of wonderful beauty, covers and protects the whole extent of the Starry Republic.

"Full of confidence in the happy success of the Congress, I assist it in spirit; I respectfully offer my salutation to those gathered in it; and I fervently pray Almighty God to cause descend abundantly His heavenly blessings on the Society of the Holy Name, on its first National Congress, and on all those who take part in it."

RESTORATION WORK FAILS

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

Desperate measures to continue the restoration work necessary to save the great Cologne Cathedral have failed, and the work rooms have been closed and the workers dismissed. As a last resort three lotteries were held to collect money, but all three failed because of depreciation.

At present, only eight stone cutters are still at work on the parts of the vast building most urgently needing repairs, but the task is so gigantic that it would take these eight men fifteen years to care for the damage already done, if there were no decay in the meantime.

Some private and some Government contributions were made to the work, but the sums were so small they were like a drop of water on a glowing stone. Recently, the Central Union of the Cologne Cathedral met here and a pitiful picture of the condition of this greatest of Germany's ministers, which has become a national monument, was painted. It is agreed Germany must do something to save this priceless treasure of art, but what it shall be is yet unanswered. It seems everything has been tried.

Cologne's venerable town hall is another medieval monument that is crumbling. It was built in 1407-1417, after the victory of the people over the old patricians and nobles, from fines levied on those defeated. There is a famous monument, cut in relief on its front, particularly in danger of destruction by time. It represents the ancient Cologne mayor, Gryn, in his legendary encounter with a lion. The legend was that Gryn was invited to the home of a noble,

seized upon his arrival and thrown to a lion. He thrust his left arm, covered with his cloak, in the lion's mouth and with his right ran the beast through with his sword.

These ancient monuments are treasures of the city. Cologne would not be Cologne without them.

The Provincial Committee for the Saving of Historical Monuments in the Rhineland also met recently to find means to prevent the decay of architectural treasures of olden days in the Rhineland. Representatives of the Bishop of Munster and the president of the Munster Government were present.

The greatest problem before this conference was the salvation of the cathedral in Xanten. This venerable city was the capital of Franco-German tribes for centuries after the great migration of the German nations in the Fourth Century, and has been made famous by its connection with Siegfried, the hero of the Nibelungen. It was found at the conference that 5,800 cubic meters of the roof of the Xanten cathedral urgently needed restoration, and that 45,000 gold marks were needed.

Other buildings in the Rhineland threatened by the inroads of time are the cathedrals of Aix-la-Chapelle, Mainz, Paderborn and Trier; the abbey churches at Brauweiler, Knechtsteden and Steinfeld; the Carmelite church in Dusseldorf and the former Carthusian church in Cologne. The Protestant structure most in danger is the church at Rees, on the Niederrhein. In addition, there are many municipal and private buildings in smaller places that are gems of ancient architecture and that are threatened with destruction by time.

TRUUBLOUS TIMES IN ENGLAND

By Right Rev. Mgr. John F. Noll, LL. D.

VIII.

These are troublous times in England. Probably never before did Great Britain have to settle such difficult problems, both national and international.

A year ago the Liberal Party lost the election to the Labor Party because of the widespread unemployment of that time. Thousands of people were out of work while the cost of living remained high, and wages were comparatively low. Taxes were exorbitant and everyone with an income of 150 pounds was a tax-payer to the extent of 25% of his income. This state of affairs created a sort of general unrest, and when the Labor Party promised to ameliorate the condition it was quite natural that its candidates should have carried the election.

However, after being on trial one year, under Prime Minister MacDonald, whose administration has been very satisfactory in other respects, the Party has not been able to redeem its pledge to put people back to work at better pay. The number of the unemployed is larger than ever, wages are not improved, and there is a terrible drain on the treasury, because of a law which allows a weekly dole to all who cannot find employment, and to all who refuse employment under trade-union rules.

HOUSING PROBLEM UNSOLVED

Then the Housing problem is worrying the government very much. It has been characterized as "one of the gravest social questions that have to be faced today." It is generally admitted that the building of houses since the War by an individual is not an investment. A bill was seriously considered by Parliament, which provided that the Government expend about \$8,000,000,000 for the erection of houses during the next forty years.

In addition to these perplexities the farmers are demanding government assistance the same as they are doing in this country; the Irish boundary question is not settled, a Home Rule movement in Scotland and even in Wales, is more dominant than ever. During May of this year the people of Wales voted for a Capital, and the place decided on was Cardiff.

FOREIGN AFFAIRS DISTURBED

Internationally England has her troubles with France, with Germany, with India, with Egypt, with Palestine, and other countries. She would have more trouble with her far-away colonies, if her trade relations with them were not so excellent. When we hear in this country that people even on the same continent cannot be bound together unless they be one in race, religion and language, it is seldom adverted to that the subjects of Great Britain live in every continent and clime and that not one out of ten is Anglo-Saxon by birth, or is united to the rest by language or religion. But they have been bound together by business ties. England is practically on a free trade basis. She receives free of duty all the raw materials which her colonies produce, and then manufactures these materials into finished products, which are returned to the colonies at a fair price, and admitted free of duty. It, therefore, has been profitable to the people under the British flag, no matter where they live, to remain contented.

Just now, however, we have this strange anomaly in the world—of people who have been forced to

form independent governments being dissatisfied under them, and people who have not been offered independence, demanding it. The writer witnessed demonstrations against England during his short stay in Cairo, Egypt; he heard British policies severely criticized in Palestine; and, of course, the reader is conversant with the separatist rumblings in India.

SCHOOLS WELL SUPPORTED

Despite the heavy drain on her National Treasury, England continues to support denominational schools. Education is very far advanced, while it is not quite as much a fetish as it is in this country. During the last year a strenuous campaign was waged to enforce attendance at school up to the age of sixteen, but it was defeated, and the age of fifteen was accepted as a compromise. We see no such school buildings there as we have here in our country, equipped with every imaginable device for physical, technical and cultural training. We see no big playgrounds around the school building. Strangely there are fewer children in school now than there have been for several years. In the first quarter of 1923-24 the figure was 5,137,228. In 1920-21 it was 5,206,099; and in 1913-14 it was 5,381,497.

The great Imperial Exhibition is now on at Wembley, near London, where Canada has the best display of any of the English colonies. The writer witnessed there what English papers declared to be the greatest civic and religious celebration ever held. It took place in the largest stadium in the world with 130,000 people seated therein. The whole Royal family was present, music was furnished by a band formed from every department of the army and navy in England and her colonies, and totaling 800 members; a surplined choir of 8,000 people sang; the archbishop of Canterbury not only preached to that immense congregation, but his very word was heard most distinctly by the 130,000.

CATHOLIC CHURCH PROSPEROUS

While our country is torn by religious fanaticism, directed primarily against the Catholic Church, England was never so free from it. There are thousands here who believe that Great Britain is backing anti-Catholic organizations here, but if it be true, she is doing so only because, in her envy she would gladly see our internal unity broken. The Catholic Church prosper in England, though it has only one member among twenty people. She had 12,000 converts to her creed last year. Vocations to the priesthood are not as numerous as they should be, but the condition is 500% better than it is in the Protestant churches, where ordinations to the ministry are only one-fourth as numerous as deaths in the ranks of the clergy. The Canon of St. Peter's Cathedral (Anglican) stated a few months ago, that the Church of England had lost 3,000,000 communicants in ten years, of whom 300,000 belonged to the diocese of London, and that the Sunday schools had lost 900,000. Mr. Augustine Birrell has written a new book, in which he says: "It is the external church, the bricks and mortar, the ivy manted tower, nestling in the valley hard by the 'Blue Boar,' the chiming of the bells on a Sunday morning as they fall on the ears of men walking in an opposite direction, that appeal to these stalwart sons of the Establishment."

Of course, the reader knows that there is union of Church with the Protestant State in England, and such items as the following are frequently seen in English papers: "The King has been pleased to approve the appointment of the Rev. Samuel Kirschbaum Knight, rector of Houghton-le-Spring, to the suffragan bishopric of Jarrow, vacant by the death of Right Rev. and Ven. John Nathaniel Quirk."

In visiting the University of Oxford the Catholic student is impressed deeply by the educational zeal of the Church in pre-Reformation times, and wonders how the pride of England will permit travelers to go home censuring her for confiscation and persecution in the past. The same holds good of Westminster Abbey, the glory of London, where the guides do not hesitate to tell the visitor that it was taken away from the Catholic Church.

WEEKLY CALENDAR

Sunday, September 21.—St. Matthew, Apostle, was publican whose duty it was to collect taxes from the people for the Roman government. He remained in Judea for several years after the Ascension and there wrote His Gospel.

Monday, September 22.—The Theban Legion, when encamped near Lake Geneva were ordered by the Emperor Maximian to turn their swords against the Christian population. They refused to obey this order and were massacred. Though they were fully armed and capable of offering determined resistance they did not do so.

Tuesday, September 23.—St. Thecla, virgin and martyr, was one of the most illustrious as well as one of the earliest Saints on the Calendar of the Church. Inspired by the preaching of St. Paul at Iconium she refused the most advantageous offer of marriage and was forced to flee from her home. She was captured and subjected to torture and was exposed to death on

several occasions. Each time, however, she was miraculously saved. Finally her Divine Spouse spoke the word and called her to Himself with the double crown of virginity and martyrdom on her head.

Wednesday, September 24.—The Blessed Virgin Mary of Mercy, St. Peter of the noble family of Nolasco, a native of Languedoc, early in life made a vow of chastity and gave all his vast possessions to the Church. Prompted by a vision he and his confessor with the co-operation of the King of Arragon established the order of Our Lady of Mercy for the redemption of captives. Pope Innocent XII. established the feast day in gratitude.

Thursday, September 25.—St. Firmin, Bishop and Martyr, was a native of Pampelona in Navarre. He was instructed in the Christian Faith by Honestus, a disciple of St. Saturninus. He set up his residence in Amiens and preached in the remote parts of Gaul, in Agen, Anjou, and Beauvais. Finally in Amiens, he received the crown of martyrdom.

Friday, September 26.—Sts. Cyprian and Justina, martyrs. In early life Cyprian was devoted to the black arts of magic and to idolatry and astrology. Being impressed by the strength of character of a Christian lady, Justina, he embraced the Faith and when the persecution under Diocletian broke out, both he and Justina were martyred.

Saturday, September 27.—Sts. Cosmas and Damian, martyrs, were born in Arabia and educated in Syria. They became noted for their skill in medicine and practised their profession. They refused to take fees for their services. They were apprehended during the persecution under Diocletian and, after many tortures, bound and cast into the sea.

RAISED TO DIGNITY OF MISSIONARY ORDER

Winnipeg, September 6.—The canonical decree announcing that the community of the Sisters of Service has been raised to the dignity of a new missionary Order has been received and read at the Institute of the Order here. The Archbishop of Toronto read the decree and received the vows of the first six members of the new Order.

Three of the Sisters have been assigned to Morton, Man., on the shores of Lake Winnipeg, where two of them will teach in the schools and the third, who is a qualified nurse, will devote her time to the care of the sick. The population of this settlement is composed largely of Poles, Germans, Ruthenians, and Icelanders, and is practically all Catholic.

This is true Catholicity and true charity.

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CULTIVATE A MISSIONARY SPIRIT

By the President of the Society

There are many obstacles in the way of missionary progress. One of them is that Catholics, as a general rule, know little, and care less, about the condition of the Church, outside their own parishes or dioceses. Local conditions existing over a long period, and demanding all attention, may have destroyed in a great measure their Catholic outlook. This is to be regretted in every case, and, in the best interests of the Church, ways and means ought to be devised to restore such Catholics to the proper way of thinking. It may be, on the other hand, that in some sections the lack of interest in the Universal Church and the consequent inactivity is the fault of individuals. For this state, too, there is surely a remedy. Our Holy Father the Pope urges upon the whole Church interest in missions as a remedy for many evils affecting the Church at present. He appeals for a Catholic outlook and for an interest that will be productive of good works salutary for the sanctification of souls and the glory of the whole Church.

The Extension Society is ever trying to develop a broader outlook and a more constant charity in favor of Catholic endeavors outside the parish and the diocese. Because of this, there is no danger that the parishes and dioceses shall be neglected by those who have the supreme interests of Christ and the Church at heart. It is our experience, and we think the experience of those interested, for example, in mission work, that the best supporters of local charities are those among the parishioners or diocesan members who have the Catholic spirit and a Christ-like mentality.

We attempt week after week to give a view of some part of missionary Canada to our readers. We tell of the difficulties to be encountered and overcome. We point out the needs of the various disorganized sections of our country so that sowing the good seed of charity now the Church may reap a goodly harvest in the future generations.

One of the means we have employed to bring home to our readers the necessity of a broader and more charitable outlook, is the publication from time to time of letters from the missionary bishops and priests of Canada. These letters not only tell us about the scattered members of the fold, but

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FATHER ALENCASTRE NAMED AS CO-ADJUTOR BISHOP OF ZEUGMA

The appointment of Father Stephen J. Alencastre, pastor of the church of the Sacred Heart at Punahou, as Bishop-Coadjutor, with the right of succession, to Bishop Boynoms of Zeugma, head of the Catholic Church in Hawaii, has been received with enthusiasm. The Papal bull making the appointment arrived in Honolulu recently.

"Honolulu and Hawaii are to be congratulated," says the Honolulu Star-Bulletin, prominent Hawaiian paper.

"Father Stephen is a son of Hawaii in residence, experience, sympathies and ideals," says this journal. "Though not a 'native son' he is thoroughly imbued with the spirit of tolerance, breadth of charity, kindness and Christian ideals which mark Hawaii. A life-long student, he is a man of culture, and one who feels the responsibility of American citizenship and who, both as a churchman and as a citizen, is progressive in ideals and active in affairs."

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priest and missionary! Let every one, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTEENTH SUNDAY AFTER PENTECOST

THE CERTAINTY OF DEATH

"And when he came nigh to the gate of the city, behold a dead man was carried out; and a great multitude of the city wept with him: whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not." (Luke vii, 12, 13)

The prophets of old cried out that the world was desolate of spiritual wealth, because people did not think within their hearts. In modern times, if a prophet lived, perhaps he would not lament over the world's lack of thought, but over the kind of thought in which it indulges. Nowadays people think even more than they did in the times of which the inspired of God spoke, but they think of things alien to those of God. No one will deny that the world is more strenuous today than ever before in the history of mankind. With the advance of science, has come increased thought; with improved methods of communication, thought has also increased; with new enterprises, new thought has developed. We are more methodical today than our ancestors ever dreamed of being. All our traffic and travel is carried on in a systematic way. System rules more or less everywhere. The world realizes that without order, success is uncertain and progress impossible. Only a slight glance at the modern world will convince one of this method existing everywhere.

But this order in all things has not come about by chance. It has cost lives of energy and thought. Men have labored incessantly in its accomplishment; others have continued where their predecessors left off, until rules have been laid down that are inviolable. The work has not stopped, nor will it ever cease. With the knowledge that thus far has been gained and the successful methods that have been adopted, the life of the world's order and system will last a time no more. It will be improved upon, added to, and perhaps carried out differently; but the fundamental idea always will remain the same. Men have created something in worldly order that for us and our successors is and will be inevitable. The consequence is that he who conforms to this established order will, as a rule, meet with success; he who fails to comply with it must expect disaster, or at least failure. Sometimes failure will come even when all order has been complied with, but this is because no works of man are infallible. We enter a train with confidence that we shall reach our destination. As a rule we do reach it, but occasionally we are disappointed. Perhaps the train brings some to their ultimate destination—to eternity. We go aboard one of the mighty ocean liners, expecting that we shall reach the shores of the land beyond the seas; but sometimes we are disappointed, though generally safety is our lot. So in all things human and in the order of all man's works, there is a great degree of certainty but no infallible security. However, the more this order is observed, the more certain is a successful issue assured.

In the great order of God, there is a certainty in His mind and established laws that are infallible. What appears to us as defects are but exceptions to His order. He intended these variations when forming the world and establishing the order thereof. These defects or inflections may be permitted to punish man, or they simply may be to teach him that he has not here a lasting city. If everything in life succeeded to our complete satisfaction, and men always acted to our liking, we would never have a desire for a better land. We would be of the world, and completely worldly. An all-wise God has not only given us commands, but He has prepared for us a way of keeping them. The surroundings in which we are placed, since the fall of Adam and Eve, are blessings to us. We are not to remain here. Why then should we have everything for which the heart yearns? Not only are we not to continue on earth always, but while here we must prepare for another place, and this preparation is carried on better the less we have to do with the world, and, as a rule, the less our worldly success.

How few people think of this order of God, certain to us as to execution but uncertain as to time and manner! People go forward, meeting success when it comes, and facing failure when it is inevitable. This must be, we admit. Success will come sometimes, and at other times failure. But whether success or failure be our lot, we should gain. The plain truth is, however, we often merit by neither. Why? Because we have not thought within our hearts; because we have not, in our intention and by our efforts, submitted to the infallible law of God. In other words, we have not had that spirit of resignation demanded of us by God, and even taught us by experience. And this spirit of resignation will come only to those who think out the truth of God's established order.

What a disappointment death generally is to those who are dear to the one who strikes! We have an example of it in today's Gospel, but we may believe the widow was not giving way to unavailing grief, as Christ deemed her worthy of His pity and assisted

ance. This helps us to form a true idea of death and some of its consequences. After the sin of our first parents, God decreed that man must die. This decree is infallible, but the time of its fulfilment in each individual is not certain. How much, then, should we realize the certainty of death and feel that at any moment it could come to us or to our dear ones! Naturally, it may cause the pangs of sorrow to enter the human heart, but in the depth of the soul of the faithful Christian there will be found conformity to God's will and patient resignation to His infallible decrees.

Would that the world would think more of this great truth, and that people would hold themselves always prepared for it! Let us not wait until the danger appears, to make our preparation; and let us remember that once death has come, if we are not prepared to meet it ourselves, nor to see our dear ones meet it, the consequences in either case will be lamentable. Today we live, tomorrow we may die; let us live today as if we were to die tomorrow.

COURAGE

The district nurse was making her rounds to alleviate the miseries of suffering humanity. In her hand she carried the proverbial little black leather bag containing the necessary supplies for her gentle ministrations.

With practiced step she ascended a steep flight of wooden stairs leading from the entrance of a dingy brick tenement where some ten or twelve families made their homes in an unfamiliar land.

The district nurse knows much about the lives and thoughts of the great multitude who make up a large percentage of our city population. She has listened to many strange sad tales; she has witnessed many heroic struggles on the part of suffering and disappointed ones. She is expected not only to soothe physical pains but even to console and advise those who need mental or spiritual succor. This is it frequently her noble task to do.

On this mild evening in April the district nurse was making her rounds as usual. She paused on the second landing of the dingy brick tenement and knocked at a certain door. There was a faint response: "Come in!"

Within the small but scrupulously neat kitchen a little group, sad eyed, dejected, sat quietly about. In a corner was a little wicker carriage covered over with a white veil. Beneath the veil, the district nurse knew well, was a dead child. The mother tearless, wide-eyed with sorrow, sat with toil worn hands, an unusual circumstance. She was young and this was her first bereavement. The district nurse did not say many words; there are times when words are superfluous. But the pressure of her hand and the unfeeling sympathy of her presence surely did more. She understood that there was a Comforter present in the humble place, He Whose majestic figure hung on the plain black wooden cross on the wall. The bereaved mother sat looking into His eyes, into wide wounds made by men, and she could not weep for the dead child. Perhaps all unconsciously there came to her the echo of words once spoken by this dying Saviour when He would comfort and strengthen those who mourned: "Let not your heart be troubled."

The district nurse with moist eyes, passed out and left the living and dead.

She ascended a second flight of stairs, more carefully this time, for the shadows were deepening and there was no light in the place. Again she knocked on a door.

A childish voice cried shrilly: "Come in!" She opened the door, and a bright smile crept into her pensive face. Again a little group sat about the stove. They were not merry after the usual manner of children. The mother of these three small children was young, quite young. She was possibly not more than ten years old. She sat over her little brood like a vigilant mother hen that gathers beneath her wing her helpless ones, protecting them from invasion of any sort.

The children were poorly dressed, but neat and clean. Possibly you would have said that they were too thin, too pale, but you could not help feeling that the very young mother did all she could for them. But here was confidence and trust and courage in the face of seemingly insurmountable obstacles.

The very young mother was wide eyed, but not with sorrow. You would have said that she was planning, devising ways and means to meet the many household problems which come to mothers and especially to those who have little of this world's goods.

The entrance of the district nurse was greeted with exclamations of unrestrained joy. For she was known and loved in this humble dwelling.

Her visit was of necessity brief, but in those few moments it was possible to crowd a very great deal. All the little joys and happenings of the day were faithfully rehearsed in turn by the little ones, the while the district nurse with practised hand was attending to a pair of very blue eyes that were a trifle inflamed.

When she rose to go, the little mother insisted upon showing the

Bovril
the mighty energiser

recent acquisition to the linen drawer where a neat little pile of snowy sheets, towels, etc. presented itself for inspection. To be sure the material was not so fine and there was scarcely sufficient to make a very grand showing, but it was the faint vestige of respectability, nay, of affluence if you will, and therefore, a source of pride and consolation.

If one had been able to see inside of the young mother's head doubtless he or she would be very much astonished. Plans, such plans, gigantic they might seem, for the future of the little brood, for their welfare when the time should come for them to go forth into the great cold wide unfeeling world where each one must elbow his way to gain and keep footing.

For herself—possibly there were few plans at all. For in souls such as this child there is born a triumphant courage.

You need not go far to seek the source of it. On the kitchen wall there hangs a very crude highly colored print of the Saviour and of the Saviour. You cannot but recall the beautiful prayer sung by the Poet in Evangeline: "Sacred Heart of the Saviour, O inexhaustible Fountain! Fill our hearts this day with strength and submission and patience!"

It is only those who come into intimate contact with souls that labor and are heavily burdened, who realize how deep is the source of that admirable patience and courage so often displayed, edification and inspiration to us who are apt to bemoan our little discomforts in the daily fret and jar of things.—The Pilot.

THE APOSTASY OF MODERN SOCIETY

In these evil days the world seems to have risen up against God and His law. Philosophy, science, literature, the market place and the forum, the amusements of the people, and sometimes the home and the school have strayed from well trodden ways, and ventured out by paths that lead away from truth and righteousness. This vagrant, erring spirit is unfortunately discerned at times in the relations existing today between parents and children. The rising generation must not forget the reverence and obedience it owes to parents, and parents in their turn must not be oblivious of the responsibility they owe Almighty God for the proper care and direction of their children.

It is not right to place all the blame for youthful depravity upon parents. But the solemn fact remains that when children go wrong the first impulse of public opinion is to blame the parents. And in some cases public opinion is right. The War, the freedom of the age, the movies, the revolt against authority may all be pleaded as excuses for wild youth, but they are only excuses not reasons.

The discerning student, who has a sense of spiritual values, and is seriously concerned about the problem, will draw his own conclusions. If he sees boys and girls in their teens, on the streets at night, frequenting saloons and questionable character, consorting with dangerous companions, and manifesting a spirit of unrestraint, he cannot be blamed for placing the responsibility largely on the parents.

It is high time for parents to take counsel with themselves and tighten up on the restraints of authority. Almighty God in giving them children has placed upon them the duty of educating, guiding and controlling them. He will exact a fearful penalty from them if that duty is not fulfilled.

The signs of the times indicate too clearly that there is too much liberty given to children. The more freedom a child gets, the more he takes. The unwise parent who begins by catering to childish whims will end by surrendering all right and authority. Children must be curbed, and their young wills trained to obedience. In this the parent must call upon the religious motives and the sanctions of the moral law to enforce his teachings. Honor thy father and thy mother was not written into the decalogue for no purpose.

Catholic parents have God behind them in their efforts to train their children to obedience. But they must not expect Almighty God to do everything for them. They themselves must do their part. And that part in our degenerate days consists in exercising watchful supervision and strict discipline over all the actions of their children.

Parents should know where their children are and with whom they associate. Evil companions always corrupt good morals. And there are always many evil companions to turn children from virtue. Find out who are your children's friends. Find out where they go, what

amusements they enjoy, and what books they read. Keep them off the streets at night. If some parents could see the sights that are of too frequent occurrence on the city streets and in the public parks, they would tremble for the safety of their children and tremble too for the dread reckoning that Almighty God will inexorably exact from those who neglect the moral training of His little ones.

Parenthood implies a tremendous responsibility. Fathers and mothers have received from God the duty of training their children. The State and the school and the church may aid in the child's training, but no human agency can absolve parents from the primary duty which is theirs of seeing that their children, like the child Jesus in Nazareth, increase "in age and wisdom and grace before God and man." Good parents are needed today. Catholic parents who know their duties, realize their responsibilities, and are conscious of their right to exact obedience from their children should give the example. The home is the cradle of human society, the starting point of every city and State, the nursery of every virtue and the ante-room of Heaven.

This ideal of home is being attacked on every side today by well intentioned but shortsighted reformers who place the end of man in this world instead of the next. The apostasy of the modern world from God can be averted only by the concerted efforts of all to return to the fundamental principles of the old fashioned morality. But in this attempt to restore a recreant society to the house of its Father, God, parents must do their necessary and inescapable duty.—The Pilot.

THE END OF A NURSE'S DAY

Seven o'clock. And the nurse's work, Was done for another day; She heaved a sort of a tired sigh, And put the charts away.

Then sat for a moment and bowed her head Over the little white desk—"I wonder," she said to herself, "After all, Am I really doing my best?"

Perhaps I could have begun the day, With a brighter, cheerier smile, And answered the bells with a "right away," Instead of an after a while.

And I might have listened with sweeter grace, To the story of six's woes; She may be suffering more perhaps, More than anyone knows.

And I might have refrained from that half-way frown (Although I was busy then) When that frail little body, with sad, blue eyes, Kept ringing, again and again.

And I might have spoken a kindlier word, To that heart of that restless boy, And stooped a moment to help him find The missing part of his toy.

Or perhaps the patient in eighteen A, Just needed a gentler touch. There are lots of things that I might have done, And it wouldn't have taken much.

She sighed again—and brushed a tear. Then whispered—praying low "O God, how can you accept this day, When it has been lacking so?"

And God looked down—He heard the sigh, And saw the shining tear; Then sent His angel messenger, To whisper in her ear.

Perhaps you could have done better today, But, ah: the Omnipotent One, Seeing your faults, doesn't forget The beautiful things you've done.

He knows, little nurse, that you love your work. In this big house of sorrow, So gladly forgives the lack of today For you will do better tomorrow.

And the nurse looked up with the tenderest smile, "Tomorrow I'll make it right!" Then added a note in the order book Be good to them tonight. —A.

The fear of the Lord is the beginning of wisdom, it is the best and most natural way of living; should we not fear and reverence the God that made us, that preserves us, and provides all things for us?—Neale.

The man who is loyal will be with you when you are up, and he will be with you when you are down, because he has in him that which is finer than wealth or glory. He has in him an appreciation of the finer things of life, a regard for his fellow beings.

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CHATS WITH YOUNG MEN

LOST IDEALS
Have we not all, amid life's pretty strife
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near
And just within our reach? It was
And yet
We lost it in this daily jar and fret,
And now live daily in a vague regret;

SERENITY OF HEART DISPELS WORRY

It has been well said that a great many people imagine that the pressure of burden and care is wholesome; to take life hard is praiseworthy. It is looked upon as a kind of self-indulgence to take life easily. Now there is no doubt that a spirit of intensity and care, up to a certain point, is required for a wholesome condition of mind.

Worry is banished by an atmosphere of trust. Every worker for the world's welfare has sooner or later to take comfort and strength in the thought: "I have not made the world, and He that made it will guide." Life is full of little worries, and the best philosophy is to expect them, and prepare for them, and bend to them for the moment as the reed does to the wind, and not to allow them to get "on our nerves."

"I wrote down my sorrows every day,
And after a few short years,
When I read o'er the heart-aches
Passed away,
I read them with smiles—not tears!"

OUR BOYS AND GIRLS

MISUNDERSTANDING
They seem as very trifles, yet they have a power malign;
They enter, oft unnoticed—as it were—without design;
They creep, like Eden's serpent pushing beauteous buds aside;
They poison friendship's silver which the strongest blast defied!

THE CHILDREN'S HOUR

The students of human nature have invariably taken keen delight in tracing for us the interior workings of lives, the hidden joys and struggles as well as outward achievements, conquests, failures and griefs. Biography is, because of this fact, an absorbing study, for more than any other form of literature it reveals man as he is in himself and not as he seems to have been.

Of all delightful studies, there are none so poignant, so vivid, so thrilling as the hopes and yearnings, the emotions and conclusions of the child-soul. The greatest of novelists and poets alone have been able to draw out the melody from these delicately tuned instruments, so fine and subtle that their harmony is hardly apparent to the rude outer ear.

Who has not experienced a keen flush of pleasure over the realistic picture Whittier paints for us in the Barefoot Boy? With the sunshine on his face, and the perennial smile of boyhood, beaming through the torn brim's jaunty grace, he is a figure in our literature not to be overlooked. For he recalls to us the painless play, the health that mocks the doctor's rules, the feasting dainties spread in a bowl of milk and bread . . . and many other never to be forgotten joys.

What avails a life of fretting? If some stars must needs be setting, Others rise as good as they.
Our work lacks power and permanent influence when we worry, for worry always means we are presumptuously shouldering burdens, staggering under self-appointed loads which should be left to God or laid at His feet with confidence that He will share and sweeten the weight in His loving wisdom.

Little Maggie Tulliver, escaping one day to the dim recesses of the old attic in a fit of childish sorrow because life seemed to be unkind, and pouring over long forgotten-treasures stored away, by painstaking hand, came suddenly upon an old and yellowed book. The illustration is one of the most striking ever painted by a master stroke.

"She took up the little old clumsy book with some curiosity; it had the corners turned down in many places, and some hand, now forever quiet, had made at certain passages strong pen and ink marks, long since browned by time. Maggie turned from leaf to leaf and read where the quiet hand pointed: "Know that the love of thyself doth hurt thee more than anything in the world. Why dost thou gaze about, since this is not the place of thy rest? All things pass away, and thou together with them."

A strange thrill of awe passed through the soul of the lonely and misunderstood child. She felt as if suddenly she had been awakened by a strain of sweet music. Here, then, was a secret whereby she might attain to peace and joy!

It was written down by a hand that waited the heart's promptings, the chronicle of a solitary hidden anguish, struggle, trust, triumph, not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and consolations, the voice of a brother . . . with a fashion and speech far different from ours, but under the same silent, far-off heavens and with the same passionate desires, the same strivings, the same yearnings.

It is good for us sometimes to turn back to the things of childhood. True, we no longer think as children, nor do we speak or act as children. In putting on the things of mature age, we have left behind those simpler, sweeter things to another generation of little ones. But it is good to turn back sometimes, to step aside from the glare of the street into the shady retreat of the woods and fields where childhood's feet have often wandered.

The poet, seated in his study at Cambridge and looking out over the winding river in the evening of life's day, awaited the enchanted advent of the Children's Hour. And suddenly, on his sensitive ear, weary of the multitudinous sound of cities and universities, of problems and philosophies, comes the loved sound of footsteps stealing over the stairs. One by one in the twilight the children gather about him, and in the dimness he calls each one by her own name . . . one of the sober eyes, one of the laughing lips, one of the sunny hair.

Cares fall from him. He forgets his white locks, his feeble limbs, the many portents which tell of the swift decline to the grave. There was once a criminal who awaited his death sentence unrepentant and obdurate. Many letters and gifts and visitors came to him, but to all he remained oblivious until, one day, a child who had loved him sent a little Christmas card . . . the picture of a little child, surrounded by white doves. The poor man gazed at it. Tears filled his eyes. His frozen heart melted at the sight. A little child had led him home.—The Pilot.

PLEASURE-LOVING AGE AND ITS LESSON

The Cause of a saintly Italian nun, Sister Benigna Consolata of the Visitation Order, was recently opened in Como, Italy. Evident manifestations of the great intercessory power of the humble religious have led to an investigation of her hidden life with the result that an increasing desire to see her Beatified has been spread broadcast throughout the land that gave her birth.

When but twelve years of age, the child who afterward became a Visitandine was favored with a most remarkable union with Our Lord. Gentle and pious, she was pointed out as a model to her little companions. Time passed, and this child heard within her soul the low incessant voice of the Saviour calling her to still more intimate union with Him. Doubtless, in the town where she lived, to the populace she was but one of many others, a child whom they passed by with a shrug of the shoulders as unworthy of note. But this child, simple and humble, was destined for great heights of which the world reckoned nothing, which it could not understand.

In the beautiful Canticle of the Magnificat, we read the words: "He hath put down the mighty from their seat and hath exalted the humble." And today we may apply these very inspiring words to this lowly soul, Sister Benigna Consolata, whom God has singularly exalted in the eyes of men.

Of the many wonderful revelations of the Divine Majesty to this favored soul, there is one that is most precious, which the Sister herself, writing in her journal at the

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command of her Superior, deemed to be a special message from the Divine Heart of Jesus to an ungrateful and forgetful world.

"Jesus tells me," she writes, "that after His grace, the Cross is the most precious gift He can make to a soul."

To the worldly minded, this statement seems at first sight a paradox. For men expect to receive only good gifts from their friends and benefactors. How, then, can the Cross, so bitter and hard to bear, be in reality a most loving gift of God?

Someone has said that an awakened soul becomes creative at once. And nothing awakens the dead or sleeping soul to spiritual values so quickly as the sharp, piercing thorns of the Cross. In sorrow men come to the swift realization that there is no security in this life, that it is in truth a constant warfare and that unceasing vigilance is the price of peace and liberty.

The message of Sister Benigna, the striking lesson of her life, is love of the Cross. Offering herself as a victim to obtain peace for the world, she embraced this sacred symbol of salvation eagerly and remained closely united to it until death.

Life holds many sorrows. No man may escape them. Wealth, influence, power, talents, friends,—none of these hedges a man in so securely that he is immune from pain. The ability to suffer well is, then, much to be desired; the will to accept the Cross and to carry it in peace, if need be until death.

This safe sane philosophy of pain in union with the Will of God alone has the power to make the poor and oppressed contented with their lot in life, drawing from their burdens something meritorious for the life to come. This wise philosophy alone has the power to make the rich man judicious in the use of his time and the gifts entrusted to his keeping and ever watchful lest the hours pass without fruit.

This great lesson shines out conspicuously in the life of the humble Italian nun, a message of Divine revelation to a pleasure-loving and pain-fearing age.—The Pilot.



The Cross is prominent in the Liturgy this week, so I have drawn up these Cross Words Puzzles which I feel sure will not be so difficult as to cause "Cross words" on your part!

The idea is very simple. If you write the two correct words, as explained below, one letter in each square, they will cross as the words "Cross words" do above.
1, down: Priest's hat, across: Priest wears on arm.
2, up: object of beauty and devotion in churches: across: worn by altar-boys.
3, up: Priest spreads on altar: across: around neck, over shoulders and crossed in front of him at Mass.
4, up: used at Benediction: across: meeting of bishops.
5, up: Sacred Minister: across: his uniform.
6, across: made by Sisters; down, for whose sake made.
Make up a few Cross Words.

What is resignation? It is placing God between ourselves and pain.

LARGE ESTATE WILLED TO CATHOLIC WORKS

New York, Aug. 23.—Catholic charities will receive the bulk of the half million dollar estate of the late John H. Murphy, of this city, who died recently. An accounting of the estate, filed on August 16, gives the value as \$504,207.

The will of Mr. Murphy directs that upon the death of his brother, Joseph H. Murphy and sister, the trust funds providing their income are to be divided among several Catholic charities. Legacies amounting to \$50,000 each are to go to the Catholic Church Extension Society, Chicago and the Catholic Charities of the New York Archdiocese, 477 Madison Avenue, this city. The sum of \$25,000 will go to the Catholic Board for Work Among the Colored people. A similar amount has been willed to the following: Sacred Heart College, of Greenville, Miss., Roman Catholic Orphan Asylum, House at Calvary, Epiphany Apostolic College, Baltimore, and the Society of St. Vincent de Paul. There was a bequest of \$2,000 to St. Patrick's Cathedral.

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If name of Centre you want to join in the above list, please explain your needs in a letter.

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HOLY LAND MODEL AT ROME EXHIBIT

By Mgr. Enrico Pucci (Home Correspondent, N. C. W. C.) Rome, Aug. 22.—By the special wish of the Holy Father, visitors to the Vatican Missionary Exhibit will view, in the first hall of the Exhibit, a large, beautiful plastic facsimile of the Holy Land. It will be in terra cotta and will be the largest example of modeling in that material ever executed in any country.

Prof. Francesco Marcelliani is the sculptor who has made the model. He is famed for works of this kind. He is the author of a "Restitutio Urbis Romae" which reproduces the principal monuments of imperial Rome and which was bought by the Italian Government and exhibited to the public in the Museum of the Baths of Diocletian.

The part of the Missionary Exhibit devoted to the Holy Places has been organized by the Franciscan Fathers in custody of the Holy Land, and the Pontiff himself, after studying the plan of the exhibit, decided to give the place of honor to that sacred land which saw the life, passion and death of the Redeemer.

Although the work may now be said to be finished—it was executed in a pavilion of the Vatican Gardens—not even the Holy Father himself has yet seen it. The Pontiff desired to view it in the pavilion, but Professor Marcelliani begged him to defer his visit several days, because the various pieces were not yet put together and he did not wish the Pope to see it until it was quite complete and worthy of being shown to him.

The facsimile occupies a large platform six meters long and three meters wide. Each particular has been made with the greatest care and faithfulness to proportion, from the exactness of the heights to the color of the rocks and ground, from the winding course of the rivers to the reproduction of the villages and towns with their houses and monuments.

The part of Palestine reproduced is that where the Redeemer passed His life. Toward the north, the extreme points are Beyrouth on the Mediterranean coast and Damascus behind the heights of Hermon. Toward the south, they are Gaza on the Mediterranean and in the interior the Cinere Hills, which enclose the depression of the Dead Sea.

The artist has lovingly concentrated particular attention on Judaea, Jerusalem, though small, shows in miniature its principal monuments. Then come the Valley of the Cedron, the Mount of Olives, Golgotha, Bethlehem and the Tomb of Rachel.

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FACSIMILE OF GOLGOTHA

Having completed this work, Professor Marcelliani has now taken up another, which he has offered as a gift and which also will be seen at the Missionary Exhibit. It is a facsimile of Golgotha as it was at the time of the Crucifixion. On one side are the walls and towers of Jerusalem, reproduced with all the particulars gathered by archaeological study. In the centre is the little hill of Calvary, with the places of the Crucifixion and the finding of the Cross by St. Helen indicated. Near Calvary may be seen the Sepulchre of Jesus as it was at the moment in which the Divine Victim was brought here, and next to it is the new sepulchre of Joseph of Arimathea which he built for himself after he had given his to the Redeemer.

Thus there will be a facsimile of the entire Holy Land, with another of the most sacred places it holds. Occupying the place of honor at the Missionary Exhibit, they are bound to attract the attention and admiration of the devout of the world who visit the exhibition.

BRESCIA HALL SCHOLARSHIPS

The Ursuline College of the University of Western Ontario, London, announces the award of the following scholarships:

The C. W. L. of Chatham, Residence Scholarship, \$300.00, Mercedes Conroy, "The Pines," Chatham, Ontario.

The Bishop Fallon Partial Residence Scholarship, No. 1, \$150.00, Patricia Novin, Glen Nevis, Ontario. The Bishop Fallon Partial Residence Scholarship, No. 2, \$150.00, Helen Thraasher, Douglas, Ontario. The Philip Pocock Partial Residence Scholarship, \$150.00, Katie Hunt, Douglas, Ontario.

The Josephine Gaukler Memorial Residence Scholarship, \$150.00, Mary Atkinson, Stratford, Ontario. The Brescia Hall Students' Partial Residence Scholarship, \$150.00, Mary O'Rourke, Dublin, Ontario.

These scholarships are awarded in accordance with the marks obtained on six papers by candidates who completed either the Pass or Honour Matriculation examination conducted by the Department of Education last June.

HUNTERS! TO YOUR GUNS A few more days before game-time. Then its deer hounds and bird dogs, mackinaws and kneebots, shot guns and rifles, with thoughts of business and tame city amusements put out of mind.

The exodus of sportsmen to the famous Canadian Hunting grounds is getting under way. The bird men are packing their duffle bags for the grouse, wild geese and duck hunting grounds. The forests of the Highlands of Ontario offer the greatest deer country on the Continent—a land where every hunter brings home his deer.

Canadian National Railways can transport you to the best hunting grounds of the particular sport you desire. Ask any Canadian National Agent for full information. He can give you all the routes, rates, seasons, game laws, and any other data that you require for the trip.

SHRINE OF THE CANADIAN MARTYRS

On Sunday, Aug. 30th, the Martyrs' Shrine at Fort St. Ignace, near Waubesa, Ont., closed for the season, and the many visitors said "Good-bye" with real regret to this hallowed spot. Solemnity was lent to the occasion by the presence of the Rev. Provincial of the English Province of the Society of Jesus, who at the High Mass preached a most impressive sermon on "The Great Commandment" as set forth in the Gospel of the Sunday, and in the afternoon delivered a lecture on the lives of Fathers Brebeuf and Lalament, who so heroically shed their blood for the Faith in this vicinity on March 16th, 1649.

This shrine of the Canadian Martyrs is slowly becoming known to the Catholic people of Canada and the United States, and each year the number of pilgrims has increased, until the present crude little chapel is much too small to accommodate the numbers who are present for the Sunday services. The location is an ideal one, the accommodation for pilgrim boarders is unusually satisfactory, and the Fathers in charge of the Shrine are untiring in their attention and devotion to the visitors. A week spent at the Shrine, far from the turmoil and strain of daily life, proves such a pleasant and profitable holiday that one looks forward eagerly to a speedy return. It was with great pleasure that the friends of the Shrine learned

from the remarks of the Rev. Provincial that the process of Beatification of our Canadian Martyrs is progressing very satisfactorily at Rome, and that we may look for the happy consummation of this event in the coming Holy Year, 1925. It is, therefore, the intention to erect in the immediate future, near the present site, a chapel and shrine which will be a fitting memorial to these intrepid missionaries which will no doubt attract visitors from all parts of this continent to honor these soldiers of the Cross, who made such a stupendous sacrifice nearly three hundred years ago.

MUSKALUNGE FISHING AT FRENCH RIVER CAMP

In the fall when the lunge become voracious and the life of a young fish is worth practically nothing, the fisherman comes into his own. Fights to the last gasp, the lunge is the one fish that one prays will rise to the plug or minnow and when he does—well, try and yawn. A hot shore dinner in the heart of the lunge territory, French River, a rest and then a recounting of the day's sport around the open fire, is something one never forgets.

WANTED: Personal Christmas Cards. "Imperial Art." B. St. known selection. Want men and women in every town to solicit orders in spare time. Representatives making \$30 per hour up. Now designs. Lowest prices. Samples free. British Canadian, 122 Richmond St. West, Toronto. 2386-4

dancing—all these may be had at French River Bungalow Camp which will remain open this year until October 15th following the request of patrons of the camp. The camp is only 315 miles north of Toronto and any Canadian Pacific agent will gladly supply all information, make your reservations, etc. An hour's communion with a hungry lunge is worth a lifetime listening to the other fellow tell about it.

DIED

McPHEE.—The death of Roderick McPhee occurred at his home in Stratford on Aug. 3rd. He is survived by his wife and three sons and one daughter. His funeral took place at Parkhill, Ont., where Requiem High Mass was celebrated at the Sacred Heart church by Rev. A. J. McDonald of Austin, Texas, cousin of the deceased, assisted by Rev. M. D. O'Neill. Interment took place at Barnish cemetery. R. I. P.

Let us forget the mistakes of the past, and press on to the greater achievement of the future. Trials suffered with patience are worth a thousand times more than any other austerity.

AGENTS WANTED The Catholic Record wants local Agents in all of the cities and towns in Alberta, British Columbia, Manitoba and Saskatchewan. Apply, with references, to THE MANAGER, Catholic Record, London, Ont.



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