

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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ULTIMATE PURPOSE OF BOLSHEVISM

RUSSIA AS SEEN BY TRAINED INVESTIGATOR

Capt. Francis McCullagh, famous war correspondent, for many years with the New York Herald and lately with the London Times and Daily Mail, the man who, it is said, is perhaps more responsible than any other single individual now in public life for the overwhelming anti-radical vote in England, speaking recently at a dinner given in New York by Henry W. Marsh to a few of his associates in the American Defense Society laid special stress on the menace of the Soviet philosophy to the religious and spiritual life throughout the world. In part he said:

"I have come to speak to you tonight of Russia, a great country which resembles the United States in many of its physical features. Like America, it is of vast extent, impregnable, self-sustaining, capable of supporting a population many times greater than its present population. In the matter of physical characteristics there are many points of resemblance between the two countries; but, in the matter of religious belief and of historical and social development, there are, on the other hand, few points of resemblance and many points of contrast.

"It is a curious fact, that the principle of the Super-State, which we find in Muscovite history as early as the time of Ivan the Terrible, still remains under the Bolshevists. The theory of the Super-State was Lenin's guiding principle. Instead of decentralization, the grant of every kind of freedom (including, of course, religious freedom) and the encouragement of individual initiative, the Bolshevists have, more centralization than the Tsars had, much less freedom, and no permission at all for individual initiative. Thus, Lenin's cure for Russia was merely an intensification of the evils which had, up to that time, prevented Russia from making progress.

"Despite the general impression to the contrary, Lenin made no original discoveries in the science of government, and his Red bureaucracy rules Russia as arbitrarily as the Tsarist bureaucracy did, the only difference being that one is violently anti-Christian and the other is not. I do not mean, of course, that the Tsars believed in the Russian form of Christianity and did their best to make it prevail in their dominions, while the Bolshevists on the other hand, have deliberately set themselves to extirpate Christianity.

"I would ask you to bear in mind what I have just said about the Super-State of Lenin being in many respects, similar to the Super-State of the Tsar—only worse. Just as the Tsars felt that they should not allow the Uniat Church to exist, so the Bolshevists are absolutely convinced that they should not allow any kind of church to exist. Communist dictatorship in Moscow thinks that it has the right to interfere even in matters of conscience. It has shown in a hundred different ways that such is its conviction. To mention a few of those ways, it has put up alongside the holiest shrine in Moscow a marble slab bearing the words of Karl Marx: 'Religion is Opium for the People,' and its whole system of legislation and education are directed to the destruction of Christianity.

"Some of you may feel inclined to ask me if this is not a mere passing phase, a mere incident in a revolutionary outbreak. In my opinion it is not a passing phase. It is, on the contrary, a permanent feature of the whole Bolshevist theory of the Super-State, and that theory is absolutely subversive of everything in the shape of liberty of conscience or of worship. The laws of a State formed on the Bolshevist model come inevitably into conflict with the Christian law, and the present war against religion in Russia is a development which might have been foreseen from the moment the Bolshevists seized the reins of power. It is a development which you in this country can only regard with abhorrence as a gospel of tyranny, and which is regarded as such by the majority of Christians in Europe, whether those Christians are English Protestants or German Lutherans or Swiss Calvinists or French Catholics.

"In Bolshevism there is a good deal of compromise, but it is not the kind of compromise to which we are accustomed in this country. It is a compromise which seeks to lull suspicion with the object of getting home a deadly blow later on. A sort of compromise has been arrived at with capitalism, but this compromise, into which Bolshevism has been forced by the necessity of preserving its own existence, means no change of original attitude, for the ultimate purpose of Bolshevism is the utter destruction of capitalism. Asimilar compromise has been made with a

section of the Orthodox Church, and in this case, also, the ultimate purpose of Bolshevism is the destruction of the Orthodox Church. After an orgy of rapine and murder at the expense of that Church, the Soviet Government consents to tolerate such members of it as allow themselves to be absorbed into the nefarious Bolshevist system. Or, to put it differently, the Bolshevist method is to engraft Communism upon firmly established institutions in the hope eventually of stifling the parent plant. This has been done in the case of the Church, and in the case of the family.

"The Bolshevists maintain themselves in power by sowing mistrust among their enemies and merciless repression; in other words, the Red Terror.

"I do not believe that during the last thousand years any European Government has made such a really serious effort as the Bolshevists are making to destroy every form of Christianity, and every development that we owe to Christianity, and, indeed, every religion. The anti-religious excesses committed during the early years of the first French Republic were directed rather against the dominant religion; and no attempt was made to destroy the Christian basis whereon French society was built. In Russia, on the contrary, the very foundations on which we stand are being torn up from beneath our feet, and there is no knowing what is below. The Bolshevists, in their histories, speak with contempt of the French Revolution as merely a rebellion of the bourgeoisie against the aristocracy and their kind, and they speak with much greater contempt of the Cromwellian and Williamite revolutions as conflicts between the nobility and the country gentry on the one side and the sovereign on the other. They insist that their revolution is quite different, and they are right. It is quite different, for in no previous revolution was there such wholesale nationalization and such an attack on the principle of private property and of the family. Who can foretell the result of this systematic attempt to destroy the religion which created our modern civilization?

"Since the cutting of the Suez Canal gave the world an idea of the marvels which modern engineering can accomplish, all the rulers of the Nile Valley have exhibited a certain amount of nervousness with regard to the Sudan; and, I daresay, a great power in possession of the Sudan could, by diverting the course of the Nile, convert Egypt into a desert. In the same way, the present very risky experiment which the Reds are carrying out on the Russian branch of the great river of religious truth which flows to us out of the past, may convert all Russia into a spiritual Sahara. And the disaster will not be spiritual only; it will affect every aspect of life in Russia. It will convert the vast empire of Muscovy not only into a desert but also into a large number of well-intentioned, enthusiastic workmen overthrowing the Government.

"Gentlemen, this whole Russian business is an awful instance of the tyranny of words. This junta of desperate men who have, most of them, nothing in common with the Russian workmen, has only to call itself 'the Workers' Republic' and a large number of well-intentioned, enthusiastic workmen throughout the world throw up their hats and cheer."

"I lived in Russia six years, and I know that religion is a factor of enormous political importance there. You may be a Mohammedan, you may be a Hebrew, you may be an agnostic, but if, in considering the Russian question, you leave out of account the religion professed by about 80 or 90 million of the people, you are not a statesman.

"For the first time in European history we have the spectacle of a great nation being rapidly de-Christianized, being taught to repudiate the very essentials of Christianity. Some of the results are already visible, but though the horrors apparent in Bolshevism are very great, they are nothing to the horrors latent in it, or being only slowly revealed. We are as it were standing in front of a diabolical apparition whose face, the most dreadful part of it, is being slowly unveiled.

"Trotzky describes the Russian Government's plans for the breakup of the family as cold-bloodedly as if he were a keeper in the zoo talking about the mating of monkeys. In their plans for the abolition of the family, the Bolshevists have not gone so far as has been reported; they have not established free love; but the tendency of their recent legislation on marriage and education is all in the direction of that most atrocious doctrine of radical communism, the doctrine that children belong absolutely to the State. You will find a project of law on marriage and education in the organ of the Commissariat of Justice, The Weekly of Soviet Justice it is called, dated September 13, 1923; and in the official Izvestia of May 26, last year, you will find an article by Kalinin, the President of the Union of Soviet Republics, dealing with the question of how to destroy the Christianity of the peasants, as if it were a question of extirpating locusts.

"However, the abolition of the family is still a thing of the future. Let us come to a horror that has actually arrived. We

sometimes forget that, till comparatively recent times, slavery was the normal condition of most metaphors, not in which alone it is now used, but slavery in the literal sense of that dreadful word, the sense it had in pre-Christian times.

"It took Christianity a thousand years to abolish slavery, which it did at last, not indeed by direct decrees but rather by the creation of an atmosphere wherein slavery withered and finally died. Bolshevism has brought it back, and in some respects the slaves of the Soviet are worse off than the slaves of the ancient Romans, for the Roman slaves belonged mostly to individuals, whereas the Russian slaves belong to the State. Now, an individual has a heart, but a State has none, and this State which the Reds are building up is not only heartless, it has a poison-bag where the heart ought to be.

"Russian workmen cannot change their occupation. They cannot go on strike. They cannot form themselves into associations, except Communist associations. They are herded together like beasts. They are disgraced and underpaid. They cannot write to the newspapers, unless to praise the Government, because all the newspapers are Government property. If they agitate against the Government, which, by a cruel irony, calls itself 'the Government of the Poor and the Oppressed'—they are denounced as enemies of the revolution, hirelings of the capitalists, and, in extreme cases, are imprisoned or shot without mercy. Only a month or so ago there was a great strike of transport workers in Petrograd, but the meetings of the strikers were broken up by the troops and all the leaders arrested. In March, 1919, the workers at Astrakhan went on strike owing to insufferable economic conditions and non-payment of wages; hundreds of these were shot down or drowned in the Volga. I could give you scores of instances like this. The Soviet Government always takes the same position. It says: 'We are the Workers' Republic. We are the Revolution personified. How dare you oppose the immutable decision of the workers? How dare you raise your hand against the Revolution?'

"The workers might have something to say to this, but they are not allowed to say it or to print it. And, mark you, the majority of the workmen are now anti-Bolshevist, but as they are unarmed, while the Bolshevist workmen are well armed and drilled and are supported, moreover, by an arm which is quite loyal to the Soviet, which feeds it well, there is no chance of the non-Bolshevist workmen overthrowing the Government.

"Gentlemen, this whole Russian business is an awful instance of the tyranny of words. This junta of desperate men who have, most of them, nothing in common with the Russian workmen, has only to call itself 'the Workers' Republic' and a large number of well-intentioned, enthusiastic workmen throughout the world throw up their hats and cheer."

ANTI-CATHOLIC BILL

Indianapolis.—Among the members of the Indiana State Senate who opposed the Sims bill which would have prohibited the wearing of religious garb by teachers in Public schools was Senator Thomas A. Daily, Republican, of Marion County. He joined with Senator Nejd, chairman of the Education Committee, in the latter's declaration that such a bill had no place on the floor of the Indiana Senate.

"This bill is aimed at the Catholic Church," said Senator Daily. "Now I am a member of the Central Christian Church, I married a Methodist and we have reared three Presbyterians. In addition I received some of my education in a Catholic school. Now, I believe a little religion will not hurt any one."

"Now about a lot of it?" interrupted Senator Howard A. Cann. "Yes or a lot of it," answered Daily. "I love and respect any one who has any religion, regardless of whether he be Catholic, Protestant or Jew, as long as he is sincere in it. I also believe, like Senator Chambers that we should not have to hide behind a bush or a sheet. I wear on my coat lapel a symbol of the Indianapolis Shrine, which everyone knows is symbolic of Protestantism. I could not wear that and teach in the Public schools if this bill became a law."

"The Masonic Emblem is not symbolic of any sect," Senator Sims interjected.

"Well that may be true," Senator Daily replied. "But you don't find many Catholics wearing them, do you? I regret that it seems necessary for this matter to come up in our country every twenty years or so. It came up in the days of Abraham Lincoln also in the form of the A. P. A. movement in 1881, and now it is here again. It has no place in either the Republican or

Democratic party and it has no place in the Senate. The Constitution gives persons the right to worship God according to the dictates of their own conscience."

PRESS MONTH APPEAL

RT. REV. P. R. McDEVITT ASKS GENERAL CATHOLIC INTEREST

Washington.—Right Rev. Philip R. McDevitt, Bishop of Harrisburg and Chairman of the Department of Publicity, Press and Literature of the National Catholic Welfare Conference, has sent to the Press Month Committee of the Catholic Press Association the following letter recommending that "all those having at heart the development of the Catholic Press make its promotion a matter of special consideration during the month of February."

At the meeting of the Hierarchy, September, 1923, the following resolution was adopted: "That the Sunday immediately preceding the Feast of St. Francis de Sales, proclaimed by the Holy Father Patron of the Catholic Publicity and Press throughout the world, be accepted and approved as Press Sunday in every Catholic Church in the United States of America.

In pursuance of this resolution, the Catholic Press Association has for the past two years named February as Press Month in the United States and Canada. At last year's meeting of the Catholic Press Association, a resolution was adopted suggesting that the Chairman of the Department of Publicity, Press and Literature of the National Catholic Welfare Conference issue a call for Press Month. Following out this resolution, I herewith call upon all those who have at heart the development of the Catholic Press to make its promotion a matter of special consideration during the month of February.

At its meeting in September, 1923, the Hierarchy also adopted a resolution strongly urging "all Catholic periodicals to become affiliated, as pay subscribers, to the N. C. W. C. Press Service, and all pastors to use in their parishes, schools and societies the various periodicals issued by the N. C. W. C. Press Department." I renew this recommendation.

It has been especially gratifying to learn that the Knights of Columbus, the National Council of Catholic Men and other Catholic organizations have manifested their interest in the progress of the Catholic Press by calling upon their membership during the month of February to consider by what means this progress can best be promoted. The suggestion of Admiral Benson of the National Council of Catholic Men to the various branches of the Council, and to its affiliated organizations, numbering in all about one thousand, to set aside one or more evenings during the month as Catholic Press Nights should receive the strongest endorsement. Splendid results will follow the carrying out of this suggestion, not only by the branches of the Council of Catholic Men and their affiliated organizations, but also by all other Catholic organizations.

The Catholic Press deserves the enthusiastic and generous help of all Catholics. Their support should go beyond the mere subscription to the Catholic paper of the diocese. Catholics should try to understand the needs of the Catholic Press; they should acquaint themselves with its actual achievements, and with the opportunities that are at hand to develop still further its tremendous power.

A highly efficient Catholic Press renders invaluable service. It strengthens the morale of the Catholic body; it increases the influence of the individual Catholic in the community to which he belongs; it aids the Church in the spreading of the faith and in forming a right biblical opinion upon all questions that touch faith and morals.

It is sincerely hoped that under the protection of St. Francis de Sales, the Catholic Press will find during the month of February a widespread revival of Catholic interest in its support and development.

PHILIP R. McDEVITT,
Chairman, Department of Publicity, Press and Literature.

PILGRIMS NEED HAVE NO FEAR

Washington, D. C., Jan. 30.—Sensational reports of political happenings in Italy, many of which have been corrected by the very newspapers which published them, have undoubtedly frightened some American Catholics who were contemplating a visit to Rome during the Holy Year.

The N. C. W. C. News Service can state on the highest authority that no pilgrim to Rome need put off his visit because of such false reports. General calmness prevails in Italy and in the Holy City, and all visitors are certain to find every comfort while there.

THREEFOLD BASIS OF MARRIAGE

HUMAN EXPERIENCE SHOWS STATUS MUST BE PERMANENT

Hilaire Bellos has written for the Irish Independent an article on "The Basis of Marriage" in which he asserts the absolute necessity for the permanence of marriage, declaring this reposes upon three supports. The first is that "human beings are in a normal condition when the bond between a man and a woman is permanent. The other conditions, save the most ephemeral, are abnormal. It is discovered in our experience that this relation breeds a customary union which oddly persists in spite of quarrels, fatigues, and even distaste. All our experience supports that truth. The famous phrase, 'they are one flesh,' is not odd and particular, not paradoxical, even to the most unilluminated man, as are some other of the Gospel phrases; it is a concentrated truth of experience. That is the first point of support for the doctrine we have inherited.

"You cannot get rid of this sense of permanent union, once it has been established. You never do. At least, no normal man or woman ever does.

"Now the law is made for the normal. You cannot make law for the abnormal. The abnormal must submit to the common law. It is the condition of social being."

"The second basis," he continues, "is this. The liberty of the individual is not only rightly, but necessarily limited by his organic connection with society. The society of which he is a part made him; but for it he would not be himself. He may rightly be summoned upon in a grave matter even to sacrifice himself wholly for it, as in war. What the limits of individual action should be in particular cases of action, and will always be, disputed, thus, conscription is readily admitted in one mood, and rejected in another; the confiscation of property, though harsh in one mood, is thought rational in another, produced by some particular stress (as for instance, stores of food in beleaguered city); but the general principle that the individual lives only by the community, and is an organic part of it, is so much common sense that to deny it verges upon madness, and anyone practicing a denial of it, in fact, rightly regarded as mad.

"It is almost the only external definition of madness. But of all human actions, that one most directly concerning the existence and continuity of the State is formal marriage. This does not mean that the association of a man or woman, ephemeral or irregular, destroys the State—though undoubtedly even that is a question of degree but it does mean that ephemeral or irregular connection have no place in an institution whereby the State, with its full civic connections, is preserved."

The third basis upon which the permanence of marriage naturally reposes is the consideration of the relations upwards, towards ancestry, apart from these lateral ones of the contracting parties to the marriage bond. Men desire to know what and who they are. They know it in general from the permanence of marriage. Men have the instinct, which is a strong part of that social sense erecting and cementing societies, for the veneration of their own blood, for that which in its exaggeration has been called the 'worship of ancestors'; and men rejoice and repose, in the knowledge that this and that other are of such blood relationship with themselves. Such repose and such full enjoyment of our human nature in relationship—brotherhood, cousinship, etc.—is impossible without the permanence of marriage."

Mr. Belloc concludes: "These three arguments, from the known effect of intercourse, from the State, from the family; seem to me the three rational arguments which, quite apart from the Faith, any pagan or any ignorant man (of such there is no lack today) may put forward, not only in the defence of the permanence of the marriage bond, but in the defence of the thesis that if you shake that permanence you will dissolve society and get to something worse even than the conditions which we suffer today."

THE PROHIBITION FARCE

East Chicago, Ind., Jan. 30.—Because of admitted inability to enforce the prohibition laws here, Judge Allen P. Twyman of the City Court has announced his resignation from office and Mayor Frank Callahan has declared he will not be a candidate for re-election. Declaring that he ran for office with the idea of enforcing all laws, Judge Twyman, in a statement says:

"It has reached the point where practically all cases of any importance are taken from me on change of venue requiring the appointment of a special judge. My powers to enforce the law are practically

nullified, although at the same time I am being severely criticized for the results. East Chicago is known as one of the wettest cities in the State."

MARTYRS

New York, Jan. 30.—Attention has been called here to the fact that several publications, notably one in this city, have printed accounts in which it was asserted or inferred that only five Jesuit missionary martyrs of North America are now being considered at Rome for beatification. It is emphasized that the number is eight, five of whom are commonly regarded as missionaries to Canada, since it was there their deaths took place, but three of whom suffered martyrdom in territory now within the United States.

The five Canadian martyrs are Fathers Jean de Brebeuf, Gabriel Lallemant, Antoine Daniel, Noel Chabanel and Charles Garnier, who, after undergoing terrible hardships and converting many of the American savages, were one by one martyred as they zealously continued their apostolate.

The three other Jesuit missionaries, who performed equally zealous service for souls and died equally heroic deaths in territory now within the United States, are Father Isaac Jogues, Rene Goupil and Jean Lalande.

Father Jogues was the first Catholic priest ever to come to Manhattan Island. He was captured by the Iroquois after a notable apostolate of hardship, near Lake George, and in 1646 was decapitated by the Indians at Ossernenon, in the present State of New York. Bancroft said of him that he was one of the two first missionaries to preach the Gospel one thousand miles in the interior of America.

Goupil, though prevented by his health from becoming a Jesuit priest, nevertheless served with the Jesuit missionaries, and became the constant companion and disciple of Father Jogues. He was the first of the Jesuit order in the Canadian missions to suffer martyrdom. He was finally killed in New York, in 1642, after many days of indescribable torture, because he taught the Indian children to make the Sign of the Cross.

Lalande also was a companion of Jogues, and underwent equal hardship with him. He went to his death with Jogues in 1646, at the hands of the Indians.

BIAND AND EMBASSY AT VATICAN

Paris, Jan. 28.—Former Premier Briand, breaking the silence in the Chamber of Deputies yesterday for the first time since his resignation of the premiership, made an earnest plea from the tribune for a continuance of the French embassy at the Vatican.

Disclaiming any political motive, M. Briand said his object was to remind France that moral strength was her greatest asset. He begged Premier Herriot, while there was yet time, not to take the "irreparable step" of suppressing the Vatican embassy.

"We are leaving Rome at the moment the others are arriving," he said. "When you hand the Papal Nuncio his passport, you will bring upon yourselves the protests of every chancery."

"There are three internationalisms. First is that of Moscow—the Red. We are represented there. Second is that of Geneva—for peace. We are there. Should we not be represented at the third international—the religious international, with twenty centuries of existence—at Rome?"

INDIAN CHRISTIANS BECOME JESUITS

St. Louis, Mo.—The American Jesuit Mission of Patna, India, although only four years old, already has received three native-born Christians of Patna into its novitiate at Shebbangaur, in South India, it has been announced by the Jesuit Fathers here, where the Patna mission effort in this country is directed.

Two of the three young men are destined for the priesthood, and the third has been admitted as a lay brother. Ken Marcus Angelo, the first to enter the novitiate, will pronounce his first vows in the Society in June.

CATHOLIC NOTES

Cologne, Jan. 21.—An urgent plea that all German Catholics support the foreign missions was made by Cardinal Bertram, Prince-Bishop of Breslau, at the general assembly of the St. Francis Xavier Union in Breslau.

Kansas City, Kan., Jan. 21.—The Rev. Joseph Hobe, widely known as a composer of Catholic music, died here yesterday. He was sixty-two years old. Father Hobe was the compiler of a hymnal that is generally used throughout the Church in America.

Charley Crowley, former Notre Dame and Harvard football star, will head coach of the Columbia University eleven next fall, at a salary of \$15,000 a year. This is another proof of "Anglo-Saxon" superiority in athletics. Major Charles Daly former West Point coach was also a candidate.

Paris.—The Museum-Laboratory of Natural History of Tien-Tsin, China, has recently published a monumental work of its director, a French missionary, Father Licent. It is a report of ten years of travel in China; three volumes representing 1,650 pages with 3,000 photographs and an atlas of 150 sheets. Father Licent has a record of 45,000 miles of exploration.

Prague, Jan. 21.—The Bishops of Czechoslovakia have taken steps to stop the wearing of immodest dress by women, and questionable dancing. It is said these evils have been growing in this country for some time past. The Bishops have joined in an admonition to the Catholics of the nation on these two subjects and warnings have been posted on church doors throughout Czechoslovakia.

"Whatever is sound and in accordance with Divine teaching in the various separated Christian sects," says Bishop Cohalan's Pastoral, "is found in the teaching and practice of the Catholic Church. And the reason is obvious: for every sect that separated from the Catholic Church took with it some portion of the Church's teaching." The rest is Protestant "theory," as opposed to Catholic "doctrine."

Sacramento, Cal., Jan. 30.—Local school authorities would be given authority to excuse a child from attendance at the Public schools for three hours a week to permit the child to attend a school giving religious instruction, under the terms of a bill introduced in the lower House of the California Legislature. It is provided that such authority should be exercised only upon the written request of parents or guardians.

Philadelphia, Jan. 29.—On the eve of his departure for Oklahoma where, at the invitation of Bishop Kelley, he will establish a new Catholic institution of higher learning, the Rev. Francis A. Driscoll, O. S. A., was tendered a farewell dinner by the faculty, alumni and student body of Villanova College. Father Driscoll has been President of Villanova College for four and a half years and was Vice-President from 1913 until his promotion to the Presidency.

The Missions Catholiques have published the results of the last census made in Palestine. The total population is 757,000, of whom 28,500 are Catholics, 85,000 Orthodox, 6,000 Protestants, 84,000 Jews, 598,500 Moslems and 1,600 Hindus. Jerusalem has 62,500 inhabitants, of whom 14,700 are Christians, 34,000 Jews and 13,500 Moslems. The Zionist movement does not appear, thus far, to have augmented the number of Jews. The number of immigrants is about equal to the number of emigrants.

London, Eng.—Bells have been used by the Church for 1,200 years, Bishop Glancey, Birmingham auxiliary, explained when blessing the bell of a war memorial church. At first, he said, a small handbell was used in monasteries to summon the monks to prayer, or on occasion when a member of their community was dying. Then followed the large bell, which was placed in the belfry to call the people to worship. The use of bells for divine service was due largely to English and Irish missionaries. Among the uses to which bells were put by the church were: to praise God, to call the people, to assist the clergy, to toll for the dead and to dispel storms.

Dublin, Jan. 28.—Mrs. Ellen Mannix, mother of Archbishop Mannix, died at her residence near Charleville, Cork County, at the age of ninety-three years. In 1920 Archbishop Mannix booked passage to Ireland mainly for the purpose of visiting his aged mother. The then British Government forcibly prevented him from coming to Ireland. While he was in Britain, however, Mr. Lloyd George's emissaries secretly proposed that he should go to Ireland and advocate peace on certain lines. But the Archbishop flatly refused and eventually he returned to Australia without being allowed to visit his mother.

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WOLF MOON

A ROMANCE OF THE GREAT
SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER VI.

The program featured a picture Jack had seen two years before. It was scratched, thumbprinted, broken and flickered from the first moment it was thrown on the screen. It caught fire twice and the time consumed in mending it was punctuated with a loud hand-clapping and ribald remarks.

"That's Sanders, our sheriff, sitting down there in the third row," Buster informed Jack, indicating a large, dark man with a round haircut. "Has more nerve than six white men." Buster called to Sanders who came over and joined them.

After introducing Jack, Buster spoke: "By the way, Sanders, I hear the Dorados are back."

"They are and they ain't. Took out tonight for somewhere, but God only knows where. I'm scenting trouble. But you can't pin 'em down. I jes know they have bin gittin' cattle out of this hean country, but nobody has seen 'em. All they know is that the cattle go when the Dorados go. I guess if anybody did see 'em they wouldn't live to tell about it. The biggest Dorado boy is a terror. He's got notches on both sides of his gun and then under it. He showed it to me one day heab about two years ago and he winked at me when he said, 'Still got room for more.' I've a good mind to go over to the Gulch and see who they left behind."

"Well, if you do we'll go along. Let's go now this picture is a nightmare."

Twenty minutes later the trio turned in on the Trichell ranch just below Roundtop. Jack noticed Sanders had a gun strapped on either side. For the first time in his life he felt as if he were about to undergo an experience worth writing home about. He reached for his own gun and its touch brought a bit of comfort and protection.

The trio dismounted near the Gulch and tied their horses to the underbrush. Sanders crept on hands and knees toward the brink followed by Jack and Buster. The broad depression lay below them like a canyon, its sloping sides fading into the gloom of the abyss. The three listened. The wind rustled in the blackjacks but there was no other sound.

"That's queer," Sander whispered, "the whole crowd must be out on a picnic. Wait! Is that a light over there?"

All three peered through the darkness. Down toward the west end of the Gulch a few sparks sprang into the air.

"Looks to me as if someone is kicking out a camp fire," declared Buster.

Sanders agreed. "Buster, you go follow the Gulch around to the left. I'll go the right and Corcoran, you stay here and watch the horses. Something's in the air as sure as you live. Putting out that fire is significant. Maybe they saw us."

As Sanders disappeared Jack lay flat on his stomach and glued his eyes to the spot where he imagined the fire lay. A little higher up a brood of sparks lay scattered in the blue, color-firing the heavens. Far-off the noises of the insect world composed a dirge. It was the summer song of heat and joy, of green leaves and grass and trees. The stunted oaks flung down their shadows into the Gulch, filling it with brooding, mystic forms. It would be a fitting place to stage a tragedy for the wind and darkness alone to know. It could produce a myriad of winged creatures by peering down into its bottomless maw. Night had mantled it with Stygian darkness. The wind sang through the sage, stopped, then stirred.

Jack put his ear to the ground in Indian fashion. A queer sort of rumble as if of a locomotive passing through a distant canyon struck his ear, faintly. He lifted his head to listen intently. There was no foreign sound. He repeated the procedure several times until he was certain he heard a deep rumbling noise as if the earth were quaking from within, or the far-off murmur of a cataract.

In a few moments the distant roar became greater. Corcoran neighed shrilly while the other horses pulled nervously at their bridles. Jack rose to his feet with the intention of running back to quiet them but he had no sooner started for the trees than he dropped flat. In the distance a black mass of cattle was moving toward the Gulch. He could hear the noise from their hoofs, the mad bellowing, the clicking of horns one against the other, the wild shouting of men. In an instant Jack realized he could not cover the intervening distance to the trees. He turned and ran toward the Gulch. Over his shoulder came the sound of the panting and blowing leathers. With a quick leap Jack reached the side of the gorge and pulled himself under the rim. In a moment the cattle had come, bawling, snorting, sending showers of dust and dirt into the air, hiding the sky and stars. One by one they leaped down the incline, urged by those from behind. Hundreds of them rolled on and on, a never-ending

mass, falling, stumbling, uttering queer sounds from their panting throats. One rolled over the side and down, its hard hoofs pounding dangerously near Jack's body. The herd buckled, but plunged on, creating a grinding, grating uproar. Gradually they were wearing down the edge, sending big cakes of dust and dirt pattering down upon him. Riders followed them with loud curses, yelling and shouting to the hesitating and stumbling, their high pitched voices mingled with the raucous bellowing of the steers. Jack lay coiled under the ledge until the last rider disappeared. Then flashing like ignited powder in his face came the dread realization of it all. They were rustlers, driving cattle down the Gorge and out through the Southern end where there was no fence or boundary. From there they could cut back to the plains and through toward Texas. Jack felt that they were the Trichell cattle. The rustlers must have come upon them suddenly on the range and with loud whoops started them toward the Gulch. Jack looked down into the black gorge where the faint forms of the cattle were sending pillars and sheets of dust whirling up toward the western slope. The thought that the Trichell cattle were being rustled off made him spring to his feet eager to give the alarm. Jack reached for his gun and aimed it toward the sky. Crack!

A sharp, sudden pain shot through his shoulder, electrifying it with a million needles. Simultaneously he saw a spear of light dart from the ridge above. He swung to see who shot him. Silhouetted against the moon just peeping over the Trichell ranch he saw the familiar outline of Tulane Baisan. Jack dropped like a plummet. Just as a report came from Sander's gun over to the right. Another echoed sounded from the left. Then the valley burst into flame. A dozen guns blazed forth, breaking the pitch blackness with daubs of sputtering fire. Before each flash the wild eyed cattle tossed their horns and danced on, stumbling and stamping.

Jack swung his gun in front of him. Tulane sat picturesquely on his horse, his large Mexican hat blotting out the light of the moon. In his hand was grasped a smoking gun. To Jack it appeared as if he were about to shoot again. Jack aimed at Tulane and pulled the trigger.

His gun jerked like a nervous bronco, throwing his hand high in the air. A streak of fire three feet long shot from the barrel, while a puff of pungent, whitish smoke mingled with the night air and stood like a wall in front of him. Down through the pall of smoke crept the moon's rays and silvered it. Slowly it lifted as if carried up on the shoulders of the ages.

Jack couldn't believe his eyes.

CHAPTER VII

THE STUMBLING FIGURE

The large silver maples lining the walks of Fairmount Park always were a source of interest to John Corcoran, Senior. From his little rendezvous near the river bluffs he loved to watch the leaves expose their silver sheen under the evening breeze. At times it meant the coming of a storm from over the Jersey flats, at others the usual balmy breezes that go with early summer days. Here on his bench under the beeches and dogwoods he found a peace and quiet that brought on recollective moods. Nature nurtured the tranquillity, the clouds, the soothing wind, the great, green hills. Out upon the Schuykill craft sped up and down under the high bridges spanning the river. Little children gathered wild flowers on the cliffs and wove them into wreaths. Nurses rolled their baby cabs along the walks growing dusty from the heat. Into this seclusion filtered no beats from the city's heart that pounded and throbbled from morn till night. Noisy marts, steamboat and factory whistles, the grind and bustle of traffic, were hemmed in between grim walls of steel and stone. Nature was sacred here with notes and moods that modernism dare not rob.

But the dreams that the man fell into were not lengthy. They vanished with the mists that rose from the dark waters. Often they made him pull at his cigar nervously, again gaze into space as if searching for something that time had veiled. It was as mystical to him as the future that lay ahead. The more he reflected on the event that had broken him in spirit the more he threw his thoughts into the future, hoping against hope, but relying upon the goodness of God.

"Just fifteen years ago this month Joey has been gone. Fifteen long years." His chin dropped and with eyes lowered he let memories come trooping back. Then he shook his head slowly as if to fling away the sentimental mood that obsessed him. A thousand times before he had done the same and a thousand times had risen and stridden out into the darkness to dispel the memory. But phantoms of the past haunted him, broke him down, set, quietly, he clung to them tenaciously at times and at others dashed them aside with abandon. Under the weight he lay crushed, tortured, begging for a reprieve from the memory that burned by day and seared his brain by night.

Since Jack had left for Oklahoma his father had become shaken by

moody spells. The death of his wife had left him lonely and saddened, with only the comfort of his son to bear up under the staggering blow. Year after year it laid his soul open on the anvil of torture, hammering it, for John Corcoran loved his wife with that tender and deep affection that sprang from the confidence he had reposed in her. Her death had been followed by the demise of his college chum, Lester Hathaway, and wife, in a railway wreck. The grief at the loss of his wife thus was supplemented by the blow. It was a double tragedy that stalked down each morning and evening of his life, taking possession of it, leaving him fit for nothing but dreary sances and moods to which nature condemned him as a penance for dwelling too lengthily upon the misfortune.

John Corcoran felt it his bounden duty to care for the Hathaway children, Janet and Joey. He would have taken them both into his house but with his own wife dead, he feared the responsibility of raising two orphaned children. Had Mrs. Corcoran lived it would have been different. Keen delight and satisfaction would have come with the rearing of the lovely offspring of his college comrade. But it was impossible under the circumstances. Janet was turned over to the Gallaghers who had no children of their own. Joey was adopted by John Tipton and his wife, a young couple who lived close to the Corcorans when in Georgia. But Tipton believed that fields were green far away and upon an offer from Chicago went West.

For one year Tipton corresponded with Corcoran who entertained a lively interest in both Janet and Joey. Then came a letter from Tipton telling of his intention to move to St. Louis. That was the last Corcoran ever heard from him. Whether he reached St. Louis or not he never knew. There followed months of anxiety on the part of Corcoran, days of solicitous thought for Joey. He bought Chicago and St. Louis papers in the hope of gaining a tidbit of news of them. He even advertised in the personal columns of western papers. But nothing came of it. His keen solicitude was not rewarded by even an inkling of information. Mr. and Mrs. Tipton had disappeared with Joey as if swallowed by some unrecorded earthquake. Corcoran's surmise was that they had struck a streak of misfortune but that sooner or later they would show up in the East. At present Joey should be big and strong and about eighteen years of age, perhaps attending college.

Fifteen years seemed a long time for Senior Corcoran. They had taken their toll of his sprightliness and cheer, had narrowed his wide horizon, drawn his life taut as if with steel bands. They were filled with prayer and resignation, hope and despair. His only recourse for consolation had been to the little shrine in the Northern part of the city. For years he had prayed at St. John's church in the heart of Philadelphia. Every evening he recited his beads before the tabernacle where faith told him reposed the Holy of Holies. In storm and sunshine he had come and prayed, prayed for the repose of the soul of his beloved wife and for the return of Joey.

Often as he prayed large crowds came to adoration at some evening service. The candles blinked upon the altar, the incense rose in perfumed clouds from the censer while sacred music sounded from the choir; the chanting of verses, the footfalls in the aisles and the striking of chimes as a hush came down over the congregation did not distract the bent figure near the statue of the Blessed Virgin. Sometimes he joined in prayer, at others, apart he bent his head, clasped his hands before him and struck an attitude of devotion that came only from a contrite and suppliant mortal communing with his Maker.

As years went by and no wisp or word of news came from the Tiptons or Joey, John Corcoran faltered not. He prayed the harder. He had been taught that God in His Wisdom knew best, that perhaps some unrecognized form of grace had descended upon his life, some unseen hand delivered him from tribulation. But he would continue his prayers for Joey. Someday the veil of mystery would be rent.

TO BE CONTINUED

Every day.

And he responded to Granny's love by giving her all his earnings. After Will had been confirmed and made his First Communion he still came to see me, and I noticed with some anxiety he had a hard, hacking cough. I mentioned it, but he only laughed; said it was nothing—"he didn't mind it. But Granny came to see me greatly worried over her boy."

"Father," she said, "I wish you would bid him to pray so long in the cold. I do be listening for him to go to bed, but he is on his knees till all hours, with his beads in his hands, and the room do be cold, for we can't have fires at night."

Will's purity and piety had begun to make a deep impression on my mind. He is a chosen soul, I thought, and often he looked to me like a young saint, with his steady brown eyes fixed rapturously on me when I talked of the martyrs and holy ones of God.

One bitter cold February night Will came to see me. I noticed his cough was worse, and spoke to him about taking more care of himself. When he was leaving a blast of icy wind swept through the doorway, nearly taking me off my feet.

"Will," I said, "you must take the care home. Have you the change?" I added.

"Well, I declare," said Will, feeling in his pockets; "I guess I left my money in my other suit. But I'll run, Father."

"No, you'd freeze a night like this. Here is car fare." And I handed him a new quarter.

"Thank you, Father; I'll borrow it and pay it back," said he with a smile.

"Be off then," I said. Good-night! "But the blessing?" "God bless you! God bless you!" and I hastily closed the door.

I thought no more of Will for a day or two. The weather grew bitter cold. No one left the house

unless he had to do so. But one afternoon the telephone rang and a strange voice asked me could I go to such a house to see a poor person who was calling for me and was surely dying. I took the address and started. I met her at the door her apron up to her eyes and the tears streaming down.

"Oh, Father," she wept, he's never stopped calling for you!" "Who?" I exclaimed.

"My poor Willie. He's borrowed something from you, and it's worritting him!"

I asked to be conducted to him at once. She led me to the little room, and there on a cot was Willie, delirious, calling out he wanted to return the quarter:

"Have you had a doctor?" I said.

"No, Father; sure it's the priest he's calling for; he only got mad today."

I went at once to a telephone near by and called up a physician I knew, who was soon at the house. He looked at Willie, shook his head and began to work with him. I went into the next room, and by degrees got the story out of the bewildered Granny.

The night Will left me he was later than usual coming home, and Granny was distressed, she said, it was so bitter cold. At last about midnight two men came to the door with Willie between them. They found him lying in the snow, with blood coming from his mouth, not far from home. He had almost frozen, but gave his address faintly. She had put him to bed, and he didn't seem better in the morning, and suddenly he grew delirious and raved about walking home and borrowing money from me.

Strange, I thought; why didn't he ride in the cars? He was overcome by that bitter night, but why did he walk? What did he do with the money?

"Granny, had he any money when he came in?" I said.

"Not a cent, your reverence. When I asked him why he didn't ride he said his money was in his other suit, and when he took had he was raving that I was to pay you a quarter. Sure, if he had a quarter, why didn't he take the cars?"

"Sure enough," I thought. "I told him to ride."

I felt uneasy. Where was that quarter? But then the thought occurred to me that he might have dropped it in the snow.

"The men told me," said Granny, "that they found him senseless, with the blood coming out of his mouth, just yonder, almost in sight of the door. It was a bitter cold wind he faced, comin' over the bridge!" she wailed.

Just then the doctor called me and said quietly: "This is a case of pneumonia and exhaustion. The hemorrhages must have been severe. I don't think he will pull through. Father, but he will be conscious in an hour. I will send some medicine and a nurse."

The nurse called softly: "Father!" I went into the inner room.

"Will," I said, "do you know me?"

Willie was conscious, weak, but smiling.

"I'm so glad, Father," he faltered. "I think I'm pretty sick but I'm so glad you came."

I motioned them to leave and I heard Willie's confession. He wanted to receive Holy Communion. So I left and returned soon with the Blessed Sacrament and the holy oils. He received Holy Viaticum and I anointed him. Then he lay peaceful and quiet till his eyes closed. The door of the next room was open and long crimson gleams of light came through and lay on the white counterpane and on the pillow where the little head rested. There was utter silence except his difficult breathing. The nurse moved about noiselessly. Her look at me was of one who felt that their ministrations are useless, although she smiled at Willie.

"Father," he whispered, "did Granny return your quarter?"

"That's all right, Willie. If she hasn't, she will do so. You are going to heaven soon; don't bother about anything but the thought of our Lord, who you will soon see."

Then a thought struck me. "Willie, what did you do with the quarter I gave you?"

He looked squarely into my face. "Father," he said with difficulty. "I gave it to somebody who needed to ride in the cars more than I did. You know, you told me by loving others better than yourself, by giving your life to help others you could be a martyr. Father, that night I nearly froze. I was so cold walking home, and when the icy air stopped my breath and the blood came I prayed God would make me a martyr, but I only fainted."

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his peculiar little history was known by a number who had noticed him.

Before I had time to remove the vestments an old white-haired man tottered into the sacristy. "God forgive me, Father," he wept: "I was the one who unknowingly caused that boy's death. I was at the corner waiting for the car that Tuesday night. I only had a nickel with me, and it was so cold I dropped it into the snow. That boy came along and I asked him to look for it. He stopped and looked, but the car came so quick that there wasn't a minute, and I begged him to hurry. He slipped a coin into my hand and ran off in another direction. I thought it was my nickel until I got into the car, when I found it was a new quarter. I was terribly surprised, and ever since I could not get him out of my mind. I would have frozen to death if I had not got into the car that night, for it was bitter cold, and I walked slowly. To think that I should happen on his funeral Mass and learn that he gave up his little life for me! And the old man wept out loud.

"Yes," I said solemnly, "for my heart was deeply moved; he gave up his little life for you. A martyr only twelve years old!"—Rev. Richard W. Alexander.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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MARTHA AND MARY

Women also loved Jesus. He who had the form and flesh of a man, who left His mother and never had a wife, was surrounded all His life and after His death by the warmth of feminine tenderness. The chaste wanderer was loved by women as no man was ever loved, or ever can be loved again. The chaste man, who condemned adultery and fornication, had over women the inestimable prestige of innocence.

All women, who are not mere females, kneel before him who does not bow before them. The husband with all his legal love and authority, the satyr with all his mistresses, the eloquent adulterer, the bold ravisher, have not so much power over the spirit of women as he who loves them without touching them, he who saves them without asking for even a kiss as reward. Woman, slave of her body, of her weakness, her desire and of the desire of the male, is drawn to him who frees her, to him who cures her, to him who loves her and asks no more from her than a cup of water, a smile, a little silent attention.

Women loved Jesus. They stopped when they saw Him pass, they followed Him when they saw Him speaking to His friends, they drew near to the house where He had gone in, they brought their children to Him, they blessed Him loudly, they touched His garment to be cured of their ills, they were happy when they could serve Him. All of them might have cried out to Him, like the woman who raised her voice in the midst of the multitude: "Blessed is the womb that bare thee, and the paps which thou hast sucked."

Many followed Him to death. Salome, mother of the Sons of Thunder; Mary, mother of James the less; Martha and Mary of Bethany.

They would have liked to be His sisters, His servants, His slaves; to serve Him, to set bread before Him, to pour Him wine, to wash His garments, to anoint His tired feet and His flowing hair. Some of them were fortunate enough to be allowed to follow Him, and knew the still greater good fortune of helping Him with their money. "And the twelve were with him. And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance." Women, in whom piety is a native gift of the heart before it is acquired through desire for perfection, were, as they have always been, more generous than men.

When He appears in the house of Lazarus, two women, the two sisters of the man brought back from death, seem distracted with joy. Martha rushes towards Him to see what He needs, if He wishes to wash, if He wishes to eat at once, and, bringing Him into the house, she leads Him to the couch that He may lie down, puts over Him a blanket lest He be cold, and runs with a pitcher to get fresh cool water. Then, on her return, she sets to work to prepare for the pilgrim a fine meal, much more abundant than the ordinary dinner of the family. With all haste she lights a great fire, goes to get fresh fish, new-laid eggs, figs and olives; she borrows from one neighbor a piece of new-killed lamb, from another a costly perfume, from another richer than she, a flowered dish. She pulls out from the linen-chest the newest table-cloth, and brings up from the wine-cellar the oldest wine. And while the wood snaps and sparkles in the fire and the water in the kettle begins to simmer, poor Martha, bustling, flushed, hurrying, sets the table, runs between the kneading-trough and the fire, glances at the waiting

Master, at the street to see if her brother is coming home, and at her sister, who is doing nothing at all.

For when Jesus passed the sill of their house, Mary fell into a sort of motionless ecstasy from which nothing could arouse her. She sees only Jesus, hears nothing but Jesus' voice. There is nothing else in the world for her at that moment. She cannot have enough of looking at Him, of listening to Him, of feeling Him there, living, close to her. If He glances at her, she is happy to be looked at; if He does not look at her, she fixes her eyes on Him; if He speaks, His words drop one by one into her heart, there to remain to her death; if He is silent, she draws from His silence a more direct revelation. And she is almost troubled by the bustling and stepping about of her sister. Why should Martha think that Jesus needs an elaborate dinner? Mary is seated at His feet and does not move even if Martha or Lazarus call her. She is at the service of Jesus, but in another way. She has given Him her soul, only her soul, but such a loving soul! And the work of her hands would be inopportune and superfluous. She is a contemplative soul, an adorer. She will take action only to cover the dead body of her God with perfumes. She would move quickly enough if He should call her to her all her life-long. But the rest, all this bustle of Martha, is only material activity which is no concern of hers.

Women loved Him and He requited this love with compassion. No woman who turned to Him was sent away disconsolate. The sorrow of the widow of Nain made Him sorrow, so that He brought to life her dead son; and the prayers of the Canaanite woman, although she was a foreigner to Him, wrought on Him to cure her daughter; the unknown woman which had a spirit of infirmity, eighteen years, and was bowed together and could in no wise lift herself, was cured, although it was on the Sabbath day and the rulers of the synagogue cried, "Sacrilege!" In the first part of His wanderings He cured Peter's wife's mother of fever and the Magdalen of evil spirits. He brought to life the daughter of Jairus, and cured that unknown woman who had suffered for twelve years from a bloody flux.

The learned men of His time had no esteem for women in spiritual matters. They tolerated their presence at the sacred festivals, but they never would have thought of teaching high and secret doctrines to any woman. The words of the Law says a rabbinical proverb of that time, "rather than teach them to a woman, burn them up!" Jesus on the other hand did not hesitate to speak to them of the highest mysteries. When He went alone to the well of Sichar, and the Samaritan woman who had five husbands came there, He did not hesitate to proclaim His message to her, although she was a woman and an enemy of His people. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth." His Disciples came up, and could not understand what the Master was doing. "And marvelled that he talked with the woman." They did not yet know that the Church of Christ would make a woman the link between the sons and the Son—the woman who unites in herself the two supreme possibilities of Woman: the Virgin Mother who suffered for us from the night in Bethlehem until the night of Golgotha.

WORDS WRITTEN ON THE SAND

On another occasion at Jerusalem, Jesus found Himself before a woman—the Adulteress. A hooting crowd pushed her forward. The woman hiding her face with her hands and with her hair, stood before Him, without speaking. Jesus had taught that wife and husband should be perfectly one, and He detested adultery. But He detested still more the cowardice of tale-bearers, the hounding by the merciless, the impudence of sinners pretending to set themselves up as judges of sin. Jesus could not but have understood what the Master was doing. "And marvelled that he talked with the woman." They did not yet know that the Church of Christ would make a woman the link between the sons and the Son—the woman who unites in herself the two supreme possibilities of Woman: the Virgin Mother who suffered for us from the night in Bethlehem until the night of Golgotha.

We are all of us guilty of the faults of our brothers. From the first to the last we are all daily accomplices, although too often unperceived. The Adulteress would not have betrayed her husband if he had not tempted her, if her husband had made himself better loved; the thief would not rob if

the rich man's heart were not so hard; the assassin would not kill if he had not been harshly treated; there would be no prostitutes if men knew how to mortify their wantonness. Only the innocents would have the right to judge; but on this earth there are innocents, and even if there were, their mercy would be stronger than justice itself.

Such thoughts had never occurred to those angry spies, but Christ's words troubled them. Every one of them thought of his own betrayals, his own secret and perhaps recent sins of the flesh. Every soul there was like a sewer which when the stone is raised exhales a fetid gust of nauseous vapor. The old men were the first to go. Then little by little, all the others, avoiding each other's eyes, scattered and dispersed. The open place was empty. Jesus had again stooped down to write upon the ground. The woman had heard the shuffling of the departing feet, and heard no longer any voice crying for her death, but she did not dare to raise her eyes because she knew that One alone had remained, the Innocent—the only one who had the right to throw against her the deadly stones. Jesus for the second time lifted Himself up and saw no one.

"Woman, where are those thine accusers? hath no man condemned thee?"

"No man, Lord."

"Neither do I condemn thee: go and sin no more."

And for the first time the Adulteress dared to look in the face of her liberator. She did not understand His words. "What she had done was evidently a sin in His eyes because He commanded her to 'sin no more'; and yet he had so acted that the others did not condemn her. And now He also did not wish to condemn her. What man was this so different from all the others, who hated sin but forgave the sinner? She would have wished to turn to Him with a question, to murmur a word of thanks, to reward Him at least with a smile, because her soul was weak and her lips beautiful. But Jesus had begun again to write on the ground of the court, His head lowered, and she saw only the silky waves of His hair shining in the sun, and His finger moving slowly over the sunlit earth.

THE SINNER

But no woman loved Him so much as the woman who anointed Him with nard and bathed Him with her tears in the house of Simon the Pharisee. Every one of us has seen that picture in imagination; the weeping woman with her hair falling over the feet of the Wanderer; and yet the true meaning of the episode is understood by very few, so greatly has it been disfigured by both the ordinary and the literary interpretations. The decadents of the last century, careful workmen in lascivious preciosity, who swarm to the scent of corruption like flies to filth and crows to carrion, have sought out in the Gospel those women who are redolent of sin. And they have made of such women their own, adorning them with the velvet of adjectives, the silk of verbs, and the jewelry and precious stones of metaphors; the unknown repentant woman, named Mary Magdalene, the unknown adulteress of Jerusalem, Salome the dancer, the sinister Herodias.

The episode of this anointing has been profoundly misrepresented by such writers. It is simpler and infinitely more profound. The praise of Jesus for the woman who brought Him nard is not praise of carnal sin, or of common love as it is commonly understood by men.

This sinning woman who silently entered the house of Simon with her box of alabaster was no longer a sinner. She had seen Jesus, had known Him before that day. And she was no longer a woman for hire; she had heard Jesus speak, and was no longer the public woman, flesh on sale for masculine desires. She had heard the voice of Jesus, had listened to His words; His voice had troubled her, His words had shaken her. The woman who had belonged to every one had learned that there is a love more beautiful than lust, a poverty richer than clinking coins. When she came to the house of Simon she was not the woman she had been, the woman whom the men of the countryside had pointed out sneeringly, the woman whom the Pharisee knew and despised. Her soul was changed, all her life was changed. Now her flesh was chaste; her hand was pure; her lips no longer knew the bitter taste of rouge, her eyes had learned to weep. From now on, according to the promise of the King, she was ready to enter into the Kingdom.

Without taking all this for granted it is impossible to understand the story which follows. The sinning woman wished to reward her Saviour with a token of her gratitude. She took one of the most costly things left to her, a sealed box full of nard, perhaps the gift of a chance lover, thinking to anoint her King's head with this costly oil. Hers was an act of public gratitude. The sinning woman wished publicly to thank Him who had cleansed her soul, who had brought her heart to life, who had lifted her up out of shame, who had given her a hope more glorious than all joys. She went into the house with her box of alabaster clasped to her breast, timid and shrinking as a



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little girl on her first day of school, as a released prisoner in his first moment outside prison. She went in silently with her little box of perfume, raising her eyes for only a moment to see at a glance where Jesus was reclining. She went up to the couch, her knees trembling under her, her hands shaking, her delicate eyelids quivering, because she felt they were all looking at her, all those men's eyes were fixed on her staring at her beautiful awaying body, wondering what she was about to do.

She broke the seal of the little alabaster flask, and poured half the oil on the head of Jesus. The large drops shone on His hair like scattered gems. With loving hands she spread the transparent ointment on the curls and did not stay her hand till every hair was softened, silky and shining. The whole room was filled with the fragrance; every eye was fixed on her with astonishment.

The woman, still silent, took up the opened box and knelt by the feet of the Peace-bringer. She poured the remaining oil into her hand and gently, gently rubbed the right foot and the left with the loving care of a young mother who bathes her first child, for the first time. Then she could control herself no longer, she could restrain no longer the great burst of tenderness which filled her heart, made her throat ache and brought tears to her eyes. She would have liked to speak, to say that this was her thanks, her simple, pure, heartfelt thanks for the great help she had received, for the new light which had unsealed her eyes. But in such a moment, with all those men there, how could she find the right words, words worthy of the wonderful grace, worthy of Him? And besides, her lips trembled so that she could not pronounce two words together; her speech would have been only a stammering broken by sobs. Then a light came to her lips, she spoke with her eyes; her tears fell down one by one, swift and hot on the feet of Jesus, like so many silent thank-offerings.

Weeping freed her heart of its oppression; the tears relaxed the tension. She saw and felt nothing now but an inexpressible delight which she had never known on her mother's knees or in men's arms; it ran through all her blood, made her tremble, shook her with its poignant joy, shook all her being in that supreme ecstasy in which joy is pain and sorrow a joy, in which pain and joy become one mighty emotion.

She wept over her past life, the miserable life of her vigil. She thought of her poor flesh sullied by men. She had been forced to have a smile for them all, she had been forced to offer her luxurious bed and her perfumed body to them all. With all of them she had been forced to pretend a pleasure she did not feel. She had been forced to show a smiling face to those whom she despised, to those whom she hated. She had slept beside the thief who had stolen the money to pay her. She had kissed the lips of the murderer and of the fugitive from justice; she had been forced to endure the acid breath and the repellent fancies of the drunkard. Never, on a kindly summer night

when the eastern sky is all a flashing splendor, had she known the welcoming kiss of a husband who had chosen her, virgin among virgins, that she should be one with him till death. She was outside the

community and the laws. She was cut off from her people. She was separated from them all. Women envied her and detested her; men desired her and defamed her.

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LONDON, SATURDAY, FEB. 14, 1925

THE NATION'S DEBT AND THE GOVERNMENT'S RESPONSIBILITY

The depositors of the defunct Home Bank in their petition for relief to the Governor General in Council base their claim on these facts:

(1) In 1916 and 1918 representations were made to the then Minister of Finance regarding the precarious condition of the Home Bank at that time. If, at that time, an investigation under Section 56 A of the Bank Act had been made the real condition of the Bank would have been ascertained and as a consequence the Bank would have been allowed to fail; or, as an alternative, would have been taken over by another Bank. In either case the depositors would not have lost their money. Besides some 27 or 28 new branches would not have been opened to the obvious detriment and loss of subsequent depositors.

(2) The Royal Commission appointed by the Government now in power, Chief Justice McKeown, found that if the Bank had been closed in 1916 or 1918 all the monies of the depositors would have been safeguarded. This is the finding of a Commission appointed by the present Government at Ottawa.

(3) Amongst the reasons alleged for this unfortunate inaction on the part of the Finance Minister at the time, Sir Thomas White, was the fact that it was war time and consequently nothing should be done to jeopardize the financial stability of Canada by precipitating a bank failure. Sir Thomas White's words are as follows: "If you make a mistake in putting in an auditor, in peace time, the consequence may be a run producing little effect upon the Bank; if in war time you may bring down the Bank and in addition, you may cause an unespeakable calamity to the country." Evidently this was the determining factor in the mind of the Finance Minister and with this, from motives of patriotism, we find no fault, though the credit of Canada was saved, in a time of crisis, at the expense of the unfortunate Home Bank depositors.

(4) The report of the Royal Commission came before the Banking and Commerce Committee in due time at the last Session of Parliament and that Committee made a report to the House of Commons, in which they found that the Depositors had a moral claim in equity for compensation.

(5) This Report of the Banking and Commerce Committee was adopted unanimously by the House of Commons at the last Session of Parliament. The realization of that unanimous vote of the Parliament of our country in terms of dollars and cents, is anxiously awaited by sixty thousand depositors representing four hundred thousand people, as well as by all honest citizens who believe in the honor and rely upon the promises of those who govern us.

(6) The Home Bank failure is not a mere civic or provincial matter which may be ignored by a Federal Government. It is and has been a national disaster which affects sixty thousand depositors and nearly four hundred thousand people scattered from coast to coast in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario and Quebec. Homes have been made desolate. Families have been disrupted and ruined; many people who, owing to their confidence in Dominion chartered Banks and in their stability, had deposited all their hard earned savings in the Home Bank, have lost everything.

(7) The Home Bank Depositors do not base their claims on mere sympathy or charity, but rely on the justice of their cause, which is plainly set forth in the report

of the Banking and Commerce Committee to Parliament. This report was the result of full discussion and mature deliberation. The investigation into the facts on which the report is based was wisely entrusted to a distinguished Judge whose freedom from all bias is unquestioned.

(8) What greater or more cogent claim can the depositors set forth than that which is based on the moral law of equity and right? The moral law is the basis of all forms of jurisprudence within the British Empire. From the moral law all other laws derive their cogency and sanction. The only reason that the depositors have not a legal right to enforce their just claims for compensation is based upon a fiction of British law that "The King (and his Government) can do no wrong."

(9) It has been alleged by some legislators that were relief given to the Home Bank depositors a precedent would be created which might be dangerous for any Government should any future failures in financial institutions take place in this country, but this argument is groundless in view of the recent amendments to the Banking Act. Besides there are precedents for Government action of relief, not only in England, but also in Canada, if we read the history of the liquidation of McGriggor's Bank in England, the Bank of Upper Canada in this country, not to mention the action of the Legislature of the Province of Quebec in guaranteeing the Bonds of the Bank of Hochelaga in taking over the Banque Nationale in 1924.

Surely such precedents are modern enough and basic enough to satisfy the just requirements of popular legislation.

(10) Again, the objection is raised that the action or inaction of a former Finance Minister, Sir Thomas White, does not necessarily implicate Mr. Fielding or Mr. Robb, who are now acting in a like capacity in the administration of Mackenzie King. The present Liberal Government cannot assume responsibility for the fault of a former Government. That may be a political point of view which is not very elevating. Neither is it an honest or just position. All Governments succeed to the duties, responsibilities and liabilities of preceding Governments in all their tangible forms of public trust, and their solidarity is unquestioned not only in the assets of office and government but also in the liabilities.

(11) In conclusion they state that according to the testimony of Sir Thomas White, a Finance Minister of unimpeached honor and integrity, the Home Bank depositors were sacrificed for war time exigencies. The depositors are therefore entitled to compensation as others whose property was taken for war purposes. Consequently their moral claim for relief, approved and passed by a unanimous vote of all shades of political life at the last Session of Parliament, deserves such immediate action on the part of the Government as will satisfy the conscience of the people of Canada, the honor and credit of the country and conduce to the financial stability of our Banking institutions.

ST. PETER'S SEMINARY

"A sacerdotal order is historically the essence of the Church." In its priesthood the Church perpetually renews itself; renews its strength and vigor and youth. The training of the priest is therefore all-important. The wisdom and experience of the ages guides the Church in the present; and from the Ecumenical Council of Trent to the Plenary Council of Quebec she has legislated on the necessity and importance of Seminaries, urging each diocese, when possible, to establish one.

Not so long ago the Grand Seminary in Montreal trained all the priests of Ontario and a great many from the United States. Now with many new Seminaries, both in Canada and the United States, the accommodation for students for the priesthood is taxed to capacity—and beyond it. Some there were who, twelve years ago, questioned the wisdom of two such institutions in Ontario. No one does so today. The imperative need of greater Seminary accommodation is patent to all.

Some twelve years ago St. Peter's Seminary was opened in the Diocese of London. Inadequately housed as

it was, and is, it has given to the Diocese of London forty-nine priests and four to the work in the great Canadian West.

The time has now come to build a home commensurate with the greatness of the work, to enlarge its scope and give it the character of permanence. And judging from the spirit animating priests and the people the Bishop of London, who has made St. Peter's Seminary the great work of his life, will see the building free of debt at its completion.

There is one consideration that gives reason for the deepest satisfaction.

Seminaries for the training of priests are never self-supporting. St. Peter's Seminary has an endowment fund of four hundred thousand dollars. The endowment fund is quite as important as the building fund, if not more so. For the maintenance of the seminary is something that goes on forever. For St. Peter's Seminary that great and sometimes distressing problem is already permanently solved.

As time goes on a constantly increasing proportion of the clergy of the diocese will claim St. Peter's Seminary as their Alma Mater. For all, but in an especial sense for its graduates, it will be a home to which their hearts will turn for sympathy, for encouragement, and for help. It will be a centre of diocesan priestly life, continuing in some measure over those who have gone out from it the formative influence exercised in the years before ordination.

Above all it will give priests to the sacred ministry, and, as Newman says, "the sacerdotal order is historically the essence of the Church."

WHAT THEY DID TO THE BIBLE

By THE OBSERVER

We have remarked that when Saint Jerome translated the Bible, and completed his famous translation at the commencement of the fifth century, he had had a long lifetime of experience with the various translations and versions of the Sacred Scriptures which were and had been current in the world up to that time. Just about the time when he finished his work the Roman Empire entered on its period of quick decline and fall, which meant that all Europe and the Near East were thrown into confusion, that documents and libraries and collections of manuscripts were destroyed partly in war and partly in hatred of all that belonged to Christianity. About that time also the most widespread and dangerous heresies were at the height of their strength, and they were all attacking the scriptures and had their own peculiar readings and versions of them, rejecting, as heresies have ever done, certain parts of them.

The Christian world was full of false scriptures; nor were these always circulated in bad faith. Christians themselves, while not separating from the Church, were in many cases under a wrong impression as to what writings of those which were circulating in the Church were inspired scriptures. Epistles which were afterwards shown not to be inspired were given in certain places and amongst certain peoples the same reverence that was given to the Epistles, for instance, of Saint Paul. The Jews had been long in heresy, and had had both inducement and opportunity to corrupt the Old Testament. The heretics and schismatics had had ample opportunity of suppressing and altering the sacred writings for the purpose of making them seem to support their peculiar ideas.

Saint Jerome, with his profound knowledge of the sacred writings, with his unrivalled familiarity with the races and the peoples with which he had to deal, based on thirty years of continual travel amongst the Christian communities of the world, was fitted as no man has since been fitted to distinguish between versions of the sacred scriptures which were to be trusted and those which were not. In proof of that we may say that since he completed his work, all versions of the scriptures, whether Catholic or Protestant, have always taken his translation as the basis of their work; the Catholic versions making no material changes and the Protestant versions taking the great bulk of St. Jerome's work as correct and trustworthy.

When we consider what advantages Saint Jerome had in doing his great work, we see in the same glance what disadvantages the Protestants had, who, eleven hundred years afterwards, tried to improve on his work. Everything that had happened in his time, everything that happened between his time and the time of the "Reformation," goes to show that those who tried to improve on his work attempted an impossible task. The last few centuries of the Roman Empire were a time of confusion and destruction. In the political field the solidarity of the Empire was breaking up. In the military field, the known world was convulsed by war and by destruction of all that had comprised Roman civilization. In the religious field, great heresies shook the Church of God. At one time, at the height of the power of the Arian heresy, there were actually fewer Christians than heretics,—taking no account of heathens. Remember here that the sacred writings were then in handwriting only; that printing was unknown; and that one copy destroyed meant the labor of years lost; and you will have some idea of what the Church had to do to preserve the Bible. Were it not for her there would have been no Bible in the world in Luther's time.

As it was, when Luther was born, after eleven hundred years of political and social and military and religious convulsion; but the materials on which Saint Jerome did his work—where were they? Could Luther and his fellow reformers go out and pick them up at will? Everybody knows that half of them were no longer to be found, and that of what were left there was no sure manner, for the "Reformers," of telling which were genuine and which were the product of heresy, or of schism, or of authorized translators. We desire to emphasize this, because Protestants have usually taken it for granted that all that Luther had to do was to dig up some writings which the Catholic Church had carefully hidden and translate them into German and there he was with a new religion or a reformation of the old one.

The question of whether the scriptures as we have them are, or are not, true copies of those which were written by the Four Evangelists, and Saint Peter and Saint Paul, and all the rest, is a pure question of fact; and we say in the most positive manner that when the "Reformers" undertook to correct the work of Saint Jerome, they undertook an impossible task, because by the lapse of ages, and the change and the destruction of the essential materials, the question was one that they could not possibly answer.

Do not let us forget that the original writings, the handwriting of the sacred writers, was all gone out of the world, being written on perishable materials, at least a thousand years before Luther was born.

NOTES AND COMMENTS

PROTESTANT JOURNALS on this side of the Atlantic have been disposed to make much of the post-war religious disturbances in Czecho-Slovakia which on the slenderest of grounds was magnified into a schism. The thing has long since petered out, but the memory is cherished by its advocates on this side. In this connection it is interesting to note the impression made upon one of the leading Czech Protestants, Dr. Hyromatka, Professor of Theology in the University of Prague. Evidently the disturbance brought about by a group of disgruntled clerics was appraised at its true value by independent observers on the spot.

"THE PAPAL dream of world dominion," said Dr. Hyromatka, "is being fulfilled. Never before has the Catholic Faith gripped men and nations as it does today. Guided by a high priest endowed with supernatural gifts, extraordinary courage, and great erudition, the Catholic Church offers us an unparalleled example of sanctity and self-sacrifice. Catholic theology teaches us the loftiest truths, and sets forth the logical purpose of man's existence." On this side of the Atlantic critics of the Catholic Church might learn something from the spirit as well as the matter of Dr. Hyromatka's criticism.

FORTEVIOT, THE ancient Pictish capital of Scotland, is, we learn from overseas exchanges, shortly to disappear, and to give place to a new village on modern lines. Forteviot is about seven miles from Perth, overhanging the May Water, which flows into the Earn. According to the legend of the foundation of St. Andrews, the King of the Picts built a church at Forteviot (then called Fortevioth,) and in his palace there Kenneth MacAlpin died in the year 860. It was on "Miller's Acre," near the Holy Hill in the same locality, that Edward Balliol's army encamped before the battle of Dupplin, 1322. The march of so-called improvements in the old world, however regrettable from an antiquarian point of view, seems inevitable nevertheless. In the case of Forteviot it means the elimination of one more object which binds Scotland to its Catholic past. Yet, even in its demolition it is a reminder.

IT IS NOT through Catholic but through Anglican spectacles that we get a glimpse of the extent to which ritualistic practices have honeycombed the Church of England in England. In Canada the cleavage is still marked, but in the old land the aspiration after Catholicism or so churches which forty years ago gave rein to their zeal and their imagination permeated down through the entire structure until even country parishes which prided themselves on their "evangelicalism" have fallen to a greater or lesser degree into line. This is described very graphically in a London letter to the Canadian Churchman which calls for more than passing notice.

IN REGARD to the extreme element, this writer says: "It is true that one may take up the admirable series of pamphlets put forth by the 'Green' group and see little that is new or unorthodox in a legitimate sense of the word. It is when one drops into churches here and there, haphazard, and examines parish magazines that one gets a jolt. It would not be at all difficult to edit a little book from this source which would well nigh shame Rome herself. Indeed Roman theologians are disclaiming for themselves the extremes which certain Anglican sections desire." Or: "There are other elements of change which are more distinctly Roman. The word 'mass' is in general use among the clergy of the south, and laity too, in many quarters. One always has to remember that the main body of English churchmen have no experience of Roman Catholic communities, or even of Roman individual first-hand. They are quite frankly honest in their earnestness for the widening of what they think historical communion and continuity. There can be no longer any question that the appeal is both to pre-Reformation practice and doctrine."

It is noteworthy that the changes predicated by this correspondent and by others hinge for the most part on the question of the Eucharist. Time was, and that not so long ago, that the very notion of a Real Presence in the Sacrament was scouted by the vast majority of English churchmen. The idea that like other Catholic dogmas it was a "blasphemous fable" and a "dangerous deceit" as affirmed by the first Anglican "Reformers" still held almost universal sway. Now, the "very considerable party behind so-called 'advance' are centering their wants around three things—1. An altered 'canon of the Mass.' 2. Reservation of the sacrament for the sick and for adoration. 3. The service of Benediction. And the institution of Benediction, be it remembered, is post-Reformation, and purely Roman as they express it. In view of which one quite readily accedes to the correspondent's conclusion that "the whole idea of worship seems to be undergoing a transvaluation" and, as he adds, the change is widespread.

THE EXTENT to which this new clerical teaching is a novelty and still unfamiliar to the people at large comes out in one of the correspondent's experiences: "In Surrey last Xmas I had an instance of how an enthusiast may be deceived. I was asked to take a choral Eucharist (High Mass was the term used) in a village where the priest aimed at 'educating the children' in the

hope of holding the next generation to Catholic practice in an evangelical village (most villages are such.) I knew most of those children. I was given a little jovial faced urchin as a server who was also a novice. Having proudly buttoned his little red "tummy" within bounds, and a solemn prayer having been said, in the midst of the choir's intonation as we were alone, he confided in me quite seriously by enunciating the following illuminating sentence: 'I 'ope's you won't mind, Sir, but I'm a new 'and at this 'ere stunt!'

IN VIEW of the above the affirmation of the Churchman correspondent that "a Canadian extreme is often an English mean" is quite understandable. "For example," he says, "in the parish I am in charge of at present, there are two candles; wafer bread is always used; the six servers are clothed in scarlet cassocks; on festivals they carry their banner of the 'Guild of the Blessed Sacrament'; every Sunday there is a full choral Eucharist at 9 o'clock, and all this in a distinctly evangelical place ten miles from Durham. They wouldn't go without any of these things, but there would be a great upset were I to put on the rather beautiful vestments which are folded away in the vestry. It makes one smile to look back to St. Simon's, Toronto, where the vestments (white only) were the vogue, but candles (if I remember rightly) would have supplied an irritant."

WE ARE not of those disposed to make light of all this. The more one studies the matter the more clear does it become that the hand of God is at work in leading England back to the Faith. These changes have followed the unwitting concession through the past ninety years of the legitimacy of the Roman conception of Christianity. As one writer puts it, "every Anglican minister must confess to a few Roman imitations; he simply cannot resist Roman influence, either because his flock is sick of Protestantism, or because he himself knows where the real thing is to be found, and appropriates it by judicious little larcenies that must make the 'Reformers' of the sixteenth century tura in their graves." And, we are firmly persuaded the end is not yet.

A GOOD story is told of Father Joseph Bampton, the well-known English Jesuit who made such a favorable impression in Canada during his visit last year. More recently he has been using his gifts as a preacher for the benefit of the wider audiences which Radio affords him. One of his hearers from the London Broadcasting Station was a dear old lady who was much impressed but considerably befogged as to the identity of the speaker. "Who is this Mr. Bampton?" she asked, and when told that he was a priest and a Jesuit exclaimed: "Dear me! I thought he was a Christian man."

ADMIRABLE EXAMPLE OF COOPERATION

Elkhart, Ind., Jan. 30.—While assaults on Catholic schools have been in progress in the Indiana State Legislature, an admirable example of cooperation between Public and parochial school authorities has been flourishing in this Indiana city. Mutual benefit and satisfaction has been the result.

Three instances of this cooperation have taken place in the last few years. Four years ago, a junior Public High school was opened three blocks away from the parochial school of St. Vincent's Church. Father F. J. Jansen, the pastor, made application to the superintendent of the pupils of his school in the seventh and eighth grades to take manual training and domestic science in the new Public school. The application was received cheerfully, hours were arranged and the children have been attending the classes ever since.

For the last two years, a Bible course has been used in the High school here, confined to boys. Father Jansen teaches his Catholic boys, and the High school gives them credit for the course. At first, graduates of the parochial school were required to take an examination for admission to the Public High schools. The pastor requested a member of the School Board to preside at a final examination of his pupils, and he reported to his fellow Board members that in his opinion, with an examination most of the parochial school graduates were fit for the second year of High school. Since that time graduates of the parochial school have been admitted to the High school upon presentation of their diplomas.

A VIVID PICTURE OF A COMMUNISTIC STATE

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

Paris.—Mgr. Chollet, Archbishop of Cambrai, has addressed to the clergy and faithful of his diocese a letter denouncing and condemning the doctrines and propaganda of Communism.

"Unfortunately," says the prelate, "a large number of our dear working men have allowed themselves to be seduced by these doctrines and by their deceptive promises, and our love for them would like to caution them against hopes which would be converted into cruel deceptions and somber misery. "These doctrines, in fact, have been realized. For seven years they have produced fruit which is fruit of blood, sorrow and death. The dictatorship of the proletariat has become the ruin and the loss of the proletariat in the Russian nation, formerly our ally. The workmen there are subjected to an iron discipline; labor is militarized; strikes are punished by death; wages are derisory; food (distributed by the public authorities) is insufficient; 38,000,000 starving persons are at the mercy of every kind of epidemic. Official statistics, probably incomplete, report 2,000,000 victims, tortured and massacred, in 1920; and among them were 200,000 working men and more than 800,000 peasants, not counting the millions of other victims who have perished in the course of four years through typhus, the plague, cholera or famine."

"Such is the regime to which it is desired to subject the world, for what it is desired to establish is an international and universal dictatorship. Such is the paradise promised us: a veritable hell which would soon annihilate the race. "Our dear working people who have so much good sense and judgment, who fought from 1914 to 1918 with so much vigor against the enemy invasion will not permit their minds to be poisoned by unhealthy doctrines, waiting for their living conditions and their very lives to be poisoned also. May they heed the appeal which we address to them in the name of reason, with a heart filled with the love of Christ."

"Dear beloved brethren, let us all, pray God to spare our country this trial."

"BOY LIFE" STUDENTS

Chicago, Jan. 29.—More than 100 young Knights of Columbus from Chicago, its suburbs and a few outside cities of Illinois are training this week in the first class of "Boy Life" students, preparatory for leadership in the "Columbian Squires," a boy training movement authorized by the supreme council of the Knights of Columbus at Montreal in 1923.

Brother Barnabas, executive secretary of the movement for the K. of C., is in charge of the classes, which were organized under the direction of the Chicago Chapter, Knights of Columbus.

A large number of leaders and instructors in Boy Scout work, were engaged to conduct the classes which are being held at the Elks Club, beginning with supper at 6 p. m. and following with practical instruction until 9 p. m. The classes will close with a trip to Fort Sheridan over the week end, where the indoor lessons learned will be given practical outdoor exemplification.

Supreme Directors Martin Carmody of Michigan, and Edward Houlihan, of Chicago were also in attendance at a number of the classes, with President Harry P. Kenney, and Chairman McKian of the Chicago chapter.

The local councils of the Knights, to which the students belong are paying the expenses of the classes.

FRENCH BISHOPS' DEMANDS

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

Cardinal Charost, Archbishop of Rennes, and eleven bishops of the western provinces, meeting at Angers, have expressed and made public the wish that the program of religious defense of French Catholics formulate the following demands:

The abrogation of the so-called "secular" laws, notably: The Law of Separation which excludes God from the State; The neutral school law which excludes God from public education;

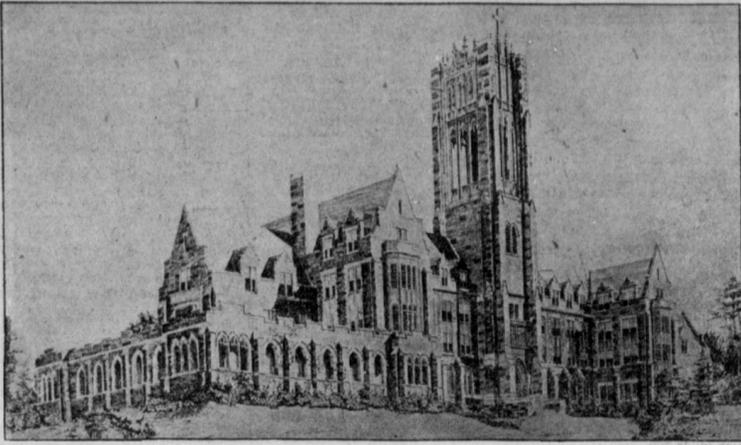
The divorce law, contrary to divine law, and which is the cause of ruin to the family and the nation;

The law of exception which places religious outside of common law and forbids them to teach.

The bishops also demand respect for the religious situation of Alsace and Lorraine.

The paper Le Lorrain announces that in the Department of Moselle a petition demanding the maintenance of all religious liberties received more than 200,000 signatures of men and women.

The petition will soon be placed before the Chamber, with the signatures classified by municipalities, cantons and districts so that the Government may, if it is desired, verify its accuracy.



ST. PETER'S SEMINARY, LONDON, ONTARIO

A GREAT WORK BEGUN MOST IMPORTANT MEETING OF PRIESTS EVER HELD IN LONDON

"In the name of the Father and of the Son and of the Holy Ghost I break this ground for the erection of St. Peter's Seminary. May God bless this work begun in His name and make it for all time to come do great things for the welfare of the Holy Catholic Church both within and without the Diocese of London."

With these words His Lordship Bishop Fallon started the actual work of building the new St. Peter's Seminary in Sunshine Park, London.

Immediately after the turning of the first sod Bishop Fallon returned to St. Peter's Parish Hall where the priests of the Diocese were assembled to discuss the ways and means of carrying out the great undertaking.

And it was with a full realization of this truth that the reverend clergy canvassed the whole situation. When completed the Seminary will have cost a half million dollars. More than half this amount is already available, and the immediate object of the meeting was to devise ways and means of raising the balance.

After a full exposition of the financial position of the Seminary Corporation and answering many questions His Lordship withdrew to allow the freest possible discussion amongst the priests themselves.

As the endowment fund is already about four hundred thousand dollars there is no anxiety as to Seminary maintenance; the one and only problem to be solved was the completion of the building fund before the time the money now available is exhausted.

Eventually a large Committee was nominated with power to add to its numbers so that all the priests of the diocese will be in touch with developments. The spirit of willing cooperation was so manifest that everyone felt that success is assured, failure impossible.

One of the ways of raising funds was the endowment of rooms. There will be one hundred students' rooms and twelve rooms for the staff. The proposition was that the gift of \$1,000 would endow a professor's room and \$500 a student's room.

Following are the names of the priests attending the meeting on Wednesday, February 4th instant: Right Rev. D. O'Connor, V. G., Very Rev. J. F. Stanley, Rev. E. A. O'Donnell, Rev. A. P. Mahoney, Rev. M. A. Brisson, Rev. J. H. Pocock, Rev. L. M. Forristal, Rev. F. J. Brennan, Rev. J. B. Foulkes, Rev. W. T. Flannery, Right Rev. P. J. McKeon, Right Rev. M. J. Brady, Rev. F. G. Powell, Rev. J. H. Chisholm, Rev. E. L. Tierney, Rev. T. Valentin, Rev. J. T. Foley, Rev. J. C. Kelly, Rev. P. L'Heureux, Rev. M. N. Sullivan, Rev. R. H. Dignan, Rev. B. Gaffney, Rev. J. G. Labelle, Rev. F. P. White, Rev. F. X. Laurendeau, Rev. W. Langlois, Rev. G. L. Blonde, Rev. P. J. Gnam, Rev. P. E. Webber, Rev. A. Fuerth, Rev. T. P. Hussey, Rev. J. Mahoney, Rev. J. P. Gleason, Rev. W. J. Kelly, Rev. J. L. Quinlan, Rev. W. T. Corcoran, Rev. M. D. O'Neil, Rev. M. Baillargeon, Rev. J. N. Campeau, Rev. L. P. Lowry, Rev. M. J. Fallon, Rev. J. Dantzer, Rev. F. Costello, Rev. T. Moran, Right Rev. J. T. Aylward, Rev. L. W. Power, Rev. T. J. McCarthy, Rev. E. Goetz, Rev. W. T. Moran, Rev. G. Pitre, Very Rev. J. A. Hanlon, Rev. J. A. Jordan, Rev. J. A. Mackeay, Rev. D. J. Egan, Rev. P. Quinlan, Rev. I.

Poisson, Rev. F. McCarty, Rev. J. White, Rev. J. B. Neville, Rev. J. P. Brennan, Very Rev. D. J. Downey, Rev. H. N. Robert, Rev. J. I. Ducharme, Rev. J. A. Rooney, Rev. E. G. Doe, Rev. D. T. Brisson, Rev. A. McHugh, Rev. J. H. O'Neil, Rev. C. F. Nagle.

HOW PROBATION WORKS

Dr. J. G. Shearer, Social Service Council of Canada

Probation of adult persons who are before a Court for sentence after conviction for some offence, is new in Canada. It has for years been used in the Juvenile Courts, but it was not until 1921 that an Act providing for the probation of adult persons in Canada was passed, on the initiative of Judge Mowat of Ontario, then a member of the House of Commons.

What is meant by probation? Not parole, or extra-mural permit, or ticket-of-leave, all of which are methods of dealing with persons who are serving time in prison for some offence of which they have been convicted. Probation applies only to a convicted person in lieu of imprisonment for a stated period. Suppose a young man of previous good record has been convicted on a charge of theft or fraud; if the Magistrate or Judge is of opinion that he has learned his lesson, and that if given another chance he may be restored to good citizenship, where a sentence might only confirm him in crime, he (the Judge) may—

(1) Let him off on suspended sentence.

(2) Put him out on probation under a designated officer, naming such conditions as he considers wise, such as (a) he must do whatever the probation officer requires of him, accept a job secured for him, allow the officer to collect his wages, report at regular intervals to the officer, etc. (b) he must agree that his wages shall go to the support of his wife, family, or dependents.

(3) Determine the duration of his probation, or make it indeterminate, and discharge him as being satisfied of the bona fides of the man's good intentions and sufficiency of his discipline; (The man is then entirely free so far as the legal consequences of his offence are concerned.)

(4) Order him to make restitution for the offence he has committed. Probation thus serves several purposes in cases concerned: (a) saves the convicted person the stigma of having become a "gaol bird" and makes it easier for him to regain his self respect. (b) it provides for his dependents, (c) constitutes an economic saving to the State costing in the individual case in Ontario at the rate of \$30 per year whereas in prison he would cost \$300, (d) it makes his reformation and lasting good conduct more easy and probable, which should be the one great object of the administration of justice, (e) it provides, however, for punishment of those who show that they are not deserving of social confidence.

How does it work? It is in actual operation only in Ontario for the reason that as yet no other province has organized a Probation System and provided Probation officers. It might not be impossible but it would be difficult to operate the system without employed officers, and the ordinary policeman would not prove an ideal or even an efficient Probation officer. It calls for not only Christian sympathy, but wisdom, tact, patience, and unselfish devotion to the interests of those on Probation. The Probation Association of Toronto and York County recently issued its first annual report. This shows that 436 persons were placed on Probation, 345 men and 91 women. Of these, 157 were under twenty years of age, 128 were between twenty and twenty-five and 151 over twenty-five; 425 persons were dependent on these probationers. Ninety-six per cent lived up to the regulations. The remaining 4% were brought back and sentenced. It does therefore really work. Ought it not to be introduced in the other Provinces of Canada?

FOREIGN MISSION NEWS LETTER

OUR LADY CONFOUNDS SUPERSTITION Grace sometimes comes by miraculous intervention, likewise, the faith of neophyte Christians in pagan lands is strengthened by the intervention of the miraculous. A story comes to us from Sudan, Africa as follows: A little baby, the son of Christian parents, was dying. The pagan relatives blamed the Christian parents because they would not employ the traditional superstition and sorceries. "This God and this religion," they said, "may be good for whites, but is of no use to the blacks." By bitter reproaches they sought to persuade the parents to have recourse to sorcery, and when their little son seemed at the point of death, and the people began to cry loudly, the parents suddenly rose and brought the motionless infant to the church. Kneeling before the altar of Our Lady of Lourdes, they prayed: "Great Mother of God, tell your Son to save our baby and show to these pagans that He loves black people as well as white." And then, the infant, almost lifeless, opened its eyes, fixed them for a moment on the statue, and smiled merrily.

CHARITY OF A CATHOLIC NOBLEMAN The Catholic University of Poland has attained vigorous growth within a year through the charity of a Catholic nobleman who devoted his entire fortune to this work. Already 1,500 students are enrolled, though the university was founded but last year.

OUR NEGLECT We hear of marvels accomplished by missionaries in spreading our Faith; of the re-modeling of barbarous creatures into men and women who, having learned the value of their immortal souls, direct their future lives so well that the virtues they display are truly heroic; and we are confounded on reflection, with our own coldness and lack of practical aid towards the spreading of God's Kingdom on earth.

Two thousand years ago, Christ shed His blood for the ransom of souls. Out of a population of one billion, six hundred million, do you know how many pagans there are in the world? One billion, one hundred million! "This shows," states a recent writer, "that souls are not to be bought by the dozen. That, in the field abroad, each soul must be striven for, labored for."

If this is so, why couldn't we, who remain at home, perform the labors and sacrifices, and send a stream of supplication that the merits of these good works may be placed in the hands of the apostles of Christ who are striving so generously to win the souls in distant fields. Why leave all the sacrifices to them? The work we might accomplish on the missions by this means is worthy of reflection, isn't it?

SUMATRA The Piepus Fathers have been given a new mission field. It is Sumatra. It was established in December, 1923, but it was not until July, 1924 that the Prefect Apostolic set out for his charge.

DEMONS OF CHINA "There are several ways in which demons take possession of men, according to Chinese demon lore. There is, first," writes Dr. R. Francis of St. Columban's Medical Mission, Han Yang, "the form of possession that induces the ordinary diseases. Vows and offerings to pagan gods are the remedies suggested to those afflicted in this way. The next form is more serious, for in this case the demon is supposed actually to dwell within the sufferer and to possess his mind. The Chinese declare this condition is different from ordinary lunacy. The worst case of all, however, is that of the man who, when possessed, yields to the demon and worships him. Abundant riches will come for awhile to this man but, by way of retribution, his bad luck will one day overtake him and his ill-gotten gains will vanish."

The adult pagan as well as his little child in China, is a believer in

spirits, demons, fairies and goblins, all of whom must be pacified by various methods. This will be so until the true Faith is firmly planted in Chinese soil. The hearts of these millions of souls are filled with wretched fears and superstitions instead of with the love of Christ. There is one real demon behind it all—Satan. He is to be fought by missionary zeal, supported by prayer and sacrifice.

WEEKLY CALENDAR

Sunday, Feb. 22.—St. Peter's Chair at Antioch. It is attested by many of the Saints that before going to Rome, St. Peter the Prince of the Apostles, founded the see of Antioch which was then the capital city of the East. St. Leo says we ought to celebrate the chair of St. Peter with less rejoicing than the day of his martyrdom because, as in the latter he was exalted to a throne in heaven so in the former he was installed head of the Church on earth.

Monday, Feb. 23.—St. Peter Damian, was born in 988 and after studying at the University of Parma joined the monks at Font-Avellano, of whom he later became the Superior. He was an advisor of seven Popes. For his great services to the Church he was created Cardinal Bishop of Ostia. He defended the Church against Henry IV. of Germany and labored in defense of Alexander II. against the anti-Pope, forcing the latter to yield and seek pardon.

Tuesday, Feb. 24.—St. Matthias, was elected to take the place of Judas to complete the number of the Apostles. He was noted for the rigorous mortification of the flesh which he practiced constantly.

Wednesday, Feb. 25.—St. Tarasius, was the first Secretary of State to the Emperor Constantine and the latter's mother, the Empress Irene. He was made Patriarch of Constantinople and took a prominent part in the Council of Nice. He died in 806.

Thursday, Feb. 26.—St. Porphyry, Bishop, was a rich citizen of Thessalonica who left the world to retire into one of the great religious houses in the desert of Scete. There he remained for five years and then passed into Palestine where he took up a more solitary life practicing the severest penances until ill health obliged him to moderate his austerities. He later became Bishop of Gaza where he distinguished himself by the destruction of heathen temples and the erection of churches.

Friday, Feb. 27.—St. Leander, Bishop, was a member of a noble Spanish family, the eldest of five brothers, several of whom were saints. Leander became Bishop of Seville and through his efforts the Visigoths and the Suevo were converted from Arianism. He died in the year 596.

Saturday, Feb. 28.—Sts. Romanus and Lupicinus, Abbots, were brothers who retired to the forests of Mount Jura and there were joined by many holy men. They founded the convent of Le Beaume and several monasteries.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BUSINESS METHODS

BY THE PRESIDENT OF THE SOCIETY During the time of depression, which happily seems to be drawing to a close, there has been a noticeable falling off in donations to Extension work. It is not a little discouraging to receive appeals for help from places where we know it is badly needed, and not be able to furnish the required assistance. We understand that in many cases people are not in a position to do what they formerly did in the way of helping the Missions and it is consolation to receive a letter like the following:

Catholic Church Extension, Toronto: Dear Sirs,—Some little time ago I presented you with \$250 towards a chapel, and told you then that if my success would warrant it during 1925 that I would contribute the balance of \$250. I beg to enclose you this amount herewith, as success came my way much more quickly than I expected. I find the best investments I ever made are investments in the common good, and those investments which have turned out well have troubled me more than my losses; it is the dollars I have that keep me anxious. I do not think that money ever helps a man morally, and he is a splendid man who can keep money from having him. I hope to have more money for you this year again and will keep an eye on your progress. Very sincerely yours, D. J. M.

The writer is evidently a business man, not only in a worldly sense, but is also experienced in the great business of salvation. Towards the end of 1924 he sent a donation of \$250 towards a Chapel with the promise of \$250 more if his success during 1925 would warrant it. This is only the first month of 1925, and already the measure of his success has been sufficient to cause the fulfillment of his promise, and we have the amount required for a Chapel.

This person realizes that he needs God's help even in his temporal affairs, and as a wise and prudent man of business makes an offering, with a further promise of some-

thing pleasing to God if his project succeeds. He concludes his letter with the words, "I hope to have more money for you this year"—he divides his profits with God.

Our friend is experienced also in business from a supernatural standpoint and to such an extent that he has learned what many fail to realize, namely, that the best investments are those not made from a motive of selfish gain, but for the common good. There is a world of thought in the words "Those investments which have turned out well have troubled me more than my losses. It is the dollars I have which keep me anxious." These are things which keep a lot of men anxious, so anxious that they have little or no time left for thoughts of God and salvation.

What wisdom it is to realize that life is short and how much more beneficial to ourselves, the good we do along the way with the money God permits us to acquire than the chance we take of some one else fulfilling our requests when things of this world are no longer of interest to us.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

Table with columns: DONATIONS, MASS INTENTIONS, and BURSSES. Lists names and amounts for various bursesses like Queen of Apostles, St. Anthony's, etc.

BURSSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW" During this month of the Holy Name, we ask our friends to add a mite to our Bursesses, especially Holy Name Bursess. Such donations will be used expressly for the education of a missionary for China, whether he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

QUEEN OF APOSTLES BURSE Previously acknowledged \$3,204 88 ST. ANTHONY'S BURSE Previously acknowledged \$1,816 46 M. S. C. 1 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,991 43 COMPORER OF THE AFFLICTED BURSE Previously acknowledged \$488 95 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$8,411 88 BLESSED SACRAMENT BURSE Previously acknowledged \$547 80 Subscriber, Nfld. 2 00 ST. FRANCIS XAVIER BURSE Previously acknowledged \$418 80 BELLY NAME OF JESUS BURSE Previously acknowledged \$853 50 M. S. C. 2 00 HOLY SOULS BURSE Previously acknowledged \$1,955 89 LITTLE FLOWER BURSE Previously acknowledged \$1,858 24 In thanksgiving. 5 00

Table listing various bursesses and their current and previously acknowledged amounts.

\$8,000.00 GIVEN FREE. The above amount has been given away by us in CASH PRIZES. \$500.00 more will be given away as follows:-

- 1st Prize, \$100. 5th Prize, \$40. 2nd Prize, \$75. 6th Prize, \$30. 3rd Prize, \$60. 7th Prize, \$25. 4th Prize, \$50. 8th Prize, \$20. 5 Prizes of \$10. Each in Cash. 10 Prizes of \$5. Each in Cash.



Solve the Puzzle AND WIN A CASH PRIZE There are 7 faces to be found above, concealed about the Wrecked Automobile. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all 7 faces to be found above, and mail same to us with your name and address. In case of ties, hand writing and neatness will be considered factors. If correct we will advise you by return mail of a simple condition to be fulfilled. Don't send any money. You can be a prize winner, without spending one cent of your money. Send your reply direct to GOOD HOPE MANUFACTURING COMPANY 25 CRAIG STREET WEST. MONTREAL, CANADA

SACRED HEART LEAGUE BURSE Previously acknowledged \$3,551 20 Mrs. Thos. O'Brien, Jeanne d'Arc. 2 00

MANUSCRIPT GIVEN TO JOHN M'CORMACK

The original manuscript of "Kathleen Mavourneen," composed nearly a hundred years ago, has been presented to John M'Cormack by former Judge John J. Patterson of Philadelphia. The presentation followed a concert here at which M'Cormack sang the song. Judge Patterson, who was present, had the manuscript of the song with him intending to show it to the famous singer. When the two met,

however, the Judge said: "Mr. McCormack, I have the manuscript of the song you just sang. I had intended only to show it to you, but after hearing you sing it, I understand that it can never mean as much to me as it does to you. I am going to make you a present of it."

McCormack and Judge Patterson are both enthusiastic collectors of manuscripts. Only a short time ago the singer outbid the Judge for the manuscript of Eugene Field's "Little Boy Blue," and there have been other manifestations of friendly rivalry between them.

You can't make an impression by acting important, if you aren't important!

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

Administrators and Executors of Estates Who are meeting with difficulties in their administrations, will do well to consult with us. We are accustomed to deal with difficulties and our charges are moderate Capital Trust Corporation 10 Metcalfe Street Ottawa Temple Building Toronto Under Dominion Government Inspection.

CANADIAN PILGRIMAGE TO ROME HOLY YEAR 1925 Attending the ceremonies for the Beatification of the Jesuit Martyrs. Under the Spiritual Direction of the Jesuit Fathers Leaving Montreal Saturday, May 30th by the White Star-Dominion Line Steamship "MEGANTIC" (15,000 tons.) INCLUSIVE FARES \$435.00 UP Four Optional Return Routes For descriptive program and further information, apply to THOS. COOK & SON 526 St. Catherine Street West Montreal

The Artistic and the Practical Both are combined in the Sherlock-Manning Piano. Sound sturdy construction of all parts makes an ideal foundation for the beauty of tone and finish characteristic of this exceptional instrument. SHERLOCK-MANNING 20th Century Piano The Piano worthy of your home Sherlock-Manning Piano Co. LONDON, CANADA

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEXAGESIMA SUNDAY

THE CHURCH OUR GUIDE

"The seed is the word of God; and they by the wayside are they that bear it; then the devil cometh and taketh the word out of their hearts, lest believing they should be saved." Luke vii 16.

Today the Church puts before the people for their edification, Christ's parable of the sower and the seed. Our Saviour made this parable embrace all classes of men, and it truthfully depicts to us how men have been and are effected spiritually.

KEEP STRONG AND HEALTHY

People who are suffering from Constipation, Biliousness or Sick Headache are sometimes in doubt what preparations to take to relieve these ailments.

ASSISTANCE AT MASS

The Holy Sacrifice of the Mass is a representation and mystical continuation and repetition of Calvary. We believe it to be the chief glory and object of Church liturgy.

HIGHER TEA PRICES EXPECTED

The estimated increase in the consumption of tea in 1924 over 1923 has amounted to over 39 million pounds. An increase in production of only seventeen million pounds during the same period has resulted in tea prices advancing in primary markets from ten to fourteen cents per pound since last summer.

Let the Province of Ontario Savings Office Guard Your Savings

It is easy to open an account by mail. Simply send money by Bank Cheque, Post Office or Express Money Order, or Registered letter, to the Branch nearest you and you will receive your Bank Book by return mail.

Province of Ontario Savings Office

Head Office: 15 Queen's Park, Toronto. TORONTO BRANCH OFFICES: Cor. Bay and Adelaide Sts. Cor. University and Dundas Sts. 549 Danforth Avenue.

ABSOLUTE SAFETY

The entire resources of the Province of Ontario guarantee the safety of your deposits, on which interest will be compounded half-yearly. You can withdraw your money by cheque at any time.

Province of Ontario Savings Office

Head Office: 15 Queen's Park, Toronto. TORONTO BRANCH OFFICES: Cor. Bay and Adelaide Sts. Cor. University and Dundas Sts. 549 Danforth Avenue.

count of the Masses heard. When she thought she had heard the promised number of Masses she opened the bag, but—to her horror, of the many beans she had placed within it, but a single one was there. She was much alarmed at this, and confided the matter to a priest, who put a few questions to her, as to what she had done on the way to church, and with what devotion she had assisted at the Masses. It was discovered that on the way to church she had gossiped with others about the faults of her neighbors, whilst during Mass she had hardly ever thought of Divine things. But one Mass alone was profitable to her of the many she had heard.

Let Us Put Money In Your Pocket

Does the Saving of 25% of your feed now when feeds are so high mean anything to you? We can save this for you. Read carefully all we have to say about ROYAL PURPLE STOCK SPECIFIC—The Great Animal Conditioner.

Royal Purple Poultry Specific

Is entirely different from ROYAL PURPLE STOCK SPECIFIC. It works entirely on the digestive organs of your hens, compelling them to digest their food properly, the same as when taking exercise, and by using it you can get just as many eggs in the winter as in the summer, if your hens are being correctly fed.

Hatching Eggs and Chicks

From our farm where we keep 3,000 birds, we can supply you with eggs from some of the best Bred-to-Lay Barred Plymouth Rocks, White Leghorns and White Wyandottes on this continent, at \$2.40 per setting of 15 eggs, by mail, postpaid.

The W. A. JENKINS MANUFACTURING CO., Limited, LONDON, ONTARIO

ROYAL PURPLE Lice Killer. ROYAL PURPLE Cough Specific. ROYAL PURPLE Gall Specific. ROYAL PURPLE Swill Disinfectant. ROYAL PURPLE Disinfectant. ROYAL PURPLE Roup Specific.

Let the Province of Ontario Savings Office Guard Your Savings

It is easy to open an account by mail. Simply send money by Bank Cheque, Post Office or Express Money Order, or Registered letter, to the Branch nearest you and you will receive your Bank Book by return mail.

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Head Office: 15 Queen's Park, Toronto. TORONTO BRANCH OFFICES: Cor. Bay and Adelaide Sts. Cor. University and Dundas Sts. 549 Danforth Avenue.

Advertisement for BOVRIL featuring a large 'X' and the text 'If you are below the mark - Take BOVRIL Sold only in Bottles'.

Advertisement for Gladioli & Dahlias featuring a hat and the text '60 VARIETIES' and 'Isn't this a pretty hat?'.

Advertisement for ROYAL PURPLE STOCK SPECIFIC featuring a large 'X' and the text 'Let Us Put Money In Your Pocket Does the Saving of 25%'.

Advertisement for Royal Purple Poultry Specific and Hatching Eggs and Chicks.

Advertisement for The W. A. JENKINS MANUFACTURING CO., Limited, LONDON, ONTARIO, listing various products like lice killer, cough specific, etc.

Advertisement for the Province of Ontario Savings Office, featuring the text 'Let the Province of Ontario Savings Office Guard Your Savings' and 'ABSOLUTE SAFETY'.

Advertisement for Steel Hospital Furniture featuring an image of a hospital bed and the text 'We Manufacture a Full Line of Steel Hospital Furniture'.

Advertisement for Dominion Express Money Order featuring the text 'When Remitting Send a DOMINION EXPRESS MONEY ORDER'.

Advertisement for Special Value in Note Paper featuring an image of a note and the text '100 Sheets Chevron Linen Finish Note Paper and 100 Envelopes 50c.'.

Advertisement for BLYMCHUR featuring an image of a can-opener and the text 'The Can-Opener Slipped!'.

Advertisement for Absorbine J featuring an image of a bottle and the text 'A few drops will remove the danger of infection, and with the wound sweet and clean, promote safe healing.'

Advertisement for W. F. Young Inc. featuring the text 'Lymon Building Montreal'.

Advertisement for Europe! featuring an image of a ship and the text 'HOLY YEAR IN ROME' and 'CANADIAN PACIFIC'.

Advertisement for McCausland Windows Church Painting and Decorating featuring the text 'McCausland Windows Church Painting and Decorating'.

CHATS WITH YOUNG MEN

DO IT TODAY

Today is the day that your tasks should be done—The day that God has given to you; You're living right now, and this day is the one To do what you're going to do!

OUR BOYS AND GIRLS

GOOD-CHILDREN STREET

There's a dear little home in Good-Children Street—My heart turneth fondly today Where tinkle of tongues and patter of feet

ones who day after day minister close to the altar where the wondrous Sacrifice of Calvary is once more being offered up to appease the Divine Wrath—What a favor to kneel there so near to our dear Lord to linger in that august presence of Our Divine Saviour and render in his own little way a service to the great God who rules the heavens and the earth.

The altar boy has taken upon himself the duty of fidelity in the office entrusted to him. He is not only supposed to serve Holy Mass but during it to conduct himself with that fervor, reverence and devotion called for by the august personage in whose service he is.

In addition to the countless blessings for himself and those near and dear to him the faithful altar boy merits many indulgences. A Plenary indulgence is gained on the day of admission to the Sanctuary, on the Feast of St. John Berchman, and on each of the five Sundays preceding his feast.

CANADIAN PACIFIC

SPLENDID CONNECTIONS MADE FOR SASKATOON AND EDMONTON BY THE VANCOUVER EXPRESS

A greatly improved transcontinental service is provided by the Canadian Pacific Railway in the Vancouver Express leaving Toronto every night at 9.00 p. m. (effective January 11) for Vancouver.

The equipment of the Vancouver Express is of the highest standard, including dining car, tourist, Standard and Compartment-Observation Sleepers.

STUDY IN PSYCHOLOGY

A parent once betook himself to Don Bosco in despair to see if he could do something for a wild recalcitrant son of his whom it was apparently impossible to keep in any school.

One day he strolled into the chapel and, seeing all the boys at prayers, he began to repeat in an undertone, "Imbecilli," a favorite expression of contempt in the Italian language.

He gradually approached the side of the confessional, still repeating his "Imbecilli," but his eyes were filled with tears at seeing himself so isolated and, above all, so ignored.

The Sisters tried every expedient, but in vain. At length Don Bosco was sent for, and as he entered the dormitory he began to address a few kind words to each of the patients who seemed to be all very

Always Buy "SALADA" GREEN TEA

The little leaves and tips from high mountain tea gardens, that are used in SALADA are much finer in flavor than any Gunpowder or Japan. Try it.

pleased and consoled by his gentle words; but when he came to the bed of this dying woman, he simply passed on.

The poor woman's heart was immediately stung at the slight. "What, Father," she said, "will you not come to speak with me at all?"

"Yes, certainly," he said, "I shall come and shall be very pleased to hear everything you have to say to me." She began to speak, and in a short time Don Bosco had heard her confession.

CALVARY AND THABOR

The story of our Lord's Transfiguration which is read as the gospel for the second Sunday in Lent presents one of those vivid contrasts with which the gospel story abounds.

Light falls upon His face from the open Heavens, and the Divine voice which spoke at His baptism, speaks again, announcing "This is My Beloved Son," Moses, and Elias the symbol of prophecy appear on either side, before the apostles, the representatives of the gospel.

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Not by unclouded days of sunshine and splendor do we pass through this pilgrimage of earthly life, but by periods of trials and suffering broken by occasional glimpses of Heavenly light and encouragement must we make our struggling way.

Calvary and Thabor are twin mountains on the spiritual horizon that teach by vivid contrast the same absorbing lesson. Our Lord led a life of poverty and suffering and died a death of ignominy and shame before Heavenly light crowned Him with glory and honor.

The Transfiguration was an anticipation of the glory earned on Calvary. The Mount of Glory and the Mount of Sorrow lie far apart, but one leads to the other. Between them lies the wilderness of suffering and trial and sorrow.

Our Lord who first made the journey for us. We who are content to have our brief Calvary on earth, will have

our long Thabors in Heaven. This is the heartening message and encouraging lesson of the Transfiguration.—The Pilot.

Answers for last week: Purification when candles are blessed and story of laborers in vineyard. Septuagesima means seventy, i. e. 70 days to Easter.



The picture at the left has a close connection with next Sunday's Mass. What is it? What part of the Mass does the Priest say in the position in which the celebrant is in the other picture? Ans. next week.



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SHOREHAM HOTEL In Washington, D. C. The Shoreham Hotel is located in the very center of this city of year-round attractions.

21 Jewel STUDEBAKER Watch America's greatest Watch value sent you for only \$1.00 down

STUDEBAKER WATCH CO. of Canada Limited DEPT. H215 WINDSOR, ONT.

EDWARDSBURG CROWN BRAND CORN SYRUP One of the greatest of all Energy-Producing Foods!

insist on the Genuine RUBEROID ROOFINGS! 50 DIFFERENT GRADES THE RUBEROID CO. LIMITED

O'Keefe's DRY GINGER ALE Sparkling - Wine-like Relieves four o'clock fatigue On Sale Everywhere

ST. LAWRENCE Underwriters' Agency FIRE and AUTOMOBILE INSURANCE Head Office - Toronto

Stained Glass Windows For Commemorating Lives and Events are Most Satisfactory... The Hobbs Manufacturing Co. LIMITED

Canadian Folks Prefer This Buffalo Hotel HOTEL LENOX has become a favorite stopping place for Canadian folks visiting Buffalo.

OBITUARY

MRS. MARGARET MAYNE

The remains of the late Mrs. Margaret Mayne, of Goldstone, Ont., whose death occurred on Dec. 15th, were laid to rest in the R. C. Cemetery, 12th of Peel. The funeral services were conducted by Rev. G. J. Culliton, of Toronto, a grandson of deceased, assisted by the Rev. Father Cremmen of Drayton, Ont. Deceased was a most devout Catholic, a kind and loving mother. There is left to mourn her loss five daughters and one son who have the sincere sympathy of the community. R. I. P.

MRS. NORAH CUMMINGS

Mrs. Norah Cummings, widow of the late Maurice Cummings, died at her home in Hamilton, Ont., on Jan. 23rd, 1925. She is survived by four daughters and two sons, Miss Mary Clare at home, Mrs. Kelly, New York, Mrs. Pothier and Mrs. Gerald Mullens, Hamilton, and Michael and Maurice J. also of Hamilton. Another son, the Rev. J. P. Cummings, of Walkerton, predeceased her. The funeral took place at St. Mary's Cathedral, Hamilton, where Solemn High Mass was sung by Right Rev. Mgr. O'Sullivan, Father Ryan, Deacon and Father McBride, Sub-Deacon. Among the clergy present were the Very Rev. Dean Cassidy, Father J. J. Hinchev and Father J. McCowell. Interment took place in Holy Sepulchre Cemetery. R. I. P.

MRS. JAS. P. O'DONNELL

There passed away at her late residence, Quyon, Que., on Saturday, Jan. 24th, an old and highly respected resident in the person of Mrs. Esther Ann Kelly O'Donnell, relict of the late James Purcell O'Donnell, who predeceased her six years ago. Deceased, who was seventy-one years of age, had been in declining health for a long time, which she bore with Christian resignation, and fortitude. Born in Onslow, she had lived practically the whole of her life near the place of her birth, coming to Quyon, in 1878. Eight children survive: four sons, and four daughters. One daughter Mrs. Killoran died in 1909. Those left to mourn her loss are, W. K. O'Donnell, of St. Paul, Minn., Fred of Regina, Sask., Ed. of Fort William, Ont., Mrs. John Hanley, Kenora, Ont., Sister Mary Esther, St. Joseph's Hospital, Peterborough, Ont., Mrs. W. S. Douglas, Quyon, Ontario, Garrett and Nora, at home. Also eighteen grand-children. She is also survived by two brothers, Mr. W. J. Kelly, Arnprior and Mr. E. F. Kelly, Renfrew, and two sisters, Mrs. Charles Glenn, Alymer, Que., and Mrs. John McVeigh, Renfrew. The funeral was held on Monday morning, to St. Mary's Church, Rev. O. J. McDonald, P. P. officiating. Interment was made in Pontiac Cemetery. The large number of messages of sympathy and Spiritual offerings received, testified to the loving esteem in which deceased was held. May her soul rest in peace.

EDMUND J. MOORE

On January 26, St. John's Parish, Arthur, lost one of its most respected members, by the death of Edmund J. Moore. His demise came as a shock to his many and dear friends, for although Mr. Moore had not enjoyed his robust health for some months, he was quite as well as usual on the day previous to his death. Edmund Moore was born in Paris, Ontario, where he grew to manhood. He married Ellen Canton in 1891, moving to Durham, where he was in business for only a short time when he came to Gordonville, here carrying on a successful business for a period of more than twelve years. He then moved to his farm in West Luther, where without a moment's warning he passed to his eternal reward early Monday morning. Mr. Moore was a man of great constitution, of strong intellectuality and excelled in the art of conversation. Broad of mind, firm of purpose, steadfast of character and sound in judgment, he threw himself most unselfishly, with all the vigor of his manly

character, for the upbuilding of Church and community. No work of charity that came within his reach was left undone. A kind husband, a prudent and devoted father, he loved the warmth and cheer of the family hearth, and none could surpass him in contributing to its enjoyment. His greatest interest was in his family by whom he was greatly loved and respected. Edmund Moore leaves to revere the memory of a good, noble husband and father, besides his widow, a family of four sons and four daughters; James P., Commercial Salesman, Niagara Falls, N. Y.; Rev. John R., student of Campion College, Regina, in whose esteem three hundred Masses were offered for the repose of his soul by the Jesuit Fathers; Edmund J., druggist, Toronto; Eugene at home; Mrs. J. Mulhall of West Luther; Mrs. D. King, Niagara Falls, N. Y.; Marie, teaching at Dornoch, and Madeleine at home.

His funeral, which was largely attended, took place on Wednesday morning to St. John's Church, where Solemn Requiem High Mass was celebrated by Rev. Father Traynor assisted by Rev. Father McDonald, S. J. of St. Stanislaus Novitiate, Guelph, as deacon, and Rev. Father McCaffery, S. J., also of St. Stanislaus Novitiate, Guelph, as sub-deacon. Rev. Father McCaffery delivered an impressive sermon and assisted Rev. Father Traynor at the grave.

DIED

McPHAIL.—At St. Andrew's, on January 20th, John J. McPhail, aged eighty-six years. May his soul rest in peace.

COADY.—At Fitzroy, Ont., Mrs. Wm. Coady, daughter of the late Patrick Kelly and Elizabeth Finnucane. May her soul rest in peace.

CARLIN.—At the family residence, 99 St. Vincent Street North, Stratford, Ont., on January 21st, 1925, Bridget Downey, widow of the late Thomas Carlin, aged ninety-five years. May her soul rest in peace.

McAVOY.—On Jan. 22, 1925, at 9 Brenton St., Halifax, N. S., Kathleen, beloved daughter of Mr. and Mrs. Hugh McAvoy, aged twenty-two years. May her soul rest in peace.

AN URGENT CALL

A very promising Ruthenian young man, a graduate of our college, who is at present in a Canadian Seminary, urgently requests financial aid in order to continue his studies for the priesthood. For particulars or to forward contributions, communicate with Brother Stanislaus, St. Joseph's College, Yorkton, Sask.

To my mind the home is the only school in which to learn the existence of the golden mean between the false ideals and barren realities of life; there only is acquired that practical view of life which is sometimes lacking to a younger generation.

Have you the courage to read these figures?

Insurance statistics show that only 11 out of every 100 men who are twenty-five today will be able to support themselves at 65.

36 will be dead.

6 will be self-supporting.

Only 5 will be well-off.

53 will be dependent on others for support.

"What will you be doing at 65?" Will you still be able to earn your own living? Or will you be dependent on relatives for support?

It all depends on what you do in your spare time. Train yourself to do some one thing well—put your services in demand—and old age will have no terrors. Your training and experience will make your services more valuable every year.

Neglect your opportunity—waste the precious years of youth—keep putting it off until the tomorrow that never comes—and at 50 or 65 you will be only the shadow of the man you might have been.

Read over those figures again. And then, for the protection of the future years, send in the coupon that has meant the difference between failure and success to so many men just like yourself.

TEAR OUT HERE

INTERNATIONAL CORRESPONDENCE SCHOOLS CANADIAN, LIMITED

Without cost or obligation, please send me full information about the subject before which I have marked X in the list below.

BUSINESS TRAINING DEPARTMENT

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Form for requesting information

tion brought up in the midst of pleasures and satisfactions of every kind, without at the same time experiencing the trials and disappointments which counterpoise them.—Boudrillard.

Send Your Name and Address to Radio Headquarters and Receive FREE Radio Literature

We save you money on your Radio purchases. All mail orders prepaid.

Canada Radio Stores

267 1/2 Princess St. Kingston, Ontario

TEACHERS WANTED

WANTED qualified teacher for Separate school, Section No. 2 Harris. Duties to commence at once. Must be able to teach French and English. Apply stating salary and qualifications to M. J. Guilaine, Sec. Treas., New Lakehead, Ont. 2117-2

CHILDREN FOR ADOPTION

CATHOLIC foster homes are desired for a bright, father nice-looking girl age ten whose education has been neglected; a boy bright, strong a good boy; a boy, tender to the above, age eight years, and a particularly bright nice looking little girl age six. Applications received by William O'Connor, 110 University Avenue, Toronto, Ont. 218-4

TRAINING SCHOOL FOR NURSES

MERCY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio. 2118-4

ST. CATHERINE'S HOSPITAL

ST. Catherine's Hospital, Brooklyn, N. Y. Registered, Non-Sectarian School for Nurses. Conducted by the Sisters of St. Dominic. Course 3 1/2 years, no year High School required. For particulars apply to Superintendent of Training School. 2118-2

AGENTS WANTED

Manufacturer of Ladies House Dresses wants part or full time agents everywhere. Exclusive territory free. Apply Manufacturer, P. O. Box 187, London, Ont. 2285-47

Radiola Super Heterodyne advertisement featuring an image of the radio and text describing its features and availability.

AGENTS WANTED AGENTS—Sell Donalda Knitting Yarn suitable for hand or machine knitting. Buy from the largest yarn mail order house in Canada and obtain lowest prices, giving you a profit of from 30 cents to 45 cents per pound. We give knitting instructions and knitting needles free. Send for particulars and sample card of forty shades. Donalda Mfg. Co., Dept. 192, Toronto, Ont. 2117-47

Automatic Barner Half Price Get One While They Last

This simple attachment which will fit any sewing machine is a speedy wonder. With it you can darn stockings, garments, table linens, etc., much better, neater, and faster than can be done by hand. For short time only we will send it complete with all sections post-paid for only 60c. 2 for \$1. Stamps accepted. FREE! With an order for 2 at \$1 we will include without charge an automatic sewing needle threader. Single orders 10c. extra. Duplex Mfg. Co., Dept. A4, Barrie, Ont.

SHIPMENT Just Received Mass Wines

From White Fathers of Algiers, N. Africa. Send for samples and prices.

Eucharistic Tabernacle Safe Vestry Cabinet

Also, in Stock—Knapp Sanctuary Candles J. J. M. LANDY CATHOLIC CHURCH SUPPLIES 16 Dundas St. W. Toronto (Near Yonge)

MEMORIAL WINDOWS STAINED GLASS

CHURCH ST. TORONTO ONT.

AGENTS AND AGENCIES OF THE CATHOLIC RECORD

In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 212 Main St., John J. Dwyer, 171 Union St. and Miss B. G. Gleason, 10 Prince Edward St. In Montreal single copies may be purchased from J. Milloy, 211 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 14 Nicholas St. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Gloucester, N. S., single copies may be purchased at Murphy's Bookstore. The following agents are authorized to receive subscriptions and canvass for the CATHOLIC RECORD: General Agents—Stephen V. James, George J. Quigley, Miss Brile Saunders, Resident Agents—H. Chamberlin, Hilton Ave., Ottawa West; Phone Sherwood 318 W.; Mrs. Geo. E. Smith, 2295 Manse St., Montreal; Miss Anne Hagan, Hilton St. O. St. Yvach, Mass.; John P. Fahey, 30 Fraser St., Quebec City; Thos. Lavelle, 311 Carraigan St., Montreal; L. F. Galvin, 313 Oxford West, Moose Jaw, Sask. General Agents—P. A. Arseneault, Howland, P. E. I.

WANTED in HELP WANTED

WANTED, in HELP WANTED, general servant to work in Hamilton, Ont. Reference required. For particulars apply to Box 408, CATHOLIC RECORD. 2286-47

POSITIONS WANTED

CATHOLIC music teacher desires position as choir director or church organist in any part of Ontario, for full particulars kindly write Box 448, CATHOLIC RECORD, London, Ont. 2287-47

OPERA and FIELD GLASSES \$1

\$2 REGULAR PRICE, FOR \$1



We have just imported a quantity of these fine little French glass sets at a very low price and are selling them very little above cost. They are well made of black metal, leatherette covered. Good clear lenses. Adjustable and nicely finished. Illustration half size. They won't last long at this price. FREE—to everyone enclosing this ad with order we will include Free a leatherette carrying case. Send to day. Duplex Mfg. Co., Dept. PZ, Barrie, Ont.

"And I Make \$4.00 a Day Besides Doing All My Own House Work"

"I USED to take in dressmaking," writes Mrs. Fred Wigfield who lives in a small Ontario town; "but my husband was opposed to it on account of the people who were always coming in and out." She tells how she regretfully gave it up, "as I was always used to having my own money."

One day she read, just as you are reading, what others were doing with the Auto Knitter....let Mrs. Wigfield finish her story. "I have made two pairs of socks an hour and make \$4.00 a day besides doing all of my own housework. So far I have all the orders I could fill and the Company takes all the socks that I can send. I have had the Auto Knitter three years and have made, on an average, \$20.00 a week."

Here you have the simply told story of an ambitious woman. One of thousands who are this very minute turning their spare hours into needed dollars.

We Enter Into a Contract With You

The plan, briefly, is this: You knit for us at home in your spare time—whenever you like, as much or as little as you like. For every pair of standard socks you send us—standard meaning, knit on the Auto Knitter to a standard size—we pay you a fixed, guaranteed price. Our contract to do this assures you of a constant guaranteed market at a good substantial profit.

This contract does not bind you to send, all or any of the socks you make, to us. You may sell them privately if you choose. Remember this, though—for every dozen pairs of standard socks you send us, we send you not only your pay cheque, but sufficient yarn to replace that which you have used. This is free and goes forward to you so that you may go right on and knit another lot of socks.

We sell the socks that are made by our army of workers to large wholesale houses, and in this way have an assured output for every pair that is sent to us. We have been doing this for many years and the demand for Auto Knit socks is greater today than ever before.

Ten Years of Proved Success

Auto Knitting is not new or untried. It is an established industry for earning money at home. We pay you for every hour that you can spare. Your pay cheques will reach you

promptly. It is a very comforting thought to feel you can sit down in your own home, in your own time and earn extra money for something you especially want. Thousands of men and women are earning money in this way who could not possibly consider a canvassing or selling proposition.

A Few Recent Letters

"I am only 14 years of age and am going to school. After school I make a dozen pair of socks which I sell at a profit of \$6.00." —TEDDY ATENHOFFEN, British Columbia.

"Being over eighty and my eyesight not so good, I made a few mistakes at first. But now I knit a pair of socks in thirty minutes. So far I have made \$200.00." —S. ROBINSON, Ontario.

"In the 8 months we have had our Auto Knitter, we have made over \$600.00, working only in spare time." —MRS. H. ARMSTRONG, British Columbia.

"It is now three years since I bought my Auto Knitter. During the past winter I have never made less than \$100.00 a month." —G. NIVEN, Manitoba.

"I am the eldest of the family and thought I would like to have a little money of my own. With my Auto Knitter I have made over \$1,000.00 in one year in my spare time." —MISS C. MCPHILLAMEY, Alberta.

Experience Not Necessary

Here you have a young boy and a man of eighty knitting their spare hours into dollars, and a young woman in Alberta who finds time to earn one thousand dollars a year. These people knew nothing about Auto Knitting when they started. They learned—just as thousands have—from the simple instructions that are sent with each machine.

Beautiful Booklet Free

We would like to send you a copy of our booklet, HOW TO MAKE MONEY AT HOME. It tells the complete story. We would like you to have a copy. We would particularly like you to know how very little it costs to start in this profitable business. Really a business of your own. Don't hesitate. You owe it to yourself at least to find out about this plan that makes your spare time so valuable. Clip and mail the coupon NOW.



I WANT MORE WORKERS

Never before in the ten years history of my business has the demand for Auto Knit socks been so great. Last month I sold over two hundred thousand pairs right here in Toronto. Every pair was knit by my workers in their own homes. If you are really ambitious to make money, I want to hear from you: T. W. CHADBURN, President.

The Auto-Knitter Hosiery Co., Limited, 1870 Davenport Road, Toronto, Canada. Department No. 42

Please send me free the full particulars about making money at home with the Auto-Knitter. It is understood that this does not obligate me in any way.

Name.....

Address.....

City..... Prov.....

Publication Catholic Record, Feb. 14, 1925.

Gillett's Pure Flake Lye advertisement featuring an image of a woman and text describing the product's benefits for cleaning.

The Auto Knitter Hosiery Company, Limited Dept. 42 1870 Davenport Road, Toronto, Ontario