

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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EUCHARISTIC WORLD CONGRESS

TWELVE THOUSAND CHILDREN RECEIVE COMMUNION IN AMSTERDAM STADIUM

By George Barnard
(Special Correspondent, N. C. W. C.)

The series of brilliant scenes which marked the 27th International Eucharistic Congress—the first held in Holland—closed with procession of the Blessed Sacrament in the Stadium, followed by Benediction given from a great altar erected in the center of the arena. Thirty thousand people packed the seats of the largest place of assembly in the city.

The Papal Legate, Cardinal Van Rossum, celebrated Mass at the altar, the tremendous sports ground being again crowded to bursting point.

12,000 CHILDREN RECEIVE COMMUNION

Two other gatherings of the Stadium stand out as remarkable scenes of the Congress:

Twelve thousand children receive Holy Communion at open air Mass celebrated by the Bishop of Haarlem, in whose diocese the Congress was held. As early as 8.30 a. m. every Catholic child in the city, it seemed, had been taken to the Stadium. On the altar were about thirty large ciboria full of unconsecrated Hosts. When the Communion bell was heard to ring in the great silence which hung over the vast open air Cathedral, the children commenced to file out of their seats and to cross the arena to the Communion rails which had been erected around the four sides of the temporary sanctuary.

Sixteen priests began to distribute Communion—four at each of the altar rails forming the square. The children came and went in orderly procession for more than half-an-hour, during which time Communion was given at the rate of 800 per minute, or a thousand in a little more than three minutes.

As soon as the Bishop's Mass was finished, he knelt in the sanctuary whilst another priest went on with a second Mass, which was over before the last of the children had received Holy Communion.

The other great spectacle of the Stadium was the opening meeting of the Congress. The structure in the middle of the arena was then merely a platform with a large canopy above it.

Around the canopy was a battery of loud speakers. This was the first time electrical loud speakers have been used to amplify the voice of a Papal Legate.

Twenty-five thousand people were at the Stadium for this opening ceremony.

Flags of all nations, including of course, the Stars and Stripes, fluttered from masts around the ground. Over the main entrance to the Stadium was a large gilt statue of the Sacred Heart, with arms outstretched. Each of the tall towers at the four corners of the ground was surmounted by a large gilt angel.

SEVEN CARDINALS IN PROCESSION

Seven Cardinals, besides the Legate, were in colorful procession which passed along a purple carpet laid across the greenward from the covered stand to the central platform. The Legate walked beneath a canopy, and had twelve Knights of Malta, in scarlet uniforms, as a bodyguard of honor.

The Cardinals, who took part in many of the Congress functions throughout the week, were Cardinal Piffi, Archbishop of Vienna; Cardinal Bourne, Archbishop of Westminster; Cardinal Dubois, Archbishop of Paris; Cardinal Bertram, the Prince Bishop of Breslau; Cardinal Schulte, Archbishop of Cologne; Cardinal Reijg Casanova, Archbishop of Toledo, and Cardinal Sincero.

Mgr. Heylen, Bishop of Namur, who is President of the Permanent Committee of the Congress, spoke into the microphone the words: "In the name of the Cardinal Legate I declare this Congress open." The sentence spoken softly, was built up by electrical amplification into a great shout which went far beyond the vast audience gathered in the open-air Stadium.

The announcement, and the success of the loud speaker experiment which it heralded, was received with a tremendous outburst of cheering, several times renewed before the Bishop could resume his opening address.

BISHOP ARRIVES IN AIRPLANE

Bishop Heylen, who is a distinguished linguist, gave his address in Dutch. He has opened Congresses, in many countries, and always in the language of the people. He spoke in French at Montreal; in Italian at Rome; in English in London; in Spanish at Madrid. He will open the Congress at Chicago in 1926, according to present arrangements. Bishop Heylen arrived at Amsterdam by

airplane from Belgium, in order not to have to cancel an engagement in his diocese.

In his opening address he made a graceful reference to the presence in the stand, among about fifty bishops from all over the world, of the venerable Archbishop of Wellington, New Zealand, Mgr. Redwood, who is the oldest bishop on earth. Twelve hundred bishops have died since he was consecrated in London. In spite of his years, and the long journey he had made from New Zealand to attend the Congress, he was one of the most active of the bishops present, and one of the few members of the episcopate to get out to the Stadium for the early morning Mass of the children.

POPE'S PLEA FOR RELIGIOUS PROCESSIONS

A letter from the Holy Father, read by Father van Dijk, one of the Congress secretaries, was received with tremendous applause. His Holiness made a plea for freedom for religious processions throughout the world. This had particular significance in Holland, where religious processions are barred from the streets—a piece of legislation which necessitated the holding of the great procession of the Blessed Sacrament within the confines of the Stadium.

The whole of the vast assembly stood throughout the reading of the Pope's letter.

At the close of the Legate's address the crowd knelt whilst the voice of Cardinal van Rossum, amplified by the loud speakers, was raised in blessing: "Benedictus omnipotens Deus, Pater et Filius et Spiritus sanctus." It was probably the first time that the words of the blessing have been broadcast in this manner.

The Legate's arrival the previous day was marked by scenes such as had never before been witnessed in Holland. Cardinal van Rossum is a native of Holland, and his selection by the Pope to be his representative at the Congress gave great pleasure to the Dutch Catholics.

GREAT RECEPTION TO PAPAL LEGATE

Cardinal van Rossum sailed from Antwerp on the "Batavier II." At IJmuiden, at the entrance to the North Sea Canal, the liner was met by a huge crowd of craft of all sorts, decorated with flags and banners, and carrying bands.

The Legate appeared on the bridge of his vessel amid scenes of remarkable enthusiasm. Sirens shrieked, crowds cheered and bands played as the "Batavier II" moved down the canal, with the Legate blessing the people on the smaller boats and on either bank.

Small steamers and motor boats fell in the wake of the Legate's ship and formed a procession along the canal. It is estimated that there were more than 250 boats in the procession, carrying 40,000 people.

The banks of the canal were lined in many places with groups of children and country-folk who had come to pay honor to the Legate. Thousands of the children had little flags in the Papal colors. Hymns were sung during the marine parade, both by the people on the boats and the crowds on both banks.

The ten mile procession to Amsterdam lasted nearly three hours. Hundreds of people on bicycles accompanied the procession along the roads on the canal banks.

CATHOLIC ARTIST WINS PRIX DE ROME

Paris, France.—The competition for the Prix de Rome, a contest open to the advance pupils of the National School of Fine Arts, offered three subjects this year for the choice of the competitors. One of the subjects was taken from the Gospel: Jesus at the Home of Martha and Mary. The artist who won the first prize selected this theme.

A certain critic, writing on the work of the competitors, stated that those who had selected the theme of Jesus in the Home of Martha and Mary, lacked the essential thing to handle this subject: Faith.

This criticism gave M. Rene Marie Castaing, the winner of the Prix de Rome, an opportunity to make a public and bold declaration of religious faith. The following is the letter written by him and published in a neutral newspaper, the readers of which are mostly artists.

"Has this critic ever followed us to see whether or not we have at the School a Catholic Association of the Beaux Arts, and that this association has so many members—men and women—that the choir of Saint Germain des Pres can scarcely hold them all on the days of our big meetings?"

"And has he searched us to see whether, like Rubens, we wear the cord of Saint Francis as a girdle or whether, like Desvallieres, we carry rosaries in our pockets?"

"Of the six competitors who selected the evangelical subject, I know at least two who were cer-

tainly in the desired condition to treat it, if not with talent, at least with all the respect and all the religious emotion that could be desired.

"The gentleman who found my picture bad because I lacked the essential thing, Faith, is terribly mistaken. If Faith could have sufficed, the active Faith which does not tremble, instead of painting a picture that won the Prix de Rome, I should have painted a masterpiece."

CHANCELSOR SEIPEL GIVES INTERVIEW

EXPECTS TO RESUME DUTIES IN SEPTEMBER

By Dr. Frederik Fundero
(Vienna Correspondent, N. C. W. C.)

"Tell the Americans how deeply grateful I am for the feelings of sympathy and compassion they have shown to me and my sorely-trying country."

This is the message of the wounded Federal Chancellor of Austria, Monsignor Dr. Seipel, now passing the first days of his convalescence from the bullet wound of his Socialist would-be assassin. It was delivered to the correspondent of the N. C. W. C. News Service, to whom he granted an interview.

RECOVERING AT CONVENT

The Austrian statesman-priest, to whom have come in the last few weeks the sympathies of the whole civilized world, is recuperating at a little convent on the outskirts of Austria's capital, where the hills of the Wienerwald slope down to the residential section of the suburbs of Vienna. It is a quaint, charming two-story old Vienna house, in the characteristic style of the Congress of Vienna, where refinement joins with loveliness. A beautiful old garden extends behind the house, and a statue of the Blessed Virgin, in colors, greets the visitor from behind the green trees.

Here the Chancellor received me in a somewhat old-fashioned but comfortable room furnished in quaint style. He came toward me with upright, almost soldierly carriage. His face has grown a little thinner, but other than that, one would not think that only four weeks ago he was very near death and that a bullet still lodged in his lung.

I told the Chancellor of the many manifestations of warm sympathy in the American press, especially in the Catholic papers, after the assault on him, and of the high appreciation of his work which on that occasion found expression among the American people. It was then that he gave me the message of gratitude to Americans.

"Austria will live," he added, eager for the subject nearest his heart, "not because we Austrians are working for that end, but also because she has found understanding in foreign countries of the conditions necessary to her existence."

"Of course, the reconstruction of a country after having afflictions such as Austria had to suffer is not a work that can be done between today and tomorrow. The economic depression just now in Germany is felt in Austria too, though in a less degree, but we are on the point of overcoming it."

EXPECTS TO RESUME DUTIES SOON

"When will Your Excellency be able to return to work?"

"I hope that after the recess of Parliament, in September, I shall be able to take up my official duties fully," he replied. "In general, I have little to complain of now, except that when I speak loudly or for any length of time, I become tired. But my doctors say that the difficulty also will disappear, as the lung clears up and heals."

"Insulin treatments have worked wonders for me. Shortly after I was wounded, there were moments when the doctors were almost inclined to regard me as lost. But the injections, applied immediately, saved my life, and it seems that by the use of this tonic the diabetes will be removed altogether."

"Whether I shall be as strong as I was—able to make four or five speeches a day, each an hour long—remains to be seen. In any case, I believe it will be possible for me to address public meetings again."

"Look," he said, turning from public affairs, "see what touching proofs of the affectionate attachment of our people I have received!" And he showed me some splendid presents from Vienna artists, among them a drawing by the famous etcher, Kasimir, sent him while he was still confined to his bed.

One very touching tribute is being prepared for the Chancellor. The Catholic women suggested that a national collection in memory of the assault be made, and the proceeds placed at the disposal of Dr. Seipel for charitable purposes. It is well known among the population of Austria that he regularly saves a third of his modest salary to devote to some good work. It is the

desire now to please him by giving him an opportunity to give to his charities more plentifully.

RIGHT REV. JOHN T. McNALLY APPOINTED BISHOP OF HAMILTON

(Canadian Press Cable, Via Router)

Rome, Aug. 28.—The Pope has appointed John Thomas McNally, Bishop of Calgary, to succeed the late Right Rev. Thomas Joseph Dowling in the Bishopric of Hamilton.

Bishop John T. McNally was ordained in Rome in 1895, and is a Roman Doctor of Divinity. He is about forty-eight years of age, and was born near Ottawa. On June 1, 1913, he was consecrated in Rome as Bishop of Calgary, and took up his work in the West. He was the pioneer English-speaking Bishop in the Prairie Provinces; for years his work was of a missionary nature, and he has established more than 40 parishes of English-speaking Catholics. He is considered a capable and wise administrator.

Bishop McNally is an accomplished linguist, and speaks French, Italian and German as fluently as he does English. He is an authority on canon law, and an art critic of recognized standing.

RELIGIOUS TYRANNY INDICTED BY PRESBYTERIAN

Dublin, Ireland.—Despite the facts and the notorious examples of persecution and injustice to which Catholics have been subjected by the Belfast Government, members of that Government insist on maintaining that its laws and administration in the Six Counties of Northeast Ireland have been quite just to all creeds and classes. This assertion is shattered by a recent and fair-minded Protestant. Rev. E. Innes Frigg, minister of one of the Presbyterian churches in Belfast, makes a strong indictment against the Belfast Government. He says:

"What a blessing it would be if people would have the courage to be fair to the Catholics! The Belfast Government adopted every device in order to become strong and it became tyrannical. It got rid of proportional representation which the British Government gave to them. It got rid of it at as early a date as possible, simply and solely to increase the domination of the Protestants over the Catholics. It so re-arranged the Catholic constituency of West Belfast as to make it impossible for Catholics any longer to obtain representation there. The Belfast Government has gone down in the estimation of its Protestant neighbors."

SISTERS WHO CARE FOR LEPERS OPEN NOVITIATE

Honolulu.—The Sisters of St. Francis, angels of mercy to the lepers on the Island of Molokai, who have been laboring in the Hawaiian Islands for forty years, have opened a novitiate here for their work in the islands.

The Sisters have experienced a great need of recruits to their work, they hope that the need is made known, vocations will be found.

Work done in the Islands by the Sisters of St. Francis is varied. Besides caring for the lepers on Molokai, where they have a home for unprotected women and girls, they have on the other islands two schools, a Government hospital, an orphanage and a home for well girls born of leper parents on Molokai.

Another project which the Sisters hope soon to take up, when facilities come to them, is that of building a Catholic hospital in Honolulu. At present, there is no such institution here, and the need is urgent. There have been repeated calls for such a hospital. However, there must be more Sisters before a hospital, once built, could be conducted. Mother M. Flaviana, 1650 Meyer Street, Honolulu, is in charge of the Sisters in Hawaii.

LITURGICAL WORSHIP

London, Eng.—A movement for the promotion of liturgical worship and the active participation of the laity therein, similar to the movement in Belgium, is being started in England. A committee appointed by the Hierarchy has compiled a syllabus and music-book to be introduced next school term in all Catholic schools. This preliminary ground-work is to include a plenary Mass, the official Requiem, a liturgical setting of the Litany of Loretto, the Antiphons of Our Lady, the Veni Creator, etc., as well as English hymns.

Canon Driscoll, of the Cardinal Vaughan School, a principal promoter of the movement, and Father Driscoll, S. J., whose choir at the Jesuit Church at Wimbledon is famous, are issuing the book.

PRINCE PRIEST ON MODERN CULTURE

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

Cologne.—Prince Max, Duke of Saxony, known for his piety as a priest and his learning as an Orientalist at the University of Freiburg, has just published an article in the German press which undoubtedly will cause wide comment, commendation and opposition. In it he indicts the entire system of modern culture as over-refined, exaggerated and provocative of war.

"If mankind would regain its peace of mind," says Prince Max, who is a brother of the late King of Saxony, "it must recapture something of the original Francisian spirit. It is necessary to introduce that spirit of simplicity and unpretending nature again into our higher circles. For what is the principal cause of war? Luxury and the exaggerated refinement of life!"

"Our whole modern culture, in its unnaturalness and overloaded refinement, is producing war; all our institutions are exactly such as provoke war. And, therefore, if we wish to prevent war, we must seriously resolve to break with our present manner of life and the present world system. What a vain error it is to strive for eternal peace under present conditions."

"We want something other than that which now holds sway. We want an entirely different culture. With mankind in its present state, there will be no peace. We must help to spread the doctrine of Christ and of Francis—love of poverty, love of simplicity, love of modesty. With the true spirit of Saint Francis we must establish the really serious principle of ending discrepancies between classes—establish again the original Christian spirit. We must see that once more the poor are esteemed, riches are not flattered, and the rich are not worshipped."

"When, therefore, we read such an utterance as came recently from a minister of another confession—when we read that at Hugo Stinnes' funeral this minister dared speak of a 'gospel of labor'—it is abominable. We must say: How can a clergyman speak of a 'gospel of labor' when that very thing is contrary to the Gospel? How can a system—a capitalist system like that of Stinnes—be worshipped by a clergyman?"

"We will not find peace in an eternity in that way. All that is contrary to peace. We want that true doctrine of Saint Francis—social peace. We want also a love of all beings, that amiable way and manner toward nature. Our whole culture has separated itself from nature, and has gone in wrong directions. The farther we separate from nature, the nearer we come to war, because war is unnatural, and all our unnatural institutions culminate in it. We shall attain our aim only when we have something radically different."

In Louisiana, internal squabbling in the Klan came to a head with the reorganization of the order for that State. One of the new State officers was quoted in New Orleans newspapers as declaring:

"All I have to say is that the Klan will observe the constitutional law of Louisiana. Louisiana has enacted an anti-secrecy statute that becomes effective September 1, and it will be respected by the Klan."

THE JUBILEE YEAR INDULGENCES

Rome, Italy.—Two papal decrees suspending indulgences outside the city of Rome during 1925, the year of the Jubilee, have been issued by the Sacred Penitentiary. Exceptions are made, however, for certain classes of indulgences, which may be gained as usual during the Holy Year, and for certain classes of persons who are prevented from making the pilgrimage to Rome in the course of the year of the Jubilee.

The following indulgences applied to the living are exempted in the first of the decrees: Indulgences in articulo mortis, the Angelus indulgences, indulgences gained while visiting a church at Forty Hours' Devotion, indulgences gained by those who accompany the Blessed Sacrament on sick calls, the indulgence gained by visiting the Portiuncula church at Assisi, and indulgences conferred by cardinals, Papal nuncios, archbishops and bishops in granting the Pontifical blessing.

A special decree permits indulgences of the Jubilee Year to be gained without visiting the tombs of the Apostles and the major basilicas of Rome, by the following classes of persons:

Nuns, their postulants, novices and students and all residing in their convents.

Anchors, hermits and members of such religious orders as the Trappists, Camaldolese and Carthusians.

Captives, prisoners and exiles. The sick.

Working people who cannot get away from their work long enough to make the journey.

Those more than seventy years old.

The decree closes with a special appeal to those exempt from the Jubilee indulgences that they undertake during the year special works

of piety and charity which their bishops or their confessors will recommend. To those undertaking these special works of piety and charity, and who receive the sacraments of Penance and Holy Communion and pray for the intention of the Holy Father, the Pope grants a plenary indulgence.

KLAN BUSY IN MANY LINES

Activities of members and branches of the Ku Klux Klan during the past week varied from alleged instigation of an invasion and robbery of a Catholic Cathedral to the holding of a "baptism" in the front yard of a Catholic family.

At Burlington, Vt., two men arrested in connection with the robbery of the Cathedral of the Immaculate Conception, told police that they had been led to commit the crime by William C. Moyers, a Klan organizer. Moyers was later apprehended at Newmarket, Tenn., and then released under bond of \$5,000.

F. M. Francisco of great Notch, N. J., and his family, all Catholics, were the amused witnesses of a Klan "baptism" staged on the Francisco front lawn without permission. Mr. Francisco was later apprehended at Newmarket, Tenn., and then released under bond of \$5,000.

In Herrin, Ill., the first of the charges against S. Glenn Young, Klan dry rider, was called for trial during the week. Young's difficulties grew out of the rioting here last February which necessitated calling out the State militia. There are fifteen assorted charges of robbery, larceny, assault with deadly weapons, and attempt to murder, on the docket against Young and his associates in the attempt to bring righteousness to Williamson County.

Eight Klansmen and five anti-Klansmen, all alleged participants in the disturbances near Haverhill, Mass., July 31, were found guilty of disturbing the peace and all sentenced to thirty days in jail. The cases were appealed and the defendants released on bond.

In Louisiana, internal squabbling in the Klan came to a head with the reorganization of the order for that State. One of the new State officers was quoted in New Orleans newspapers as declaring:

"All I have to say is that the Klan will observe the constitutional law of Louisiana. Louisiana has enacted an anti-secrecy statute that becomes effective September 1, and it will be respected by the Klan."

It is understood that the decision within the Klan in Louisiana was brought on by passage of an anti-masking law by the State legislature.

In New York, the Independent Order of Odd Fellows, meeting in their State Convention, refused to take any action with regard to the Klan, on the ground that such a stand would not be proper for a "purely fraternal" body to take. The question arose of alleged affiliation of members of the Odd Fellows with the Klan.

GERMAN ARCHITECT SAVES STRASBOURG CATHEDRAL TOWER

Strasbourg, Aug. 13.—The work of strengthening the tower of the Strasbourg Cathedral has been completed, after fifteen years. The operation was of a most delicate nature. The tower, which is 142 meters high, appeared to be sinking, and it became necessary, after having dug down about the foundations, to raise the pillars. The pillar bearing the greatest load was surrounded by a steel framework and an immense scaffolding which occupied three bays of the great nave, to support the part of the edifice under construction. On November 16, 1911, a slight earthquake made a fissure in this pillar. Fortunately, the framework did not give, otherwise the equilibrium of the tower would have been destroyed and a catastrophe would have resulted.

The work of reconstruction was undertaken fifteen years ago under the direction of a German architect. To prevent the work from being interrupted, the French Government allowed the same architect to continue in charge even after Strasbourg had been restored to France.

Built of rose-colored stone, like the entire cathedral, the marvelous Gothic tower which dominates the city and the entire plain of Alsace, was begun in 1277 by Erwin de Steinbach. It was continued by Ulrich d'Ensisgen, and the crowning spire was completed in 1439 by Jean Hultz of Cologne.

CATHOLIC NOTES

A very successful "Fancy Fair" was held under the auspices of the C. W. L. of Arrnprior, realizing the sum of \$2,500 in aid of the Convent Building Fund, Aug. 4th-6th.

London, Eng.—Adrian IV., the only English Pope, is to be honored at his birth-place by the erection of a monument. Nicholas Breakspear was born at Abbots Langley, Hertfordshire, and became Supreme Pontiff in 1154.

Berne, Aug. 15.—A magnificent tomb is being prepared in Poland to receive the body of Henryk Sienkiewicz, the Polish novelist who wrote "Quo Vadis." Sienkiewicz died at Vevey, Switzerland, in 1916. The body will be exhumed and taken to Poland in November.

London, Eng.—Ireland is loaning twenty priests to the archdiocese of Glasgow to help meet the clergy shortage in Scotland. Five priests have arrived, and others will leave Ireland in September and October.

The annual pilgrimage to St. Anne de Beaupre, Quebec, Canada, of the Catholic Tourists of America, Inc., of Brooklyn, started August 9. Prominent members of the Knights of Columbus and the Catholic Daughters of America were among the tourists who showed their devotion to the shrine.

London, Eng.—Tom Gibbons, of St. Paul, who is a devout Catholic, recently went to Mass at the Catholic Church at Hendon, a northern suburb of London, and heard the priest's appeal for funds to provide a new altar-piece for the church, which has just been renovated. After Mass he went into the Sacristy and asked the priest to order the vessels and send the account to him.

Paris, Aug. 3.—The Municipal Council of Paris has decided to give the name of Albert de Mun to a street in the Trocadero quarter. The famous Catholic orator, Albert de Mun, was an officer in the regular army. He resigned his commission in order to devote himself to social work among the laboring classes and became the most admired orator in the French Parliament. He died at Bordeaux in October, 1914.

London, Aug. 9.—Mr. Thomas Henri Stanton, who has just died in London at the age of eighty-seven, enjoyed the friendship of four London Cardinals. He was train-bearer for six years to Cardinal Wiseman, and later was regarded as a friend by Wiseman's successors, Cardinals Manning, Newman and Vaughan.

Ossining, N. Y.—Preparations are being made to send twenty-four Maryknollers to Eastern Asia in September. Of these, seven priests, two brothers and six Sisters will go directly to Hongkong for Missions in South China, while three priests and six Sisters will leave the steamer at Kobe, Japan, and pass over to the new Maryknoll Mission in Korea.

London, Eng.—Excluding the chapels of religious communities, there are today one hundred and forty-five Catholic churches in London, as compared with only twenty-one one hundred years ago. Cardinal Bourne admits that most of these churches were erected through the missionary labors of Irish priests.

Word has been received in Brooklyn that Hon. William J. Kelly, Justice of the Appellate Division of the Supreme Court, of the State of New York, and one of the best known Catholics in New York, had been made a Knight of St. Gregory by Pope Pius. Justice Kelly has always been very active in all church works.

Dublin, Ireland.—A brass mounted helmet has been found by workmen at Moyculen, Clare county, buried in a bog 7 feet from the surface. It is believed that it is one of the helmets used by De Clare's Army at the battle of Dyserth O'Dea, Carrofin, in the year 1318. At that battle, De Clare was defeated by the Chiefs of Clare County under O'Dea.

Philadelphia.—Thomas J. Culhane, director of the National Vigilance Association here, has announced that he intends to apply for police protection and permission to carry a pistol for self defense following receipt of a threatening letter signed with the initials of the Ku Klux Klan. The letter which Mr. Culhane said he received warned him to abandon the Philadelphia headquarters of the Vigilance Association and closed with the admonition to "Keep in mind Rev. Van Loon of Berkeley, Mich., and act accordingly."

Kottayam, Malabar, India.—Since the Portuguese Republic does not tolerate religious orders in its territory, the Patriarch of Goa was put to much difficulty recently in connection with the opening of a convent for the girls of the Archdiocese of Goa. Close to the Portuguese district of Marmagao, lies the British district of North Kanara, and the Patriarch finally had to acquire land at Karwar, the chief town of the British district, for the erection of the convent.

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GERTRUDE MANNERING

A TALE OF SACRIFICE

By FRANCES NOBLE

CHAPTER XXII.

Two days later, while yet her wound was all fresh and sore in her heart, Gertrude received the promised letter from Lady Hunter. It was waiting for her when she and her father got in from Mass, and she ran up-stairs to read it first alone.

"My darling Gertrude," wrote her cousin. "I dare say this will cross on the way with your letter to me, but I cannot wait for its arrival to write to you, though it would only be useless to tell you in words how we are feeling it all. I and Sir Robert, to whom I have told everything, dear, as you wished. He says it has made me visibly older-looking already, to have had such a thing happening to one who was in my care, especially one so dear as you are.

"Last evening (I am going to tell you all exactly, for I feel you would rather know it, though it may seem cruel at first) Stanley Graham came in early, as he had said he would, an hour after I got back from the station. He came up-stairs to me at once, as I was sitting alone and had word for him to do so when he came in. I do not know what he thought or expected, but he asked immediately where you were—if you were better; not feeling sure, I suppose, how much I knew. Then I told him briefly that you were gone away—gone home again; and that as things were, I should hardly have detained you, even if I could have done so, which would have been impossible; but that you had left a note for him, which I then gave him. He took it and put it in his pocket, with a look, Gertrude, which shall never forget—such a look of bitter suffering. Lady Hunter, he said to me, 'she does not love me! It was a mistake.' And his tone was so stern that I am afraid, Gertrude, I grew angry as well as sad; and I said to him, 'You are a tyrant, Stanley, to wish to make her, for your sake, trample under foot feelings and convictions which you and I cannot understand and are not worthy to share. Not love you! How can you love her, to make her suffer so?' But I was sorry the minute I had spoken; for if ever I saw a man look the personification of grief and perplexity he did, Gertrude, as he turned and left me without answering a word. He gave me no opportunity of speaking to him all the evening, but studiously and politely avoided me. No one named you to him, love; for when you were once gone I told them all that the engagement was broken off, for reasons I could not mention; for I knew, dear, you would wish to spare him any additional pain to what he must have been suffering during all last evening, when he could not understand or resent himself without appearing remarkable. Well, this morning, after breakfast, he asked to speak to me; and he told me he had resolved to bid us farewell at once, and return to Briarvale for a week or two, preparatory to going abroad for another year. I was not surprised, Gertrude; and I attempted no useless discussion, but apologized to him for my harsh words of the day before. Then he said to me:

"Lady Hunter, I have nothing to forgive; and if I had, could I cherish resentment for a few hasty words spoken in sorrow, as they were? But you were right: perhaps I am a tyrant, fittest to be alone and unloved; perhaps I ought never to have cherished a dream of love and domestic happiness. When you write to your cousin, Lady Hunter, will you thank her from me for her kindly letter? Tell her I cannot write to her myself after what she said of the cruelty of any needless intercourse; and that anything in her that may have pained me during that last interview I ascribe, not to her, but to those who have taught her. Tell her to ask her forgiveness for my sternness, which would not let me hide that where I love, as I love her, I must have all or nothing; that I could not share her heart, especially with a religion I hate. I should only have made her miserable, perhaps, with my unspoken jealousy, even if I had consented to everything she asked. Tell her, too, Lady Hunter, and say farewell to her for me."

"Then he left me abruptly to prepare for his departure, and I did not see him again for two or three hours, when he came to bid good-bye to Sir Robert and myself. He told us not to expect to hear very often from him from abroad; it will be better, he says, for him not to have much intercourse with even such intimate friends as ourselves, for a time. But, Gertrude, he shook hands with me, very, very earnestly, his manner was so softened as a tear glistened in his eyes—a thing I have never seen before in him; and now that he is gone, I cannot but hope from it, love, though I scarcely know for what."

"I will not trouble you by writing any more today, love, except to repeat our closest sympathy, Gertrude, and every kindest message to your father—especially one of thanks for his forgiveness for our share in it all. Write soon, darling, to say how you are. I need not tell you that our party here has had quite a gloom cast over it; for I cannot conceal that I am

anxious and out of spirits, and they all (though they do not know the truth) feel that something sad has happened. I can only go on hoping—I must, or it would seem too cruel.

"Ever your most loving cousin,
"JULIA HUNTER."

ONE THING LEADS TO ANOTHER

By Helen Morlarity in Rosary Magazine

Mrs. Haley wanted a car. Their new house was so far out that really she did not see how they were going to get along without one. Of course, George had his roadster for business, but what good was that to any one else? Why, nowadays, a car was getting to be a necessity instead of the luxury it was considered a few years back.

"Well, if you think a car isn't a luxury," pronounced George Haley when this sentiment was tried out on him, "you ought to see what it costs to keep my little boat running; No sir! No car for the Halays! Not the way things look now!"

Mrs. Haley had heard pronouncements before. Therefore she remained unimpressed and observed casually. "I thought you said business was good."

"Business is good enough, but, as I've often observed before, you can stretch an income so far and no farther. Get that, Louise!"

"Other people—the immemorial argument—no more prosperous than we are, have cars. I don't see—"

"Neither do I," grumpily, "see how they manage it. Mortgages, and debts, and never paying what they owe, maybe. Oh, I know their tricks and their manners," grinning a little.

Mrs. Haley looked faintly shocked. "George! You don't suppose the Grays mortgaged their house to get that lovely car—"

"Mr. Haley registered impatience. "For heaven's sake! I was speaking generally, Louise. How do I know what the Grays did?"

"Well, but you said—" And, of course, will Gray is only on a salary, while you have your own business... and it is a lovely car," sighing.

With an exasperated air, but half amused too, as is a husband's way, George Haley threw down a paper he had been trying to read.

"Yes, and there's where he's got it on me," he explained tersely. "When he gets his salary it's his to spend—and believe me, the Grays spend, while what I make has to run the business and keep my family. And we've got this big house on our hands, remember that!"

"Oh, yes," absentmindedly. Of course the business had to be run, but then a house wasn't everything. She returned to the attack. "I was only thinking that we'd save money that way. With five children using the street cars every day, and when I go down town, why, it amounts up—"

"Five! The boys don't ride to school every day, do they?"

a day or two, for his sister's sake, had procured the desired leave, and he was at home now at Whiteswell for three short, precious days.

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mother knew of his hopes for Marion, his dreams and prayers for her future, when Louise spoke again, following up her own thoughts.

"Yet, I do want Marion to have a good time, like all the girls she goes with. There's Betty Gray—"

"It's kind of hard on Marion. She was saying the other day she wished we had a car of our own, even a small one—"

"Her husband threw her a fiery suspicious glance. Was she playing on his love for Marion? "No doubt," sarcastically. "It would be fine if I could afford a car for the use of my children. But I can't, so what's the use of talking."

"Well, of course, if you can't... Then in a different tone. "The girls are all nice to Marion, about calling for her with cars, I mean. And ever since the Grays got their sedan Mrs. Gray's been taking Marion and Kitty to school every morning. I told her I didn't want her to bother, but she said as long as she had to take Betty she might as well take our girls."

George Haley winced. He hated to be patronized by the Grays—he loathed having Marion under an obligation to them. The Grays, living as he knew on the extreme edge of nothing, bestowing favors on his family! He got up and stalked out of the room, furious with himself and the sudden weakness that assailed him to shout angrily, Mrs. Gray—bah! You can have your own car and drive the girls down yourself! He was glad he checked the foolish impulse by leaving the room. There was no telling when his common sense might fail him. It had failed him before, he recalled uneasily.

The new house, for instance. He had thought their other house plenty good enough for awhile, but Louise—

Mrs. Haley smiled after him with a little secret smile, George was a wonderful husband, but he required managing as all men did.

Yes, of course she got the car, and not a Ford either. In respect of a car men are entirely different from women. They want a car they can point to with pride.

"And besides," growled George Haley, "I can't afford to put my family in a little car. If I don't get a car to match the house they'll say my business is going down. So you see," grimly, "that's how a man gets in deeper and deeper."

"But George, that's foolish—to cater to appearances like that. We would have been satisfied with a less expensive car for the present—"

"Oh, for the present!" with a glare. "Well get me now! This car is for the present, and the future! As far as I can see now we'll never have another one!"

Mrs. Haley cried enthusiastically. "Oh, it's a lovely car! Marion adores it, and can't she drive it though! Did you ever see anything like the way she learned? She wants to learn too—"

Vigorously Mr. Haley vetoed that. The boys were not to learn to drive the car, not even Don. If he could help it his boys would never become joy riders, killing others as well as themselves.

"Of course, you're right, dear," cheerfully acquiesced his wife. "And Don's only fifteen. Not that he'd think of taking the car without your said so, but he has plenty of time, in a year or so maybe—"

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but a rich man he had been lavishing things he could not afford on his oldest child, giving her false ideas about life and her parents' standing. "Poohing them all," he groaned, "but myself most of all." He had been going it blind, he realized suddenly, hoping that one year's business would redeem the next, or that the next would clear him miraculously from the morass which he was facing. George Haley, looking himself and the future in the face, knew where he had been deviled and what he must do. But the task before him shook his soul. The talk with Louise he dreaded most, but that he could put off until after Marion's graduation.

Marion and her mother were on the porch one unreasonably hot evening in early June when they were joined by Don and his father. When the latter announced his intention of going back to the office there was a chorus of protests from mother and daughter, but he answered curtly that he had to go. "Don's going to drive me down," he said.

Marion said quickly, "Then you hurry back with the car, Don. You know we want to take a drive."

"That's all you think about—yourself!" Don flung at her with a bitter look, as he ran down the steps.

"Really, Mother, Don's impossible lately," complained the girl; but her mother watching her husband get in the car, said: "Your father looks so tired tonight, dear."

"I know. He's been looking that way for a couple of weeks. He thought maybe it was the heat." They exchanged a worried look.

"He needs rest, I think." And Mrs. Haley sighed. She was tired too. It was no fun taking care of that big house. Sometimes she felt it quite a burden; and tonight as she listened to Marion's girlish chatter she experienced a feeling of mental and bodily lassitude, augmented by the sudden sharp pang that had assailed her when she noticed how tired her husband looked.

Don came back shortly and parked himself on the steps with an air of gloomy detachment.

"What time are you going back after your father, Don?" asked Mrs. Haley.

"He said I didn't need to come at all if you folks wanted the car," returned Don sullenly. "Dad isn't selfish."

"I'm glad you recognize that fact," said his mother, with a half smile at the boy's air. And Don, enraged by the smile, burst out:

"Somebody ought to recognize it, I guess. It's fierce—the way Dad's working and killing himself!" A sob choked him unexpectedly and his eyes filled with tears.

"Killing himself? What are you talking about son?"

And Marion, "Don Haley, how dare you talk like that to mother?"

"Well, I don't care," Don looked up with streaming eyes. That's what they're saying at the office. I heard old Beeson say the other day that Dad was all tangled up over a big house and expensive family—and you can see how he looks, can't you?"

Without a word Mrs. Haley vanished into the house, and Marion seeking her later found her weeping in her room. They took counsel.

Mrs. Haley shook her head hopelessly. "I don't know what it would be. No," she went on after a moment, "it's this house, Marion, I don't think it would cost more to live here than it did in the old house, but it does. The scale of living is higher for one thing—the standard is different. You can't—"

she smiled bitterly—"scrub your own porch out here. It isn't done. Nor hand out the clothes, nor take them down either. All that makes a difference—"

"No, but everything's been on the same scale, don't you see?" said the mother with a weary gesture.

"We've been trying to live up to the neighborhood. Your father didn't want to get the car. Really he didn't want to build this house, but—"

her breath caught, and she broke into tears again. "I did it for you, Marion, and for the others. I wanted my children to have a chance—to grow up in a nice neighborhood—"

"Don't, mother!" Tears of sympathy were in Marion's eyes, but all she experienced was a sense of bewilderment. "But there was nothing wrong with the old neighborhood was there? I liked it there. And so many of our friends still live there. Couldn't we go back, if that would help dad?"

"I suppose we ought to, especially since this house isn't paid for," Mrs. Haley winced as she spoke, for the thought of the move was a bitter blow to her pride. She had left them in triumph and without a pang—those good old neighbors, and now she would have to go back with her pride trailing in the dust. But she dried her eyes resolutely.

"And we must think of your father first of all, dear," she said. "I'm afraid he has overworked."

As it happened, he was their first and only thought for the next three weeks. He was brought home from the office that night a very sick man, and everything else sank into insignificance. Nothing would matter if he was spared; and he was spared, to see, as he liked to state proudly, what a wonderful family he had. Don had gone right into the office to give what help he could, and Marion the day after her

graduation, and both, as the chief clerk said, had proved themselves as busy as their father in learning the business. At least, they carried on, as they put it, with all of youth's elation of being unexpectedly useful.

George Haley's convalescence was slow, and it was not until September that they moved back to their former home. It was easy to sell the big house, and somehow they all left it without a pang, even Mrs. Haley. For, during her husband's illness all the old neighbors had allied around her with such whole-souled kindness and the unflinching devotion of real friends that it seemed the most natural thing in the world to be going back to them. And the fact that the children were one and all delighted added to the general satisfaction.

"I'll tell you, Mother," said Marion one day, "I feel better back home. I don't seem to be always wanting things, if you know what I mean. I think, with a wise shake of her head, "I was getting pretty selfish. I had so much, you know, and one thing always leads to another."

"Yes, I know," the mother had admitted grimly. She was thinking that somehow the new house had perverted them all, and now back in their former environment the old common sense habits had reasserted themselves. They were all busier planning to build a new garage next spring, and Marion was wondering if she could not go to college a half day and still help Dad in the office.

"Yes, one thing leads to another," she said with a happy sigh.

THE STORY OF CHRIST

BY GIOVANNI PAFINI
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CAPERNAUM

Jesus taught His Galileans on the threshold of their shabby little white houses, on the small shady open places of their cities on the shore of the lake, leaning against a beached boat, His feet on the stones, towards evening when the sun sank red in the west, summoning men to rest.

Many listened to Him and followed Him because, says Luke: "His word was with authority." The words were not wholly new, but the man was new, and new was the warmth of His voice, and the good done by his voice, overflowing from His heart and going straight to the hearts of others. The accent of those words was new, and new the sense that they took in that mouth, lighted by His look.

Here was no prophet of the mountains shouting in waste places, far from men, solitary, distant, forcing others to come to him if they wished to hear him. Here was a prophet living like a man among other men, a friend of all, friendly to the unfriendly, an easy-going and companionable comrade, searching out His brothers where they work in the houses, in the busy streets, eating their bread and drinking wine at their tables, lending a hand with the fisherman's nets, with a good word for every man, for the sad, for the sick, for the beggar.

The simple-hearted, like animals and children, know instinctively who loves them, they believe him, are happy when he comes (they very faces suddenly transfigured) and are sad when he goes. Sometimes they cannot bring themselves to leave him and follow him to the death.

Jesus spent His time with them walking from one region to another, or talking, seated among His friends, and children, who love him, who love the lake, along the curve of quiet clear water scarcely ruffled by the wind from the desert, dotted with a few boats silently tacking back and forth. The western coast of the lake was His real Kingdom; there He found His first listeners, His first converts, His first disciples.

If He returned to Nazareth, He stayed there but a short time. He was to go back later, accompanied by the Twelve and preceded by the renown of His miracles, and they were to treat Him as all the cities of the world,—even the most renowned for amenity, Athens and Florence, have treated those of their citizens who made them great above others. After ridiculing Him (they had seen Him as a child, it is out of the question) that He can have become a great prophet) they tried to cast Him down from the precipice.

In no city did He make a long stay. Jesus was a wanderer, such a man as is called a vagabond by the pot-bellied and sedentary citizen rooted to his threshold. His life is an eternal journey. Before that other Jew who was condemned to immortality by one condemned to death, He is the true Wandering Jew. He was born on a journey, still a baby at the breast. He was carried along the sun-parched road to Egypt; from Egypt He came back to the waters and greenness of Galilee. From Nazareth He often went to Jerusalem for the Passover. The voice of John called Him to the Jordan; an inner voice drove Him out into the desert; and after the forty days of hunger and the Temptation, He began His restless vagabond life from city to city, from village to village, from mountain to mountain, across Palestine. Most often we find Him in Galilee, in Capernaum, Chorazin, in Cana, in Magdala,

in Tiberias, but often He crosses Samaria to sit down near the well of Sychar. We find Him from time to time in the Tetrarchy of Philip at Bethsaida, at Sidon, at Tyre, also at Gerasa in the Peraea, at Antipatris. In Judah He often stops at Bethany, a few miles away from Jerusalem, or at Jericho, but He did not shrink from journeying outside the limits of the old kingdom and from going down among the Gentiles. We find Him in Phoenicia, in the regions of Tyre and Sidon, and in Syria, if the transfiguration took place on the summit of Mt. Hermon. After the resurrection He appears in Emmaus, on the banks of His lake of Tiberias and finally at Bethany near Lazarus' house, where He leaves His friends forever.

He is the traveller without rest, the wanderer with no home, the wayfarer for love's sake, the voluntary exile in His own country; He says Himself: "I have no home here; I have no place to lay my head, and it is true that He has no home where He may lie down at night, nor a room that He can call His own. His real home is the road which takes Him along with His first friends in search of new friends. His bed is the furrow in a field, the bench of a boat, the shadow of an olive tree. Sometimes He sleeps in the houses of those who love Him, but only for short periods.

In the early days we find Him most often at Capernaum. His journeys began there and ended there. Matthew calls it "His city." Situated on the caravan route which from Damascus crosses Icturea and goes towards the sea, Capernaum had become little by little a commercial center of some importance. Artisans, bargainers, brokers, and shopkeepers had come there to stay. Men of finance—as flies swarm on rotten pearls—had come there; publicans, excise men and other fiscal tools. The little settlement, half-rustic, half a fishing village, had become a mixed and composite city where the society of the times—even to soldiers and prostitutes—was fully represented. And yet Capernaum, lying along the lake, freshened by the air from the near-by hills and by the breeze from the water, was not a prey to stagnation and decay like the Syrian cities and Jerusalem. There were still peasants who went out to their fields every day, and fishermen who every day went forth to their boats. Good, poor, simple, warm-hearted people who talked of other matters than money and gear. Among them a man could draw his breath freely.

On the Sabbath Jesus went to the Synagogue. Everybody had the right to enter there, to read aloud and also to expound what had been read. It was a plain house, a bare room where people went with their friends and brothers to reason together and dream of God.

Jesus stood up, had some one give Him one of the scrolls of the Scriptures (more often the Prophets than the Law) and recited in a tranquil voice two, three, four or more verses. Then he commenced to speak with a bold and forceful eloquence which put the Pharisees to confusion, touched sinners, won the poor, and enchanted women.

Suddenly the old text was transfigured, became transparent; it seemed to their own times; it seemed a new truth, a discovery they had made, a discourse heard for the first time; the words withered by antiquity, dried up by repetition, took on life and color; a new sun gilded them one by one, syllable by syllable; fresh words came at that moment, shining before their eyes like an unexpected revelation.

POOR PEOPLE

Nobody in Capernaum could remember having heard such a Rabbi. The Sabbath when Jesus came to the Synagogue was full, the crowd overflowed out on the street, everybody was there who could come. The gardener comes, who for that day had left his spade, and no longer turned his water wheel to irrigate the green rows of his garden, and the smith, the good cumber, black with smoke and dust every day, but on the Sabbath washed, neatly dressed, his face still a little dusky, although scrubbed and rinsed in many waters like his hands, with his beard combed and anointed with cheap ointment (but still perfumed like a rich man's beard), the smith all whose days are spent before the fire, twenty and dirty except this day which is the Sabbath, when he comes to the Synagogue to hear the ancient word of the Ancients of Days, the God of his fathers. He comes devoutly, but he comes too because his family, his friends, his neighbors come there, and he finds them all together, and he comes also because the day is long (all that long holiday without any work, without any hammer in his hand, without the pincers) and in Capernaum there is nothing to do on Sabbath except go to the Synagogue. The mason comes, he who has worked on this little house of the Synagogue and made it small because the Elders—good, God-fearing people, but inclined to be stingy—did not wish to spend too much. The mason still feels his arms a little numb and lame from his six days' labor, no longer keeps track of the stones which he has laid in courses and the trowels full of mortar which he has thrown between the stones during the week. The mason puts on his new clothes today and sits down on the ground, he who on all other days stands up-

right, active, watchful so that the work may go well, and the employer be satisfied; the good mason too has come to the house which seems to him partly his own.

The fishermen have come too, the young and the old, both of them with faces tanned by the sun and with eyes half-shut from the constant glare of sunlight reflected by the water. (The old man is handsomer because of the contrast of his white hair and white beard with his weather-beaten and wrinkled face.) The fishermen have turned over their boats on the sand, have left them tied to the roof and have come to the Synagogue, although they are not used to being within walls and perhaps continue to hear a confused murmur of water lapping about the bow.

The peasants of the neighboring countryside are here too, prosperous farmers who have put on a smile as good as anybody's, who are satisfied with their conscience and ready for the scythe. They do not mean to forget God who brings the grain to a head and makes the grape-vine to blossom. There are shepherds come in to town that morning, shepherds and goat-herds with the smell of their flocks still on them, shepherds who live all the week in the mountain-pastures without seeing a soul, without exchanging a word, alone with their quiet animals peacefully grazing on the new grass.

The smaller property owners, the small business men, the gentry of Capernaum, all have come. They are men of weight and piety. They stand in the front row, serious, their eyes cast down, satisfied with the business of the last few days and satisfied with their conscience because they have observed the law without failing and are not contaminated. The line of their well-clad backs can be seen, bowed backs but broad and masterful, employers backs, backs of people in harmony with the world, and with God, backs full of authority and of religion. There are also transient foreigners, merchants going towards Syria or returning to Tiberias. They have come from condescension or from habit, perhaps to try to pick up a customer, and they stare into everybody's face with the arrogance which money gives to poverty-stricken souls.

TO BE CONTINUED

PRIDE

Not a very big word is it, but what a part in life it plays! It is something well known to each and every one of us, although some may think that pride in their life finds no place.

Pride always covers three kinds. First, there is the pride of the oncerich who are rich no longer. There, I think, is pride at its most pitiful. To have had everything—or now have nothing, and yet inherent pride forces them to play a game of make-believe, to imagine they are fed when they are starving, to keep always a smile when their hearts are breaking, and just because they are too proud to make the best of what is theirs.

"Friends will think less of us if they know we have fallen financially," they say. Friends? God keep me from friends who love me, not for what I am but for what I have.

Secondly, there is the deadliest pride of all—the pride that raises an impossible barrier when long-tried friends have fallen out. Just a little, trivial thing has caused the break, but because neither will "pocket part," years pass and the breach still exists. Just because of pride. No wonder we are told to acquire humility and meekness.

Thirdly, there is the pride I cannot understand. Arrogant pride in oneself. I do not mean the pride in ourselves that we should have. Pride in our appearance; our work; in the result of honest endeavor; in our home and our homefolk.

Pride in these things is necessary to us all if we would make our part in the scheme of things worth while. But to be proud because we may have more of this world's goods than others. That is the pride I cannot tolerate, cannot understand. Yet it is the commonest thing in the world to see one who has more of something or another making the life of one who has less, harder than it is, although the chances are ten to one that the same life needs very little in the way of additions to make it hard and difficult.—The Pilot.

Ingratitude is a vice opposed to nature; the animals even are grateful.

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LONDON, SATURDAY, SEPT. 6, 1924

THE KU KLUX KLAN AND THE PRESIDENTIAL ELECTION

The Ku Klux Klan is the least of the worries of the Catholic Church. Having weathered the storms of ruthless persecution of pagan Rome when she was the undisputed mistress of the world and the no less ruthless persecution of Protestant England she can look with equanimity if not with contempt on the puny efforts of the Ku Klux Klan. But the Democratic party in the United States cannot afford to regard the Klan so lightly. The Klan corrodes the solid Democratic South. The backbone of the Democratic party in the north is Catholic. Father Duffy, the famous army chaplain, pointed out to the Democrats of New York City that the real worry was political not religious. The Democratic Convention failed to condemn the Klan by name. Mr. Davis emphasized emphatically that he ever was, or is now, or ever will be a member of the Ku Klux Klan. But after this forcible feeble repudiation of the Klan he failed to denounce the Klan, its objects and its methods. The Ottawa Journal quotes him as denouncing the Klan. Being on a holiday we may have missed some of Mr. Davis's later pronouncements. But from what we have seen we have a genuine contempt for the pusillanimity of Mr. Davis. Were we Catholic Democrats with a vote in the United States Presidential election we should welcome the opportunity of dealing a smashing blow to bigotry within the party. Between Coolidge and Davis there is small choice. Radicals support La Follette; but he has repudiated the Radical policy. Radicals also support Ramsay MacDonald. There may be many issues that weigh with Catholic Democrats. But in our opinion the most important issue, the one that goes to the very root of Americanism, is the Ku Klux Klan. And this is the time to smash every such manifestation of bigotry. It is simply a choice between voting Coolidge and voting La Follette. Coolidge is safe and sane. Dawes, famous as the author of the Dawes plan for the reconstruction of Europe, is a straightforward, outspoken man. The explosive "Hell and Maria" that was characteristic of him before the responsibility of Vice-Presidential office toned him down to a more dignified expression of his views, is no longer heard. But in speaking of the Klan, under this restraint, he is much more outspoken in condemnation than Mr. Davis. He has, it is true, a sympathetic understanding of the movement; but he is not afraid to condemn it outright.

"The Ku Klux Klan in many localities and among many people," he said, "represents only an instinctive groping for leadership, moving in the interests of law enforcement, which they do not find in many cowardly politicians and office holders. But it is not the way to forward law enforcement." He pointed out various failures of the Klan when its motives were good. "The same thing happens," he continued, "when minority organizations, whatever the high purpose they claim, whatever they may be called, take the law into their own hands. Force rises to meet force; lawlessness rises to meet lawlessness; and civilization commences to disintegrate into the savagery from which, through the ages, it has evolved."

Were we a Catholic Democrat in the United States we should have no qualms of conscience in voting for Coolidge and Dawes. But did we consider the Ku Klux Klan as the real issue in this Presidential campaign we should vote early and often for Senator La Follette.

This is his unequivocal pronouncement on that issue: "I am unalterably opposed to the evident purposes of the secret organization known as the Ku Klux Klan, as disclosed by its public acts."

Follows a splendid letter in reply to an inquiry from Senator La Follette to Mr. Robert P. Scripps:

Aug. 5, 1924.
 Mr. Robert P. Scripps, New York.
 Dear Mr. Scripps:—Your letter of Aug. 1 received. You ask where I stand on the Ku Klux Klan. Similar inquiries have come to me from others. I take the liberty of making my answer to you public. This will inform all those interested in knowing my attitude on this question.

But first and before all else, I am bound to say that in my view the one dominant, all-embracing issue in this campaign is to break the combined power of the private monopoly system over the economic life of the American people. This power controls every important branch of industry—mining, manufacturing and transportation. It controls markets and credits and dictates the price of every product necessary to feed, clothe, warm and shelter the human family. To control that which sustains life is to control life itself. This is economic slavery. Free government cannot long exist side by side with economic despotism.

To this issue, so far as I am able, I shall hold the attention of the voters of this country. From this position I shall not be turned aside. Hence, I deem it most unfortunate that questions involving religious opinion and other questions unrelated to the vital issue of the restoration of government to the people have been raised in this as in other critical years of our national history. Such controversies feed upon and inflame prejudice and passion to the exclusion of issues involving the very life of Government itself.

This brings me to say in response to your inquiry as to my stand on the Ku Klux Klan, that I have met this question in various forms during my public life. Any one familiar with my record, especially in my own State, knows that I have always stood without reservation against any discrimination between races, classes and creeds. I hold that every citizen is entitled to the full exercise of his constitutional rights. I am unalterably opposed to the evident purpose of the secret organization known as the Ku Klux Klan, as disclosed by its public acts. It cannot long survive. Relying upon the sound judgment and good sense of our people, it is my opinion that such a movement is foredoomed. It has within its own body the seeds of its death. Abraham Lincoln, nearly seventy years ago, set forth his views on this question in a letter to his friend, Mr. Joshua F. Speed, dated Springfield, Ill., Aug. 24, 1855: "You inquire where I now stand. That is a disputed point. I think I am a Whig; but others say there are no Whigs, and that I am an Abolitionist. 'I am not a Know-Nothing; that is certain. How could I be? How can any one who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'all men are created equal, except negroes.' 'When the Know-Nothings get control, it will read: 'All men are created equal except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy. 'Your friend forever, 'A. LINCOLN.'"

With this statement from Abraham Lincoln I would join also a passage from a letter written by Thomas Jefferson to Edward Dows in 1808: "I never will, by word or act, bow to the shrine of intolerance, or admit a right of inquiry into the religious opinions of others." Upon these statements of Jefferson and Lincoln, expressing the sentiments which I am happy to believe the vast majority of our

citizens cherish and to which they will ever rigidly adhere, and upon my own views expressed in this letter, I am content to stand without qualification or evasion. Sincerely yours, ROBERT M. LA FOLLETTE.

citizens cherish and to which they will ever rigidly adhere, and upon my own views expressed in this letter, I am content to stand without qualification or evasion. Sincerely yours, ROBERT M. LA FOLLETTE.

THE CHURCH UNDERSTANDS

Nowhere is such complete understanding of human nature shown as in the teaching, preaching, and theology of the Catholic Church. The Church is the mother of mankind; a kind and tender mother; kind with the kindness of God the Father; tender with the tenderness of Christ; but just, and, on occasion, stern, as becomes her in her God-given mission to lead men to Him and to place them in His heaven for all eternity. In no part of her teachings does the Church of God show better understanding of human nature than when she teaches us to avoid bad company, company which is likely to be to us an occasion of sin. Mankind is imitative. You see this in the little child, who does not yet think why he does this or that. Obeying his nature he imitates what others do; does what he sees them do. The little girl imitates her mother in her kitchen work; arranges her little pots and pans; pretends to bake and to wash and to keep house. Little boys imitate men; they try to do what they see their elders do. They make toy houses; they ride broomsticks or rocking horses; draw little carts or wagons; strap toy swords to their sides; fire toy pistols.

How is it with older people? We are imitating all the time. We are wide-open to new suggestions or to old ones repeated. Even in the things in which we imagine we are original, and of which we are very proud, we are sometimes found to be merely imitating someone else. Poets imitate one another, so do musicians; so do architects; so do speakers; so do writers; and so do workmen in every trade. The greatest painter is but a poor imitator of nature; manners, customs, fashion, and dress are all largely imitative. The moment we think that everything is doing a certain thing, we feel strongly inclined to do the same. Catholic teaching takes full account of all this. It takes account of something more. It takes account of the fact that the inclination to imitate is at its strongest when the thing suggested for our imitation is one that is pleasing or agreeable to our passions. When the thing suggested is good or morally helpful, we do not feel so much like doing it. Yet, good example is morally powerful; we are taught the duty of showing such example. But much more powerful is the suggestion given us by bad conduct, because of the weak and fallen state of our human nature, and our inclination to evil. The devil helps to recommend to us the bad example we see. And this impulse is given to us even when we despise the persons who give that bad example. And, when we do not despise those persons, but on the contrary, respect them for certain of their qualities, or what we take to be their qualities, or when we like them for certain of their ways, the influence of their bad example becomes very dangerous, and in the majority of cases we are sure to imitate their sins if we do not avoid their company. In modern times an attempt is sometimes made to justify or defend the presentation of evilly suggestive plays or pictures because of the artistic staging or screening of them or because of the clever acting of them. Or, books are excused or justified, though they are incentives to evil, to sinful conduct, because of their literary cleverness. Needless to say, Catholic teaching bids us beware of such things, the more so when they are clever and brilliant.

The Catholic Church follows not the fashions of the world. No matter, in her eyes, how great the literary value of a book may be, if it holds out to her children the suggestion of evil conduct. Purveyors of temptation cannot shield themselves by appealing to the individual responsibility of those to whom they sell an immoral suggestion, whether they tempt by the spoken word or the written page;

or with the brush or the camera, or as agent or salesman for any of these. Woe to him by whom scandal cometh. That is the teaching of God. The theology of the Catholic Church takes full account of individual responsibility. It does not excuse the person tempted; it sternly warns him to keep out of temptation. But it gives to the tempter his blame also, and no light thing is his responsibility. CONCLUDING AN able review of Father Wessel's book, the Catholic Herald thus moralizes: "It is often asked why the missionary of today fails to emulate the feats of his predecessors. The answer is that today things are better organized. The first foundation of missions calls for a far greater display of pluck than their subsequent development. Organization does not foster genius of the old attractive type, but it accomplishes work of a more permanent character, and has the advantage of getting the best out of every mediocrity. Its only danger is its rigidity, and the treatment of men as though they were only units. It is certainly remarkable, in the light of modern policy, that the old Goan Jesuit Superiors selected a lay-brother to place him at the head of a mission of exploration and sent him through the whole breadth of Northern Tibet in search of a kingdom that did not exist. Were the same problem to come up for a decision today, it would be productive of files of correspondence and probably a negative answer in the end. That is how every human system has its drawbacks."

A BRIEF reference to some of these early Jesuit travels may be of interest. Among the earliest was that of Brother B. de Goes, who was sent to identify the Kingdom of Cathay, where Christians were reported to be living. He left Agra in 1602, passed through Kabul in 1603, crossed the Pamir Passes into Northern Tibet, and reached Su-chen, China, in 1605—a long three years journey mostly on foot, through untraveled territory whose inhabitants looked with distrust upon the intrusion of the white man. Brother de Goes died at Su-chen a year later, having discovered that Cathay was really China, and that the colony of reputed Christians were really Buddhists. THE NEXT we read of to penetrate these inhospitable regions was a Portuguese Jesuit, Father de Andrade, who crossed the Himalayas into Tibet in the years 1624 and 1625, no doubt viewing Mount Everest on the way, reached the sources of the Ganges and the Sutley at a height of 17,200 feet, and founded a mission at Tsangpang on the northern slope of this, the world's greatest range of mountains. Father F. de Azevedo, another Portuguese Jesuit, went over the same route in 1631, pushing further north, however, as far as Leb, entered the Valley of the Indus, and returned to his base by way of the Punjab. TWO OTHER Jesuit missionaries, Fathers S. Caecilia and J. Cabral, set out from Dacca in 1626, crossed into Tibet by Bhutan, reached Shigatze and returned to Patna through Nepal. Caecilia repeated the same journey in 1630, and died in Shigatze, leaving a record of his experiences. Other two missionaries, both Jesuits, who penetrated Tibet, and even entered the forbidden sacred city of Lhasa, were Father A. D'Orville, a Belgian, and Father J. Grueber, a Hungarian. Both were engaged at the Observatory of Peking, and in making this journey had scientific as well as evangelical objects in view. They left Peking in 1661, reached Lhasa seven months later, crossed the Himalayas into Nepal, thence to Agra, where Father D'Orville died from fatigue and exposure. IT WAS seventy-three years later that Father H. Desideri, S. J., went round the whole Himalayan range. Setting out from Delhi in 1714, and entering Tibet by way of Kashmir, he journeyed eastward along the whole northern incline of the Himalayas as far as Lhasa, where he remained for four years, returning then to Nepal by another route. These men were in very truth pioneers, being the first Europeans, and the last for two hundred years to explore these territories. Their maps, their geographical and ethnological description of the country and its inhabitants are still extant, and it is from these that Father Wessels has drawn most of his material. His book is described as reading like a romance, and the story of intrepid courage, and

extraordinary endurance which it contains constitutes, as the Catholic Herald of Calcutta well says, its publication as a Catholic event, and should ensure it a circulation as wide as the world.

NOTES AND COMMENTS

AS ILLUSTRATING the ancient character of Catholic foreign missions as contrasted with the modernity of all others, the "Early Jesuit Travellers in Central Asia," by Father C. Wessels, S. J., a scholarly work, has particular interest. We know that priests accompanied Marco Polo, the Venetian traveller, who in the early Middle Ages made the journey overland to Tartary and China, and that ever since his time Catholic priests have penetrated to the inmost recesses of the great Asiatic continent, and long before Protestantism was ever heard of, converted whole tribes to the worship of the True God. In contrast with these even the Jesuits are modern, since the Society came into existence only in the sixteenth century. But no other can boast a history of one hundred years.

CATHOLIC ADVANCE IN ART AND SCIENCE SOME NOTABLE TRIBUTES FROM PROTESTANTS AND FREE-THINKERS By Dr. Freilerick Funder (Vienna Correspondent, N. C. W. C.) VIENNA, Aug. 15.—The obsolescence of the myth of Catholic intellectual and scientific inferiority was strikingly illustrated recently at the opening of the theater for religious plays at Mariasell, the historic Austrian sanctuary of the Blessed Virgin. A number of literary men, art critics, and correspondents—most of them non-Catholics—had been invited to attend the opening of the theater. It so happened that their visit coincided with a pilgrimage led by Cardinal Piffel and the Rev. Henry Abel, S. J., during the course of which several thousand Catholic men in accordance with the ancient custom took part in the procession to the shrine of the Virgin, singing hymns and carrying lighted candles. NON-CATHOLICS GREATLY IMPRESSED This procession made a profound impression on many of the non-Catholic visitors. After it was over, several of them approached the correspondent of the N. C. W. C. News Service and one of them said: "What we have seen here has affected and touched us deeply. It is not that you Catholic people have built here a splendid stage in an attempt to create a home for Catholic art; what has touched us more than this is the manifestation of faith on the part of thousands of men from a large city, here in front of this church in the midst of the mountains. Most of us are non-Catholics and utter strangers to the Catholic viewpoint, but we are all thrilled with the idea of the immensity of the power of his faith which can unite thousands of men from all walks of life here for a manifestation which in its simplicity touches our hearts. One of us asked: 'What surprise may we yet be given by this Catholicism which we liberals and free-thinkers, as long as twenty years ago, believed to have lost all its adherents among the intellectuals of Europe, and from which new forces of amazing strength now arise?' If one is an opponent of Catholicism he must now be feeling uneasy."

The impression of the inexhaustible vitality of the Catholic Church carried away from Mariasell by the non-Catholic intellectuals is illustrated by other recent utterances from Protestant sources. For example, Dr. Veit, Warden of the Lutheran Provincial Church, in an article published in the Evangelical Parish Paper for Munich writes as follows: "The Catholic Church with its peculiar manner of initial reserve and resolute action at the right moment, has succeeded in adapting herself to modern civilization or in subjecting it to her aims, and in making up in a surprisingly short time for seeming omissions. The legend of Catholic inferiority has lost all justification."

CONFESS CATHOLIC SUPREMACY IN SCIENCE No less interesting is the confession to be found in an essay on the present state of scientific research concerning the origin of man, printed in the Christian World, organ of the liberal section of Protestant theologians. It reads in part: "It is now time to make up for the loss caused to us by the considerable advantage Catholic theologians have won in this depart-

ment of science. Quite a number of their capable scientists have been at work for decades and some of them have been recognized as in the first ranks of scientific investigators. Aside from the Jesuit Wassmann, who is working in biology, there must be mentioned Professor Ferdinand Birkner of Munich and the Rev. Hugh Obermann of Madrid; the former working in anthropology and the latter in the history of prehistoric ages. The German Anthropological Society has elected Father Birkner as its chairman, and Obermann is generally considered to be the greatest expert in paleontology. These facts must be recognized and respectfully acknowledged." Commenting on the fact that some persons, among them the scientist Otto Hauser, occasionally attempt to belittle the achievements of Catholic scientists by referring to the alleged limitations imposed on them by their faith, the Christian World goes on to say: "Hauser is no doubt a meritorious investigator to whose findings we owe a great deal, but as to his conceptions and suppositions it would seem that they are not received with much confidence by other representatives of his own particular branch of science. So it seems to us that he has no right to deal haughtily with other learned men whose reliability and learning are, in general, more highly valued than his own. In any event, we Evangelical theologians have abundant reason to devote our attention to prehistoric investigation with as much zeal as the Catholics." Statements such as the foregoing were seldom, if ever, to be heard thirty or forty years ago, not because the Catholic Church was different at that time but because the present generation, having experienced so many disappointments in its reliance upon the material culture of our century, has learned how to find out the truth.

DISLIKED JEWISH HEGEMONY By Right Rev. Mgr. John F. Noll, LL. D. Until the end of the World War, Palestine belonged to Turkey, but it is now an English colony governed by a High Commissioner who is a Jew. The Mohammedans and Christians, who constitute nearly 90% of the population, are not happy on that account. The Mohammedans number nearly 600,000 out of a total population of 700,000, and they are at present more anti-Hebrew than anti-Christian; in fact, they are exhibiting unusual friendliness for the Christian, only in the hope of making it more uncomfortable for the new possessor. Of course, it is quite natural that the Arab Mohammedan should prefer "Turk Mohammedan" domination, even if he had no other grievance against the English. But he is not pleased with the present heavier burdens of taxation, nor with the prestige gained by his Hebrew business competitor. According to the latest report, Jews number about 80,000 or 11% of the population. The Christian-Orthodox Greeks, Armenians and Roman Catholics total about 75,000 or 10% of the population. The Christians are no better satisfied under the present rule except in so far as Palestine is under the protection of a Christian nation. Jews, from the different parts of the world have begun to colonize parts of Palestine, and have built some very attractive villages, though people on the ground inform us that many of the first comers have gone away again, so that the net gain is not considerable. That their claim is correct is proved by statistics published by the Jewish World for May 1924. It declares that in February and March of this year, 780 Jews entered Palestine and 782 left. A great portion of the Holy Land is untillable; it is hilly and even mountainous, with a very rough rocky surface, so much so that the visitor is inclined to wonder in what sense it was promised to the Israelites as a "Land flowing with milk and honey."

However, it has very rich and fertile plains, and the country about Lake Tiberias is exceptionally beautiful and attractive. If that lake were here in America it would be surrounded by summer and winter homes of the wealthy. It is difficult for an American to conceive how a Jew, who had never lived here, would be satisfied in or about Jerusalem, where the bulk of the population is Arabian, and where the winters are chilly and rainy, and the summers very warm.

The Greek and Armenian schismatics have possession of the altar at the spot of Jewish birth in Bethlehem, while Catholic Franciscans have an altar at the place of the manger, 15 feet distant. So it is in the Church of the Holy Sepulcher, Jerusalem. The schismatic Greeks claim the altar at the place of crucifixion, while the Latins (Franciscans) have an altar close by—where Christ was nailed to the cross, and where Mary received His lifeless body after He was taken down from the cross. The Greeks, Armenians and the Roman Catholics have equal rights at the altar of the Holy Sepulcher. The schismatics use it first, and the Latins last, every day. The former never

COSTUMES SATISFY LOURDES DEMANDS London, Aug. 15.—Eight hundred and seventy Catholic teachers have just returned from Lourdes, whither they went in the fourth annual pilgrimage organized by Canon Monk of Southwark. In view of the discussions about women's dress in sacred places and the recent directions of the Bishop of Lourdes, the question of the costumes of the young ladies has aroused much interest. Most of them wore the usual summer dress of English girls, cut round at the neck and at or about the elbows, with skirts about six inches from the ground. This pilgrimage was highly praised by the Bishop of Lourdes and the doyen of the Basilica for the edification it gave throughout; so manifestly the dress was not considered offensive. The regulations require, for receiving Communion, dresses that cover the neck and arms, and this is met by wearing "jumpers" over the ordinary costume.

BISHOP ASKS THAT CROSS BE PUT ON WAR MONUMENT Paris, France.—Mgr. Guerard, Bishop of Coutances, who died recently, was one of the doyens of the French hierarchy. The twenty-fifth anniversary of his consecration as Bishop was celebrated just before his death with much festivity, and the faithful of his diocese, in honor of the occasion, presented four bells to the cathedral. One of the last concerns of Mgr. Guerard on his death bed was to know whether or not he would be able to have the sign of the cross placed on the monument erected by the city of Coutances to the memory of the men who died in the War. He requested one of his vicars to ask the Monument Committee and the Municipal Council of the City to have the cross engraved on the monument, and expressed the desire to assume the expense of this action himself.

NEW SEISMOGRAPH FOR GEORGETOWN Washington.—A Galitzin vertical seismograph, the only one of its kind in the Western Hemisphere, has been installed in the observatory at Georgetown University here. The new instrument is equipped for the magnetic registration and photographic recording of earth vibrations, thereby eliminating the element of friction found in other types of machines. The Georgetown observatory has given the world first news of many earthquakes in recent years. One example was the great Japanese disaster of last year when Georgetown gave the public in America the first intimation that such a disturbance had occurred.

CHINA Father Kennelly, an Irish Jesuit and a veteran missionary in Shanghai, finds by recently compiled statistics that there are 2,308,800 Catholics in China. Speaking of the social standing of these Chinese he writes: "Many families belong to converts dating back to a century or two. All in general are solidly and thoroughly instructed in their religion; the home is Christian, and sanctified by prayer, the practice of virtue and good works; a considerable number assist daily at Mass and approach frequently the Holy Table. Compared with their pagan neighbors, there is a new and supernatural view of life, and a change of conduct which impresses the most prejudiced on-looker. With more priests in the field, and an increased output from the native seminaries, millions will be gathered into the Fold, and the Church extended in this vast and promising land of China."

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DAILY MASS AND COMMUNION

THE RESOLUTION PROPOSED BY ENGLISH BISHOP ADOPTED AT EUCHARISTIC CONGRESS

Amsterdam, Aug. 21.—From the time of the publication of the decree "Sacra Tridentina Synodus" by Pope Pius X. in December 1905, which decided all questions concerning the conditions required for the daily reception of Holy Communion, not only has there been a marked spread of the practice of so receiving, but in all countries organizations have been formed for its more general observance.

Now, it is proposed that a world league be established for the further promotion of this form of piety. At the recent International Eucharistic Congress a paper advocating the formation of such a league was read by Professor Alphons Steger of the Technical University of Delft and the Right Rev. Arthur Doubleday, Bishop of Brentwood, England, proposed the following resolution, which was adopted:

"Resolved, that as an Act of Reparation to Our Divine Lord in the Blessed Eucharist and for the spiritual and temporal welfare of the human race, and in order that God may be continually adored, propitiated and thanked and His graces implored

"A world League of diocesan organizations should be established for the furtherance of daily assistance of Holy Mass with the reception of Holy Communion."

PREPARATION OF CHILDREN

In speaking to the Congress on the preparation of children for the reception of Holy Communion, Professor Steger said:

"When for instance mother goes out for a walk, she could take her child to pay a visit to our Blessed Lord, show it the Tabernacle as the house where Jesus dwells and waits for its coming. According to the measure of its spiritual development, yet not too late, the child should hear that Jesus comes forth from His little house so as to enter its little heart, listen there to the beautiful story of its young life, that it should tell to the Children's Friend, who in His turn would speak sweet words to the beloved of His Sacred Heart.

"The little Catechism and the Child's Bible History, preferably one with pictures, should be learnt and recited on mother's lap; those impressions will remain even when the child becomes a grey-headed man. Don't let us, however, forget that, as a rule, already at seven years of age the children may, nay, should approach the Communion rail, and after that, never again, without good reason, remain one day away from it. The splendid fruits which the frequent participation in this Divine Banquet produce in the youthful communicants are so visible and so tangible, that it is inconceivable why one golden statue at least in every diocese has not been already set up in memory of and out of gratitude towards Pius X. 'Nunc manus, nunc manus' will perhaps say, though we should have to suffer hunger, big and little alike, he should have it, because it is his due and the payment of one's debts never reduces one to poverty.

"Self-sanctification, it is a great but most necessary word, they must learn to become apostles. They must already possess a certain degree of holiness and must know something of the apostolic spirit, when they embark upon the sea of married life, and not wait till their boat is already launched, to begin to learn the a-b-c of it. They must especially put themselves under the protection of her, who is the Blessed Virgin and at the same time the most loving of Mothers. And if you ask me which religious society is the most adapted to obtain that power which unites and produces, I would suggest the Sodality of the children of Mary, because its members are trained in self-sanctification and to be apostles, after the example, and under the protection of God's own and our Holy Mother. Congregations for girls of sixteen till their marriage, with a number of sections for special women's purposes will, I am firmly convinced, make the almost impossible possible, and bring back our young women to that purity and simplicity which are the pillars upon which our Catholic life rests.

"Much excellent work could be done by a section dealing with the spiritual welfare of the household, whose members could look after the children of a Protestant mother, for instance, or of negligent parents, and take them to Holy Mass and Communion as often as possible. What a glorious task to procure for our destitute brothers and sisters and what a training for the future mother of a family.

MAKING MASS ATTRACTIVE

"Let us try also to make Holy Mass as attractive as can be for the children, so that they may go with pleasure to the Holy Sacrifice and to Holy Communion. We must not be too severe, but remember that prayer is a rather troublesome thing even for grown up people. A devout posture and the following of the actions with the Priest at the Altar, is already a prayer. Let us not complain too easily when the children are distracted, we are often so ourselves, although we can more

easily pretend not to be; children do not pretend.

"The so-called children's Mass during which a Priest or Sister, or even a lay man or woman prays aloud, by preference the liturgical prayers of the Holy Mass in a simplified form,—and we possess such precious little books—is to be greatly recommended.

"After Holy Communion let the 'little ones' be taught, with their hands joined and their eyes cast down or closed, to listen especially to our Divine Lord and then to ask with confidence and among other things, that they may be always faithful in going to Holy Communion. By prayer we should obtain everything, even the great grace of praying as we ought.

"Although the hearing of Mass by the children-altogether is beautiful, yet it is still more beautiful when the whole family are united at the altar rails. We parents should therefore make, if necessary, even great sacrifices, but for which we and our children will most certainly be amply rewarded during the life here below and in the life to come."

HIGH SCHOOL INJURED BY INTOLERANCE

DENIED COMMISSION BY STATE BOARD OF EDUCATION

Indianapolis, Aug. 22.—Because a Catholic was appointed principal of the Public High school at Hayden, Jennings County, over the protest of the county superintendent of schools, a former member of the Ku Klux Klan, and over the protest of the Klan itself, the Indiana State Board of Education has refused to give the High school commissioned standing for last year. This action means that pupils who attended the school last year in good faith will not receive official credit for their work.

NON-CATHOLICS PROTESTED DECISION

The State Board has reaffirmed its decision, after hearing a petition from citizens of the county headed by a non-Catholic, who attested the ability of the Catholic principal and declared his religion was the sole reason for the withholding of the superintendent's approval. The board members were not inclined to discuss their decision, and conducted all their deliberations in executive session. State Superintendent of Schools Burris, however, said the Board had only allowed an established standing by the superintendent in such cases.

The principal is Peter J. Fushelberger, and he has served in the position five or six years. Last year he was employed by the trustee without the approval and against the advice of Shepherd Whitcomb, county superintendent, and against a reported protest by the Klan in Jennings County. The action of the State Board was in support of Whitcomb. It was intimated, however, that if the commissioned status is restored this year, those pupils still in the school will receive official credit for their work.

Mr. Fushelberger has left the Hayden school, and will not be connected with it next year. He attended the Board hearing, however, and made a plea that his former pupils, who had attended the school in good faith, be given credit. This plea the Board denied.

H. P. Maloy headed the group of citizens which requested that the commissioned standing be restored, and defended Mr. Fushelberger. He is a Protestant, he declared, but joined with others in denouncing the movement of religious bigotry which has swept the State. "The sole matter involved, he added, was Mr. Fushelberger's religion.

The principal had Whitcomb's own tribute to his ability, Mr. Maloy continued. The superintendent, he said, had referred publicly to Mr. Fushelberger as "one of the best High school principals in the State." Residents of the community also approved him, he said, and a majority of them had signed a petition in behalf of him.

KLAN ACCUSED OF INTERFERENCE

"A secret organization that has been causing a lot of trouble in this State made efforts to prevent Mr. Fushelberger's appointment last year," said Mr. Maloy. He also brought out the fact that the principal's home had been stoned.

Whitcomb, replying, failed to remember paying the tribute to Mr. Fushelberger's ability, but said he might regard him as a good principal "for some schools but not at Hayden."

Whitcomb denied he is a klansman and he added that he had opposed an effort to oust a girl teacher at Seigio, Indiana, who was a Catholic. He denied that the Klan was the chief reason for the difficulty and when asked the reasons for his opposition to Mr. Fushelberger, replied that he had heard some rumors that the principal was "pro-German."

LOYALTY OF PRINCIPAL DEFENDED

At this juncture, Mr. Maloy leaped to his feet and vehemently denounced the implication that Mr. Fushelberger was disloyal. He told of the part he had taken in Liberty Loan drives and in food and fuel campaigns in the War.

Whitcomb formerly was a member of the Klan, Mr. Maloy declared. Whitcomb interrupted to say that he was not a member of the Klan at the time he disapproved the employment of Mr. Fushelberger.

Following the executive session, members of the Board were dis-

inclined to talk of their action in depriving the pupils of credit for the work they had done.

WEEKLY CALENDAR

Sunday, Sept. 7.—St. Cloud, confessor, was the son of Chlodimir, King of Orleans. After Chlodimir's death, Cloud's uncles divided the kingdom among themselves and stabbed two of their nephews. By a special providence, Cloud was saved. He renounced the world and devoted himself to the religious life. He established a monastery near Paris where many pious men gathered. He died about the year 600.

Monday, Sept. 8.—The Nativity of the Blessed Virgin. The birth of the Blessed Virgin Mary announced joy and the near approach of salvation to the world. Mary was brought forth in the world not like other children, infected with the contagion of sin, but pure and holy, beautiful and glorious and adorned with all the most precious graces which became her as the chosen Mother of God.

Tuesday, Sept. 9.—St. Omer, Bishop, was born toward the close of the Sixth Century in the territory of Constance of a wealthy and noble family. After the death of his mother he persuaded his father to follow him into the monastery of Luxeuil. All their wealth was distributed to the poor. Later, he was called from his solitude to take over the See of Terouenne. Through his management this diocese soon became one of the most flourishing in France. The Saint died in 670.

Wednesday, Sept. 10.—St. Nicholas of Tolentino, born in answer to the prayers of a holy mother and promised before his birth to the service of God, never lost his baptismal innocence. His austerities were conspicuous even in the austere order, the Hermits of St. Augustine, to which he belonged. He died in 1310.

Thursday, Sept. 11.—St. Paphnutius, Bishop, was an Egyptian who made Bishop of Upper Thebais after he had served for several years in the desert under the direction of St. Anthony. His advice was greatly sought after at the Council of Nice where the Emperor Constantine the Great often called him into private conference. He also participated in the Council of Tyre and took an active part in the fight against the Arian heresy.

Friday, Sept. 12.—St. Guy of Anderlecht left his humble home in Brussels to seek greater poverty and closer union with God. About the year 1033 foreseeing that his end was near, he returned to Anderlecht in his own country. When he died a light shone round his head and a voice was heard proclaiming his eternal reward.

Saturday, Sept. 13.—St. Eulogius, Patriarch of Alexandria, was a Syrian by birth and while a young man embraced the monastic life in that country. He remained steadfast in the Faith during the confusion of the Eutychian heresy. He was a close friend of St. Gregory the Great and several letters written by the latter to St. Eulogius are still extant. The Saint died in 606.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE WORK OF EXTENSION

Catholic Church Extension Society was established at a period which was very critical for the Church in this country. It was when the Western Provinces were developing with a rapidity which was astonishing. When people by thousands were rushing in from Europe to procure homesteads on the vast plains. Among them were many Catholics differing in race and tongue who had left behind home and friends and all the traditions of their fatherland. They were bent on becoming established and acquiring money in the new provinces. They came with no knowledge of the ways of this country or its language and, saddest of all, they were in a large measure without spiritual guides. Many also came from the United States and the Eastern Provinces of Canada and took up land wherever they thought soil was the best.

There was urgent need, if the faith of the newcomers was to be safeguarded, of assistance from outside sources to make possible the practice of religion among these foreigners. The missionary priests laboring on the prairies, already overworked, were unable to cope with the additional burden imposed by the rapidly increasing population. To help in overcoming these difficulties, Church Extension Society came into existence, its object being to bring the consolations of religion to the citizens who dwell in sparsely settled districts within the limits of our Dominion, to do for home missions, for poor Catholics of our own Canada, what the Society for the Propagation of the Faith does for foreign missions. This it accomplishes by striving to cultivate a missionary spirit in both clergy and people with whose financial help priests are educated, chapels are constructed and equipped in pioneer districts, poor missions are supported and every thing possible is done to bring souls to God.

The members of this Society, which was established by Pope Pius X. in 1910, are divided into the following classes: Founders, Life Members, Fifteen Year Members, Annual Members, and Contributing Members.

Founders are those who contribute a sum of \$5,000 either in one payment or at the rate of \$500 a year for ten years.

Life members are those who donate a sum of \$1,000 either in one payment or ten annual payments of \$100 each.

Fifteen year members are those who pay \$100.

Annual members are those who pay \$10 per year.

Contributing members are those who pay not less than 50 cents per year.

Are you a member under any of these heads?

In the West the land upon which settlers are allowed to acquire homesteads is naturally not the best or the easiest to work. The process of getting it under cultivation is slow and tedious, years of patient toil must be expended before much more than a bare living can be realized, and to day, though progress has been made, still, on account of the uncertainty of crops and the financial depression of the last few years all over the country, the settlers are badly off, and help is quite as necessary, if not more so, than when first they came.

In the last ten years the friends of Extension have made possible, by their donations, the building of 169 chapels which are centres of Catholicity. Priests are multiplying on the missions, without priest, or church. We would like to make our readers understand the great need of Extension, and that its activity is limited to the amount of money which the Society receives. Make a good resolution to help Church Extension. Give as much money as you can and remember it in your will. Try to interest others by talking about the work of Extension and its needs. Get your friends to subscribe for the Catholic Register, the organ of the Society, that they may learn what is being done as well as what is required. Every cent of profit from the paper goes to help the Missions. The Catholic Church Extension Society not only has the approval of the Holy Father, but rich indulgences are granted to its members.

Contributions through this office should be addressed:

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FATHER McBRADY

Born in Whitby, Ontario, seventy-five years ago, Father McBrady after completing the Grammar School Course in his native town, came as a young lad to St. Michael's College, Toronto, where as a class-mate of the late Very Rev. Dean Harris, also a Golden Jubilarian, he spent two years in rhetoric before leaving for the College of the Basilian Fathers in France. There he remained five years, mastering the French language, which to this day he speaks with fluency and charm. It was during these years too that he showed his marked ability in Ancient Classics and more than once he was awarded a prize for the excellence of his Latin and Greek verse. But such a versatile mind as his was not satisfied with training in languages alone. Father McBrady also became a proficient scientist and mathematician, so that when in his twenty-first year he returned to Canada in 1869 as a member of the Community of St. Basil, his fellow-religious realized that a very brilliant young teacher had been added to their number. Having completed his theological studies, Father McBrady was ordained to Holy Priesthood in 1874 at Assumption College, Sandwich, Ont., where he was already engaged in teaching, and from that time on his activities as a teacher have been divided between Assumption College and St. Michael's, Toronto.

Fifty years as a teacher is surely a remarkable record and even more remarkable still is the fact that Father McBrady is still actively engaged on the College Staff, displaying all the energy of body and fertility of mind that he did in his younger days. And like every successful teacher he is still a student, always interested in problems of theology and philosophy, always eager to read all the latest commentaries and views on Ancient or Modern Classics. But it is not alone as a teacher that Father McBrady's name is celebrated. His wonderful gift of oratory has ranked him among the best preachers in the Dominion. His exquisite choice of words, his well-rounded periods, his clear, convincing tone, for the past fifty years have never once failed to hold the largest congregations spell-bound, while even the simplest of his sermons at an early morning Mass has always revealed the same carefulness in preparation and execution, that many a renowned preacher reserves for outstanding occasions alone.

On Wednesday, August 27th, 1934, the Old Boys of St. Michael's College, Toronto, are celebrating the Golden Jubilee in the priesthood of the Rev. R. McBrady, C. S. B.

There will be Mass at 10:30. Luncheon at 1 o'clock and Dinner in the evening at 7 o'clock—all on daylight saving time.

It will be a memorable occasion since the Old Boys are gathering not only from various parts of Canada and the United States, but many also are coming of the Old Boys of Assumption College where Father McBrady was Superior for many years.

Owing to the difficulty of reaching the Old Students they are requested to communicate with the Secretary, Father Oliver, St. Michael's College, Toronto.

One of the noteworthy events in the scholastic year of 1923-24 for St. Michael's College has been the Golden Jubilee Celebration of Father McBrady's ordination to the priesthood. Golden Jubilees in the priesthood are sufficiently rare to render any one a matter of joy to the friends of the Jubilarian. In Father McBrady's case many things contribute to make the Jubilee an epoch in the history of St. Michael's College and the Congregation of St. Basil to which Father McBrady belongs.

For fifty years and more he has done at least a full man's work in the classroom. No man ever went into the class room with more scrupulous preparation and very few teachers ever needed it less. Old students of his range in age from eighteen to nearly eighty, and no one ever passed through his hands who did not place him on a special pedestal of admiration, respect and reverence. No other teacher was ever compared with Father McBrady. It is remarkable that at under-graduate age students could, and can intuitively appreciate the qualities and accomplishments in a man which they cannot possibly understand properly until well on in life. There is no priest in the Church in Canada today more highly respected than our Jubilarian, and no one more deservedly so. He has been a model in his life as a citizen, a Catholic, a priest, and as a member of a religious congregation. As a young priest he stood second to none as a pulpit orator whether in English or French and what was true of him then is still true of him now. There is no man living today nor has there, to my knowledge, ever lived a man who could more perfectly turn the odes of Horace or Antigonio into English. Add to this he is a cultured gentleman, well-read in all fields of literature. We are proud of him. Ad Multos Annos.

PRAYS IN ONE CHURCH THAT IS NOT PADLOCKED

New York, Aug. 20.—A letter addressed to her pastor in the city by a non-Catholic sojourning in the

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FIVE MINUTE SERMON

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

THE REWARD OF FAITH

"And He said to him: 'Arise, go thy way, for thy faith hath made thee whole.' (Lk. xvii. 19.)

Today's Gospel tells us how our Divine Lord cured ten lepers, and bade them go show themselves to the priests and make the offering prescribed by the law of Moses for those who were cured of a disease. What greater worldly favour could have been done these ten afflicted persons than was conferred upon them by Our Lord? One would have thought that all ten would have hastened to thank their divine Benefactor. But the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of thank Him, and evidently did not bless them as He did the grateful one when He said to him: "Arise, go thy way, for thy faith hath made thee whole."

There is a faith which we may possess, but which is faith only. It is akin to the old Lutheran faith without works. It may be called faithless faith. The instance in the Gospel above affords us an illustration of it. The ten lepers all evidently had faith in Christ and in His power to heal them. They would not have begged of Him the favor, did they not believe in His power and in His generous heart. And their faith had its effect. They were cleansed. But what else had they besides this faith? Assuredly, very little else of worth. They leave us to wonder if they afterward had even as much as a grateful feeling toward Our Lord, or if they became Christians later on. Certainly we may conclude that the faith they had, brought them nothing more than cure from the terrible disease of leprosy. That was a great deal, but how much more they missed!

We have many in the world—some, unfortunately in the Church—who are like these nine ungrateful lepers. They believe, but their faith is faith only. They have no generosity toward God. They will, like the lepers, be benefited because of this faith; but they will miss the numerous blessings that might come to them were they more generous in their faith. Certainly this will be so, unless they effect a reform in themselves.

We often hear our non-Catholic brethren say that Catholics are no better than other people. This assertion is not true of the whole body of Catholics, but it is true of many individuals in the Church. The reason for this is simply what has been already stated—there is a faith that has its limits too well defined. In other words, their faith is to benefit themselves, and generally only in earthly affairs. While not altogether condemning this faith, we would warn those who have it, that, unless it grows to a more perfect state, their eternal safety is left in great doubt. They will miss many blessings, as did the nine lepers—the greatest of which will be that of hearing Our Lord say: "Thy faith hath made thee whole."

There is another kind of faith—practical faith. It is united with works. The good leper is an example of this faith. He was grateful for the benefit bestowed upon him, and his gratitude was necessary to practice. He had no selfish faith. He no doubt realized from whom alone faith can come. Nor did he consider the cure of his leprosy the greatest blessing that could come to him. It was rather the other blessing, the spiritual one—the cure of his sins—that he, at least in his heart, prized and most desired.

There are many people who complain that their faith does not bring them blessings. They often will point to their neighbor who has no faith, but who prospers at everything he attempts in life. These may feel sure that it is not their neighbor's lack of faith that makes him thrive; and that is not the presence of faith in themselves that causes them not to prosper. It is successful only because they are prospering—not always temporarily, but certainly spiritually—if they possess the proper kind of faith. We cannot rightly judge the workings of God in man. The day of reckoning has not yet come, but some day it will arrive, and then many of the rich and great of this world will become the most wretched of the next.

We must admit that it is human to expect some results from our faith, even here in this world. But, in this, as in many other human cravings and desires, there is lack of moderation and of a right knowledge of things. May we not venture to say that if God rewarded many people here for their little faith, it would become their ruination as regards any further advance in the spiritual life. Would they not, like the nine lepers, because of their ingratitude or because of some fault equally as bad, probably be deprived of any more help from God? Who can deny this? It is better, therefore, to have the faith and practice it, and leave the reward for it to be given us by God when and where He pleases. He who can acquire this spirit of resignation will certainly be saved. And why should we expect in life so many rewards for our faith and our good

works? Would it not appear that, if we were recompensed here for our efforts, there would be little reward remaining for the world to come? Many people should thank God daily that He is not giving them all they ask for in this world, nor fully rewarding them here for the merits they gain.

However, there is a recompense even here below for our practical faith. It is a reward far surpassing any gift the world can afford us. It is a good conscience. And who will not admit that there is more happiness and peace in the possession of this one blessing, than can be given us by anything else on earth? A right conscience brings peace, and it gives assurance of heavenly bliss hereafter. What else in the world can do this? An abundance of worldly gifts can not accomplish it; neither can freedom from ills and diseases do it, unless with them be combined a good conscience. If we believe and generously live up to our belief, we may feel convinced that God will reward us.

THE MOVIE MIND

Rapidly the present generation, old as well as young, is acquiring and developing what may aptly be called a movie mind. The peculiar characteristics of this mental condition are intellectual passiveness, inability and high excitability. It goes without saying that these qualities carry with them dangers of a very distinct type that will prove harmful if they are not offset and neutralized by appropriate counteracting and correcting influences. The problem involved is both a moral and educational one, and merits the attention of all who are interested in the welfare of the young, as in their case the danger is much greater and the possibilities of evil are more numerous.

Admittedly there is nothing more subversive of mental poise and destructive of moral fibre than the habitual need of external stimulation. Where this craving is indulged, the inner spiritual life is impoverished and the power of resistance impaired, if not totally destroyed. Dependence upon outward stimulation makes one like a slender and weak reed that has no motion of its own but responds to every passing wind. Persons of this unfortunate type, become mere playthings of their own impulses or helpless tools in the hands of others. They become extremely suggestible; any notion may enter their head and elicit an emotional reaction. With them catchwords and hollow phrases are all powerful. They may be, and frequently are, devoid of malice, but their weakness is truly pathetic. The habit of the moving picture playthings gradually acquires this mentality that unites him for the stern duties of life and renders him helpless in the face of the solicitations of evil so numerous in our days. Juvenile criminality in many instances has been traced directly to frequentation of the photoplay house. Not that the picture play provides actual incentives to crime, but it undermines the power of self-deterrence and produces mental states in which every suggestion from without is immediately taken up and quickly acted upon.

Moralists and psychologists are unanimous in their condemnation of the importance of concentration. Without concentration moral and deliberate action is utterly impossible. The volatile mind cannot fix its attention long enough upon the nature and consequences of an action to weigh it properly in all its aspects and to see it in the right perspective. The inability to concentrate, consequently, makes for irresponsibility and impulsiveness. The flighty mind, that is subject to every distraction and that yields to every attraction from whatever quarter it may come, is the despair of educators. Moral lessons are not retained by such minds; warnings have little effect; even punishment is quickly forgotten and leaves no lasting impression. Excessive attendance at the movies diminishes and eventually totally destroys the ability to concentrate and to deliberate. With the ability to concentrate, the power of moral resistance also vanishes. The result is that the devotee of the photoplay gradually becomes a person easily influenced and readily led, or misled, by external circumstances. Having no longer any internal power to shape his course of action and to mold his own conduct, he merely reflects his environment, good or bad as it may be. The moral peril contained in such a mental condition is quite obvious.

The desire for thrills and the hunger for external action, so common in our days, are produced and fostered in a large degree by the cinema. The very atmosphere of the moving picture is excitement. It depends for its effects on sensation and on swiftly moving action. The dramatic interest which it provides is of the most intense kind. Of necessity, therefore, it destroys the taste for the commonplace events of everyday and real life. To him who has accustomed himself to the thrills of the silent drama, the routine of life is irksome and utterly unsatisfactory; his daily duties seem stale, flat and unprofitable. He longs for something more stirring and more stimulating. If things do not happen around him, he is dissatisfied. He would like to fashion life after the pattern projected on the screen. Life must become to him

an adventure; he looks for new experiences; he cultivates a taste for the abnormal, the unusual and the sensational. From this frame of mind to the actual quest of thrills and extraordinary experiences there are not many steps, and these steps being on the downward course are very quickly made.

This constitutes no indictment of the photoplay. It is merely a warning against excessive attendance at picture plays. The movies as a regular diet are harmful. That remains true, apart from the fact of their moral quality. The effects set forth are psychological and inherent in the very nature of the photoplay, from which they cannot be dissociated. If, in addition to this, the play is vicious in its tendency, the dangers are multiplied. Surely the matter deserves attention; for both from the intellectual and the moral point of view the movie mind is a very undesirable mental condition.—Catholic Standard and Times.

THE GLORY OF THE CHURCH

At the reading of the decree approving the miracles of the Venerable Antonio Gianelli, Bishop of Bobbio, the Holy Father uttered a graphic phrase that is so replete with wisdom and so wide in its application that it deserves to be seriously pondered at this time. Pope Pius, referring to the beatification of this venerable successor of the sainted Columbanus, said: "the furrows that the saints open are never really closed, today the fruits sown are seen."

Sanctity is the work of the Holy Ghost, and sanctity is doing ever the will of God in all things. For this objective the saints labored, and this objective they attained. Inspired by the teachings of their Divine Master assisted by divine grace, and urged on by the conspicuous example of sainted predecessors in virtue, the saints constitute a remarkable procession of charity down through the ages, showing forth the fruits that have been sown in the furrows that have remained open.

The past few years have given us an unusual number of canonized saints. For instance, Ascension Day, 1920 saw the canonization of Blessed Margaret Mary Alouque and Blessed Gabriel dell'Addolorata. The Sunday afterwards, that of Blessed Joan of Arc, and the following Pentecost the Beatification of Oliver Plunkett. Many others have been added since that time. To enumerate the entire list of those declared Venerable, Blessed, and Saint, would be a long task.

The coming Holy Year in Rome promises to add more new members to this glorious roll. The cause of Blessed Marie Madeleine Postel, founder of the institute of the Sisters of the Christian schools is already far advanced. Others whose causes are ready for beatification or canonization are expected to be raised to the Altars of the Church during the Holy Year of Jubilee.

Reading back through the lives of the saints one can see a continuity that extends back to apostolic times and evinces the note of sanctity in the Church. Not every age is the age of martyrs, but every age is the age of saints. Ours is not an age of temporal glory, of large possessions, of ample leisure, of famous schools.

Like the first age of the church when the luxury of the world was opposed to the spiritual ideal, our age is one of violent conflicts, fierce antagonisms and profound discontents. No great figure has yet arisen to take the position of an Athanasius, an Augustine, an Ignatius, a Thomas Aquinas, or a Francis de Sales.

But lives innumerable in humble station, like a Margaret Mary, a Little Flower or a Saint Gabriel have poured forth the sweet fragrance of sanctity and produced fruits of holiness that show that "the furrows that the saints have opened are never really closed."

Their fruits are still to be seen, and will continue to be seen until the day when the white robed army will gather round the throne of God, singing benediction and glory, and honor and praise for all eternity.—The Pilot.

BENEFITS OF BENEDICTION

Benediction with the Blessed Sacrament is the blessing of Our Lord in the Holy Eucharist. The Sacred Host is exposed for a short time on the altar, during which the faithful present engage in acts of adoration, praise, and thanksgiving, and toward the end receive the blessing with the Blessed Sacrament.

As Jesus Christ is really present in the Sacred Host, it is He Who blesses. Attend this devotion as often as possible. The spiritual benefits are very great, as may easily be understood from the fact that you are in the presence of the Eucharistic Christ. He there awaits the homage of His children, hears their devout prayers, and gives them His blessing.

To the good, practical Catholic, there is nothing so touching and consoling, so full of encouragement and strength as this rite. There is something in it which softens the hardest sinner, which warms the coldest heart, which makes the indifferent fervent and the weak strong; something so heavenly that

we always come away from this beautiful ceremony richer in love and mercy and goodness, richer in everything that makes for heaven than when we entered.—The Monitor.

If you cannot pray, it may be that God is asking something of you that you are refusing.

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CHATS WITH YOUNG MEN

A LITTLE SMILING
Try a little smiling
When the world goes wrong;
Drop the tone of scolding,
Change to one of song,
Nothing lasts forever,
Love and beauty die,
Make the best of the present
Ere it passes by.

Clouds must come and sorrow,
'Tis the way of life;
Still the silver lining
Shines upon the strife,
And the sorrow lessens,
Bringing with it calm;
Ev'ry pain of living
Has its own sweet balm!

Try a little smiling,
Though the effort cost,
You will find that never
Is its radiance lost;
Through the darkness shining
Ev'ry star has place;
Try a little smiling,
Trouble to efface.

—O'REILLY

THE HUMAN MIRROR

Human nature is the mirror into which you look to see all mankind as they are.
What you see depends largely upon what you are looking for.
If you are looking for the faces that radiate happiness and contentment your own face will mirror that calm content.
If you are looking for the darker side of human nature, its shadow will fall the heavier on your pathway.

A wise man who looked into the mirror of human nature thousands of years ago said that "Pleasant words are as an honeycomb, sweet to the soul and health to the bones."
He was wiser than even the family doctor.—The Tablet.

TO TRAVEL HEAVENWARD

To be strong and true; to be generous in praise and appreciation of others; to impute worthy motives even to our enemies; to give without expectation of return; to practice humility, tolerance and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and non-resistance; to speak little and listen much; to adhere always to a high standard of thought, purpose and conduct; to grow in grace, goodness and gratitude; to seek truth and righteousness; to work, love, pray and serve daily; to aspire greatly, labor cheerfully and take God at His word—this is to travel heavenward.—Catholic Universe.

PLAYING THE GAME

Life itself is aptly likened to a game.
To win, to earn and enjoy the fruits of victory you must play fair.
Wealth is not the real prize of life. It is only a trophy, a symbol and may carry with it no satisfaction; indeed, it does not carry with it genuine lasting satisfaction unless it has been won fairly, honestly, honorably.
The rules for playing the game are extremely simple. Indeed, there is only one rule: Obey your conscience.
Of late there has been a great deal of unfair playing.
There have been wholesale efforts to reap more than has been sown, to get more than has been earned, to tilt the scales unduly.
It begins to look as if some of the profiteers will live to regret having broken the rules.
Sooner or later the labor slacker will also get their just reward.
In seeking to reach success there is only one worth-while course to follow: Abide by the rules of the game.
The worker who will cheat for his employer will also cheat his employer.
Neither in business nor in life does cheating pay in the end.
It's better to play the game and fail to shine than to break the rules and shine momentarily.
The things that count are the things that last.—Catholic Universe.

THE MYSTERIES

Pere Lacordaire, the famous prelate, was lunching one day at an inn in a small provincial city. Not far from him at the table sat a commercial traveler who was expressing himself freely and at random on a variety of topics.
It was Friday, and the talkative man thought it a favorable occasion to show the public how superior he was to ancient prejudices and customs. He made several satirical remarks on the subject of fasts, devotions, superstitions, and the like. As he talked, he furtively watched the religious to note the impression made upon him.
Not seeing any evidence that he had even heard them, he became impatient and addressed the priest directly, while passing him a dish of omelette, of which he himself had taken the major portion.
"As for myself, monsieur," he said, "I believe only what I can understand. Now, isn't that perfectly rational?"
"Monsieur," returned the priest courteously, "helping himself to the remaining bit of omelette. "Do you understand how fire, which melts iron and lead, made these eggs hard?"

"I must confess that I do not," replied the man, quite disconcerted at such an unusual question.
"Nor, do I either," replied the religious. "I note, with pleasure, however, that your lack of understanding does not prevent you from believing in omelettes."—Translated by T. Twitchell from "Examples."

HOW TO SUCCEED

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die poor are unsuccessful. Some of the successful men in the world have died with little or no wealth. Some of the wealthiest men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily measure success or a lack of wealth, failure. Success depends on rendering a capable and an honest service, doing the things that need to be done.
If all young men would make up their minds to prepare themselves for some job they like and pledge themselves to discharge the duties which fall upon them, faithfully and to the best of their ability, all would be successful. One of the greatest assets in a young man's life is character and it requires character to be a success.—The Tablet.

OUR BOYS AND GIRLS

GOD UNDERSTANDS

It is so sweet to know,
When we are tired, and when the hand of pain
Lies on our hearts, and when we look in vain
For human comfort, that the Heart Divine
Still understands these cares, both yours and mine.
Not only understands, but day by day,
Lives with us while we tread the earthly way;
Bears with us all our weariness, and feels
The shadows of the faintest cloud that steals
Across our sunshine; ever learns again
The depth and bitterness of human pain.
There is no sorrow that He will not share,
No cross, no burden, for our hearts
Without His help; no care of ours too small
To cast on Jesus; let us tell Him all—
Lay at His feet the story of our woes,
And in His sympathy find sweet repose.

KINDNESS OF A PRINCE

An American lady is fond of relating an incident that occurred when she was a little girl going to school in the beautiful city of Florence, Italy. Let us call the little girl Agnes, to conceal her identity.
Agnes and her mother were pious Catholics and attended Mass every day in the great Church of Santa Croce. One day, when Mass was over, Agnes, attracted by a beautiful group of marble angels became separated from her mother. In vain she searched for her; finally, realizing that she was lost, she began to weep, as little children will, in time of trouble.

As she turned into the great central nave, she met a boyish-looking young man dressed in deep black. A bunch of violets which she held in her hand dropped to the floor, and he picked it up and handed it to her, at the same time saying a few words in French in a gentle voice. As he did that, he saw the tears in her eyes.

"What is the matter, little one?" he asked, bending over her.
"Oh, I lost my mother! Will you please help me find her? I lost her somewhere in this big church."
"Indeed I will," he replied. "Tell me how she was dressed and where you left her. Do not cry, my child. We will surely find her; I will stay with you until we do."

Agnes put her tiny hand in his, and they began the tour of the edifice; but the mother, who was herself greatly troubled by the accidental separation, was searching in a distant corner and not to be seen.
"Let us go in the main entrance and wait," said the young man after a while. "Your mother will come there in time. It is the easiest and the surest way. Perhaps she is there now."
And so she was.

"There she is!" exclaimed Agnes, hurrying forward. "Oh, mother, I got lost! And I was crying, and this gentleman was so good and helped me to find you."
"How can I thank you?" asked the mother, with her arms about the now happy little Agnes. "Will you kindly let me know to whom I am indebted for the kind favor?"
"There is no question of indebtedness, madame. It has been a pleasure to restore your little daughter to you. But here is my card." He handed her a bit of pasteboard on which, to her surprise, was engraved: "Prince Louis Napoleon."

Then he made a low bow, patted the little girl's head, and saying that his mother was at Mass in one of the chapels and would be looking

for him withdrew. He came back very soon, however, with the empress on his arm—a fair-haired lady in deep mourning, with a sad sweet face, who smiled and spoke a few words to the Americans. She seemed proud that her son had been so gracious and courteous to strangers.
"Poor Prince! There is no heart so hard that it fails to throb with sympathy at the story of the ending of his checkered life, when he lay beneath the burning sun of Africa. Murdered by an enemy who knew no pity; and it is pleasant to remember his kindness and gentleness to the little stranger from distant America.—Ave Maria.

THE WAY OF PEACE

In proclaiming the Holy Year of Jubilee on last Ascension Day, the Holy Father once more announced that his intention the object for which he wishes the faithful to pray—is Peace. In his Encyclical on Reconciliation, he defined this peace as "not so much the Peace written in treaties, as that impressed upon souls, that which must be restored among peoples."

In his Bull announcing the Jubilee, His Holiness insists that "never can this habit of brotherly love amongst peoples be restored, never can there be a lasting peace, unless charity—too long extinguished, indeed entirely forgotten, as a result of the last War be once more taken to heart by the peoples and welcomed as an inspiration by Governments."

In these words the Holy Father places his finger unerringly upon the fundamental mistake of modern society in its quest for peace—the error of believing that justice alone must be cultivated by nations and individuals, and of ignoring the more important virtue of charity. There is a common feeling that justice is all that is necessary in our dealings with others. Yet Our Lord Himself put charity in the forefront of the law and made it binding upon all collectively and individually. The words "Thou shalt love the Lord thy God" and "thy neighbor as thyself," were said by Him to be the first and second great commandments, containing all the law and the prophets.

And St. Paul's words explaining His Master's teaching are just as explicit. The thirteenth chapter of the Corinthians goes into detail about the uselessness and futility of all good works without charity. "If I have not charity," he says, "I am nothing." Charity is so necessary that no one can claim to be a Christian without practicing it. Nor is any exception allowed from the law of charity on the ground of enmities and rivalries, for we are explicitly bidden to love even our enemies.

Yet there are men in the world professing to be Christians who have lost sight of the importance of charity, and have fallen below the Christian level in their dealings with others by using the words, patriotism, business, or even justice, to cloak their selfishness and excuse their lack of brotherly love.

As the Holy Father has pointed out, charity has been too long extinguished and almost forgotten. It must be once more taken to heart, for it is the only virtue that can dissipate race prejudice, class consciousness, religious bigotry, commercial greed, and national aggrandizement—those murky mists that today are retarding the dawning of the sun of Peace. Justice, like liberty, has many crimes committed in her name.

Let us take to heart the Holy Father's warning, and substitute for the unlovely tendencies in modern society the sweet influence of heavenly charity by the practice of brotherly love. Every one in his own humble way can, may must, do his part to bring about the restoration of charity, for the reconstruction of human society depends upon the regeneration of the individual. Not by masses or by classes will charity return, but by each and every individual making his life conform to the precept of charity, enunciated by Our Lord and re-



Answers for last week: St. ROSE of Lima, PERU, Dominican, Aug. 30.



What does this picture bring to your mind? What connection has it with this season of the Church year? Answers next week.

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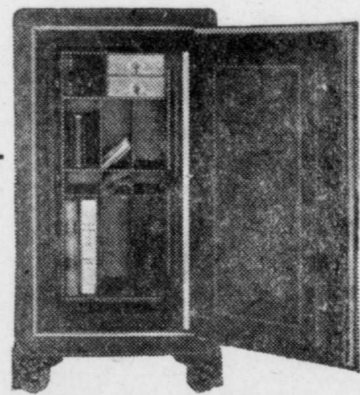
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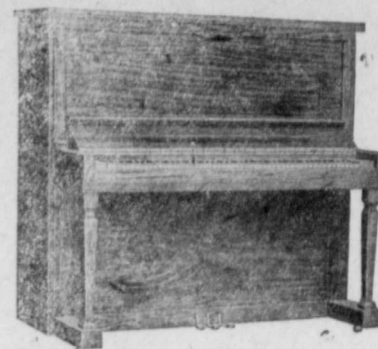
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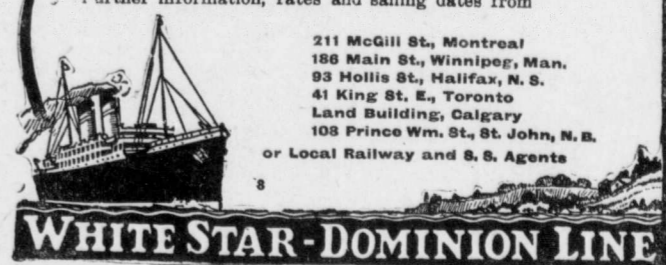
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