

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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RUSSIA MAY LEAD IN REUNION

CARD. O'CONNELL SEES SIGNS THAT SHOULD PREPARE WAY FOR BIG MARCH TO ROME

Prospects for a return of the Oriental Schismatic churches to communion with the Holy See are regarded as promising by high ecclesiastical officials and the Pope and the Roman Curia are making every effort to encourage such a movement, according to statements made by His Eminence William Cardinal O'Connell, Archbishop of Boston, who, as senior prelate of the United States, presided at the annual meeting of the American Hierarchy in Washington recently.

RUSSIA KEY TO REUNION

The Cardinal regards Russia as the key to the success of the movement toward reunion.

"If a considerable number of Russians were to come over to the Catholic Church," he said, "it would, I believe, start a veritable march to Rome."

And with regard to Russia, indications for a reunion are quite hopeful, in the Cardinal's opinion.

"Already there have been many signs of a rapprochement between the Russians and the Holy See," he said.

His Eminence pointed out that with the Czar gone the Russian Church is without a head, hence in an abnormal condition which cannot long persist. Intelligent Russians realize this, he said, and they are beginning to see that the only possible permanent head of a Church must be one who, "like the Pope, is above nationality."

"The Russians," the Cardinal declared, "have to choose between the atheistic communistic materialism of Lenin and his associates and the real international spiritualism which is the Catholic Church, which is above nationality and deals with all nationalities."

Churches such as the Russian, which have been ruled by the political heads of nations, His Eminence pointed out, have always exhibited a tendency to become themselves political in nature. In the case of Russia, he said, that tendency has been broken down by the overthrow of the Czar and the opportunity presents itself for a real and permanent solution.

"And, of course, the only real solution is the Pope," he added.

LITURGIES TO BE RESPECTED

The Cardinal made it plain that he did not intend to predict, any sudden or wholesale return of the Russians and other peoples of the Oriental churches to Rome. The movement must necessarily be slow, he declared, although there has been an increase recently in the number of Russian converts to the Catholic Church, both in Russia and outside of that country.

Whatever success may ultimately attend the efforts toward reunion, His Eminence declared, the Oriental churches need entertain no apprehension that the Holy See will attempt to change them from their traditional rites and liturgy.

"Rome has always respected rites and liturgies," he pointed out, "so long as the substance is observed."

In this connection and discussing the possibility that American priests might be sent as missionaries to Russia, the Cardinal declared that it would be far more likely that such missionaries would be required to adopt the Oriental Rite than that an attempt would be made to induce the Oriental peoples to change to the Latin Rite.

Telling of his recent visit to Rome at the head of the first Boston Archdiocesan pilgrimage, the Cardinal mentioned the cordial reception accorded himself and the Boston pilgrims by the Vatican and also by the Italian Government. He mentioned that the latter sent official delegates to welcome the Boston party at Naples, where they disembarked, and also provided military aides to travel with the pilgrims and make sure of their comfort.

SITUATION IN ITALY

"There is no animosity between the Italian Government and the Vatican," the Cardinal declared, referring to recent reports in American papers indicating such ill-feeling with particular reference to the attitude taken by the Osservatore Romano concerning the use of violence in political disputes.

"Of course," he continued, "it is recognized on all sides that the present situation is abnormal and dictatorships are prone to go to extremes. In this case, however, the Church merely acted as a kind mother that warns against dangerous extremes."

The present Holy Year of Jubilee has been a success far surpassing expectations. His Eminence declared, although he indicated the belief that it might have been possible to arrange for more Americans to make the Holy Year pilgrimages to Rome. He expressed the hope that possibly more Americans might find it possible to make the pilgrim-

age this Fall, saying that little difficulty had been experienced in sending two large pilgrimages from the Archdiocese of Boston.

ADMIRAL BENSON HONORED

DISTINGUISHED OF NATION TAKE PART IN TESTIMONIAL

Washington, Sept. 19.—High service to country was paid its meed of honor and thanks by the nation at a remarkable testimonial here tonight to Admiral William S. Benson.

And the honored guest, after his services had been extolled by scores, from the President, down, rose and made this simple confession: "I want to say that in all I have done—and I want to make public acknowledgment of it—I have sought, and I believe I have received, the blessing of Almighty God."

Admiral Benson has attained to seventy years. Fifty of them have been given to his country in the performance of many high duties in war and peace. He was one of the outstanding figures of the World War. Today he is still an officer of the Government, attacking vigorously the problems of peace.

MANY EMINENT PERSONS PRESENT

The tribute to him took the form of a testimonial dinner, the like of which Washington has seldom seen. It was notable for the eminence of those present, the variety of the walks of life represented, the hearty expressions of esteem. A Cabinet member headed the Committee of One Hundred under whose auspices the dinner was given, and a Justice of the United States Supreme Court, a score of generals and admirals, governors, senators, men of letters and industrial captains were members. Two Cabinet members and a Bishop were speakers. The President and Vice-President led in the tributes read by the toastmaster. The Papal Delegate, His Excellency Archbishop Fumasoni-Biondi was an honored guest.

Service was the keynote. It inspired the arranging of the dinner; it dominated the addresses; it was exalted as the lesson to be drawn from the life of the honored guest.

The three hundred and fifty men and women assembled in the ballroom of the Mayflower Hotel read from the program something of the Admiral's record.

"He has held with rare distinction every rank from that of Cadet-Midshipman in 1872 to that of Admiral in 1915. As Chief of Naval Operations of the U. S. Navy during the World War, Admiral Benson commanded the greatest fleet America ever sent upon the seas. Four millions of American troops bound for the battlefields of France were transported in ships under his command. In recognition of the transcendent value of Admiral Benson's part in the winning of the World War, his own Government and three Foreign Powers conferred upon him their most coveted military honors. * * * President Wilson appointed him Chairman of the U. S. Shipping Board in 1920."

MONKS TO STAY IN WELSH ISLE HOME

London, Sept. 14.—The Benedictine community of Caldey Island, South Wales, the members of which created a sensation in the religious world thirteen years ago when as Anglican monks they made their submission to the Church in a body, is not to leave the island, as has been rumored.

Living in circumstances which call upon them to attend to secular affairs outside the routine of cloister life, they have been experiencing constant difficulties, but though a change of environment was considered, no decision on the point was made.

Dom Wilfrid Upson, O. S. B., the Prior, returning from an audience with the Holy Father, states that "it seems clear that God intends us to carry on our work here for the present."

ANCIENT MONASTERY WALLS YIELD RELICS CREDITED TO ROYALTY

London, Eng.—Two skeletons, believed to be those of Gilbert de Clare and his wife, Princess Joan, daughter of King Edward I., together with a casket containing a heart, were found in wall vaults during excavations at the ancient House of the Grey Friars in Cardiff.

Gilbert de Clare brought the Grey Friars to Cardiff in the 13th century, and it is supposed that he intended the vaults to be the burial place of the Lords of Cardiff. If this belief is accepted, it would lead to the conclusion that the skeletons are those of Gilbert and his wife.

The heart is believed to be that of the son of Gilbert. He was killed in the Battle of Bannockburn when Robert Bruce routed the English Army under King Edward II.

MARIENBAD SPRINGS SEIZED

WILL BE DISASTROUS TO THE EDUCATIONAL INSTITUTIONS CARRIED ON BY MONKS

By Dr. Frederick Funder (Vienna Correspondent, N. C. W. C.)

Marienbad, the famous spa, visited by patients from all parts of the world, has been the scene of a revolutionary act of violence committed by the Prague Socialistic government of freethinkers. By an official order, in which not even the terms set by the law relating to the expropriation of property are respected, the whole property of the Premonstratensian Priory of Tepl, consisting of springs, baths, buildings, together with all fixtures, furniture, etc., have been confiscated by the Government. By the same order the confiscation of agricultural property of the Priory of Tepl has been proclaimed, inasmuch as it had not yet been claimed by former acts on which your correspondent reported at earlier dates.

ACTION AROUSING GENERAL INDIGNATION

Far beyond the frontiers of Czechoslovakia a general cry of indignation is sounding because of this breach of the law directed against a Catholic priory, which was among the pioneers of Catholic civilization in Bohemia when this country was still a barbarous desert and which since, almost for a thousand years, has been a place of the cultivation of a deep religious spirit, of science and of general human progress. What is to be attained by this breach of right is perfectly clear: the freethinkers hereby intend to strike a crushing blow against the Order, the activity of which is raising a barrier to their anti-religious aspirations and tendencies.

Soon after the formation of the new Czechoslovak State the whole property of Tepl Priory was attached under the law relating to the expropriation of property passed at that time by the Prague Parliament with the opposition of the Catholic deputies. The priory pleaded in legal proceedings that under the cited law only estates of an agricultural character could be confiscated, not bathing places, mineral waters and medical establishments. It seemed as if the Government had taken this objection into account, for the priory received permission by the State authorities to let the whole management of the bathing institutions and mineral springs of Marienbad to a company which was largely composed of Czechs. The lease contained the stipulation that it was to terminate on August 15, 1925, and that on this date the springs, buildings and the whole property were to be handed back to the priory. When the lease had expired and the priory asserted its right to reenter into possession of its property, officials of the Prague Land Reform Office came to Marienbad, seized the offices of the bath administration and the safe, and declared all springs and buildings of Marienbad belonging to the priory to be State property. The reason given for this drastic action was that by taking the management of the waters out of the hands of the lease holding company and handing it back to the priory, the efficient administration of the watering place might be interrupted. Furthermore, it was said, the State intended to take the waters over under its own management.

By this communistic proceeding Tepl Priory has been robbed of its main property and consequently made unable to carry on the numerous educational institutions and parishes under its care.

STEPS TAKEN TO HAVE ORDER REVERSED

The priory has taken legal steps against the illegal order, but it seems to be very doubtful whether it will be possible to obtain a reversal of this confiscation, made with full knowledge of all its ruinous consequences.

It must be realized that Marienbad is one of the most famous health resorts of the world fully to understand the magnitude of the action of the Prague Government. Everything in the way of construction and equipment in this international watering place since 1808, the year of the foundation of Marienbad as a health resort, was the work of Tepl Priory. The visitors increased in proportion to the enlargement of the establishments and institutions. They numbered more than 30,000 in the years preceding the War. Prominent persons hailing from all parts of the world, among them repeatedly King Edward VII. of England came to Tepl Priory to it that the blessings of this estate were not denied to the poor. On an average 10,000 free tickets for baths were given to the public every year and 12,000 at reduced rates. For poor people, needing the use of the waters, a special hospital was built by the priory.

TITLE TO PROPERTY CLEAR

The legal title of the Marienbad property of Tepl Priory is perfectly clear and has nothing to do with the motives out of which originated the injury done to Czech property by the law relating to the expropriation of landed property passed by the Parliament of Prague. To justify that law, its authors stated that it was the question of making good an injury done to Czech property by the Catholic rulers of the Hapsburg family at the time of the Catholic counter-reformation in the seventeenth century, this property having then been divided among Germans.

From a deed of donation still in the possession of the priory, it appears, and can be proved, that as early as 1197 a squire by the name of Groznatar gave to Tepl Priory three pieces of land which represent its property of land and springs at Tepl and Marienbad. The eviction of this Catholic priory cannot therefore be excused by hygienic, nor by any social or historic reasons.

The German Deputies in the Czech legislature have drafted a petition to the Prime Minister concerning the seizure and will send Senator Ledebour - Weicheln to Geneva to protest to the League of Nations.

HANDLED 12,977 ELLIS ISLAND CASES IN YEAR

Washington, D. C., Sept. 19.—Many thousands of immigrants from overseas and from Mexico were the beneficiaries of advice and assistance from the Immigration Bureau of the National Catholic Welfare Conference during the last twelve months, it was reported to the hierarchy by Rev. John J. Burke, C. S. P., General Secretary of the Conference.

The branch office of the Bureau at Ellis Island handled in the period covered by the report a total of 12,977 immigrant cases. The office at El Paso cared for more than 10,000 Mexican Catholics, and aided the Catholic women of Mexico to serve their immigrants. The Philadelphia office handled cases and examined and directed an aggregate of 565.

Of the number of immigrants for whom the office at Ellis rendered service, 1,068 were referred to it by Catholic societies, 2,051 by the Travelers Aid, 104 by Protestant groups and 667 by societies abroad. Thus far, since its establishment, the Bureau has cared for, advised and directed 88,998 immigrants. The Bureau regards as of outstanding importance the success of its efforts to bring about a more humane treatment in many cases of the individual immigrant temporarily in the jurisdiction of the Federal authorities.

The work of the Bureau in the so-called Irish heart cases is recalled. "The Bureau found that many young Irishmen, passed by U. S. doctors as of sound health in Ireland, were deported when they reached Ellis Island on the ground that they had weak hearts. The highest monthly record of deportations was for September—39 cases. That situation was made known to the public and exact data supplied to the officials of the Department of Labor. The abuse has stopped. The record for May, 1925, was six such cases."

BRITISH SCIENTISTS MORE CONSERVATIVE ABOUT EVOLUTION

London, Sept. 14.—The meetings of the British Scientists' Association at Southampton which concluded yesterday, produced no sensational pronouncements on the relations of religion and science. Indeed, a general tendency there exhibited was for scientists to become much more reticent and careful in their generalizations than they have been at times in the past.

Sir Oliver Lodge, preaching on Sunday at the Avenue Congregational Chapel, said our knowledge of the universe, as enlarged by scientific study, fell almost infinitely below reality. Science was quite unable to get to origins; the solar system might be fifty million years old, it might be fifty thousand million. The human mind appreciated things through the senses, but the greatest things were inferred, were ideal, and that was where reality lay.

The chief sensation of the conference was the discussion of the alleged "missing link" skull recently discovered by Mr. Turville-Petre in a cave on the shores of Lake Galilee near Captharum. Sir Arthur Keith described the discovery as epoch-making. A model of the remains of the skull (only the forehead and one cheek bone exist) was exhibited, but Sir Arthur conjectured a reconstruction of the whole, and said it was not that of an ancestor of man but of a cousin, as it were, of an ancestor of man, but a creature much nearer to man than to ape. He thought it was twenty thousand to thirty thousand years before the time of Abraham. Sir Boyd Dawkins said he thought it was a link between ape and man, but much older than Sir Arthur Keith suggested.

CARD. VANNUTELLI HONORED

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

His Eminence Cardinal Vannutelli, dean of the Sacred College and senior Cardinal not only as to the purple but also as to his age—he is eighty-nine and has been a cardinal for thirty-five years—has just celebrated his twenty-fifth anniversary as occupant of the See of Palestrina. Very high honors have been paid him.

While he has occupied the See of Palestrina only twenty-five years, Cardinal Vannutelli has had episcopal rank for forty-five years, his previous See being titular. He is one of only three cardinals still living who were elevated to the purple by Pope Leo XIII., the others being Cardinals Nava and Skrbensky.

Pope Pius XI., in a letter to the jubilarian, recalls his long and busy life and declares that one of his finest accomplishments has been the presiding over many Eucharistic congresses. The Mayor of Palestrina, accompanied by the city Assessors, the Secretary of the Commune and the Secretary of the District, also did the cardinal honor.

Cardinal Vannutelli was born in 1836 at Genazzano. He studied at Rome, where he received high degrees, and was ordained in 1860. He served as Auditor of the Apostolic Inter-Nuncio to The Hague and of the Nuncio to Brussels before he was called to Rome in 1875 and nominated by Pope Pius IX. as Substitute Secretary of State at the early age of thirty-nine. Pope Leo XIII. nominated him Auditor of the Rota, and in 1880 was made Titular Archbishop of Sardi and sent on a difficult diplomatic mission to Constantinople as Apostolic Delegate. In this mission he was eminently successful.

Pope Leo XIII. later sent him to Russia as head of the Papal Mission for the crowning of Czar Alexander III., and still later to Portugal as Apostolic Nuncio. At both places he accomplished different diplomatic tasks. He was made a Cardinal in 1899, but his decree was not published until 1900.

Some of the high offices in the Roman Curia that have been held by Cardinal Vannutelli are: Prefect of the Administration of the Sacred Congregation of Propaganda Fide, Prefect of the Sacred Congregation of the Council, Prefect of the Supreme Tribunal of the Apostolic Seal, and Head of the Dateria. In 1900 he entered the order of Bishops, assuming the See of Palestrina, to which later was added the See of Ostia. He also represented the Pope as *Legate a latere* at the International Eucharistic Congresses at Brussels in 1898, Tournai in 1906, Metz in 1907, London in 1908, Cologne in 1909 and Montreal in 1910. He is now Protector of the work of the Eucharistic Congresses and Honorary President of the International Council for their celebration.

One of the most outstanding events in his career came this year when he opened the Holy Door of the Basilica of St. Mary Major for the Jubilee Year. It was he who in 1900 opened and closed the Holy Door of the Basilica for the Jubilee of that year. The same cardinal performing this function at two successive jubilees is rare in the history of the Church. Cardinal Vannutelli expects to officiate at the formal closing of the door in another three months.

QUEBEC LAUDED BY PROTESTANT

Sydney, Australia.—Striking tribute to the attitude and influence of the Catholic Church in the Province of Quebec was paid by John Bassett, of the Montreal Gazette, one of the Canadian delegates to the Imperial Press Conference at Melbourne. He said:

"Quebec is one of the greatest bulwarks against Bolshevism within the British Empire, due to the wonderful influence of the priests, who have created, by good counsel, a remarkable spirit of common sense between employers and employees."

Although he is himself a non-Catholic, Mr. Bassett praised the tolerant attitude of the Catholic majority of the Quebec province. "The French-Canadian province of Quebec is one of the happiest and most progressive of the Dominion," he declared, "and although the Roman Catholics are in an overwhelming majority, there is no bigotry or interference with the religious liberty of the minority."

Mr. Bassett also had praise for the economic contentment and prosperity of Quebec, which, he said, was due to the influence of the Roman Catholic Church in deprecating extremes and in standing for moderation and common sense in industrial and commercial matters. Quebec, he added, allowed no intrusion of any foreign or dangerous elements into its industrial fabric.

TORTURE OF RUSSIAN CATHOLICS

Prague.—A recent article published in Nasinec by Dr. Cinek, one of the best informed men on religious movements in Czechoslovakia, gives a very depressing account of conditions in Sub-Carpathian Russia, where violent attempts are being made by Russian Orthodox agents to oust the Uniate Catholics of the Greek Rite.

The chief instigator of this propaganda is said to be "Archbishop" Savatij, a native of Czechoslovakia who was irregularly ordained a few years ago by the Patriarch Meletios of Constantinople. Savatij, it is reported, has been officially recognized by the government of Prague. He has "ordained" a large number of illiterate and violent persons who are now going from village to village in Carpathian Russia striving to win a following among the Uniates.

The methods used by these persons are scarcely calculated to win sympathy for their ideas. A favorite plan, according to Dr. Cinek, is to appear suddenly in the Uniate churches during services, and drive the faithful out with sticks. They also damage or even burn the crops of the Uniates, fire shots through the windows of the priests' houses, set fire to houses and poison wells, he says. So far they have succeeded by these methods in seizing forty-four Uniate churches, especially in the district of Marmaros.

The case also is mentioned of a young man, Hilarion Chyry, a student at the Normal school of Uzhorod, who was seized by the Orthodox agents and actually tortured. Orthodox crosses being cut on his chest, arms and the soles of his feet with knives. The natives of this district are very poor and backward and unable to defend themselves. The Serbian Church also is striving to get a foothold in this district through an agent by the name of Kabaluk, editor of the *Cerkovna Pravda*, who is working under the direction of the Serbian Bishop Dositej. It is not difficult, under these circumstances, to imagine the confusion which reigns in the villages of Sub-Carpathian Russia as a result of these conflicting influences, says Dr. Cinek.

Mgr. Gebe, Bishop of the Ruthenian Uniates, working with exemplary zeal, spends much of his time traveling through his vast diocese to encourage, strengthen and comfort the faithful who are being thus persecuted. At Uzhorod, where he presided at a celebration of the fiftieth anniversary of the establishment of the women's normal school, he was given an enthusiastic reception by the leaders of the Catholic population.

CHRISTIAN ARCHAEOLOGY INSTITUTE

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

Rome, Aug. 24.—The Holy Father has the intention to found a Pontifical Institute of Christian Archaeology, the purpose of which would be the intensifying and coordinating of results of the researches, now being undertaken everywhere by scholars, into the history of the first centuries of the Church.

There already exists in Rome the Pontifical Commission of Sacred Archaeology which was instituted by the Holy Father, Pius IX. in 1851, when the discoveries by Giovanni Battista de Rossi began to show the enormous importance of the Roman Catacombs to the history of the Church and Christian religion. This Commission has had the custody of the Catacomb and publishes a bulletin of the highest importance to the scientific world. It is also recognized by the civil authorities as the exclusive custodian of that precious patrimony of the Catholic Church and of all that refers to it and exclusively depends on it.

The Holy Father would like this Commission developed and enlarged, making it the nucleus of a Superior Institute of Christian Archaeology.

Meanwhile he has begun by nominating several members of the Commission residing abroad, choosing among the most noted patrons of history and research relative to the early ages of the Church. These new members are Mgr. Batifol, Professor of the Catholic Institute of Paris; Father Delattre, director of the excavations at Carthage and Christian Africa; Mgr. Leynaud, Archbishop of Algiers; Father Naval of Madrid; Father Griera of Barcelona; Rev. Prof. Sauer of the University of Friburg; Mgr. Kirsch of Lausanne; Prof. Maere of the University of Louvain and Prof. Dolger of the University of Bonn.

The headquarters of this Pontifical Institute of Archaeology will be in the Casa della Catacombe which is being built at the initiative of the Pope and thanks to the generous help chiefly procured by Bishop Schrembs.

CATHOLIC NOTES

Washington, Sept. 19.—Walter T. Johnson of Kenton, Ohio, was elected third president of the National Council of Catholic Men at its convention here this week, replacing Admiral William S. Benson, who has guided the destinies of the Council almost since its inception five years ago.

Milan.—The fourth of the series of religio-ethnological courses inaugurated in 1912 under the leadership of Father William Schmidt, S. V. D., founder and former editor-in-chief of *Anthropos*, will be held this year at Milan at the University of the Sacred Heart, September 17 to 25. This seat for the course has been chosen in express suggestion of the Holy Father.

Paris.—Reports received here from Jerusalem state that the Young Men's Christian Association has collected in the United States the sum of \$800,000 to build a large edifice in Jerusalem. This building will be used as the headquarters for all Protestant work undertaken in the Near East. This will give Protestantism a new point of support in Palestine.

Ljubljana, Jugoslavia.—A great Congress for reunions of the Eastern Orthodox Church was held in this city during the last week of July. Delegates came from all parts of the country as well as from France, Belgium, Czechoslovakia, Poland, Turkey, Great Britain and the United States. The Congress also drew many Orthodox prelates including professors of the Orthodox theological faculty of Belgrade.

London, Eng.—Accompanying a pilgrimage from the Southwark diocese, in which officially there were no invalids, Mr. James Grennan, of Northwich, Cheshire, declared on his return to England from Lourdes that he had been cured of paralysis of the leg, from which he had been suffering for seven years. Mr. Grennan's general condition was weak, and he arrived in Lourdes in a delirious state through being unable to eat, but after his first immersion in the baths he immediately asked for food. The next day, he says, he had fully recovered the use of his legs.

Lima, Sept. 9.—President Leguia of Peru recently made the formal presentation to Mgr. Lissou, Archbishop of Lima, of the residence built by the Government on the site of the ruins of the ancient archiepiscopal palace. This handsome new residence is a tribute of the State to the Church. The speech of presentation made by President Leguia could not have been more cordial. It revealed deep piety and a sincere desire to maintain excellent relations between the Church and State.

Canton, China, Sept. 4.—Father L. Froc, S. J., Director of the Giocavelli Observatory and a leading student of typhoons, which cause much loss of life and property in China, has published a pamphlet dealing with the characteristics and habits of these devastating storms which is being widely quoted. The North China Daily News publishes two columns of excerpts from it. Father Froc's aim is largely to help navigators by acquainting them with a general knowledge of typhoons so that they may act accordingly and possibly save lives and property.

Berlin.—Dr. Bornwasser, Bishop of Trier, has taken a definite stand against the use of instrumental music, other than that of the organ, in the churches of his diocese. Dr. Bornwasser, in his pronouncement, points out that orchestral music is a step towards the secularization of ecclesiastical music. He quoted Richard Wagner to the effect that the first step toward the decay of Catholic ecclesiastical music is the introduction of the orchestra. The organ, said Wagner, has authority in the Church.

Regina, Sask.—A Sister of the Gray Nuns Order recently arrived here from the northern missions and had her first glimpse of civilization in five years. She traveled 500 miles by sledge, canoe and train. The necessity of consulting a dentist was one of her objects. She also enjoyed a short stay with relatives here. She is Sister Carrier, and she is stationed at Notre Dame of the Sacred Heart, Beauval Mission, in the cold northland of Saskatchewan. She expressed absolute satisfaction with her station, even saying she would like to go further north.

Rome, Aug. 17.—The sudden death of the Rev. Father Albert Lepidi, of the Order of preachers, Maestro of the Sacred Apostolic Palaces, has come as a great sorrow to the intimate court of the Holy Father. This very ancient office, the holder of which was also called Theologian or Canonist of the Sovereign Pontiff is one of the most important and historically illustrious of the Holy See. It has always been entrusted to a religious of the Dominican Order who lives in the Vatican and who chiefly exercises his office in the revision of books printed in the city of Rome.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW Author of "Allie of the Grand Woods, etc."

BOOK TWO.—BAYOU PORTAGE CHAPTER VI. THE BAY

That year the summer did not arrive by gentle stages at Bayou Portage. Rather, so it seemed, it burst upon the heels of the departed winter with the suddenness of a blast from some fiery furnace.

First came the few crisp days of spring, with their scattering of new green blades amid the brown of the marsh, their pages of early blossoms, their pale blue and balmly breezes from the bay. Next there arrived a short drowsy period in which a general feeling of restlessness extended itself throughout the length and breadth of the marsh.

The inhabitants put up their stakes and traps and, having sold the last of their skins, wandered aimlessly about the camp, or lounged in idle groups before the doors of the huts.

Then suddenly, as though at a signal, the long wedge-shaped flights of duck and geese began to sweep the sky upon their journey northward, and began to overlook their place came whirling, chattering clouds of rice birds and redwings, and a scattering of quaint little summer ducks to spare the waterways from utter desolation.

Now the sun began to burn, the breeze came flat and stale, scarce rippling the bayou, the male tints of the marsh became dull and hard, the insect life grew alert and vicious, whining and stinging unceasingly. Mosquitoes, flies, small stinging gnats, they descended upon the camp like a conquering army, and at their approach the inhabitants aroused themselves from their lethargy, and began to overlook their nets and lines, and put their boats in trim. It was a time of general exodus from the heat and discomforts of the marsh and, when all was over, none would be left at the camp.

I know no better way of describing the weeks that followed than by saying that we drifted. Arriving at the bay, we pursued an apparently aimless course upon its broad bosom, and along the tangled network of bayous that flowed into it on every side. We lived aboard the Toinette, camping sometimes in fair weather upon the shores of some sheltered cove or tiny island, and our movements were ever as leisurely as they were uncertain.

It was a free careless life, strangely intermixed with periods of work and idleness, a life far removed from the endless, mechanical routine of the camp. At Bayou Portage the duties of the day had proceeded with the regularity of clock-work. From the rising to the setting of the sun each step in the finding, the removing, the curing of the skins had been followed without interruption. Now, however, all was changed. There were no certain tasks, no regular duties. The great business of the traps was over and, until another season, Papa Ton and Le Bossu were content if, in the struggle of existence, they could merely hold their own from day to day.

Yet supplies of flour, of sugar and of coffee must be bought and, as for the other, costless, food that formed our daily diet, Nature, for all the lavishness of her gifts, was ever prompt to exact her payment in skill and toil. Thus the time of our holiday was leavened with its full amount of work, although, true trappers that they were, Papa Ton and Le Bossu cared little for the business of the nets and lines as a business, and only approached it seriously under the spur of necessity.

Our larder full, we would drift for days from one favored spot to another, idle, care-free, true vagabonds of the marsh. At these times Papa Ton and Le Bossu devoted themselves only to such sport as was necessary for our immediate needs. For the rest, they spent the long bright hours in pure lazy enjoyment, or in instructing me in those duties and accomplishments that would be essential to my life upon the coast.

Under their careful tuition I learned to swim, to dive, to cast a net, to draw the lead lines of a seine. Also I learned to fish, to crab, to tong the summer oysters, to take my toll of the shrimp. And, greatest of all, I came gradually to know something of the management of the boat, of the handling of ropes, and sail, and tiller, even of the laying of some simple course from shore to shore. Of the bay I learned many things, both from my instructors, and from Nature herself. Almost insensibly I came to follow the varied moods and changes of the great sweep of water, reading the meaning of the flava, the rippled, the strong twisting currents, and the tiny dancing waves. Now I began to take heed of the vagaries of wind and cloud, of the warnings of dawns and sunsets, of the whims and pranks of air and water through which the promise of fair or foul weather might be foretold.

If all these things came to me slowly, they also came easily, for I followed a rigid course of instruction. Rather did I learn through

repeated experience, through keeping my eyes open, and through listening to the words of those about me. Now it was Papa Ton who explained some fact or theory, punctuating his remarks with a great forefinger, which he levelled at me pistol-like, as though he were calling upon my attention to stand and deliver. Now it was Le Bossu who, with his love of the deed before the word, performed some feat of skill or patience that I might learn a silent lesson from his actions. And now it was Toinette, gentle and sympathetic, enveloping each secret of Nature in a bright veil of fancy which gave to it all the wonder and mystery of a fairy tale.

But if I learned many things, in Toinette's case at least I was able to do make some repayment. Fortified with Le Bossu's gift we had begun our studies long before leaving the camp, and the little man's prediction that I would find no stupid pupil had been more than verified. Eager, attentive, and with a mind upon which each new step made a lasting impression, Toinette had fairly devoured the contents of her simple text-books. She learned in her own way, and to the task she brought a host of pleasant fancies.

"See, Jean," she would say, pointing to the picture of a small furry creature that adorned her primer. "That is a rat. I know without your telling me, but you must help me catch him. Now I am the trap, a useless, stupid thing that must be set and baited by your knowledge. First give me the letters beneath the picture, thus setting the trap. Then repeat them for the bait. Now I am ready, and you may let M'sieu Rat come along and nibble. R-A-T. Snap! I have him, have I not, Jean? Bien, now let me look at those letters that I may know them when I see them again. They are the skin which I must remove and store away in my memory. This is good trapping, Jean, since we can continue through the summer. Perhaps, when cold weather comes again, the roof of my brain will be packed full of these little words, each one curing nicely upon the clever frame that you have prepared for it."

Thus quick, whimsical little Toinette proceeded with her mental trapping and in a manner which I could not but perceive must soon pass the scant boundaries of my simple instruction. And so, fearful of my reputation as a scholar, I was only too glad, upon the occasion of our visits ashore, to purchase more advanced books and proceed with my own neglected education, thereby verifying Le Bossu's second prediction that, in teaching Toinette, I would also learn much myself.

These visits ashore were intermittent, and were always heralded by a warning from Toinette. Having prepared our breakfast in the purple and gold of the sunrise, she would point meaningfully toward the little closet in which she kept her supplies.

"Four more days and you will go hungry, my lazy ones," she would report. "Salt I may get never. Also there are no coffee berries in the marsh. You had best be up and doing."

Then Papa Ton and Le Bossu would set to in earnest, and for the next day or so our hours would be busy enough to atone for all the idleness that had gone before. We fished, we seined, we scoured the bay for crabs and shrimp, and often when we found some flat much frequented by yellowlegs, Le Bossu would get out his gun, and the coarse black powder would roar a dull defiance to the empty marsh. We chose no particular spot, we followed no certain prey. All that was salable we caught, and seined, and shot, moving about among the likely places that Papa Ton and Le Bossu had marked down for such an emergency.

Then, when our catch was sufficient, we would leave the brown waters of the bay for the blue shallows of some bayou, winding up between the tall hedge-like walls of marsh grass toward the scattered civilization that lay beyond. Sometimes it was only a gray settlement of huts nudged along the edge of the sea marsh, backed by a flat stretch of prairie with a distant, purplish line of forest to frame the whole. Sometimes it was a tiny smiling village, set along low wooded banks, with, perhaps, a ragged out-burst of cypress to separate it from the encroaching marsh. Here would be little shops, a coffee-house, a church, a presbytery and white-tombed graveyard. Here would be snug frame houses, well sealed against wind and weather, with glistening panes, and away from which kitchen fires sent up straight, well-behaved columns of smoke. In front each had its fragrant tangle of garden, while in the rear stretched cool green lines of market stuff. Narrow dusty streets led down to the bayou bank where, beneath the shadows of great oaks, the little landings pushed forth like the fingers of some huge welcoming hand.

If our visit were to one of the gray marsh settlements, it would be brief. We would arrive, bargain with the settlement's leader for our catch, replenish our stores from the supply that he had brought in from the prairie, and depart with the first favorable tide. In the villages, however, we proceeded more leisurely. Fresh from the desolation of the bay and marshes, the

simple activities of the village-folk appeared almost city-like to our unaccustomed eyes, and was seldom that we did not hug our landing for a day that we might enjoy to the benefits of this primitive yet, to us, bustling civilization.

To Toinette and myself these visits were wondrous occasions of pure delight for, if life at the camp had been lonely, life upon the bay had at least its few inhabitants, and it was seldom that there was not a neighbor within easy call. Upon the bay, however, we would go sometimes for a week with no sign of other human life beyond the flash of some passing sail. True, the bay was never without its full quota of craft, but these stuck close to the fishing grounds, and for the most part Papa Ton and Le Bossu avoided them. They were well used to the loneliness of great spaces, and they took little interest in the doings of those who were not of their own calling.

Yet, despite the fact that they would sometimes grumble at the necessity of these inland voyages, a new light would come into their eyes when, having unwound the last tangled skein of sea marsh, the village and its fair green setting of field and forest would burst upon them. Le Bossu, plainly eager and excited, would plan some excursion ashore. He knew the cure well, and he had promised him a fine fish upon his first visit.

Papa Ton, interested also, would gaze out at the little scattering of buildings with the faintly uncertain air, half of awe, half of suspicion which he always exhibited in the presence of any considerable gathering of people.

"Look little Jean," he would say. "See all the houses, the many roofs and chimneys. It is like your city, eh? Only perhaps a little smaller."

And when I would reply that all of it taken together would not represent one-half of the rue Bourbonne, the big man would shake his head in utter mystification.

"Perhaps so, perhaps so," he would growl. "But such things are hard to believe."

Upon our arrival we would proceed at once with the disposal of the catch. Then, when the supplies were safely aboard, the long summer afternoon was ours in which to explore the village. We usually started out in full force upon these excursions, Toinette and I racing ahead in our eagerness to see our chosen wonders.

With Toinette it was always the houses, the snug weather-proof houses, with their panes, and curtains, and well-behaved columns of smoke. They usually started out in full force upon these excursions, Toinette and I racing ahead in our eagerness to see our chosen wonders.

TO BE CONTINUED THE INVISIBLE GUIDE

Father Locke gazed at the beautiful monstrance. He could see new loveliness in it each time he beheld it. It was a poem in gold and precious stones.

Reverently he smiled as he looked it carefully away in a safe specially made for it by the donor, a convert lady now dead.

A few years ago the priest had come to this southern village to tend to its group of scattered Catholics. He chafed at the change from a city, where he had scope for his zeal. Still he had visited diligently his little flock, opened a school for the children, and thus drawn the careless adults to the battered makeshift of a church. By degrees, with perseverance, he had worked a transformation in this lost spot.

His wonderful personality drew one of these, Mrs. Lacy, a stern old Puritan, had spent her last years in the lonely chapel worthy of the Real Presence, and, ere she died had presented Father Locke with the lovely monstrance studded with jewels—her jewels—which she now offered as a gift to beautify the resting place of her loving Saviour.

She had made one stipulation, and that was, that wherever Father Locke went to minister he was to take the monstrance with him. It was to him she had given it, it was a faithful imitator of his Master.

and Father Locke descended the steep pathways in the darkness. Again he heard footsteps, and stopped to listen—he even called out, "Who is there?"—but as no reply was forthcoming, concluded he had been mistaken again.

He could never find out anything concerning the mysterious night call, and eventually it faded from his memory. The years passed on in the quiet southern place, and, when, in time, he was given charge of an important city parish, he brought his beautiful monstrance with him.

During Quarant Ore, amid flowers and lights, how the precious stones blazed. "The stars of Little Jesus," as one small child explained graphically, pointing to the glittering brilliants.

"Any cases today, nurse?" Father Locke asked one morning, entering a ward of the hospital he ministered to spiritually.

"Yes, indeed, sir," answered "Number Nine," pointing to a bed surrounded by a white screen, "is in a bad shape. He entered himself as a Catholic, but when I suggested confession, he refused point blank."

"Leave him to me," smiled the Father, advancing toward the screen. "Good morning!" he said cheerfully.

"Good morning, Father," a distinctly Irish voice answered. The priest sat down. By degrees O'Brien told him his story. He had been in Persia for twenty years in the oil fields, never seeing a priest during all that period.

"Well, now, Father Locke said encouragingly, "you see one. What about the Sacraments?"

"Ah, Father! how could I tell in an hour twenty years' sins?" However, by the time the dinner arrived in the ward, the twenty years' job was finished satisfactorily. O'Brien was beaming, and repeating, in a resounding voice, ejaculatory prayers.

The following morning he received with sentiments of devotion, love and respect the God he had been so long separated from.

Father Locke and he became great friends, and it was arranged that, as soon as he was better, he was to come as sexton to Father Locke's church.

A man in a bed nearby had been an interested spectator while all these events were taking place. He was a morose individual, rarely speaking to anyone.

He broke the silence one day by addressing the priest, to the surprise of all present.

"I wish to speak to you, sir," he said, as the Father passed his cot. The priest paused. The man was not a Catholic, and he did not interfere with patients of another persuasion.

"You were the Padre in the village of Goldenhill in the south, fifteen years ago, were you not?" he inquired jerkily.

"How?" he ironically asked the patient. The Father explained, and eventually took this poor erring soul under instruction. He was a well-educated man, and had no difficulty in grasping the truths of the Church.

"I understand it all now," he told the Father afterwards. "That night you were carrying the Blessed Sacrament in your breast you saw nothing, you believed without seeing, I, a robber, meant to attack you. In my search for the key on your person, I would certainly have come across the Sacred Host. The invisible Heavenly Guard stood by to prevent this sacrilege, and then, in course of time, made us meet here. Why is this?"

"What have I ever done that God should show such mercy and pardon to me, a wretched sinner?" "God's ways are not our ways," the priest responded gently. "You must have done some good act in your life to merit this blessed ending."

"He concluded, "Think, what was it?" "Some good act?" murmured the dying man. "No—still," thoughtfully, "perhaps you would consider this a good act, though I only did it out of a sense of chivalry."

"Once I was working in the gold fields. 'Twas a rather rough camp. Some nuns—Sisters—came one day to solicit alms for poor folk they took into their homes. Wishing to save these ladies insult or annoyance, I bade them remain outside, while I went in and begged for them. I gathered a goodly sum in their bag, and when I returned with it to them, one of them told me that God would repay me in my hour of need. He has done so—Blessed be His name forever!"

That was his last words. He died that night, and O'Brien, now installed at the church, insisted on "burying him decent," to-wit, providing a coffin, having his body spend the last night above earth near the Blessed Sacrament in the mortuary chapel and following him to the grave in state, as chief mourner, with Father Locke.

"How would I wouldn't have the good luck, Father, ever to see the Angel of the Blessed Sacrament," he said mournfully.

"Few of us, in this life, behold that Invisible Guide," the priest answered, reverently.—Nell Gay in The Newark Monitor.

CURE ATTRIBUTED TO "LITTLE FLOWER"

MOTHER OF BOY TELLS OF MARVELOUS RECOVERY AT CENTRE SQUARE SHRINE Philadelphia Standard and Times

Typical of the response to prayer which has won for St. Teresa of the Child Jesus a world-wide host of children, and has made her shrine in Centre Square a continuous scene of inspiring devotion, is the remarkable recovery to normal health of a boy of eleven years, crippled for eight years as the result of a fall.

The boy is William Moore, son of Mr. and Mrs. James Moore, of Albion place, Paterson, N. J., and his mother attributes the recovery of her son to prayers offered at the shrine in Centre Square.

Mrs. Moore's account of the cure, as presented in an interview with a representative of the Paterson, N. J., Sunday Chronicle, and recently published in that newspaper is as follows:

"When William was a little tot of three years, he sustained a fall which resulted in serious injury to his spine. He was left absolutely helpless, unable to walk. We tried every place we could to obtain the best medical and surgical help. For the last five years he has been under treatment by eminent doctors in New York. He submitted to three operations, which were without avail, and I refused to consent to the fourth operation. The doctors told me William never would be able to walk again, and I had come to the same conclusion.

"When I heard about the shrine of the 'Little Flower,' in Centre Square, Pennsylvania, and of the miraculous cures there produced, I determined to take William to the shrine. This I did in April last. We both prayed fervently and later I began a novena in St. Bonaventure's Church in Paterson. William seemed to grow stronger as each of the nine Tuesdays of prayer passed, and I took him again to the shrine of the 'Little Flower' in Centre Square on August 14, two weeks ago last Friday. When we made the first visit we had to carry William, while on the second visit he was able to walk with the use of crutches. During our prayers before the shrine two weeks ago, William stood up, unassisted, for the first time in eight years. He was able to walk, and with deep gratitude for the wonderful miracle we offered prayers of thanksgiving, and to give proof of the marvelous cure, William laid the crutches at the altar of St. Teresa's shrine.

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FOUR LECTURES ON MCGEE

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LECTURE ONE

MCGEE THE IRISH PATRIOT

Two histories of Ireland were published in 1921, one in Dublin and one in New York. In the former Thomas D'Arcy McGee is not mentioned...

Am I remember'd in Erin— I charge you, speak me true— Has my name a sound, a meaning In the scenes my boyhood knew?

O Mother! Mother Erin! Many sons your age hath seen— Many gifted, constant lovers Since your mantle first was green...

Yet faint and far, my Mother, As the hope shines on my sight, I cannot choose but watch it Till my eyes have lost their light...

Viewing McGee's life in the calm perspective of A. D. 1925, it is not too much to say that he not merely loved Ireland...

BIRTH AND CHILDHOOD

Thomas D'Arcy McGee was born in Carlingford, Co. Louth, Ireland, on the 13th day of April, 1825. His parents were James McGee, an honest, upright, religious man...

McGee's lack of classical education and of a knowledge of philosophy was a handicap which it took him ten years fully to overcome. Educated by industry in adversity...

WITH THE BOSTON PILOT

Through his mother's sister, who lived in Providence, R. I., D'Arcy McGee obtained, 5th July, 1842, a position in Boston in the office of the Pilot, then the leading Irish Catholic newspaper of America...

Ku Klux Klan. There one hundred per cent, native born Americans signified their patriotism by burning Catholic churches and convents and by slandering the recently arrived Irish Catholic Americans...

THE YOUNG IRELANDER

Curiously enough it was as their London correspondent that the Freeman editors decided to utilize him. However, while passing through Ireland, he met three young men, who, while political followers of O'Connell...

Midsummer, 1846, was a tragic moment for Ireland. The potato failure of 1845 was repeated in 1846 and though grain was plentiful, it was sent out of the country...

The attempted reconciliation of the trouble having failed largely on account of John O'Connell, the incapable son of a great leader, McGee joined the Young Irelanders...

TO BE CONTINUED

CONFESSION

How many are the souls in distress, anxiety, or loneliness? asked Cardinal Newman, whose one need is to find a being to whom they can pour out their feelings unheard by the world?

McGee's attitude towards Daniel O'Connell was correct until the end. Meanwhile O'Connell died and McGee married; Ireland starved and England remained her stubborn and stupid jailer...

AWARDS OF K. OF C. C. U. SCHOLARSHIPS

Washington, Aug. 28.—Successful candidates in the country-wide examinations held April 13 for the Knights of Columbus scholarships to the Catholic University of America have just been announced...

The awards are made on the basis of the results of a series of competitive examinations held simultaneously throughout the country. The examinations are open to men who have received the Bachelor's degree in arts, science or letters...

EVOLUTION

JESUIT EDUCATOR SEES NO OBJECTION TO TEACHING EVOLUTION AS AN HYPOTHESIS. Chicago, Ill., Aug. 28.—There are not only one but thousands of "missing links" in the chain of purely circumstantial evidence offered in support of the evolutionary theory of the origin and development of species...

TO BE CONTINUED

CONFESSION

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toled; they wish to tell them to one who is strong enough to bear them; yet not too strong to despise them; they wish to tell them to one who can at once advise and sympathize with them; they wish to relieve themselves of a load, to gain a solace, to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur, one to whom they can betake themselves, necessary, from time to time, while in this world...

How many a non-Catholic heart would leap at the news of such benefit, putting aside all distinct ideas of a sacramental ordinance, or of a grant of pardon and the conveyance of grace? If there is a heavenly light in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Confession is such.

And such it is found in fact—the very act of kneeling, the low and contrite voice, the Sign of the Cross, hanging, so to say, over the bowed head, and the words of peace and blessing.

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Twelve States, besides the District of Columbia and Canada, are represented by the 21 successful candidates. The awards are made on the basis of the results of a series of competitive examinations held simultaneously throughout the country. The examinations are open to men who have received the Bachelor's degree in arts, science or letters, or who are members of senior classes in colleges, and the subjects included are English, history, mathematics, a science and a language.

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TO BE CONTINUED

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organic universe and enables us to view them consistently can constitute a fact, then, emphatically evolution is a fact. I say this, reserving of course, the great question of man's evolution.

Further to define the factual character of evolution, I would say that it is not as certain as the theory of gravitation, but that it is more certain than our theory of color vision; not so certain as the bacteriological theory of the origin of certain diseases, but more certain than our theories of serology.

Facts and theory are so closely interwoven in our investigation of this subject that the facts too often seem irrelevant or hopelessly puny or flatly contradictory when separated from theory, and, reciprocally, theory seems desperately flimsy, weak and inadequate when separated from fact.

Confessedly, Darwin was a shrewd guesser. In his intuition lay his greatness. Genius must frequently behold visions withheld from the eyes of lesser men. His theory was formulated from a synthesizing glance at the epic picture the universe presented to his mind. Here and there, veritable mountain ranges of fact challenged his creative genius, and it was only his insight into life processes that gave him the daring to leap from one of these to the other across the still larger and more challenging interspaces.

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 LONDON, SATURDAY, OCT. 3, 1925

UNMASKING THE ISSUE

At the meeting of the grand dragons and titans of the Ku Klux Klan held at Buckeye Lake, Ohio, in the last week of August, the mask was taken off the issue raised in the Dayton, Tenn., anti-evolution teaching trial.

The Klan has now claimed that issue as its own. Some of the Klan leaders attending the assembly at Buckeye Lake, according to the Associated Press report, announced it to be the intention of the Klan immediately to begin a campaign "to awaken the American conscience to the need of reverting to the religion of our fathers and mothers."

The means by which the Klan hopes to bring about this reversion is the compulsory teaching of the Bible in the Public schools according to the interpretation of the Fundamentalists.

There was a forecast of this national purpose of the Klan in the announcement recently made by the so-called Patriotic Welfare Committee of Virginia of its intention to have introduced into the Virginia Legislature at the coming session an anti-evolution teaching law, patterned after the Tennessee statute for violating which John T. Scopes was tried and convicted at Dayton. Represented in the Patriotic Welfare Committee are the Sons and Daughters of Liberty, the Patriotic Order, Sons of America; the Patriotic Order of Americans (a women's order), the Knights of the Ku Klux Klan, the Daughters of America, the Order of Fraternal Americans, and the Junior Order of United American Mechanics.

Patriots all!

One not well informed about the strength of undercurrents in the United States would be inclined to think on reading the above impressive roster of organizations supporting the proposed Virginia statute that the movement which put itself into the limelight at Dayton was gaining in momentum and power. The fact, however, is otherwise. In nearly all sections of the country the forces of intolerance are being defeated at the polls and are being disintegrated. The attempt which will be made in Virginia, and in other States, to secularize the public education, therefore, does not signify an increase of influence for the forces of bigotry, but represents a last despairing effort to effect by law and force what could not be achieved by fiery crosses, hoods, night shirts, and other forms of persuasion. Having failed in their attempt to abolish the private schools by the policy which they sought to inaugurate in the State of Oregon, and if it had been successful, planned to extend to other States, the forces of intolerance—what is left of them—are now boldly endeavoring to Protestantize the Public schools.

Even though it be conceded that some who were prominently identified with the prosecution of Scopes at Dayton were not animated by intolerant motives, but were honestly striving, as they thought, to protect revealed religion from the assaults being made upon it by atheists and evolutionists, it should now be apparent that the primary purpose of most of those who are supporting this character of legislation is sectarian. That, we think, should be evident from the character of support the proposed anti-evolution teaching bill in Virginia is openly pledged. The special brands of patriots who are to push the Virginia bill have never been concerned, up to this time, about evolutionists and atheists. Their bogey has ever been the political "menace" to the United States of Catholics, Jews and Negroes. So when they get behind an anti-evolution teaching measure, it may be taken for granted, we believe, that they see in it the possibility of

advancing the cause to which from their beginning they have been committed and which has held them together. No one should be deceived about their purpose, and no one, we think, will be. However, as the mask now taken off the issue in Virginia may be put on again for expediency's sake when like legislation is proposed in other States, it is advisable that all Americans who treasure the tradition of religious liberty should have a very clear conception of the possible consequences of such legislation affecting religion and evolution as has been enacted in Tennessee, and is now proposed in the Commonwealth which enjoys the distinction of having given more Presidents to the United States than any other.

It was the contention of those who supported the Tennessee anti-evolution law in the Dayton trial that they were defending their religion from an insolent minority that was attempting to discredit it by teaching in the Public schools a theory of the origin of man not consistent with the Biblical account of Man's creation.

They resented the suggestion that the Tennessee anti-evolution law was in any degree intolerant. They argued that it is not unduly arbitrary for the State that pays the bills to prescribe the curriculum of its schools or make regulations governing the teachers in its employ.

It is strange indeed that the lawyers for the defense did not take issue with this contention of the prosecution that the anti-evolution law represented the law of the majority in Tennessee. What basis did the prosecution have for that assertion? Certainly not the religious statistics of Tennessee. The United States religious census for 1916 gives the total adherents of all religious denominations in Tennessee as 840,183. This total includes the Roman Catholics (23,015), for whom, of course, the prosecutors would not claim that they had any authority to speak. The United States census for 1920 gives the population of Tennessee as 2,337,885. Allowing for the increase in population since 1916, when the religious census was taken, it must be clear that those who profess any religion in Tennessee are in a minority according to the census figures. It was pure presumption on the part of the prosecutors of Scopes to assert that they were speaking for a majority.

Their answer to the census figures of Tennessee quoted above probably would be that the action of the Legislature must be taken as reflecting the will of the majority. But our prohibition experience has taught us how false such an assumption would be; for did not the Legislatures of California and Missouri ratify the Eighteenth Amendment after the people of those States at the general elections had voted down prohibition?

But even if the prosecutors of Scopes had been warranted in assuming that they were speaking for a majority in Tennessee when they sought to have the court uphold the validity of the anti-evolution law, there would still be a serious flaw in their reasoning. It does not follow logically, as they apparently thought it did, that because a State that pays bills has a right to prescribe a course of study for its Public schools and to make regulations governing its employees, it is also justified in using the Police Power to enforce that law. There is a vast difference between insisting upon a certain teaching in the Public schools and prohibiting the employment of any teacher who gives an objectionable course of instruction, or refrains from giving a course which the school authorities desire to be given, and making the failure of the teacher to obey the rule of the school board a violation of law for which penalty is provided. A man may have a perfect right to prevent the intrusion of a stranger into his home and to insist that the intruder get out, but the right to eject the intruder does not include the right to impose a fine and imprisonment, nor does the State have such right unless the entering be with felonious intent.

It is questionable whether any commonwealth, any more than any individual, has the right to use the Police Power of the State to safeguard itself against offensive action which can be curbed by peaceful process. The fact that the Tennessee anti-evolution statute declared that it shall be "unlawful for any teacher in any of the Universities, Normals and other Public schools

of Tennessee, which are supported in whole, or in part, by the public funds of the State to teach any theory that denies the theory of the origin of man as taught in the Bible and to teach instead that man has descended from a lower order of animals" does not make the evolution theory criminal in essence. The theory of evolution not being criminal in essence, the Tennessee statute is nothing more than an expression of the Tennessee Legislature's will with regard to the teaching of the theory in the Public schools of Tennessee. Public opinion in other States upholds the teaching of the theory as a theory. Tennessee by its statute merely recorded a conflict of opinion and of purpose. No act of a Legislature can make criminal a thing which is not criminal in its nature, and the use of the Police Power of the State to enforce any viewpoint would seem an unwarrantable invasion of liberty.

The Tennessee statute, if upheld, might indeed prove a very serious infringement of individual and minority rights. If the Tennessee Legislature can impose a penalty on anyone who teaches the theory of evolution in its Public schools, it could impose a penalty for the teaching of any theory to which its members did not subscribe, and thereby conceivably not only corrupt public opinion, but endanger the liberty and property of citizens dissenting from its views.

That would open the way to every possible violence of bigotry.

For instance, if the State's right to penalize certain teaching in the Public schools be upheld, what is to prevent the extension of that authority to the Private schools?

In this view—which we think is the right and sensible view—one may be in complete agreement with the late Mr. Bryan in his respect for and faith in the Bible, and yet be wholly at variance with him in the means he would have employed to promote that respect and increase that faith.

It was to safeguard individuals and minorities from invasion of their natural rights by State Legislatures that there was inserted in the Fourteenth Amendment of the Federal Constitution the following clause:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Does the Tennessee statute, penalizing as it does the teaching in its Public schools of a theory which is not only not criminal in character, but which many, however misguided, hold to be the most plausible theory of Creation, constitute an abridgment of the privileges or immunities of citizens of the United States guaranteed them under the Federal Constitution?

That is the real issue of the Tennessee case—the issue which the United States Supreme Court will decide.

Until the Supreme Court shall decide finally the issue raised by the Tennessee law, it would be the part of wisdom, we think, for the Legislature of Virginia to refrain from enacting similar legislation. Virginia has great traditions of religious liberty to preserve. James Madison, the "father of the Constitution," was still a young man when the Virginia convention of 1776 was held to adopt a constitution. George Mason presented to the convention for its adoption a declaration which he had drawn up on the subject of religious liberty. The Mason declaration provided that "all men shall enjoy the fullest tolerance in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate." Madison saw the fundamental error contained in these words and opposed the Mason resolution. According to his belief there properly could be no recognition of religious rights by tolerance; no man could properly be granted permission to worship God according to the dictates of his conscience, for this was every man's right. Very early in his youth Madison had listened to several Baptist preachers from the windows of the cell in which they were confined because of their religious opinions, and this experience imbued him with a hatred for religious intolerance which continued with him through-

out life. It was Madison who, when the Virginia assembly met in the autumn of 1785, took advantage of the reaction which had set in against State interference with religion to introduce and bring about the passage of Jefferson's famous religious liberty bill, which had lain dormant since 1779.

It was by the authorship of this bill and of the Declaration of Independence, and by the founding of the University of Virginia that Jefferson himself hoped to be remembered by posterity, these three acts being the only three distinctions of his life which he included in his self-prepared epitaph.

Is Virginia disposed to disregard the wisdom of its world-famous statesmen to follow the advice of its kleagles and dragons?—N. C. W. C.

Catholics of Canada follow with sympathetic interest the school troubles of their co-religionists in the States. But there is something more than sympathy or interest in this matter. Protestantizing the Public schools is something that is not confined to the States, but touches us here at home.

Compulsory Bible reading from the Protestant version of the Bible is something to which Catholics have as much reason to object as Protestants would have if the Catholic version were imposed by law on Public schools. Again, the Protestant canon differs from the Catholic. And underlying all such legislation and practice is the assumption that the Bible is the all-sufficient rule of faith and guide in morals—which is the essence of Protestantism and the negation of the fundamental principle of Catholicism.

Our Protestant friends are not only willing but insist that the State control education—provided that they control the State. But if the Public schools are to be Protestantized, the whole question must be dealt with straightforwardly and above board. So treated Catholics and Protestants might come to a mutually satisfactory working agreement. Public schools can not be both Protestant and neutral at one and the same time.

HUMILITY DENIED ITS PLACE

By THE OBSERVER.

We are taught that the proud man has poor chances of entering the Kingdom of Heaven. And there is no doubt whatever about that. But, if we were to form our idea of the way to merit eternal happiness by accepting the dicta of the average person who lives in this world, we should have to think that the way to please God was to swell ourselves up with pride.

What is our literature mainly about? It is concerned with pleasure, with profit and with pride. And pleasure and profit, both, tend to promote pride. The main aim and end of almost all our written matter outside of religion, is, to glorify pleasure, to show how to make profit, or to increase mankind's admiration for the miserable carcass which the worms shall eat.

Socially, there is nothing with which mankind are so concerned as in pulling one too many for someone else. The man who thinks well of himself is admired, provided only that he does not in so many words sing his own praises. Fathers and mothers in the presence of their children are heard to say that the wise thing to do in this world is to assert oneself, to make big claims for one's own merits or supposed merits.

It is a vicious circle, in which cause becomes effect and effect becomes cause. People say that you will not be thought of unless you advertise yourself; and so, professional men vie with the makers of quack medicines in advertising their little successes. Point out to them that by this course the cheapest self glorification becomes substituted for real merit, and they will agree with you; but, they say, this is an age of advertising, and if we remain silent no one will think of us.

Thus, the popular philosophy of the times is one of self-glorification and pretence. Men are not good witnesses in their own cases; and when they undertake to state their own merits they will of course exaggerate those merits. It becomes a competition in self-praise. We whirl around and around the vicious circle. A man thinks he must sing his own praises, and proceeds to do so. His neighbor thinks that because it is the fashion to advertise, though he dislikes the practice, he must follow suit.

Pleasure, profit and pride; and they, all put together, mean the increase of selfishness. They mean also the increase of shallowness and pretence. Young men come to rely, not on what they know and can do, but on the impression they can make on others as to what they can do or what they know.

Humility is denied its place. Pleasure, profit and pride shove it out of men's minds, and by increasing the love of ourselves prevent the acquisition of this virtue. Pride is essentially selfish, because it is based on the love of self. Ninety of every hundred writers whose productions are before the public are busily engaged in making mankind think better and better of themselves; whereas what is most urgently required by mankind is that they should think less of themselves.

Out of pride, pleasure and profit come all the ills that are in the world. From wars that devastate continents and nations to family quarrels that only affect a few persons, all man's ills can be traced to profit, pleasure and pride. Humility is the cure for a million evils, and mankind are so far from intending to try that cure that every year we live the world-wide chorus of self-praise swells ever louder. When we have nothing to say for ourselves for a moment, and we are seldom without something to say in our own praise, we gratify our pride in vicarious ways, by praising or listening to others praise our country, our race, our profession or our business.

If we have no personal interest on hand for the moment we form an association of some sort to snatch a fraction of a composite laudation. We can point out to the world what the association of this or the society of that has done and will do for the world. We can boost ourselves as a municipal community and extol the value of our particular patch of rocks and weeds as a factor in the world's work and future.

Pride, profit and pleasure—aye, they have devotes enough, but where is the humility taught by Jesus Christ?

It seems that one of the Cardinals had used his influence towards inducing the Pope to place the parish priests of the world under the patronage of Blessed Bellesini, an aged parish priest of Genazzano, a town some thirty miles from Rome, though Pius X. had already placed the parish priests of France under the patronage of the Curé of Ars. In an audience accorded by His Holiness to a delegation of French priests two days after the beatification, the subject was broached again by the Cardinal, but the Pope, we are told, was not moved by his pleading. He pointed out to His Eminence that Blessed Bellesini had been a member of a religious Order, whereas the real parish priests are of the secular clergy, who by vocation, and in a definite manner are dedicated to parish work. Of such was the Curé of Ars.

"THEN, HOLY FATHER," insisted the Cardinal, "give Blessed Bellesini as Patron of the parish priests of Italy." "I believe," replied the Pope, "that the parish priests of Northern Italy, of whom I was once one, want the Curé of Ars as their Patron." "Well, at least, Holy Father, give Blessed Bellesini as Patron to the parish priests of Rome." "The parish priests of Rome, Your Eminence," replied the Pope, "are worthy of all consideration. But is not this sufficient reason for placing them under the patronage of the Curé of Ars?"

And so the parish priests of the whole world were placed under the patronage of their saintly brother of Ars. How it would have rejoiced the heart of Pius X. to have performed the crowning act of canonization!

THAT PIUS X. himself will in due time be raised to the altar is the general opinion in Church circles in Rome. As weeks go by, we read, the call to that end becomes more insistent. Requests from bishops, priests and lay people have poured in from every clime, and this on the principle "Vox Populi, Vox Dei," is in the eyes of the Holy See one of the strongest arguments for canonization!

NOTES AND COMMENTS

"SURELY the shade of John Knox must be troubled by the number of women delegates and others now flocking to the League of Nations assembly at Geneva," remarks the Edinburgh Weekly Scotsman. For it was at Geneva that the Scottish Deformer wrote his famous diatribe "First Blast of the Trumpet against the Monstrous Regiment of Women," declaring that "to promote a woman to bear rule is repugnant to nature, contumely to God, a thing most contrarious to His approved will and ordinance, and the subversion of all equity and justice."

THIS SHIRT was directed mainly against Queen Mary, but, what Knox failed to calculate upon, it was taken by Elizabeth as personal to herself, and was the occasion of great offence to that worthy individual. Knox soon found this out to his sorrow, and the way he "crawled" (if we may be permitted the use of this latter-day parlance in this connection) when later he found it to his interest to curry favor with the English Queen sheds an interesting sidelight upon his character. Bess, nevertheless, though willing to employ him in her fell designs against Scottish independence, never ceased to regard him with contempt and aversion. Presbyterians are fond of quoting the Regent Morton's apostrophe of Knox as "he who never feared the face of man." His bullying of Queen Mary, on the one hand, and his obsequiousness to Elizabeth on the other, may be taken as instances of his exercise of this quality. The Edinburgh Scotsman gives a humorous turn to the episode by affirming that Knox actually wrote his "Blast" with his mother-in-law staying in the house.

ONE of the "new" Saints of this Jubilee year is that beautiful character, John Baptist Vianney, known to all the world as the Curé d'Ars. The devotion of the late Pope Pius X. to the Curé, whom he so greatly resembled in character, is also well-known. During the whole of his pontificate this saintly Pope devoted himself to the Curé's "cause," and when on January 8th, 1905, he was able to pronounce the decree of beatification he considered it the happiest day of his life. In this connection an interesting anecdote

RELIC OF SAXON DAYS PASSES

London, Eng.—St. Olave's Church in Tooley Street, London, which stands on the site of a church built in Saxon times in honor of the saintly King of Norway, is being demolished, and the bodies of Catholics buried in the little churchyard are being removed to another cemetery a few miles outside the city.

St. Olave (or Olaff), King of Norway, was a pagan when he made an incursion into England, but after sailing up the River Thames with his fleet, formed a friendship with the Saxon King Ethelred and was converted to Christianity.

At that time London was in the hands of the Danes, who had fortified London Bridge. King Olave attacked the bridge and destroyed it. This victory mainly contributed to the restoration of Ethelred.

King Olave returned to his own country filled with religious zeal and endeavored to convert his people to the Faith. They revolted, and the king was mortally wounded in battle.

When the news of his death reached London, the citizens decided to erect five churches in his honor, and one was built in what is now Tooley Street, on the spot from which he set forth to do battle with the Danes. Ultimately this building fell into disrepair, owing to its proximity to the river. A second church was erected in 1740, but was subsequently destroyed by fire. The present church was built eighty years ago.

In accordance with a bill passed by Parliament, the little churchyard is to become a public garden.

comes to us from a Roman correspondent.

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AMONG the latest to join in this universal call for this saintly Pope's beatification are the Bishops of Korea, in far China, and the Hierarchy of Scotland, the latter, through Archbishop Mackintosh of Glasgow, having forwarded a petition to Rome to this effect. A third petition came from the Director and Assistants General of the Confraternity of the Sacred Heart, which bore the signatures of those officials for France, Poland, Belgium, Ireland, India, Spain, Germany and Switzerland. There are few Popes in the long line of Peter's successors who have so won their way to the hearts of the people. A beautiful character, which never lost its simplicity and purity, Pius X. stands in a place peculiarly his own in the history of the Church.

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CALLES' WAR ON RELIGION

IS PART OF HIS PLAN FOR SOVIETIZATION OF MEXICO

BANEFUL RESULTS OF POLICY ALREADY IN EVIDENCE

By Charles Phillips (Special Correspondent, N. C. W. C.)

Mexico City, Sept. 18.—The war against religion in Mexico is more than a religious war. It is a social war. Its protagonists have more in mind than the mere persecution of the Church. The simple closing of churches and schools and the disfranchising of priests will not satisfy them. What they aim at is the destruction of the whole social fabric of civilization which Christian philosophy has built up through the ages. In short, the manifest hope and object of the present government of Mexico is to sovietize or Russianize Mexico. The persecution of the Church is only a logical outgrowth of the larger scheme which they have at heart. The Great War of our present age, the war between "red" Internationalism, as represented by the Bolshevik movement, and "white" Internationalism, as represented by Christianity, is for the moment simply transferring its operations from Russia to Mexico.

CALLES A BOLSHEVICK

It is a public fact that the president of Mexico, Señor Calles, is a Bolshevick. Of Oriental blood—he is half Arab—he is in full sympathy with the ideals of the Russian "Mongolists." He is a warm admirer of the Lenin theories, of which he has long been a student. Just how close is his contact and relationship with the Third International at Moscow is not known, nor how directly he operates under Soviet inspiration or instructions. But all over Mexico there is a common rumor of a mysterious visit made by Calles to certain parts, unknown of Europe, a rumor which is invariably whispered with a rising inflection on the query, "Where did he go, whom did he see?"

The query remains unanswered, but in the meantime the Sovietization of Mexico goes on. And it goes on in a manner so manifestly modeled on the Russian style that there can be no doubt as to the purpose of Calles and his government. That purpose is the Russianization of Mexico, and it is being pursued not alone because Calles is in sympathy with such an idea, but also because, to secure the office which he now holds, he made certain promises to the radical element of Mexico which political expediency now obliges him to fulfill. Perhaps, too, since it is well known that generous funds of Russian gold are being expended in Mexico for propaganda, Calles finds that he must make a showing for Soviet approval. In the fulfillment of his purpose of Russianizing Mexico the destruction of the church is inevitably part and parcel of the plan. In a Soviet State there can be no such thing as a free church. If a church exists at all it must be a nationalized tool of the government.

PRIVATE PROPERTY RIGHTS TRAMPLED ON

But there are other details of the Sovietization of Mexico which must be considered, although in the long run these have an absolute relation to the persecution of the church. One of these details is the confiscation of large landed estates or "haciendas." A scheme of this kind, however, cannot be worked without, first of all, an attack being made on the existing social order, on the social idea at present obtaining among the people. The idea of private property, for example, must be exploded; that means that the idea of private property rights must be destroyed. Therefore, in various parts of Mexico today we have the spectacle of imported communistic agitators working among the masses to inflame them against Christian ideas of morality and of individual rights. Inevitably the favorite method is to attack first of all the Church, the sole moral teacher and mentor of the people; to revile the priesthood, to impregnate the minds of the peons with the idea that the church is their oppressor, the clergy their tyrant, the Pope their master, religion a narcotic, and so on. All the "old stuff," all the propaganda used during the past eight years in Russia, is being disseminated here in Mexico today, especially in the smaller towns and rural sections.

HOW LAND CONFISCATION IS WORKING OUT

Purely from a material point of view the scheme of land confiscation now being worked out by the Mexican Government means eventual disaster, agricultural paralysis, to the country. While most people here agree that something should be done to reclaim large acreages not now being cultivated and to give the peon a more personal interest in the land, I have yet to find one person who approves of the manner in which the problem is being met. As it is being worked out now, the movement toward land proprietorship among the peons is almost entirely artificial. In the State of San Luis Potosi, for example, where I made research into the agrarian situation, I found that in numerous cases peons were forced

by local "Red Unions" to sign up for membership and to demand land, under threat of losing the little they already had or of even losing their means of living through employment on the land which they were already working. A campaign of this kind once launched, with the peons stirred up by agitators, the inevitable result is confiscation of an estate, usually just at the moment when crops are ready for harvest. But the confiscation accomplished, and the spoils divided—principally among the red leaders themselves and petty local politicians—the thing stops there. The peons, without the traditional management of the proprietor to direct them, are quite incapable of working the land themselves. New crops are not planted. New stock is not raised. Machinery goes to ruin or is sold for ready money. Of one hacienda, of some thirty thousand acres, which I personally know, not one acre is today left to the owner; not one-third of it is being worked; and among the losses is a half-million dollar sugar mill fallen into complete disuse. Finally, the confiscation accomplished, the land itself is sold and resold over and over again to petty speculators. The long and short of it is, production is reduced to nil. Multiply this condition per acre by the tens of thousands and in a brief time you have a ruined Mexico.

MEXICO NOW IMPORTING FOOD

As to multiplying the conditions, the figures for the present year alone will suffice to show how the government has gone quite mad over the Sovietization of Mexican land. Since January, 1925, over 1,600,000 acres of land have been parcelled out. Yet, at the same time, Mexico, one of the richest agricultural lands on the globe, daily reduces its agricultural production to such an extent that today, instead of being self-sustaining, it imports in an entirely disproportionate amount even the food which it consumes. Millions of American eggs are brought in daily from the United States. The hotels of Mexico City use literally tons of American products, even to canned butter. Beans, "frijoles," the staple native dish, once selling at five centavos per kilogram, now cost sixty-five centavos and are steadily going up. At the rate at which the deagrualization of Mexico is now progressing, the day may soon come when the Mexican will import even his tortillas! The reason for all this, of course, is the simple fact that under the Galles system of Russianization, Mexico is not producing. Peon and land are idle. Mexico is falling to the estate of the horse that eats the hay out of his own collar.

MORAL AS WELL AS PHYSICAL RUIN

It is something of what the Sovietization of Mexico is accomplishing from a material point of view. From a moral point of view it is achieving equal ruin. Whatever the condition of the peons in Mexico—and no one denies their native faults of ignorance and laziness—in the past they have had at least the restraining influence of the Church and the guidance of their priests to make life decent and possible for them. Inflation them with the spirit of revolt, but even a small portion of the ready money of an easily gotten harvest into their hands, with which to become rich for a day and drunk on "tequila" for a night, darkened their minds with hatred and ridicule for the Church and the priesthood and with violent disregard for individual and property rights; close their churches and their schools, taking away from them the only directing force which can keep them within the bounds of moral safety—do this and once more you have a ruined Mexico.

If it be a ruined Mexico that the Soviet-enamored rulers of this country desire, they certainly are going the right way to produce it.

REMOVING PREJUDICE OF RUSSIAN REFUGEES

Paris, France.—The remarkable work being done here under the direction of Monsignor Chaptal, Auxiliary Bishop of Paris, in behalf of the thousands of Russian refugees who have gathered in the French capital, while primarily humanitarian in proving none the less fruitful along the lines of reunion of members of the Orthodox faith with Roman Catholicism.

Victims of Bolshevik persecution, the refugees are for the most part representatives of the highest and most intelligent classes of Russian society. Many of them are in a desperate plight. Bishop Chaptal's efforts have resulted in the aiding of 9,000 in various ways. Positions have been obtained for 7,800 men and 900 women; vacation colonies have been established for the children, 250 of whom have been placed in schools and many others in homes; thousands of meals have been served, and many garments have been distributed. In addition, a Slav library has been established where the intellectual may find the books needful for the pursuit of their studies.

Most of those assisted are members of the Orthodox church, and are now for the first time coming into contact with Roman Catholicism. A better understanding has been the inevitable result; not a few conversions have been made, and much prejudice has been broken down.

Bishop Chaptal has appealed for aid in his work to the Catholic Union, the society working for the return to the Holy See of the separated Christians of the East. The Union, whose address in America is 39 W. 86th Street, New York, has undertaken to give this aid, as well as to assist in a similar work for children in and near Danzig, under the care of Bishop O'Rourke, Apostolic Administrator of that city.

AMERICAN MISSION BOARD
MONSIGNOR BURKE UNFOLDS PLANS FOR NEW NORTH AMERICAN COLLEGE IN ROME

Washington, Sept. 18.—Establishment of the American Board of Catholic Missions designed to receive and disburse all funds for home missions, approval of the work so far done toward the erection of a new North American College in Rome, plans for extension of the work on behalf of immigrants now carried on through the National Catholic Welfare Conference, and discussion and adoption of the report submitted by the episcopal chairman of the various departments of the Welfare Conference, were the outstanding features of the annual meeting of the Catholic Hierarchy of the United States at the Catholic University here during the past week. Cardinal O'Connell, Archbishop of Boston and senior prelate of the American Hierarchy, presided. Cardinals Mundelein of Chicago, and Hayes of New York, also attended all the sessions.

THE NEW MISSION BOARD

In the establishment of the American Board of Catholic Missions the Hierarchy has taken a step which for the first time provides a unified national control of funds contributed by parish and diocesan organizations toward the Home Missions. These funds will be sent by the various ordinaries to the office of the Board, which will be established in the offices now occupied by the Catholic Church Extension Society in Chicago. The machinery of the Extension Society will be utilized in the formation of various parochial and diocesan branches subsidiary to the Board. Funds contributed in America for the foreign missions will be sent, as has been the custom in the past, through the office of the National Director of the Society for the Propagation of the Faith to the headquarters of that organization in Rome. These provisions were embodied in the report submitted by the newly constituted Mission Board immediately after its organization meeting, which took place concurrently with the general meetings of the Hierarchy here.

Members of the new Board are: His Eminence, George Cardinal Mundelein, Archbishop of Chicago, and the Right Rev. Francis Kelly, Bishop of Oklahoma, elected for terms of three years each; the Right Rev. J. F. Noll, Bishop of Fort Wayne, and the Right Rev. Hugh C. Boyle, Bishop of Pittsburgh, elected for two years; and the Most Rev. Michael J. Curley, Archbishop of Baltimore, and the Most Rev. Albert T. Daeger, Archbishop of Santa Fe, elected for one year each. Cardinal Mundelein was chosen President of the Board; Bishop Kelly, Treasurer; and Bishop Noll, Secretary.

PLAN FOR NEW ROME COLLEGE

Monsignor Eugene S. Burke, Rector of the North American College in Rome, addressed the meeting of the Hierarchy, telling, at their request, of the progress which has been made toward the erection of a new college there. The site for the building has been acquired, Monsignor Burke told the meeting, and the other necessary arrangements are proceeding in a satisfactory manner. The members of the Hierarchy reaffirmed their support of the project given at the meeting last year, and informed Monsignor Burke that they would stand behind him in his efforts to bring the project to realization. The new North American College will ultimately form a part of a group of national colleges in Rome built around the University of the Propaganda as a center.

AID GIVEN TO CHURCH IN OTHER COUNTRIES BY N. C. W. C.

The ecclesiastical authorities and Catholic organizations in several foreign countries have requested the cooperative assistance of the National Catholic Welfare Conference during the last year, it is revealed in the report of Most Rev. Archbishop Hanna, chairman of the Administrative Committee of the Conference.

"It would be impossible to give even a brief survey of all we have been asked to do," Archbishop Hanna reported. Responding to appeals from the Bishops of Porto Rico, Cuba, and Guatemala, the Conference gave help in various ways to the Church in those countries. The United States Government was urged by the Conference to recognize the claims of the priests and nuns engaged in educational and social work in Haiti, and to secure the rights of Catholic education in the island. The Holy See has requested the Conference to act with its representative authority in these matters of Haiti affected by the American occupation of that country.

The sympathy and support which the Conference has given to the Bishops of Mexico have brought from the latter expressions of gratitude to the Hierarchy of the United States.

The Catholic Truth Society requested and received from the Conference information and advice in waging a fight for legislation that would curb the transmission of indecent literature, plays and pictures through the mails. Acknowledgment of the value of this assistance has been given by the Irish organization. Australian Catholics, faced by a serious menace to the freedom of Catholic education were also supplied with useful data and suggestions. Similar requests from Catholic organizations in France were answered by similar assistance.

Attention was called in Archbishop Hanna's report to the threat of a further attempt during the forthcoming session of Congress to amend the present Federal penal code so as to permit the dissemination of contraceptive information and instrumentation through the mails. The Conference has watched vigilantly and worked strenuously to prevent the success of this effort, the report says, and the Hierarchy is urged to unite in opposition to it.

The successful participation of the Conference in the fight against the Oregon school law which would have practically destroyed the parochial school system of that State was reviewed by Archbishop Hanna. He thanked and commended the work of William D. Guthrie of New York and Judge John P. Kavanaugh of Portland for their faithful and resultful labors under the direction of the Conference.

Referring to the Supreme Court's decision holding the Oregon law unconstitutional, Archbishop Hanna said:

"The decision has safeguarded forever and in all places of America our parochial schools. We feel, too, that it has lessened somewhat the heretofore unhappy possibilities that lurked in the endeavors to federalize education."

"News of the decision has gone around the world and cheered and encouraged the Catholics of other nations fighting for the right of Catholic schools and Catholic education."

FOREIGN MISSION NEWS LETTER

AT LAST IT IS DONE!

To have attained to spiritual age whilst still in the morning of life seems to be reserved to very few of God's chosen ones, the example of the Little Flower being fresh in memory.

Such heroic souls in all their youthful ardor, fascinate us with peculiar charm; theirs is a generosity without measure; an immolation sublime; a flame of love so pure.

"At last it is done!" was not the expression of a saintly old priest or nun worn out by physical mortification, it came from one of these chosen flowers, Just de Bretenieres, the young missionary martyred in Korea at the age of twenty-eight.

He was the gifted son of a rich and aristocratic house at Dijon who preferred suffering to all that the world could offer. The day came when he walked between the gates of his magnificent home for the last time, then his sorrow seemed to slip by his control for he uttered the memorable words:

"How strange! These words were sounded again a few years later, as his pure soul winged its way to the Courts of the Blessed. It was in Korea. Into the centre of the Arena came Just. On his knees with head bent forward, he awaited the sword blow that would make him a martyr, but not till the fourth stroke was his head severed, and simultaneously the soldiers cried out: "It is done! It is done!"

SELF-SURRENDER

When this young apostle stepped out of his family carriage to take the train for the Paris Foreign Mission Seminary, a saintly Marist priest, Father Barber, overheard this conversation between the driver and a bystander:

"That young fellow is a fool! He is giving up a fine home and everything worth living for to go out to China and be killed. He is certainly a fool." So he was, for Christ's sake.

After his ordination, the Superior laughingly said to him:

"What mission do you prefer?"

"I do not prefer any," Just replied.

"If I send you to Tibet will you be satisfied?"

"Perfectly," was Just's answer.

"You are to go to Tongking!"

"That will do just as well."

The Superior changed his tone.

"Let us talk seriously. You are to go to Korea."

"If you had me choose," replied Just, "I should have said Korea."

To one of his companions before leaving France, Just said:

"Pray that I may be martyred, and that no one will ever know it."

THE JOY OF SUFFERING

Amid all the hardships of the young missionary's life, his writings breathe a spirit of peaceful joy.

"I have for my own," he wrote, "a room which Korea, custom does not permit strangers to enter. It is the nicest in the house, but as you may imagine, neither large nor elegantly furnished. It is 12 feet

square and between 4 and 5 high. The doorway is low and narrow. The ground serves for chair and table and at night I lay my head on a piece of wood and am in bed. I exercise my long legs by walking back and forth, back and forth, like a squirrel in a cage, and imagine that I am making delightful excursions in the mountains. But how careful of my head I have to be! Fortunately my bushy hair warns me in time when I am getting too near the ceiling."

Almost constantly he was shut up in this little hiding place and obliged to be watchful even of coughing, sneezing or walking about, lest he might attract the attention of pagans passing the house.

He would steal out at nights in disguise to administer the sacraments and encourage the Christians.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MISSIONARY LIFE

The following letter has just been received from a priest exercising the ministry in Western Canada:

My dear Missions:

Some time ago I promised to write an account of missionary experiences, and now that I wish to set about it, I am quite at a loss as to where I should begin.

We priests travel about from place to place, trying to bring a little consolation into the lives of the faithful ones of God's flock scattered over the prairie, and endeavoring to stir up in the hearts of the careless and indifferent ones a sense of obligation regarding their duties to God and to their own immortal souls. These things are so ordinary that they scarcely seem worth while writing about, yet with conditions so vastly different in the East, perhaps a little account of actual experience may not prove uninteresting to your readers—our friends to whom we are so grateful.

I have five missions to attend and from my headquarters the others are distant, twenty-seven, thirty, forty and forty-five miles. Last year a friend helped me to get a Ford car with which for a few months in summer I make wonderful trips and manage to dig up many fallen-away and careless Catholics. No matter where one goes there are always to be found some families who should be Catholics. It is curious what environment will do, but when Catholics become isolated they seem to grow afraid of acknowledging themselves as such and frequently—of course it is by God's grace,—it seems to be quite by accident that you find them out.

One afternoon last summer I started on a long trip, expecting to reach, that night, a point where in the morning I could say Mass for the few families living within a radius of ten miles. The weather at the outset was fine, but later huge clouds rolled up, and before long a heavy rain began to fall. The roads, which go by the name of trails, although quite good in dry weather, become very bad after a heavy rain, grew worse as the rainfall increased, and it was soon quite evident that to reach my destination that night was out of the question.

With great difficulty, because of the mud, I managed to get the tire chains adjusted. A severe thunderstorm came up at its worst, about nine o'clock, I reached a town whose population numbered several hundred. I had already heard of the place, though this was my first visit, and was told that not a single Catholic could be found there.

By morning the rain had ceased, but the roads were in a condition that made it impossible to think of proceeding on my journey before noon. So at an early hour I set out to find some Catholics if there were any to be found. In answer to my question, "Do you know of any Catholics in this town?" the first man whom I met answered: "There is a watchman down at the railway crossing, and they say he is one."

Sure enough the old man was a Catholic, had gone away some sixty miles to make his Easter duty and expressed delight at meeting a priest. His family would not move there because there was no church. He told me of a half-breed family living on the outskirts of the town, where I afterwards found them. There were ten children, three of whom were married, and they had not seen a priest during their three years' residence there. Confessions were heard and the baby of one of the married sons baptized. These people knew of another Catholic family who told me of two more, so I kept on going and before noon had gotten in touch with eight Catholic families where there were supposed to be none. When some months later a little chapel, thanks to Extension Society, was opened in that town, it was astonishing to see the number of Catholics who seemed to have sprung up. There are Catholics everywhere.

In reading your article I noticed that you complained of the difficulty in getting Catholics in the East to realize conditions out here and the necessity of giving money for the Missions. It is indeed very hard to understand the position of Catholics scattered over the prairies, almost impossible for those who have not actually been out there ground. Even priests in the East have no idea of the way in which we are obliged to live and the disadvantages at which we are

placed for the want of funds. Our people are few and scattered, and as a rule have not much money, but no one will ever be able to estimate the amount of good that has been and is being accomplished by the assistance of Catholic Church Extension Society.

Of course we need chapels, but the most necessary thing is an increase in the number of priests. In a recent article you said, "The thing against which the missionary priest has most to contend is discouragement. There is so much to be done and so little with which to do it, that at times he is inclined to think himself a failure." Nothing could be truer than this. We see what could be accomplished for poor souls were there more priests, and the thought of the vastness of possibilities and the limited number of workers is overwhelming. Our greatest joy and consolation is the arrival of new recruits to help in the work of winning souls for God.

We feel that your Society is the solution of many of the churches' financial difficulties in Western Canada. Many things must be done for safeguarding the faith of hundreds of souls; they must be done at once else it will be too late—for if left until the people here are in a position to help themselves, many will be lost.

That God may enlighten the understanding of His people regarding the needs of Western missions and inspire them to greater generosity in making donations to Catholic Church Extension Society, is our constant prayer.

Assuring you of my appreciation of the work of Extension and with grateful thanks to you and our benefactors, I remain,

Respectfully yours in Christ,
"J. F. D."
Missionary Priest.

Contributions through this office should be addressed:

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DUCHESS GIVES CASTLE FOR WOMAN'S COLLEGE

Milan, Sept. 12.—The Catholic University of the Sacred Heart founded here four years ago by the Italian Catholics has just received a princely gift. Duchess Sforza Fogliani Pallavicini has presented to the University her magnificent castle, near Piacenza, and the land surrounding it, for use as a woman's college. The value of the property is approximately three million lire.

The Duchess is a venerable octogenarian. She recently informed the Pope that she wanted to make a gift in favor of some work which His Holiness considered to be especially opportune. Upon learning that the Holy Father desired to establish a woman's college in connection with the University of the Sacred Heart, the Duchess immediately gave her castle for the purpose.

WEEKLY CALENDAR

Sunday, October 11.—St. Tarachus and his Companions. In the year 804, Tarachus, Probus and Andronicus, all of different nationalities and of varying ages, but united in their common Christian faith, were denounced as Christians to the Governor of Cilicia. After being cruelly tortured on three occasions they were exposed to wild beasts. The animals, however, refused to touch them and the judge ordered the martyrs killed by gladiators.

Monday, October 12.—St. Wilfrid, Bishop, who lived in the seventh century, was educated by the Celtic monks at Lindisfarne and trained in the peculiar rites and usages of the British Church of those days. Even as a boy he longed to see perfect conformity in discipline as well as in doctrine with the Holy See and, after a trip to Rome, he founded a strictly Roman monastery at Ripon, adopting the rule of St. Benedict. In 664 he became Bishop of Lindisfarne and five years later was transferred to York. Finally, he succeeded in establishing a vigorous Catholic discipline in conformity with Rome.

Tuesday, October 13.—St. Edward the Confessor was unexpectedly raised to the British throne at the age of forty. As a ruler, the virtues of his earlier years, notably his simplicity, gentleness and angelic purity, shone with renewed brightness. To satisfy his nobles he married but preserved his own virgin chastity. His reign of twenty-four years was one of almost unbroken peace. Under his guidance the country prospered and many ruined churches were rebuilt. For ages afterwards men spoke of the "laws of the good St. Edward." Westminster Abbey was his last and greatest work. He died in 1066.

Wednesday, October 14.—St. Callistus, Pope and Martyr, succeeded to the Papal throne on the death of Pope Zephyrinus. A decree ascribed to him appointed the four fasts of the Ember seasons. His name is best known, however, in connection with the old cemetery on the Appian Way enlarged and adorned by him and called to the present day the Catacomb of St. Callistus.

Thursday, October 15.—St. Teresa, when only seven years old, ran away from her home at Avila in Spain seeking to be martyred by the Moors. When brought back and asked for her reason she said: "I want to see God, and I must die before I can see Him." Some years later she became a Carmelite nun. Frivolous conversations checked her

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progress toward perfection, but at last, in her thirty-first year, she gave herself wholly to God. A vision showed her the very place in Hell to which her own faults would have led her, and she lived ever after in deepest distrust of self.

Friday, October 16.—St. Gall, Abbot, was a native of Ireland, born late in the Sixth century of pious, noble and rich parents. He accompanied St. Columban into England and later into France. St. Gall settled near the lake of Constance and converted many of the idolaters of those regions. He built a monastery which bears his name. His modesty led him to refuse the episcopal see of Constance after it had been tendered to him by a synod.

Saturday, October 17.—St. Hedwige, was the wife of Duke Henry of Silesia. She was the mother of six children and led a most holy life amidst the pomp of royalty. After the death of her husband she retired to the Cistercian convent at Trebnitz where she lived under obedience to her daughter Gertrude, who was Abbess there. She died in 1242.

who may never come under her protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life?

If we complete the Queen of Apostles Bourse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in far-off Galilee:

"My soul doth magnify the Lord... because He has regarded the humility of His handmaid."

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MARY QUEEN OF APOSTLES SEND PRIESTS TO CHINA!

Long ago, the twelve Apostles had the help of Mary to sustain them in their conquest of souls. The Hidden Life of Our Blessed Lord was the School in which Mary studied, treasuring many things in her heart. Who then could impart the value of suffering and self-surrender so well as she?

She is still Queen of Apostles. For those dauntless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, O. D.

EIGHTEENTH SUNDAY AFTER PENTECOST

THE POWER OF FAITH

"At that time, entering into a boat, Jesus passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: 'Be of good heart, son; thy sins are forgiven thee.'" (Matt. ix, 1-2)

Faith seems limitless in its power. Through the whole Gospel we have excellent examples of the wonderful benefits faith brings to man. It causes his Maker from His throne to look down upon him with a sympathetic eye, while allowing him, poor earthly creature, to raise his heart to love his God, to lift his eye to see Him, and to elevate his mind to come to the knowledge of Him.

When faith abides in a man, as it did in the instance related in the text, it is almost impossible to enumerate the blessings that it may bring to him. And, after all, to a person well disposed, faith is easy of acceptance. It does not require study, nor labor, nor any great sacrifice. It is true that many outside the fold look upon faith as a sacrificing of reason. This is not so. Rather is it the enabling of the highest faculties of man, for when a man believes on faith he believes on the authority of God. When he believes history, he accepts it on the authority of the historian, who is but human and fallible. When he submits to the laws of science, he places himself, as a rule, under the laws of the material world. So it is with whatever we believe in this world, on the authority of anyone other than God. It must all be human, no matter how learned the man from whom it proceeds, and so we need make no apology for faith. Those who do not possess it need more than an apology to those who do, who they frequently ridicule. Such a curse as the total absence of faith is more deplorable than the misfortune of ignorance, for unbelief is more debasing than lack of knowledge. The humblest person can have a faith that will carry him to the most sublime truths of heaven, but he can not always nor does he very often have even a knowledge of the highest truths of earth. On the other hand, many a one with a great and comprehensive knowledge of the things of earth has no faith. Who will doubt that the position of the former is the better? Human knowledge will count as nothing toward the final perfection of man, unless it is joined with faith; whereas faith, without even a pretense of human knowledge, will make one see God as He is.

Faith fills the mind with the blessedness of heaven, and it forms temples of righteousness and peace in this world. It makes the human eye look beyond the fleeting things around it; it causes the heart to love more than the things with which it comes in immediate contact, and it enables the mind to rise to a sublimity far above its natural powers. Faith is the sweetest oil, gentle and refreshing, that flows over the wants of suffering humanity. It is a balm to the arrow-pierced heart, and it is the tie that links man to man and man to God in the bonds of purest love. Well has it been said in the Gospel that if one possesses faith he can move mountains. It may not be that we can move these mountains in a material way, but the figure serves to show us how strong faith is. By faith we can fathom the reason and the reality of their existence. Though huge, grand and majestic, we rise from them to One who is seated high above them. As we gaze upon them in all their beauty and magnificence, we realize, too, that they must pass, that their solidity will not always be stable, and that some day they will crumble like all other material things. It would be impossible for man to begin to enumerate the blessings that faith brings to us during our pilgrimage on earth. He alone who possesses faith can speak of it; he who is without faith knows nothing of it.

The reason why people do not understand the catastrophes that occur in the world, the unpleasantness of life, the uncertainty of the future, and the hard sufferings of daily existence, is because they lack faith. Without faith it is impossible to understand life, to know whence we came and whither we are going. It may be said it is a good argument to prove the necessity of faith, from the fact that we do not know our religion without it, and, as a consequence, could not know our end did we not possess faith. But God has been more generous in the blessings that He has given us, because of our faith. He has not intended faith simply for our knowledge, for the elevation of our minds to things existing in another sphere, but he also has intended it to help us even in a material way in the sphere in which we live. Outside of him who has felt these benefits, no one knows this better than he who deals with people who have faith. The only consolation of the minister of God in his work for the Lord is the fact that he sees solid faith in those among whom he labors. He knows that every throb of their hearts is different from that of those deprived of faith. He knows that the words that fall from their lips are more truthful than the words of those who have not faith. He knows that the submission with

which they accept the ill of life is more sincere than that of those who know not God by faith. He feels that he can rise with confidence and speak to them of God, of religion, and of other things that relate to God. He will be given a willing ear, he will please their hearts and will enlighten their minds. He will make bright the path which they are following through life and offer to them guidance on their journey to the shore of Eternity.

Blessed above all on earth is he who has faith, but he must pray in the words of the Gospel that he believe yet more, and above all things he must lead a life that will be consistent with his faith. Instances are numerous in which people possessed of this greatest of blessings have in time lost it. Not only has this happened to individuals, but entire nations have fallen away. A review of the history of the world will convince us how lamentable are the consequences to those who have lost the faith with which God blessed them. From the first time that man sinned, God punished him for his lack of faith; and all the plagues and scourges that have come from the hand of God have been upon man not only because of his sins, but also because he had either lost faith or had neglected to live up to its practices. And people should remember that faith comes from God, hence every one may receive it; but, as with all other gifts of God, a person must be under the influence of divine grace to receive faith and live up to it, and to have any assurance of persevering in it. It is true that faith and sin are co-existent in a man, but such faith is dead. We refer to a heavenly faith—a faith that makes a person live, hope, and love; a faith that makes him overcome all the difficulties of life, traveling unswervingly the path set for him, and finally reaching a safety that is eternal. A faith, in other words, by which we live, with which we live, and in which we live; a faith that brings us to the presence of God, where it will be turned into a true light by which we shall see God face to face, know Him as He is, and enjoy Him eternally.

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

RELIGION IN THE SCHOOLS

In this our day there is the question of education clamoring insistently for serious attention and consideration. In the pulpit, on the platform, in the press, views and systems and theories are daily discussed, elaborated, criticized, approved or condemned, according to the end which each speaker or writer, basing his views on his particular concept of man's duty and destiny, judges to be the ultimate aim of education. Hence, it is not surprising as a result of the multiplicity and variety of modern educational ideas, to find Catholics whose views on this all-important question are somewhat hazy, often erroneous, or at least shaded with the godless, material and utilitarian theories that guide most of the State education of today. Catholics who, while they would valiantly defend against all comers the great search-light truths of their holy Faith, seem to have imbibed a bit of the poison of modern paganism and to have become somewhat careless of the practical application that the fundamental principles of Christianity ought to have in the education of their children.

If the world today is passing through a moral crisis, if the people of the earth are face to face with the blighting advance of neo-paganism, while that avidity for material enjoyment which did for Greece and for Rome and for every nation that has made a god of pleasure; if in many countries today the very question of national existence is in the balance, because the children in the homes are few or none, because divorce is making a mockery of family life, the bulwark of all civil society; the reason is not hard to find. Banish Christ from the school and from the home, take away the religious instruction and moral discipline out of education, relegate to oblivion the very name of God, without Whom all authority becomes a mere hollow word, and you have in the making a generation ripe for all the racialities that human intelligence can devise, that human passion in its rawest state can foster. It is a law of the moral world. You reap what you sow. If as Leibnitz said, good education is the first foundation of human happiness, it follows that bad education is the surest means of bringing wretchedness upon people and nations.

Education in its broad sense means the harmonious development of the whole man. It is the perfecting and directing of man's faculties in accord with his dignity and destiny, and includes all those exercises, and experiences by which the memory, the imagination, the intellect, and the will are brought to maturity, by which knowledge is acquired, judgment sharpened and balanced, character formed and strengthened. The child is born with latent capacities which must be wisely developed and trained in order to fit him for the duties and activities of life, to equip him for the fulfillment of his obligations

towards himself, his neighbor, and his God.

Now the philosophy cherished by any single educator or by any body of educators, that is to say, the meaning, purpose and value of life as understood by the teacher of youth, will put its stamp upon his work, and determine in its most important issue—moral rectitude—the worth of the finished product he sends out into the world. That philosophy, then, which is to be the foundation of true education must furnish right answers to the questions of man's origin, dignity and destiny. It must hold that man is made up of a body and an immortal soul, that upon the proper use of this present life depends the eternal welfare of that soul, that the worldly success which is rung in on the cash-register has no weight in the balance of eternity, that it profits a man nothing if he gain the whole world and suffer the loss of his immortal soul. This is the only true philosophy of life. It is in strict accord with the revealed truths of Christianity. It tells us that man is created by God, that the end and purpose of his existence is to praise, reverence and serve God in this life, and by so doing to merit a blessed eternity. It tells us, moreover, that all the other creatures of the world have been created for man to help him in the attainment of this end and must be used by him only in that measure and in that manner in which they are conducive to the fulfillment of the aim God had in view in creating man.

The application of this fundamental principle to education shows us immediately where stress ought to be laid in the training of the young. Education means the development of man's faculties, especially his intellect and will. By the intellect we acquire knowledge, we distinguish what is right from what is wrong. This is of great importance, yet it will not of itself carry us very far towards the goal of our existence. What is of far higher import is the will, by which the man of character embraces and follows what is pointed out to him by his intellect as right, and shuns and abhors what his intellect shows him to be wrong. Thus it is easy to see that where many systems of education go wrong in laying all stress on the intellectual to the neglect of the moral or will training, the truly Christian system considers mere instruction or intellectual training secondary and subordinate to the training of the will, the formation of manly, Christian character. The education that sharpens the intellect and stores the mind with knowledge without training the will, strengthening the character and planting in the heart a love for duty and the law of God, only helps to turn out dangerous members of society. Lack of character in a man whose intellect is highly trained makes an unsafe, if not harmful, citizen. An honest, upright, good-living man, be he so deficient in intellectual attainments as not to be able to sign his name, is far more worthy of esteem in the eyes of men and of love in the eyes of God than two thousand learned rogues devoid of character and conscience. We must have education if we are to make our way in the world; but any idea of education that does not take in the moral and religious formation of character as its prime object is necessarily incomplete, one-sided and dangerous.

In general we may say that character is the expression of the personality of a human being, and that it reveals itself in his conduct. In the narrower sense in which we use the word when we speak of "persons of character," it implies an habitual disposition, a uniform manner of thinking and acting in strict and sturdy conformity with the moral law, the main lines of which are clearly written by nature in the heart of man. Character in this sense, and consequently true education, embraces above all else two things: firmness of intellect, so as to have always before one's eyes the end and purpose of life as the rule and measure of all one's actions; and firmness of will, so as to subordinate everything to that end and purpose as an absolute duty to be fulfilled at all costs, to be preferred inflexibly to all gain and pleasure and honor, even to life itself. A man of unstable and weak intellect cannot naturally be a man of strong character. But the double firmness of intellect and will can lead man to that spirit of self-sacrifice and self-denial which is the perfection of character, and which in the supernatural order with the grace of God produces the heroism of sanctity. Character in this sense is the result of the perfect development of our natural and of our supernatural life, the product of that education which is at one and the same time intellectual, moral, and religious—the only true education.

Is it any wonder then that the Catholic Church insists ever on her great educational aim; a Catholic school for every Catholic child and every Catholic child in a Catholic school? For the Church needs character in its men and women. So does the world. It needs them with the freedom of purity in their minds, the fresh blood of high purity in their hearts, the courage of truth and faith in their souls. It needs men and women who dare to think and to speak their noble thoughts in every walk of life, who in all their actions are true to themselves, to their fellow-creatures, to

God. If the world is to be made a better world, the moral and religious formation of character in the individual is the only thing that will work the change. It is not possible to dump the world into a moral smelting-furnace and purge away its wickedness. Mankind cannot be raised en masse to a higher level of goodness on a moral elevator. If the individual is good, the family will be good; if the family is good the State will be good. To bring out by sound education what is best in the individual is the only social uplift deserving the name.

In her attitude towards education the Catholic Church firmly adheres to the teaching and command of her Divine Founder, Jesus Christ, who commissioned her to go forth and teach all nations. Teaching them what? "Teaching them to observe all things whatsoever I have commanded you" (Matth. xxviii.) Christ's complaint was: "Just Father, the world hath not known Thee," and after telling us not to be "solicitous saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek—for your Father knoweth that you have need of all these things." He adds: "Seek ye therefore first the kingdom of God and His justice, and all these things shall be added unto you" (Matth. vi.)

The Catholic Church demands for her children a system of education which is solid and complete, and no system can be such, if it ignores man's first and most important duty and fails to plant and foster religion in the hearts of the young. Religion is not mere pious sentiment and feeling. It is the sincere acceptance of God's revealed truth and the loyal subjection of the will to that truth. The word of God must be taught and believed as the foundation of all true religion, for "This is eternal life; that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii.) St. Paul, whose great heart was ever fired with zeal for the highest welfare of the early Christians, was consumed with one desire: "That their hearts may be comforted, being instructed in charity, and unto all riches of fullness of understanding, unto the knowledge of the mystery of God the Father and of Jesus Christ, in Whom are hid all the treasures of wisdom and knowledge" (1 Cor. ii.) If Christ is the foundation and centre of Christian life, He must be made the foundation and centre of Christian education. There can be no true education without moral training and there is no moral training that will stand the tests and trials of life if it is not based on religion. This is the lesson of history, of daily experience.

It is then a strict duty for Catholic parents to send their children to Catholic schools. Moreover, if the religious training which the children receive is to bear fruit there is still another side of the question to be considered. If the Church insists that every Catholic child be in a Catholic school, she insists even more strongly that every Catholic child be surrounded by the influence of a good Catholic home. The Catholic school with its solid moral and religious training is important, indispensable, but its work should not be handicapped, it must be sustained and supplemented by home influence. Some parents make the great mistake of thinking that once they have enrolled their children in a Catholic school, they have done all their duty. They imagine that their responsibility for the education of their children ends there, little realizing how much the efforts of teachers to form their pupils to the love and practice of their religion depend for success upon the whole-hearted cooperation of parents.

The child is in school five hours a day, while there he is instructed, directed and controlled. He is taught the law of God and made to understand that life must be governed by the Divine Will made manifest to him by legitimate authority. But if during the many hours he is out of school he is left almost entirely to the devices of his own sweet will, the effects of his school training are bound to suffer. Unless the parents supplement the teacher's work by supervising the occupations and amusements of the child, knowing the companions he associates with, the books he reads, the pictures he sees, unless they furnish the child with the example of practical Christianity in their own lives even the best school and the best teacher will fail to achieve their aim. Ask the teachers, who to serve Christ have sacrificed their lives to the classroom, what they consider the greatest obstacle to their work. They will answer: the lack of Catholic influence in home-life. At school, with gentle insistence on the love of God, the child is told that he must be faithful to morning and evening prayers, that he must go to Mass on Sundays and holy-days of obligation, that he must be kind and patient, generous and charitable. At home, a child is frequently forced to observe that father and mother rarely, if ever, say their own prayers, that they miss Mass for almost any reason, that they are unkind, quarrelsome, impatient, uncharitable. The child will not reason, but will imitate; or if he does reason it will be to conclude that, if his parents don't bother their heads much over religion, there is no reason why he

should. What he hears and practices in school will by degrees fail to appeal. The home influence will carry the day.

It is the design of God that next to His own dwelling, the Church, the home should be the holiest place on earth. In the home the father's example has a deep and lasting effect on the children, for he is the head; from him comes that "Yes" or "No" that settles all doubts, and often that "Yes" or "No" is not spoken, but imposed by mere example. But if by Divine Providence the father has been made the head of the family, what shall we say that she is the heart of the family from which her every child draws its love for all that is beautiful, for all that is ennobling, for all that is sacred? To every child the true mother is the most beautiful, the most perfect creature on earth. She is an unfailing fountain of wisdom and of sympathy. The lessons she imparts to the tender ears of childhood are the lessons which through all the vicissitudes of life will echo down the years and still ring vibrant in the burdened heart of old age. If the man or the woman has yet to be born who ever forgot that heaven-sent guide of childhood years, let Catholic mothers stop to think what a responsibility, what a sacred trust, is theirs. Jesus Christ is not going to ask any mother how well she shone in society, or how prominent she was among her neighbors for her looks, her gowns, her conversation, her entertainments; but He will ask each one: What hast thou done with the immortal souls of the children I gave thee? If the home is the corner-stone of society, the mother is the corner-stone of the home. We can get along without women politicians, women architects, women lawyers, women doctors; but we do need women who love God with all their hearts, who serve Him as they are called to do by giving themselves without reserve to a flock of little ones growing up in wisdom and in holiness in the sanctuary of the Catholic home.

If, then, parents have the moral and religious upbringing of their children at heart, they must second the efforts of our Catholic schools by home training and home example. They must realize their grave responsibility before God for the training of their children, and having realized it, live up to it. Only then can they expect Catholic education to bear its full fruits; only then can they be sincere in praying: Thy Kingdom come! On them, as on the Catholic school, Christ counts for the coming of His Kingdom, His reign in the hearts of all men. It is not enough for Catholic parents to provide Catholic schools for their children; they must co-operate with those schools in turning out witnesses to the cause of Christ.

J. I. BERGIN, S. J.

FILIPINO STUDENTS REBUKE ADVOCATE OF BIRTH CONTROL

Manila, Sept. 4.—Students at the University of the Philippines have administered a prompt rebuke to an advocate of birth control in the faculty of the University. Prof. Henry S. Townsend, of the Sociology Department, raised the issue in a lecture wherein he urged birth control as a means of avoiding over-population and the attendant poverty. Father Ferdinand Haberstroh, S. J., chaplain of one of the University dormitories immediately opposed the professor. Then a large group of the students passed a resolution condemning birth control and pledging themselves to have nothing to do with it. Raising of the question has provoked much discussion of birth control among the more educated classes, advocates finding stout opposition everywhere.

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St. Anthony's Corner
Have you noticed the different States from which faithful clients of the Wonder-Worker have sent their grateful acknowledgments to his famous Graymoor Shrine for favors received? We regret owing to lack of space, our inability to publish more of these letters which wonderfully attest the many and varied favors St. Anthony is obtaining for those who have recourse to him. Here are a few of them:
Mrs. H. R. Dallas, Texas: "Enclosed find check for subscription to The Lamp. I receive same monthly and enjoy it very much. The remainder of the sum is for St. Anthony's poor. It put me to shame to read all the acknowledgments of St. Anthony's favors while I have received so many wonderful favors through his intercession."
Mrs. M. F. C. Seattle, Wash.: "Enclosed find check for subscription to The Lamp. I receive same monthly and enjoy it very much. The remainder of the sum is for St. Anthony's poor. It put me to shame to read all the acknowledgments of St. Anthony's favors while I have received so many wonderful favors through his intercession."
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Your intentions will be gladly prayed for by the Friars of the Atonement in the Perpetual Novena which they conduct on the Mount of the Atonement, and be pleased to send you the necessary prayers and directions for same. Address your petitions to:
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On Thursday, September 24th, at 8.30 p. m., the station opened with an address by His Eminence, Cardinal Patrick Hayes. Programs will follow regularly. As an indication of what station WLWL proposes to do we are enclosing an outline of the program that will be followed for the next few months.

The Paulist League sincerely hopes that this program meets with your approval and will gladly receive from you suggestions or criticisms.

Sincerely yours, JAMES F. CROININ, C. S. P., The Paulist League.

PROGRAM OF WLWL (288.8 METERS) BROADCASTS EVERY SUNDAY, TUESDAY AND FRIDAY EVENING

Sundays, 8 p. m.—Beginning Sept. 27th. Church Services—Sermon—Benediction—Paulist Chorists.

After January 1st, Organ Recitals on new Skinner Organ. Tuesdays, 8 p. m.—Beginning Oct. 6th.

(1) Question Box, by Rev. James M. Gillis, C. S. P.

(2) Catholic Study Club, conducted by National Catholic Welfare Council. Subjects: (1) Citizenship; (2) Education; (3) Catholic Ideal of Life; (4) The Family; (5) Current Legislation, etc.

(3) Vocal and instrumental numbers. Fridays, 8 p. m.—Beginning Oct. 2nd. (1) Fifteen minute talks on Literature, the Arts and Public Affairs, under auspices of the Commonwealth, to be given by Michael Williams, Carlton Hays, James J. Walsh, Henry L. Stuart, Ralph Adams Cram, R. Dana Skinner, and others.

(2) Twenty minute special talks in series. (a) 1st Series: "Evolution and Catholicism," four talks by Sir Bertram Windle.

(b) 2nd Series: "Marriage and Divorce," four talks by Right Rev. Joseph McMahon. (c) 3rd Series: "Psychoanalysis and Catholicism," four talks by Rev. C. Bruehl.

Future subjects and lectures will be announced.

Tariffs introduced by the Free State on a variety of foreign goods have almost broken the back of the Ulster trading community, it is asserted, and many Ulsterites are now clamoring to be linked up with the rest of Ireland.

THE CHICAGO CONGRESS

"THE CHRISTIAN FAMILY AND THE EUCHARIST" WILL BE SUBJECT ASSIGNED BY HOLY FATHER

"The Eucharist and the Christian Family," is the subject especially assigned by the Holy Father for discussion and study at the meetings of the International Eucharistic Congress, which meets in Chicago June 20-24 next.

This announcement was made by the Right Rev. Mgr. Quille, executive secretary of the local committee for the Congress, before a gathering of Catholic advertising and newspaper men recently. This gathering was one of many meetings of laymen, called into action to help the general committee to carry on the gigantic work of preparing for from 1,000,000 to 2,000,000 pilgrims to the Congress.

The subject assigned by Pope Pius XI will be the theme of all the sermons and discussions at nearly 300 parish churches, in addition to the greater meetings in such vast assemblage places as the Municipal Stadium, the Coliseum, the Municipal Pier, Holy Name Cathedral, and the university campus at Mundelein.

PROVISIONS BEING MADE FOR VISITORS

Provisions for the ample accommodation of all visitors in the matter of transportation, housing, feeding, and other comforts are being rapidly worked out by the many committees, with the cooperation of the railroad and steamship lines, the local transit lines, the general and parish committees on housing, the hotels and restaurants and other commissary bodies.

A prophesy of the crowds that are coming from abroad was contained in the report of the transportation committee, Rev. M. A. Dorney, chairman, following a meeting with the railroad and steamship men this week.

A party of 2,000 visitors from Germany is now in preparation, according to a statement made at the Transportation Committee meeting here recently. The party is under direction, housing, etc., Cardinal Faulhaber, it was said.

Information was received also of another party from Germany, somewhat similar in number. Reports, necessarily limited at this date, so far in advance of the Congress, indicated that in addition to Germany, France, Italy, Poland and England were expected to provide the largest national groups of overseas visitors, although all countries would be represented.

TRANSPORTATION COMPANIES TO AID PUBLICITY

Each of the transportation companies announced its willingness to further publicity for the Congress by issuing special illustrated folders, giving full particulars concerning the event and also pieces of interest in America, with Chicago as the center. Also an information bureau concerning the Congress would be placed in each steamship office.

Plans were discussed with a view to giving the local committee some idea of the number of visitors booked from abroad and with some idea of the time of their arrival so that registration might be made in Chicago and proper attention could be given here for their comfort and accommodation.

The representatives also agreed at once to take up with their head offices in Europe the matter of adjustment of rates for the unusual flow of visitors expected.

POLAND'S NATIONAL HOLIDAY

The Holy See has given permission for the celebration of May 3, the Polish national holiday, as the feast of Our Lady "Queen of the Polish Crown."

This feast was celebrated for the first time this year, as the result of a petition circulated through Poland and approved by the Cardinal Primate and the Hierarchy and a request was sent to the Holy Father asking that this solemnity be made the "tangible proof of the gratitude of the Polish people to the Mother of God for the resurrection of the nation and the triumph over its enemies through her intercession on the Feast of her Assumption (August 15, 1920.)"

The petition also asked that "the two feasts, the national holiday and the religious feast, be united and become the immortal proof of the sovereignty of Our Lord and His Blessed Mother over grateful Poland."

DIED

McPAUL.—At Hotel Dieu, Cornwall, Ontario, on September 2, 1925, Jaenny McPaul. May her soul rest in peace.

COOPER.—At his home near Brussels, Ont., on Sept. 8, 1925, fortified by the rites of Holy Church, Daniel Cooper, in the seventy-first year of his age. Sacred Heart of Jesus have mercy on his soul.

CUNNINGHAM.—At Jersey City, New Jersey, on Wednesday, Sept. 2, 1925, Mr. James Denis Cunningham, of the firm of R. Steward, Son and Cunningham, Ottawa, Ont., aged thirty-eight years. May his soul rest in peace.

Ask of our Lord God that He may give you the grace so to think and act now as the hour of your death you would be glad to have acted.

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Warehouse at Leavelle, Ont." will be received until 12 o'clock noon, Tuesday, October 6, 1925, for the construction of one or two warehouses at Leavelle to be erected complete within six weeks from the date of acceptance of tender.

Plans and specification can be seen and forms of tender obtained at the office of the Chief Architect, Department of Public Works, Ottawa, the Resident Architect, Dept. Public Works, Toronto, Ont., and the Chief Architect, Department of Public Works, Leavelle, Ont. Tenders will not be considered unless made on the forms supplied by the Department and in accordance with the conditions set forth hereunder.

Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent of the amount of the tender. Bonds of the Dominion of Canada and bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

By order, S. E. O'BRIEN, Secretary, Department of Public Works, Ottawa, September 23, 1925.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Public Building, Port Colborne, Ont." will be received until 12 o'clock noon, Tuesday, October 6, 1925, for the construction of a public building at Port Colborne, Ont.

Plans and specification can be seen and forms of tender obtained at the office of the Chief Architect, Department of Public Works, Ottawa, the Resident Architect, Dept. Public Works, Toronto, Ont., and the Chief Architect, Department of Public Works, Port Colborne, Ont.

Bids may be obtained at the office of the Chief Architect, Dept. of Public Works, by depositing an accepted bank cheque for the sum of \$25, payable to the order of the Minister of Public Works, which will be returned if the intending bidder submit a regular bid.

Tenders will not be considered unless made on the forms supplied by the Department and in accordance with the conditions set forth therein.

Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent of the amount of the tender. Bonds of the Dominion of Canada and bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

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ECONOMIC PRESSURE CREATES DEMAND FOR UNION

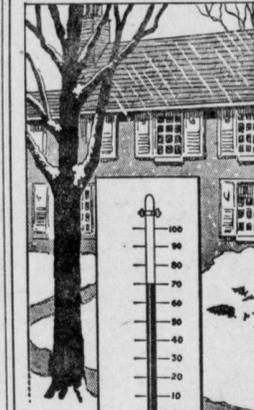
Dublin, Ireland.—Pointing to the additional grant of 750,000 pounds the Belfast Parliament has just authorized for the Unemployment Fund, commentators here declare this action to be a striking illustration of the economic effect of the dismemberment of Ireland.

Last March a similar sum was voted, and it was believed it would be sufficient to finance the Fund until November. But the March subsidy already is exhausted. In the meantime, the number wholly unemployed has increased by 10,000. The total advances to the Unemployment Fund have averaged 1,000,000 pounds a year since the Belfast Parliament came into existence.

On the other hand, it has been found necessary to advance only 1,852,000 pounds to the Unemployment Insurance Fund in the South since the formation of the Free State.

Industrial depression in the North is acute. The Belfast Minister for Finance says "the position as we see it today could hardly be worse" in the Six Counties. The two main industries, the linen trade and shipbuilding, are suffering greatly. It is reported that the North has about lost all its market for linen in the United States, and that it is unlikely to recover it. The present depression in shipbuilding has never been equalled. The enormous yards on Belfast Lough have been working on short time for two years.

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