#### PROMPT ACTION AVERTS PANIC

PAULIST PRIESTS CALM 4,500 WHILE CHURCH IS ABLAZE

New York, Oct. 1.-Prompt action of the priests averted a panic among more than 4,500 persons assembled in the church of St. Paul the Apostle of the Paulist Fathers, Sixtieth street and Columbus avenue, on Sunday evening, when a fire was discovered over one of the side altars. Led by ten of the Paulist Fathers the entire congregation walked quietly from the old and picturesque edifice without any

The fire was started in the ceiling above the Blessed Virgin's altar at the southwest corner of the Church what was at first thought to be defective insulation of the electric light wires, but upon investigation the exact cause of the fire could not be determined. The Rev. Henry F. Riley, rector of the Church, saw smoke coming through the ceiling while the Rev. Owen A. McGrath was in the midst of a sermon. He immediately told Father McGrath, requesting him to announce that all should leave the church from the nearest exits without creating any commotion. An usher notified other priests in the rectory and they placed themselves at the various exits to maintain order. An alarm was turned in by one of the parishioners and a few minutes after the church was emptied a crowd estimated at 15,000 gathered

RADIO BROADCASTING INTERRUPTED In the new Paulist radio station, adjoining the Church, the Rev. Thomas F. Burke was broadcasting a special sermon on St. Teresa, because of a nine-day novena in because of a line-usy novena in honor of the recently canonized saint which was being conducted in the church. Father Burke was informed of the fire and interrupted the broadcasting to assist his brother priests. After removing the Blessed Sacrament the priests assisted the firemen in covering the altars and the treasured statues and paintings with rubber coverings.

Meanwhile the edifice had filled with smoke which poured through the open doors and windows, and to the spectators it appeared that the

Police reserves were called to make a path for the firemen, and hose lines were run through the entrances to the church, and part of the ceiling, with its mural decorations, was torn down before the fire was under control. The walls and flooring were damaged by smoke and water.

While some of the congregation knew that a fire had been discovered in the church during the services, most of them never realized that there was any danger, according to one of the Paulist Fathers, because of the manner in which Father McGrath, the preacher, announced to them that they must leave the church, and continued to rather McGrath, the preacher, announced to them that they must be averaged the church, and continued to relate pious stories. The Rev. William Finn, director of the famous Patrick Farrelly, Brother Edward, Rev. Farrelly, Brother Leo. church, played the organ until Provincial of the Brothers of the every person left the edifice, after Christian Schools; Brother Calix-Father McGrath had made the tus, Assistant Provincial; Brother request to leave.

Father Riley said today that while the damage was difficult to estimate he thought that it would

St. Paul the Apostle Church was built in 1888. Noted architects have declared that the church is one of the most artistic in the country It contains specimens of the art of John LaFarge, Stanford White, William Laurel Harris, and Fred-erick MacMonnies.

#### THEATRICAL HELPER REPORTS FULL CURE

New York .- Three months ago Edward Jacobi, forty-eight, thea-trical helper, left the United States on a stretcher. Doctors shook their heads; they had for some time pronounced his case hopeless. Friends concealed the fear that their fare Friends wells would be the last they would offer the sufferer on earth.

Jacobi partook not at all of the fears of his friends, and scorned the doctors' words. He went to the shrine of Lourdes, in France. Today he is back, walking with a vigorous stride, apparently a well

"I think the doctors will either unce me cured or find me so well that they will be able to finish the job," he says, adding, "You

see, I got fat over there.'
Jacobi had suffered had suffered with strained heart ever since he fell solemn Benediction follower from a ladder on the stage of the address and closed the day. Hippodrome ten years ago. For some time he had been confined to his bed and physicians told him medicine or surgery could do him no good. Friends, however, promoted benefit, raised \$3,000, and sent him to Lourdes, where he was con-

told friends. Two were cases of paralysis and one of blindness, he asserted. His four children and numerous friends joined in a celebration at his home the evening of

### PROVIDENCE HOLY NAME PARADE

MORE THAN 25,000 MARCH IN PROCESSION

Providence, R. I., Oct. 1.-More than 25,000 men marched through the streets of this city on Sunday in honor of the Holy Name of Jesus. Spectators numbering more than 100,000 lined the two-mile route and cheered the 24 divisions as they swept past with dozens of bands playing religious marches and hundreds of banners flying in the brisk

autumn breeze.

The demonstration, sponsored by the Diocesan Union of Holy Name Societies, culminated in the dedica-tion of the new \$1,000,000 La Salle Academy by the Right Rev. Bishop William A. Hickey. The dedication exercises, which took place in the 40-acre field adjoining the school, attracted nearly 40,000 people, one of the largest gatherings of Catholics ever held in Rhode Island.

In his address, which was broad cast through station WDWF, Bishop Hickey stressed the high importance of religious education and asserted that the founding of schools by the Church was a part of "Christian strategy in the defensive warfare against atheism, paganism, godless Socialism, Communism.

CRITICAL HIGH SCHOOL PERIOD

"The High school period," he said, "is a period most critical in the lives of our boys and girls. In the High schools they are no longer studying the elements, no longer studying merely the three R's they are beginning to delve into the knowledge of the history of peoples, into the mysteries of the sciences, to learn the methods of modern business, and trades. And outside the circle of Christian schools they are obliged to do this almost absolutely without the help of a moral rudder, without the balancing influence of a counterweight. Impressionable minds reading the classics with scarcely a word of advice as to their fundamental truth or philosophy, acquiring business knowledge without mention of God as the author and avenger of justice, studying physics, chemistry and biology, in an atmosphere charged with the evolution theory, unconditionally divorced from the superna-tural, from the knowledge of God, His laws, His rewards, His punishments, or His Church which He established for men upon earth, cannot fail to suffer a lessening of interest and a thinning out of con-cern about the true motives that make for honor and truth and loyalty."

The parade was reviewed from rector of La Salle: Brother Leo. tus, Assistant Provincial; Brother Thomas, President of Manhattan College; Brother Edmund, Procurator of the Province; Judge John W. Sweeney of the Rhode Island Supreme Court and Judges Antonio A. Capotosto and Charles A. Walsh of the State Superior Court, Mayor Joseph A. Gainer of Providence, and former Congressman Ambros

MAYOR AMONG MARCHERS Before taking his place with the

reviewing group, Mayor Gainer marched with his parish, leaving the line at the entrance to the school grounds.

The dedication of the massiv structure was a fitting climax to the High school campaign that has been carried on in the diocese during the past three years and has resulted in the establishment of new secondary schools in Providence, Woonsocket, Newport and Pawtucket and the beginning of a new girls' High school.

Immediately after the division had passed, the dedicationceremony was carried out. The Bishop and his party then passed through the building and filed out to the beautifully appointed altar that had been erected in the rear of the school. Mounting the rostrum on the platform before the altar, the Bishop delivered his address to the vast throng. Amplifiers carried his voice to all parts of the great

Solemn Benediction followed the sun had gone down before that time the poor, justices of the peace, and a full moon had risen high in members of education committees, sun had gone down before that time and a full moon had risen high in the twilight sky. As the lights on the altar flashed on, a massed male choir began the "O Salutaris." The assemblage knelt. The "Tantum Ergo" followed and then in a profident he would be cured.

He witnessed three immediate and absolute cures at Lourdes, while recovering his own health, Jacobi

He witnessed three immediate chimes and the swinging censors, the Host was raised by the Bishop for adoration.

### THE IRISH DIVORCE BILL

ADVOCATES OVERWHELMED IN IRISH ELECTION

Dublin, Sept. 28.—While the returns from the Irish senatorial elections are not yet all in, it would seem at this time that not a single advocate of the recent Divorce Bill will be seated in the new Senate. Very serious reverses are reported from all directions for those Senators who advocated divorce measures in any form during the recent debate and who now are seeking reelection.

Counting the vote is now in progress. There are 79 candidates, and since the balloting was by Proportional Representation, it may take four weeks to arrive at the final results. First preference votes, however, have been counted final for several of the largest centers, including the city and county of Dublin and Counties Monaghan and Louth. The outstanding feature of the returns thus far is the blow dealt the divorce bill advocates. Only a big transfer of second preferences can save any of them.

BISHOP COHALAN LED CAMPAIGN Bishop Cohalan, of Cork, led the ampaign against the advocates of divorce, and later it was taken up by the Catholic Truth Society of Ireland. The Society opposed every retiring member of the Senate who either voted for or abstained with out urgent reason from voting against the resolution recognizing the authority of the State to grant absolute divorce with the right to treated as a heathen

remarry.
One of the retiring Senators is Mr. James Douglas, a member of the Society of Friends. He was Vice-Chairman of the Senate, with a salary of 1,000 pounds, and it was he who proposed the divorce resolution in the Dail. He protested when the Truth Society described his action as "an artful attempt to introduce divorce into the Free State," but Archbishop Harty and Mr. O'Reilly, secretary of the Society, answered him in pointed terms, the latter declaring that Senator Douglas "and those who voted with him, no matter what their intention, acted in distinct defiance of the conscientious beliefs of their fellow-countrymen." It was the contention of the Catholics that recognition of the right of the to grant divorces was a big step toward the actual granting of

divorces.
Catholics throughout the country immediately welcomed the stand taken by the Catholic Truth Society, and the results are now apparent in the voting. Some commentators are calling attention to the fact that whereas the Free State is scarcely 10 per cent. Protestant, 50 per cent. of the representation in the Senate has been given to non-Catholics, and that one of the first acts of this minority has been to attempt to foist on the population a

SMALL VOTE CAST

Only 26,772 out of a total electorate of 120,895 voted in the election. This lack of interest it attributed mostly to the fact that since the Anglo-Irish Treaty was concluded the country has been surfeited with elections. Since 1921 there have been two general elections. As a result of political differences and divisions, groups have resigned from the Dail from time to time, and the country also has had what might be called two miniature general elections besides the regular ones in the last year. When the time came for the Senate elections, the people were seemingly tired of the repeated round of bal-

oting.
Another reason for the light vote was that the 79 candidates were of the same general political brand. The divorce bill question was the most warmly discussed issue throughout the campaigning.

#### URGES CATHOLICS TO SEEK ELECTIVE OFFICES

London, Eng. - Catholica live in the catacombs their forefathers dug in times of persecution," declared Mgr. Canon O'Kelly, vicar-general of the Salford diocese criticizing the laity for their apathy in taking part in public life. Of artists, actors, musicians, scientists, litterateurs and others of an intel-lectual order Catholics have more than their proportion, says Mgr.

O'Kelly.
"But," he continued, "we have few members of Parliament, city and other councillors, guardians of few in positions gained by election.
"Prejudice and bigotry are not
the cause of this inadequate repre-

sentation, nor can any lack of financial assistance be pleaded. One reason is the shyness and the counterpart of former bigotry still un-consciously declining. Catholics to draw attention to themselves.'

### KLAN DENOUNCED BY PROTESTANT ORGAN

LONDON, CANADA, SATURDAY, OCTOBER 17, 1925

St. John, N. B., Oct. 7.-The Wesleyan, a weekly published since 1838 at Sackville, New Brunswick, under Methodist auspices and now the official organ of the United Church of Canada,—a recent union of Methodists, Congregationalists and some Presbyterians-devotes almost the whole of the editorial page of its current issue to a scath-ing denunciation of the Ku Klux

After declaring that the object of the Klan is to promote antagonisms between races and religions, The Wesleyan continues

"It has been said that this order in Canada has nothing in common with the order in the United States; but whilst that may be true in matter of organization, in principle, it is found to be exactly the same, and its whispering cam-paign against the French Canadian and the Roman Catholic is just as miserable as any campaign waged in the United States.

Out in Vancouver, the other day, a Japanese youngster ranked in first place in the Provincial Entrance Examinations. Every true citizen glories in all that a fact like this denotes; but according to these Vienness that helicity to these Vienness that helicity to the vienness that willing to the vienness that we will be seen that we will be seen to the vienness that we w ing to these Klansmen that brilli-ant boy and all persons with foreign blood in their veins must be denied a place in our Canadian life. If he be a French Canadian he can not hold office; if he be a Roman Catholic he is not a good citizen; if he be a foreigner he is to be

The feature of this movement that must make one's blood boil is that it is promoted in the name of Protestantism, Quebec is to be pitted against the rest of Canada; Acadian against Canadian; Roman Catholic against Protestant; all in the name of the Protestant religion. When that is done we have nothing but a prostitution of one of the greatest institutions in the world. And that is just what this organiza-

tion represents.
"Its representation of Protestantism is as far removed from true Protestantism as night from day.

No one can be a Klansman and carry on a campaign which strengthens the antagonisms of races and religion and at the same time be a true Christian. The Founder of the Christian Religion was a Jew and the Klansmen would hound the Jew from the borders of

country.

Men who unite in a movement which would place race against race would be safer citizens if they went around with sticks of dynamite blowing up buildings; because then they could be classified and placed where they belong. As it is they belong to a despicable class of citizenship.

Let us drag this slimy monster out into the open and slay it, before it becomes full grown. Let mem-bership in the Christian Church be denied any member of the Klan. Let a law be passed inflicting life imprisonment on any one guilty of Klan methods which may fit into Russian plans of Government but must have no place in any part of the British Empire. Let all persons who carry on a whispering campaign against French or Rom Catholic be defranchised for life.'

### GIGANTIC CRUCIFIX IS RAISED ON SUMMIT

Milan.-One of the interesting nd picturesque events of the Holy Year was the erection of a gigantic Year was the erection of a gigantic crucifix, 12 meters high, on the summit of Mount Resegone, overlooking the Lombard plain, at an altitude of 2,000 meters. The crucifix was erected by the Opera Cardinal Ferrari, of this city, as a memorial of the Holy Year of Jubilee, and was blessed by Cardinal Tosi in the presence of vast crowds of people.

crowds of people.

The crucifix is of iron, and contains five wrought iron medallions.
The largest of these, at the base of the cross, represents Pope Pius XI.
Set in the iron cross is a smaller
cross made of wood from the olive
trees in Gethsemani. This cross was brought by the pupils from the school maintained by the Opera Cardinale Ferrari in Jerusalem on their pilgrimage to Rome. Before their departure they had carried it to Mount Calvary and had also laid it on the Holy Sepulchre. The great crucifix will stand not only as The

a memorial to the Holy Year of 1925 but as a symbol of peace.

The "Resegone" is the traditional mountain of Lombardy. It takes its name from its contour, its numerous small peaks give it the appearance of a huge saw, and it is on the very highest of these "saw-teeth" or peaks that the crucifix was erected. The task was a stupendous one, for the peak had to be leveled to make room for the reinforced concrete base to support the cross. The blasting required to level the peak in form of a terrace, and the transportation of workmen and materials to an altitude of 2,000 meters up a difficult mountain trail was no easy matter.

Despite the relative inaccessibility of the summit, crowds of people from every part of Milan and the surrounding country, from the Lombard villages and the shores of

When Cardinal Tosi appeared at the altar the crowd, estimated at between three and four thousand people, carrying banners and flags of all descriptions, crowded on the narrow ledges and on the terrace, and assisted with the utmost devotion at the Divine Sacrifice.

The "Resegone," the traditional feature of Lombardy, will henceforth have a new meaning, for the huge crucifix, dominating the Lombard plain, will recall to future ages the great Jubilee Year of 1925, and the great Pontiff Pius XI.

### JEW VINDICATES BRAVERY OF TWO CATHOLIC PRIESTS

Paris, France.—The vindication by a Jew of two Catholic priests who had been made subjects of derision in an anti-clerical paper of the Department of Haute-Saone has attracted no little attention and has had a result directly opposed to that sought by the author of the

The paper published an account of the rescue of two wealthy Jewish residents of Mantoche, Monsieur and Madame Levy, whose boat capsized in the River Saone while they were on a pleasure trip.

Led astray by its sectarian poli-cies, the paper stated that two men who were about one hundred meters from the scene of the accident hastened to save the victims two priests, witnesses of the drama. went down on the shore and knelt down, doubtless praying to Saint Barnabas to pull Monsieur and Madame Levy out of the water." As a matter of fact the two

bravely assisted in the They were Abbe Roux, priests rescue. pastor of Graye, in the Jura, and Abbe Monnot, pastor of Mantoche, two war veterans with brilliant

M. Levy paid a visit to the two priests and told them that he would demand a full rectification by the paper of its maliciously false state-ments. Such a rectification was later published. M. Levy has asked for some mark of distinction or recognition for his four rescuers has announced that if recognition is not given to all on equal terms he will protest in advance.

whose case was believed by doctors to be incurable. The hospital doctors would not at first hear of her going to Lourdes, but when Miss Clarke insisted she would be cured they consented. Three nurses then declared that they would become Catholics if ther prayer should be answered.

After her third immersion in the ourdes baths her health, she avers, was completely restored. Returning to the hospital she reported to a doctor who, after examining her, said he would never again disbelieve in miracles. The nurses, according to their promise, have been received. Miss Clarke has just made these facts known. Her cure occurred a year ago, and she has just been to Lourdes again to make her thanks-giving and to have her cure con-

#### FOREIGN SERVICE SCHOOL PUPILS RECRUIT ON SHIP

Washington, Oct. 2. - Three students of the Georgetown University School of Foreign Service here, who shipped as ordinary sea-men and worked their way to Europe to study shipping conditions, have just returned to the University with a story of a strange bit of recruiting for the Foreign Service School.

The three worked their way to Baltic and North Sea ports, visited points in Holland, Germany, France, Denmark and other countries, and finally started back. They had been surprised to find ordinary seamen reading the classics in the ship's library. They told of their own mission and of the school, and made the account so convincing that two of the ship's officers decided to come to Georgetown and register for the

A dozen or more students of the

ditions. One with a gift for foreign languages, put in a profitable summer as an assistant director of surrounding counties and the snorth Lake Lecco, attended the ceremony of the benediction of the cross by International Law others took courses at some of the mountain fasting in order to be able to say Mass for the first time at the foot of the new memorial. The foot of the new memorial at the new memorial at the nem

to resume their classes.

Thomas H. Healy, Assistant Dean of the Foreign Service School, is another who has returned to Georgetown after spending the Summer abroad. He had the rare distinction of being invited to give a series of lectures before the Academy of

### FRENCH CANADIANS LAUDED

THEIR SIMPLICITY PROVING THEIR SALVATION SAYS CORRESPONDENT

London, Eng. — "A century be-hind the times and a century nearer happiness," is an English newspaper correspondent's description of the French Canadians. Hugh Martin, who is in Canada for the London Daily News, sees in the French Canadians a people that is "content to be happy without being rich," and he thinks religion has a good

deal to do with it.

The opinion Hugh Martin has formed in Canada is that the Anglo-Saxon has become too proud to bend his back. In consequence he has ceased to be a pioneer, and whilst he holds his own he has ceased to

make progress.
"In the first place," he says, "the families they bring into the world over here are small; in the second place those small families are in-creasingly disinclined either to stay on their parents' farms or to break new ground. The United States draws them directly from the land or, indirectly, through our own overstocked cities. It touches their imagination. Canada doesn't."

Mr. Martin estimates that 600,000 people went across the border to the United States last year (a quarter of them without leaving a record with the immigration authorities), and they were not replaced from the Old Country. Therefore the Anglo-Saxon stock is going down.

"Now look at the other picture."

The race that is going ahead is the French race. In Quebec, where there are nearly 2,000,000 Canadians of French origin in a population of 2,350,000, that might be expected.

INFLUENCE OF MONTREAL

'But as a matter of fact it is not

wick the comparative success of the French stock is most marked

'They are doing splendidly on the land, and raising prodigious graduates, and Catholic graduates families. A family of 12 is quite of non-Catholic colleges and unicommon, and I could name several versities, under the auspices of the cases where there have been 20, who all lived. The day may come when lic Alumni Federation shows every they will equal or outnumber the indication of success, according to Scotch, but that is some way ahead. an announcement by the executive "If you want to see what French committee made this week after a stock can still achieve you should meeting held at the New York go to the northern part of this Athletic Club. The meeting was

back as men did in the old days.

It is multiplying and staying on the soil. It is content to be happy withsoil. It is content to be happy with-out being rich." Hugh Martin, admitting that religion "has a good deal to do with it," and remarking that the French Canadians are "more Catholic than the Pope," shows that he did not quite get to grips with the religious situation, for he came to the con-

clusion that many of the people are desperately ignorant and desperately superstitious. He retains his prejudices despite the evidence which he has before him of the efficacy of the Church when it is allowed to work un-hampered by outside influences. In the following passages he seems to deplore the cause of French Cana-

dian virtue, whilst reluctantly admitting the fact: ORGANISM OF INCALCULABLE VALUE "In consequence of their submission to the priest, a social organ-

### CATHOLIC NOTES

Cologne.-The Saar District has issued two postage stamps which bear the image of the Blessed Virgin with the Saviour in her arms. They are a reproduction of a famous painting in the chapel of Bleiseastal Bleiscastel.

Officials have captured the leader of the band which pillaged the famous Cistercian monastery at Zwettle, Lower Austria. The man told his captors that an ancient silver monstrance worth millions of kronen had been melted by the robbers and sold for \$300.

New York .- The Marish Brothers have announced plans for the estab-lishment of a new educational insti-tution in the Bronx to be known as the College of Mt. St. Michael. Its estimated cost will be \$500,000, and will accommodate 2,000 students. The buildings will be in the Gothic style.

The largest map of the world ever made was unveiled in the payil-ion of the Congregation of the Pro-pagation of the Faith at the Vatican Missionary Exhibition. It was painted in oil at the express wish of the Holy Father. About 2,750 square feet of canvas are covered by the map, which is constructed in sections

Austin, Texas .-- Vocational agricultural work is being added to the curriculum of St. Edward's University this fall. The courses will be given by William M. White, a graduate of the agricultural department of Notre Dame University. sity. The 700-acre farm belonging to the University offers exceptional opportunities for laboratory and demonstration work at St. Edward's.

Washington, Oct. 2.-Two natives of the Philippine Islands, the Rev. Tirso D. Tomainy, and Benito Soliven, passed through this city this week on their way back to their homes after journeying to Rome to present a book personally to the Holy Father. They presented the gift in the name of Los Defensores de la Libertad, an organization in the Philippines which has 25,000

Owensboro, Ky.—Legal proceedings seeking to compel the Daviess County Board of Education to reemploy Catholic Sisters as Public school teachers have been dismissed in Circuit Court here by Judge George S. Wilson. The question came up in St. Joseph's district, where the Board had declined to reemploy the Sisters, who in previous years have taught in the Public schools.

Denver .- Dr. Paul Mayo, a non-Catholic, has endowed the choir of the Cathedral here with a foundation which will yield \$3,000 a year, in memory of his late wife, Mrs. Margery Reed Mayo, who was a convert to Catholicism. Mrs. Mayo NURSES CONVERTED BY
LOURDES CURE

London, Eng.—The conversion of three nurses has followed the cure at Lourdes of an English lady, suffering from rheumatoid arthritis, whose case was believed by the determinent of the comparative success of the determinent of the converted and so that the French are making good most conspicuously. Already there is a drop in the French birth-rate there. Montreal seems destined to do for Quebec what Paris has done for France. I believe that the sound old 'habitant' stock is going to be affected by that influence within our own lifetime.

"In Nova Scotia and New Bruns-wick the comparative success of the determinent of the recent are making good most conspicuously. Already there is a drop in the French birth-rate there. Montreal seems destined to do for Quebec what Paris has done for France. I believe that the sound old 'habitant' stock is going to be affected by that influence within our own lifetime.

"In Nova Scotia and New Bruns-wick the comparative success of the determinent of the recent are within a deep interest in the choir. The gift will lift the expense of maintaining the choir from the congregation, and will make several improvements possible. Mrs. Mayor was a convert to Catholicism. Mrs. Mayor had always manifested a deep interest in the choir. The gift will lift the expense of maintaining the choir from the congregation, and will make several improvements possible. Mrs. Mayor was a convert to Catholicism. Mrs. Mayor had always manifested a deep interest in the choir. The gift will lift the expense of maintaining the choir from the congregation, and will make several improvements possible. Mrs. Mayor was a several interest in the choir. in her memory.

New York, October 8.-The movement to unite Catholic college province of Ontario. It is doing called to complete arrangements pioneer work. It is bending its for the first convention of the Fed-

> Cologne, Sept. 21.—Father Desiderius Lenz, founder of the Beuron school of art, famed throughout the Christian world, is dead at Beuron at the age of ninety-three. Lenz was born in Haigerloch and attained eminence as an architect, sculptor and painter long before he entered the priesthood. He studied widely and after doing much work became a professor at Nurnberg. He joined the Benedictine Order in 1876, and later the Benedictines adopted his principles and technical methods. It was not long before the Beuron school became famous, and for half a century it has retained its eminence in the field of

Chicago, Ill .- Plans to provide every one of the expected 2,000,000 visitors to Chicago during the inter-national Eucharistic Congress here ism is created which is of incalculable value in the backwoods. The church, the school, the 'cure' hold each little group together as a unit. 'Do not think for a moment that the little group together as a unit. 'Do not think for a moment that the little group together as a unit. 'Do not think for a moment that the little group together as a unit. 'Do not think for a moment that the little group together as a unit. 'Schiffer is chairman. In addition "Do not think for a moment that Schiffer is chairman. In addition I believe a general spread of Cathol- to hotel accommodations for some icism could turn us back into a 50,000 guests now existing and the pioneer people. One might just as 10,000 rooms in buildings now under reasonably recommend a return construction a survey has been into early Scottish Protestantism. I stituted by the Housing Committee Foreign Service School have returned to resume their classes simplicity of these people is proving after varied experiences in distant lands over the Summer. Several traveled over the Continent making today."

Settlited by the Housing Committee to ascertain to the last bed, the simplicity of these people is proving accommodations that are available in the parish houses, religious communities, and in the homes of the lay Catholics.

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Indianapolis—New York, U. S. A. THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW BOOK TWO.-BAYOU PORTAGE CHAPTER VII.—CONTINUED

Acting upon her suggestion, the big man set to with such good will that any uneasiness that I might have felt at this, his first lapse since my arrival, was soon dissipated by his returned energy and cheer fulness. After all, I told myself, it was only fair that one who worked as hard fair that one who worked as hard as Papa Ton should be allowed a little pleasure and relaxation. Of course I knew that it was wrong to drink too much—Madame Therese had impressed this upon me—but now that I had come out into the world, I was beginning to find that there were few rules without an exception. In this case at least it ppeared to me that the forbidden drop too much was a blessing rather than a curse. Ever since our return Papa Ton had sulked about like some sullen, obstinate child. Now he was as a giant refreshed. Not did he set his traps, and stakes, and drying frames in perfect order. even went out of his way to institute certain repairs and additions about the hut whose necessity Toinette had deplored for

Thus the days slipped by both quickly and profitably until, with the arrival of the season, the big man entered upon the all-important task of perfecting me in the business of the skins. Fortified by my summer upon the bay I approached these final lessons with new-born As for Toinette, she maintained a these final lessons with new-born confidence, and if at first I botched a pelt or so, I soon made up for them by the rapidity of my improvement. By December I was so far advanced that I could do the work without either advice or assistance, the days of my apprenticeship were

This time, to my increased delight. accompanied by none of those little signs which foreshadowed a struggle with his ancient enemy. For weeks he had been busy and cheerful, and when he spoke to me of his depar-

our supplies are as few as our skins plentiful," he began. "Therefore I must run up to the bridge. I will camp above for Duson, who will help me with the boat. Also, after business with the buyers is over, my business with the buyers is over, I shall seek out a store and see what good things our old friend St. Nick has prepared for the holiday. I have thought of a necklace of blue beads for Toinette, and as for your-

He paused, winked elaborately, I do so—" and went through the motions of

hen his pantomime was over. Those little single barrels are both

strangely lacking in enthusiasm Perhaps, had I paused to consider the number of occasions upon which she had been similarly left in charge, I might have lost much of my importance. But Toinette was not the sort to spoil my pleasure

with such a reminder.

"Well, well, Jean," she observed quietly. "You are coming on indeed. Soon they will be speaking of you and Papa Ton as Laval and Trouve, as they do of Dafrey and Borges. Bossu will be pleased when he hears of how rapidly his substitute has advanced."

Despite these congretulations

Despite these congratulations
Toinette was plainly disturbed, and
as the day wore on her distress increased until, at nightfall, she had relapsed into a state of silent misery. It was then that, having guessed the cause of her anxiety, and having sufficiently missed her bright chatter and gay snatches of song, I took her to task for her

were not, why trouble herself? Surely a man had the right to a

Toinette refused to discuss the ter further.

Wait, Jean," she repeated wait, Jean, "You will learn my matter further.

fully appreciated her feelings, since nothing could have spoken more eloquently of her state of mind. For at this time, of all the results of my instruction, Toinette was proudest of her ability to write.

"You see it is something that one does one's self." she would say in explanation. "To read is nice, yes, but what you write, no matter how simple it may be, is yours to the

Thus the making of the lists of supplies and the recording of the catch from day to day were Toinette's most welcome tasks; nor was Papa Ton very far behind her in his pride at this new accomplish-Always he regarded ment. efforts with the most open admiration, afterward expatiating upon them to the camp at large.

This education is even more useful than I had thought," he would observe. "Of course I have noticed it all along in Bossu, but that is Child?" The question is at once different. Bossu has always known frank and fundamental. The answer everything. But when one's own child is smart it is a satisfaction, I can tell you. If you do not believe me, come over and look at my list of skins."

But upon this particular night Papa Ton failed to pay his usual tribute to his daughter's skill. Grown suddenly restless, he moved uneasily about the hut in a manner stand. Now it takes some time for that sorely disturbed my assurance the child to understand what is

strained unhappy silence, scrawling a b c of religion. The purpose of out her list in a blind haphazard this present address is to sketch one fashion that later would prove method of explaining to the child wholly inconsistent with Papa Ton's the nature of that everlasting life without either advice or assistance, and when, a few days before Christmas, Papa Ton announced that he would go up to the bridge leaving me in charge. I felt indeed that ing me in charge, I felt indeed that | Toinette would again go up the

Her task finished. Toinette arose and held out the paper to Papa Ton. the big man's announcement was When she spoke there was a hint life is essentially distinct from, and accompanied by none of those little of tears in her voice, but her eyes superior to, his human life, but so were clear save for a look of weary entreaty.

"Here, Papa Ton," she said." "I the hut—his voice held only a note of kindly intent.

"Christmas is at hand, Jean, and the hat you will attend to this first of all?"

cheery way, but for all his effort he could not hide the hungry eager leave tomorrow, stopping at the camp above for Duson, who will "Why, of course, my little its birth, growth and nourishment; "Why, of course, my little
Toinette," he declared. "I may be
forgetful at times, but I am not
apt to overlook the food that goes
into my mouth. Also there are
other things which I have placed
of the list inside my head. Person, and this unity is possible upon the list inside my head. Per-haps I may meet St. Nick himself

As in my case he paused to wink

"Those little single barrels are both light and deadly. For the rest, I leave things here to you. I know that I will not be disappointed in her voice. "There are things far ght and deadly. For the rest, I ave things here to you. I know that I will not be disappointed in y trust."

Proud and elated, I hurried off to form Trinatte of this part of

restlessly outside, she stared after ployed which are unintelligible to a him with eyes that held a light of young child, it is merely to show bitter protest.

'Ah, Jean, Jean," she sighed. 'This Christmas is a dreadful thing.

Poor, brave, little Toinette! While other children looked forward in eager anticipation to the approaching feast, she squared her small shoulders for the burden that was to come.

> CHAPTER VIII. TOINETTE EXPLAINS

Papa Ton sailed upon a Wednesday, promising to return no later than the following Friday, which was Christmas Eve. Thus, for three days at least, Toinette could cherish. the hope that her father would carry out his good intentions. During this time she preserved an

attitude that was as reassuring as

it was unexpected. After her dis-It was stupid to distress herself each time Papa Ton left the camp, I declared. If she would use her eyes for something besides tears, she could see that, upon this occasion at least, the big man's intentions were good. And even if they were not what traveler the work traveler before the chased the care from her eyes she chased the care from her eyes and began a general housecleaning. Surely a man had the right to a little pleasure at this season of the year, especially if, through his excesses, he was inspired to a creater contentment and industrial the dust and litter. Sometimes it

me from the doorway. "Believe repeated learn my When I returned at noon, draggled

At supper she appeared a little brighter, but afterward, as she drew up her list of supplies by the firelight, her gloom increased. firelight, her gloom increased ten-fold. It was not until new that I examined my catch to accompaniment of a quaint chatter of comment and congratulation.

TO BE CONTINUED

WHAT THE CHURCH OFFERS THE CHILD

ADDRESS DELIVERED AT THE CANADIAN CHILD WELFARE CONFERENCE, OTTAWA

SEPT. 30TH, 1925 By Rev. Dr. John J. O'Gorman, P. P.

A necessary condition of success this Child Welfare Conference as indeed of any Conference, is that there should be no overlapping of addresses. That the present speaker might know exactly what subject was assigned to him, its title was given him in the form of a question.
"What does the Church offer the possess similar qualities. Briefly the answer to the question is this: "The Church offers the Child everlasting life in this world

and in eternity."
Since the Church has something wonderful to offer the child, she must be able to explain what that is in terms that the child can undermeant by life everlasting. Son children, alas, never learn this account of her progress. It was a which he can get or has got in the Church with the natural human life which he has inherited from his parents. Such a comparison will show him that this everlasting from being opposed to it, it perfects and supplements it in a "Here, Papa Ton," she said." I divine manner in time and in have not put down a thing that is not of the utmost importance. As stressed in this comparison are principally the following: Each of the three types of life which the child o this first of all?"

The big man smiled in his usual the rational life of the soul and the everlasting or divine life of the Christian, is real and distinct; each person, and this unity is possible only if the animal life of the body is rightly subordinate to the rational life of the soul, and if the whole natural life of body and soul is loading, siming and firing a gun.
"But you shall see," he went on when his pantomime was over.

"But you shall see," he went on when his pantomime was over.

"But you shall see," he went on who by this show of lasting or divine life of the Christian; a subordination which far from cramping the natural life, as inform Toinette of this new and a boatload of supplies, and my members with ease. If in outlining great responsibility only to find her Christmas will be a happy one." Later, when Papa Ton wandered address, words and ideas are em-

that this simple comparison can serve as a basis for a synthetic view of the whole Christian relig-

One must begin, of course, with what is obvious and then by analogy what is obvious and then by analogy explain what cannot be seen. There is no difficulty in making a child realize what his bodily or animal life is. For his own body is something visible and palpable with a distinctive activity of its own. That this body, as it grows, may be healthy and strong, serviceable and grace-ful, is desired earnestly both by the child and his parents. In the development and protection of this bodily life, the child is helped by parents, playmates, athletic instructors, physicians, philanthropists and legislators. The child learns the necessity of having fresh air, whole-some food, sufficient exercise and regular sleep, and the necessity of avoiding those accidents, drugs and vices which impair or destroy health. These and similar laws which govern the growth and preservation of his bodily life the child tearns not merely to know but also to obey. As a rule he possesses both the will and the means to observe them. For in Canada, with

contrary it is, ethically speaking. hardly more than the instrument used by his soul. Just, therefore, as the activity of the pen is vastly inferior to that of a hand which moves it, so likewise the activity of the hand is vastly inferior to that of the intellect which unfolds the argument and of the will which determines that it be written. All the specific acts of the child's animal life are incomparably inferior to thinking and willing, the characteristic acts of his soul life. In breathing the child is merely obeying a law common to him and to many types of animals; but in freely law common to him and to many types of animals; but in freely choosing between good and evil, or between better and best he is exercising an act of the spiritual life the consequences of which reach into cising an act of the spiritual life the consequences of which reach into eternity. Though the child cannot see his soul, and indeed knows of its existence only by the teaching of others or by a roundabout though certain reasoning, nevertheless he will readily realize that his soul is more real than his body. For the whole vitality of the human body comes vitality of the human body comes from its personal union with its spiritual soul. If you separate the soul from the body, the soul though

To those who thus praise the Church incomplete is undying, but the body

merely a corpse.
The life of the body is not merely less important and less real than that of the soul, it is subordinate to it. Just as the body and soul form one harmonious whole, one person, in which the body is subordinate to the soul, so likewise the child's animal and rational life form one perfect human life, in which the animal life is rightly subordinate to the rational life. This subordinaess important and less real than the rational life. This subordina-tion instead of injuring the body protects and perfects it. For it is only when the animal passions of controlled by right reason that they to the lights and graces given them, tended by the Creator. Brute animals obey the Creator's will A consideration of this blindly by following their natural instinct; but rational men have the higher honor of intelligently co-operating with God's will by free

In order that the tremendous powers of the human soul may be rightly exercised, the child is offered an education. He must learn to know the laws which govern the development of the rational life of his soul, and must become able and willing to obey these laws. His mind is both stored with necessary knowledge and so trained that it can utilize and increase its source. His will, by constant discipline, beginning with his very infancy, is taught those habits of virtue which regulate conduct in accord with moral rectitude, that is, with the will of God. It results that a child to lead a truly rational human life must be just, prudent, temperate, courageous, loving, reverent, obedient, peaceful, chaste, honest, truthful and

What a magnificent opportunity the average Canadian child has offered him to lead this human life of body and soul. A descendant of races that have enjoyed culture for much more than a thousand years, a citizen of one of the richest and best governed countries in the world, the Canadian child has offered him from his earliest years by parents, companions, teachers and local voluntary societies, by the community and the State, all those physical, intellectual, ethical, esthesinful world, a fully developed human life.

THE CHURCH NECESSARY

If human agencies offer the child all these various means of living a human life in its fullness, what does or can the Church offer him? Does the Church offer him merely a correct summary and convincing sanction of natural ethics and a ceremonious mode of saluting his creator? If such were the case, God had not given a revelation to the primeval patriarchs and Jewish prophets, God had not sent His Son to teach and save the world If such were the case, the Civil Government might have long ago replaced the Church by a mere Department of Religious Affairs. But such is not the case.

The Church offers the child that which no human agency can provide, that which is as necessary to him as his animal and rational pear, especially if, through his explained. "Ah the dust and litter. Sometimes it greater contentment and industry. Toinette heard me out patiently envery envery envery envery envery envery earnestness.

"Wait, Jean," said she significantly when I had finished. "You do not know. What you saw a while ago was only a day at Zida's camp. This will be Christmas and the bridge. As for contentment, it is very good perhaps, but it does not him you read when a little later I prepared to heard winter before us, and in some things he is very weak. Wait and you will see."

At this I dropped my argument in favor of an anxious inquiry, but in favor of an anxious inquiry in the case of an intervent in favor of an anxious inquiry in the case of an anxious and between the dust and litter. Sometimes it fairly chokes me—just as though it it is like an explained. "An the tine," Sometimes it fairly chokes me—just as though it is civiliza

corporal and spiritual works of centuries, there are many who rothose who thus praise the Church because they "did eat of the loaves and were filled," she answers that she has come to give them the meat human body are directed and who do their whole duty according though extensive class of persons does not come within the scope of this address. For this salutary provision for the invincibly ignorant does not in any way deny the fundamental truth that God established the Church as the unique vehicle of everlasting life to men Since she is the unique vehicle of everlasting life to men, and since it is the will of God that everlasting life or salvation be obtained by all men, it follows that from the moment of her institution in the Garden of Eden to the present the Church of Christ has been Catholic, that is, intended for all men. Hence the words of the Apostles' Creed:
"I believe in the Holy Catholic
Church." There remains, in order to explain to the child what the Church offers him, briefly to de-scribe the nature of everlasting life and the manner in which it is

communicated in this world and per-fected in eternity. To explain to the child the nature

of everlasting life, we recall to him the nature of the animal life of his body and of the rational life of his soul, and then show that everlasting life is something higher and nobler than these, because it is a sharing of the divine life. How can a child share the divine life? Obviously only by union with God. The child's body enjoys human life because it is so closely united to the soul that it receives its life therefrom. The whole child, body and soul, shares whole child, body and soul, shares the life of God because by means of if properly utilized by him, will enable him to lead, in a measure possible to nature in this present life of the child exists only in seed in this world. As it would be impossible to understand the nature of a tree, if we had never seen a tree but only an acorn, so it is impossible in this world fully to explain or understand the nature of everlasting life, for we possess it here in a seminal manner only. can understand and explain therefore the nature of everlasting life only by analogy, that is by compar-ison. First of all it is a higher form of life than natural life—and hence it is called supernatural, above - the - natural. As above nature, there is only nature's Creator, supernatural means divine Now, just as the body possesses human life when the soul dwells in it, so the child possesses divine life when God dwells in it. This union of God with human nature is immediate and personal in Jesus Christonly, for in Him the human and divine natures are united in one divine Person. God the Son took a to attain the goal of his creation.

For God created man for everlasting life with Him in heaven. He look and true man, two created him to His own image and likeness. Nor was this divine The Incarnation, however, is not an destiny lost forever when the first alliance between God and man in man fell into everlasting death by Jesus Christ only; it is primarily man fell into everlasting death by deliberate disobedience. To restore what had been forfeited, God the Son became man and by His passion and death regained for all men, and death regained for all men, through and in Christ. We become united to Christ by being engrafted by the Church into His mystic body.

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### FOUR LECTURES ON McGEE

BY REV. JOHN J. O'GORMAN, D. C. L.

THE BUFFALO CONVENTION McGee now undertook to carry out for the Irish in America a gigantic undertaking which, had it ceeded, would have made him, in ense, the Moses of the Irish in the United States, namely, a migra-tion movement from the slums of the big cities of the East to the farms of the Middle West. The rish peasants, familiar only with them remained in the great cities of the East, where very many of them were herded into huge tenement houses, that were unhealthy for body and soul. McGee had long studied the industrial position of the Irish in America and he now determined to propose. determined to propose an effective remedy. A competent contempor-ary observer, Mrs. James Sadlier,

thus describes his effort : "Amongst other projects for the the men of their race in the several localities which they represented, Mr. McGee was confessedly the ruling spirit, the chief organizer; the movement. This might be called his debut in that senatorial career in which he subsequently attained so great distinction. Well nad it been for the Irish in America

It was no fault of McGee's that the Buffalo Convention failed. This important gathering met in Buffalo February 12th, 1856. Some 95 Catholic Irishmen both from the United States and from Canada, 39 of whom were priests, and 56 laymen, attended it. The Very Rev. Alexander Macdonell, the Vicar General of Kingston, C. W., presided. McGee had a well-thought-out scheme of affording financial assistance by which the Irish peasants then living in poverty and often in degradation in the big cities and industrial districts of the east, might acquire farms in the American or Canadian west, where spirited "Defense of Systematic Irish Emigration," published in the American Celt, April 11th, 1857, McGee aptly illustrated his subject by an appeal to world history:

If there is no advantage in organized emigration, the whole world has lived in vain, and every history is a fable. The story of mankind from the first sentence which follows the Divine prolego-mens 'go forth and fill the earth and subdue it,' is a story of organized emigration. The first books of Scripture—Genesis and Exodus are records of a divinely organized emigration. From Adam to Moses, all the Patriarchs were fully con-scious of their duty to provide for scious of their duty to provide for their posterity, a land apart, a fixed territory and a sacred city. We are told the son of Heber was called 'Phaleg' 'because in his days was the earth divided,' among the vigorous, far-spreading posterity of Noe. (Genesis 10, 25) Abraham in Canaan, Jacob at Salem, Joseph in Egypt, Moses among the Madianites, were pursuing the one great purpose of the Hebrew race in the divine economy. So, of all who went out from Egypt and pined for its flesh-pots in the wilderness, only Caleb and Josue, who refused to be disheartened by the foolish faction that magnified the obstacles to the conquest of Canaan-those brave spirits alone were permitted to enter the Promised Land. This is the story of a people whose mission was directly providential; but we have the authority of some of the highest names in the Church for considering the Irish emigrants the providential people. A Wiseman, a Newman, a Faber, have instituted the parallel which we merely indi-

McGee had no difficulty in con-firming his argument from the history of the colonization under-taken by the Greeks, the Romans

plan. Kentucky and the 'Western Reserve' were peopled precisely on the same plan. . . A small number of laborers, farmers, artificers and others predetermined to conquer an inheritance for their children, struck out from the more populous neighborhoods, went far enough to be out of everyone's way and there planted a roof tree and a hely when we deplore the poverty of our when we deplore the poverty of the poverty corner stone, flag staff and holy rood. And this not only in pre-Washingtonian times but within the memory of men still living."...

"In 1856 a Convention composed

of well known and influential priests and leading Irish Catholics, from all parts of the United States met at Buffalo. The end in view advancement of his own race, Mr. was necessary and laudable. All McGee had early conceived, and who took an interest in the welfare consistently advocated in the of the hundreds of thousands of Celt, that of colonizing—spreading Irish emigrants who had arrived at abroad and taking possession of the Boston, New York, Philadelphia land—making homes on the broad and Baltimore, from the famine prairies of the all-welcoming West, years, 1847-8, up to the year above instead of herding together in the mentioned, saw with pain and regret demoralizing 'tenement houses' of our great cities. To promote this most laudable end, Mr. McGee inaugurated what was called 'The Buffalo Convention' — namely, a meeting or senate of one hundred the state of the s Irish-American gentlemen, both lay social conditions. Many—alas, too and clerical, held in the border city many—fell into bad and disorderly and clerical, held in the border city above named, as being easy of access to delegates from both sides of the frontier line. In this Convention, composed of the most intelligent and distinguished amongst great evil and suggested a remedy, if not for its total removal at least for its abatement. He advised that those who could afford it would yet his characteristic modesty made him keep rather in the background, while others were placed in the van and made the apparent leaders of the movement. This might be who desired to follow agricultural water with the movement of the movement. The might be who desired to follow agricultural water without the movement. who desired to follow agricultural pursuits but who were without means. It was to promote this excellent object that the meeting known as 'The Buffalo Convention' was held. Mr. McGee was the moving a held here the moving had the views and suggestions of the Buffalo Convention been more guiding as he had been the moving generally adopted." (Poems of McGee, pp. 28-9.) spirit of this assemblage. The proceedings were marked with the utmost harmony and good will. Clergymen whose names were household words and whose memory is still green and venerated, such as Fathers Kelly of Jersey City, Hart of Hartford, Ct., Curran of Astoria, Curran of Duane St., New York, and many others took an active part in the movement and in the deliber-ations attending it. The Convention adjourned to meet, in New York, whenever necessary. While attending some of these meetings, and as Secretary, pro tem, I had good opportunity to form an estimate of McGee's wonderful grasp of mind and analytical powers. He listened in silent atten-American or Canadian west, where they would group in colonies. McGee had no difficulty in showing that organized immigration is one of the oldest things in history. In a practical and to the point. He gave to his hearers along with his tangible snape, whatever had fallen in a desultory and undigested way from the previous speakers that was deserving of notice. As is well known, the object of the Buffalo Convention met with the discovered that McGee's undertaking was inherently defective. The first sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and statesmanlike friendship, namely during the doubtful and discouraging the days of 1801. The sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and statesmanlike friendship, namely during the doubtful and discouraging the days of 1801. The sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and statesmanlike friendship, namely during the doubtful and discouraging the sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and during the doubtful and discouraging the sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and during the doubtful and discouraging the sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and during the doubtful and discouraging the sam is take, therefore, to claim when the United States needed the assistance of his eloquent voice and during the doubtful and discouraging the sam is taked to be remembered that as does Mrs. Skelton in her life of assistance of his eloquent voice and during the doubtful and discouraging the sam is taked to be remembered that when the United States here and two candidates, including one United States here as the sam is taked to be remembered that when the United States needed the assistance of his eloquent voice and the sam is taked to be remembered that when the United States needed the assistance of his eloquent voice and the sam is taked to be remembered that when the United States needed the assistance of his eloquent voice and the sam is taked to be remember own views and in condensed and tangible shape, whatever had fallen Convention met with the disapproval of the late Archbishop Hughes, who published a strong manifesto against it. Mr. McGee though entertaining fixed and well considered views on the subject, out of deference to the Archbishop made no reply, though urged to do so by numerous friends. The course followed by the Archbishop in great measure, as he told me, led Mr. McGee to take up his perman-ent residence in Canada. He dreaded the possibility and the con-sequences of a collision with his ecclesiastical superior. As a good practical Catholic, he made the sacrifice of many and dear friends, old and cherished associations and bright and worldly prospect, which his great ability could not fail to secure in the neighboring Republic, rather than run the risk mentioned

> Buffalo Convention, which had not been barren, ended. In recent years, Archbishop Ireland has been making efforts, and with great success, in the same direction." (Cited from the manuscript "Remin-iscences of Thomas D'Arcy McGee" by J. J. McGee.) The failure of McGee's effort to lead hundreds of thousands of Irish Catholic Americans from the cellars and sewers and mines of the East to the farms of the West was due chiefly, as stated above, to the condemnation of the movement by to the United States has been that Archbishop Hughes of New York. Archbishop Hughes of New York. We are fortunate in possessing the considered judgment of one of the deepest thinkers of the American Hierarchy of the nineteenth center of the process of the considered judgment of the deepest thinkers of the American people far more to the cultivation of a just and the United States to Canada were generous style of dealing with the

With the departure of Mr. McGee from New York, the results of the

the growth of religious character? When we deplore the poverty of our people in the cities we are thinking above all of the sin and degradation of which, in such an atmospherical ways, was not as much in evidence as was, for example, the British Crown in the British Empire. In British North America he saw a group of Provinces where he considered the two principles of activities. of which, in such an atmosphere, poverty is so often the occasion; and so through the whole argument the moral element is decisive. Now, religion rests upon morality; it is not the intellect but sin which it is not the intellect but sin which undermines faith; and to seek to exclude the priest from active participation. In movements which

ment upon the land, what is sup-posed to be the natural order to artificial combinations—that is, to approve of the individual who buys a farm, but to condemn a number of individuals who enter into an association in order to secure along with the farm advantages of church. school and society, is upon the very face of the matter, to take up an untenable position. If it is desirable that the poor should get homes upon the land, organized efforts to assist them in doing so cannot but be praiseworthy; and when there is question of settling in new and distant parts of the country it cannot be said that the natural order is to go one by one. Here certainly the vae soli may be applied with special force. The point raised as to the unwisdom of attempting to establish exclusively Irish towns is of no importance. In the first place, this is not an aim of Irish Catholic colonization. No such national exclusiveness exists. Americans Germans, Norwegians, and others may, if they so desire, and in fact often do, settle in the Irish colonies of the West. Still there is no reason to fear that evil would result from exclusively Irish settlements. The Irish citizens of the United States are intensely American, and possession of the soil will but strengthen their spirit of patriotism." (1. c. 147-8.) Though Bishop Spalding does not mention McGee's name, his whole book, written twenty-four years after the Buffalo Convention, is a striking confirmation of McGee's policy. He puts the whole thing in a nut-shell in the following

paragraph in his preface: "The general truth which I have sought to develop is that the Irish Catholics are the most important element in the Church of this country and that their present surroundings and occupations are, for the most part, a hindrance to the fulfilment of the mission which God has given to them. It follows that all honest attempts to bring about a redistribution of our Catholic pop-ulation are commendable. This is the object and sim of the Irish Catholic Colonization Association of the United States, which has also led me to write this little book." (ibid. 13-14.)

inherently defective. The McGee ploughed, the greatest Irish American prelate of the West, sowed and tilled; for John Ireland, Archbishop of St. Paul, successfully carried out on a minor scale a scheme of Irish colonization in Minnesota, after the Civil War, along the lines which McGee had planned. The Irish Catholic Colonization Association of the United States organized at Chicago in May, 1879, was the legitimate heir of the Buffalo Convention of 1856. tunately twenty-three fateful years had been wasted. It was not McGee's fault.

ATTITUDE TOWARDS THE UNITED STATES Here it may be not out of place to summarize the reasons which induced D'Arcy McGee to leave the United States for Canada. The migration of Canadians into the United States and, in a smaller measure of Americans into Canada, rupture, and I therefore entirely regular immigrants, since they did is a phenomenon which has been occurring for over a century. causes have been sometimes political but more usually economic. The United Empire Loyalists migrated northwards after the American Revolution in order to remain under the British Crown and it is quite possible that quite a number of Canadians of all racial origins have McGee had no difficulty in confirming his argument from the history of the colonization undertaken by the Greeks, the Romans and the British. To the argument that his scheme was impracticable and un-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American, he had but to refer to the history of the United States with a utopian dun-American people iar more to the cultivation of a just and the United States to Canada were complex. First of all he came to the United States with a utopian dun-American people iar more of the cultivation of a just and the United States to Enanda were complex. First of all he came to the United States with a utopian dun-American people iar more to the united States to Enanda were complex. First of all he came to a few thousand regulars more or a few thousand regulars more or a few thousand regulars more or and the England Secondly, when late in 1905 each the United States and I would to the presence were assert that the united States with a utopian

other race in America, and on a small scale by our own people. Massachusetts, Pennsylvania, Maryland, Virginia, every nursery of white population in America, was established on precisely the same plan. Kentucky and the 'Western Reserve' were peopled precisely on the same plan. A small test of the United States, and no other could have done so much to make them realize that their interests for time and eternity required that they should make homes for ine that questions of this kind do not concern religion and the ministrate of support of the down, wherever it appears, by the call that the principle of authority must be safeguarded as well as that of liberty, if there is to be any liberty at all. He saw the desirability of a strong unchanging centre of authority in a nation which would correspond in some measure to the position of the but I have no hesitation in declaring centre of authority in a nation which would correspond in some measure to the position of the papacy in the Catholic Church. In the United States of 1857, then on the control of the work of persons the control of the the eve of perhaps the worst Civil through several years of observa-War in history, this strong central tion—that the American system, so authority, this cohesive centre of unity, was not as much in evidence that that system may emerge from group of Provinces where he considered the two principles of authority and liberty were harmoniously balanced. It is true that they lacked union, that they had not yet developed a common national feeling. To unite these Provinces into exclude the priest from active participation in movements which affect the moral welfare of his people is to condemn him to impotence.

"Tooppose, in the matter of settlement upon the land, what is supthe United States, such as his exclesiastical superior, the Arch-bishop of New York and his former highest wisdom of the British Young Ireland colleagues, Meagher and Mitchell, had little sympathy with his Irish American policy. The Archbishop of New York considered that McGee's Western colonization scheme was based on too pessimistic a view of the future of the children of the Catholics or the children of the Catholics living in the crowded districts of the big citles of the East, and Meagher, Mitchell and perhaps the majority of the Irish Americans disapproved of McGee's abandonment of physical force as a remedy for Irish grievances and distrusted his newly conceived admiration for the British Constitution in Canada. by the madness of an arbitrary minister blind to all circumstances the British Constitution in Canada. There is no doubt that the bigotry of Know-Nothingism, the horrors of, big city slums, the tactics of American pre-civil war politicians, the condemnation of the Buffalo Convention by Archbishop Hughes, and the bitter slanders poured on his head by Irish American extremists, all combined to make McGee dissatisfied with his position in the United States. This also colored the view of the position of the Irish in the United States which McGee continued to hold until the end of his life. The harm done to body and soul in the crowded tenements of the big cities, the disin-tegrading influences of the public school and of the prevalent materialism of society on the Catholic children of half-educated immigrants—all this caused profound torture to McGee's sensitive soul and laft him in the last deceded. and left him in the last decade of since the days of Washington.' (Speeches and Addresses, pp. 10-11.) his life with altogether too pessimistic a view of the Irish in the United States. Yet it must be TO BE CONTINUED remembered that no one pictured with greater eloquence and sym-

> lived among them. ing days of 1861, Thomas D'Arcy McGee did not fail to do his share towards creating in Canada a heartily friendly feeling towards the sore-distressed American republic. Speaking at Ormstown, Chateauguay Co., July 17th, 1861, on "Our present and future Relations with the Americans," he said: "We stand here on the historic

pathy the providential mission of the Irish Immigrants as carriers of

Catholicity in the American republic than did D'Arcy McGee during the period when his fellow compatriots and co-religionists there

needed his greatest support, namely, during the dark Know-Nothing

days of 1852-55 and that no one

worked harder to improve their economic and social position than he did during the twelve years he

soil of Chateauguay where De Salaberry, with his handful of volunteers, repulsed an army in the last War, as American armies were then numbered; we are here within two hours' ride of the American line; your relations and the relations of your relations and the relations of the adjoining counties, with our neighbors in Western New York, especially since the establishment of the Reciprocity Treaty, are of the most intimate and cordial character. Is it not so? Now, if this be the determination on both sides, there are he little possibilities and the sisters wherever possible, after the Bureau had endeavored for months to have them admitted. rupture, and I therefore enturely agree with the sentiments of those statesmen who think that the late infusion of a small standing army into our old garrisons was of questionable policy. I do not pretend to the Act as a "person who is qualitionable policy. I do not pretend to know upon what representations such an addition to the regular sarmy in this country was made; ressors under the immigration Act. A "professor" is described in the Act as a "person who is qualified to teach and who for two years army in this country was made; army in this country was made, but if it was made with any feeling of apprehension as to our relations taught some recognized subject in an institution of learning which are in

with our neighbours across the line,
I think it was premature and
unnecessary. It may be what is
called an error on the right side,
but I confess I look for the preser-

this, its first great domestic trial purified, consolidated, disciplined for greater usefulness and greater achievements than before. then, it seems to me, the duty of Canadian statesmen to look through the temporary to the lasting relations we are to sustain to our next neighbors; to suppress and discountenance all ungenerous exultation at the trials and tribulations which they are now undergoing; to show them, on the contrary, in this the Islands, we can at the same time be just, nay, generous, to the merits of the kindred system, founded by their fathers, in the defensive and justifiable war of their Revolution. If we are freemen so are they; and public calamities which befall one free people can never be matter of exultation to another, so long as the world is half darkened by despotism, as it is. The American system is the product of the highest political experience of modern times, working in the freest field, cast adrift from all European ties, of time and place; if that fabric should be destined to fall—as fall I present: I was not before aware of the fact; but if there are, I beg them to take from me, as one of the public men of this Province, that, so far as I am aware, with few and uninfluential exceptions, the press and people of Canada are anxiously and sincerely desirous that the may be able soon to settle their domestic troubles, and that the future course of their Confederation may be as free from anarchia dangers as it has been hitherto

SISTERS ENTER COUNTRY

AFTER MONTHS OF STRUGGLE

New York .- Forty-three Sisters, in three groups, have passed through this port in recent weeks destined to Catholic hospitals and schools, after striving in some instances for twenty months to come to the United States under the new Restrictive Immigration Act.

A group of ten Sisters and two vent. They are Sisters of Notre Dame, and have been endeavoring to get across to relieve a serious shortage at Cleveland since July,

Twenty Hospital Sisters of St. Francis, also from Germany, arrived for duty in St. John's Hospital, Springfield, Ill., after a wait which began in April, 1924. Eleven Dominican Sisters came in the third group to join the corps at Bishop Carroll's Mt. St. Charles College at Helena, Mont. They have been endeavoring to obtain quota visas since February, 1924, and the college has labored under a great handicap because of the delay in

Bureau of Immigration workers aided the Sisters wherever possible, seminary or university as terms are understood in the United States, and who is coming to the United States solely for the purpose of carrying on such a vocation here." This is the only classifica-tion under which Sisters are at



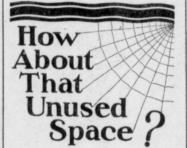
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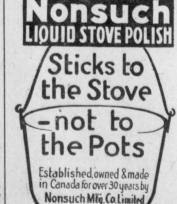
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AUTHORITY AND LIBERTY It is a very common, yet startling, lics. One might as well say that natural character for Christianity obsession with many that authority is the very antithesis of liberty. Council or the Supreme Court of They will agree that the ultimate As a matter of fact authority is an the United States could arbitrarily authority for the Christian life is essential condition of liberty. impose new laws. Indeed one some- Jesus Christ and that we can neither liberty; liberty is impossible. The Court of the United States is "above He has given us. He is the Master; antonym of liberty is not authority the Constitution." Nothing could we are the disciples. . . . but tyranny. And tyranny is the be sillier nor farther from the abuse of authority; the unwarrant-truth; unless it be the notion that ed invasion of rights and liberties of those subject to authority. new dogmas. The Supreme Court but that deeper conviction which is to bad, are, in general and as a before that, it was translated and must be compelled thereto." and sustained by a special com- terprets the Constitution; decides fabric; which in history proves ernment to prevent. Parties in a mother may abuse that author- this is far from setting the sistency, whilst the mere opinions of ity; may act tyrannically. So may Supreme Court above the Constitumen as individuals come and go That is natural enough. As we a priest or a bishop or any one else tion. As a matter of fact the with the passing moments, except have said, no man was ever put in who has the indisputable and undisjudges of the Supreme Court are in so far as they express the deeper office who did not, with his advent And, contrary to a very common misconception of democracy, the tribunal are bound by the laws they societies and not merely of the majority may be as tyrannical as interpret, even though they think Catholic Church. . any absolute monarch. Justice and them unwise or unjust. So, also, right set a limit to all authority no is the Pope in his capacity of arises at this point is: where does cerned, and would save the public matter by whom it is exercised. supreme interpreter of the deposit the liberty which is essential to a Prudence, too, as well as other virof faith supremely bound by that moral conception of man come into tues must often modify even the deposit. rightful exercise of authority.

But without authority of some sort there is no liberty; no liberty is possible.

This is borne out by all human experience. Even savage tribes be, for their prowess in war, yet graphs: vested with all the authority necessary to safeguard the liberties of through the ages at all stages of social development the necessity of authority has always been recog-But however effectively or ineffectively the people assert their right to select those who exercise authority, no one questions the existence of real authority nor the obedience

that is due it. We have only to imagine the impossible condition of a society vaded without any possible redress. So, in civil affairs, at least in practise, every one recognizes the absolute necessity of authority. With out authority we have anarchy And the common sense of mankind repudiates the vaporings of anarchists. In the history of the world no society ever existed without authority; and only cranks or lunatics can even imagine the possibility of social order and freedom without real and effective authority.

So far as civil society is concerned all this will be conceded by every person of intelligence or good sense. But when we come to the spiritual order intelligence and good sense seem to be thrown overboard. "Liberty" is the watchword; authority is repudiated as the enemy of liberty. Such at least is the view of the heirs to the religious revolution of the sixteenth century with its anarchic principle of Private Judgment. Of course, clearly recognized than in the Cathnational churches assumed and exercised authority. Tyrannically conformity. But a principle, once admitted, has a way of working itself out. So we have the multiassuming some authority over their members. While the basic principle of Protestantism is Private Judgment of the Scriptures any such assumption of authority was recognition of the need for authorenough given to the authority inconsequently and illogically assumed Private Judgment. Now our Protestant friends are face to face with the outright denial of the fundamental truths and facts of historic Christianity. They would fain coerce the Modernists into conform- tion to these Catholic claims springs that we may be taught at last by ity with their creeds or force them from a misunderstanding of the our latest lesson.

Private Judgment gives the same external a view of Catholicism. of Private Judgment.

bility further obscures their vision. that the Pope, in virtue of the doc- is vested in the apostles and their trine of infallibility, could impose new dogmas on the belief of Catho-

Under the title, "The Principle of | Church?" Authority in the Church," the Very Rev. Father Cuthbert, O. S. F. C., ating article on this subject in a the Church approaches to that con-

"In all human societies, if they are to live and flourish, two princieach individual in the tribe. Down ples demand recognition—the prin-When authority is lacking a society becomes incoherent, a mere assemeither case the society does not respond to the imperative need of the ity is incomplete; in the other it the most democratic of our secular that if they can only get the portdestroys the sense of individual social theories. . responsibility without which per- "Thus the validity of a Papal their hands all that is wrong with sonality is inconceivable.

"Now the Catholic Church claims held together by a similar interest: it is the Kingdom of Jesus Christ upon earth: an organic society of which our Lord is sovereign ruler: in and through which the individual are necessary for the life in Christ. | article?

"Yet it is a society of responsible human beings. No where has the law of liberty been more clearly proclaimed than in the New Tests ment: and no where. I venture to say, is the law of liberty more

olic Church.' "At once innumerable difficulties they attempted to coerce all into present themselves in face of this War with so little suffering. While claim of the Catholic Church to contain within itself a full measure of been enduring actual want and Christian liberty. Fundamentally sufferings, while even in the great plicity of Protestant sects, all however all these difficulties are nation of England a million and a concerned with two radical claims half of men are and long have been which have been through all the without employment and have been Christian ages regarded by Catholic and still are receiving direct aid Christendom as essential to the from the State, Canada, with no very being of the Church: the one more than those inconveniences foreordained to futility; but such is the claim to infallibility in which were quite to be expected, is the force of inbred and instinctive matters of faith; the other that has weathered the trying time authority to teach and govern is ity that obedience was readily instrumentally placed by divine spread suffering. ordinance in the apostles and their successors. These claims to many in spite of the basic principle of minds seem incompatible with a have had, had we seen fit to take rightful liberty and have led to the demand for a church without provide for the dull times which dogma and without popes whether Roman or otherwise.

"To no small extent, the opposi-

out of their communions. But Catholic position and from too standing to the Modernist as it does | But the opposition to these Catholic to the Fundamentalist. And thus claims in many instances comes one hand, for all that befalls a and be in some folks hands." the repudiation of spiritual author- from a more positive source, the ity has finally led to the inevitable denial of the supernatural origin disintegration and dissolution, and character of Christianity as it which was involved in the principle is understood by the Catholic. Take away this supernatural character All this is forcing itself on the and the Catholic position crumbles minds of many who are outside the away. It is only in the belief that household of the Faith. And yet Christianity and the Church do not traditional distrust of the Catholic | belong to the merely natural order Church asserts itself and blinds of human existence but proceed them to the vision of the city set directly from the mind and will of upon a hill. The popular Protest- our Divine Lord, that we can ant misconception of Papal Infalli- reasonably accept infallibility and what for convenience' sake I will call Quite recently we read the state- apostolic authority, i. e., the inherment of an Anglican clergyman ent right to teach and govern which

successors. . "So far all who accept a superthe Judicial Committee of the Privy will accept the Catholic position. times hears it said that the Supreme take away nor add to the revelation

"The corporate consciousness of a society is not the mass of individual the Pope could arbitrarily make opinions which float on the surface, periodic transitions from good times of the United States, it is true, in- the basis and soul of the social rule, beyond the reach of any govwhen a law is unconstitutional; but itself by its persistence and consupremely bound by the Constitu- conviction of the social organism to high place and responsibility, tion, as the judges of every legal itself. That is true of all organic begin to feel, if he never felt it be-

"The most vital question which It would be fortunate for all conthe Catholic conception of the

"Undoubtedly there is a sense, as we have already seen, in which the has a very interesting and illumin- Catholic conception of authority in recent number of the Ecclesiastical ception of 'government by divine telligence and ability who have have their chiefs, chosen, it may Review. We quote some para-right' which we have come to reprobate in the secular governments of the world. Yet I trust that I have already made it clear, its campaign with unrestricted how essentially the Catholic concepples of authority and liberty, tion of authority differs from the travesty of 'the divine right of that is wrong with the world. Kings' which our English Stuarts nized. In the present day, at least blage of individuals without cor- and German Kaisers have endeav- ly it would occur to them that when porate life; where liberty is un- ored to enforce. For the Church as recognized, a society is but a mere a social organism rests explicitly mechanism destructive of the sense upon the most democratic of all of personal responsibility and con- social conceptions, the substantive sequently of moral character. In ultimate authority of the corporate consciousness or mind of the Church politicians do come, in the course of human personality : in the one case The Catholic conception of the great deal of what they say about it lacks that corporate social life ultimate authority of Catholic their own powers and capacity, and without authority to see that every without which the human personal- Tradition has, in fact, anticipated do actually persuade themselves

> degmatic definition is derived on the world will at once disappear. the one part from the divine auth to be the society of the children of ority which the Pope has in virtue God redeemed by Jesus Christ. It of his apostolic order, and on the is not merely a school of thought other from the fact that such a nor an aggregation of individuals definition expresses not the Pope's individual conviction of the truth defined, but the corporate conviction of the Church itself."

We should like to quote further. We know that the article from achieves the Christian life. As which we have quoted is accessible such the Church claims divine auth- to few of our readers. May we ority to teach and to govern and to suggest that the Catholic Truth dispense those means of grace which | Society of Canada reprint the whole

> OUR COMPARATIVE HAPPINESS

BY THE OBSERVER

We said last week that Canada had, in comparison with the countries of Europe, good reason to congratulate herself on having come through the trying period after the the peoples of other countries have without very much or very wide-

We should have been free from even those embarrassments that we advantage of the good times to were sure to come. But that is an old story with mankind, and we cannot help it now. We can only hope

becomes premier and another becomes leader of the opposition. There is a good deal of the child-

ish in us all; and it comes out in our readiness to blame a government for things that no government could another party were in office all The worst politicians who ever lived were not without a desire to serve changes in public conditions, which are usually world-wide, and which

are commonly called bad times. as a matter of common knowledge and world-wide experience, that power are less prone to promise largely than parties out of power. fore, the weight of his work and the limitations of human capacity. from a great deal of humbug and nonsense if there were less of accusation and less readiness to promise without limit in the cam-

paigns of opposition parties. This ought to be the case; because there are usually in the ranks of an opposition some men of inbeen at some time in power themselves. But it is only too common for an opposition party to carry on promises for itself; and unrestricted blame to its opponents for all

One would suppose that occasionalthey themselves had some experience of the ruling of a country they found it impossible to change bad times into good by a scratch of the pen; but it is a strange thing that in its mystical union with Christ. an election campaign, to believe a folios, and of course the salaries, in

As we have said, a party in power is not usually quite so ready to promise impossibilities as a party out of power. There is always, of course, when parties contend, some danger that there will be too many promises; and equally, of course, the elector who believes more than thirty per cent. of what politicians say about one another is only looking to be fooled.

NOTES AND COMMENTS

THE FOURTH centenary of the publication of Tyndall's New Testament has just been celebrated, and the world has heard much about it. through the daily press and from pulpit and platform. As usual with celebrations of the kind indiscriminate eulogy has been the prevailing mark. Tyndall suffered much and endured much for the sake of making the Bible known to the people. and, he possessed the heroism and all the virtues of the saints and martyrs. At least, so this generation has been confidently assured. and those historians of larger vision who have qualified this estimate have been significantly left out of reckoning. It may be profitable. therefore, to recall them.

As to English vernacular versions of the Scriptures the old fallacy to render the production from the that they were withheld from the press unequal to the demand. The people, and remained a dead letter people kept clamoring for them. until one John Wycliffe essayed their translation, still holds sway J. R. Dore, whose account of these with the unthinking multitude, and early versions published under the no effort appears to be made by title "Old Bibles," tell us. This transferred to it. their instructors to undeceive them. | book, dedicated to the Archbishop This is aside from the question of Canterbury, was published in immediately before us, and it is 1878, by Eyre and Spottiswoode. sufficient to cite the testimony of "Her Majesty's Printers." It is an

So far as governments are con- trary. Said Sir Thomas More: the statements made," to quote cerned, it is really pathetic to see "As for old translations, before from the Preface, "are based on people blame governments, on the Wycliffe's time, they remain lawful most careful investigation of origcountry; for every change from Again, in his "Dyalogues": "The they refer, and I have spared no prosperity to dullness; and, on the other hand, confidently look to a Wycliffe's days, by virtuous and accuracy." His conclusions, therechange of government or to one's well-learned men, translated into fore, have all the force of original favorite party, for an instantane- the English tongue; and by good documents, and as such they are no ous and sweeping alteration in and godly people with devotion and less interesting than instructive. public conditions as soon as one man soberness, well and reverently read." These are exact quotations but in modernized spelling.

of Scriptural history. That of in the imagination of the writers. power. But the ablest politicians should be tried by custom," he Llanhuadaine, Registrar of St. ture in the vulgar tongue, and pre-For it is not much above one hunwhereof there remain yet divers ful to see with what joy this book copies found lately in old abbeys, of of God was received," Dore affirms such antique manner of writing and is not more true than are many when this language waxed old and the "lying Book of Martyrs." "If found.

> AND AS to Wycliffe, so long, so widely, but so fallaciously credited with the first translation of the Bible into English, there is much to be said. Those interested in the subject will find it fully discussed in Cardinal Gasquet's "Old English Bible and Other Essays," wherein strong reasons are produced for concluding that what has passed for Wycliffe's translation is really the old Catholic version of an earlier time. And of Wycliffe himself it is to be said that although he held views which if carried into practice would have been totally subversive of morality and good order, he never really separated himself from the Church and so far repented of his errors that he died while assisting at Mass in Lutterworth church, where he had long officiated. So much for his boasted Protestantism.

BUT TYNDALL was the first to print the Bible in English! So we later withholding approval from unauthorized versions of the Bible are too long to be gone into here. In brief they were that not only were these translations deliberately false in many passages, and intended to deceive, but that in the turmoil of the time, their indiscriminate circulation would tend to confusion and distraction, rather than to edification. Indeed, the new translations were so grossly abused, and made the occasion for "contentious disputations and wranglings in ale houses and other places" that it became necessary even for Henry VIII. to pass a law limiting their circulation. This is a fact conveniently kept in the background by modern advocates of indiscriminate Bible circulation.

WE ARE further accustomed to hear that Tyndall's Testament and other translations of the sacred books were so joyfully received as But what is the truth? Let Mr. bishop Cranmer himself to the con- account of the whole subject. "All hospital, brought only a corpse.

inal copies of the books to which

On this point of the supposed hunger for Tyndall's Testament, he This testimony of Sir Thomas member that the universal desire have gone, is daily taking on new for a Bible in England, existed only strength in the national capital. More is well known to all students for a Bible in England, existed only possibly help, and on the other hand Cranmer, first Protestant Arch. So far from England then being a tions in the capital and in the provbishop of Canterbury, is not so well 'Bible-thirsty' land, there was no known. It appears in the prologue anxiety whatever for an English would be well with the country. to the second edition of what is known version at that time, excepting as the "Great Bible." It is worth among a small minority." And as as the "Great Bible." It is worth reproducing in full, again modernone proof out of many he cites in Mexico today, the "National" their country once they were put in izing the spelling. "If the matter George Constantyne, Vicar of persecution and the "State" who ever were put in power have wrote, "we might also allege David's and father-in-law of the never been able to prevent those custom for the reading of the scrip. Archbishop of York, who wrote: "How mercifully, how plentifully the State governments. Each and scribe the more ancient custom. and purely hath God sent His Word to us here in England. Again, how Take it for a starting point, then, dred years ago since scripture hath unthankfully, how rebelliously, how not been accustomed to be read in carnally and unwillingly do we the favor of the powers that be at the vulgar tongue within this receive it! Who is there among realm, and many hundred years us that will have a Bible but he The read in the Saxon tongue, which at statement made by Foxe in his Book that time was our mother tongue, of Martyrs' that "it was wonderspeaking that few men now be able other statements in that notorious to read and understand them. And book, which Cobbett stigmatized as out of common usage because folk the people all England over were so should not lack the fruit of reading anxious to possess the new transla- for the present takes on more or it was again translated into the tion," adds Dore, "what need was newer language, whereof yet also there of so many penal enactments many copies remain, and be daily to force it into circulation, and of Royal proclamations threatening is more easily done in Mexico City with the King's displeasure those who neglected to purchase copies."

> FINALLY, AS to Tyndall's part in the affair, and his personal character. Dore may be again quoted. Copies of his Testament were burned by episcopal decree, and Tyndall made a great outcry against the outlying cities. These things have iniquity of burning the Word of actually been done, to boost the Cis-God. But it is incontrovertible that he himself was a party to this destruction and a " participator in the crime." His motive was mercenary. Catholic life of Mexico taking on He sold the books well knowing the purpose for which they were being purchased. He wanted money to get out a new edition and was glad to make capital out of this ready sale. His hypocrisy is shown in the whole world will cry out against the burning of God's word,"-a grand that advertisement for the new edition. of the Church

are told, but this leaves out of account Caxton's "Golden Legend," His deliberate mistranslation of many words and passages which HIS DISHONESTY is further shown Catholics, and for the same reason. the first or almost the first product | because of the protest against them | all-a living Catholic of his press, in 1483. This contained were changed in subsequent edi- among the laity. And this Cathomost of the Pentateuch (the five tions. And when we learn that he books of Moses) and the Gospels. was a coarse, violent man who directly out of the persecution. This was long before the Protestant quarrelled with everyone with instance is the foundation of what revolt in England, and was read whom he came in contact, and was is popularly called the Defense freely, as was its intention by most bitter against those who those able to do so. Moreover this differed from him we begin to see was with the sanction of the Church.

The resson for these in surface in surf The reason for those in authority acclaimers would have us believe him to be.

> TOUCHING INCIDENT OF THE RIFF WAR

> > By M. Massiani

Reverend Father Charbonnet, S. ., chaplain of a Malgache regiment now in action in Morocco, has written to a friend the following account of a touching incident in

which he had part:
"The other day I was in a camp
near Fez. The heat was terrible, more than fifty degrees centigrade. was trying, with great difficulty, to read my breviary, when I was called to a little wounded Malgache soldier who was brought in in a dying condition on a stretcher. "I leaned over him: 'Are y a Catholic?' 'Yes.' 'Baptized

'Have you studied the Cateda?' 'Yes, at Rennes.' I asked chism ? him a few more questions. I found that he knew the essentials and immediately I baptized him. De-spite his extreme weakness his already haggard eyes were smiling. "Soon afterward the humming of an airplane was heard. sanitary plane coming to fetch him. The red cross shining on the cockpit carried the Sign of the Redemption above this death scene. The machine described a few spirals, turned some somersaults and landed near the wounded soldier, who was gently transferred to it. And the new Christian, baptized only a moment before, was literally carried to Heaven in all reality, for while flying through the azure spaces he Blessed Thomas More and Arch- exceedingly candid and lucid plane, landing at the emergency rendered his soul to God. The

MEXICAN CATHOLIC DEFENSE LEAGUE

YTACT SAH NOITASINADAO THOUSAND MEMBERS IN SIX MONTHS By Charles Phillip

Mexico, City, Sept. 30.—Back in Mexico City after a tour of some three thousand miles over the greater part of the Republic, I discover that the new movement of an active Catholic life, evidences of

It is curious, however, to study the difference between the condiinces, as related to the Church secution. This difference, in fact, is so marked that there almost be said to be two kinds of cution. They are one, of course, in intent and purpose, and largely in nature. The policy of the nati in nature. The policy of the national government dictates the policy of every State government, like th to autocratic bolshevism; and each State vies with its neighbor to court Chapultepec by putting the screws on the Church.

Those governors who most rigorously prose their home territory the application of the antreligious laws of the infamous Mexican Constitution are most in favor at Mexico City. they find such various means, and often such petty means, of annoying Catholics that one gets an impression of their officials sitting up nights to concoct some new style of proscription and intimidation, at the national capital the persecution less one particular form, and this is the encouragement of the Cismaticos in their attempt to establish a than elsewhere, because here the servants of the government are directly under their masters' directly under their masters thumbs. Children of the Public schools can be massed and marched to the schismatic church; soldiers and army invalide can be collected and trooped off to the heretical services of the pseudo-dissenters, matico movement and give it a semblance of popularity. relation to this particular form of new vigor.

CATHOLIC DEFENSE LEAGUE I once heard a good old pious Klan's attempted persecution of Catholics were ultimately good, in that American Catholics following extract: "I am glad, they were threatened and attacked, for these two benefits shall come woke up and came to a new realizathereof: I shall get money to tion of the precious thing they bring myself out of debt, and the possessed in their sometimes too long neglected Faith. In the dispensation of God it may that the present persecut present persecution a good thing for the Mexican lic consciousness, this Catholic life, in one instance at least, has sprung

creasing Catholic lay organizations. It came into being only a few months ago; to be exact, late last March. And it came into being as an immediate result of the action of the government in promoting and protecting the attempt to organize a schismatic church. The story of how that attempt was first made is already too well known to require more than a mention of its chief and most dramatic event-the seizure of La Soledad Church, the expulsion of its pastor, the riots which resulted from the installation of the "Patriarch" Perez and his colleague. another unfortunate priest named Monje (who since has repented and made his submission to the Church;) the final closing and dismantling of the Soledad church by the government which now proposes to turn it into a museum. The government can do such things, of course, since all church property, is government property, according to the Constitu-

But the Catholic people of Mexico City did more than resist with riots. The rioting at La Soledad was only the natural outcome and expression of the outraged feelings of the parishioners of the despoiled church. Back of them was the whole hearted and now thoroughly aroused sympathy of the entire Catholic body.
This sympathy very quickly took
constructive shape. A few days
after the La Soledad scandal the daily papers of the capital published a surprising document—surprising at least, to the government, which had imagined, perhaps, that whatever the masses might do in the way of spasmodic protest, the leaders of the Catholic body would submit supinely to the outrage and do nothing. The government was mistaken. The document referred to

was the official program of the League for the Defense of the Catholic Faith, newly organized since the staging of the first act of the Cismatico farce. It was a bold program, too, and made all the bolder because it bore the names of every one of its sponsors, printed fully in the press. These courage-ous men, along with their fellow members of various Catholic societies in the city, had got together immediately after the Soledad affair and had agreed that the moment had come to issue a rally call to all Catholics in the Republic to come to the colors, to unite openly and join forces in a legal battle to gain their lost liberty.

THREATENED WITH ARREST The publication of the Defense League's program was like a bomb thrown in the midst of the too-confident Bolshevik government. mediately the government acted. The Secretary of the Department of the Interior, on the day following the appearance of the Catholic laymen's manifesto, issued a declaration to the effect that all the signers of the League program would be arrested and imprisoned. This declaration was published March 22 and 28. But the courage of the Catholic leaders was roused to too high a pitch to be weakened by even such a threat as this. Their answer was a challenge; they repeated the publication of their manifesto, and they went on with

the work of organizing the League.
It paid them to be courageous.
That is one lesson the Catholics of
Mexico have had to learn and are learning—that if they stand their ground they have a far better chance of accomplishing something, however little, than if they back up. There are many Catholics in Mexico today who feel that if action of this kind had been taken last October, when the government forbade the public procession during the Eucharistic Congress, much more good might have resulted than from the mild submission that was made. At any rate, to return to the League, the threatened arrest was never carried out. The government thought better of that, although it did not by any means give up its hope of destroying the League. It satisfied itself, however, in the face of the brave front shown by the Catholics, with issuing secret instructions to State governors, municipal authorities, and other minor officials, to handicap in every way possible the activities and growth of this new Catholic organ-

But the League has grown in spite of all this. Catholic opinion throughout the Republic, shocked into action by the attitude of the government toward the Cismaticos received the news of the League's foundation with enthusiasm. To foundation with enthusiasm. To-day, after scarcely four months' organization, the League has forty thousand members, the majority of them, it is true, still in the national capital, but several thousands of them scattered throughout the country. With the support of the Bishops, the League is making rapid headway in every diocese in

DEMANDS OF DEFENSE LEAGUE The demands made in the program of the League are as follows (1) Full liberty of teaching. (2) Common law for Catholic citizens. (8) Common law for the Catholic Common law for

Catholic workingmen.

"In a word," as Senor De La
Peza, one of the chief organizers, "the League aims to secure by public agitation and by legal means, the same religious liberty that is enjoyed by American

The greatest difficulty the League suffers, its officials tell me, is lack of funds. The Catholic body as a whole is poor; and the cost of sending trained organizers through the country, as well as the cost of widespread publicity, is consider-

But why lack of funds?" I ask "You have great wealth, have you not, among many Catholic people in Mexico?"

The answer to my query is the simple retelling of an old story not unknown to Catholics in America: "Oh, yes; but the rich Catholics are so often indifferent. Some of them even say, in an easy-going manner, that there is not really a persecution of the Church going on at all—that is only talk!"

So, after all, there is obviously an So, after all, there is obviously an even greater and a more fundamental difficulty for the League to cope with than lack of funds—indifference; especially the indifference of those very Catholics who should be leaders and financial supporters of the laity in their battle for religious liberty. I have talked with not a few of such and have found exactly the condition have found exactly the condition, and exactly the sentiments expressed, that the League officials report—an easy-going, scarcely perturbed state of mind, rather characteristic I fear, of the Mexican makeup. But surely (at least so I like to hope) this indifference and inertia, where there should be action and sacrifice will wear off; perhaps, be shamed out of being by the courage and sacrifice of the poor workingmen who are organizing and uniting at a cost that sometimes means their very livelihood; of the school boys who defy their oppressors even from the cells of jails; and of the women. I shall write later of the women.

preserve thee from vanity

### THE BOY OF NOW

London Advertiser

The Silent Partner, a little book that makes its appearance every month, has a thought worth passin along about boys, not merely that they are boys now, but they are headed for positions of trust tomor-

row. It says:
"We may continue to make laws
that are local and write treaties
that are international, but some day soon the boy of now will be asked to carry them through.

"Your position and all other jobs will eventually be taken over by the

boys of now.

"Towns, cities, States, nations, and the affairs of the whole world will, in the very near future, be in the control of the young lads that are now carrying their books to school

'Courts, churches, universities stores, steamship and railroad systems—farms, factories, banks and business generally will all be handled very soon by the boys of

"The boys of now will soon manage everything, everywhere, and what may be expected in enterprise or realized in integrity depends largely on how the boys of now are

We can pyramid figures about our national wealth and the develop-ment of industry, but back of it all Canada's greatest asset is her boy life, and the country will never be much bigger or better than its boys. Any organization that makes intelligent and helpful boys' work part of its affairs has to that extent justified its existence. The London Kiwanis club probably has this idea in view in bringing Edward Johnson to the city, for the proceeds are to be used for the development of its be used for the development of its boys' work. It is an attempt to put in concrete form some of the views that might otherwise exist only as theories and for that reason is com-

### FOREIGN MISSION NEWS LETTER

The geological expedition had been cruising around the spot for several days. On one occasion they found an unrecorded species of fish and on another a marine animal that science had never tabulated. Every few hours the nets were drawn up with sparkling scales. The party crowded to the side searching for new

What's that Island over there? said one of the party late in the afternoon.

That's the island we're going to stay away from," chorused two or three. "That's where the leper or three. "That's where the leper colony is."
"Lepers away out here in the Pacific?" he queried.

sific?" he queried.
Sure, lots of them. The only white man on that whole island is a Catholic priest who attends to

What a life! He must get a lot of coin out of a job like that."
"Doesn't get hardly enough to keep him alive," said one well-

informed member.

And the party kept wondering just what the little Irish boy had in

mind.-Catholic Missions.

" AS WILD AS A ZULU ' As wild as a Zulu " is a saying that is now quite obsclete. This is a tribute to the intrepid missionaries who went among this ferocious tribe, and today there are Zulus studying for the priesthood. It is hard to imagine the great work the missionaries are doing.—Catholic Missions.

CANADA-IN CHINA There is a spot in China, 8,500 miles away, which is to become especially away, which is to become especially dear to us. It is an estate containing millions of souls, and "Chu Chow" is the name it bears, but to us henceforth it will be better known as "Canada in China," for towards its inviting towns and villages, our sons, brothers and friends as soldiers of Christ are advanting.

The first band of these missionary friends of ours will depart from Vancouver, the day after Christmas. Rev. J. M. Fraser, Rev. V. Morrison and Rev. R. Serra will comprise the band.

Father Fraser needs no introduction. His name and work indeed is known wherever the English tongue is spoken. He has been the instrument used to inspire several of our modern mission movements, notably, The American Mission at Maryknoll; the Irish Mission at Maynooth; and the Spanish Missions in Burgos; but to none of these he owes allegiance for despite the usual international outlook of a missioner, it is gratifying to know that Father Fraser has been, able to reserve a special spot in his heart for the land of his birth; and so the Missionary Movement here in Canada was not only inspired by him, it was also founded and developed; and now, after seven

evangelization of the special terri-tory allotted by the Holy See. Father Morrison was one of the first priests ordained at St. Francis

since when he has been engaged in the work connected with the establishment of the Seminary. He is a brother of the Right Rev. Bishop Morrison of Antigonish, N. S.

Father Serra hails from Spain. He linked himself up with the Mission movement started there by Father Caralt, late of China Mission Seminary, but se it will be several Seminary, but as it will be several years before this Movement sends its first band to China, his eagerness to be on Mission work prompted him to join the Canadian Mission Band

PAGANISM'S STRONG HOLD

Temples in China are almost as numerous as cities and villages. Each walled city has its titular god, a deified man who acts as patron of the place. The city god has the same rank in the unseen world as the mayor has in this visible world. My first months in Shenchowfu almost convinced me that the general attitude of the Chinese towards their gods. towards their gods was one of respectful neglect, but I was rudely disabused of this opinion when the New Year celebrations came. A constant stream of people poured into the temple of Hell, uncomfortably near our mission, not merely for one day but for several days, to offer gifts of rice, wine and fowls to the gods.

China's paganism is by no means ready for burial, not is it a religion in name only. It possesses a tremendous power in the daily life of the Chinese receive. of the Chinese people.—From Father Westhoven, The Sign.

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WANTED-ONE HUNDRED THOUSAND DOLLARS

BY THE PRESIDENT Summer has gone once more and everyone has again settled down to work. A splendid crop has been harvested all over the country and better times are at hand. People are gradually becoming more opti-mistic after the long period of depression and we think it oppor-tune to remind our readers of the great needs of Extension Society, that they may be moved to con-tribute generously to this work of Home Missions.

As has so often been pointed out, our greatest difficulty consists in bringing Catholics in the East to a realization of the necessity of con-tributing liberally to the work of safeguarding the faith of so many co-religionists scattered all over the western provinces. Many there are whose wonderful acts of charity have been a consolation and happiness, and have enabled the Society to accomplish so much; but others are slow to embrace the opportunity thus offered of, at the same time, helping their neighbor and doing

good to their own souls. Those outside the fold are awake to the needs and act accordingly.
One of the first projects undertaken by the United Church of Canada was a scheme to raise four million that some ascribe the institution of 

Protestants are far more generous towards, and interested in mission-ary work than Catholics. What is future saint and his brother. ary work than Catholics. What is the reason? Have they more to offer or are they actuated by a greater zeal for sharing spiritual advantage with their less fortunate neighbour? Every Catholic knows that we have, in its entirety, the religion instituted by Our Lord Jesus Christ to lead all men to salvation. Other churches have something of good, but we have it all. The Apostles and their successors—the Bishops of the Catholic Church—alone received the com-Church—alone received the command to preach the gospel to every creature. Certain things in the temporal order are required that this commission may be carried out. Money is needed, and the faithful have the privilegement it is a privilegement. have the privilege—and it is a privilege as well as a duty—of supplying it. Men may close up their hearts to this call and God's work will be hampered and delayed while second cereating the second c souls by the thousand are absorbed by non-Catholic bodies with less to offer but with a greater spirit of charity. At present we need money for various things; for the education of young men for the priesthood, for the maintenance of poor priests on the missions, for chapels, for Masses for our callege and for for Masses, for our college and for general Extension work.

A few years ago, as the very best means of saving the younger generation of Ruthenians, for whose spiritual welfare some of the prominent non-Catholic bodies had become very solicitous, a college was erected in Yorkton, Sask., for the building of which Extension Society assumed responsibility. It is being conducted by the Christian Brothers who are doing excellent work. By giving these intelligent Ruthenian boys a thorough Christian education we are equipping them for leader-

Father Morrison was one of the first priests ordained at St. Francis Xavier China Mission Seminary, since when he has been engaged in the work connected with the establishment of the Seminary. He is a

our new Canadians.

If the United Church can raise If the United Church can raise four million dollars, surely it is not too much for us to ask the friends of Catholic Home Missions for One Hundred Thousand Dollars. This is the amount we need for cur work. We have no apology to make in appealing for this sum, which is a modest one, being solicited for God's own work. There are men who without any difficulty could send us a check for a thousand dollars for Extension work, others for five Extension work, others for five hundred, more for one hundred, etc. No amount will be too large, none too small. You are dealing with God, Who knows exactly what each one can afford to give Him. Make a big investment in Extension work which will surely pay wonderful dividends in Eternity.

What is religion anyway? Too often it is made to consist in saying a multitude of prayers and performing a variety of devotions. It is a much simpler thing than that. It is to love God. To love God means to do His will. Daily we say "Thy will be done on earth as it is in Heaven." His Will is to save all men. Let us make our prayer a reality by working for men's salva-tion. Make a big sacrifice and give generously now to the work of Church Extension. All God asks is that you take a real interest in the salvation of others less favored than yourself, and if you do God will not be outdone in generosity.

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

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### WEEKLY CALENDAR

Sunday, October 25.-Sts. Crispin and Crispinian, Martyrs, were missionaries who left Rome in the at Soissons for many years and converting thousands by their words and example, the two missionaries were seized by the infidels and put to death after cruel torments about the year 287.

Monday, October 26 .- St. Evaristus, Pope and Martyr, was elected to the Papal Throne to succeed St. Anacletus and governed the Church

are not otherwise being taken care of, on account of lack of resources.

Tuesday, October 27.—St. Fruentius, in his childhood while on It is a well known fact that a voyage to Ethiopa with his uncle Protestants are far more generous was captured by barbarians who killed all the captives except the

Wednesday, October 28.—Sts. Simon and Jude. Simon was a simple native of Galilee who at the call of the Saviour became one of the pillars of the Church. St. Jude and the State." He also published an "Encyclopedia Giuridica" which was a brother of St. James the Less; he preached in Mesopotamia and later he and St. Simon went together into Persia where they both received their crowns of

Thursday, October 29.—St. Narcissus, Bishop, became Bishop of Jerusalem in the latter part of the second century. One miracle ascribed to him is that of changing water into oil one Holy Saturday when the supply of oil had run out. Three enemies of the Saint accused him falsely and he withdrew into the desert. However, the enemies suffered the terrible penalties which they had called down upon themselves should their accusations prove untrue and Narcissus was called back to Jerusalem to resume his office.

Friday, October 80.—St. Mar-cellus, the Centurion, Martyr, was a captain in the Legion of Trajan who was imprisoned because he refused to take part in the impious celebration of the birthday of the Emperor Maximian Herculeus. He was beheaded in the year 298.

Saturday, October 31.-St. Quin tin, Martyr, was a descendant of a Roman Senatorial family. In-spired by zeal for the Faith he and spired by zear in the ratin ne and seven beells of jails; and of the women. I shall write later of the women.

The knowledge of thyself will preserve thee from vanity.

The knowledge of of thyself will preserve thee from vanity.

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The knowledge of thyself will preserve thee from vanity.

The knowledge of thyself will preserve thee from vanity.

send their boys to this school, as a consequence, the Brothers have been obliged to make great sacrithe most unusual and cruel tortures was beheaded in the year 287.

> CHINESE MISSION BURSES



MARY QUEEN OF APOSTLES

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 selfsurrender 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 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 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 Burse 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 color of their departure days. 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."

Address contributions to: CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont.

INCOMPLETE BURSES

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Milan.-Donna Emma Del Giudice and her daughter Carlotta have presented to the Catholic University of the Sacred Heart the valuable library of the late Senator Pasquale Del Giudice, who from 1873 until his death was Professor of Law History at the University of Pavia. Senator Del Giudice began his career at the University of Naples in 1871 as Associate Professor of the Philosophy of Law. As early as 1866, soon after taking his degree, he won recognition for went through several editions.

The Del Giudice library contains many thousand volumes and will greatly enrich the law library of the Catholic University. Books dealing with the philosophy and history of law are in the majority, but there are many on other subjects.

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### Graymoor's Novena TO ST. ANTHONY OF PADUA

The best and widest known Shrine of St. Anthony, the Wonder-Worker of Padua, in all America is a simple statue of the Saint which stands on the gospel side of the High Altar in St. Francis' Monastery Church on the Mount of the Atonement, Graymoor, New York. Here a new Novena is begun by the Graymoor Fathers every Tuesday, and thousands of petitions are constantly presented by them to the intercession of the Universal Friend of all who invoke his aid.

Thanksgivings for Favors Received :

M. R. K., Cleveland, Ohio: "Enclosed find five dollars for St. Anthony's Bread, which I promised if I regained the use of my arms. For the past fourteen months I had been sick and unable to help myself. After finishing a Novena to St. Anthony, I regained the use of my arms."

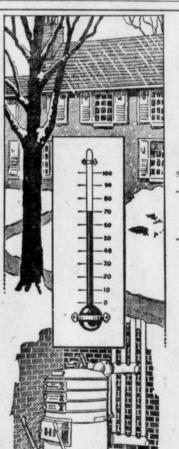
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### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTIETH SUNDAY AFTER PENTECOST

THE RESPONSIBILITY OF PARENTS

The Gospels abound in warnings. Through life, from a spiritual standpoint, we must proceed as carefully and cautiously as, from a physical standpoint, we would explore regions infested with wild Chris beasts. There are dangers to our spirit everywhere. No matter where we go we can not escape where we go we can not escape them. There are places where the dangers are lessened, but they never are eliminated entirely. Christ would have us be ever mindful of this fact and carefully warns us of the dangers. Not as one groping in the dark must we pursue our course in life but wetchfully and course in life, but watchfully and prayerfully, fearfully and trem-bling, must we go along life's jour-

ney.
God could, absolutely speaking, free us from dangers; but His justice, since man disobeyed Him, demands that our salvation be more difficult. Moreover, these dangers are here to try us, to prove our constancy, and to afford us many opportunities of gaining new graces. They serve also as perpetual reminders of our dependence. ual reminders of our dependence upon God, and our utter helplessness when left to ourselves or when we walk heedlessly. Through the temptations of the dangerous ser-pent, our first parents fell from grace and innocence; we must be careful lest we also meet the tempter, give him our ear, and surrender ourselves into his clutches. Better far to realize that the danger is near, and to know both the way to avoid it and the necessity of fleeing from it, than, like Eve, to

fulness is generally noticeable in divine or supernatural when perpeople who are not strongly religious formed by us under the influence of ious, or who frequently neglect divine charity; but in heaven "we their religion. The one that is ferall beholding the glory of the Lord vent and sincere in the spiritual life always will walk more caulitously. It seems to be a conselife always will walk more cau-tiously. It seems to be a consequence of good, earnest endeavor in religion, that a person almost instinctively flees from the dangers to the soul, and, when encountering them, never parleys. When face to face with the enemy man has an awful conflict; if the enemy is at a distance, the battle is easier to win. distance, the battle is easier to win. Placed far from us and kept there, the enemy is more like the escaping vapor of corruption; but if we allow him to approach, he will contaminate us. We are fortunate, therefore, if we keep him at a distance; the farther the better.

Parents especially need to listen to the warnings of the Gospels, as regards their children. It was said of old that where Satan could not enter, he sent rum. He has other and more powerful envoys now, though rum is still one of his favor-ites. Satan has kept pace with the haps to please the eye, but Satan sees to it that they poison the soul, especially of the young.

The former watchfulness of parents over children has become almost as a view of a landscape— often distant, too. The plain attire that covered their pure forms has been transformed into the gaudy finery of the vaudeville stage. The innocent look that beamed from eyes as bright as gold has been lost at an early age and a searching gaze has been substituted. Satan needs not the appearance of a ser-pent now; he can dwell behind the richest costumes and the loveliest forms of an age regenerated in luxury. Now he needs little cun-ning or cant; he can sing with a penetrating voice in notes of the most alluring sweetness. He need not lurk in the hovels of the slums; is communicated and maintained. he can dance in the highest and most exclusive society. He need not roam, like a roaring lion, over hills and through forests and on deserted plains; he consequences and on maintained. For there exists a wonderful analogy between the vital processes of the natural and supernatural. In each case, there is birth, nourishment and maintained. deserted plains; he can soar as an ment and medicine. Baptism correangel to the loftiest places, and sit as a guest at the table of the elite.

Truly, if earth could be his paradise, Satan would be happy not far must be known and observed. from our own land.

days after birth. At the door he is met by the priest of the Church who moderately? We have no exaggerated idea of wickedness, and we do not expect more of a man than he can do. We are fully aware of the numberless dangers that beset the child. We do not minimize the good of the world; but neither dowe underestimate its evil. By their fruits you shall know them. Never before in the history of our nation before in the history of our nation were we producing as many worth- the Lord thy God with all thy heart,

judge goodness and wickedness, or at least uselessness, accordingly. Money can bring a certain amount of happiness upon earth, even to him who is not rich; it can clothe him in beauty; it will allow him to bask in luxury. Because he may appear prosperous, is he gaining merit? Is he who labors not for his daily bread alone but for the luxuries of life, spending his time meritoricusly? Not always—selden—if—ever—The more the dom, if ever. The more the material, the less the spiritual. He who denies this deceives himself, for luxury and grace are incom-

Christians not only must watch, they must reason. They need to acquire an education in spiritual things. Parents must listen to God, and not be carried away by the custom of the day. The young people of the present are no attention. of the present are no stronger, no more fit to avoid temptation and sin, than were the youth of a hundred years ago. Luxury, finery, and idleness today carve the same hideous idol that they chiseled in the sumptuous times of old. What are you raising—a c'.ild for earth, or a child for heaven? It depends on how you train it. Walk cautiously, be wise.

### WHAT THE CHURCH OFFERS THE CHILD

CONTINUED FROM PAGE TWO

living members of the Church, we are living members of Christ's mystic body and dwell in Him. As this life, unless we destroy it, will last forever, it is rightly called everlasting life. Possessing this everlasting life enjoying the vital everlasting life, enjoying the vital power which comes from God, who is within in him, the child becomes capable of thinking and doing things that are supernatural, that is, divine. In this world this divine knowledge is acquired only indir-ectly through faith; but in heaven listen to one whom we do not recogit it is an immediate though finite sharing of the divine omniscience. This neglect of care and watch- In this world, a free act of ours is who is your life then you shall appear with him in glory. (Colossians, 3, 3-4.)

This everlasting life, in the manner in which it exists in this world, is frequently, and indeed usually, styled sanctifying grace. The phrase is an appropriate one. For this divine life is not something owed man but a free gift of God's bounty and hence a grace; and the distinctive nature of this grace or gift which makes us gracious in God's sight, is sufficiently indicated more significant word "life" or "life everlasting." St Paul, the faithful exponent of the mind of our Lord, does indeed, writing under the direct inspiration of the Holy Ghost, describe this everlasting life in this world as grace, but he does not fail to explain what grace is:
"The grace of God is life everlasting in Christ Jesus Our Lord."
(Romans 6, 28.) St. Peter, to whom Christ gave for all time the primacy in His Church, teaches the same when he writes that God hath given through Jesus Christ Our Lord most great and precious promises that by these you may be made par-takers of the divine nature." (2

Peter 1, 4.) The nature of everlasting life

Do Catholic parents realize all these truths? If they do, are they, too, carried down stream by the rush of the modern current? Or do they consider the man a pession met by the priest of the Church who commandments. Thou shalt were we producing as many worth-less youths as we are today. To escape the penitentiary does not argue merit. Besides, many behind these stone walls of disgrace have better souls than a thousand more who are enjoying a God-given freedom.

The Lord thy God with all thy heart, with all thy mind and thy neighbor as thyself."

The priest further questions the child: "Dost thou believe in God, the Father Almighty, Creator of heaven and earth? Dost thou believe in Jesus Christ His only Son divinely transmitted command-level to the duty and destray and vividly, the above all things, because He is infinitely lovable, this love of God above all things, because He is infinitely lovable, this love of one's neighbor as one's self for God's sake in no way interferes with human to understand the harmenious and fruitful subordination of their lower types of life to the highest, Kienberger, O. P.

Man must consider his end and Our Lord, who was born and suf-adge goodness and wickedness, or fered for us? Dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resur-rection of the body and life ever-lasting?"—An affirmative answer greets each question. The child having learned and accepted, by proxy at least, the two moral con-ditions of life ever-lesting feith and ditions of life everlasting—faith and charity—now receives this everlasting life from the Church through the Sacrament of Baptism. Up to the present the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child has been merely a son of man and had only have the child had been merely as the child has been merely as the child had only have the child had been merely as the child had been me human life and nature. Now he becomes a son of God and shares the divine life and nature. He is "born not of the will of the flesh," nor of the will of man but of God."
(John 1, 12.) "Behold what manner of charity the Father hath bestowed of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. Therefore the world knoweth us not because it knew not him. Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We appeared what we shall be. We know that when he shall appear, we shall be like to him, because we shall see him as he is. And everyone that hath this hope in him sanc-tifieth himself, as he also is holy."

This divine sonship, this everlasting life, we receive in Christ. We become sons of God at baptism by being incorporated in Christ as his living members. The fullness of the divine life was given by the Eternal Father to the Incarnate Son and "of his fullness we have all received." (John 1, 16.) "God hath given to us eternal life. And this life is in his Son. He that hath the Son hath life. He that hath not the Son hath not life." (1 John, 5, 11-12.) A Christian is the follower of Christ a disciple of Christian of Christ, a disciple of Christ, a member of Christ. Christ is his way, his truth and his life.

HOLY EUCHARIST

The task of the Church is by no neans completed when she gives her children everlasting life by baptism. Her task is next to develop and nourish and, when necessary, purify or restore that life, and then to direct its activity in this world and bring it safely into eternity. Let us apply our comparison to understand this. It is the universal glory, as by the Spirit of the Lord," law based it would seem on the (2 Corinthians, 3, 18,) and share as energy, that all life requires nour-ishment. Just as an engine if it remain in motion requires fuel, so an organism requires nourishment to be able to carry on that internal immanent movement which we call life. Now the food that can nourish divine life must itself be divine. Hence God gave the Church by establishing the eucharistic sacrifice of the Mass this divine foed for the souls of men. Offering up by her priests this divine sacrifice to the Blessed Trinity and distributing this divine food to the children of men whom that eateth me the same also shall live by me." (John 6, 54-8.)

The same everlasting life, brought to the child by baptism and nour-ished by the Blessed Eucharist, is frequently promised in the Bible as the reward for faith and charity. the reward for faith and charity.
"He that believeth in me," says
Christ, "hath everlasting life." "If
thou wilt enter into life, keep the
commandments." (John 6, 47;
Matthew 19, 17.) There is no contradiction in this. Everlasting life
is promised to faith and charity
because they are pecessary condibecause they are necessary conditions of that life. They are not a substitute for the seven Sacraments but their necessary accompaniment. They presuppose the Sacraments. For faith in Christ includes faith in the Sacraments that Christ insti-tuted; and love of Christ includes the utilization of the necessary means of grace established by Him.

Why faith and charity are required for everlasting life is explained by the comparison which we have all along been considering. It is impossible to maintain bodily life unless we know and observe its essential laws. To fail to know that food is required and as a result to fail to eat would bring on death. Now the knowledge of the necessary laws of the divine life of the soul is obtained by divine faith, and the practice of the necessary laws is effected by divine charity. This divine faith, this acceptance of revealed truth because God hath is developed, the more clearly is ceremony of the Church. For the whole purpose of the Church consists in establishing, restoring, nester in men of divine faith, this acceptance of revealed truth because God hath is developed, the more clearly is deficiencies in all matters relating to the duty and destiny of man.

This divine charity, this love of God above all things, because He is infinitely lovable, this love of one's neighbor as one's self for God's sake in no way interferes with human the chartest of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the three types of life which are theirs, if they be brought in no way interferes with human the conduction of the conduction.

ments confirm the primary laws of human conduct written in the heart human conduct written in the heart of man and correct and complete the secondary law of human conduct laboriously discovered by philosophers, while the divinely infused gift of charity, far from weakening the human will, heals its infirmity and supernaturalizes its setivity thus eviping it wends all services and strength of their bodies and the intelligence and liberty of their bodies are disconnected and services and liberty of their bodies are disconnected and services and liberty of their bodies and the intelligence and liberty of their bodies and liberty of their bo

A complement to faith and charity is hope, that is, boundless confidence that God will give us everlasting life if we do His will. Hope finds its characteristic exercise in finds its characteristic exercise in prayer and the object of prayer is everlasting life. Here again our comparison holds good. A child reverently greets his parents, asks for what he needs, expresses his thanks when he gets a gift, asks pardon when he does wrong. It is the same in the supernatural life.

A child reverently salutes God in the child the same in the supernatural life. A child reverently salutes God in adoration, and thanks Him for His favors and asks of Him gifts and pardon. These acts constitute prayer. The highest form of prayer is sacrifice and the sacrifice of the new law is the sacrifice of Christ, because the late of the sacrifice of the sacrifice of the new law is the sacrifice of Christ, because the late of the sacrifice of the sacrification of the sacrification of the sacrification of the sacrification of the sacrif begun at the Last Supper, bloodily consummated on the Cross, and eucharistically continued in the Mass. In addition to benefitting by the infinite merits of the Mass, the member of the Church is aided by the prayers of all who belong to the communion of saints, and especially of the Blessed Virgin Mary, for as She is Mother of Christ, She is also Mother of Christians.

EVERLASTING DEATH

As supernatural life is more valuable than all the world, it should never be injured, much less destroyed. 'For what doth it profit a man if he gain the whole world and suffer the loss of his own life.' (Matthew 16, 26.) Unfortunately owing to the frailty of human nature and to the jealousy of the evil spirits who tempt us, it is an every day occurrence for children of God to weaken or kill by sin the divine life within them. 'Sin is the great obstacle to the work of the Indeed apart from ignorance, it is the only obstacle. It is owing to the sins of Christians that the actual result of the Church's work is in them so often so unsatisfactory. There are many dead the Holy Ghost, will be all in all. factory. There are many dead branches on the Divine Vine. This is a cause of scandal to Christ's friends and of derision to his enemies. However, though inexcusable it is not inexplicable. Just as a child, young or old, can weaken or destroy his bodily life by taking poison, so likewise he can weaken or destroy divine life by commit-ting sin. We may put this same doctrine in another parable. A doctrine in another parable. A child's little finger has life only as long as it remains a member of his body and, through his body, receives life from his soul. Were he to cut off his little finger, that finger would lose its human life. Likeshe has prepared to receive it worthily is the principal office of the Church. For this divine life is necessary to men if they would have life everlasting, as Our Lord expressly taught. "Amen, Amen, I enter, he sent rum. He has other and more powerful envoys now, though rum is still one of his favorites. Satan has kept pace with the advance of modern times, and he has had and is having a say in many new things and ideas. His alloy has been poured into the great, seething cauldron of modern pleasures. The angel's face does not always adorn an angel's body; and the brilliancy of the lights often shines from other sources than from Him who is the light of all good things. Pictures are painted perhaps to please the eye, but Satan has keep poison the soul.

In this processary to men if they would have life everlasting, as Our Lord of Christ's body, to the Divine expressly taught. "Amen, Amen, I is united, as a member of Christ's body, to the Divine has been poured to the proposal transient or intermittent divine gift end and strength ending the mind and strength in the strength of the Son of man and drink the sum to the preading the mind and strength ending the mind and strength in the sum of the strength of the Son of man and drink the sum of the strength of the Son of man and drink the sum of the strength of the Son of man and drink the sum of the strength of the Son of man and drink the sum of the strength of the Son of man and drink the sum of the s force to regain that divine life which he destroys by a mortal sin, the Church of God by the power given her priests by her divine founder in the Sacrament of Penance, can eradicate the death by his mortal sin and restore renance, can eradicate the death dealt by his mortal sin and restore to him divine life by reuniting him to Christ, provided he be willing, and hence, contrite. This power to forgive sins in the name of Christ, not merely once in baptism, but seventy times seven times in the sacrament of Penance, is one of the most pressure, gifts offered by the most necessary gifts offered by the Church to the children of men. Yet in spite of the superabundance of Christ's mercy, there are some who remain His enemies and die inmortal sin. Forthem, since they are "guilty of an everlasting sin," (Mark, 3, 29) there is reserved everlasting death and hence eternal torment in hell. These are they who directly or indirectly were offered everlasting life in the Church and deliberately

GODLINESS IS BEST

Were one to follow out this doctrine of everlasting life in all its sanctified by God's grace will teach all to follow Him and realize that the walked in the Valley of ceremony of the Church. For the whole purpose of the Church congood will. The more the comparison is developed, the more clearly is perceived the fundamental truth that supernatural life is essentially request of Him" (St. John 5, 14.) distinct from and superior to the natural life of body and soul, yet so far from being opposed to it, it perfects and supplements it that

they will indeed cherish the health and strength of their bodies and the infirmity and supernaturalizes its activity, thus giving it wondrously greater strength and scope.

PRAYER AND SACRIFICE

A complement to faith and char-

LIFE IN ETERNITY

Thus far we have compared, briefly and baldly, the child's bodily life, rational life, and evereternity perfects the natural life of his body and soul and thoroughly satisfies their every possible desire and activity. If the child inherit everlasting life in heaven, his mortal body, which had turned to dust in the grave, will rise again, at the last day, perfect in every part and power of its nature, and, in addition, so spiritualized and supernaturalized by the everlasting life which it enjoys, that it possesses properties far ex-ceeding all the natural forces of material things. Similarly when the child inherits everlasting life in heaven, the natural powers of his coul, its spiricuality, its reason and its free will, will be so wondrously perfected, that, though he necessarily ever remains a distinct finite person, his soul will share, through and in Jesus Christ its Saviour, the infinite spirituality, the infinite knowledge and the infinite goodness of the Blessed Trinity. When, therefore, time, together with this present material heaven and earth, hall have passed away, the Holy Catholic Church, the mystic Body of Christ, having discarded her dead members, having reached her full stature, having perfectly united all her living members, their bodies as well as their souls, to Christ her Then and then only will the children of men understand in all its significance that word of Christ which sums up the purpose of His Incarna-tion and the office of His Church:

IRISH CHRISTIAN BROTHERS TO RECEIVE OFFICIAL RECOGNITION

"I came that they may have life and have it abundantly." (John 10,

The Christian Brothers of Ire-land, the great teaching Order which ran into many difficulties in the days of British rule because it insisted upon giving only what it considered proper Catholic educa-tion, is now about to receive official recognition from the Free State

overnment. Thirty years before O'Connell carried the Catholic Emancipation Act, the Christian Brothers had been working zealously to impart a sound Catholic education to the youth of Ireland. When the British government ruled that Catholics might educate their children under a so-called system of national and non-sectarian schools, the Order and give it a trial. A few years' experience, however, convinced it that the restrictions were so great destroyed the true moral tone of the education it was the special aim of the Brothers to impart. At a General Chapter, it finally was decided to sever the connection with the National Board. This action brought upon the Order much adverse comment and hard-ship, but was largely responsible for the reform of the system of primary education in Ireland.

WORRY

"Worry is rust on the blade." A strong solution must be com-pounded to remove its presence as well as its stain. The rusty knife spells evil. It spoils the fruit which it cuts; it destroys the cloth which it tears. Worry spoils tran-quillity of heart. It does more. It sears the hearts of friends who fret under its strain and grow old under its blight

He Who walked in the Valley of Shadows did not permit the darkthe children of men may attain the goal of their creation.

If children, therefore, be made

If children, therefore, be made



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### CHATS WITH YOUNG MEN

THE COME BACK

When you're feeling so blue that no sunshine breaks through, And you haven't the ghost of a Then hunt up a few who are bluer

than you And try cheering them for a while. You always can find, if you're really

Some one you can save from de-Your blueness will fade and a rosy,

pink shade Will dawn in your skies everywhere: sun comes to shine and life's fare is fine,

In cheering another, some down-hearted brother, You have thoroughly cheered up yourself!

WHAT TO READ twenty-sixth Psalm.

If your pocketbook is empty, read

Most young men and most older men consider a man successful when he has accumulated considerable wealth. In a measure, the accumulation of wealth does indicate success, but it is a mistake to think that all men who are wealthy are successful and that all men who die

poor are unsuccessful.
Some of the successful men in the world have died with little or no A lad that is brave and strong wealth. | Some of the wealthiest | One who will shoulder his load with men in the nation, when the real test of success is applied to them, are failures. Wealth does not necessarily mean success or a lack of wealth, failure. Success de-

that need to be done. If all young men would make up themselves to discharge the duties, which fall upon them, faithfully and to the best of their ability, all would be successes. One of the greatest assets in a young man's life is a character and it requires character to be a success.—The

HELPS TOWARD HAPPINESS Learn how to tell a story; a good

story, well told, is as welcome as a sunbeam in a sick-room.

Learn to stop complaining; if you cannot see any good in the world keep the bad to yourseif.

Learn to hide your aches and pains under pleasant smiles; no one cares to hear whether you have headaches, earaches, or rheuma-

a smile; a good-humored man or woman is always welcome, but the dyspeptic is not wanted anywhere.

Above all, give pleasure; lose no chance of giving pleasure.

are eighteen poisons in the smoke of cigarets, and that smoking injures their bodies to such an

you can show to any human being, you had better do it now; do not defer or neglect it. For you will not pass this way again.

SUCCESS AND FAMILIES SUCCESS AND FAILURE

There is no better and severer test of character than failure. Failure is the great revealer and the searcher of hearts. The man who is able to meet failure in a who is able to meet failure in a graceful fashion and who can take defeat in a high-hearted manner proves himself to be of sterling worth. Anything that has a flaw in it breaks under the severe strain and pressure of failure. We do not really know men until we have seen how they take reverses and how how they take reverses and how they bear up under the crushing blows that fate inflicts upon them. If they still stand upright after the storm has swept over them, they

It is in this manner that the Lord tests His friends, who all must pass through the crucible of failure. There they are tried. If out of this ordeal they come unscathed, the Lord sets upon their virtue the seal of approval. The saint whose life has been unclouded by the shadow of approval. The saint whose life has been unclouded by the shadow of external failure would be difficult to find.

The greates injury the endes smoking by boys comes from the destruction of the red corpuscles of the blood by the poisons which rob the

Too frequently, however, success spoils what was good in a man before he tasted the sweetness of triumph and victory. Often it encourages the worst qualities and brings to the front hidden, sordid traits. Very few can stand success. In mercy, therefore, nature withholds it from many in order to protect them against themselves. Success should always be feared, for it is attended by insidious and subtle dangers.-The Pilot.

HARD TASKS FIRST

Ten years ago he was discount clerk

"How did you climb so fast?" asked the representative of a banking journal.
"I lived up to that text," he re-

"Tell me about it," I asked. "Tell me about it," I asked.
"There is not much to tell," he replied, "I had long been conscious that I was not keeping up with my work; it was distasteful to me. When I opened my desk in the morning and found it covered with reminders of work to be done during the day. I become discovered. ng the day, I became discouraged. There was always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties as long as possible. Result: I became intellectually lazy. I felt an increased incapacity work. for my work. One morning I woke up. I took stock of myself to find Your troubles are packed on the shelf.

needed attention stared me from my calendar. I had been carrying them along from day to day. In-closed in a rubber band were a number of unanswered letters which necessitated the looking up of certain city."

"I'm almost a stranger in the city."

"Can't take a boy without refer-If you have the "blues" read the information before the replies could be sent. I had tried for days to

If your pocketbook is empty, read the thirty-sixth Psalm.

If people seem unkind, read the fifteenth chapter of St. John.

If you are discouraged about your work, read the one hundred and twenty-sixth Psalm.

If you are all out of sorts, read the twelfth chapter of Hebrews.

If you are losing confidence in men, read the thirteenth chapter of First Corinthians.

If you are losing confidence in the first Corinthians.

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If you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence in the first Corinthians is you are losing confidence i Do the hard things first,' and put it where I could see it every morning. I've been doing the hard things first ever since.

### OUR BOYS AND GIRLS

WANTED

Wanted at once, by the busy old

a smile And bear it away with a song. The world has a place for a willing

lad Who is not afraid to work, pends on rendering a capable and an honest service, doing the things | From the laggard and drone and

shirk.

their minds to prepare themselves for some job they like and pledge Wanted, a boy who is clean in his thoughts, And who is true as truth.

Who can work and wait till his dreams come true With the blessed faith of youth For the world has need of those golden dreams,
And the dreams of the boy who

Become the truth of the man Learn to laugh; a good laugh is Wanted a boy who can roll up his

And help the old world along, Who shoulders his load with

Learn to keep your troubles to yourself; the world is too busy to care for your ills and sorrows.

And bears it away with a song.
For the world has need of a smile,
So here's to the laddles who bring it,

The lad who is worth while SCHOOL BOYS WARNED

AGAINST CIGARETTES

cigaret smoking was read, in the Chicago schools, during the closing Learn to meet your friends with days of the 1924-25 term. It read smile; a good-humored man or as follows: "Very few boys know that there

Chance of giving pleasure.

You will pass through this world but once.

Any good thing, therefore, that you can do, or any kindness that they run the risk of being stunted in their growth.

Every normal boy wishes to attain the best possible physical developso that he may become a strong man. The use of tobacco debars him from competing successfully in athletics, as Coach Stagg of the Chicago University so strongly pointed out in his address to em-ployed boys of Chicago at the National anti-Cigaret league boys' week luncheon. An increasing number of business men will not employ a boy who smokes, for the reason that his efficiency is thereby greatly reduced.

"Terrible as the physical effects of cigarets are, the mental and moral injuries are even worse, as cigarets seriously impair the intellect and have a demoralizing effect on the character of the young smoker. This statement is start-ling in the extreme, but every juvenile and boys' court judge will testify to the fact that practically all criminals are addicted to cigar-

ettes or other baneful drugs. "The greatest injury from cigaret body of its vitality and the mind of keenness. Cigarette smoking shatters the nerves, poisons the blood, dims the vision, impairs the memory and weakens the will power, thereby reducing the chances of success in his life—disappointing parents, teachers and friends.

JOHN'S REFERENCES

John was fifteen years old when he applied for a place in the office of a well-known lawyer who had HARD TASKS FIRST

Suspended above the desk of a Pittsburg bank president is this motto: "Do the hard things first."

of a well-known lawyer who had no advertised for a boy, but he had no references. "I am afraid I will stand a poor chance," he thought, "but I'll try."

"A good face," he thought, "and pleasant ways." Then he noted the new suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well but there had been others here quite as cleanly; another glance showed the finger nails free from soil.

"Ah! that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid

ness," thought the lawyer.

Then he asked a few direct, rapid questions which John answered as twenty centuries, the doctrine of

directly.

"Prompt," was the lawyer's thought; "he can speak up when necessary." "Let me see your writing," he added aloud.

John took the pen and wrote his name,

"Very well; easy to read, and no flourishes. Now what references have you?"

The dreaded question at last, our modern philanthropic and

The dreaded question at last. our modern philanthropic and John's face fell. He began to feel humanitarian movements for social

some hope of success, but this reconstruction and betterment dashed it. "I have not any," he said slowly; portions and have been endowed "I'm almost a stranger in the with the enormous resources they

be sent. I had tried for days to ignore their presence.

"Suddenly the thought came to sent a flush to John's cheek."

do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go! You have been a good son to me. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the lawyer, reading it over a second time. "That is pretty good advice, John—excellent advice! I rather think I'll try you, clinics, and if we do not take care even without references."

John had been with him six years,

and last spring was admitted to the

"Yes, I do; I couldn't get along without John." And John always says the best reference he ever had was a mother's good advice and honest praise.—The Universe.

CHARITY MATERIALISM IN CARE OF

POOR IS REACTION SAYS CARDINAL HAYES Real charity as the full realization of the American ideal, and the necessity of proper emphasis on the spiritual aspect of care for the poor were outstanding points in the address delivered by His Eminence, Patrick Cardinal Hayes, Archbishop of New York, at the final meeting of the National Conference of Cath-

sons thronged the gymnasium at the Catholic University to hear the "Cardinal of Charities" deliver his address. Pointing out that charity A message portraying the evils of is an essential part of real Americanism, the speaker declared:
"Neither mere tolerance

olic Charities, Washington.
Approximately five thousand per-

common justice reaches the full realization of the American ideal. Charity alone is that full realiza-tion; tolerance is the minimum of the American ideal.

The Cardinal warned against over-emphasis upon the purely material aspects of charitable work, as illustrated in non-religious philanthropy and welfare work.

NEED OF SPIRITUAL SENSE

"There is a pronounced tendency at the present hour," the Cardinal said, "to test nearly every human relation from the cradle to the grave, by a purely economic valua-tion. It is, of course, the result of materialism pure and simple. No more reactionary step, in the light of history, could be imagined. Religion must combat this tendency by ever cultivating the spiritual sense of the Divine and the human. Our modern civilization has need of this spiritual sense. It would spiritual sense. It would profit America nothing to gain the mastery of the world, even of the universe, in things material and temporal, and lose its soul."

"The Universe and man himself," the Cardinal declared, "owe their creation to the Infinite Love of our more than a merely scientific proposition. Scientific research alone, as to man's origin, life and destiny, is doomed to failure. The Love of God has been a more determining factor in creation than His Omniacience and His Catholics, Christian-Social Deputies of the Austrian Parliament, who are going to America to attend a Congress of the Interparliamentary Union at Washington in October. cience and His Omnipotence. The purely and coldly scientific theory of our existence holds no remedy for our tears, our sorrows and our offenses. Divine Love must enter primarily into a successful solution and a wholesome remedy for human ills and social disorders. It is this very thing that Christian Charity girds itself to accomplish."

STRIFE, BITTERNESS MUST GO Declaring that no nation can long endure if racial and religious strife and bitterness "make a wreck of Conference Christian brotherhood," the Car-

dinal continued : "Self love, self interest, selfishby despoiling others, to save self | Waiss.

NEW SPECIAL PROBLEMS The Cardinal was emphatic in pointing out that charity, to accomplish its mission, must meet the changing conditions of life by methods best adapted to care for the needs thus created.

now enjoy.

"We may not rest content with the work of past generations," he said. "The changed conditions and complex problems of modern life call for new ways and other means of reaching souls estranged or hindered by physical, moral or spiritual affliction from knowing and loving God. Both reason and faith demand that we study, with a view toward physical and moral betterment by prevention, the causes in our midst of human misery, sin and crime. There are of the mental clinic, guide it and direct it according to Catholic prin-ciples, we shall let others do it for "Do you intend to take that young man into partnership?" asked a friend lately.

"Bath the everlasting damnation of souls. We are called upon to meet the need for probation and parole systems, for service in our juvenile courts and for scientific hospital care for the cancerous, the tubercular, the crippled and the insane We must use new methods to preserve the home life of children and to give academic and vocational

training to the blind, the deaf and the mentally defective." CONDEMNS LEGAL PATERNALISM The difference between the methods and results of charity animated by a spiritual motive and practiced by individuals, and cold

legal paternalism was summed up by the Cardinal as follows: "Charity practiced by the many from spiritual motives lifts man above the grim and often sordid plane of economic forces and produces in the nation a finer type of citizenship. It thus becomes an essential element of true and abid-ing democracy. The Fatherhood of God and the brotherhood of man spring only from Divine and human charity. The real love of God means also the love of man; and

without the love of God. of class hatred which drives out his devoted care for the graves of charity. Tyranny and injustice cannot live where charity abounds. cannot live where charity abounds.
The humblest and the poorest in a real democracy enjoy not a manmade, but a God-given dignity, which no power but personal degradation cantake from them. It is the exercise of charity by the multitude that will be about the core in the will prevent paternalism of the State which might pauperize, and State which might pauperize, and that will save us from the overbounty of philanthropy which might paralyze. When the wage-earner of limited means practices charity because he sees in his fellow-man Christ the Lord, he reaches a stature of dignified and splendid citizenskin." citizenship.

### EMINENT AUSTRIAN CATHOLICS

WILL ATTEND CONGRESS AND STUDY CATHOLIC WELFARE WORK

By Dr. Frederic Funde pondent, N. C. W. C.) There left Vienna for the United States on September 17, five emi-

classes of Austrian society, plan at the conclusion of the Congress to undertake a journey of study and observation through the United States and Canada. They are competent for the task. In their persons Austria is sending five of her best workers in the Catholic movement and in the general public

life of the country. One organization in which the delegation is especially interested and which it proposes to study, is the National Catholic Welfare

The party is made up of members of the Austrian National Council, and its members are the Rev. Dr. "but I'll try."

The lawyer glanced him over from life before Christ. To enrich self head to foot.

The lawyer glanced him over from life before Christ. To enrich self by despoiling others, to save self life before Christ. To enrich self by despoiling others, to save self life before Christ. " THE ANGEL OF SIBERIA"

The adventurous experiences of Dr. Drexel, who as field-curate of the 2nd Regiment of the Emperor's Own Tyrolese Riflemen, fell into the hands of the Russians and special cover and the second of the Russians and special covers in a second of the Russians and special covers and the second of the Russians and special covers and the second of the second the names of the Russians and spent seven years in captivity in Siberia, already have been described by this correspondent. Doing parochial work among the prisoners and peasants during his captivity, he gained the affectionate title, "The Angel of Siberia." Upon his return to Austria, he was elected to the Austrian Federal Council, and at the last general elections the Austrian Federal Council, and at the last general elections returned to the National Council. He had been a member of the Austrian Parliament in the days of the late monarchy, since 1907, where he was known as a powerful speaker. His special field is social work and the welfare of laborers. His studies of old-age insurance are notable. One of his latest parliamentary successes was to bring about the passage of a bill which permitted Members of Parliament to accept posts as directors or managers of joint stock companies only under

very strict conditions.

Deputy Heigl is a Christian
Social Member from the suburbs of
Vienna, where there is a strong Socialist majority. He has been in public life for thirty years, and is one of the few remaining men who fought side by side with Dr. Lueger, the great Vienna Catholic leader. He is an expert in the field of industrial welfare.

industrial welfare. PREMIER SEIPEL'S COLLABORATOR Dr. Victor Kienboeck, a Vienna attorney, was Premier Seipel's prominent collaborator. As Minister of Finance in the Cabinet of the priest-statesman, he laid foundations for the economic reconthe struction of Austria. To him is given the credit in large measure misery, sin and crime. There are hosts of charitable problems confronting the Church today which fronting the Church today which fronting the Church today which relief of Austria. He is an able relief of Austria. He is an able orator and jurist, as well as an authority on economics and finance. Before the War he was a member of the Council for Labor Questions. He saw active service in the great struggle, and as a captive in Serbia took part in the terrible fight of the Serbian army across Macedonia. He came back to Austria as an ne came back to Austria as an exchange prisoner through the intervention of Pope Benedict XV. He is a foremost leader of Austrian Catholics; one of the founders of the Academic Marian Congregation of Vienna, and a member of the Committee of the Catholic People's Union of Austria Heis access Union of Austria. He is a prominent figure particularly in Catholic education, which is now under

heavy fire from the anti-religious

LEADER OF FARMERS Deputy Josef Stoeckler is a leader of the Austrian Union of Farmers, a powerful organization resting on Catholic principles and comprising several hundred thousand members. He has been in public life twenty-four years and is a senior Austrian parliamentarian. He has occupied the post of Secretary of State for Agriculture and Forestry, and is an agrarian authority.

Dr. Waiss is one of the younge the true love of man cannot be without the love of God.

Judge, he was cannot be and then became Under Secretary of State for National Defense. He "Now Communistic experiments invariably lead to terrorism because and made a name for himself by

fallen Austrian and enemy soldiers. Austrian Catholics hope through the visit of this distinguished

VETERAN CATHOLIC WRITER STILL BUSY

Washington.—Henry M. Beadle, veteran Catholic newspaper man, is continuing his literary work despite the fact that he has just celebrated his eighty-ninth birth-day here. He is a contributor to the Daily American Tribune, Catholic newspaper in Dubuque, Iowa, and at present is engaged in writing a "Short Life of Christ."

Mr. Beadle, who is a convert to Catholicity, has had a varied career. A native of Ohio, he joined the Catholic Faith in Memphis in 1860. From 1882 to 1884 he edited the old Washington Catholic. In 1886 he was appointed Superintendent of the Government Indian School in the Crow Agency in Montana, and in 1890 he was with the St. Xavier Mission in Montana. In 1899 he was in North Carolina with Father Price on the staff of Catholic Truth. He also is the author of "Notes on the History of the Crow Indians.

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### THE IRISH C. T. S. CONVENTION

TWO BISHOPS AND EMINENT LAWYER DELIVER ADDRESSES

Dublin, Oct. 8,-With two bishops, Dublin, Oct. 8.—With two bishops, several distinguished priests and a leading King's Counsel as speakers, the twenty-third annual Conference of the Catholic Truth Society of Ireland, which opened on Monday and will close tomorrow evening, was of particular importance.

social function was a reception given to the delegates at the Man-

sion House this evening.

Business sessions of the Conference, which also were held at the Mansion House, opened on Monday morning with an address to the women delegates by the Right Rev. Joseph MacRory, D. D., Bishop of Christ in the Home." On Tuesday the chief speaker was the Very Rev. Correct Pierre D. D. of Maynorth pulling. Garrett Pierse, D. D., of Maynooth, who discussed "Brotherhood in Christ: Its Social Value."

After disclosing certain forms of sham fraternity, Dr. Pierse con-

St. Paul is the most luminous interpreter of this universal brotherhood. With Christ there is neither Jew nor Barbarian nor Scythian, neither boudsmen nor free (Coloss. III., 11). How mad such idealism must have appeared to the practical man of Paul's day! As if he were to say in our day: 'With Christ there is neither Eng-lishman nor Irishman; with Christ there is neither capitalist nor work-man.' The idea of doing away with caste distinctions by the stroke of a pen! Yet the mad dream of the pen! Yet the mad dream didealist, Paul, was translated into reality. It was not the cold white light of intellect but the atmosphere of heart introduced into the world by Christ and announced by Paul that gradually softened the condition of the slave, from slave to serf, from serf to servant. And that process is not yet complete. If the past foretells the future, if Christianity is still a Divine force, we can predict a still vaster, an indefinitely greater, amelioration of the condition of the workman. For over all this process there broods the Spirit of One who once lived on this earth and did not call His helpers servants, but brothers and friends."

BISHOP PREACHES ON GOOD WORKS

At the Mass in the Pro-Cathedral yesterday morning, the Right Rev. E. Doorly, Coadjutor Bishop of Elphin, preached on "The Complete Christian Life," taking as his text the admonition of St. James: "Be you doers of the word and not hearers only, deceiving your own

"If proof of the necessity of good works for salvation be required,"

us any evil, but at the same time does not do us any good? Suppose the case of a servant who does not rob or steal, who is not uncivil to his master, who does not abuse or his master, who does not abuse or backbite him, but who is idle, and slothful and useless, will his master reward him? Certainly not, he will dismiss that servant, and no longer tolerate him in his house. What reward then can we expect from Almighty God if our lives are devoid of good works? Let us not think that in order to be saved it is sufficient to be free from certain grave sins: that it is sufficient not grave sins: that it is sufficient not to be a curser, a drunkard or to be given to sins of impurity. To be free from these and other grave sins is, indeed, absolutely necessary for our salvation. But we should remember that the Commandments of God, besides imposing negative obligations about avoiding certain evils, have also positive obligations, namely the practice of good works."

PREACHERS OF FALSEHOOD

The feature of the business session this morning was the address delivered by the Rev. T.P. F. Gallagher, O. C. C., on "The Catholic Spirit and the Workaday World," in the course of which he said:

"In the present day a highly was accorded with nother's home at the course of the said and the worked at the course of which he said:

"In the present day a highly was accorded with nother's home at the course of the same and the same at the course of the same at the same at

course of which he said:

2"In the present day a highly trained body of advocates are straining every nerve, and using every stratagem to mould and win to his mother, and it is told that

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and secure public opinion against the cause of God. The times are propitious for them: for the aftermath of the war, that was to end wars, and of the wars that it did not end, has provided them with a great recruiting platform. The worst passions in fallen humanity have been aroused. Ruthlessness and cupidity and concupiscence are looking out on a restless discontented world with hungry bloodlooking out on a restless discontented world with hungry bloodshot eyes, and these preachers of falsehood appear on the troubled scene as the heralds of a new heaven on earth, and all their sermons are The most impressive feature of the gathering was the High Mass celebrated in the Pro-Cathedral yesterday morning, and the chief zeal and amazing versatility, and zeal and amazing versatility, and diabolic adroitness. They have invaded every department of knowlexplored every jungle of human deprayity, and flattered every undesirable passion that draws its life from the animal in man. With the

> 'In prose and poetry: in book and magazine: in drama and music and art; in cinema and ball-room, and art; in chema and ball-room, they are sedulously striving to inject their poisonous serum into the blood of society. The degrad-ing tendencies of humanity they glorify as the legitimate impulses to self-realization, or as the allur-ing voice of nature instructing her children. The deeds that decent pagans blushed at, and that Chris-tigalty stigmetrized tianity stigmatized as unmentionable, they call by new euphonious names, and disguise and decorate with the draperies of so called art.

culture.

"The supernatural view of life they smile at with condescending if supercilious superiority; and foundations of supernatural faith-which are according to them ignorance and credulity and fear of the unknown—are now hopelessly shattered they assure us by the new revelations of science of which they

"As a rule they are not openly hostile, nor explicitly disrespectful to Christianity. If they were they would be less dangerous, for unsus-pecting Christians would be on their guard. Their astute policy is to ignore Christianity so that its existence might fade from the mind. If they do refer to it in a passing way they strive to convey the impression that it was a power that rendered good service to the evolution. tion of humanity in a dark and primitive time; but its day has passed. It has outlived its useful-ness, and all it can hope for in the further process of the evolution it once assisted, is an honorable burial in the tomb that holds other creeds

DUTIES OF LAITY

from seeking any partial exonera-tion for them, but have they not a works for salvation be required," said His Lordship, "we have it in the sentence which the Just Judge to expect the hearty cooperation of the laity. It is the duty of the clerics to act the part of leaders the clerics to act the part of leaders school is "the only boarding sch the sentence which the Just Judge shall pronounce on the wicked on the last Day: 'Depart from Me, you accursed' He will say, 'for I was hungry, and you gave Me not to eat, thirsty and you gave Me not to drink, naked, and you did not clothe Me.' Where we see that a clothe Me.' Where Where Me.' Where Me.' Where Where Me.' Where Me.' Where Where Me.' Where Where Me.' Where Me.' Where Where Me.' Where Me.' Where Where Me.' Wh person may be damned not only for the commission of grave sins, but the commission of grave sins, but also for the neglect of the good works which he was in duty bound to do.

"Let us make the case our own."

"Let us make the case our own." Do we feel inclined to reward a person, who, it is true, does not do duty and it is laid on them by God. If they do not discharge it Christ is the sufferer at their hands."

Addresses on "The Rights of the Church in the Holy Land," by the Rev. E. Power, S. J., of the Biblical Institute at Rome, and "The Spirit of Christ and the Press of Today," by James Geoghegan, K. C., will be delivered at the closing session of the Conference tomorrow.

EDWARD JOHNSON SINGS FOR HIS MOTHER

An interesting story is told of how Edward Johnson sang for his mother. Mr. Johnson had just returned from a ten years absence abroad, and immediately upon his arrival in America, rushed to greet the mother of the property his mother, for whom he bears great love and affection.

Mrs. Johnson resides in Guelph. Edward Johnson's contract forbade his singing on any occasion any-

NEW BOOKS

"The Finger of God." Divine Providence as Seen by a Parish Priest, by Rev. Robert W. Brown, M. A., Superintendent of Schools, Grand Rapids, Mich. Cloth, net, \$2. The laity often wonders what makes up the daily life of a priest, edge, sacred and profane, they have explored every jungle of human deprayity, and flattered every undestories out of his own experiences pathetic, humorous, happy, but ever of interest. It is rarely that public print, but they give such an insight into the ministry of mercy that the author felt that their publication would be belieful to employed. lication would be helpful to souls. For sale at THE CATHOLIC RECORD,

"Sunshine and Freckles." A Juvenile, by Francis J. Finn, S. J. 12mo. cloth, with frontispiece, net

This champion of the American Catholic boy can never set his pen down for he is ever on the alert for material to entertain his legion of readers. They will all set up a cheer when they learn that Father Finn has given them a new book, this time dealing with the real estate boom they have been reading about in Coral Gables, Florida, and what thrills and hair-raising exploits are crammed into this little volume both from the machinations of real estate "sharks" and from a nocturnal band of "super-patriots" who have an encounter honest-to-goodness, red-blooded American. Now, boys, do not be stingy about this book, but let your little sisters read it also, if the grown-ups do not get it first. For sale at The Carnonic Record,

"Martha Jane." A Western Boarding School Story, by Inez Specking. 12 mo. Four illustra-tions. Net, \$1.75. Many reviewers are calling atten-

tion to the fact that Catholic books for girls have improved remarkably during the past few years. There is, for instance, a disposition to get away from obtrusive and tiresome pietism, and make the characters active, healthy girls whose religious feeling is not too insistently dis-

As a certain consequence, the Catholic convent school becomes an "On the clergy indeed a heavy responsibility is laid, and I am far from seeking any partial exoneration for them, but have they not seeking the control becomes an attractive place to the young reader. She realizes that it offers discipline, but not a continuous routine of strict restraint; that the

FLANIGAN. - At his late residence 54 Bartholomew Street, Brockville, Ont., Mr. Francis Flanigan aged fifty-nine years. May his soul rest in peace.

MARRIAGE

Toner-Dunne.—At St. Philomena's Church, Denver, Colorado, on Sept 3, 1925, by Rev. Father Higgins, Paul T. Toner, son of Mr. and Mrs. John T. Toner, to Marcella Dunne, daughter of Mr. and Mrs. J. F.

GROWTH OF THE GREGORIAN CHANT PLEASES POPE

The Holy Father is pleased that the United States is developing a fuller appreciation for Gregorian chants. He desires this message given to Americans according to the Right Rev. Abbot Dom Paolo M. Ferretti, president of the Pontifical Institute of Sacred Music who delivered an address in Philadelphia. Dom Ferretti said His Holiness had charged him to bear the message, in an audience shortly before he left Rome.

"Music that is not prayer is not appropriate in the church," said the abbot. "There is a distinction that is too often overlooked between religious music and liturgical music. Music may be religious in feeling, yet not be appropriate for liturgical

It is not to be inferred, he empha sized, that the quality of other music as music is being criticized as inferior or unreligious. It is a question of type.

He praised the work Nichola A. Montani has been doing in Philadel-phia, especially with his Palestrina Choir, at the same time lauding Palestrina's great service in freeing polyphonic music of many abuses which had crept into it.

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"Canada, Canada, land of the beaver, Labour and skill have their triumph to-day; Oh! may the joy of it flow like a river. Wider and deeper as time flies away. Bells, chime out merrily, Trumpets, call cheerily, Science and industry laugh and are gay." -John Reade.

TT was a magnific ent Canada that John Reade pictured when he wrote his celebrated Ode to Dominion Day,—a Canada that was in a very real sense the land of the beaver, -a Canada that was abundantly prosperous under the dominating influences of science and industry!

But his prayer that her progress might flow uninterrupted like a river has not been altogether fulfilled. For the past few years the picture of Canada as he painted her has been turned towards the wall. Under the withering policy of cancelled protection, Canadian science has become little more than a handmaiden to the United States, Canadian industry has languished and contracted, and the Canadian beaver finds a shadow on its right to pose as our national emblem!

### The Exodus of People to the United States

The cream of our youth, fresh from schools and colleges where they have been trained in the arts and sciences, are leaving the homes that have raised them, are forsaking the country that has educated them, and are throwing in their lot

Native-born scientists, writers, artists and musicians of exceptional ability all too frequently drift away from Canada to the United States, where careers of wider scope attract them, and where more money is to be made by the exercise of their talents. Many of our ablest business executives are similarly lost to us because of the tempting offers they receive from across the border.

Canada educates these young men and young women at the public expense—brings along a new lot of them every year—for what? For Uncle Sam to take his pick! And the irony of it is that when he gets them, he frequently employs them at tasks that result in loss of business, loss of employment, to people in the coun-

### The Exodus of Material to the United States

But it is not alone of people that the United States has been bleeding us. It has tapped our storehouse of raw material as well, and is slowly but surely depleting it.

Canada is foolishly selling her forest products as raw materials, when she might be selling a much larger proportion of them as paper, or as highly finished articles of wood.

Canada is foolishly letting United States millers take her hard wheat, that makes the best flour in the world, and grind it into flour to supply foreign markets, when she might be supplying those

Canada is foolishly inviting United States manufacturers to help themselves to her ores, so that they can make them into metal products to sell back to her, when she might be making them into metal products herself, and forcing the United States consumer to buy

Economic laws do not work one way for one country, and another way for another! Repeat the cause, and inevitably you repeat the effect!

No country in the world is more blessed than Canada with the things necessary for rapid and sustained progress. All she needs is men and money to develop her resources. And these she can get if she goes after them properly!

Being still what is commonly known as a pioneer country, Canada should be attracting population from lands that are more congested. But at present she isn't! And the reason she isn't, is that she is doing nothing to assure the prospective immigrant a steady job at good wages!

### You Cannot Make Bricks Without Straw

Canada cannot hope to attract immigrants so long as her own people are leaving her in thousands, and going to the United States!

She cannot possibly compete for immigration with the United States so long as her manufacturers are denied the protection that would enable them to pay United States wages, and still hold their own against importations from leavages countries! their own against importations from low-wage countries!

By steadily lowering her tariffs, Canada has been forcing her

manufacturers into a position where they are between the devil and the deep blue sea! They must pay substantially United States wages or lose their skilled help. Yet when they do, without a tariff like that of the United States to protect them, they cannot control their home market against European goods that have been produced

If Canada wants immigrants, it must have healthy industries. And if it is to have healthy industries, it must protect them!

### But by Using Good Seed You can Grow Fine Wheat

Canada should aim to use not only her own resources, but the raw materials available from other countries, to build up healthy industries for herself.

The United States has managed to build up huge paper, nickel

and asbestos industries on the basis of raw material largely supplied The United States produces no raw silk, no raw rubber, and very

little raw sugar of its own, yet to-day it possesses the world's greatest industries in those lines. industries have been a big factor in swelling that country's population and adding to its prosperity. If Canada were to develop similar industries in the same way that the United States has developed them, there is no reason why she could not swell her population and add to her prosperity in proportionate

Embrace Protection and Prosperity Will Be Ours!

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