

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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CHINESE BANDITS

PRIESTLY CARE GIVEN MEN IMPRESSES CHINESE

While the American missionaries have suffered much inconvenience and occasional losses through and from bandits, they have also been helped by the bandit situation in the work of evangelization. Here is a recent instance recorded by Father Taggart, a Maryknoll missionary in Tungchen, South China.

Through constant medical treatment extended to the different armies who pass through this place, the good will of the officers has been gained. Recently one of the "generals" asked us what he could do to help the work; we told him we did not know of anything in particular, but we would be glad if he gave us a chance to instruct anyone who was to be executed. He readily agreed to this. His class as a rule is friendly to the Church, though it will never be accused of sitting up nights doing much thinking about religion. A few days later we heard some rifle firing in the market and on inquiring what the shooting was about, we learned that some bandits had been executed. A call on the "general" and a pointed observation to him about how much his word was worth brought forth humble apologies and an agreement never to forget to call us in the future.

DOCILE LOOKING MURDERERS

Recently we received word that three bandits had been captured and were told that if we wanted to instruct them, we would find them tied up in a temple at the end of the market. For murderers, they were the most docile looking trio I have ever seen. They agreed to be instructed and listened to all they were told, with the confidence of six-year-old children. On Wednesday one of the lesser officers came to the mission to tell us everything was ready for the execution. The men who were to be killed were in ignorance of the fact. We tried to impress on their minds that it was only a matter of minutes until their souls would be separated from their bodies, but they did not seem to be able to grasp it. Father Dietz gave them a little talk, emphasizing the main points of Catholic doctrine; they bowed their heads in willingness to all the questions put to them and recited their act of contrition slowly and distinctly. We asked them to forgive their enemies and requested them not to fight with their executioners. They agreed to this without a murmur. A youngster of twenty-four, whom half the town declared was innocent of the crime imputed to him (though perhaps guilty of petty theft) protested his innocence. Had we known of his case in time we might have saved him, but the time between the sentence and the execution was so short, a trip to Sunyi was out of the question.

The three were baptized Peter, James and John. A big ugly half-naked Buddha looked down on the ceremony and at least a thousand of the local people who had gathered for the execution were straining their necks through every opening in the temple.

A squad of soldiers came in and tied their arms behind their backs, at the same time we placed a miraculous medal about the neck of each of the condemned, then they were taken out of the stocks and led to their place of execution. Father Dietz walked beside the men praying for them and urging them to beg God's forgiveness. The procession went from one end of the town to the other until it reached a sand-bar in the river almost opposite our house. While Father Dietz was still talking to the unfortunates, three soldiers came behind them, pushed them a few steps forward, tripped them up and before they could rise to their feet emptied their guns into the necks and heads of the bandits. Father Dietz was so close to the men that they were practically killed at his feet. I happened to be further away, and I must confess, the sinking feeling I had in the pit of my stomach is one I will not forget in a hurry. However, the fact that we snatched three brands from the burning is sufficient consolation for any personal repugnance in the work.

FACTS STRANGER THAN FICTION

Fact is often stranger than fiction. When the execution was over and we explained to some of the new Christians just why the priest bothered with these poor people, we thought the affair was finished, but it seems to have just begun. The Chinese are superstitious like all pagans and atheists. The Tungcheners, who openly declared one of the youngsters was innocent, were out looking for signs to prove their statements. More were given than they looked for. Just after Father Dietz had finished blessing the grave of the innocent party and giving a word of consolation to his poor mother, the worst storm this section has

seen for many a moon broke loose; hail stones as big as eggs poured down on the village, and it is the first time in the memory of man that hail has fallen here. A bolt of lightning struck the three guns used in the execution and smashed them, while the other guns in the same rack were untouched. Of course, this may all be due to natural causes, but the Chinese do not think so; they are wondering why the guns were damaged and not men.

All manner of stories are out about the vengeance that overtakes any interference with the Catholic Church. They had not interfered with the Catholic Church, but the people know that we baptized the poor souls and they are putting that interpretation on it. Several of the soldiers came in to tell us that they did not have anything to do with the matter, which is perfectly true. One of the minor officials of the prefect of this section either bore the false testimony or encouraged it and, if the thing is really a visitation, we can look for some bolts to fall this way. The fact remains that God is making use of the superstition of the people to open their minds to the Church. The big discussion in the market place these days is the protection that goes with Baptism. Attention is being brought our way and, who knows, but that the crimes of these poor outcasts may yet be wiped out by the souls which their execution will bring to the Church, whose Divine Founder also died as a malefactor.

WINS A THREE-YEAR FIGHT TO ENTER U.S.

The Immigration Bureau of the National Catholic Welfare Conference has just successfully closed a case in which it obtained readmission to the United States of an unfortunate widow and her three children after they had struggled unavailingly for almost three years to get back into the country. The Bureau itself spent six months on the case. As the time stretched out, it cared for the mother and saw that her three children now six, nine and ten years old, were placed in school.

The woman, her husband and their three children sailed for Europe in July, 1921. They were Lithuanians, and they were returning for a visit of six months to their native land, the father after being in this country seventeen years and the mother ten. The children were, of course, all American-born. Shortly after the arrival of the family in Lithuania, the father became sick. As the six months permitted by the immigration authorities for such visits drew near a close, he sought visas for his passports. But for some reason he was unable to obtain them, and after an illness of eleven months he died.

The wife then applied for visas to return to America. The six months were up, however, and she and her children were classified as ordinary immigrants. The Lithuanian quota was exhausted, and the visas were refused. Eager to return, and faced by these difficulties, the mother made the error of taking the advice of friends who told her she could avoid the quota law by going first to Mexico, then crossing the border into the United States. She arrived with her children at Vera Cruz, and hurried to Juarez. But here her error became apparent. Not only was she told again that the quota was exhausted, but she was informed that she now came under Section 23 of the old immigration law, since changed, which required immigrants from Mexico to have resided in that country two years before they could enter the United States.

N. C. W. C. INTERVENES

Now came the added trouble that the old passports had expired; it is impossible to get an American visa on an expired passport. At this stage, the Mexican border agent of the Immigration Bureau of the N. C. W. C. heard of the case and took it up. This worker, foreseeing the long effort that would be necessary, saw that the three children were placed in a convent school in El Paso, which was possible inasmuch as they were American-born. For the mother she obtained a place to live in Juarez while the case was threshed out.

The case then came to the Washington office of the N. C. W. C. Immigration Bureau, in January, 1924. The Bureau's agents here had the preliminary task of establishing the original issuing of passports to the family. A search through two years' records at the Lithuanian legation finally obtained this information and was sent to the Mexican border agent, who accordingly forwarded the old passports. After some delay, the legation here extended them, and they were sent again to the family on the border. The agent saw that

there they were vised. The mother then applied for entry, and again was excluded, as the agent had expected.

But the situation was cleared up, and a sound basis on which to work was established. An immediate appeal was taken, the Bureau officials here apprised. When the case came before the Board of Review, they appeared to explain it all. They showed that it had been the intent of the woman and her husband to return, all along, that there had been an error when visas were refused at one stage in Lithuania, and that the whole affair was the bringing of unearned suffering to a mother and her children through technicalities.

CASE REVIEWED IN WASHINGTON

The Board of Review has just passed favorably on the case, admitting the mother and her children under a section of the Immigration Law which permits a certain amount of discretion to the Secretary of Labor in cases where the applicants have been residents of the United States seven years or longer before going abroad.

Word has accordingly been sent by the N. C. W. C. Bureau to the patient mother who has fought to reenter the country of her children's birth for almost three years, and as a result of the Bureau's work, they are now in the United States, endeavoring to straighten out their lives with torn threads of their previous residence that remain to them.

POPE BLESSES HOLY NAME CONVENTION

Washington, D. C.—Pope Pius XI. imparts his Apostolic Benediction to the head of the Holy Name Society and to all those who contribute to the success of the forthcoming convention in Washington, September 18-21, in a letter received today by the Very Rev. M. J. Ripple, O. P. P. G., national director of the Society.

In addition, the Holy Father says he is much impressed with the work of the Society.

The letter, written by Cardinal Gasparri, Papal Secretary of State, and transmitted through the Apostolic Delegation here, is as follows: "Office of the Secretary of State to His Holiness.

"Very Reverend Joseph Ripple, O. P. P. G., National Director of the Holy Name Society, Washington, D. C.

"Very Reverend Father: "The Holy Father has read with great interest your recent letter informing him of the National Convention of the Holy Name Societies of the United States to be held in Washington, next September.

"The Pope is very much impressed with the work, both of yourself and of the members of the Holy Name Society, and sees in it the consummation of the hopes which he has placed in this organization. Particularly gratifying to the August Pontiff are the many public manifestations of faith in the doctrine of the divinity of Our Blessed Lord due directly to their zeal.

"His Holiness will send you an appropriate time a special pontifical letter; in the meantime, he prays God that everything which you shall do shall redound to the greater glory of His Holy Name. And in token of these heavenly graces which he desires both for you, Very Reverend Father, and for all who are associated with you, or contribute to the success of this National Convention, the Holy Father imparts from his heart the Apostolic Benediction.

"May I take this opportunity of extending to you my own sincere and heartfelt congratulations.

"Your devoted servant,
"P. CARDINAL GASPARRI."

Preparations for the Holy Name Convention are in full swing at the spacious convention headquarters here. With an office force almost continually at work, not an evening passes without a conference of the leaders of one of the many committees preparing for the great gathering.

CARDINAL BOURNE TO DUTCH CATHOLICS

The relationship existing between the Catholics of England and the Catholics of Holland—speaking different languages—would serve as an example to the whole world of the unified power of the Catholic Faith, said Cardinal Bourne at one of the closing sessions of the Eucharistic Congress at Amsterdam. The Cardinal referred to the fact that in each country the Catholics were winning back the liberties to which they were fully entitled. English Catholics were encouraged by the magnificent work of Dutch Catholics.

"That spirit should exist among Catholics all over the world," added Cardinal Bourne, "so that we may always be stirred to do greater things, looking ever to the future

with a new courage and realizing from what we know of the past that when God is with us there is no one ultimately who can stand against us."

TO SEND LECTURER TO NUNS' INSTITUTE

"MATERIALS AND METHODS OF HEALTH EDUCATION"

Washington, D. C.—A move to bring its Health Education Division more directly in contact with Catholic educational groups throughout the country, thus adding greatly to the scope and effectiveness of this phase of its work, has just been made by the Department of Education, National Catholic Welfare Conference.

As an initial step in this effort, Miss Mary E. Spencer, health education specialist of the Department, will this year go to the annual Institute for the Teaching Sisters of the Archdiocese of Boston, where she will give a series of lectures on "Materials and Methods of Modern Health Education." The institute will be held in Boston College High school Aug. 18 to 25.

Miss Spencer goes to Boston on the invitation of Father Augustine F. Hickey, Diocesan Supervisor of schools, who is a pioneer in the holding of Catholic teachers' institutes.

This is the first time since the opening of the Health Education Division of the Department that its services have been extended to a diocesan institute and it is the hope of the Education Department that the inclusion of this phase of the teaching profession will have a wide appeal among other superintendents. The policy in the past has been to reach the teaching Sisters through lectures at the mother houses, at the summer schools and at Sisters' Colleges, Catholic University, where Miss Spencer gives a series of lectures in the winter months.

Due largely to Father Hickey's progressive spirit, health education has been making rapid strides in the Archdiocese of Boston. Already medical supervision and physical education are well established, and it is the wish of Father Hickey to extend the work of his schools in this field to include modern methods of teaching health in the classroom.

Real dissatisfaction with the old program of teaching physiology, anatomy and text-book hygiene, which does not affect the lives of the children or make any perceptible difference in their habits of living, says Miss Spencer, has led her to seek a more vitalized, practical way of interesting children in the practice of health habits which they will really carry out in their daily lives.

In her lectures, Miss Spencer will outline the scope of a complete health program, and will show how health may be taught in an interesting way, not as a separate subject but in connection with other school subjects. Various devices for interesting children in practicing health habits will be outlined. Miss Spencer will use material from her own monograph, "Health Through the School Days," which will be published shortly by the N. C. W. C. Department of Education, to illustrate points in her lecture.

In addition to Miss Spencer's lectures, the Division will send to the institute one of the most complete health exhibits yet collected in this comparatively new field. It will include samples of health work done by children in schools throughout the country; an exhibit of materials contributed by the United States Bureau of Education, and an exhibit of materials sent in by teachers in the American Child Health Association and shown during the National Education Association convention in Washington. Work from the N. C. W. C. demonstration classes at Holy Trinity School in Washington also will be shown.

Miss Spencer is eminently qualified to deliver the lecture series, and is widely known among the Catholic Sisterhoods, having lectured at the larger mother houses throughout the country. After her preliminary education by the Notre Dame Sisters, she studied with Dr. Thomas D. Wood, a pioneer in the health education movement, at Columbia University. She received the first B. A. and the first M. A. from the new Columbia Department of Health Education. In 1920, in a national contest among teachers, she won the first American Child Health Association Fellowship for her plan for teaching health in the grades.

In 1923, Miss Spencer organized the Health Education Division of the N. C. W. C. Department of Education, which was established to assist Catholic schools in inaugurating health programs. In addition, she is preparing a series of health pamphlets, two of which already have been distributed—"Medical Supervision in Catholic Schools" and "A Health Education Bibliography for Teachers." The third, "Health Through the School Day," is the work which will soon be ready for distribution by the Department of Education, N. C. W. C.

SCHOOL DEAN CHÖSEN FOR MARQUETTE

SECRETARY OF STATE BOARD OF EDUCATION JOINS UNIVERSITY

Milwaukee, Wis., Aug. 15.—One of the most important faculty additions at Marquette University in recent years was made public today when the Rev. Albert C. Fox, S. J., president of the university, announced that Major Edward A. Fitzpatrick, of Madison, former secretary of the State Board of Education, would come to Marquette this fall as dean of the graduate school and professor of education. Major Fitzpatrick is a native of New York City and a graduate of Columbia University, from which he holds the bachelor of science, master of arts and doctor of philosophy degrees, as well as a master's diploma in secondary education, a bachelor's diploma in teaching English and a doctor's diploma in school administration. From 1903 to 1912 he was a teacher in the grade and high schools of New York City.

In 1912, after becoming connected with the New York Training School for Public Service and being assigned to the Wisconsin State Board of Public Affairs for educational investigations, he came to Wisconsin, and has since been a resident of this State.

He was a major in the United States Infantry and was in charge of the draft administration for Wisconsin from 1917 to 1919. He was secretary of the State Board of Education from 1919 to 1923 and has been long active and well-known in Wisconsin educational circles. He drafted and sponsored the first minimum wage-law for teachers in Wisconsin, a law authorizing the establishment of a training school for public service at the State University, the Wisconsin educational bonus law and the half-time school law for children in industry.

Major Fitzpatrick is a member of the National Education Association, American Political Science Association, National Municipal League, Madison Club and Rotary Club. He has written several books on educational topics, notably "Educational Views and Influence of DeWitt Clinton" and "Budget Making in a Democracy," he also has served as editor of different educational publications.

The graduate school at Marquette has grown rapidly in the last few years, according to Father Fox, and the selection of Major Fitzpatrick as its first active dean is expected to bring an even greater expansion. Father Fox expressed gratification at being able to secure an educator of Major Fitzpatrick's experience for the position.

Elaborate plans are being made for the official opening and dedication of the new building of the University School of Law on Wednesday, August 27. This will be Wisconsin Day at the State fair and arrangements are being made for the attendance of prominent dignitaries from all parts of the State. The building will be open to the public for inspection on that day and Dean Schoetz is anxious to have the people of Wisconsin avail themselves of this opportunity to inspect the new building.

CROAGH PATRICK

Dublin, Aug. 7.—Thousands of Catholics took part in the pilgrimage to Croagh Patrick, Ireland's Holy Mount in Mayo County. Excursion trains brought contingents from places as remote as Dublin and Limerick.

Pilgrims started their ascent of the mountain at midnight Saturday, so that they might be in time for the Masses celebrated Sunday in the little church on the summit of the mount. Most of them were fasting; and at the Masses the number of Communicants was larger than in any previous year.

Sermons in English and Irish were preached on the summit. The Rev. V. O'Carolan, of Argentina, preaching the English sermon, declared:

"There is no grander figure in the history of the Irish race than that of St. Patrick, the Apostle of a people destined to accomplish a great work for God in the world. Irish exiles have carried the Faith to distant lands. In the Argentine, one of the finest churches built in the city of Buenos Ayres is the work of the Irish-Argentine community, as are also the finest orphanages in the city."

Early in the morning Archbishop Gilman celebrated Mass in the church at Westport, a town at the base of the mountain. His Grace, in the course of a sermon to the pilgrims, maintained that St. Patrick was one of the greatest prophets of the New Testament. He concluded:

"Suppose Patrick were to speak today from the top of the Holy Mount. What would he say? There is no doubt he would say that Christ so often said while on earth: 'Peace be to you. Blessed are the peacemakers, for they shall be called the children of God.'"

NEW HIGH SCHOOLS FOR OHIO CATHOLICS

Cincinnati, O.—In a pastoral to his priests and people Archbishop Henry Moeller directs establishment of high schools for Catholic boys and girls in Chillicothe, Middletown, Piqua and Springfield. A second central high school for boys in Cincinnati will also be established as quickly as possible. Recently a ten-acre site was purchased in Dayton for a central high school in that city.

After setting forth the value of higher education for boys and girls under Catholic auspices, Archbishop Moeller says in his letter:

"But the main purpose of the present circular is to urge the faithful of the Archdiocese to provide for the Catholic education of their children in Catholic High schools. Wherefore, we direct that, in localities where there is no Catholic High school the moderators at the ecclesiastical conferences duly consider whether the establishment of a High school is feasible. A High school in every parish is impossible. Consequently parishes ought to unite, in organizing and maintaining High schools. Pastors who think that a central high school can be organized in their locality should, through the moderator of the conference, refer the case to us for consideration and direction."

The archbishop states that a central High school for boys has been in existence in Hamilton for twenty-five years and that next September the Sisters of Notre Dame will provide the same advantage for girls.

The schools will be financed through assessments to be paid by the various parishes. Tuition will be free in the sense that the expense of the same is to be paid pro rata by the parishes interested. No tuition is to be collected from the pupils.

In outlining his plan for this enlargement of the secondary school system under his direction Archbishop Moeller in his letter makes the following statements:

"We feel that we would be recreant to our sacred trust if we delayed longer in insisting energetically on the prompt opening of central Catholic High schools, wherever feasible in the archdiocese. From the repeated utterance of those whose authority every Catholic is obliged to respect, it is evident that education and religion should go hand in hand. This principle should guide us not only in the training of children in the grammar grades but also and even more in the case of those in the higher classes."

The letter quotes the Bishop of Brentwood, England, as follows: "A Catholic education at fourteen and a neutral education to the age of eighteen is foreign to the teaching and spirit and tradition of the Catholic Church."

In another part of his letter the Archbishop says:

"The need to strengthen and safeguard the faith of the young is surely an inspiring and compelling motive which no Catholic can ignore. There is stronger reason for hoping that the faith of the children will endure when deeply and firmly rooted in their hearts. This is more thoroughly affected in their mature years. Before they enter the High school, as a rule, they simply memorize the salient truths of our holy religion. Usually they have not the mental ability to grasp fully the proofs advanced in favor of the divine truths, nor have they acquired the ability to answer the objections of the enemies of the Church; in a word they cannot give a reasonable account of their faith. And, in consequence when exposed to the angry waves of unbelief and infidelity, they will be in danger of suffering shipwreck of their faith."

CARDINAL OPENS CHAPEL IN COAL MINE

During their recent visit to Poland, Cardinal Dubois and the four Bishops who accompanied him opened a curious chapel 380 meters underground in the mines of Korolewka-Huta.

The prelates all wore miners' hats and carried safety lamps. Descending the mine shaft, they arrived in the mine gallery known as the "Gallery of Liberation," and then proceeded to the dark chapel dug out of a block of coal. The altar is dedicated to Saint Barbara, and the walls are decorated with mining equipment and instruments. The "chandeliers" are made of miners' picks, suspended from the ceiling and bearing miners' lamps.

It was a touching sight to see the Cardinal bless this chapel which had been built in memory of his visit. A choir of forty miners sang religious anthems, and at the end of the ceremony Cardinal Dubois made an address, concluding with these words: "Here, from the depth of the earth, we send our prayers to God for your prosperity and that of your families and for the happiness of Poland."

CATHOLIC NOTES

London, Eng.—The Pope is still a member of the London Library, and is entitled to borrow its books by post. This fact transpired at the annual meeting of the Library this week. The Pope, when Mgr. Ratti, was introduced to the Library as a member by the Cardinal Archbishop of Westminster in 1908.

Washington, Aug. 5.—The Rev. Father Felix M. Kirsch, O. M. Cap., who for the past fifteen years has been connected with St. Fidelis' Seminary at Herman, Pa., has been appointed Rector of the Canuchin College here. The college is one of the schools affiliated with the Catholic University of America.

Washington, D. C., Aug. 2.—Patrick J. Haltigan, leading clerk of the House of Representatives, will hold a similar position at the Holy Name Convention to be held here September 18 to 20 next, according to an announcement made today by the Very Rev. Michael J. Ripple, O. P. P. G., National Director.

Paris, Aug. 2.—The French Academy has decided to honor the patron of writers by sending an official representative to the unveiling of the statue of Saint Francis de Sales at Annecy, on September 14. The novelist Henry Bordeaux, author of some remarkable studies on the Bishop of Geneva, has been selected as the delegate of the Forty Immortals on this occasion.

The Archbishop of Calcutta, His Grace Brice Meuleman, whose missionary activity in India and departure for Belgium were referred to in earlier dispatches to the N. C. W. C. News Service, died at Marseilles recently three weeks after landing. Archbishop Meuleman's successor is his coadjutor, the Right Rev. Ferdinand Perier, who has been a resident of India since 1906. He was born in Antwerp, September 23, 1875.

A very unusual case has come before the High Court in Dublin. Rev. J. O'Callaghan, former parish priest of Eyre, Kerry diocese, sued the Bishop of Kerry for a declaration that a decree made by the Bishop removing him from the pastoral charge of the place was illegal. The claim by the parish priest was dismissed. This ruling given by a Protestant judge is regarded by lawyers as very important.

Southampton, L. I., July 25.—The Rev. Henry Schumm, fifty-five, of Brooklyn, and Theodore Murphy, student at St. Joseph's Seminary at Water Mill, were drowned while bathing at the beach near the seminary. Father Schumm was seized with cramps, and Murphy was drowned in an attempt to save the priest. Five other members of the party of seminarians, were overcome through their efforts to save the two victims.

Paris, July 24.—During the commemoration of the Sixth anniversary of the victory won by the French and the Americans in July, 1918, in the loop of the Marne, between Chateau Thierry and Dormans, a large heavy cross of wood, painted brown, was set up in the park surrounding the Chapel of National Gratitude at Dormans. The cross was brought from Jerusalem, where it was carried on the shoulders of French pilgrims.

Washington, July 20.—Dr. P. W. Browne, editor of the Catholic Historical Review and Professor of History at the Catholic University, left here on Thursday, immediately after the closing of his Summer lecture course, to attend the Oxford University Medieval History vacation course. At the close of the Oxford sessions, Dr. Browne will go to Vienna to attend the International Summer School at which nearly all the countries in Europe will be represented this year.

A monument dedicated to the Nuns of the Civil War Battlefields is to be unveiled in Washington sometime during the next two or three months, according to announcement made through the office of Public Buildings and Grounds. The memorial will be located at the intersection of Rhode Island Avenue and M. St., Northwest, in the heart of a section already containing many historic monuments. The monument is the work of Jerome Connor of this city. It is being financed by the Women's Auxiliary of the Ancient Order of Hibernians at a cost of \$40,000.

Paris, France.—Justice Godard, Minister of Labor in the Herriot Cabinet, has signed the appointment to the rank of Knight of the Legion of Honor of Sister Mary Joseph, of a nursing order at LePuy. The appointment is based on the following citation: "Sister Mary Joseph has never ceased to lavish care to her patients with unalterable kindness and devotion, giving the example of a life entirely made up of sacrifice which has won for her the moving gratitude of the unfortunates." The Minister of the Interior has also awarded the Medal of Honor of Public Assistance to two nuns from the hospital of Oran.

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GERTRUDE MANNERING

A TALE OF SACRIFICE BY FRANCES NOBLE

CHAPTER XXI.—CONTINUED

Looking up, Gertrude saw the terrible expression on her father's face, half bitterness, half tender sorrow, and grew calm again for his sake, disposing of her tears as she whispered:

"Papa! don't look like that; don't take it to heart so dreadfully. You won't when you hear it all, when I've told you quietly all about it." And drawing him to the fire she made him sit in his easy-chair, as, throwing off her wraps, she sat close by his knee on a low stool.

"It was just the first, papa, the first seeing you again after it all, that made me so silly, made me cry so. But I can tell you all about it now quite quietly, papa."

Then taking his hand caressingly, as though its tender touch gave her strength, Gertrude began her story, in a low quiet tone, which yet trembled often—the whole sad story from its very beginning. She told her father, as they sat there together in the flickering firelight, how she had first met Stanley Graham; how he had stolen into her heart and taken it captive before she would allow it to herself even; and how she had been unable, from their earliest acquaintance, to avoid seeing what kind of attention it was he paid her so constantly, what kind of love he meant one day to offer her. She described him to her father, with her heart yearning with that hopeless pain; she spoke of his noble character, of his honor and truth, married only by that terrible, fatal pride; she told of his splendid intellect, of his powerful beauty, which had so fascinated her before he had spoken a word to her, the color rising to her face again at the vivid recollection of that happy, dream-like evening.

"I had never seen a face—like his before, papa, and I—shall never see another like it now. You would not wonder that if you could know him, papa, if it were all different. I had been thinking how well he would look as the model of a knight or crusader, papa, when my cousin brought him to introduce to me, and then—"

She paused a minute, and continued, telling of the winning fascination of manner he could exercise, haughty as he was; and how fond Lady Hunter and Sir Robert, too, were of him. Then it came to the telling of their parting the night before she left London, and of his earnest request that he might see her at Nethercotes, and of the pain of having to come home with a secret she might not yet reveal, a secret which she felt had been partly visible.

"If you knew, papa, what it was like all that time, to be as I was with you, you would forgive me for it."

"My little Gertrude, there is nothing to forgive; nothing except to pity and love you for, more than ever. And the father's arm clasped her round as she leaned against his knee, as though he could never let her go again from that sweet shelter."

"You see, papa, I could not bring myself to speak of—of my love—for him, until I was openly sure of his for me, more than ever because he is like he is, you know, an infidel; I felt how hard it would be for you to give me to him, even if he should grant all I should have to ask about religion. And I know now that I had another fear—the fear that has come true, papa—that he might refuse altogether what I would ask, and that I might have to give him up. But I did not dare to think even that I had such a fear; I used to drive it away, and tell myself it would never come to that; that I could not bear it, that God would not ask me."

"And He has asked you, Gertrude; and my little girl has offered Him the sacrifice He wanted, though she thought she would be too weak, though she told me once she was not a bit of a heroine, and was but a poor descendant of confessors and martyrs. But I knew God would make her strong when the need came; that He would give her grace to show the martyr spirit of which I spoke, Gertrude." And Gertrude felt a tear fall upon her hand as she paused.

Then she told him of the meeting again with Stanley at Nethercotes, three days before, on her arrival there; of his proposal to her, and of the joyous interval before she brought herself to the task, so long dreaded, of speaking to him of religion. "During that short, delicious time I used to think so often, papa, how proud you would be of him; how he would grow as dear to you nearly as Rupert, for my sake; of how we would all pray that God would in time send him even the grace of conversion, and of what a glorious Catholic he would be!" And the poor heart quivered again with that aching pain at the thought of the short, blissful dream dispelled so rudely.

But she forced herself to go on and tell her father as she had told her cousin, but more fully, because he would understand it all as Lady Hunter could not; of the struggle with Stanley, of all she said, as well as she could remember; and of his tender though terrible entreaties, ending at last in that stern, truthful explanation of his intentions, and her consequent renuncia-

tion of him. "And it is all over, papa, now, and I am safe back with you; and I shall never want to see him again, only to pray for him."

"And may God give me grace, my darling, to pray for him too!" exclaimed her father solemnly; "to be able to forgive him freely, not only for having striven so hard to make me have to mourn and grieve over an apostate child, but for having stolen her heart at all, only to wish to tyrannize over its dearest feelings; to be willing to break it rather than grant what she asked so solemnly, though her requests could not harm him, though they could not hurt even his outward welfare, though caring for no faith himself, and pretending to love her, he might have allowed her to practise hers in peace, infidel as he is. Thank God you are saved from him, my darling!"

But Gertrude was sobbing again now as, taking her hands from her father's grasp, she clasped them on his knee. "Papa, oh! don't say that; oh! don't speak of him like that. If you knew him, you would not; if you knew him as I do and as my cousin does, you would know that, while he does love me, oh! so much, papa, he yet could not promise to see me, as his wife, practise a religion he hates and which he hoped to win me from. He is so terrible proud, papa, and he was jealous of my love—jealous of sharing it with a religion he despises so. So you'll forgive him, papa, and pray for him too, won't you?"

"My darling, may God forgive me for the harsh judgment which escaped me in my anger against the man who has blighted my little girl's life! I do forgive him, poor ignorant unbeliever; and we will pray for him together, Gertrude. And the day should come when God will show him the truth, and, repenting, he embraces it as he now maligns it, may I be able to give my child back to him, if he comes humbly to ask for her—give her to him without a fear, because she trusts so in his tenderness! Or if that day should never come, but he still repents of his harshness and begs for her, though without himself embracing the truth, may I be able to give you to him, Gertrude, if it is for your happiness and he brings himself to promise all!"

"Papa, that he will never do—that that last you speak of. I have never hoped that for one instant, since last night. And for the other, papa," she added, in a strange, solemn tone, "I do not know, I dare not hope. It seems somehow as if I must not, as if—somehow God would not want him only for that, if He brought him to the truth." And her father started at the strange tone and the painfully solemn manner. Then, quickly, as if to take away the impression of her words, even from herself, she added: "Think, papa what it would have been for him, with his ideas, to have allowed—his children to be brought up as Catholics! And, papa, he has never had any one for whom he cared to try and keep any kind of religion in his mind; for the only one he had, his mother, died just when he left school, before he went to the university. O papa! poor Lady Hunter is so upset about it all, so afraid you may blame her for it, somehow!"

"Poor Lady Hunter! As if I could Gertrude; at least when I came to think how really kind she has been, meaning nothing but kindness through it all, as I know. How could she see how it would be?"

"How glad I shall be to tell her what you say, papa, for she will really believe it then! O papa, do you know I cannot help hoping, and ever thinking, she will be a Catholic yet some day. If you had heard how she asked me to pray for her, just as we parted!"

TO BE CONTINUED

REMEMBRANCE

There was something queer about the little old lady as she made her way timidly—rather warily, too—through the dress department of the Elite Store.

Miss Nolan watched her for a moment, her keen eyes seeking the reason. For Kathleen Nolan, efficient buyer, was also a student of human nature and a lover of folk, high or low.

"How can I help you this morning?" asked Kathleen softly, looking down at the wrinkled face and snowy hair.

"I want to buy a dress," fluttered the little old lady, "something young. Maybe a rose silk to match this." A worn hand touched the unsteady hat.

"Yes, indeed," agreed Kathleen. "Come right along with me."

The little old lady gazed through the little eyes at a group of young girls modeling the latest Parisian gowns. As she passed them they turned and giggled loudly.

"Sit right down here where you'll be comfortable," she said, pulling forward a roomy chair, soft as velvet.

The little old lady sank into it. "My I'm most pestered out," she sighed. "Shopping's hard work if you ain't used to it." She was silent a moment. Then: "Father only sold the farm last month; I always called him 'Father' since we was married. We came to the city to see the sights. I never had no togs, so father wanted to buy up all the dresses and hats and things. Said I ought to make up for what I ain't had all these years. Good idea, too, but it just keeps you hustling making up for lost time."

Her kindly black eyes appraised Kathleen's dress. "My, dearie, that's a real nice dress you got on. Plain, but awful pretty. Cost money, I guess; but—" she added quickly—"money ain't troubling now. I remember days when it was, though—long, drugging days. Ain't such a time ago neither. Yes, yours is a real pretty dress," nodded the little old lady. Her eyes shifted slowly to Kathleen's kindly face, brimming with smiles—and tears, it seemed.

"You just rest here a few minutes, I've got some beautiful dresses I want to show you." Kathleen lovingly patted the little old lady's arm and hurried from the room.

All pestered out. Left alone now, she kicked off the ill-fitting slippers and comfortably wriggled her cramped toes. She pulled off the cumbersome hat and smoothed her white hair, folded her arms and sighed contentedly.

Just then one of the youngest models burst into the room. "Oh, pardon me, I thought Miss Nolan was here," she exclaimed. "Come right in dearie," smiled the little old lady. "I want to look at your pretty dress. Gracious me!" she cried, raising shocked hands, "but ain't it low in the neck—and short, too! When I was a girl we wasn't allowed."

"Times has changed since your day, lady. These times you got to wear 'em like this." The girl danced out.

Kathleen returned, her arms filled with dresses. "Oh, how pretty your hair is!" smiled Kathleen, putting down the dresses and touching the fine, silken strands. "And how different you look with your hat off! It makes you years younger—and—and so beautiful!"

Another loving wrinkled face came before Kathleen's eyes—a certain cottage in Ireland. Five years ago since that face had smiled and wept "goodbye" to her.

Kathleen brushed the vision aside and spread a frail rose silk dress before the delighted eyes of the little old lady.

"I never thought clothes could be so pretty," she exclaimed, her hands caressing the skirt, softer than the petals of a rose. "I guess I always wearing a gingham and wool makes it kind of strange," she said. "It's so pretty! I like it so. Father will too. He's a great hand for pink. I had a pink wrapper once. Father said it always put me in my cheeks. I wore it to please him, of course—till there wasn't a shred left. Years ago that was. I was just about your age then. The year we bought the Adams house and went to house-keeping." She sighed and was silent. Kathleen watched her, unwilling to break in upon the thoughts of other days.

"Do you think it'll be too gay for me, dearie?" she suddenly asked, a note of longing in her voice.

"Not too gay, but—I've got something even lovelier. Just the nicest dress in the house. Bought it myself in New York this fall. I must have been thinking of somebody just like you—somebody just as sweet and loving and kind."

The little old lady's eyes twinkled her appreciation. "Ain't you the hand for words, though?" she beamed.

"And father ought to see the roses now," laughed Kathleen. "He's coming for me at noon. 'Most time now, ain't it?" she asked eagerly.

"Just eleven," replied Kathleen, glancing at her wrist watch. She put aside her dress and held up one of soft black silk, very simply made. Into the creamy lace at the neck and wrists an artist had woven her dreams.

"It's real pretty sure enough," agreed the little old lady, her head held on one side. "Sort of dark though, ain't it? Father mightn't like it."

"Why not try it on and see? I know it'll look lovely on you."

The little old lady started to get up, then stopped. "Gracious, I can't get up, dearie! My feet was smarting, so I took my slippers off."

"Try!" urged Kathleen. "No one'll disturb you while I'm gone. If they do—"

The little old lady's eyes were drooping and her small body relaxing as Kathleen softly closed the door.

"The poor dear," she sighed. "Trying to hold on to youth with all this foolish finery." She glared at the satin slipper. "Little old lady, I'm going to make you over into some one like my own little mother into some one as rare and as sweet as she is."

Kathleen sniffed back a tear. But the smiles in her gray eyes had returned when she hurried into the hat department.

It was difficult finding just what she wanted. A bonnet, a real old-fashioned bonnet with strings that tied under the chin. At last! It was hidden away in a box on a high shelf. A bonnet of pearly gray silk with a small rose resting on one side! And streamers of tulle of the same misty gray!

Kathleen, delighted with her success, entered the shoe department. "I want a pair of shoes three sizes larger than this and of softest leather." She held up the slipper before the clerk. "Comfort, not style, is what I'm after."

"Not much call for them kind of shoes, Miss Nolan," replied the clerk, taking down a box and opening it. They were soft as a glove and fairly brimming over with comfort.

"Just what I want. Thanks." The clerk made out the check.

Kathleen hurried back to the ivory salon and gently opened the door. The little old lady was asleep, the lines of her face almost hidden beneath the sweetness of repose.

"You dear!" breathed the girl. "How sweet you look!" She picked up the hideous hat and shook it. "When I've finished with you, little old lady, you'll be the correct model for all other old ladies. But there aren't any more old ladies these days," she sighed.

One of the shoes dropped to the floor. The little old lady jumped up with a start.

"Oh, I'm so sorry I woke you up!" apologized Kathleen. "But you've had your forty winks and father'll be here soon. Suppose we get ready for him."

"Yes, I'm all rested up dearie. You've been so good to me. You must come out and visit us a spell."

"Yes, I'll be very glad to. Now, let's try the shoes first."

"Why don't they feel good! Wouldn't you like to have a corn, and specially the one on my left toe's been acting up all morning!"

She stood up, tested the new shoes.

"Room to grow in; but they're awful pretty, too. I always had a notion pretty things couldn't be easy. Funny ideas we get." She laughed.

Kathleen stood by, holding the dress. She slipped it over the white head. Its graceful lines fell about the tiny form. The little old lady's eyes brightened, her cheeks filled with faint color.

"Oh, how nice you look!" exclaimed Kathleen, delighted with her success. "Now for the finishing touch—the bonnet."

"Bonnet?" The little old lady hesitated. "Father don't like bonnets. Says they make folks look old."

"Wait and see," smiled Kathleen, putting the little gray bonnet over the white hair. It framed the worn face with gentle lines and made it surprisingly young and pretty.

Kathleen's eyes opened wide. "You're just like my own mother!" she cried. Impulsively she bent her head and kissed the little old lady. Was there the trace of a tear on the worn cheek?

"Don't dearie, don't cry," begged the little old lady, patting her hand.

"I haven't seen her for five years—my little mother—and you bring back everything to me."

One of the models suddenly opened the door. "Here's an old man looking for your customer, I guess, Miss Nolan."

"Father!" exclaimed the little old lady. "Oh, dear, I hope he won't be disappointed!" She preened herself before a long mirror.

"They told me mother was here," he said, entering hesitatingly. "Yes, she's here waiting," exclaimed Kathleen briskly.

The little old lady came forward, her face bright, hands trembling.

"Here I am, father."

The old man looked at her. "Say, mother, you look bully." He picked her up in his arms and kissed her.

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The popular breath, even when known by the winds of centuries, is hardly pure.

THE STORY OF CHRIST

BY GIOVANNI PAPINI

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THE DESERT

As soon as Jesus emerged from the water He went into the desert. From the multitude to solitude! Until then He had lived among the waters and the fields of Galilee and in the green meadows along the Jordan. Now He went up on the rocky mountains whence no springs arise, where no seed sprouts, where the only living creatures are snakes. Until then He had lived among the working men of Nazareth, among John's penitents; now He goes up on the solitary mountains where no human face is seen, where no human voice is heard. The New Man puts the desert between himself and humanity.

The person who says, "woe to the solitary!" only gives the measure of his own cowardice. Society is a sacrifice, meritorious in proportion to its hardness. For those rich in soul, solitude is a prize and not an expiation, a period of sure value, a time when inner beauty is created, a reconciliation with the absent. Only in solitude do we live with our peers, with those solitary souls who think the great-hearted thoughts which console us in the absence of other consolations.

The people who cannot endure solitude are the mediocre and the mean. They have nothing to offer, they are afraid of themselves, of their own emptiness. They are condemned to the eternal solitude of their own minds, a desolate inner desert where the poisonous plants of waste lands are the only things to grow. They are restless, unquiet, dejected when they cannot forget themselves in others, deafen themselves with the words of others. They delude themselves with the factitious life of others who are in their turn deluded by it. They cannot live without mingling, a passive atom, in the streams which overflow every morning from the sewers of the cities.

Jesus lived among men and He was to return among men because He loved them. But in the years to come He often hid Himself, to be alone, far even from His disciples. To love men, you need from time to time to depart from them, far from them, we draw near to them. The small soul remembers only the evil they have done him. His night is restless with bitterness and his mouth poisoned with anger. The great soul remembers benefits alone, and thankful for a few good deeds, forgets the great evils he has endured. Even those which were not pardoned at the moment are blotted out from his heart, and having renewed his original love for his brothers, he goes back to men.

For Jesus these forty days of solitude are the last of His preparation. For forty years the Jewish people (prophetic symbol of Christ) wandered in the desert before entering into the kingdom promised by God. For forty days Moses remained close to God to hear His laws; for forty days Elijah wandered in the desert fleeing the vengeance of the wicked queen.

So also the time allotted to the new liberator before announcing the promised kingdom was forty days of close communion with God to receive the supreme inspiration. But even in the desert He was not to be entirely alone. About Him throughout the vigil will be angels and angels; beings inferior to man and beings superior; those who pull man down and those who lift him up; beings all matter, beings all spirit.

Born an animal, man struggles to become an angel. He is matter changing by slow transmutation into spirit. If the animal gets the upper hand, man descends below the level of the beasts because he puts the remnants of his intelligence at the service of bestiality; if the angel conquers, man becomes the equal of angels, and instead of being a mere soldier in the army of God, partakes of divinity itself. But the fallen angel condemned to wear the form of a beast is the astute tenacious enemy of all men who wish to climb that height from which he was cast down. Jesus is the enemy of the material world, of the bestial life of the many. He was born into the world in order that beasts should become men, and men become angels. He was born to change the world and to conquer it, to fight with the king of the world, that enemy of God and of men, the malign, the suborner, the seducer. He was born to drive Satan from the earth as His father drove him from Heaven.

Therefore at the end of the forty days, Satan came into the desert to tempt his enemy.

THE ADVERSARY

Our slavery to matter is branded on our lives by the daily need of our bodies for food, and Jesus wished to conquer our slavery to matter. Whenever He shared human lives, He consented to eat and drink, because His friends did, because it is right to give to the flesh that which belongs to the flesh, and finally as a visible protest against the hypocritical fasts of the Pharisees. The last act of His earthly mission was a supper, but the first after His baptism was a fast. Alone where His abstinence could not shame His simple-hearted

companions, where it could not be confused with ostentatious piety, He forgot to eat.

But after forty days He was hungry. Satan, tenacious and invisible, was waiting for this moment of material need, and seized on it. The Adversary spoke: "If thou be the Son of God command this stone that it be made bread."

The reproach was prompt: "It is written that man shall not live by bread alone, but by every word of God." Satan did not admit a defeat, and from the top of a mountain showed Him all the kingdoms of the earth: "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it. If thou therefore wilt adore me, all shall be thine."

And Jesus answered: "Get thee behind me, Satan: for it is written thou shalt worship the Lord thy God, and him only shalt thou serve."

Then Satan took Him to Jerusalem and he set Him on the pinnacle of the Temple, "If thou be the Son of God cast thyself down from hence."

But Jesus answered quickly: "It is written; thou shalt not tempt the Lord thy God." "And when the Devil has completed every temptation," Luke goes on, "he departed from him for a season." We shall see his return and his last effort.

This dialogue seems at first sight only a bandying about of Scriptural texts. Satan and Jesus do not use their own words, but compete by means of quotations from the Scriptures. We seem to be listening to a theological dispute; but as a matter of fact it is the first Parable of the Gospels acted out and not put into words.

It is not surprising that Satan should have come with the absurd hope of causing Jesus to fall. It is not surprising that Jesus since He was a man should have undergone temptation. Satan only tempts the great and pure. To the others he does not need even to murmur a word of invitation. They are already his, from their childhood on. He need give himself no trouble to win their allegiance, but in his arms before he summons them. And yet many of them do not know that he exists. He never has presented himself to them because they obey him from a distance. Thus, not having known him, they are ready to deny him. The devil's cohorts do not believe in the devil. It was said of old that the devil's shrewdest ruse was to spread abroad the rumor of his death. He takes all forms, so beautiful sometimes that no one recognizes him. The Greeks, for instance, the gods of Greece, that intelligence, had no place for Satan in their mythology, because all their Gods, when closely examined, show the horns of Satan under their crowns of laurel and grape leaves. Satanic is tyrannical and lustful. Jove, adulterous Venus, Apollo the flayer, murderous Mars, drunken Dionysus. They were so astute, the gods of Greece, that they gave the people love-potions and distilled perfumes to keep them from detecting the stench of the evil that consumes the world.

But if many do not know him and laugh at him as at a specter invented in church for the needs of penitents, there are some who cry out upon those who know him but do not follow him. He seduced the innocence of the first two created beings, he suborned David the strong, he corrupted Solomon the wise, he accused Job the righteous before the throne of God. Satan tempts and always will tempt all the saints who hide themselves in the desert, all those who love God. The more we go away from him the closer he is; the higher we are, the more he rises to bring us low; he can soil only that which is clean and he gives no care to the filth which spontaneously accrues under the hot breath of animality. To be tempted by Satan is a proof of purity, a sign of greatness, and shows a man that he is on the upward path. He who has known Satan and has seen him face to face, may well have hope for himself. More than any other, Jesus merited this consecration. Satan challenged Him twice and tempted Him once. He asked Him to transform dead matter into matter that gives life and to cast Himself down from a height so that God by saving Him should proclaim Him as His true son. He offered Him the possession and the glory of earthly kingdoms on condition that instead of serving God, Jesus should promise to serve the Demon. He asked material bread and a material miracle of Him and promises Him material power. Jesus does not take up the challenge and refuses what is offered.

He is not the fleshly, temporal Messiah, desired by the Jewish crowd, the material Messiah such as the Tempter in his baseness imagines Him. He did not come to bring food to bodies but food to souls—truth, that living food. When His brothers, far from home, lack bread enough for their hunger, He will break the few loaves which His disciples bring and all will have enough and they will fill baskets with the remnants. But except in cases of necessity He will not be the distributor of that bread which comes from the earth and returns to earth. If He should change the stones of the street into bread, every one would follow Him through love of his own body and

would pretend to believe everything He said. Even the dogs would come to His banquet. But this He does not wish. Those who follow Him must believe in His word in spite of hunger, grief and poverty. Thus those who wish to follow Him must leave behind them fertile fields, they must leave behind them money which can be changed into bread. They must go with Him without knapsack or payment, with one garment, and live like the birds of the air, husking ears of grain in the fields, or begging alms at house doors. One can live without terrestrial bread: a fig left on the tree among the leaves of a tree from the lake can take the place of bread. But no man can live without heavenly bread, if he wishes to escape eternal death, which is the portion of those who have never tasted it. Man does not live by bread alone, but by love, fervor, and truth. Jesus is ready to transform the Kingdom of Earth into the Kingdom of Heaven, furious bestiality into happy sanctity, but He does not deign to transform stones into bread, matter into, other matter.

For similar reasons Jesus refused the other challenge. Men love the wonderful, the visibly wonderful, the prodigy, the physical impossibility made possible before their eyes. They are ready to prostrate themselves before the wonder-worker even if he is an evil man or charlatan. From Jesus they all asked for a Sign, meaning by that, a gigantic juggling feat; but He always refused. He did not wish to be persuaded by means of the miraculous. He consented to cure the sick—especially those sick in spirit and sinners—but He often avoided the occasion even for these miracles, and He begged those cured not to speak the name of their healer. And He never used this power for His own safety, not even at Gethsemane when Satan tempted Him to put away the cup of death from His lips, nor when He was nailed to the cross and Satan repeated his challenge by the mouth of the Jews. "If thou art the Son of God, come down from the cross and save thyself." In the night of His vigil and in the high noon of His death, He resisted Satan and had recourse to no miracle to save Himself. Men must believe Him in spite of all contrary evidence, believe in His divinity even when confronted with what seems His common humanity. It is no fit deed for Jesus needlessly to throw Himself down from the Temple; to bring an end to the pain of another with the sole purpose of conquering men, and fascinating them with wonder and terror; to put God to a test, to force Him as it were, to accomplish a rash and superfluous miracle, only in order that Satan may not win the infamous and arrogant. Loving, it is to human hearts He wishes to speak; sublime in character, He wishes to bring sublimity into human lives; a pure spirit, He wishes to purify other spirits; deep-hearted, to light the flame of love in others; a great spirit, to bring greatness to little, mean, neglected souls. Instead of throwing Himself like a vulgar magician from the precipice which is below the Temple, He will go up from the Temple upon the Mount to give out from on high the beatitudes of the Kingdom of Heaven.

The offer of the Kingdoms of the Earth must have been horrible to Him, and still more the price that Satan asked. Satan has the right to offer what is his. The Kingdoms of the Earth are founded on force and maintained with deceit. They are Satan's own country, they are his Paradise regained. Satan sleeps every night on the pillows of the powerful. They pay material tribute to him, and give him daily offerings in thought and deed. But Jesus could have taken away their Kingdoms from the Kings without bending knee to the Adversary. He had only to offer men bread without work. If like a juggler mounted on a bank He had opened a public theater of popular miracles, the multitude would have acclaimed Him. Had He wished to seem the Messiah for whom the Jews had been longing during their dreary slavery, He could have corrupted them with plenty and with marvels. He could have made of every land a country of grace and enchantment and He could have occupied at once every seat of the procurators of Satan. But Jesus does not wish to be the restorer of the fallen kingdom, the conqueror of hostile empires. Authority is of little importance to Him and glory still less. The Kingdom which He announces and prepares has nothing in common with the Kingdoms of the Earth. His Kingdom is destined rather to bring to naught the Kingdoms of the Earth. The Kingdom of Heaven is in us. Any day when a soul has

turned to righteousness the Kingdom of Heaven is enlarged because it has acquired a new citizen, snatched from the Kingdom of Earth. When every one is good and righteous, when all love their brothers as fathers love their sons, when even enemies love one another (if there still are enemies), when no one thinks of amassing treasure, and instead of taking away from others, every one gives bread to the hungry and clothing to those who are cold,—where on that day will be the Kingdom of the Earth? Where will be the need for soldiers when no one wishes to enlarge his own land by stealing that of his neighbor? What need will there be for Kings when every one has his law in his conscience and when there are no armies to command nor judges to select? What need will there be for money and for tribute when every one is sure of his living and satisfied with it, and there are no wages to be paid to soldiers and the arrogantly virtuous, the humble sinners, free and prisoners. The sun of God will shine on all, the citizens of the Kingdom will be one family of fathers and brothers and the gates of Paradise will be open again to the sons of Adam become as gods.

Jesus conquered Satan in Himself and now came out of the desert to conquer him among men.

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LONDON, SATURDAY, AUGUST 23, 1924

THE THREE-FOLD REVERENCE

Two weeks ago we reprinted in full President Coolidge's striking address to the Boy Scout delegates on the eve of their departure for Copenhagen. We hope that all our boys, whether Scouts or not, have read and pondered it. It should not only be read, it should be marked, learned, and inwardly digested; and not only by boys but by their fathers and all others that have to do with boys.

We think it worth while to help master the meaning of the President's message.

"There was no Boy Scout organization in my boyhood; but every boy who has the privilege of growing up on the farm learns instinctively the three fundamentals of scout-hood."

How much is condensed in that sentence! Alas! there are boys growing up on farms who hear their parents grouch and whine over their hard lot and their lack of opportunities! The chosen leader of a hundred million free men and women gratefully acknowledges the great privilege that was his in growing up on a farm where boys learn instinctively the three fundamentals of that mighty Boy Scout organization which enlists the good-will and sympathy of Popes and Presidents and Kings as well as of thinking people the world over; whose object is to supplement in essential ways the education of the school and home. This little paragraph of the President's message might easily be passed over lightly; but it has a deep significance for every boy who has the privilege of growing up on a farm and to every farm boy's father and mother.

We shall allow the President to tell us of the three fundamentals:

"The first is a reverence for nature. Boys should never lose their love of the fields and the streams, the mountains and the plains, the open places and the forests. That love will be a priceless possession as your years lengthen out."

"There is an instructive myth about the giant Antaeus. Whenever, in a contest, he was thrown down, he drew fresh strength from his mother, the earth, and so was thought invincible. But Hercules lifted him away from the earth and so destroyed him. There is new life in the soil for every man. There is healing in the trees for tired minds, and for our overburdened spirits there is strength in the hills, if only we will lift up our eyes. Remember that nature is your great restorer."

This is presented so lucidly, with such simple directness that it were idle to comment further than this: the opportunities to cultivate a love and reverence for nature that must be provided for the city boy are the farm boys very own by inescapable necessity; they are none the less a great privilege.

"The second is a reverence for law. I remember the town meetings of my boyhood, when the citizens of our little town met to levy taxes on themselves and to choose from their own number those who should be their officers. There is something in every such meeting, in every election, that approaches very near to the sublime."

The specialist in pedagogy might envy the President's skill here in presenting the lesson of self-government. The town meeting of the "little town" where every citizen was present, because directly and vitally interested, illustrates the duties of free citizenship much more clearly than the great elections where millions and tens of millions take part; yet they are fundamentally the same.

"I am thrilled at the thought of my audience tonight, for I never

address boys without thinking that among them may be a boy who will sit in this White House. Somewhere there are boys who will be Presidents of our railroads, Presidents of colleges, of banks, owners of splendid farms and useful industries, members of Congress, representatives of our people in foreign lands.

"That is the heritage of the American boy. It was an act of magnificent courage when our ancestors set up a nation wherein any boy may aspire to anything. That great achievement was not wrought without blood and sacrifice. Make firm your resolution to carry on nobly what has been so nobly begun."

Just now there is talk of compulsory voting. In the last presidential election less than half the number entitled to vote actually voted. In this city of London we are told that in the last fifteen years the highest recorded vote was 59% and five years ago only 29% bothered to go to the polls. This is a serious state of affairs. President Coolidge does well to impress on the mind and heart of youth the duties as well as the privileges of self-government. For youth is the time of formative influences, the time of noble enthusiasms. If the American boy conceives a pride in his American heritage and makes firm the resolution to carry on nobly what was nobly begun, then the menace of the slacker vote will disappear. For he it is noted that under the heading of Reverence for Law President Coolidge goes to the source of all law in a free, self-governing country. The slacker vote and the contempt for law are closely related. The duty of free citizenship is not merely to obey the law but to make that law and choose those who shall administer it; to strive for the abolition of bad laws and the substitution of good. It is reverence for law that should impel clear-headed and patriotic citizens to get rid of that pernicious legislation that is clearly bringing all law into contempt. Reverence for law means reverence for the whole process of law making and law administration. It means also a lively appreciation of the duties that self-government imposes. And that is the crying need of our so-called democracies. Mr. Coolidge goes to the root of the matter.

He goes deeper still:

"The third is a reverence for God. It is hard to see how a great man can be an atheist. Without the sustaining influence of faith in a divine power we could have little faith in ourselves. We need to feel that behind us is intelligence and love. Doubters do not achieve; skeptics do not contribute; cynics do not create."

That is a noble sentence. Boys should memorize it. There is no time in their whole lives that it will not give them something worth while thinking over, pondering, meditating upon.

Then the positive faith in God and God's providence:

"Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan."

Follows a paragraph which, if true, is the finest of tributes to the work of the Boy Scouts:

"These are not only some of the fundamentals of the teachings of the Boy Scouts, they are the fundamentals of our American institutions."

And it is true. President Coolidge's message makes it easy to understand something that Cardinal O'Connell said publicly some time ago: "Thank God for giving us men in public life like Calvin Coolidge."

What a fervent "Thank God" would come from the heart of the Cardinal Archbishop of Paris if the president of Catholic France could issue such a message!

It is scarcely necessary to say that everything in the President's message has its full bearing for Canadian as well as for American boys.

It may not be worth noticing but, as we saw an adverse criticism of this very address of President Coolidge in several papers, perhaps many of our readers also saw it. A minister of the Gospel waxed indignant that the President should put God in the third place. He never heard of climax we suppose. The President puts in the first

place the important, next the most important, and finally the most important. This little minister would, doubtless, give his entire approval to an example of anti-climax given us half a century ago by an affectionately remembered old school-master: "They murder our wives. They burn our houses, and they rob our hen-roosts!"

PATHOLOGICAL NONSENSE

By THE OBSERVER
 Pathology, like every other branch of science, is entitled to respect. But that does not necessarily mean that every man who poses as a pathologist is entitled to respect. The psychiatrists and psychologists who are degrading their science at Chicago just now, for the purpose of saving two young reprobates from the punishment which they ought to receive, have not even the slim excuse that they are trying to clear them of all responsibility for their horrid crime.

The prisoners have pleaded guilty. The question is now what is to be done to them. Shall they be hanged or not? To the end that that punishment shall not at all events be inflicted on them, a considerable number of alienists, psychiatrists, psychologists and what not are giving the judge their ideas as to the mental condition of those young men. Not even in the American courts, where great latitude is allowed in regard to speculative and opinion evidence, has so much obvious balderdash been spoken from the witness stand in any previous trial that we can remember.

The most childish reasoning has been employed. The farthest outskirts of speculation have been explored in the attempt to build up a theory that the prisoners are not responsible for their deed, or not sufficiently responsible to justify hanging them.

If the death penalty is to be abolished, let us who still have it in our laws, in Canada and in the United States, abolish it honestly and in the light of duty, not hold one man liable to be put to death and another only to some lighter punishment for the same crime of murder. Our criminal code in Canada is sound on this point. A man who is found guilty of murder, or pleads guilty, must be sentenced to death. Then he can apply to the Governor General in Council for a commutation of his sentence to imprisonment for life. The reasons for that commutation are sought for in the evidence given at the trial, and in such report as the judge who tried the prisoner may give to the Governor General in Council, through the Minister of Justice.

The proceeding at Chicago is a gigantic farce. A dozen or so of highly paid psychiatrists are bombarding the judge with the wildest guesses about the mental state of the prisoners. There is every sort of foolish talk about emotional childishness, and pathological queerness, and disintegrating personalities, and paranoid mentalities, and psychological abnormalities, and deteriorating judgment, and emotional trends, and much more of the like rubbish. If we are going to abolish capital punishment let us not do it that way; let us do it honestly and above board. If men and women are to be freed from their responsibility to the law by the employment of tons of guess-work, the next meeting of the American Bar Association will have to note that instead of the unpunished murderers growing fewer, they are growing more numerous.

One of those experts told the judge that he had talked to one of the prisoners, and that the young man told him that he had not the smallest regret for his crime. Other unfeeling statements were ascribed to one prisoner or to the other; and it was argued that this insensibility to crime proved irresponsibility. But the least instructed man in the world knows that it proves nothing of the kind. If that sort of guess-work be accepted, there can be no hope of holding anyone liable for crime. All that will be necessary to save a prisoner will be, that one expert shall tell him how to talk to another expert, and the thing is done.

Society must protect itself. Insanity is a defence. It is not for the State to prove that a man is not insane. Even though once in a long while, an insane person be hanged,

the rule must stand that every man is deemed to be responsible for his acts until he is proved to be not responsible. Society cannot stand as an organized whole upon any other basis. Now, upon the question of insanity, it is equally obvious that if mere speculative opinion be allowed full swing, no man will ever be punished as sane, because the country is full of psychologists who will speculate away a man's responsibility if it is made worth their while—and quite honestly too, no doubt—for human nature finds it very easy to take a side that one is well paid for taking.

Prisoners who are to escape punishment must be proved insane, and what the alienists call "queerness" will not do. And there is another danger. When a man is found insane in the legal sense, that is, when it is ascertained that he does not know right from wrong at all in the act he did, he is generally put safely and permanently away in an asylum. But if the Chicago murderers are found to be "pathologically queer" and are spared the scaffold, they will, we venture to say, be set at liberty within a year or two. The millions of their parents will be set to work to prove that though they were not responsible when they killed young Franks, they have become "pathologically" all right.

NOTES AND COMMENTS

"I CAN hardly contain myself," writes Col. Arthur Lynch to the London Star, "when I see my old friend Byron attacked; but when he is defended—with apologies—I lose control." "This," he adds, in the letter aforesaid, "is not a plea for a memorial to the poet in Westminster Abbey; . . . Byron belongs to us. Great as was the poet—second, even if second, only to Keats—yet the man was greater, the brightest figure in the long-stretched roll of literature. He had faults, but we must appreciate a man by his whole accomplishment, and Byron will live when all Abbeyes have mouldered into dust."

PERMISSION, it will be remembered, was refused by the present Dean of that venerable fane, for the erection therein of a memorial to the author of "Childe Harold." Something might have been said for this refusal, had it the merit of consistency. For, as was pointed out in these columns a year or more ago, sepulture in the Abbey, not in mention memorials, has not, in modern times at any rate, been confined to the devout, the heroic or the learned by any means. A glance through the list will reveal fully a score of libertines, at least two embezzlers, a prize-fighter, and any number of sceptics or out-and-out unbelievers in the cardinal doctrines of Christianity. So that if Byron is to be denied even the belated honor of a mere memorial tablet common decency demands that the Abbey should undergo some measure of house-cleaning.

WESTMINSTER ABBEY, it is scarcely necessary to be reminded, is, like so many other ecclesiastical edifices in England, a building with a past—a venerable and glorious past—and it still stands, an imposing monument of the faith and devotion of old Catholic times. Within its walls repose the mortal remains of more than one canonized Saint; a long line of holy prelates, priests and people; and many of the greatest kings, statesmen and sages out of whose lives and labors grew the greatness of modern England. With the revolt of the sixteenth century, mis-called the Reformation, came a great change. The Old Faith was banished from the land, and those glorious temples which for centuries had been consecrated by the Holy Sacrifice of the New Law, and whose rafters had re-echoed the praises of God in the solemn chants of consecrated men, were by impious hands degraded into mere conventicles and turned to uses foreign to every thought and aspiration of their pious builders.

Thus we see the Westminster Abbey of today. Beautiful in its material edifice it still is, and in many parts reminiscent of its splendid past. But from a consecrated temple it has within the past three centuries taken on something of the character of a Valhalla, and been given over to the perpetuation of the memory of all sorts and conditions of men.

Indeed, the character of many who have been interred there, within the past century or so, and the monstrosities, falsely dignified by the name of monuments or memorials, which have been erected within its walls, have long been the object of protest by thinking men. That, then, in the end, poor Byron should have been singled out as "unworthy" of the honor which has been extended to many, morally and intellectually his inferiors, can but provoke a smile.

"I THINK the world is growing worse. I think most of the people give no thought to serious things. Pleasure, fun, idleness—the young people do not want to work. I think people are crowding too much into the cities. The poor want to be like the rich; and yet, if they are rich, they are not satisfied." In these words Father Charles Paradis, the veteran missionary of the Temagami (or Timagami, as the official Postal Directory has it) District, scores the present generation. Some may regard it as an extreme statement, and it may require some modification. Yet who, that looks abroad upon the world, can shut his eyes to the fact that dissipation—not necessarily of a dissolute character, but pointing downward nevertheless—is the predominating mark of the time?

"It is hard to find a man with serious ideas," Father Paradis further affirms. "People are superficial, flat, shallow. They don't want education. They think they know it all. There is a lack of religious spirit. People do not seem to consider the present as a time of preparation for the next world. . . . Society today is going to nothing but ruin. They will never find happiness that way. They will never find it unless they go back to the simple life." And in contrast thereto, is a venerable priest, grown old amidst the hardships of pioneer life, cites the days of his youth, and the characteristics of his upbringing. "There were," he says, "sixteen children in my home. There was no luxury but there was no hardship. We were all well-educated, well brought up on means which would scarcely be considered sufficient to raise one child today. In those days we never heard of crimes such as we hear of now. In those days the people were satisfied, making their own clothes, weaving their own cloth, making their own leather, boots and hats. From the local grist mills, we got the best of bread with bran in it. And yet we were not living in penance all the time. We had our recreation. Times have changed. Things are not as they were. The world is not as good as it was."

This is the simple life for which Father Paradis yearns. And he still exemplifies it in his own person. "Just back of the Hudson's Bay Company's post on Bear Island," writes a contributor to the Weekly Star, "in the heart of Lake Temagami, stands a small, quaint Catholic church, built of squared logs, black with age and weathering, peaceful and picturesque in a frame of silent pines on the edge of the clearing. I went round to the back and knocked at the door of the sacristy. A voice called: 'Come in.' I entered, and so I met the famous Father Paradis, priest of the north and pioneer, cleric and coureur de bois, preacher and prospector, father confessor and fighter, a man who has become a legend in his own lifetime."

FATHER PARADIS was living in the sacristy, this small, simple room behind the altar, bare of adornment as the refuge of an anchorite. A crucifix on the wall, with a prie-dieu beneath; a pair of incense censurers hanging, red curtains which might be pulled across the room to screen off the bed in the corner, one or two cupboards, a couple of chairs and the table at which the priest sat were practically the only furnishings. Father Paradis had had a home on Sandy Inlet up on the north arm of Lake Temagami. Here he had cleared many acres and had a farm, growing vegetables which were noted in the district. Here was a hermitage where he thought and wrote. The house, which he had built himself, included a little chapel where he meditated and prayed. At 6 o'clock every morning he said Mass in the solitude of this bush retreat. For he lived alone most of the time."

AND OF the missionary journeyings of this soldier of the Cross—this real soldier of the Cross—we read: "Fifty years ago he came as a young missionary priest into northern Ontario, after graduation from Ottawa College. In those days the only railway, the Canada Central, long since merged in the C. P. R., ran from Ottawa to Pembroke. From here Father Paradis traveled by stage, following the shanty roads to Deux Rivieres. A small steamboat carried him on the Ottawa river to Mattawa. Thence he traveled by canoe until he came to the mission at Obadjiwanang (the stream of the narrows) on Lake Temiskaming, fifteen miles below where Haileybury stands today. In those days Temiskaming was still locked in the ice. The Indian, the trapper and the coureur de bois had alone gazed on this water which today lies in the midst of cleared and settled country, skirted by the T. and N. O. Railway. The Catholic mission with its three or four priests stood at the narrows on the Ontario side of the lake. Opposite on the Quebec side was the Hudson's Bay Company's post. There was not yet a settler on the shores of the lake. From his headquarters here, for four years, Father Paradis carried religion to the shantymen and the Indians. In the winter, on snowshoes, he would visit the shanty camps. In the summer, by canoe, he would travel up the Abitibi and Moose rivers into James Bay as far north as Fort Albany, baptizing, marrying, saying Mass in a hundred wild and desolate places. Flour from the Hudson's Bay Company, meat and fish from Indians, vegetables from the mission garden on the shore of Temiskaming were his food."

FURTHER QUOTATION is foreborne. But in contemplation of such a life the inspiring story of the pioneer priests of New France are, short of actual martyrdom, being repeated in the untrodden wilds in our own day as they are repeated in the lives of Catholic missionaries in all parts of the world. And they constitute a standing rebuke to the materialism and luxury of our time.

HOLY NAME MEMBERS ARE WARNED

Washington, D. C., Aug. 9.—The huge task of providing accommodations for the 12,000 delegates who will descend on Washington September 18, for the Holy Name convention, has led the chairman of the Hotel committee, Harry S. O'Neill, to issue a general and urgent appeal to all cities sending delegations, to send in their wants now.

The great fear is that there will be a last-day rush, when thousands who have made no provision will pour in expecting the committee to place them immediately in desirable rooms—a thing that would verge on the impossible. Preliminary arrangements must be made, and the committee cannot make individual arrangements till it knows of the wants of delegations.

Accordingly, Mr. O'Neill is urging Diocesan Union and Branch presidents to write him at once. If they do this, the committee will provide, he promises, and there will be no confusion. If they do not, there is not only infinitely more work for the committee, but also the probability that there will be confusion and inconvenience.

One thing stressed by the committee is that individual rooms at a convention of such magnitude are virtually impossible to obtain. Numerous requests for these single accommodations have come in, and Mr. O'Neill wishes it generally known that it is almost inevitable that delegates will have to "double up." He hopes thus to forestall disappointments. Most hotels and owners of private homes who will care for delegates have large double rooms, where two, three and even four may be accommodated comfortably, and they do not wish to turn these spacious rooms over to single persons except for sums which, of course, approximate what they would receive for several individuals and are accordingly prohibitive.

The committee urges that parties of two, three and four be made up before the delegates and visitors set out for Washington, and that the committee be informed of the size and number of these parties. He points out that, incidentally, a considerable saving in money will result.

Philadelphia has taken advantage of this plan, and the Diocesan president has appointed a chairman of the convention committee who already has reserved the full capacity of two hotels. Philadelphia delegates accordingly will come to the convention assured of first class accommodations and service. Several western cities also have made extensive reservations at hotels through the committee.

Headquarters for the Holy Name Convention are at 1314 Massachusetts Avenue, Washington.

WORLD MISSIONARY EXHIBITS

(By N. C. W. C. News Service)

As preparations for the Missionary Exhibition at the Vatican near completion, the magnitude and intensely interesting nature of this world display becomes more evident.

Among the objects to be seen will be:

A complete reproduction, in terra cotta, of Palestine.

A reproduction in relief of Asia and Africa, showing all Catholic missions at a glance.

Reproductions of first homes and first churches in all the missions.

Rare portraits and personal belongings of famed missionaries.

Exhibits on the rites, cults, superstitions, witchcraft, houses and furniture of all pagan peoples.

Vast and intricate compilations of data of missions everywhere, vicariats, mission schools and seminaries.

Preparation of the buildings for the Exhibition is now near completion. The pavilions in the Cortile della Pigna, in fact, are ready for their exhibits, and those in the Viale della Zitella and the Vatican Gardens will receive their last touches in a few days.

Although the structures are only temporary, accuracy and symmetry of design have been strictly observed. A composition covers the wooden frame-work both inside and out.

Great care has been exercised that the Exhibition buildings shall not disturb the order nor mar the beauty of the grounds in any way. For this reason, they have been kept grouped away from the gardens and museums, which in themselves constitute such admirable places to visit and admire.

Thus the Viale della Zitella was chosen because it is above the large square garden of shrubs and flowers and the walks near the Wall of Leo IV., where is found the small reproduction of the Grotto of Lourdes, which Leo XIII. often walked before the Bishop of Lourdes constructed the great replica that today is the daily goal of Pius XI's walks.

The Palace in the Cortile della Corazza, next to the great museum of ancient sculptures, is to be the site of the Medical Section.

A great section of the Exhibition is to be in the Cortile della Pigna, which has an interesting history. It is so called because there is preserved the gigantic gilded bronze cone which crowned the summit of Adrian's Mausoleum (Castel Sant' Angelo). This superb imperial monument was devastated in the barbaric age, and afterward was transformed into a fortress, but the bronze cone was preserved, and later was brought to adorn the portico of the ancient Basilica. It remained there till the construction of the Basilica, and is mentioned in one of Dante's poems.

When Bramante began the building of the present temple of St. Peter, he moved the cone to the great courtyard of the building of the Belvedere, which he was building in the northern part of the Vatican grounds at the time. Thenceforth the cone of Adrian's Mausoleum has remained at the foot of the semi-circular gallery surrounded by a beautiful gallery.

The plan for the housing of the Exhibition takes into account the possible need for more room. Added buildings have been chosen for use, should this become necessary.

IN TWO GREAT DIVISIONS

A committee of experts on missions has prepared the scientific and technical plan of the Exhibition. It is to be divided under two headings: Scientific and Descriptive.

THE SCIENTIFIC

The scientific section includes history, ethnography, statistics and medicine.

In the historical section, the material has been divided into four great periods: Propagation of the Christian Faith in the world (from Apostolic times to the Fifth century); Formation of a new Europe under the influence of Christianity (from the Fifth to the Twelfth centuries); Missions of the Frati Minori (Franciscans) and the Frati Predicatori (Dominicans), principally in Central and Eastern Asia (from the Thirteenth to the Fifteenth century); and the new epoch of the Missions in Asia, Africa, America and Oceania (from the Sixteenth century to the beginning of Pius IX's Pontificate in 1846). In the last section will be shown portraits and personal belongings of the founders of each mission, charts of the journeys, rare things belonging to the countries visited by them, and reproductions of the first homes and churches on the missions. It is natural that this material should be plentiful in the fourth period, while it is somewhat scarcer in each of the preceding ones. For the first period, the arrangement of the Exhibition has been entrusted to a specialist, Dr. Pieper.

In the Ethnography section, a great part of the material will be found in the local sections. But in the scientific part will be seen all that refers, in general, to the pagan cults, and rites, magic, superstitions, witchcraft, houses, instruments and furniture of pagan peoples, and their languages.

The statistics will be found under the following classifications:

General synthesis of the missionary activity in each religious Order or Congregation—number of Apos-

toxic Vicariats and Prefectures entrusted to them, their Apostolic seminaries and schools.

Auxiliary associations of the missions—the general groups, such as those of the Propagation of the Faith, as well as the local and national, such as the Extensions of the United States and Canada.

The Sacred Congregation of the Propaganda of the Faith, its foundation, history and activities.

General synthesis of the present missions—number of Christians, catechumens, European and native priests and sisters.

Orthodox and Protestant missions. Synthesis of the scholastic and civilizing activities of the Catholic missions.

Superior scholastic institutes in the missions—astronomical and scientific observatories.

Typographies of the missions and their printed models.

The completion of the statistical table has been entrusted to Father Arens, S. J., professor in the College of St. Ignatius at Valkenburg, in Holland.

The Medical section will form a truly new and original part in this Exhibition. The Pope wished this section to demonstrate the importance of the protection of the missionaries, from a medical point of view and to emphasize what a precious aid medicine is in the Missionary Apostolate.

The committee every day receives news of enthusiastic preparations in all countries and missions to send their reports and exhibits to the Vatican Exhibition. In the Republic of Columbia, for example, a preliminary exhibition of everything to be sent to Rome is being prepared.

The local Committee also is publishing an illustrated bulletin to render the participation of that far-off State in the Vatican Exhibition more widely known.

THE CONSTANTINOPLE SCHOOL CLOSINGS

By Dr. Frederik Funder (Home Correspondent, N. C. W. C.)

The awkward situation created for the Christian schools in Turkey through the hostile actions of the Government is explained in a letter from the Lazarist Father Leopold Dworschak, of St. George's College at Constantinople, which in 1918 had 700 students of all nationalities represented in the polygot capital.

The educational facilities of this college, which is under the direction of Austrian friars, had been suspended for some time after the War but the school was reopened at the expressed desire of the Turkish Government.

This institution received the order to remove all crosses from the buildings, but permission was given to adapt one room of the school as a prayer room for Catholics, where the catechism could be taught and where crosses and religious pictures would be allowed.

The friars first thought that it would be possible to find a tolerably satisfactory solution of the question of the basis of this concession, but desire to preserve solidarity with the other congregational schools required them to refrain from independent action and to accept the same fate as other institutions, so the college was closed.

Now in Constantinople alone, there are more than 14,000 children without instruction because most of the parents refuse to send their children to Turkish schools. Some of the institutions thought to relieve the situation by admitting the children to private instruction in the schools, but immediately an order was issued strictly forbidding private instruction of any kind in the schools.

The parents are not even allowed to call at the schools, no students are admitted in the gymnasiums or on the playing grounds of the closed schools. Orphans who have nobody to take care of them, are to be reported to the Education Department and it is not allowed to admit children in the chapels of the schools.

Severe punishments have been decreed for any breach or violation of these orders. Kulturkampf, therefore, is manifested in full strength.

Father Dworschak writes: "We have no official representative of the Holy See as a consequence of the attitude taken by the French who would not give up the protectorate, though it ceased to exist after the abolition of the capitulations. No doubt Monsignor Philippi is a worthy representative of the Holy See who fully realizes the situation and never ceased to warn the competent authorities of the dangers of coming events, but he is only Apostolic Visitor and has not the full official authority necessary. Further, the journey to Angora of the Vicar General, Mgr. Cesarano soon after the closing down of the schools, was made in vain. He was at once given to understand that he had come too late, but at the same time was told that the schools could be reopened, if they would comply with the regulations issued by the Turkish educational authorities."

Father Dworschak, who has much extensive knowledge of Turkish affairs, believes the seemingly religious question is only a pretext used to bring political pressure to bear on France. Four-fifths of the congregational schools are French, and their loss means a lot to the French position in the country. It would seem that Turkey uses this

weapon to cause France to negotiate and to show a more yielding disposition in political questions of importance.

SHOWED SYMBOLS OF CHRISTIANITY

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

Recent wide theorizing following the assertion that "white Indians" had been discovered in Panama lends a peculiar interest to a new book just published in Leipzig and written by a Catholic priest, the archaeologist, Prof. Maria Kaufmann. This volume, which deals with the origin of the early inhabitants of America, in view of the renewed interest in the subject of who first colonized the Western World, has evoked wide comment here.

Regardless of whether the "white Indians" are really a new race or not, since the "white Indian" discovery claim was made, one contention was advanced that before the time of Columbus, Irishmen colonized the whole American coast from New Scotland to Florida, calling it "Great Ireland" and that the "white Indians" were the descendants of these early adventurers.

Another theory, based on the forms of architecture found in some places in America, held that emigrants from Egypt colonized parts of America and that the "white Indians" were their descendants.

Father Kaufmann tends to the belief that the pyramids in the empires of the Incas and Mayas in America indicate an early civilization derived from Assyria or Egypt. He points to the cult of the dead in Peru, the mummies with their ribbon windings and masks, and the special burial forms. The obelisks of the Incas, with their symbolic ornaments, and other forms of architecture Father Kaufmann sees as reminders of Egypt, and in the cuneiform inscriptions, especially in ceramic, he sees traces of Assyria and India.

The greatest difficulty, however, found by this writer is the definite indication of Christianity in the early civilization of the New World. He contents himself with showing copious indications of the presence of Christianity or memories of it, without attempting to explain how it came to America.

Dr. Kaufmann points especially to the numerous cross monuments as proof of Christian transmission of the civilization and traditions of these early peoples. In Peru he sees definitely a memory in the minds of the early peoples of a time when their forbears knew Christianity. Besides the cross, he calls attention to the dove and the fish, and the form of a praying man as it is found in the catacombs—all symbols of Christianity.

From these things, Dr. Kaufmann expresses the belief that Christianity came first to Central and South America about the Fifth or Sixth Century, starting in Peru and among the Mayas, then spreading to Ecuador, Bolivia and Colombia.

Legends and traditions of the Incas also are taken as proofs of the presence of Christianity. There was a tradition, he says, that the god Huirakocha came to Peru from overseas, and in Mexico the "white Messias" was desired and expected to such an extent that the Spaniards at first were regarded as messengers of the Messias. Dr. Kaufmann is to continue his studies of the derivation of these early indications of Christianity in America. The title of his present book is "Amerika Und Das Urchristentum."

THE PURE BOOKS MOVEMENT

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

The Wolframbund, an organization founded since the War with a view to popularizing the works of Catholic authors and purifying German literature, not only has risen to powerful dimensions in Germany itself, but also has spread to Austria, the Tyrol, Czechoslovakia and other countries. Its effects are being felt throughout the country.

For years the expression "Catholica non leguntur" (Catholic books are not read) was widespread in Germany. Catholic poets and prose writers had the greatest difficulty in getting their works published, and when the Catholic press published them, non-Catholics ignored them. The only recourse was to have them published by the non-Catholic press. The consequence was that great works by Catholics passed through German literature unnoticed. The same was true of the theatre.

With the coming of the difficult post-war period, when thoughtful men turned their eyes to good books as a means of countering the influences working for the demoralization of the German people, there was a determined move to get Catholic writers' works to the reading public.

Accordingly, there was organized the Wolframbund, named for that great medieval author of "Parzival," Wolfram von Eschenbach, the poet of German Christian nationality. The organization proposed to support Catholic writers and publishers, and at its head was placed the famous Jesuit, Father Herman Frederick Muckermann, editor of the monthly periodical

"Der Gral," the leading Catholic literary review of Germany.

Two objectives have been mapped out for the Wolframbund: First, it seeks a religious reformation. Conditions after the War, it is pointed out, have turned the German mind to religion. In fact, so much has been lost it seems to some that religion alone survives. The good book is the best means of transmitting religious and moral ideas to the hearts of the people. In addition, merely as a literary work, a good book is a rare solace and enjoyment.

Second, the Wolframbund intends a national movement to combat moral evils. Even the belles lettres works of the day have done much to poison and corrupt the people, not only in Germany but in other countries. The flood of seditious, erotic and criminal literature is immense. Therefore, it is proposed to put good German Catholic books in the hands of the people, wherein will be taught the ancient German ideals of fidelity, piety and purity.

There is at hand for the work a plentiful supply of good Catholic writers in Germany and fairly good publishing firms. The fund of cultural literature is rich. The incident and age-old ideals in Catholicism is, of course, a rich field. With these assets, it is hoped to renovate literature and bring it back to sanity and piety.

"BASILICA OF LIGHT" ON MOUNT THABOR

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

The Holy Land is enriched and glorified by the completion of the two new Basilicas of Mount Thabor and Getsemani in Palestine, according to the account of Cardinal Oreste Giorgi, who has just returned from the Holy Land after conducting the rebuilding of the Basilica. His journey to the Holy Land recalls that made in 1919 by Cardinal Giustini, Papal Legate of Pope Benedict XV., to bless the first stones of the Basilicas.

The great work accomplished in the short space of five years is the fruit of the activity and sacrifices of the Franciscans, who since the time of the Crusades, have guarded the Holy Places where the Redeemer lived and died for mankind.

The Basilica of the Transfiguration rises on the level of Mount Thabor and has been constructed on the original designs of the two Roman Architects, the brothers Antonio and Giulio Barluzzi, two artists who have worked in the two new Basilicas not only with great intelligence and culture, but above all, with a very profound sense of Christian piety.

The facade of the temple is in the Roman-Syrian style, similar to that existing in Syria from the Fourth to the Seventh Centuries. At the sides rise two bell-towers, united by the arch of the principal door. The upper part of the facade is occupied by three arches, representing the three tabernacles which Peter wanted to make on the Mount of the Transfiguration, for Jesus, Moses and Elijah. Under these three arches is a large slab of marble engraved with the scene taken from that part of the Gospel by St. Matthew which relates the Transfiguration of the Lord. Two small chapels on each side of the entrance are dedicated to Moses and Elijah.

"BASILICA OF THE LIGHT" This new Basilica may well be called the "Basilica of the Light," as the architects wish it to be called in memory of the Divine Light with which Jesus shone in the moment of the Transfiguration. Therefore, the crypt, instead of being dark, is full of light, which penetrates through a large opening in the posterior wall from which a sweeping view of the valley of the Jordan can be admired.

The apse over the Great Altar is ornamented with a great mosaic representing the scene of the Transfiguration. In the center is Jesus in a pure white robe and in an aureole of light. In front of this mosaic, in the wall of the facade, a window has been made from which the light, especially at sunset, is projected on to the figure of the Redeemer, so as to render it truly resplendent. It is a marvellous effect of art, and a remembrance and symbol of faith.

GIVES CREDIT TO LOURDES Copyright, 1924, by The Chicago Tribune Co. Paris, Aug. 9.—Miss Mary McCormick returned to Paris today after a trip to Lourdes. She asserted she had been cured of her semi-paralyzed left arm by miraculous waters.

Miss McCormick spent the day with her physicians, who have been treating her since her illness last winter in Rome. They agreed that her left wrist was practically cured, although she was unable to move it when she left Paris.

"They said the improvement probably was the result of mud baths I took at Dax, but I explained that when I left Dax the arm was just as badly off as before, while after a few hours at Lourdes it felt much better," said Miss McCormick.

The singer is a Protestant, but she declares the sight of hundreds of people marching in religious procession, each carrying a candle, toward the sacred pool of the Virgin at Lourdes was enough to create a religious feeling, no matter what one's faith.

WEEKLY CALENDAR

Sunday, Aug. 24.—St. Bartholomew, Apostle, was one of the twelve who were called to the apostolate by the Saviour. He carried the Gospel through the most barbarous countries of the East, penetrating into the remotest India. He was martyred in Great Armenia. Accounts of his death vary; some historians saying he was flayed alive and others insisting that he was crucified.

Monday, Aug. 25.—St. Louis, King. He led the Crusades against the infidels and was noted for his great zeal for the Faith. His life was always guided by the admonition of his mother who told him in his early youth that she would rather see him dead than commit a mortal sin. He died in Tunis in 1270 while leading his army in his second Crusade.

Tuesday, Aug. 26.—St. Zephyrinus, Pope, was a native of Rome who succeeded Pope Victor in the pontificate in the year 202. It was in that same year that Severus raised the fifth most bloody persecution against the Church. The persecution was continued until the death of the Emperor in 211. In some martyrologies St. Zephyrinus is styled a martyr. It is possible that he may deserve this title because of the sufferings inflicted upon him during the persecution, but it is doubtful if he actually died at the hands of the executioner.

Wednesday, Aug. 27.—St. Joseph Calasactius was born in Arragon, A. D. 1556. When only five years old he led a troop of children through the streets seeking the devil to kill him. After entering the priesthood he went to Rome where he founded the Order of Clerks Regular of the Pious Schools to care for the children of the poor.

Thursday, Aug. 28.—St. Augustine of Hippo, was born in 354 at Tagaste in Africa and was brought up in the Christian faith but without receiving baptism. In early youth he fell into sinful habits which persisted until he was thirty-four. Then he was converted, received baptism, and because of his great intellectual power, for thirty-five years was the centre of ecclesiastical life in Africa. He was one of the mightiest champions of the Church against heretics. He died in the year 430.

Friday, Aug. 29.—The Beheading of St. John the Baptist. Chosen to be the forerunner of the Saviour, St. John led a life of austerity and contemplation until he was thirty years old. Then he came out of the wilderness and began to proclaim the coming of Christ and to call upon men to give up their iniquities. When the Tetrarch, Herod Antipas married Herodias the wife of his brother Philip, while the latter was still alive, St. John boldly rebuked this defiance of all laws human and divine. He was cast into prison and when Salome the daughter of Herodias had pleased Herod by her dancing, at the instigation of her mother she demanded the head of the Saint. It was brought to her forthwith on a dish.

Saturday, Aug. 30.—St. Rose of Lima, the first canonized Saint of the New World, was born at Lima in 1586. At an early age she took service to support her impoverished parents and worked for them day and night. When her beauty excited admiration, she cut off her hair, blistered her face with pepper and her hands with lime. Under her habit she wore a hair shirt studded with iron nails and under her veil a silver crown armed with ninety points. All her sufferings were offered up for the conversion of sinners. She died A. D. 1617.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

LAST YEAR'S REPORT

Upon looking over the auditors' report for 1923 we find that, like everything else, Church Extension has felt the effects of the general financial depression. In some departments a gain is noticed, but on the whole there has been a falling off. The contributions for general extension purposes were \$82,904.25 as compared with \$56,200.50 the year before. Donations for chapels and altars amounted to \$18,450.00, while the previous year \$8,400.00 was the total. The amount given for Mass Intentions, \$57,432.25, was a gain of about \$7,000.00. The rest of the income was made up from interest, \$3,137.44, membership fees \$180.00. Rents from property (net), \$881.42. Surplus from Catholic Register, \$485.48. The Women's Auxiliary brought joy to the hearts of the missionaries by giving for their chapels during the year church goods valued at \$30,846.60.

Become A Bondholder Ontario Loan Accumulative Debentures \$76.24 Invested Will Yield \$100 in 5 Years' Time

Table with 2 columns: Location and Amount. Total: \$139,217.34

Table with 2 columns: Burse Name and Amount. Includes: Free Education of Priests, St. Anthony's, Immaculate Conception, etc.

Valuations of Securities A periodical valuation is very helpful to the holder of securities. It may enable the investor to take advantage of a favorable market for the sale of some securities. It may discover to the holder that he has some securities which have been called at a premium and which have ceased to bear interest. Moreover, it affords a protection in cases where declines are indicated.

Valuations of Securities (continued) We shall be glad at all times to make valuations of securities, without obligation or to make suggestions as to the betterment of holdings by purchases, sales or exchanges. Our investment experience of thirty-five years is at your service.

Your inquiries are invited. A-E-AMES & CO. MONTREAL TORONTO NEW YORK VICTORIA, B.C. CHICAGO, ILL.

Earl Hendry, of Port Elgin, Ontario, died in the Grey Nuns hospital, Regina, shortly before midnight. The man had been found near Vibank, Sask., in a state of collapse from illness and starvation. This story of a cruel tragedy on the western prairies was told in a press despatch the other day—it was a brief item hidden away in an obscure corner of a big Canadian newspaper, on whose front page the criminal antics of a couple of Chicago degenerates were strongly played up. In his dying moments poor Earl Hendry, between gasps, told a pitiful story to the good nun who patiently bathed the fevered brow of somebody's boy. He had left his home in the east to work in a British Columbia lumber camp, where he labored for some months. He was discharged and, without money, he started to work his way back to the old home in Ontario. Poor Hendry had made scarcely one-third of the long journey. In the midst of the wheat fields, about

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

ELEVENTH SUNDAY AFTER PENTECOST

TRUE EDUCATION

"He hath made both the deaf to hear and the dumb to speak." (Mark v. 17.)

We are all born deaf and dumb as regards religion. Even after we have been purified from our original stain by the waters of Baptism, we are not conscious of the incipient state of grace within us. We are under its influence, but altogether unconscious of it. We are saved from physical dangers by the vigilant care of parents; we are safeguarded, as regards our soul, by the habit of grace infused at Baptism. We are deaf and dumb to both until we reach the age of reason. Then we gradually learn how we were helped to emerge from the state of ignorance. Our ears are opened, and our speech is given to us to use in thanking our parents for the care taken of us, and praising them for their good work. We should look upon our fathers and mothers as the absolute rulers of our physical life, at least, in this world. God helps them from on high, and gives them, as He gave the power to bring us into the world, strength to continue the noble work in rearing us. We must be deaf to every voice in contradiction to our parents, and every word we speak should be in accordance with their wishes. Of course, we are speaking now of God-fearing parents, not of neglectful fathers and mothers, though even they must be obeyed and submitted to by their children.

But this absolute deafness and dumbness is overcome as we grow in years. As our reasoning powers increase in intensity and clearness, we begin to speak for ourselves, and to hear rationally. We rejoice at the fact of this physical progress taking place within us, and at the development of our mental powers. In other words, maturity brings with it many joys.

But do we develop equally as well religiously? Is our blindness gradually overcome, until we have a clear vision of our religion through knowledge and faith? Are we ready to listen to those in authority or those who are in a position to teach us? Growth in religion does not come of necessity, as does progress in the physical and mental part of us. Religion refers to the noblest part, and requires the exercise of the noblest of our faculties. The will is the great motive power behind religion. Now, we can use our will as we please, and though it is true that we are inclined to goodness, we also have strong tendencies to wickedness. Are we earnest members of the school of religion? Certainly God demands us to be.

Oh, how great is the number of those who have never seen religiously, nor heard religiously! They are still spiritually deaf and dumb. Do they not more than half fill the world? Are not their blindness and dumbness a cause of the same defects continuing in others? The world in the last few centuries has exalted education. No one will blame it for setting knowledge on a pedestal, but it is a fact that it has made education the god of all. Religion has not played the part it should in this recent enthusiasm. What is education without religion? And what is education with a false religion? Of the one, we have examples unnumbered; and of illustrations of the other, there are scores. The world, it is true, often gives both of its best gifts—though worldly, of course. Their spiritual eyes never see, and their spiritual ears never hear. The greatest lights of the world, who at first were only educated, but who afterwards also saw and heard spiritually in the true sense, admit that the happiest and most consoling days of their lives were lived after they had received this new sight and hearing. Such was the conviction of St. Augustine, one of the greatest geniuses of the older centuries; and the same may be said of Cardinal Newman, one of the brightest minds of recent years.

People are blinded today by the glare of these so-called educated individuals. Is it not true that a highly educated man is almost defied by the world, no matter what he thinks of God? Have you not seen thousands of such instances during your lifetime? Do you not see as many today? In our every day literature are we not extolling men of distorted ideas of religion, or of no religion whatever—nay, even those who deny God an existence? The same is true in the financial world. The money giant is the hero. He is honored, he is looked up to, he is sought after. But has he a religion? How few stop to consider. He is famous; that fact seems to suffice. He may remain forever spiritually blind and deaf, but he always will have his coterie of admirers—people no better than himself. The blind still lead the blind.

But why is it that so many remain forever deaf and dumb and blind as regards religion? It is because they do not apply to the right source to overcome these defects. It was the same with the Pharisees. They saw Christ, viewed His works, but remained deaf and dumb. The representative of Christ in the world today is known, is seen, yet by how many is he despised! And for what cause? Why was Christ hated and mocked and falsely accused? Search for the reason,

not in the person of the Supreme Pontiff, not in the person of Christ, but in those who hate them, despise them, and persecute them. Had these people of old come to Christ as did the deaf and dumb man, He would have healed their infirmities—especially their spiritual ones. Let the Pharisees of today come to the great school of Christ on earth, and their eyes will be opened, and hearing and proper speech will be imparted to them.

Let us who have listened to Christ endeavor to become yet more interested in His life and His teachings. Our eyes are not yet fully opened, our ears do not yet hear His command alone, nor our voice speak only His love. His school is one in which we must remain scholars as long as we breathe the mortal life. But what other school is half so noble with Himself as teacher?

FASTEST HARVESTERS' TRAINS WILL BE BY CANADIAN NATIONAL RAILWAYS

The special Harvesters' trains of the Canadian National Railways from all Ontario points as advertised, will make the fastest time to Winnipeg, operating via the new Longlac cut-off, the shortest route between Eastern and Western Canada. Harvesters travelling by this route will, as a consequence be first in the field. The first train leaves Toronto one minute after midnight of August 21st, (12.01 a. m. August 22nd.) The fare is a flat rate of \$15 to Winnipeg and half a cent a mile beyond. Returning the fare is half a cent per mile into Winnipeg and \$20 back to starting point.

Comfortable, roomy, convertible (berth) Colonist Cars of latest design and lunch counter cars serving food and refreshments at reasonable prices will be attached to trains. Special cars will be provided for women. Purchase your tickets to Winnipeg via Canadian National Railways, no matter whether your final destination is a point on the Canadian National or not. Consult with your nearest Agent for train service, etc.

SUNDAY SCHOOLS!

TEACHING YOUNG BLASPHEMY AND SEDITION ROUSES ENGLAND

London, Eng.—The menace of the Communist Sunday School, already pointed out by the N. C. W. C. News Service, has at last moved England to action. In the House of Lords was read, for the second time, the Seditious and Blasphemous Teaching to Children Bill, which seeks to prevent the perversion of the minds of children under sixteen years of age by seditious and blasphemous teaching or literature. It is not likely that the bill will become law, as its sponsors well know. It is a private measure, which will be read once more—for the third time—in the Lords, and will then be shelved for lack of Government facilities to give it attention in the Commons. Such bills serve their purpose as "demonstrations."

Those who spoke in support of the bill were alive to the danger of communism as it is taught to the young, unchecked, up and down the country. Lord Danesfort, moving the second reading, pointed out that the bill in no way interferes with the teaching of Socialism or any other political propaganda conducted on constitutional lines, and in no way touches propaganda among adults. He quoted the Bishop of London as having said that the communists realize that in the destruction of the Christian Faith they could break down one of the strongest barriers which stand for law and order. For this purpose, all religion was to be held up to contempt in language of the grossest scurrility.

Lord Danesfort said he had the names of fifteen communist Sunday schools in London, and he believed there were about twenty-five such schools in other parts of the country. Each school was attended by from forty to one hundred children, he said.

The literature which had been disseminated among the children, asserts Lord Danesfort, is of the most atrocious and pernicious character. The general scheme had been described as follows in a communist publication:

"To teach the children the idea of revolution should be the primary object. All other teaching is of no value. The boy and girl should learn to become real live red-hot revolutionaries. Our work is to train the children of the working class to accomplish the revolution."

FEAR TO MAKE "MARTYRS"

A pamphlet with "ten proletarian maxims," published in Glasgow, contains the following:

"Thou shalt not be a patriot, for a patriot is an international black-leg."

The Lord Chancellor, Viscount Haldane, opposed the bill, holding that by the law of England seditious and blasphemous were offences to be tried by judge and jury. It was not the law of England that everything was bound to be in accordance with Christianity, and so long as opinions were advocated in decent terms no one had a right to interfere. Anything that tended to stir up sedition and revolution was on a different footing.

"But even then," declared the Lord Chancellor, "we have to be

most cautious, because when there is any interference with the liberty of the people who are advocating opinions, there is the possibility of such people being converted into "martyrs."

The Earl of Balfour fought for the Bill. The doctrine of liberty, he said, dealt with free discussion between classes, between adults, people who had experience of life, people capable of having an opinion and expressing it. That was the liberty of speech that was the proud boast of Englishmen. The Bill had nothing to do with free discussion. It simply asked if schools, supported by whom he did not know—it had been suggested not always from English sources—should teach what was admittedly illegal and corrupt to those who had no power to protect themselves.

ALSO TEACH IMMORALITY

The Archbishop of Canterbury asserted that communist teaching was on the increase. Some of the teaching in the proletarian schools was not only anti-Christian, but vicious and immoral. He had in his possession some publications containing matter so vile as to be unquotable, including the teaching of free love in the widest and most animal sense. This was more perilous than any attack on the Christian religion.

The Archbishop thought that many parents who allowed their children to attend such schools were totally ignorant as to the teaching imparted.

The Duke of Atholl charged that the existing machinery for stamping

out the schools was not doing its work. The canker was growing, and nothing had been done by the authorities to check it, he said.

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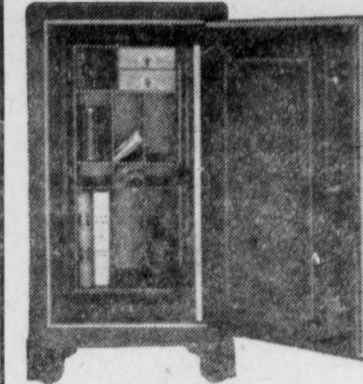
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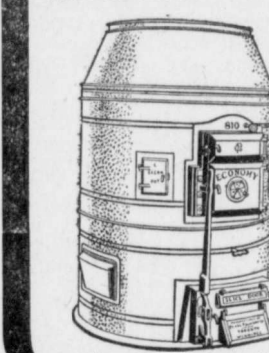
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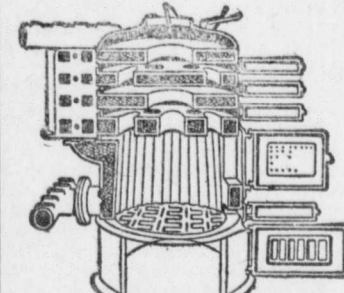
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CHATS WITH YOUNG MEN

BE CHERIFUL

If you're shoveling on the railroad, Or you're plowing on the farm, Or you stand behind the counter Wrapping spuds, or nails, or yarn, Or no matter what your job is, When you're feeling kind of blue, There is nothing quite as helping As a cheery "How de do."

At the factory or the office, Where you do your daily grind, Every one seems all downhearted, Song or smile you cannot find. But they brighten up and cackle, Act just like a different crew, When they hear your merry whistle And your cheery "How de do."

That's the way it goes, my brother; Keep a-smiling though you're sad, For there's always someone watching-

And your greeting makes him glad. Pass it on and keep it going, It's infectious as the "flu"— You can start the whole world smiling With your song of "How de do."

—Catholic Columbian

ACQUIRE SERENITY OF HEART

It has been well said that a great many people imagine that the pressure of burden and care is wholesome; to take life hard is praiseworthy. It is looked upon as a kind of self-indulgence to take life easily. Now there is no doubt that the spirit of intensity and care, up to a certain point, is required for a wholesome condition of mind. But a care that brings burdens, that takes away light, that deprives us of self-control, that causes us to bring unhappiness to others, has passed beyond the wholesome line. Now if this spirit of care did any good or led to any desirable results, there would be some justifying reason for it. But when it dominates our working day, spoils our temper, makes us unapproachable, it is not only useless, but mischievous. There are two atmospheres in which one may work—the atmosphere of trust and the atmosphere of worry. The atmosphere of trust is a religious atmosphere, and the atmosphere of worry is a worldly atmosphere.

"In quietness and in confidence shall be your strength," said the prophet of old, and his words hold good today. The man who accomplishes most is the man who has serenity in his heart. The worrying mind is unfitted for the best work. Some people are always in a feverish haste, and they want everything done on their lines, and according to their particular lights, or else they worry that everything is going wrong, or will be done wrong. Behind much of this spirit of worry and nervous irritation lies an over-estimation of their own excellent qualities of head and mind and powers of organization and administration. "He that believeth shall not be in haste." Nothing hinders more in life than hurry and worry. A fretful restlessness dissipates our energies, makes us weak, disquiets our mind, leaves us excited, flustered, irritable, a trial to ourselves, and a grievous trial to those around us who consider the price paid for our worldly or external success exorbitant, who would rather see their desperation prefer failure if it brought peace and tranquillity and humility in its train.

"What avails a life of fretting? If some stars must needs be setting, Others rise as good as they."

Our work lacks power and permanent influence when we worry, for worry always means we are presumptuously shouldering burdens, staggering under self-appointed loads which should be left to God or laid at His feet with confidence that He will share and sweeten the weight in His loving wisdom. Worry and loud-voiced hurry often spell self-advertisement, resembling the noisy, fussy stream that splutters down the hillside with great splashing, and not like the full river that is noiseless and quiet, its hidden depths unaffected by surface storms. One day of quiet work with the peace of Christ in the heart is of more incalculable value than a month of nervous, explosive activity, whatever be its material success.

If I remember rightly, it was Philips Brooks who said that in our own little sphere it is certainly not the most active people to whom we owe the most. Among the ordinary people we know, it is not necessarily those who are busiest, not those who are ever on the rush after some visible charge and work. God always works very slowly, very surely, very silently. We must not go faster than He does, we must not outstrip His graces for ourselves or for others.

"I am glad to think I am not bound to make the world go right; But only to discover and to do, With cheerful heart, the work that God appoints."

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

excuse has it. A breakdown is more often due to a state of spiritual or mental overstrain than to physical over-work. A nervous condition often implies in plain language a permanent state of irritation, a temperament which magnifies every molehill into a mountain. And so much of this nervous wear and tear is needless. Our worry was out of all proportion to its cause. Some old lines are appropriate to the subject:

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

If one doubts this, it would be worth the experiment to write down one's daily worries in a book for a week or a month—and forget them. Then see what they are worth this time next year. When one is in ill-health, worries are apt to weigh heavily on the mind, and all life can be visioned in distorted perspective. It needs grace and mighty courage to say to oneself: "I will unpack my mind to all my fears."—The Echo.

OUR BOYS AND GIRLS

THE PUT-IT-OFFS

My friend have you heard of the town of Yawn, On the banks of the River Slow, Where blooms the wait-a-while flowers fair, Where the Sometime-or-other scents the air, And the soft Goozays grow? It lies in the valley of What's-the-use, In the province of Let-her-alide; That tired feeling is native there, It's the home of the listless I-don't-care, Where the Put-it-offs abide.

TOM'S SHOES

"Thomas," said Mr. Gray, "your mother tells me that you need shoes, and from the appearance of your feet at present I should say she is right. Now here is ten dollars and that should buy you two pairs, one for extra occasions and one for school. Now use, judgment, boy."

"Yes sir," answered Tom, as he took the money. "I'll do my best."

"Tom Gray! where did you get those awful shoes?" exclaimed Nellie, as Tom came into the living room. Grandma looked up and smiled as Tom answered, "What's the matter with my shoes, Miss Smarty? I like them and think they are great, don't you, Grandma?" And he stood before her.

"They look very stout and no doubt will give good service, but I would have to stretch the truth a great deal to say they were good looking, Tommie," said Grandma. "Well, if you could have heard Annie Owens and the other girls. How they laughed and ridiculed your appearance, and Annie said indeed you needn't expect her to be seen on the street with you. I just could have cried." "Huh!" answered Tom, "who cares what those silly girls say?"

The entrance of Mrs. Gray and her horrified expression as she said, "Tom, what have you done? Oh, sonny boy, your father will be very angry. What did you pay for them?" "Ten dollars," answered Tom, looking confused. His mother said, "I am so sorry, son, I thought we could trust you. Tom straightened up, squared his boyish shoulders and answered, "You can trust me, mother, and you must. I like the shoes and am proud to wear them."

Mr. Gray's indignation over the matter was intense and he said some very bitter things, some of which were so bitter that the boy winced and clenched his hands as he fought for self control. Finally his father said, "If you had not worn them you should take them back, but you must replace that ten dollars and until you do you are, well, you are hardly to be counted one of us." The tears of mortification filled the boy's eyes, but he forced them back as he answered, "Yes, daddy I will try to replace it."

As the days passed there was little happiness in the home heretofore so bright, and Tom's cheery chatter and boyish fun was sadly missed as he went about silent and moody.

"Miss Ellen," said old Aunt Ailsie, who had lived in the family for many years, "what has you all done to Tommie? Dat chile is a gettin' thin and white and I ain't heard him whistle for de longest time. Dat blessed chile gwine to be sick fur a fac. Why Miss Ellen, I done baked him a little pie and what you think he say, 'Thanky, Aunt Ailsie, but I jess can't eat it. Now you know dat chile ain't jess right. Now, Miss Ellen, you and de boss has been makin' some kind of rucktion and fus wid dat 'bressed boy. He's de bestest chile you got."

Gray, "he is like all boys, I guess, full of cussedness sometimes." Mr. Brown turned and looked at him. "Why man, do you know what he did? You remember old Cramer, the cobbler?" "Yes," answered Mr. Gray. "Well, he has had a mighty hard time and a very sick boy. Poor Joe, he broke his leg and has been laid up for weeks and there is little money there you must know. Doctors and medicine cost, we all know. Your boy, Tom, with his big heart went to see Joe and still goes, but one day old Cramer was in great distress. He could not work and Joe had to have things, and Tom came in and found out their trouble and with unusual delicacy for a boy, did not like to offer money so he paid Cramer ten dollars for a pair of rough shoes just finished. In vain did the old man say they were not fit for him and that they were not worth that much. Tom insisted that they were just what he had been wanting. My kids have been telling me how Tom has been snubbed because of those shoes and how bravely he has borne it all. It was by accident that I found out about it when one of my boys asked me to go and see Joe."

"Great Heavens," said Mr. Gray, "and I have punished him and forbidden him to mingle with the family until he made up the ten dollars he had been so silly as to waste on those horrible shoes."

That evening Tom was bending over his books studying, and the family had all assembled. Even old Ailsie, sensing something about to happen, hovered in the background. Mr. Gray came in and walking up to Tom said, "Tom, my boy, give me your hand. I have been unjust. I only learned today through a friend the story of the shoes and your noble sacrifice. God bless you, son."

Tom looked foolish and awkward as he shook his father's hand and in his boyish way said, "Shucks, daddy, I didn't do anything but buy the shoes I liked."

Justice was done, the story told and old Ailsie said out loud, "Bress de Lawd, I sure knowed dey had done somethin' to dat boy. I speck he'll be a whistlin' agin by tomorrow and be ready for dat pie."

Mrs. Gray opened her arms and Tom was clasped to her breast with murmured words of love. Then Tom turned to Grandma and bending over her he kissed her and whispered, "You believed in me, Gran, and it helped a lot."

Peace was restored to the little home and Tom's shoes became something glorified.—Mrs. Blake L. Woodson in the Echo.

18,000 MEN WANTED TO HARVEST WESTERN CANADA'S CROPS

TRAVEL BY THE FASTEST ROUTE
The special Harvesters' trains of the Canadian National Railways from all Ontario points as advertised will make the fastest time to Winnipeg, operating via the new Longlac cut-off, the shortest route between Eastern and Western Canada. Harvesters travelling by this route will, as a consequence be first in the field. The first train leaves Toronto one minute after midnight of August 21st, (12.01 a. m. August 22nd.) The fare is a flat rate of \$15 to Winnipeg and half a cent a mile beyond. Returning the fare is a half a cent per mile into Winnipeg and \$20 back to starting point.

Through solid trains will be operated to Winnipeg without change, consisting of convertible (berth) Colonist Cars of latest design. Lunch counter cars will be attached to trains serving food and refreshments at reasonable prices. Purchase your ticket to Winnipeg via Canadian National Railways no matter whether your final destination is a point on the Canadian National or not.

For fares, train service, etc., apply to nearest Canadian National Agent.

Few words and many good actions, that is the right way to do good, and to acquire the reputation of a wise and upright mind, which knows how to restrain itself within due limits.

Answers for last week: The story of our Lord putting the money changers etc., etc. out of the Temple was in the Gospel at the END of Mass. MIHCAO backward spells JOACHIM, the name of Our Lady's saintly father.

What part of next Sunday's Mass does this picture portray? This is an easy one for the warm weather!



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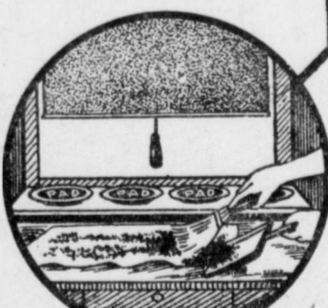
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This is it—Darken the room as much as possible, close the windows, raise one of the blinds where the sun shines in, about eight inches, place as many Wilson's Fly Pads as possible on plates (properly wetted with water but not flooded) on the window ledge where the light is strong, leave the room closed for two or three hours, then sweep up the flies and burn them. See illustration below.

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If any of your friends in Ireland contemplate coming to Canada you will be especially interested in White Star-Dominion Line prepaid passages. Further information, rates and sailing dates from

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FOR HOTEL GUESTS AND WORKERS

EXTENSION SOCIETY WILL REJUVENATE FAMOUS OLD CHURCH

St. John's church, the first Catholic church to be built on the south side of Chicago, back in 1859, is to be rejuvenated physically, and made an open church for all Chicago visitors, under the direction of the Right Rev. Mgr. William D. O'Brien, LL. D., vice-president and general secretary of the Catholic Church Extension Society.

Monsignor O'Brien was appointed pastor of the old church by Cardinal Mundelein, and commissioned to make it the home of the fathers of the Extension Society, and the church of the strangers and the toilers.

Situated at 18th and Clark streets, the church is only a short distance from the great hotels and skyscrapers of the loop district, with their tens of thousands of Catholic guests and workers.

In addition, the rectory, a great, old-fashioned mansion of 18 rooms, will be the haven for all missionary bishops and priests passing through Chicago.

The Extension Society proposes to do for them in the city, what it does for the parishioners in the sparsely settled communities in which it establishes missions and churches.

Bishop-Elect Francis C. Kelley of Oklahoma, founder and for nineteen years president of the Catholic Church Extension Society, is at present in Amsterdam, attending the International Eucharistic conference, of the board of which he is a member.

Meanwhile Monsignor O'Brien will press his plans with the rejuvenation of St. John's, which at the time of its erection was on the edge of the prairie, at the northern terminal of Archer avenue, then the "Archer Road," made famous in the Mr. Dooley stories of Peter Finley Dunne.

Under the new regime, however, while keeping its parish boundaries, the church will serve the guests and employes of the great hotels, and on holidays will serve the workers in the downtown district with frequent Masses, up to 12:15 p. m. Daily Masses and daily morning and afternoon confession also will be available, as well as afternoon services on Sundays and Holy Days.

"It is my hope, under the direction of Cardinal Mundelein, to make old St. John's a shrine of Catholicism in the heart of one of the most dense and active industrial districts in the city," said Monsignor O'Brien to the N. C. W. C. News Service correspondent.

the requirements of the greatest number of people. Strangers in the city stopping at the big hotels will find in those hotels schedules of our Masses, directions how to come to us, and an urgent invitation to come.

"The employes of the hotels, policemen, firemen, chauffeurs, and others whose work keeps them from their parish churches, will find ours open to them.

"Daily, and especially on Holy Days, the tens of thousands of Catholics in the skyscraper district down town will find our services available at convenient hours. The physical condition of the properties is very poor, but they can be repaired and redecorated and modernized. It will be a heavy work, but we are ready for it."

With Monsignor O'Brien in the Extension work are the Rev. Eugene McGuinness, LL. D., assigned from Philadelphia, and the Rev. P. H. Griffin, assigned from Indianapolis.

The Extension fathers took up their home at St. John's parsonage last Tuesday, and the church will become the home church of the Extension Society officially on August 1.

OBITUARY

REV. BROTHER TOBIAS, F. S. C.

On Tuesday, August 5th, Rev. Brother Tobias Stephen, one of the most noted members of the Order of the Brothers of the Christian Schools in Canada, died in St. Michael's Hospital, Toronto. Deceased had been ailing some years ago from incipient diabetes but lately had been enjoying fairly good health.

He came to Toronto a couple of weeks ago on a visit to a sick brother of his, for whose return home from the hospital he had just arranged, when he was himself stricken down. Owing to a grave diabetic condition, it was soon realized that there was little hope of his recovery.

With the sentiments of deep faith and piety that had characterized him throughout his religious life, Brother Tobias received the Last Sacraments and passed peacefully away while the prayers for the dying were being recited at his bedside by his nephew, Rev. Gerald Culliton.

Brother Tobias Stephen, who was known in the world as William Culliton, was born in Melancthon, Ont., sixty-six years ago and had been forty-four years in religious life. He entered the Christian Brothers in Toronto in 1880 and received the holy habit of St. De La Salle from the hands of the late Archbishop Lynch. After his novitiate, Brother Tobias taught with distinction in the Brothers' schools in Quebec and Montreal, being for a time Director of St. Patrick's school, Quebec.

For the past eight years, he had been a member of the faculty of Mount St. Louis College, Montreal. A funeral Mass, attended by a large number of relatives and friends, was celebrated on Thursday, the 7th inst., at St. Cecilia's Church by Rev. Gerald Culliton, nephew of the deceased, assisted by Rev. G. Prance as deacon, and Rev. Father Hickey as sub-deacon. Among those present were Rev. J. P. Treacy, D. D., Rev. W. Heydon, Rev. F. Penney, Rev. H. Ellard, and Rev. Brother Bernard Provincial of the Christian Brothers. The pall bearers were Rev. Brothers Romuald, President of Mount St. Louis College, Montreal; James, Director of St. Patrick's school, Quebec; Anselm, Director of St. Patrick's school, Montreal; Mactalius, Austin, and Jarlath. After the Mass the body was taken to the De La Salle College, Aurora, where the funeral took place on Friday morning in the presence of the immediate relatives and of nearly all the Brothers of the Toronto province who had just entered upon their annual Retreat.

The Mass at the College was celebrated by Rev. G. Culliton, assisted by Rev. Augustin Cotter, C. P., and Rev. M. Johnston. The remains were then borne to their last resting place in the Brothers' little cemetery accompanied by the long procession of religious whose prayers will follow their dear departed Brother that he may speedily enjoy the reward promised to those who have spent their lives "instructing many unto justice."

Brother Tobias is survived by five sisters: Mrs. McLoughlan of Phepston, Ont., Mrs. McAuliffe of Durham, Ont., Mrs. McManniman, Bridget, and Margaret of Melancthon, Ont., and one brother, Michael, also of Melancthon. R. I. P.

PRESS MONTH PLANS

At the conventions of the Knights of Columbus, held in New York, and the Catholic Order of Foresters, held in Columbus, Ohio, a resolution was adopted officially to observe February 1925 as Press Month in all the Council and Court meetings held by those two organizations, by setting aside fifteen minutes in each meeting during which the interests and welfare of the Catholic periodical press will be discussed. In addition, each Council and Court will be instructed to appoint a special committee of three to cooperate with the Press Month Committee of the Catholic Press Association, during Press Month, and so make Press Month more than a half-hearted annual gesture. The resolutions were presented by William J. McGinley, Supreme Sec-

retary of the Knights of Columbus, and Thomas J. Cannon, High Chief Ranger of the Catholic Order of Foresters.

BISHOP'S VOW FULFILLED

In September, 1914, when the Battle of the Marne was being fought at the gates of Meaux, the bishop of that city, Mgr. Marbeau, made a vow to erect a statue to the Blessed Virgin on the battlefield if his city and cathedral were spared from foreign invasion. His prayer was answered, but the bishop died before he could fulfill his vow. His family then undertook to carry out his wishes and the monument has now been solemnly unveiled in the presence of many dignitaries.

The monument stands near the village of Barcy, a few miles from Meaux, on a hill where the general staff of the German advance guard had its headquarters. It is a tall white obelisk in front of which stands a large statue of bronze representing the Virgin with the Holy Child in her arms.

The ceremonies attending the unveiling lasted a whole day, beginning with a magnificent service in the Cathedral of Meaux in the memory of Mgr. Marbeau and all the soldiers killed during the battle of the Marne. Two Archbishops and three bishops were present, and the army was represented by General Pau, former generalissimo of the French Armies, several generals who had commands during the battle of the Marne, and the family of General Manoury, who directed operations in front of Meaux.

The five prelates and prominent guests, members of parliament, delegations of former service men and a large crowd then proceeded to Barcy, where the blessing of the monument took place. A Te Deum was sung in the recently rebuilt church of Barcy, but as the church could not accommodate the large crowds, the Archbishop of Laodicea gave the Benediction to those remaining outside, from the threshold of the church.

EDWARD VII. BECAME KNIGHT OF JERUSALEM

London, Eng.—The interesting historical fact that Pope Leo XIII. granted a special dispensation in order to permit the late King Edward VII. (when Prince of Wales) to become a Knight of the Sovereign Sacred Military Order of St. John of Jerusalem, has just been revealed.

The Order of the Hospital of St. John of Jerusalem in England had offered its Cross to the Prince. But this Order, which is sometimes confused with the Red Cross, has not the same claims to distinction. The Prince replied that if he wore the Cross at all, he would prefer to wear the real thing. There was a difficulty in the way as His Royal Highness was not a Catholic.

The Pope was then asked to grant a dispensation, which he did and the Prince was admitted a Knight of the Order, the late Mgr. Fenton acting as chaplain on the occasion.

Mr. Egerton Beck, who has just made this story public, was at Cardinal Manning's table when Mgr. Fenton recounted the facts a couple of hours after the investiture.

BOGUS OATH OF K. OF C. IN FAR-AWAY NORWAY

(N. C. W. C. News Service)

Brooklyn, N. Y., August 1.—The bogus oath attributed to the Knights of Columbus has penetrated as far as Norway it was revealed here this week. Last Friday in the Nordisk-Tidende, a Norwegian newspaper published in this city, the fake oath appeared in a prominent place. When the matter was called to the attention of Patrick F. Scanlan, Managing-Editor of The Tablet, he at once wrote to the editor of the Nordisk-Tidende and informed him that the so-called oath was a tissue of falsehoods and unless there was an immediate retraction he would secure a summons from the District Attorney halting those responsible to court. Mr. Scanlan inclosed a copy of the correct pledge taken by the Knights of Columbus.

Two days later Mr. Scanlan received the following letter from the editor of the Nordisk-Tidende: Dear Sir:

In answer to your letter of July 25th I beg to say that the article in question was taken from an exchange in Norway and it slipped through in the rush of business. I have on various occasions received copies of the fake oath and have invariably thrown them in the paper basket. I regret that this has happened and shall be glad to state so in the paper, and shall also publish the real pledge, which you were kind enough to send us, in the next issue of our paper.

Very truly yours, The Norwegian News Co., Inc. A. N. RYGG, Editor.

Learn to entwine with prayer the small cares, trifling sorrows and the little wants of daily life. Whatever afflicts you turn into prayer and send it up to God.

MARRIAGE

HUBBARD-McINTYRE—On Tuesday, August 12, 1924, at Saint Patrick's Church, London, Ont., by the Rev. Joseph McLaughlin, C. S. S. R., Mary Estelle McIntyre, daughter of the late Mr. and Mrs. Daniel McIntyre, Dorchester, Ont., to Francis Edmund Hubbard, son of Mrs. Elizabeth and the late Patrick Hubbard, Forest, Ont.

WANTED SPEND vacation pleasing and profitable in Irish Catholic home; half way between Ottawa, Montreal, C. P. R. and C. N. R.; large clean rooms; excellent meals; swimming pool, tennis; trout; beautiful location; 80 weekly. Write once to avoid disappointment. Box 174, Vanhook Hill, Ont. 2382-2

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WANTED teacher for junior room, holding second class professional certificate for C. S. S. S. Harry's Bay. Duties to commence Sept. 1st. Apply stating experience and salary expected to J. A. Popin, Sec. Treas., Harry's Bay, Ont. 2382-4

SECOND class teacher wanted for Catholic Separate school, section No. 2, Nipissing. Duties to commence September 1st, 1924. One that can play the organ preferred. State salary wanted. Address Louis Straus, Sec. 1, Foxmass, St. J. St. Ont. 2382-4

TEACHER wanted holding a second class certificate for Separate school, No. 10, Normansby. Duties to commence Sept. 2nd. Apply stating salary and qualifications to James J. Tone, Sec. Treas., Aylton, Ont. R. R. 3 2382-4

FOR SALE NEW six roomed house, with sunroom, hard and soft water, hot air furnace; on one acre lot with shed suitable for stables or garage; both Catholic Church and school in the village. Will be country road through village. Parties interested correspond with owner at La Salette store, J. J. Casey, General Merchant. 2382-2

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