

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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CATHOLIC TRUTH SOCIETY

THIRD ANNUAL CONVENTION A GREAT SUCCESS

TUESDAY
Official Report of the Third Annual Convention of the Catholic Truth Society of Canada held in Ottawa, September 25-28, 1923, under the Patronage and Presence of His Grace the Archbishop of Ottawa.

The Convention commenced Tuesday, September 25th at 10 o'clock in the Basilica, Ottawa, with a Pontifical High Mass of the Holy Ghost chanted by Most Rev. Joseph Medard Emard, D. D., Archbishop of Ottawa. His Grace was assisted by Right Rev. Mgr. Campeau, P. A., as Arch-priest, and Canons Lapointe and Fitzgerald as Deacons of Honor. In the sanctuary were the Bishops of Antigonish, Alexandria and London, and the Bishop-elect of Halleybury. Right Rev. Mgr. Grievetti, Charges d'Affaires Apostolic Delegation; and many clergy.

On special pre-dieu were the President and Vice-President of the Catholic Truth Society of Canada, Mr. Herbert Cottingham, Winnipeg, and Mr. J. D. Warde of Toronto. A Gregorian Mass was beautifully rendered by the choir of the Oblate Scholasticate. The sermon was preached by the Right Rev. James Morrison, D. D., Bishop of Antigonish.

BISHOP MORRISON'S SERMON

"You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth.—Acts, 1, 8."

On that first day of Pentecost, when our Divine Lord after His Ascension into heaven had sent the Holy Ghost to guide and protect the Church He had founded, the apostles with a supernatural strength of courage until then not experienced, went forth to bear witness to Christ, to preach the gospel to every creature, and to carry the message of eternal salvation to an unbelieving world. They were thus in effect putting into immediate practice the mandate of Christ given to them shortly before His ascension, when He said to them: "All power is given to me in heaven and in earth. Going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."

Unfailing fidelity to that divine command has ever been an outstanding characteristic of the Catholic Church from the day of her foundation by Christ down through the centuries, as it must continue to be until time is no more. To our spiritual ills of humanity in this world, and to bring about the ultimate salvation of the world, Christ founded His One, Holy, Catholic and Apostolic Church, to be the faithful custodian and the infallible interpreter of that code of Christian belief and of Christian morals which He promulgated during His visible life in this world. To the custody of His Church also was given the administration of the Sacraments instituted by our Blessed Lord, to enable mankind to live, and move, and have its being in that supernatural sphere of life that leads to eternal happiness in the great hereafter.

That the Church of Christ might not deflect even in the slightest degree from the line of action mapped out for her by our Divine Founder, our Blessed Lord promised to remain with her as long as time would endure, and thereby to preserve her from all possible error in her doctrines and practices, so that in the language of St. Paul she could fully merit to be designated as "the pillar and the ground of the truth." To this infallible Church then was committed the custody of God's inspired word as contained in the Sacred Scriptures, to be preserved intact and in their entirety through the vicissitudes of time, so that the sacred teachings of our Divine Lord and His inspired writers would be faithfully handed down through succeeding generations in all their pristine truth and beauty, with the identical meaning and purpose which Christ Himself had and continues to have, and thus with a divine sanction that must last till the consummation of ages. Hence our Blessed Lord could say to His duly authorized teachers in the Church: "He that heareth you heareth me; and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me," and in keeping with this same divine prerogative St. Paul thus sets forth the status of the teaching Church: "We are therefore ambassadors of Christ God, as it were, exhorting by us."

The earnest desire of God our Saviour, in the words of St. Paul, is "to have all men saved, and to come to the knowledge of the truth," and frequently did pour

forth His soul in earnest prayer to His Eternal Father for the ever continued preservation of that Catholic Truth which He committed to His Church: "Sanctify them in truth. Thy word is truth. As thou has sent me into the world, I also have sent them into the world." Now Christ's desire for the salvation of souls is as intense today as it was in the days of the infant Church, and to that end He gives us the same safeguard for the preservation of Christian truth in our day, as were given to those who were first numbered among His disciples. Hence His solemn promise to St. Peter, His first vicar on earth, "Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it," is as true in its application to His Church of today as it was when made in the presence of His first chosen apostles, and this same promise made of every promise made by our Blessed Lord.

Resting our faith on the plain and irrevocable words of Christ, we certainly can have the utmost certainty that the Church so founded can speak with the authority of her Divine Founder, and that she cannot fail to truly represent His mind in all that concerns the best welfare of humanity. Thus on the authority of the Church as Christ's divinely protected representative we are certain of the true meaning and intent of every doctrine that has come from God; and so that, in the words of St. Paul, "we may no more be children, tossed to and fro, and carried about with every wind of doctrine."

In the great work of making known the truths of our holy religion, the Catholic Truth Society has a wide field of useful activity. A thorough knowledge of the Catholic religion will engender a corresponding love for the Church, which Christ so loved that He gave Himself for it, purchasing it with His blood, and so it behooves us as a Catholic people to be deeply interested in this great work of the Divine Master, who is "the way, and the truth, and the life." While it is a blessing beyond expression to be in possession of that faith, without which it is impossible to please God, yet it is also meet and just that all should "more and more abound in knowledge and in all understanding," in the things that pertain to eternal salvation, so that to the honest enquirer we may be able to give a reason for the hope that is in us, to meet objections against our holy religion, whether from ignorance or from malice, at the same time keeping in mind the inspired injunction of St. Paul to the Ephesians: "that you walk worthy of the vocation in which you are called. Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all and through all, and in us all."

OPENING ADDRESS

BY MR. HERBERT COTTINGHAM, NATIONAL PRESIDENT, C. T. S.

Your Grace: I wish at the opening of this Convention, to thank you in the name of the Society, for permitting us to hold our Convention in your Diocese, and for the great assistance you have rendered in arranging such a splendid programme, and I am also full of admiration for the president of the local branch, and his very able executive.

We thought in Winnipeg that we had set a standard which would be difficult to equal, much less surpass, but in going over the programme for this Convention and seeing such eminent men as you have got here to address our meetings and the other magnificent arrangements that have been made, I feel sure that Ottawa is going to establish a new record, and which will surpass all others. It is exceedingly encouraging, and is as it should be. We earnestly hope that the Convention we are going to hold in your city will be beneficial to the Catholic interests, as it has been elsewhere.

The encouragement and welcome Your Grace has given us is in accordance with the receptions we have received from the Hierarchy throughout Canada. We are blessed with a wonderful hierarchy. From them we always receive encouragement, help and inspiration. If we, the laity, did our part as well, the Church in Canada would go forward by leaps and bounds. It is the object of this Society to arouse in the laity some of the wonderful spirit that exists in our clergy.

The trouble is we have been spoiled by a zealous and hard work-

ing clergy. I know in the West in the early days, those heroes, the French Missionaries, not only were our spiritual directors, but our teacher, our doctor, our nurse, and expert business adviser; in fact we looked upon them as a second father. I know I felt Father Lacombe, who was the parish priest at Fort McLeod in the old days, had as much interest in my welfare as my own parents, and it was the same with all others. In that little parish no move of importance in any family was ever made without him being consulted; so we were brought up as spoiled children. It never dawned on us we had a work to perform in the Church, and when immigration poured into the country, and villages grew to cities, and new towns sprung up everywhere, we were not alive to the work that should necessarily fall to the laity, and we left it largely if not entirely to the clergy. I believe that to a more or less extent this condition exists everywhere throughout Canada, and our Society is going to endeavor to rectify this as far as it lies in our power.

We intend, through our literature and lectures, to first of all arouse an interest in the laity, in the work of the Church, by showing them what a wonderful, magnificent organization the Catholic Church is; what wonderful work has been performed by the laity in the past, and how important that work has been to the advancement and growth of the Church. What an immense field there is for us here in Canada, and then to arouse enthusiasm and desire in the hearts of every layman and woman to come forward and give the best that is in them to build up the Catholic Church in our country. In fact personally, so important and beneficial do I believe the work of the laymen and women is to the Church that I would advocate that every lay society and organization within the Church should have a junior branch, and that the child should be taught during his or her school days, through these organizations, the practical work of Catholic lay action; that the child should grow up with a fixed idea and conviction of the necessity and duty of devoting a certain portion of the day to Christian work, as he does to the necessity of giving certain portion to the work of earning his daily bread.

If the laity in Canada could be brought to this pitch of excellence by all devoting themselves in active work for the good of the Church, what a wonderful inspiration it would be to us all, how closely it would draw us together, and the effect of this unity and Christian activity on those outside of the Church would be tremendous, for one of the strongest evangelic effects, is the spectacle of an active, devoted Catholic laity working for the good of humanity in accordance with the Catholic teaching.

The first afternoon session opened at 2.30 o'clock in St. Patrick's Parish Hall. The Archbishop of Ottawa occupied the Chair. A very valuable paper on the Crux of Catechetics was read by Rev. Dr. Roderick MacEachen, Catholic University of America, Washington, D. C.

DR. MACACHEEN'S PAPER

After referring affectionately to his Canadian ancestry, Dr. MacEachen outlined the history of religious teaching from the time of Christ to the present. In this was included a description of the Catechumenate which prevailed in the first five centuries of the Church. It was the speaker's manifest intention to portray the character of the teaching given in the diverse periods.

Upon this historic basis he formed the arguments which constitute the body of the paper. To the casual listener it became clear that for fifteen centuries Christian teachers made life, virtue, conduct the direct aim of their teaching. Membership in the Church called for a newness of life. The faithful were to be known by their brotherly love and their devout lives rather than by doctrinal profession. The dogmas of faith were indeed taught in all those ages, but they were transmitted in their native simplicity.

With the great western schism came doctrinal controversy and polemics. It became necessary to defend the dogmas of faith against the widespread errors of the time. Out of this defensive movement grew the modern Catechism, that short, academic treatise of doctrine stripped of its unctious and its spirit, which has become the form of religious teaching throughout the Church. From these considerations the Rev. Doctor passed to the problems of putting the teaching of religion on an educational basis.

He spoke, in part, as follows: Religion is the virtue by which we render due homage to God. It is implanted in the human soul at creation and is infused there by the Sacrament of Baptism. . . . Charity, whose act is love, is the mother of all the other virtues. No true virtue can exist without char-

ity. It is the virtue which gives form and merit to the other virtues. All this it does for the virtue of religion. Therefore, it is truly said that love is the essence of religion. For this reason Christ could reduce all His teachings to the twofold commandment of love.

To teach religion, then, in its last analysis means to engender love, love for God and man, in the hearts of our disciples. Love alone can inspire men to worship God and to lead a true Christian life. Love begets love. To engender love in the hearts of children we must lead them to realize God's endless love for them. Love cannot be communicated by word. It must be a product of the child's own soul. The child, grown to adulthood, will love not what it was told to love, but what it has learned to love by its own internal processes of spiritual life. We cannot perseveringly love anything save that which our own intellect presents to us as good and lovable. Our teaching, then, must lead the children to reflect upon the love and bounty of God. When they are touched by God's tender love for them they will be impelled to love Him.

To effect this purpose the children must be directed to see the manifestations of God's love about them. It is replete throughout creation. It is mirrored in the glowing sunrise and sunset. It beams through the moonlight. It is painted upon every flower. It is brought to us on every morsel that appeases our hunger and delights our taste and it sparkles in every drop of water that quenches our thirst. It rides through the firmament on every star and planet and it is breathed from the life of every creature on earth. It is sent forth upon the song of the birds and in all the tender tones that come from the human voice. It resounds in every note produced by all the musical instruments of the world.

Our own life is the greatest earthly manifestation of God's love. It was love that prompted God to create us. He made us so that we might love and be loved by Him. He Himself taught us to call upon Him by the tender term of Father. We are His children, created to dwell united in endless love with Him in Heaven. Through the universal fatherhood of God the human race becomes one great brotherhood.

This same love is likewise manifest in all the doctrines of faith. Love is the spirit of all the truths taught by Christ and transmitted to us through His Church. Those who fail to learn this spirit do not truly know the truths of faith. Love is our eternal destiny.

It is in this light that we must view our aim and our teaching if we are to transform human hearts. From this concept of religious teaching we pass to the problem of method and procedure. Our mission is to develop the supernatural life in the children.

Our method must be adapted to the vital development of the child. It must produce a strong and healthy growth in the souls of our pupils. It is not a mere mental training that we should impart, but a training of the whole individual in a new and higher form of life. It is not mere information that we should convey, but we should exercise our pupils in a new mode of life. They must learn to think, to will, to feel, to act according to a nobler ideal of life.

We must teach the children by the tireless and painstaking process employed by tender mothers in teaching their infants to walk. Nothing profits the little one much save that which it achieves by its own method.

Like all true education, our teaching must lead the children from dependence to independence. They must learn to live their own spiritual lives. The imprudent zeal that inspires some pious teachers to impose their own will and intellect upon the children is destructive. There are those who in their misguided devotion, drive the children to Mass and the Sacraments.

Yet it should not be so. There can be no tyranny in true religion. The spirit of our teaching is love. Our labors become a mockery unless we teach it with love. This love prompts us to respect the child, showing due regard for the intellect and will with which God endowed him.

THE DISCUSSION OPENED

BY REV. F. J. MORRISSEY, D. D.

Most Reverend Chairman: It cannot be denied that there is a growing interest in the teaching of Religion in our schools. In fact, there is, thank God, a greater public recognition of the prominence that Religion should receive in the educational development of the child.

The necessity of teaching Religion requires no discussion. In the endeavor, however, to bring Religion down to the capacity of the child's understanding, a religious pedagogy has been developing in order that the child might lay a solid

religious foundation and grow in its practice; in other words, that Religion might become part and parcel of his daily life. In the words of Archbishop Glennon of St. Louis: "There is a strange inconsistency in the public mind in regard to religious teaching and training in the schools. It is this: that while most thinking people who have at heart the welfare of the home of society, of the national conscience, see the need of religious education, after admitting the necessity they oppose putting the theory into practice, as in the application made of it in our Catholic schools. Again there are some of our own people who do not fully understand the place that Religion has in the Catholic school. They will say that 'too much Religion' is not a good thing today, for what is needed now in the world is success, progress in business and in society. Let me lay special emphasis on these words of the illustrious prelate, 'I believe that the Crux of the problem is religious training.' But religious training means the practical application of knowledge to conduct.

This is truly the mind of the reigning Pontiff, as expressed in the encyclical on St. Thomas, when he says that the union of doctrine with piety, of erudition with virtue, of truth with charity, was found in St. Thomas. And he lays special stress on the words of the eminent theologian, "Life is greater than doctrine."

Judging from the programme for religious teaching drawn up in some of our institutions, we must admit that there is a decided attempt to adopt the doctrines or truths to the various grades in our elementary schools. But the purpose seems to be attained when the pupils acquire a passing knowledge of the truths outlined in the curriculum. The idea of character-training is not included. If we teach grammar in such a way as to get the children to make the application at the time of teaching, have we not a greater reason to allow the children to make a personal application of the religious truths while they are being taught?

The prevailing popular opinion that knowledge by itself will produce a virtue, manhood, Christian dignity, and solid piety, still controls the minds of many of our educational authorities. Reason is still the goddess; while the emphasis given to the formula to the written word, to doctrine alone, is only consistent with the prevailing educational methods since the seventeenth century. These false, or at least, imperfect pedagogical principles applied to secular teaching have invaded the sacred domain of religious teaching, and have partly stifled its powerful personal influence in the soul's formation.

1. In teaching religion, then, it is not enough to be satisfied with a simple knowledge of the religious truths.

This being admitted, it follows that our teaching methods must aim at, and also produce a gradual religious development of character. Thus the class in Religion becomes a school of religious training. Bishop Dupanloup, of catechetical renown, says: "It must be well understood then, that the Catechism is not a simple class, a sort of school, where religion is taught to children or where their mind is more or less instructed. Holy Scripture gives us quite other ideas of it; the catechism is a family where souls are educated for God, for the Church, and for Heaven; it is a sanctuary where they are made to love Religion; it is a field where the youngest lambs of the flock are gathered to be nourished and made to grow under the eyes of the Lord, and where, to that end, they are given food and all the care which the feebleness of their age requires."

2. Methods should be introduced which would reach the daily life of the children. He must be given a chance to apply a fundamental religious truth to his daily conduct that he may begin to live as a child of God, in order that he may form a Christian conscience, and lay the foundation for a Catholic life. Memorization, or even doctrinal explanation does not suffice. A method of character-training must be introduced into our classes in Religion.

3. To build a living religious structure we must follow a plan of Christian life according to its various stages of development in the child. First we must consider the child and his gradual development, and then unfold the doctrine to suit this development.

SUGGESTED PLAN:

CHILD DEVELOPMENT

1. Child's dependence on God, its Father in Heaven, Spirit of prayer.
2. Recognition of God's power and goodness in the works of nature.
3. Child prepares for Heaven by pleasing God.
4. God's will, kindness, obedience to parents, love and consideration for others—(Formation of conscience.)

CONTINUED ON PAGE FOUR

CHURCHMEN HONORED

THE WORK OF SEVERAL WELL-KNOWN PRIESTS RECOGNIZED BY ROME

Ottawa, Sept. 29.—The chancellor of the Diocese of Pembroke, Rev. Father W. P. Breen, announced last evening that he had received word from Bishop Ryan, who is now in Rome, to the effect that Rev. Father Frank French, D. S. O., parish priest in Renfrew, had been appointed by His Holiness the Pope, prothonotary apostolic, for the work that he did in the Canadian chaplain service overseas. This appointment entitles him to the title of Monsignor, and is the highest degree of that rank in the Roman Catholic Church.

At the same time, Very Rev. Father Z. Lorrain, vicar-general of the Diocese of Pembroke; Rev. Father M. B. Jankowski, parish priest at Wilno, in Renfrew county; Rev. B. J. Kiernan, parish priest, Renfrew, have been appointed by His Holiness, domestic prelates.

It is also learned that Rev. Father D. R. MacDonald, parish priest of Glen Nevis, Glengarry County, Ont., and also Right Rev. George Corbet, vicar-general of the Diocese of Alexandria, and parish priest of Cornwall, who two weeks ago celebrated his golden jubilee in the priesthood, had also been appointed domestic prelates.

DISTINGUISHED SERVICE

Right Rev. Monsignor French has a distinguished record. He was appointed Roman Catholic chaplain to the Third Canadian casualty clearing station in May, 1916. From October of that year to March, 1917, he was chaplain to the 5th Canadian Infantry Brigade in the Second Division. From March, 1917, till the Canadians began to leave France in the spring of 1919, he was deputy assistant director of chaplain services in the Canadian corps, being in charge of the 25 Roman Catholic chaplains of that corps. He was awarded the Distinguished Service Order in May, 1918, and was twice mentioned in despatches. He was born in Renfrew. He was curate in Mount St. Patrick and also in Brudenell, and later was parish priest at Brudenell. When Rev. Father Ryan, who was parish priest at Renfrew, was created a bishop, Monsignor French succeeded him at Renfrew as parish priest, which position he has occupied ever since, except during his years of absence with the Canadian army.

Rev. Father Isaac French, parish priest at Eganville, and Dr. Felix French, a well known dentist in Ottawa, are brothers, and Mrs. P. D. Dunne of Edmonton, is a sister. Monsignor French was a famous footballer with Ottawa University, where he took his degree of bachelor of arts.

Monsignor Lorrain is a nephew of the late Bishop of Pembroke, and a doctor of philosophy of Rome. He has been for some years vicar-general of the diocese.

Monsignor Jankowski is one of the best known Polish priests of the entire province.

Monsignor Kiernan is now of Arrprior, but was formerly parish priest at Quyon. He is one of the senior priests of the Pembroke diocese. These appointments will all be received with great satisfaction by the people of the Upper Ottawa Valley.

On the occasion of his golden jubilee on Sept. 12 last, Monsignor Corbet, vicar-general of Alexandria, received the highest praise from the bishop, the priests and the Roman Catholic laymen, and also from his non-Catholic fellow citizens. Monsignor D. R. MacDonald, of Glen Nevis, is also well known. He is a prominent educationalist and a graduate of Ottawa University, having been a classmate there of Bishop Fallon of London. Mgr. MacDonald is a valued member of the Catholic Education Council of Ontario who has in his own parish achieved a practical solution of some of the most important problems of Catholic education.

PRIESTS AND SISTERS SAIL FOR WORK IN JAPAN

Ossining, N. Y., Sept. 22.—Although the recent earthquakes and tidal waves that have occurred in Japan have reaped a harvest in human lives, and the chances of future upheavals are still recognized, seven nuns and three priests bound for Japan and China, have just left the Catholic Foreign Mission Society's Seminary here for the Far East.

The Rev. James A. Walsh, superior of the seminary, is sending them to China by way of Japan, where they will make brief stay. Those going are Father Thomas O'Melia, formerly of Philadelphia; Father William Fletcher, formerly of Fall River, and Father Patrick Cleary, formerly of Rochester; Sister Mary Joseph, mother general of the seminary; Sister Richard, Sister Ruth Riconda, Sister Conlon, Sister Miriam Schmitt, Sister Dominic Guidera and Sister Patricia Coughlin.

CATHOLIC NOTES

Corpus Christi, Sept. 24.—The new \$200,000 hospital to be conducted by the Sisters of Charity of the Incarnate Word has been opened here and is said to be comparable to any similar institution in the State of Texas. Corpus Christi has been without a modern hospital since the storm of September, 1919, destroyed the Spohn Sanitarium.

San Francisco, Sept. 24.—The Rev. Joseph P. McGuire, who saw service with United States Army forces during the Spanish-American War and the World War, has been appointed by Major-General Hunter Liggett as chairman of the committee which will aid in the reception of all chaplains visiting the fifth annual national convention of the American Legion, to be held here from October 15 to 19.

Lima, Peru, Sept. 10.—The President of the Republic, Senor Don Augusto Leguia, has become a member of the society known as the "Knights of the Sacred Heart of Jesus." This society has its headquarters in the Parish of St. Lazarus of Lima, and it was there that the ceremony was celebrated in honor of the President. The Nuncio, Dr. Don Jose Petrelli, the Ministers of State and many other high officials were present.

Paris, September 13.—Rev. Charles Poisson, S. J., has been appointed Director of the Observatory of Tananarive, succeeding Father Colin, of the same Order, famous astronomer and meteorologist, founder of the Madagascar observatory, who died a few months ago. Father Poisson is a former naval officer and a Knight of the Legion of Honor. During the War he fought at Dixmude with the famous French Marines. He is a native of Les Landes.

Paris, September 6.—Mgr. Adrien-Alexis Fodere, Bishop of St. Jean de Maurienne and the dean of the French hierarchy is dead. Born at Besons, diocese of Maurienne on October 4, 1838, he was eighty-five years of age. He was consecrated February 25, 1906 in the basilica of St. Peter's in Rome, by His Holiness Pius X. Mgr. Fodere had been vicar, chancellor of the diocese, pastor, professor of philosophy, pastor-archbishop, vicar-general and vicar-capitular of the diocese of Maurienne. He never left the diocese.

Pittsburgh, Sept. 17.—Intending divorcees of Johnstown who are short of cash are being greatly aided by a Saving and Loan Company of that city, which is extending credit for attorney's fees and court costs to men and women who seek freedom from the marriage bond, according to a statement made by A. M. Custer before the Retail Credit Men's Association. Custer said that persons of respectability and good standing in the community found little difficulty in securing loans. Credit, he said, had been extended to both wives and husbands.

Maryknoll, N. Y., Sept. 22.—The aged Vicar Apostolic, Right Rev. Felix Choulet, who for forty years labored in Southern Manchuria, passed to his well merited reward in July. Mgr. Choulet was born in 1854 in the Chambray diocese from which twenty priests had gone forth to the foreign missions in Asia. He was procurator of the Paris Foreign Mission Society when the Boxer Insurrection broke out and he was consecrated Bishop in Pekin in 1901 after the cruel massacre of Right Rev. Mgr. Guillon and other Christians.

Washington, D. C., Sept. 24.—Official notice that an assessment of five cents per capita will be levied upon all members of the Knights of Columbus in behalf of the Cardinal Gibbons Institute for the higher education of negroes has been received here by Col. Arthur C. Monahan, executive secretary of the Institute. It is expected that the Institute will be aided to the extent of more than \$30,000 through this action of the Knights, which was reported to Colonel Monahan by William S. Aumen, of Baltimore, Past State Deputy of the Maryland K. of C., and a member of the Executive Committee of the Board of Trustees of the Institute.

Brussels, Sept. 12.—Mgr. Waffelaert, Bishop of Cruges, presided at the solemn ceremony of the consecration of the church of Notre Dame, at Nieport, which has been entirely rebuilt. The prelate was received with great enthusiasm by the population. The religious solemnities lasted over an hour and were attended by a large crowd of the faithful. The church of Nieport is the first church to be rebuilt in the devastated regions of Belgium. It was originally erected in the XIIIth century. The architect in charge of the restoration followed the original ogival style and used the old materials as far as possible, following the ancient plans. The church had been temporarily consecrated and religious services have been held there for some time.

CARROLL O'DONOGHUE

CHRISTINE FABER

Author of "A Mother's Sacrifice," etc.

CHAPTER XLII.—CONTINUED

"Faith he did!" "Well, this is what the letter says, Mrs. Carmody: "Respected Mrs. Mollie Carmody: Permit me to address you who, despite the changing vicissitudes of an unhappy fortune, has ever retained your image in his secret bosom. In the golden and hallowed glow of a never-to-be-forgotten past, your beautiful face was the star that lit my ardent destiny, and in the desolate present, your widowed heart is the only one to which my own solitary and forlorn organ turns. If, oh, if, respected Mrs. Mollie, it be in your power to withdraw your lonely affections from the grave of your lamented husband, and you are not averse to bestow them where they shall encounter only the deepest appreciation and the most respectful regard, then Corry O'Toole will be proud and happy to receive them, and to make you, dearest Mollie, the wife of the undersigned. I remain, dearest Mrs. Carmody, yours with the most profound sentiments of regard and enraptured admiration. CORRY O'TOOLE."

The clergyman put down the letter, laughing loud and heartily, while Mrs. Carmody's face, between astonishment and indignation, afforded a most ludicrous study. She did not join in the priest's mirth; she was too angry for being made the object of Corry O'Toole's ardent affection, and she burst out, forgetting, in her vexation, the respectful tone which was accustomed to use to his reverence: "That's the rayson Tighe didn't tell me who the letter was from;—it's well he was aware, the spalpeen, o' who was the writer, an' it's well he was aware that me hand would scorn to touch it if he could me who it kem from. A letter in Latin, indeed! Faith the country knows Corry O'Toole's Latin—a foine balderdash o' words that have naythur herd nor tall to them."

"Why, Mrs. Carmody," answered the priest, when his mirth had somewhat subsided, "you seem to set little value on the honor which is here done you! do you know that when a man asks a woman to become his wife he confers the greatest possible mark of esteem upon her—he shows that he selects her from all the women in the world? and that is what this poor fellow has done. Sure, Mrs. Carmody, you ought to be at least grateful for the offer."

"Grateful, is it, to Corry O'Toole! oh, yer riverence, it's makin' fun o' me you are!" and Mrs. Carmody's apron went up to her eyes, and in another instant her sobs burst upon the astonished priest. "He waited till she became quiet, his mouth working, however, as if it was with difficulty that he restrained himself from bursting again into laughter. "Well, Mrs. Carmody, you intend, then, to refuse this offer?"

"I do, yer riverence; an' if you knew Corry O'Toole as I know him, you wouldn't spake to me the way you did—an' more, too, that iver I'd see the day when yer riverence'd be advisin' me to marry agin, after the good man that I lost, God rist his soul!" "You mistake, Mrs. Carmody," said the priest, with assumed gravity: "I did not advise you to marry—only suggested what might seem to be your best, the way of gratitude for this honorable offer."

"I'm naythur grateful nor plazed, yer riverence, an' I'll take it as a great favor if you'll write a few lines for me, tellin' Mr. O'Toole that I'll be very thankful to him if he'll place his attentions somewhere else." "Father Meagher led the way to his study, and penned the following: "Mr. O'Toole, Sir:—Mrs. Carmody desires me to say for her that she has received your favor, and while she thanks you for the honor you would do her, she is obliged to decline your offer. REV. M. MEAGHER, FOR MARY CARMODY."

The old woman expressed herself satisfied, took the letter, thanked the priest, and courtesying deeply, left him. Captain Dennier reached Tralee to find a letter awaiting him. Its official seal and coat of arms made his heart beat quicker than usual, and he tore it open to learn that his conjecture was right—it was from Lord Heathcote, demanding his immediate presence in Dublin. He bit his lip with resentment at the imperious tone of the missive, and threw it down, when he had finished the perusal, with a deeply flushed cheek and excited manner. He rung for Tighe, saying, when the latter appeared: "I shall have to depart earlier than I thought." He was so absorbed in troubled reflection that he continued to pace the room while he addressed his valet: "When I told you yesterday of my intended journey, I thought to have two or three days in which to complete my arrangements, and to provide for you, Tighe."

mesel' at short warnin', an' it's nothin' I mind about this but the lovin' o' you. You were verry kind, and Tim Carmody'll never forgit you!"

There was an accent of touching sincerity in the last words which went to the young officer's heart. He stopped short in his walk, and extended his hand. "And you, my faithful fellow, I feel that I owe you much for your honest service." Tighe grasped the outstretched member, gave it a hearty shake, and turned aside to control his emotion.

"If you could be induced to come to Dublin, Tighe, I could provide well for you there."

"Don't spake o' it, yer honor, plaze; aside from Shaun, that the climate wouldn't benefit, I couldn't go so far from Dhrommacool—the heart is there!"

Captain Dennier turned away; the very mention of a spot, the memory of which was at once so sweet and so bitter to him, in some measure unmanned him—he was forced to acknowledge to himself that his heart also was in Dhrommacool.

CHAPTER XLIII. SINGULAR INTERVIEW. In one of the apartments of Dublin Castle, where military accoutrements, disposed with no neat nor careful hand, and the general air of carelessness prevailing, indicated the abode of some free and easy liver, Captain Crawford reclined at full length on a somewhat worn lounge. A fragrant cigar was between his lips, but after intervals of slow, irregular puffs, during which some pleasant conceit seemed to fill his mind, he would remove the cigar in order to burst into a hearty laugh. In the midst of one of these ebullitions he was surprised by a knock, and to his response there entered Captain Dennier. Captain Crawford bounded to his feet.

"Egad, Dennier! the very one I was thinking about—I was wondering how you get along with that specimen of humanity, Tighe, and laughing at my own experience with him. But how are you, old fellow, and what lucky wind blew you up here?"

"A summons from Lord Heathcote," the officer responded, returning the hearty shake with which he had been greeted. "It was my intention to come unsummoned, but my arrival in that case should not have been so speedy."

Lord Heathcote's summons—why—what is the matter? any unusual occurrences?"

Captain Dennier shrugged his shoulders, and threw himself into a chair. "You know as much about it as I do; though I suspect the informer, Carter, has something to do with it. However, it makes little difference to me—my mind is firmly made up. I shall tender my resignation to his lordship."

convivial spirit as to burst into momentary laughter at some well-told story, glad to find himself detailing a ludicrous experience of his life while in Tralee garrison.

"By the way," said Crawford suddenly, "how about that laughable incident which occurred during the trial in Tralee a fortnight ago? some of the papers gave a most amusing account of it. A ridiculous letter, was it not, that was read in place of some Fenian document which should have been forthcoming?"

"Yes," replied Captain Dennier, smiling; "that letter, I believe, took the place of the paper which, according to his lordship's order, I entrusted to you to bring safely to Dublin."

"O-oh!" and Captain Crawford's face elongated to accommodate his prolonged ejaculation. "That explains all the fuss they have been making here in the castle. I was summoned before some of the grave signors to swear how, and when, and where I delivered that precious document. It is said that the last official to whose care this paper, together with other damning proofs against these rebels, was committed, was taken suddenly ill, and remaining too unwell to discharge his duty with regard to close examination of the papers, the document, detained here longer than it should be, owing to his illness, was sent down to Tralee at the last moment, and without any inspection, further than what was given to the superscriptum. But who could have abstracted it, and substituted that ridiculous letter in its place?"

"I do not know," was the reply; "it certainly was all right when it passed from my possession to yours—remember, I read it for you."

"Yes," said Captain Crawford thoughtfully; "and it never left my keeping till I delivered it here at the castle."

"Well, I am sorry for its loss," responded Dennier; its absence on the trail has been the means of saving the lives of six poor creatures, and its absence seems fair that I should go away and leave them for it to be tried next week."

"That young rebel, Carroll O'Donoghue?" asked Crawford, an unpleasant expression coming into his face.

Dennier observed the look, and anxious to avoid the conflict which seemed to threaten because of his own frank avowal of compassion for the Fenian prisoners, he hastened to burst into a ludicrous account of Tighe's escapade from the jail yard, and the consternation it had created. His ruse succeeded. Crawford, whose sense of humor was unusually keen, laughed heartily.

"What have you done with him?" he asked. "I would give a good round sum to take him back with me to England. The folk would look with horror, I know, on uncouth a specimen for a body-servant, but it would be worth it all to watch Tighe's manner, and to hear his ludicrous observations. Tell me, Dennier, what have you done with him?"

well-nigh as stern and undaunted. His lordship resumed: "You are spoken of as one in secret sympathy with these Irish rebels—as one privy to the disappearance of the paper entrusted to your charge."

Again Lord Heathcote paused, expecting a reply; but again he was met by the same dignified silence—the same unflinching look.

"Have you nothing to say, sir?" he demanded, with some asperity. "Has your lordship already condemned me?" Captain Dennier responded calmly, though his lip trembled; "have the charges preferred against me by this hiring, as you term him, carried such weight that your lordship was forced to a conviction before I could be heard in my own defense?"

"I have sent for you, sir, to give you an opportunity of making that defense," replied his lordship, coldly.

TO BE CONTINUED. THE BUSINESS RAIDER. Laura Reid Montgomery in Rosary Magazine. "Just think," cried Anne, her eyes blazing with enthusiasm, "how proud you will be of me when I come back with a degree. Then I shall be able to do so much. Up to now the giving has all been on your side."

The August sun streamed into the sitting-room showing up the shabbiness of the old-fashioned furniture and the worn places in the rug. Anne's father, Donald Smith, looked up from his breakfast and smiled, but Anne, as she smiled back, fancied that there was something forced about his assent.

"I hadn't noticed how grey he was getting," she thought, and, startled by her discovery, studied her mother. There, too, the worries of the past year had left unmistakable traces, "why," thought the girl, a bleak sensation displacing her joyous anticipation of college-life, they are getting old! It hardly seems fair that I should go away and leave them for the best part of four years."

Donald Smith owned the village newspaper and did job printing. He employed a lad to help him and made barely enough to keep his family. Anne had grown, lately, to have an amused intolerance of the business and had planned that, when she got some wonderful position, she would have him sell out and begin to enjoy life.

"Daddy," she spoke up after a long silence, "do you enjoy running the newspaper? Keenly, I mean?" "I'm afraid I have lost interest in it," he admitted languidly, "business is so bad and the old shop is in need of so much."

He picked up his hat and went down the wide street slowly. "He seems so tired," cried Anne, contrasting her own vivid anticipation of life with his stillness. "He has not been strong since his last illness. Anne, when we have done up the work shall we go down to Peterson's and get some materials to start your clothes? You need just everything and I plan to begin right away. I want my girl to look as well as the others," she ended, a touch of the old youthful radiance coming into her tired face.

"Stay here on the porch and read awhile, Daddy, I'd like to keep the office this afternoon. Yes," she said in answer to the unspoken question on his face, "I am perfectly capable. If any question comes up I'll phone and ask you."

There came a queer lump into her throat as she saw the relief in his eyes. The heat was taking a good deal out of him.

Going down the pretty peaceful street she seemed to see the place with a new vision. Of course, her parents could not be moved to a new, progressive place where she would be able to earn real money and keep them in comfort. The little town was beautiful to her, and to them it meant a garden filled with memories: "Of course," she thought, "I am living in the future and they are in the past."

The boy grinned widely at her as she entered the hot office: "Pretty dusty down here for you, Anne, you'll spoil that dress."

"There ought to be an awning here, that west sun streams in." Ned looked as though he thought the heat had affected her for, in his time, there has never been anything new bought there except paper.

During the afternoon one man dropped in with an advertisement. Anne scanned the few lines he had scribbled and said: "I wonder if 'I believe I could write up something that might pull better. Want me to try?'"

"I'd appreciate it," he answered in some surprise, "I don't think there is much use advertising in this paper, anyway. Menora would be better but I happened to be down street so I stopped."

With the concentration that had stood Anne in such good stead during her years of study she went to work. "There," she said, and read aloud her advertisement for the farm-land he had for sale.

"Great," he approved, "you sure know how to write."

"Thanks," dimpled the girl, thinking of her absorbing ambition to write fiction. "I wonder if you wouldn't like me to list your place for you? Father is going to start real estate here and we could handle it for you on the usual commission."

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the farmers out south will come to you when they want repairs made and new buildings put up.

"Business is too dull to spend any money. Advertise! Why I can hardly make both ends meet."

"Because you don't expand. If you'll cut that window and put in the glass that I shall furnish, fix the shelf and hang a new screen door there I'll put in a page advertisement for you next week. Ogleshorpe is going to reach out for some of the business that is going to Menora. No reason why the plums should all go there, is there?"

"Why—I never thought of that before. What did you think of saying in the ad?"

"How's this?"

"WHEN YOU WANT A GOOD JOB DONE AT THE CHEAPEST PRICE COME TO JIM BLAKE, OGLESHORPE TELEPHONE J 59 AND I'LL LOOK OVER YOUR WORK AND GIVE YOU A WRITTEN ESTIMATE"

"That," added Anne, "should be put in black lead across the page."

"And you think I would drive out to a farm without being sure I'd get the work?"

"Why not? You're not doing anything today, are you?"

"And why give a written estimate? I never overcharged any one yet."

"Because," explained Anne, "it is as important for you as for the customer. He will know exactly what his bill will be and there will be nothing to discuss when you give him the bill. I have a good deal to do yet and, if you've decided—"

He took the hint and studied the bright face admiringly: "Well, I haven't anything to do tomorrow so I guess I can accommodate you. Have you ordered the glass?"

Again Anne's heart thumped at her almost incredible victory. The carpenter would not have charged a great deal for the work but by the exchange she got it practically for nothing as the paper would be put out anyway. Then, too, the display advertisements would arouse comment and put the advertising idea in other heads. She intended to put in her own advertisement for real estate.

When the carpenter had finished his measuring and gone, Anne turned to her young helper: "Ned, can you paint?"

"I sure can," he said proudly, "going to do your house over?"

"No, I want to get the shop fixed up. With some clean paper on these walls and fresh paint on the woodwork and floors it wouldn't look so badly. I'm going to add a couple of dollars a week to your wages while this work goes on. Think you want to help me?"

"Just try me."

"All right. After the paper goes to press we haven't much to do the rest of next week. Tomorrow I'm going to get all the materials and when everything is done except the floors we'll do them at night. Here, measure that window space there," she handed him a long ruler.

At supper time she went up the street happily.

"Daddy," she began breathlessly, "I don't know whether you'll approve, just at first, but I've taken some orders and made some changes that—"

she broke off, eyeing him anxiously.

He looked rested and seemed in a receptive mood. "What have you done? Did you get an advertisement?"

Breathlessly she poured out her ideas and at the mention of the adding of real estate to his business his eyes flashed with interest.

"Why did I never think of that before? The combination is ideal because the more ads we carry the better for the looks of the paper and the commissions—why, Anne, I didn't know you had any head—I mean for business."

"Think," broke in Mrs. Smith, "how pleasant that great window will be across the front."

"I have written to an awning manufacturer offering to exchange an advertisement for an awning, and I'm going to get agencies for different articles, too, that's why I wanted such a large display window. The west sun would be too warm without awnings and I think that a full page ad will pay for it. Anyway, no harm is done if they refuse."

"I telephoned Kale to bring his fliver down, Daddy, he wants to sell it."

"I cannot buy it," cried Donald Smith in alarm, "I am very short now and the white paper—"

"There is money in the bank, I looked over your cheque-book," answered Anne calmly, eyes dancing at his perturbation.

Not a cent to spare. There is barely enough to pay your board at college—"

"And that is exactly what we are going to use." Anne flung her bomb and accompanied it with a kiss, "I am not going to college, not this year anyway. We can't run a real estate business without a car and these hot evenings are going to be spent cruising about, us three, looking for places to sell—on a commission basis," she ended.

"Anne," her father disentangled himself from the eager arms that threatened to throttle him, "you are going to stay home with us another year?"

She nodded, pretending not to notice the sudden tears of joy in Mrs. Smith's eyes: "If you'll keep me I am. I never had any idea that business could be so thrilling."

Why, Daddy, it's like a serial story, each day will be a new installment."

Two weeks later the family surveyed the shop. All the dusty accumulations of years had vanished behind the determined onslaught of Anne and Ned. The woodwork gleamed with the new paint and the great window held attractive signs advertising bargains in real estate.

To her great delight Anne had sold the farm-land and that commission had awakened her father to the immense advantage of starting a second business where there was nothing out for overhead. In fact, the only added expense was the gasoline for the little car and that served for pleasure also. Mrs. Smith said that the possession of the fliver had given her a new outlook upon life and the warm evenings became something to anticipate.

"There is only one thing," said Mrs. Smith soberly, "your father and I talked very late last night and he says that it is not right for us to accept your sacrifice. You've done enough in putting new life into the old business and we feel that you must go to college. The honor of your degree will offset any loneliness—a sob, swiftly changed into a cough, intervened.

Anne's face was touched with a radiance that was good to see: "Dearest, I don't want to go. My home is so wonderful that I can't bear to leave it. I can write here in this quiet and—a whimsical expression touched her wide, generous mouth—"I at least have a chance of getting a story accepted once in a while. Daddy will have pity on me and use it instead of the 'boiler-plate' story."

"But that won't gain your degree, child," Donald Smith tried to speak sternly while, all the time, his heart cried out against being left for four years.

But Anne had not used her head without results those last few illuminating weeks: "I have written to the university and asked if I might start my course by correspondence. If I cannot use my scholarship for that, perhaps they will defer it until my fourth year and I can pay the tuition out of our real estate business."

And at that the two old faces grew as radiant as Anne's: "You are a wonder, child," was all Donald said but he whistled his tuneless air as he turned away to straighten a display sign that, with him, was evidence of complete content.

"Honor lies at labor's gate," said Mrs. Smith softly, and Anne colored lightly as she recalled her old ambitions that had been somewhat selfish.

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THE WAY OF THE CROSS

ORIGIN OF THE WAY OF THE CROSS

This devotion is as old as the Church. Tradition tells us the Blessed Virgin used to go over those scenes in her Son's Passion. In the early days of Catholicity, pilgrims made the arduous journey to the Holy Land, that they might visit and pray at the places where our Saviour had suffered. The spots were so sacred that these devout people would travel from one place of His sufferings to another, thus making the very Way of the Cross. When the Holy City came under control of the Mohammedans, the journey was no longer safe: moreover the expense and time involved for such a pilgrimage, were reasons that deterred many who otherwise would have made the journey to the sacred scenes. It is said that the Blessed Alvarez, in Spain, constructed small chapels each containing a representation of some part of our Lord's Passion. This custom spread and it was seen at once to be a most excellent devotion for arousing love of God and hatred of sin, hence it was approved by the Holy See. In substance and essence it is but a meditation on the Passion of Jesus. The Stations, the series of pictures, are but means to this end—the crutches, as it were, by which a halting imagination moves along from stage to stage, the Way of the Cross.

The Stations are fourteen in number. Before the sixteenth century there was great diversity both as to the method of making the Stations and as to their number. The Church has ruled that there is to be no more or less than fourteen. As to the scenes depicted, some are taken from accounts in the sacred Scriptures, others are traditional. Though the Stations are generally affixed to the inner walls of the church, it is possible to have them erected in the open air. More commonly they start from the Gospel side of the church, and continue around to the Epistle side, though one may find some places where that order is reversed. Either is correct as there is no fixed rule in this matter.

HOW TO GAIN THE INDULGENCES

To gain the indulgences we are to go from the First Station to the Fourteenth Station, stopping at each a short time, and meditating in general on the Passion of Jesus, or on the particular event which the Station represents. One may stand, or kneel, or sit, do any or all of these, while visiting each Station, for no particular posture of the body is required. If the number making the Stations is large, the Fridays of Lent, it is sufficient to turn towards each Station, but some motion of the body is required. The essential points of the devotion are: The making of the journey, as it were, in company with Jesus; and the meditating on the sufferings while the journey is being made. No vocal prayer is demanded. It is well for people to follow some of the methods approved in our prayer books. The sure way of deriving benefit from this pious practice is always to set before one's self some particular intention, such as the expiation of one's sins, the ridding one's self of some failing or imperfection, victory over some temptation, the acquiring of some virtue. One should always, too, have the intention of gaining the indulgences which the Holy See has granted. Of course, to gain these, as for all indulgences, the state of grace, or freedom from mortal sin, is necessary.

It is forbidden to announce from the pulpit or otherwise, the amount or definite number of indulgences. It will be enough to say that whoever meditates on the Passion of Our Lord during these holy exercises, by the concession of the Sovereign Pontiff, will gain the same indulgences, as if he had personally visited the Stations of the Cross in Jerusalem.

To aid the sick especially a crucifix may be blessed, and held in the hands, while an Our Father, Hail Mary, and Glory be to the Father are recited, for each of the fourteen Stations, and at the end, the same prayers said five times for the intention of the Holy Father. Besides the sick, others may gain the indulgence without going to the Church. They are travelers at sea, prisoner inhabitants of pagan countries, and all other persons unable to make the Stations of the Cross in the Church.

There is no devotion more popular with the faithful in every land than the Way of the Cross. Not only is it profitable to those who make it, but it is also helpful in the highest degree to those who have passed out of this world, and are still detained in Purgatory, because of the numerous indulgences attached to it and are applicable to them by way of suffrage. Start the practice, if it is not already a part of your spiritual life. Could it not be made several times weekly, or at least on the Fridays of the year? — The Tablet.

THE CHURCHES OF IRELAND

A. Hilliard Atteridge, in Catholic World

Reports collected by the Government about the time of Catholic Emancipation tell us how ill-provided with churches the Catholics of Ireland were in the country districts a century ago. In one of these reports we read that:

In many places the chapels are in ruins. At Inver and two other places in Raphoe, service is performed in temporary sheds—at Ballycotton in a store. In one part of Galway there is only one chapel in a district extending twenty-five miles. The chapel at Barna is a thatched cabin. In Ballinderry, Clogherry, and Desartreight, altars are erected in the open air.

As Dr. Doyle's evidence shows, many generous-minded Protestants contributed to the funds for the building of Catholic churches in the years after Emancipation. But some of the landlords would not even sell a plot of land for a Catholic church. In a church in the far west of Clare, not far from Loop Head, there is still preserved as a relic of the old days a little wooden structure, like the contractor's hut one sees where building or road-making is in progress. It is a movable chapel, with a shelf for its altar, and it used to be wheeled to some crossroad in the district, where a congregation could hear Mass kneeling before its open door.

Some of the parish churches built at this time are simple brick-built edifices, oblong structures without nave, aisles, or chancel, but with a suggestion that the designer has seen a Gothic church somewhere, in the pointed tops of the windows, and perhaps a few panes of red and white glass,

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revealing the longing—impossible to realize—for stained glass windows. These old churches are being gradually replaced, but one may wish that some of them might be preserved as memorials of the first days of the restoration of the churches of Ireland—days when in utter poverty the Irish people could accomplish no more than this, but were doing all that was possible. Elaborate artistic decoration was out of the question. It was a gain to have at least a roof and walls, even if the floor was only of beaten earth.

Good progress was being made in the work of reconstruction throughout Ireland, and better designs were in many places being executed, when, for awhile, the terrible years of famine, fever, and cholera put a temporary stop to the movement. At Armagh Archbishop Croll had begun the building of a stately cathedral. The foundation stone had been laid in 1840. The work of preparing the foundation proved to be unexpectedly costly. To reach firm ground the foundations had to be carried down in places to a depth of sixty feet. To meet the expense collections were being made week after week in every parish in Ulster. But when the famine came, the Archbishop stopped the work and diverted all funds in hand to succoring the afflicted people. His successors resumed the work, aided by collections throughout Ireland and some from America. In 1873 the cathedral was completed and it was dedicated on August 24th in that year. Since then large sums have been spent on its decoration, and Cardinal Logue succeeded in clearing off a debt of \$30,000.

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ONE DIVORCE IN U. S. EVERY 4 MINUTES

CALIFORNIA JURIST SAYS 100,000 IN ONE YEAR IS MENACE TO NATION

Divorces are granted in America at the rate of one every four minutes throughout the year, and are more numerous here annually in proportion to the total population than in any other country which records marriage statistics. The annual total of decrees for the forty-eight States is in the neighborhood of 100,000 and is increasing three times as fast as the population. Such are the conclusions of Judge W. H. Thomas of Santa Ana, California, former associate justice of the California District Court of Appeals, drawn from a wide survey of marriage and divorce figures in preparation for an American campaign for a national code governing marital relations.

Judge Thomas' survey included fifty-four countries, and the summary of his study, made public here, reaches back into the domestic relations of ancient Rome, Greece and Babylon. In his conclusions is the suggestion that our national life is seriously threatened by the present status of our family relationships. Much of our trouble, he believes, is chargeable to the chaotic state of our marriage laws, and his recommendation is a uniform law, applicable to all American territory, based on wisdom and experience.

"In contrast with our records, one divorce for every nine marriages," Judge Thomas said, "those of France and Germany, our closest competitors, dwindle into insignificance. Until recently that nation has been grinding out divorces faster than our own. Now, how-

ever, the United States Census Bureau discloses a rapidly mounting table of divorce which far outstrips the rate of increase in population. Our rate of divorce in 1917 was for the entire country, exactly 400%." In 1870, he said, we had 23 divorces for every 100,000 of population; in 1916 the figure was 112 for each 100,000.

"Our country heads the list among the nations of the world in this downward procession. In 1890 there were 35,107 divorces here; in 1916 there were 112,000. In Canada in the whole year of 1915 there were 59 divorces."

Seventeen States in the Union fix no marriageable age, he pointed out in commenting on our present varied law. In nine of these States—Florida, Maine, Maryland, Massachusetts, Missouri, Pennsylvania, Rhode Island, Tennessee and Vermont—the common law ages of twelve for girls and fourteen for boys have been formally recognized by the courts. In thirteen States there is no law restraining feeble-minded persons from marrying, and only three States forbid miscegenic unions, or marriages between peoples of different races.

There are now in the United States more than 12,000 married girls under fifteen years of age. Approximately 100,000 girls seventeen years or younger are married.

"The need of a uniform divorce law is apparent," Judge Thomas declares. "Disregard for the sanctity of marriage, over-emphasis of sex, under-emphasis of domestic responsibilities, lack of uniformity in the law, were among the chief contributing causes that led to the downfall of Rome, of Greece, of Babylon. We cannot allow the rate of divorce in the United States to continue at three times the rate of population increase."

"Every one is satisfied that these laws must be uniform. Hence the time for action has come. And because men have dilapidated about it, and because, too, the integrity of the family is woman's quest, upon the women of the country must be laid the business of bringing about reform."

"But legislation will not usher in an era of wisely planned marriages. The real hope of the world lies in putting as much painstaking and progressive thought into the great business of mating as we do into the other big businesses of our day, and in bringing to bear upon marriage the advanced ideas of science, religion and law, so that we shall be able to offer to young men and women a sensible presentation of the subject that will convince them of the necessity of permanent family relations and assure them of the happiness to be found in a wholesome family life."

"Unification of marriage and divorce laws is only a partial solution of the problem. There must be early training for marriage and parenthood, and this cannot be provided for by law."—The Tablet.

POPE SENDS SPECIAL BLESSING TO PILGRIMS GOING TO HOLY LAND

Washington, D. C., Sept. 10.—His Holiness, Pope Pius XI., has sent a special blessing to those who participate in the pilgrimage to the Holy Land which will be conducted under the Commissariat of the Holy Land next year, according to an announcement made at Mount St. Sepulchre Monastery.

The message received from the Holy Father was as follows: "We bless most cordially the pilgrimage of the Faithful of the United States to the Holy Land, on the occasion of the dedication of the Basilica of Mount Tabor."

"This blessing, bestowed in a special manner upon the promoters of the pilgrimage and upon each pilgrim in particular, will be shared by all those who in any way whatsoever render themselves deserving of the same."

"PIUS XI, POPE."

The pilgrimage will leave New York City on March 17 and already news from Jerusalem indicates that pretentious preparations are being made to care for the American visitors. An indication of the interest which the pilgrimage has aroused in Europe and Palestine is the fact that letters of commendation have been received here recently from Cardinal Giorgi, the Protector of the Franciscan Order, the Most Rev. Bernardine Klumper, Minister General of the Franciscans and the Right Rev. Ferdinand Diotlevi, O. F. M., Custos of the Holy Land.

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LONDON, SATURDAY, OCT. 6, 1928

BARNUMIZING THE PULPIT

The fact that a Methodist minister, before a large assembly of summer-school students, publicly denied the divine authenticity of Deuteronomy, and that a Presbyterian minister of one of the large churches of Toronto has repudiated the story of man's creation as recorded in Genesis, is a clear indication that the heads of both denominations have vacated the chair of Moses. If public men are often guilty of the crimes of a nation, what shall we say of the preacher of the Gospel who unsettles the minds of those whom he should confirm in the faith of the Gospel?

Yet this is what invariably happens, because a system resting on the rights of the individual conscience and private reason is impossible to reconcile with authority and unity. When the private interpreter is his own judge and jury, he naturally decides without reference to any other tribunal and nearly always in favor of flesh and blood. Encouraged and flattered into the belief that he himself is his own guide and compass he refuses to abide by the established standard of right thinking. It was in this more than in anything else the religious revolutionaries of the sixteenth century were guilty of their greatest folly. Having made private judgment and personal liberty the corner-stone of Protestantism, the Reformers invested the individual with the same authority as the Church itself. In the possession of such unbounded liberty of belief the ignorant and unread were placed on the same footing as regards the interpretation of the Bible as the teaching Church, "the pillar and the ground of Truth." There was no supervision and no restrictions; everybody sought the plan of his own life from a mute record of which St. Peter thus speaks: "In which are certain things hard to be understood which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

There could be only one result from such unlimited franchise—religious dissolution. Sects increased with the multiplicity and divergency of individual opinion, national bodies became divided and spoke in many voices. Churchmen wrote in different modes of speech, and preachers of the Gospel gave forth different expressions of Christianity. Reformed Christianity suddenly degenerated into a strange medley of conflicting beliefs.

Quick to see the many perverse purposes the Bible of itself may be made to serve in the hands of the unscrupulous, Ghandi, the Nationalist of India, who is not a Christian at all, recently quoted the Bible in his own defence. The great Indian mystic says that Christ's words regarding the payment of tribute to Caesar are altogether in favor of his own propaganda—non-co-operation. He holds that Christ's ruling to give to Caesar what belonged to Caesar merely meant that Christ would have nothing to do with Caesar, that he would not co-operate with evil. Furthermore, that when Christ said "begone Satan" he refused to co-operate with Satan; and that when he fled from those who would make him king he refused to co-operate with their illegal method of king-making. Lastly, that Christ

was defiant of Pilate and Herod and refused to co-operate with them by either word or act. In like manner the free-thought minister quotes the Bible to support his own rickety structure of defence, while he discredits the Bible should it too plainly censure his own wrong-headedness. He cares more for the ego than for the Gospel and prefers his own theories to the tabulated truths of revelation. By his rejection of Creed and System he merely exercises the divine right of denial.

The cities, as well as the woods, are full of these clerical free lances, who use the Bible as a manual of self-interest and the pulpit as a publicity rostrum to advertise their tin wares. The fact that they have subscribed to a certain symbol of their denomination, is but one more proof that a technical requirement is of no more value where the spirit is absent, than the check of a bankrupt. Having abandoned the "hard sayings" of the Gospel, the free lances resort to sensationalism and sentimental gush. They regard their license to preach as a license to beguile and humbug the congregation by descending to the level of a theatrical performer who attracts and amuses by unusual stunts.

From the standpoint of rhetoric, their denials may be clever but their sound insincere in a witness of the Gospel; their profession of the new theology may appear novel but it rings hollow coming from those who should guard the "deposit of faith." To a congregation the least interesting fact of a minister's life is his unbelief.

THE CATHOLIC TRUTH CONVENTION

The third annual convention of the Catholic Truth Society of Canada, held in Ottawa last week, was a great and gratifying success. Four days of strenuous work was somewhat exacting and exhausting for the delegates, but the keenest of interest was maintained; and the deepening conviction that work was being accomplished of great importance and of ever-widening possible consequences made the hardest work a genuine pleasure to the earnest souls engaged in it.

The importance of this great Convention for the Catholic Church and for Canada can not be easily exaggerated. A striking proof of the greatness of its possibilities, at least, is the fact that the hierarchy was represented by the Archbishops of Ottawa and Toronto, and the Bishops of Alexandria, Antigonish, Calgary, Joliette, London and Peterborough, and the Bishop-elect of Haliburton.

Perhaps even more striking, more significant, more consoling and full of promise, was the number of priests and able, zealous, loyal and enthusiastic lay men and women. Subjects of vital importance to the welfare of Church and Country were brought up for consideration and discussion. Papers were read by those who had given time and thought and study to the problems to be solved. Nay, more, these papers for the most part embodied the lessons of long experience, were illumined and enriched by the life work of the writers.

Here we do not desire—even if that were possible—to give anything like a comprehensive sketch of the work accomplished or brought under way. That will come later. We do desire, however, to impress each and every reader of the CATHOLIC RECORD with the tremendous importance of the recent Catholic Truth Society Convention. We desire to interest every reader, to ask him or her to read and study and understand what was done, and then earnestly to solicit their intelligent cooperation, their active individual aid in carrying on the work. For these reasons we shall devote much space, week after week, to the official report of the proceedings. These summaries were in nearly all cases prepared by those who read the papers on the various subjects. They addressed a thousand, fifteen hundred, two thousand at most; we want the hundred and fifty thousand readers of the CATHOLIC RECORD to join in; to share some of the interest, inspiration and enthusiasm, to cooperate in the great work.

It is not so easy to convey through the printed page all the force of the spoken word; and it is impossible to reproduce the personality of the speaker, which is the power behind the spoken word.

Precisely for that reason we urge our readers not merely to read, but to re-read and to study the abstract summaries we present them. Do not lay aside the study of a single subject until you are convinced that you have learned something new about it, until you have made the writer's viewpoint and treatment your own. It is not necessary that we always agree; in fact it is much more desirable that there be divergent views, disagreement, discussion, leading finally to concerted action.

Again let us urge on our readers to take this opportunity of getting into touch with the best thought on subjects that affect the welfare of the Church and of Canada, and for that reason vitally concern us, one and all.

SOME OF THE TRIALS OF A JOURNALIST

BY THE OBSERVER

The most thankless task in a journalist's career is to look ahead into the future and to point out results which the ordinary careless looker-on does not see, and which the optimist and the man who does not care are unwilling to admit as future probabilities. If a journalist wishes to be popular, he can have popularity by swimming with the current, whichever direction it carries him in.

Popularity is to be had by taking care to tell people what they want to hear. And they do not want to hear that there is any danger ahead, whether moral, physical, commercial, political or otherwise. The preacher of God's word who predicts a moral catastrophe, is unpopular, but hardly more so than Lord Roberts and Admiral Fisher were when they tried to get the people of England to believe in the reality of the German danger.

Whether you warn the public against a foolish squandering of their salaries or wages, or against letting down the bulwarks of reticence and modesty which keep the young safe against moral landslides, your warnings are equally unpopular; the only difference being that people in general are a little more disposed to heed a warning where money interests are concerned than in the case where only a moral danger is in question.

The popular thing for a journalist to do is, unquestionably, to flatter the public upon the good opinion which men and women cherish of themselves and to avoid affronting their pride or conceit. If, for instance, it is a question of the widespread propagation of theories that are equally subversive of moral law and of human law, the journalist who wants popularity at any price will write somewhat as follows: "It is true," he will say, "that a great deal of false teaching is being spread throughout the country. Appeals are being made to class hatreds, and to envy. But this is Canada, not Russia; 95% of the people are not in the least affected by all this stuff; nothing can seriously damage a country which is inhabited by so great and wise a people. Therefore put away all foolish fears. Other constitutions may be cast away on the rocks of human folly, and disorder and chaos may come to some countries; but this is Canada; this is the home of the chosen of the Lord; and Canadians are exempt from the weaknesses which draw other peoples into the deep waters of social chaos and ruin."

So speaks the journalist who wants to found a sure fortune upon the vanity and self-love of his readers. And, if any journalist is courageous enough to point out that after all Canadians are only human beings, and are subject to all the ills, social, political and financial that ever have or ever can, affect other peoples, that journalist is at once put down as a fool or a rogue, or perhaps both.

Or, it is a question of whether the people are making the most of their opportunities in respect of material resources. The journalist who tries to look a little farther ahead than the middle of next week advises the public to save some part of their earnings, be it ever so small a part. At once the press takes up the cry of "business as usual." Spend, they say, spend, and fear not. We have seen it

repeat, but it recalled to mind another Scottish relic of still greater antiquity and more sacred associations which also was for some years a treasured possession in Canada.

THIS LATTER was no less an object than the "Quigrich," or Crozier of St. Fillan, one of the early Saints of Scotland. This was first brought to light in modern times by William Thompson, of Christ Church College, Oxford, who while on a vacation ramble in the Perthshire Highlands in 1782, had it shown to him at the village of Killin, on the banks of Loch Tay. Realizing its antiquity and value Thompson communicated a notice of this precious relic, together with a rough drawing, to the Society of Antiquaries of Scotland, which later appeared in the printed Transactions of that body. His intention at the time was to initiate proceedings looking towards its acquisition by the Society. But this hope was not destined to be realized at that time, as shortly afterwards the owner of the relic emigrated to Canada, taking the treasured heirloom with him.

St. Fillan's Crozier thus again passed into obscurity and it was not until the middle of last century that it came to light again. Dr. (afterward Sir) Daniel Wilson, then of Edinburgh, when engaged upon his "Prehistoric Annals of Scotland," had his attention drawn to it, and immediately tried to recover traces of its custodian, little dreaming, as he has told us, that ere many years should pass he would himself become a settler in Canada. To Canadians his name is now familiar as for many years the distinguished President of the University of Toronto. And it was in the latter capacity that he finally came into touch with Alexander Dewar, the lineal representative, in all probability, of the favored follower of King Robert Bruce, to whom, according to the family tradition, the "Quigrich" had been confided by the King on the field of Bannockburn.

It is beyond the space at our disposal to trace the history of this profoundly interesting relic of Catholic Scotland of *lang syne*, and of its final disposition in the Museum of the Society of Antiquaries at Edinburgh. Sir Daniel Wilson in a paper read before the Canadian Institute in 1859 and printed in the Canadian Journal, has put together about all that was known of it up to that time. Its subsequent translation to Scotland was, if we mistake not, brought about by negotiations set on foot by him. Before it passed out of Canadian custody, however, it was put to its primal use once more on an interesting and important occasion.

NOTES AND COMMENTS

READERS of that delightful book, "Rab and His Friends" will be interested in hearing of the death of a link with its famous author, Dr. John Brown, in the person of Mrs. Margaret Menzies (Margaret Tod Jackson), granddaughter of John Jackson, the Howgate carrier. This event, which took place within the past few weeks, at Penicuik, recalls especially the person of the grandfather to whose memory a tablet was erected in Penicuik churchyard a few years ago, Mrs. Menzies being present on that occasion. "Rab and His Friends" has long since taken its place among the permanencies of the language, and its various characters been enshrined among the immortals.

THE LOSS to Scotland by emigration is once more exercising the minds of the authorities and especially of the governing bodies of the Presbyterian churches. The Statistical Committee of the United Free Church has been commissioned by the Hamilton Presbytery to obtain definite information on the subject, so that the loss to Scotland as a whole by this depletion of the "pick of its population," may be duly estimated and steps taken to remedy it. There can be no remedy we should say short of complete revision of that system of land tenure which is driving men and women from the glens and hills that, as sang the author of "The Canadian Boat Song" long ago, "a degenerate lord may herd his sheep."

It is many months ago since the editor of the "Bystander" of the Toronto Globe described an interesting "Heirloom from Flodden" in possession of a Canadian family. We had marked it for comment at the time, but the cutting was mislaid under other papers and has only now come to the surface. The relic in question consisted of an amber-colored flask of curious shape which, long in possession of the House of Caithness, once saw service on Flodden Field, and was again similarly requisitioned on Armistice Day in Canada. The curious history of this flask it is not necessary to here

repeat, but it recalled to mind another Scottish relic of still greater antiquity and more sacred associations which also was for some years a treasured possession in Canada.

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WHEN the Very Rev. John Joseph Lynch came to Toronto in 1859 for consecration as Bishop of Echinus, and Coadjutor to the then Ordinary, Mgr. de Charbonnel, the ceremony took place in St. Michael's Cathedral. The late Chevalier William John Macdonell, so long and favorably known for his good works and active participation in Catholic affairs, was at that time master of ceremonies at the cathedral, and being aware of the existence in Canada of St. Fillan's Crozier, he conceived the idea of soliciting its loan for the impending ceremony. His efforts proving successful it was brought to Toronto, and as the new Bishop passed down the aisle of the cathedral after consecration he bore in his hand this identical symbol of episcopal authority, sanctified by the use of a Saint of many hundred years ago. Its authenticity, if that should be added, is beyond question, since its Canadian custodian, Mr. Dewar, had also confirmatory documents in his possession dating back to King Robert Bruce, and there are other and independent references to it in Scottish annals.

PAINTING FOUND IN OLD CATHEDRAL IS VIVID AFTER SIX CENTURIES

Cologne, Sept. 11.—A valuable painting said to be the work of the thirteenth century, has been found in the old Cathedral of Hanten on the Neiderheim, which is the capital of Nibelungen. The Cathedral has long been regarded as a masterpiece of medieval architecture, but during the last few years its decay has been rapid, due to inability to keep up repairs. A collection was taken up to restore the edifice, or at least

repair it after some fashion and workmen found the ancient painting in a hollow wall.

The painting depicts Elias and a group of angels, who are inviting him to ascend to heaven. The splendor of the coloring has been preserved and the work is being studied by several noted painters. A true copy has been taken as it is feared that exposure may cause the vivid coloring to fade.

CATHOLIC TRUTH SOCIETY

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 Love of Mary—Veneration of the Saints.
 6. Child's interests extend to the interests of Christ—(Formation of the Catholic Spirit.)
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DOCTRINE
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 4. Sin, original and actual. Disobedience to the law of God.
 5. Life of our Saviour from the Incarnation to the Ascension.
 Relation of the Blessed Virgin Mary, and of the Saints to our Lord and Saviour.
 6. Coming of the Holy Ghost. The plan of the Church of Christ.
 7. Mass and devotions—Grace and the Sacraments.
 8. Death, Judgment, Resurrection.

THE DISCUSSION ON CATECHETICS

After Rev. Doctors MacEachen and Morrissey had outlined the method which they considered should be adopted in teaching Christian doctrine and practice, the discussion began in real earnest. Bishop Fallon after congratulating the two professors of Catechetics on their somewhat idealistic presentation of the practical problem of teaching catechism, said that he was wondering if he had ever been brought up as a child. An unfortunate remark made by Dr. MacEachen that the method of teaching catechism in vogue in the United States was losing tens of thousands of children to the Catholic Church, was promptly repudiated by Bishop Fallon, who referred those who were interested in this question of leakage from the Church in the United States to the scientific study of the question published by Archbishop Canevin, which showed how devoid of foundation were the exaggerated descriptions of the leakage.

Rev. Father M. Cline, P. P., Holy Family Church, Toronto, differed from the historical view of catechetics propounded by Dr. MacEachen. Father Cline said that if children after the Protestant Reformation had to have a more accurate intellectual grasp of their holy religion, then in the century which preceded, it was because the Council of Trent rightly considered this was necessary. The Catechism of the Council of Trent was the ideal text book of Catechism for teachers prepared by order of that General Council of the Church. The advantage to be gained from the memorization of religious formulae, such as prayers and definitions, was not sufficiently stressed by many modern advocates of the object lesson method. Our Lord used both methods: he taught by definition as when he outlined the great laws of charity, and he taught by object lesson as in the parable of the men journeying to Jericho. Both methods had ever been used by his Church.

Rev. J. T. Foley, Editor of the CATHOLIC RECORD, pointed out that the Separate School teachers of Ontario did not receive sufficient instruction in the method of teaching Christian Doctrine. He advocated that the priests who instructed the Catholic Normal pupils in the seven Normal Schools of Ontario in the one hour a week provided for religion, should be trained catechists and should, if necessary, supplement this brief hour by another hour on Saturday. He advocated also the formation of a small catechist library for each Normal School.

His Grace the Archbishop of Ottawa explained that all Catholics agreed that the Catholic Church had received from Christ not merely the infallible truth but also the power to teach it, therefore in its essential teaching method of the Church was unchangeable. He approved of Father Foley's suggestion of a final examination in Catechism for the children and concluded by saying that one of the most cherished souvenirs of his life was the last audience of Pope Pius IX., given on the 2nd February, 1878. The Venerable Vicar of Christ, who died seven days later, gave those assembled, as his last will and testament, this one word: "Teach Catechism to the children."

Owing to the length of the discussion on catechetics, the paper on the Bible in English was held over until Wednesday afternoon and the delegates adjourned to the base-

ment of the hall where tea was served by the Catholic Girls' Club. On the platform with the Archbishop of Ottawa, who presided, were the Bishops of Antigonish, Calgary and London; Monsignor Campeau, the Vicar-General of the diocese, and Mr. Herbert Cottingham, the National President of the Catholic Truth Society who spoke on the work of the laity in the Church.

Over one thousand persons were present in St. Patrick's Parish Hall for this opening afternoon session.

ADDRESS BY HON. CHARLES MURPHY

TUESDAY EVENING
 The Hon. Charles Murphy, Postmaster-General, was Chairman at the Russell Theatre, and introduced the subject as follows:

As I deem it an honor to have been asked to preside at this, the first evening meeting of the Catholic Truth Society's convention, I desire at the outset, to offer my thanks to the members of the Committee through whose kindness I have been accorded such an agreeable privilege.

The Annual Convention of the Catholic Truth Society of Canada is an event of national importance. For that reason, it devolves upon those who are charged with the Convention to see that its deliberations are carried on in harmony with the national well-being, and that its results will conduce to the moral and mental benefit of all the people, and not merely of one section, or of one class.

To express this view is only another way of saying that the beneficent influence of Catholic Truth should be applied to all the relations of everyday life; and if you desire any evidence that such a broad view is held by the gentlemen who have had the arrangements for the Convention in hand, you have only to look at the subjects that they have selected for discussion during the four days that will be devoted to the agenda set forth in the official programme.

Before entering upon the special programme prepared for this evening, a few words as to the aims and objects of the Catholic Truth Society may not be out of place. In this connection, and in order to be brief, I cannot do better than to quote from two eminent authorities.

Speaking in this city about thirty-two years ago, Sir John Thompson, who was then President of the Catholic Truth Society of Ottawa, said: "One aim of the Catholic Truth Society is to place within the reach of Catholics themselves the simple instructions which have been issued from the press, from time to time, upon public questions of the day, and especially those questions upon which the Catholic religion is assailed—to place before them the statements which are thus issued of the reasons on which Catholic teachings are founded so that each one may be able to give reasons for the faith that is in him."

Having thus defined the attitude of the Society towards those whom it was primarily designed to serve, the distinguished speaker continued: "But even a more important point in connection with instruction is to place before those who are not Catholics an accurate and simple statement of what Catholic belief is on the various points in connection with which there is much doubt and uncertainty in non-Catholic minds."

On this branch of his subject Sir John Thompson was particularly insistent, and returning to it again in the course of his address, he said:

"The great object of this Society is to place before those who are not Catholics simple, inoffensive, plain statements of what Catholic belief really is. I must say that nothing has attracted me more in connection with the operations of the Parent Society in England than the excellent taste and perfect charity in which their works are prepared. There is nothing in them to offend. They put in the minds of Catholic readers just what the actual facts are, and they put before non-Catholics plain statements which often make an end of controversy."

Thus spoke Canada's brilliant Minister of Justice in the year 1891.

Thirty-two years later, that is in the present year of 1928, the illustrious Archbishop of Ottawa, issued a general invitation to attend this Convention, and in the course of that invitation he said:

"The Catholic Truth Society has as its object to spread the knowledge of the Catholic Faith both among Catholics and among our dear separated brethren, by publishing and circulating cheap Catholic literature, by public lectures and by personal contact. As regards Catholics, it forms a useful auxiliary to the pastoral ministry. While as regards those who do not share our Faith and who so often have such strange misconceptions concerning it, the Catholic Truth Society has a sphere of usefulness, the greatness of which is only beginning to be realized in Canada."

You will observe that in stating the aims and objects of the Catholic Truth Society there is absolute agreement between Sir John Thompson and His Grace, Archbishop Emard. You will further observe that in the utterances of both there is similar agreement in the expression of cordial good-will towards those who are not of the

household of the Faith. With such examples before us it is unnecessary to say that the same spirit of charity and the same good taste as were reflected in the statements of the distinguished men whom I have just quoted will pervade all the deliberations of this Convention, and will make its success all the more assured.

Having said this much, I do not feel inclined to occupy any more of your time with observations of a general character, and I will, therefore, proceed to take up the business of the evening.

So completely have the gentlemen who prepared this evening's programme done their work that they have even lightened the duties of the Chairman by relieving him from delivering an Address of Welcome. As you will observe, that pleasant task has been assigned to His Grace, the Archbishop of Ottawa, as the first item on the programme. I, therefore, have the honor to ask Archbishop Emdard to address you.

ADDRESS OF WELCOME
BY HIS GRACE THE ARCHBISHOP OF OTTAWA

Mr. Chairman: To use a customary formula, I will say that I consider it a great honor, and that it is a real pleasure for me to have to address a most cordial welcome to the Catholic Truth Society of Canada, to its officers and members here present for this, its Third Annual Convention.

I must also add that I appreciate the privilege so much the more that I have to greet at the same time, Venerable Colleagues of the Hierarchy, a number of distinguished clergymen and many citizens of the highest standing, having come for the same purpose from all parts of the Dominion, and who, in reality, are representatives of what may be called "La fine fleur du Catholicisme au Canada."

Even before my coming to Ottawa, as Archbishop of this Metropolitan See, an extremely delicate proceeding of the President General gave me an opportunity which I promptly seized to express my profound sympathy for the Catholic Truth Society, and to promise my most earnest and effective collaboration to its noble work.

Following letters led me to accept for the city of Ottawa, the favor of the coming Congress being held within its precincts and as a natural consequence, to lend a hand in calling back to life and replace in full activity on its former basis our local Catholic Truth Society, which was here established thirty two years ago.

After a few years of most fruitful labor, it unfortunately weakened, faded and finally vanished in a kind of total eclipse from which it is now time to decide that it must rise, and be brought again to its primitive vitality.

Indeed, I congratulate myself, together with the Catholics of Ottawa, upon the holding of this Congress. But, it has to be said the choice of this city was not altogether undeserved. It is highly justified by the advantages of offers to the Society and which shall benefit the whole Catholic Church of Canada.

The city of Ottawa, capital city of the Dominion, is not only the political centre of the country—its geographical position is not alone to be taken in consideration. From the religious standpoint as well as from its social aspect, by its history no less than by its present conditions, it offers to the Canadian people as a whole, and more particularly to the Catholic population, a most favorable ground for mutual good will and reciprocal understanding, from that same solid and unmovable base at the same time very active centre, expand in all directions, the ideas and the enterprises the most capable of diffusing the blessed fruits of truth, Christian and Catholic civilization, justice and peace.

And after all, there is nothing absolutely new in this memorable event. As alluded to, the Catholic Truth Society was born in Ottawa, under the patronage of the then Archbishop Duhamel. Among its first organizers and officers are the names of Sir John Thompson, William Scott, Joseph Pope, John Gorman and several others of the most influential citizens of the time, including rectors and professors of the University and Canons of the Cathedral. It was at its very inception affiliated to the similar societies recently established in England and the United States, and allowed to partake of the same spiritual favors as well as of the blessings of the Apostolic See.

The programme was the same, and the same also, were the methods of operation. The good accomplished in England at the start of the society under the auspices of Cardinal Vaughan was well known, and the work has been maintained with the same zeal and with increased fruitful results by the present Archbishop of Westminster, Cardinal Bourne.

It must be admitted that nothing could be better, and more to a point, serve the interests of the Church under the direction of its Divine Authority; and as a proof of it, it is sufficient to see what are the aims of the Catholic Truth Society, and by what special means it intends to realize its effect.

The general purpose, expressed under four or five headings, is

simply to procure to all, always and everywhere, the truth in all things, without any adulteration whatever, of this intellectual food, need and right of human kind.

The truth as to doctrine, to clearly state and explain what the Catholic Church believes and teaches; what she does not believe and what she, on the contrary, positively rejects.

Truth as to history, which without ignoring human contingencies, readily admitting all the defects inherent to the same, will nevertheless constantly show the emerging Divine character of a society founded by Jesus Christ and holding from Him, its faith, its worship and its moral precepts.

Truth as to science, whereby all human knowledge comes from God, Source and Author of all sciences and of all wisdom, and necessarily vanishes under that Eternal Light, all the proud pretensions or the vain objections of a so-called science in its incoherent and frail conclusions apparently decisive.

Truth as to social order, which the Gospel clearly established on the reign of justice, charity and peace, under condition that these possess the truth guarantee and deserve to be acknowledged as true justice, true charity and true peace.

The truth as to daily facts and information.

Truth from everyone and with regard to all concerned without excepting any of the various groups forming the Catholic community of a city and of a country.

Truth among and between ourselves as well as with and for our separate brethren and most determined adversaries and who would dare say that truth so understood and so practiced should not be the greatest service rendered to humanity.

The Catholic Truth Society utilizes the layman's activity under the high vigilance of the hierarchy, and this already leads to the happiest results. It joins its action to that of the St. Vincent de Paul's Society, adding to material generosity so admirable in our midst, intellectual charity, according to the word of Christ: "Man does not live on bread alone, but on every word that comes from God."

The Society invites its members to a deeper study of religious matters of the Catholic doctrine, of every question in interesting their belief, so that they may be stronger in their convictions and better prepared to defend them.

It is too widely spread an error, practically general, that the faithful have nothing else to do but to accept in submission the teaching of their priests and that they may assist with a kind of indifference, as simple witnesses, at the combat permanently sustained by the Church on the battlefield of spiritual and moral interests.

Far from that, good children should help their mother and be ready to defend her. Besides, it is their duty to protect and save one another as the Gospel, "Those who received more shall be called to give account." As said a distinguished convert to Catholicity, Mr. George Parsons Lathrop, "The power of the Catholic laity is a moral Niagara allowed to run to waste. The Catholic Truth Society is intended to afford a channel for the utilization of small part of that power in the work of making the truth better known."

The Catholic Truth Society deals with foreigners. But it does it with no spirit of polemics or controversy, and simply by way of an exposition free from all bitterness. It supposes good faith, pure intentions, frankness and ready admission of what is clearly demonstrated. It calls forth respect, liberty, sincerity.

Humanity was lost by lie; and lie continues to be the cause of all evils in the world. Our Saviour has proclaimed it and what He said is of daily experience. "You are of your father, the devil, and the desire of your father you will do. He was a murderer from the beginning and he abode not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh as of his own, for he is a liar and the father thereof." (Jo. 8.4.)

The Catholic Church is the real and universal Truth Society. It has been established for no other object than to preach truth, and the whole of it, it shall continue to the end of the world with that same mission. But it will meet across the road enemies to fight with, and these are error, doubt, incredulity, impiety, lie under all its names.

In the permanent warfare, are engaged the Catholic forces permanently mobilized. In the spiritual militia, all the faithful are called to be soldiers, but the war they are engaged in, is of a very special character. It is sustained by love, not hatred; it diffuses benefits, not evils or harms; it carries into itself all that is worth living, liberty and security.

When Leo XIII. declared that the Catholic Church needs for herself, and wants for her children, nothing but truth, he expressed positively what has been the real thought and sentiment of the Catholic Church, the twenty centuries of her history.

This is the absolute reverse of the opposite tactics. Lie and lie again, something is bound to remain against the Church.

Let us suppose that, by a sudden miracle, truth prevails, everywhere and all over its domains, the Church could look for nothing else better, because every right would be restored to her and to her children.

There would remain no enemy to her, save lie itself and the father thereof.

Let truth prevail as to statistics and the Catholic Church with its membership numbering 88% of the total population of Canada, about 16% more than any other organized religion, and everyone shall admit that it can afford to be entirely free from all idea of predominance, of quarrel, or exclusivism.

Let truth prevail even in our ranks, yes, let all Catholics know and acknowledge the truth in all matters of their own sphere, and how many understandings, mean rivalries and more dross secret oppositions should disappear; while they too often handicap the common prosperity of the whole community.

Such is, therefore, in substance, the character of the Catholic Truth Society. Doing away with all divisions, it looks for union, Christian union in the practice of perfect sincerity, which should draw all the disciples of Christ to acknowledge one and the same God, the same Saviour, the same Church, the one founded by Jesus Christ, and of which we know we are the members.

It does away with all false impressions, inaccuracies, but a standard and harmful as much as untrue reports. It distributes for the only benefit of truth, and according to its resources, leaflets, tracts, pamphlets, books, magazines, every form of Catholic literature capable of throwing light on every point of daily discussion. This constitutes a veritable apostleship which answers the call of the Divine Master "Luceat lux vestra." Let your light so shine before men."

To accomplish this work of the most legitimate propaganda, the Catholic Truth Society, established and conducted according to the rules of the Church, invites the good will of all the faithful for whom the name of Catholic is not merely a title to be shown off in useful circumstances, but a standing invitation made by St. Paul "to become co-workers of the truth and to help delivering it from the bounds of injustice." (3 Jo. 18, Rom. 1. 18.)

It was then quite natural that I should give my most earnest attention to this part of the inheritance I received, and resume the work of my predecessors with the same zeal, devotion and generosity. I have a great pleasure in mentioning here, the intelligent and untiring support owing to which the Catholic Truth Society of Ottawa could be brought again to an activity which, I hope, shall be maintained with due perseverance during the many years to come.

Father O'Gorman had already given on another battlefield his proof of his zeal, of his courage and of his constancy. But this had not exhausted the impulsive of a temperament whose ardour feeds itself at the very source of sacerdotal devotion.

Without any hesitation, upon the desire of the Archbishop he went to work and worked well. Our Society is once again full of life. Its operations show for its first report a series of lectures given by very distinguished and eloquent orators, and which were constantly followed by a numerous and most attentive audience.

More than that, Father O'Gorman is the one responsible for the preparation of the present Congress, and to him goes the merit of a program so elaborated as to promise a most complete success.

And this is why I feel so happy in addressing to you, Mr. Chairman, to Your Grace, to Your Lordship, Your Reverence and to all of you Ladies and Gentlemen, my most hearty welcome.

Now before resuming my seat, I have to deliver a most agreeable message, conveying the blessing of Our Holy Father the Pope, for this Convention.

MONSIEUR EMDARD, Archbishop of Ottawa, (Canada).

The Holy Father is happy to learn of the Congress of the Catholic Truth Society of Canada which is now about to begin, implores abundance of light and divine favors for full success so that its important work will be crowned by abundant fruit for the Catholic cause in Canada. He sends with all his heart to Your Grace and congressites the Apostolic Benediction.

(Signed) CARD. GASPARRI.

SIR BERTRAM WINDLE'S ADDRESS

JOHAN GREGOR MENDEL

Mendel was born in the part of the world now called Czechoslovakia but then part of the Austrian Empire in 1822—101 years ago. His father was a very small farmer and, in spite of the name, had no Hebrew connections. Judging that his son had more than ordinary abilities a great and successful struggle was made to give him the best possible education and in the course of it, he came under the teaching of a young Augustinian monk from the neighboring convent at Brunn, with the result that when he also desired to enter religion, it was to that order and convent that he turned his steps. In due course he was professed and ordained and sent to teach in Brunn, but again his Abbot, seeing that he had in Dom Gregor—the name which he took at his profession—a subject of exceptional ability, sent him to the University of Vienna for two years study of science. After this he re-

turned to the convent to re-commence teaching and to undertake the series of investigations which have for ever immortalized his name. Unrecognized during his lifetime, to his deep chagrin, it was not until Mendel had been sixteen years in his grave that his papers originally issued in the Transactions of the rather obscure Brun Natural History society—were exhumed and set the scientific world ablaze. Mendel had always proclaimed that his time would come, but one can feel sure that he had no idea of the sensation which his work would cause nor that it would be proclaimed as it has been by high authorities to be equal in importance with the discoveries of Newton and Dalton and to have "given the coup-de-grace" to Darwin's theory of Natural Selection. Mendel had however another fragment of earthly purgatory in his brethren in due course elected him to the Position of Prelatus, which is identical with Abbot, in a Benedictine Monastery—an unfortunate action for him and for the cause of science. For science because, although he thought quite the contrary at the time of his election, he found no more time for his studies than he had before because he found himself involved in a serious conflict with the Austrian Government which desired to impose upon religious houses a heavier taxation than he thought was fair or legal. Other monasteries gave in but Mendel stood out and, after his death the question was decided along the lines that he had advocated and thus in favor of a fair treatment of the houses in question. Worn out with this struggle and with Bright's Disease from which he suffered for a number of years, he died in 1884 and was forgotten until 1900 when three men of science independently and simultaneously lit upon his papers and proclaimed their importance to the world with the results mentioned above concerning his work in the Biological world any single name that stands higher nor is more frequently in men's mouths than that of the Augustinian Prelate who died under a cloud of conflict and neglect.

The product of any couple is more or less like that couple. White children are born of white parents and black of black. But the offspring is never an actual facsimile of its progenitors if it is carefully examined. In other words there are two main factors—Heredity and Variation—which are the objects of the study of all philosophical biologists. They are the two things involved in the work of Lamarck and of Darwin and it was on them that Mendel of course above concerned his attention. But his first inspiration was to select single factors, e. g. color—as objects of enquiry instead of regarding the object as a whole. Thus he simplified his task and by that simplification was able to discover for the first time that the details of inheritance of single characters in a great many cases at least, followed a somewhat complicated but perfectly definite law of numerical order. His first work was with peas and the factors which he studied were height, color of seed-substance and smooth and wrinkled seeds. He made further experiments with bees but his notes on that subject have disappeared, probably burnt by himself in a fit of disgust at the neglect accorded to his own writings. Since the re-discovery of his writings immense series of experiments have been carried out on his lines with which it would take too long to deal here.

Perhaps the most interesting are those on the Fruit-fly carried out by Morgan of New York and his associates but the most practical have been those of Biffen of Cambridge, England, who has evolved on Mendelian lines a variety of wheat, meeting all the needs of the English farmer, a thing which did not previously exist.

There are several very important lessons to be learnt from Mendel and his work. The first is that there is no such distinction as is often drawn by ignorant persons between "pure" and "Applied" science. Any enquiry may have a practical application as the thermos bottle and the incandescent lamp are investigations into the liquefaction of air. The second is that a theory is quite a different thing from a fact. The thing which all the scientists forget or do not know. Darwin certainly never heard of Mendel curiously enough and it does not appear that Mendel ever heard of Darwin though they were contemporaries. Darwin's theory of Natural Selection was proclaimed as the pure gospel of science for fifty years yet now we are told by very important persons that Mendel's theory has swept the older out of the scientific field. The lesson is that we need not worry our heads if a theory appears to conflict with religion. It cannot really conflict with it and be true but, with this and other facts before us, we hesitate to believe all that we read in the papers as to great new epoch-making discoveries.

The third is perhaps the most important. If we find a series of highly complicated and yet constantly recurrent events underlying the phenomena of Heredity it must be obvious to the most careless thinkers that the idea that such chains of events could have come about by chance is simply and outrageously absurd. That they must have been arranged by some one is as clear surely as that the materials of which the Parliament build-

ings could not have assembled themselves into the shape which they present by chance nor even as the result of a lot of men throwing stones at random. It adds one more stone to the imposing pile that points to the one fact—the existence of a Creator who must be the Uncaused First Cause of all things. Lastly it is another nail in the coffin of that old and hoary lie so impossible to kill that the Catholic Church is the deadly enemy of all learning and particularly of all scientific learning.

Mendel was made Prelate surely not in punishment for his scientific proclivities which by the way had been fostered to the best of their powers by his convent. It is almost the story over again of Stensen, one of the greatest scientific men of the 17th century who shone as an Anatomist and is proclaimed as the Father of Modern Geology whose punishment was to be made a Bishop. But in face of Pasteur, Rontgen, and scores of others this hoary lie can only flourish amongst the ignorant or the wilful liars who are unfortunately still not a wholly extinct race.

"THE FIFTH NOTE OF THE CHURCH"

BISHOP FALLON'S ADDRESS

Bishop Fallon was received with prolonged applause when he arose to speak. After pointing out that there was revelation in the earliest time of man's creation, he said that Christ in his birth, life, passion and death had filled to overflowing man's revelation to man.

There had never been such a commission as Christ had issued to the founders of His Church. Never to any class of human beings had a mission so wide and deep been given. The Church was not to be the Church of Italy, of England, or America, but the Church of all humanity. Christ's mandate to His Disciples was "Go, teach ye all nations."

Bishop Fallon said that there was in addition to the marks of unity, sanctity, universality and apostolicity, still another mark or note. It was a note that always had a powerful influence on his mind and that was to be found on every page of history. That note was one of hostility, calling names, a policy of pin pricks. It aimed to discredit.

The Catholic Church had been subjected to persecution in every age of her history. The history of the Catholic Church was a struggle beginning with the Roman emperors and pro-consuls when Christians were persecuted unto death and the whole soil of Rome was bedewed with the blood of early Christians. Persecutions were followed by conditions more dangerous. They were the false teachings and false pride of perfidious intellects. The Church was faced with a constant struggle against false doctrines and heresy. The invasions of the Huns and Visigoths brought to the Christian civilization the danger from pagan incursions. The struggle was one which left the Church triumphant. Later, the lawyers were the ones who made the trouble. They were the great founders of the system of the Divine right of Kings. They were known as "regalists," men who were made heads of the Church were subject in jurisdiction and position to the head of the State. There then arose the great school of Roman canonists. Next came the Christian Catholic Emperors who were claimed by ecclesiastical investiture to confer spiritual as well as temporal jurisdiction. Their pretensions collapsed.

Dealing with the schism His Lordship said that for all the history of the Church there were no pages so full of pain and pathos as those relating to the captivity of the true Popes at Avignon, and the struggle between the true and false Popes for the possession of the seat of Peter. There were those who then said that the schism would mark the end of the Church, but the Church was not ruined. The Church triumphed.

The schism was followed by the rise of the Reformation. It was not his intention, Bishop Fallon stated, to deal with the principles of the Reformation, or the characteristics of its fathers. It was significant that those studying the principles underlying the various plagues known as Communism, Anarchism, Nihilism, Socialism and Bolshevism, could easily draw from the 16th century the conditions of the 20th century. He commented that in all his readings of history there was no institution that had suffered such constant hostility and persecution as the Catholic Church.

FIFTEEN CATHOLIC MISSIONS DESTROYED BY JAPAN QUAKE

New York, Sept. 24.—Fifteen Catholic missions in the Archdiocese of Tokio were entirely destroyed and all the missions in that Archdiocese were more or less seriously damaged as a result of the recent catastrophe that visited Japan, according to the latest advices received by the Right Rev. Monsignor Joseph Freri, General Director of the Society of the Propagation of the Faith, from the Archbishop of Tokio.

Two priests and eleven nuns were killed, according to latest information, and a large number of Catholics are known to have perished.

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The Archbishop has cabled Monsignor Freri asking for the prayers and alms of the American Catholics.

JAPAN THANKS SOCIETY FOR PROPAGATION OF FAITH FOR RELIEF

New York, Sept. 24.—The following letter has been received by the Right Rev. Mgr. Joseph Freri, P. A., General Director of the Society for the Propagation of the Faith:

"Dear Sir: I have been instructed today by Count Yamamoto, Minister for Foreign Affairs in Tokyo, to convey to you the following cabled message:

"The Japanese Government has deepest appreciation of relief measures taken by your organization."
Sincerely yours,
J. ANEHA,
"Acting Consul General,"
"Japanese Consulate."

CORNER-STONE LAID
ST. FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO

In the presence of thousands of Catholics from all parts of the city of Toronto and suburbs, of the clergy of the various parishes and of representatives of religious orders and students from all parts of the Archdiocese, His Lordship Alexander A. MacDonald, D. D., delegated by His Grace the Archbishop of Toronto, solemnly laid the corner-stone of the new St. Francis Xavier China Mission Seminary at Scarboro, Ont. on Sunday Sept. 16th.

An eloquent and inspiring sermon was delivered by Rev. C. F. Curran D. D., director for the Archdiocese of Halifax of the Society for the Propagation of the Faith. The speaker regarded the erection of this, the first Foreign Mission Seminary for English-speaking Canada, as an epoch-making event in the history of the Church in the Dominion.

It marked the beginning of an institution which soon would shelter young men who, leaving father and mother and all that was dear to them would go forth into a country darkened by the black cloud of paganism to bring to the people the saving message of the Faith. He paid a glowing tribute to Rev. J. M. Fraser, founder and director of China Mission Seminary, through whose ardent zeal the splendid building was being erected for the education of Canadian students for the Chinese Missions. He pointed out the life-long devotion of Father Fraser for the foreign missions and his ardent apostolate for the conversion of China and urged the faithful to help by their contributions the completion of China Mission Seminary. His Lordship Bishop MacDonald, in a stirring address pointed out that Canada was now about to take her place in the evangelization of the pagan world, to send forth young men who would take the place of the European missionaries whose ranks had been so sadly depleted by the World War.

The choir of St. Michael's Cathedral, under the able direction of Mr. P. Leon rendered exquisite music for the occasion and a touch of color was given the proceedings by the presence in uniform of the members of Loretto Abbey Students' Crusade and of the De La Salle Cadets who acted as a guard of honor.

The students of St. Augustine's and of St. Francis Xavier Seminary attended in a body and besides the faculty of China Mission Seminary viz. Rev. J. M. Fraser, Rev. W. C. McGrath, Rev. W. O'Toole and Rev. G. Basso the following members of the clergy were present. Right Rev. Mgr. J. T. Kidd, D. D., Rev. A. O'Leary, D. D., Rev. S. McGrath, Rev. W. McCann, Rev. E. McCabe,

Rev. M. Cline, Rev. J. McDonagh, Rev. F. Carroll, Rev. M. Barrack and Rev. G. Cabana.

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TWENTIETH SUNDAY AFTER PENTECOST

THE SAFAEGUARD OF OUR SOUL

"Lord, come down before that my son die." The gospel narrative today is simple and touching. The ruler loved his son, and was sorely grieved that he was losing him. Opportunely he heard that our Blessed Lord had come from Judea to Galilee. He hastened therefore to Him; and the cry of his heart went forth, full of faith and trusting hope; Lord, come down and heal my son. And when our Saviour chided him that unless he saw signs and wonders he believed not, the father's heart, not minding the rebuke, persevered in the prayer: "Lord, come down before that my son die."

Have we not something that we should cherish even more than that father did his son? Should not our prayer be more earnest and persevering than that father's? Ours should be, "Lord, come down before that my soul die." And how this prayer of poor fallen man has been heard! God the Son came down from heaven and became Man to succour the soul of man. He taught it, He comforted it, He blessed it, and redeemed it. He, Who was the glory of heaven, came down, and became the Crucified Victim of Calvary for us. And lest in succeeding ages the memory of this atonement should grow dim, and lose its power over the hearts of men, the loving Lord perpetuated this Sacrifice, this oblation of Himself for man, lest that our soul should die. Faithful hearts gather round the altar, and their cry is, "Come down." During all these centuries, day after day, in every church the miracle of miracles is worked, and at the words of consecration in the Mass, Christ our Lord, true God, true Man, comes down in His Mercy and His Love. Here is our salvation! What Calvary did, the Mass can do! The work of our redemption is renewed lest our souls die. For a moment reflect; what earnestness, devotion, gratitude should be ours for the daily Holy Mass. Christ comes down to heal us, strengthening us, making our hearts live for and tend to their eternal destiny.

Come down! Yes, daily upon our altars, and yet the Sacred Heart of Jesus is not content. There is another yearning, another longing that inflames it. Come down, He bids us pray again. Come down, dear Lord, into the very depths of our poor souls, come down and heal them in Holy Communion. Here is no pity for our own poor souls, that are dying—faint, languishing, wasting for nourishment and health and strength? And our Blessed Lord comes down to us, saying to us, "I am the Bread of life. . . . If any man eat of this Bread he shall live." For ever (John vi. 48, 52). All that is wanting is our desire and longing to come to Him to be healed.

What shall we answer to Christ the Judge if our souls die? It will be all our own fault. No shadow of an excuse. No one upon whom to lay the blame except our own selves. We may say we were tempted by the devil; but here was our Lord to succour us. We were weak and sinful; yes, and we neglected to seek strength and holiness here in the Blessed Sacrament. We were busy and occupied with many cares and pursuits of the world; ah! had we not time to secure eternity? Passing pleasures of an hour were more thought of than the eternal joys of heaven, of which the Blessed Eucharist is the token and the pledge.

Our divine Lord is longing to come to us; but we, alas! have little longing or desire to come to Him. Where is our faith, our hope, our love for Him? Where is the fear within us lest our soul should die? It humbles us to remember the devotedness of others, and how in response to the cry of their hearts, our Saviour has come and made His abode with them, and transformed them into saints. Yes, they have become saints because they were anxious about their souls, and their faith taught them how their souls could be safeguarded. The cry of their heart was, "Lord, come down"; they knew they could not do without Him. And the safety, the growth, the perfecting of their souls was in this—that our Lord had come with His blessed healing and nourishing, and had stayed with them. His Presence made them realize more and more His blessings and His love, and then on their part their desire and longing for Him and wholehearted response to His graces grew more and more.

Mass and Holy Communion must not become matters of custom and habit, and there is here a great danger, especially for the young and thoughtless. But they must be so prepared for and longed for each day, that this love of receiving our divine Lord may be intensified each time. We are humbled, when we think of the devotion of the saints that we read of. How St. Gerard, a mere little boy, longed so for his Lord that St. Michael the Archangel brought him his first Communion. How the Sacred Host left the altar and came of itself to St. Catherine of Siena at the end of the church. Each time at Holy Communion let us try to learn to be more devout. And thus we shall come to be prepared for that last and final visit,

when our days on earth are drawing to a close, and in response to our dying cry, "Lord, come down," the Holy Viaticum will be brought to us, and for the last time on earth our wistful eyes will look upon our Blessed Lord in the Holy Eucharist! Son to behold Him in His glory in that eternal home whither He will lead us.

ST. CHRISTOPHER

PATRON OF AUTOMOBILISTS ONCE A POPULAR SAINT

In the Church of St. Margaret, in Paston, on the coast of Norfolk, in England, a mural painting, representing St. Christopher and the Christ Child, was recently discovered, a picture and description of which appeared in the London Times. One of the leading Catholic weeklies of England, the London Tablet, calls the painting a remarkable work of art. The figure which is twelve feet high, shows firm, but by no means ungraceful lines. The expression of the eyes is said to be striking. A distinguished student of art assigns the painting to the fourteenth century.

The article goes on to say that the part of England which constituted East Anglia is rich in mural paintings of St. Christopher. A number of places in which such paintings are known to exist are named, and the circumstances mentioned that there are even two pictures of the saint on the walls of the church at Stow Bardolph in Norfolk, one on the north and the other on the south wall of the nave. Incidentally, the writer of the article notes the fact that no less than one hundred and eighty such pictures of the Christ-bearing ferryman are known to exist in England.

Reporting the discovery and the comment of the Times, the Tablet expresses the hope that, now the question of mural church paintings had been brought to the attention of the public, Catholics might be induced to foster this matter of art more than they have hitherto done. Singularly enough, however, the British Catholic weekly does not explain to its readers just why pictures of St. Christopher were so very common not only in England, but also in all parts of Germany, Austria and in Switzerland; nor why, in most instances, the representations showed such exceptional proportions. The reason is that St. Christopher, pictured as a giant, striding through the water, with a tree as his staff, and the patron against a sudden and unexpected death. Hence it is that representations of this saint were made in such proportions, some of the pictures showing him in a height of no less than thirty feet, and that they appear on the outer church walls, particularly near the entrance to the churches. "People should see him from afar," writes the historian, Father Michel, S. J., "for it was hoped that a view of him would preserve one from an unprovided death."

Pictures and sculptural representations of the saint were, however, by no means confined to churches, secular structures, houses and bridges also being ornamental at times with his likenesses. Professor Sepp reports that on the wall of a house in Toelz, in Bavaria, there was at one time a painting of a giant walking through rushing waters, beneath which ran the German legend: "Christopher carried the Christ, and Christ bore the world in His hand; Tell me, now, whereon did the mighty Christopher stand?"

The same inscription in Latin, however, remained visible, along with a painting of the saint on a building in a city of Saxony, Oschatz, over three hundred years after the Reformation, and until it was destroyed by the conflagration of 1842. A Protestant author records that the painter, Christopher Richter, who while engaged in the restoration of the painting, scoffed at the popular belief regarding the saint, fell from a ladder and was instantly killed.

Unquestionably St. Christopher, counted among the Fourteen Holy Helpers, is one of the most popular saints among the Christian people of the Near East, as well as in the Catholic Church (his feast is celebrated on May 9 and July 25, respectively). During the Middle Ages brotherhoods of St. Christopher devoted themselves to the care of poor travelers, one of the most important of these organizations being the one founded by Henry of Kempton in 1386, which had its hostelry on the Ailberg, in the Tyrol. One of the first temperance societies of modern times selected Christopher as its patron saint—the Order of St. Christopher, which was very active in Syria, Carinthia and Carniola.

Nowadays St. Christopher is the patron saint of automobilists, who are fond of attaching a large medal with his image on their cars. It may be of interest in this connection to recall that Christopher ducats and dollars were coined in the sixteenth and seventeenth centuries. The great popularity of the saint in former times is evidenced also by the fact that he became associated with at least one adage that was in common use. Thus one seeking to accomplish a great task with inadequate means was compared to the peasant who tried to draw a picture of the giant saint on a small sheet of paper.—Catholic Universe.

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THE PEACE MIND

One of the heartening signs of the present era is the consistent effort in every country to develop the peace mind. It is a very simple statement yet none the less true that there could be no war unless the minds of nations were bent on war. The sooner the nations' minds are focussed on the idea of peace the sooner will peace become attainable. Heretofore the nations believed in the idea that war was inevitable, and as a matter of course when diplomatic relations became strained the accepted thing was to blow the bugles. Propaganda then set to work, the strain of false nationalism was played upon, and marching armies set out on the civilized task of destruction.

Today after the useless carnage of four years the nations are challenging the very idea of war. The diplomats and the politicians are still wed to it but the people are not. The Bok peace prize offer in this country, the no-war demonstrations in England, the Third International Democratic Congress meeting in Fribourg to discuss Nationalism and Disarmament, all healthy signs of the development of the peace mind. The interesting point in all these signs is that their ideals have not sprung from statesmen or politicians. Leadership in the battle for peace has not come from those who have the destiny of the nations in their hands.

Departing for Europe the other day to attend the annual conference of ex-soldiers representing eight nations, the Commander of the American Legion declared: "What we propose is preparedness for peace. . . . I challenge the sincerity of any nation that prepares for war with any instrument of destruction and claims the name of defender of the world peace. Peace will come when the people of the world will have peace, and express that will and real desire in a solemn declaration and covenant sealed with good faith and honor."

When the veterans of the World War speak out in this manner the governments of the world cannot fail to read the message of determination that is back of their words. Men who have suffered in war are the best promoters of the peace mind.—America.

Tea and eggs are in the same class. You insist on fresh eggs, and since tea deteriorates even more rapidly if exposed to the air, you should insist on tea sealed like "Sardas" in air-tight aluminum to keep it fresh. Do not accept bulk teas of questionable age.

PROTAGONISTS OF FAITH

An Australian Catholic weekly complains that in that country the people lack the reading habit and have lost a taste for good books. There can be no doubt that this disorder is not peculiar to the island continent, but is pretty generally distributed over the whole world. The trend of these modern times is away from books and reading. The lavish entertainment that can be had outside the home has drawn people away from the old-fashioned custom of improving their minds with books. For one person today who sits at home and reads, there are thousands who go to the movies, the dance, or the various other forms of amusement to the detriment of mental development and true culture.

To cultivate a taste for good reading is one of the duties of the times. To Catholics the duty of reading good books appeals with impelling insistence. Today when the principles of Christianity are in the crucible, when vital issues are up for solution, and when the passions, prejudices, and misconceptions that have rested like a cloud on men's minds for three centuries can be blown away by the clear wind of truth. Catholics who rejoice in the certainty that they have this truth should feel a moral obligation to so instruct themselves that they may be able to spread their knowledge to others. Without a well read, well informed and well educated laity this is impossible. Cardinal Newman

voiced for all time the requirements that the Church expects in her members. "I want an intelligent, well instructed laity," he says in his Present Position of Catholics. "I am not denying you are such already, but I mean to be severer, and as some would say, exorbitant in my demands. I wish you to enlarge your knowledge, to cultivate your reason, to get an insight into the relation of truth to truth, to learn to view things as they are, to understand how faith and reason stand to each other, what are the bases or principles of Catholicism."

Good books are patient instructors. An ardent book collector of the fourteenth century, Richard de Bury, who in life surrounded himself with books, calls them "masters who instruct without rod or ferrule, without any of your worldly clothes or money. If you converse with them, they are not asleep, if you ask or acquire of them they do not withdraw themselves; they do not chide if you make mistakes, they do not laugh at you if you are ignorant. O books who alone are liberal and free, who give to all who are of an age to franchise all who serve you faithfully."

The Pastoral Letter of the American Bishops published two years ago declares that "in recent times and notably during the past three decades, there has been a gratifying increase in the number of Catholic authors, and their activity has been prolific of good results. By the simple process of telling the truth, they have removed, to a considerable extent, those prejudices, and erroneous views which so often hinder even fair minded thinkers from understanding our position. As so much had been accomplished by individual writers in this and other countries, it was wisely thought that even greater benefit would accrue from their co-operation. The realization of this idea in the Catholic Encyclopedia has given a monumental work, and opened to all enquirers a storehouse of information regarding the Church, its history, constitution and doctrine."

We have the truth, we have the books, but we must also have the readers. A half hour a day devoted to reading Catholic literature would see a vast field mastered in the course of a year. And new vistas would be opened, new aspirations aroused, and fresh champions equipped and caparisoned to enter the lists as protagonists of truth.—The Pilot.

HOLINESS

There are those who imagine that a life of holiness consists of days spent in prayer and mortification, that priests and nuns only can be holy, that one must achieve extraordinary things, be for instance a missionary in foreign fields, become a martyr at the stake, that saints do not eat and drink, barter and sell, work in factories, sit in a banker's chair, marry and give in marriage, as ordinary mortals do. There can be, of course, no more egregious mistake. Holiness consists in doing ordinary things extraordinarily well. No life was more ordinary than that of Our Lady at Nazareth, none more commonplace than that of St. Joseph at the carpenter's bench; could any have been more holy? To attend to the things that Divine Providence ordains, and because it is thus ordained, to do though they amount to nothing but days of drudgery, that is holiness.—Father Lassance.

REAL EDUCATION IS NEED OF HOUR

MGR. GLENNON POINTS OUT WHY RELIGION IN SCHOOL TRAINING IS NEEDED BY NATION

Archbishop Glennon of St. Louis in a sermon on education stated that education, like labor, is the important question of the day, but of the two education is of the greater importance. For while labor covers but eight hours, for example, education covers all of the hours of the day, while labor is concerned with how to work and how to make a living, education deals with the questions, "Why to live and how to live."

"The words of the Scripture, 'if any man will not work, neither let him eat,' solve or explain the labor question," said His Grace. "But while we have a Scriptural quotation that points out the chief object of true education: 'Train a young man in the way he should go and he will not depart from it in his old age.' Some do depart from the way they should go, but if this injunction were obeyed and all followed we should have the millennium."


TWO PRINCIPLES INVOLVED

"The arguments for right education still remain. Life continues to be a struggle. We have not attained the high Christian standard, 'Be ye perfect.' The ideal is ever to be attained. In the field of economics two chief principles are involved; they are justice, in all of its ramifications, and 'caritas,' or charity, but the Latin word is not equalled in significance by our word charity. Still we have what we call brotherhood, human rights, value of the soul, and these taken with justice would solve all questions.

"In the matter of education today we have to consider propa-

"I Can Now Do My Work Without Feeling Tired"

Mrs. A. Moffatt, Roxton Falls, Que., writes: "I suffered from a run-down system and nervous debility. I could not sleep or rest at night, and felt so weak I could not walk any distance. I took several tonics, but they only helped me while I was taking them. Mother advised me to take Dr. Chase's Nerve Food, and I felt great benefit from the first box, and continued taking several boxes. Today I feel like a new woman, and am able to do my work without that dreadful tired feeling."



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ganda, prejudices, to the collection of taxes, the fixing of curricula in the schools, and at the end there is always a feeling of dissatisfaction; something is missing. I believe the crux of the problem is religious training, but there is no religious teaching or training. When the question is also removed, Take away religion and you take away the only basis of morality.

"There is a strange inconsistency in the public mind in regard to religious teaching and training in the schools. It is this: that while most thinking people who have at heart the welfare of the home, of the society, of the national conscience see the need of religious education, after admitting the necessity they oppose putting the theory into practice, as in the application made of it in our Catholic schools.

CATHOLICS WHO DO NOT UNDERSTAND

"Again, there are some of our own people who do not fully understand the place that religion has in the Catholic school. They may send their children because the Catholic school is the best, the safest for guarding the children from what is offensive, but they will say that 'too much religion' is not a good thing today, for what is needed now in the world is success, progress in business and in society. You are teaching the children religion, but there will always be time enough for that,' they say.

"People ask what religion has to do with the other studies necessary for success in life, but all are intended to develop the whole man, the soul as well as the body and the mind. Mathematics, for instance, the science of numbers, teaches truth and truth in all its forms is the soul's objective.

"There are Catholics who say they must be careful not to have too much religion, for in business good Catholics are opposed. This idea is overworked. If Catholics fall in business, many more non-Catholics fail; something is wrong with the business when a man must sacrifice his faith in order to have success."

PROTESTANT VICAR ATTENDS DAUGHTERS' PROFESSION AS NUN

London, September 3.—Prominent amongst the congregation gathered in the Carmelite convent at Kirk Edge, near Sheffield, to assist at the religious profession of a nun were a Protestant vicar and his wife, who had come to see their daughter make her vows in one of the most austere religious orders of the Catholic Church.

The newly-professed became a convert three years ago, and shortly after her reception into the Church tested her vocation in the Carmelite order.

The convent at which the profession took place is the thirteenth branch house founded from a single mother house in London.


PLAN TO LINK IRELAND WITH OTHER COUNTRIES BY AIR MAIL SERVICE

With more settled conditions in Ireland plans are again being discussed for linking up London by air with Belfast, Dublin and Cork. The scheme is receiving every support from the British Air Ministry, the Free State Air Service and the Belfast Government. An air line from Edinburgh and Glasgow to Dublin and Belfast is also being considered.

The saving of time resulting from these innovations would be considerable and there is little doubt that sufficient freightage and passenger would be forthcoming to make the venture a financial success. Dublin would be brought within less than six hours travel of Paris and the scheme should be the beginning of a regular transatlantic air mail service which it is the ambition of Mr. Walsh, the Irish Postmaster-General, to see established as soon as possible.

No good reason for doing a thing is one good reason for leaving it undone.

BABY CLEVERLY.



At 2 months old he was so weak and small, his mother says I told her I would never rear him, but I tried Bionin and instant improvement, and now he is the fine, merry little chap of the picture.

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CHATS WITH YOUNG MEN

ONLY TO DO HIS WILL

We may not ask for life or death God knoweth what is best, Love's trusting prayer rests with Him,

Let anxious thoughts then rest, He will all things on earth dispose, His will therefore be done, In joy or trial ask His aid,

God's special promises are theirs, Who win more souls for heaven, Whose justice tempered is with love

And good impulse is given, For he that clothes the lilies fair, Watches the sparrow's fall, Will give His angel's charge o'er thee,

Happy the hearts that trust our Lord, For they to Him are dear, When weary of self and selfish aims,

That still small voice we hear, Because He shed His precious blood On Calvary's gloomy height, Now gives His flesh to us for food,

To make earth's burdens light, —M. S. MARCIANT

THINK THIS OVER MEN

The widespread idea that irritability is only a bad habit and is always to be conquered through merely exercising one's will power, is a mischievously mistaken idea, says N. Addison Bruce in Forbes' Magazine.

Almost always, as a matter of fact, to be irritable is to be afflicted with some degree of ill-health, psychic or physical. As the Boston physician, Meyerson, tersely states the case, "Irritability is a common reaction of the neurotic and the weak."

The really healthy, the mentally and physically vigorous, are seldom irritable and never grouchy. They are too full of a sense of organic well-being for grouchiness to take possession of them.

But let a man become weakened from any cause and at once, if merely as a symptom of nerve fatigue, he may begin to develop grouchy ways. Everybody has had the experience of feeling short tempered after a sleepless night, an attack of indigestion, or a few days of total deprivation from outdoor exercise.

In like manner chronic ill-temper may have its origin in the persistent keeping of late hours, persistent overeating or persistent failure to exercise. Hence, the Church's every religious act is fraught at once with a profound suggestiveness and a tender symbolism which we will do well to study.

It calls for no great powers of mind, for instance, to understand why the Church sets aside with a special consecration the sweetest, loveliest month of the year to the fairest daughter of Adam. May-month seems naturally Mary-month.

But what reason can there be for consecrating October to the Queen of the Rosary?

For is October not the time when Nature is stripped of her garments by the harsh winds and sharp storms that blow mercilessly from the north? Do not the trees and shrubs then stretch out their arms in mute protest against the heartless despoiler who leaves them to stand shivering in the cold? The golden fragrance of the harvest season is carefully stored away for the dank days when Nature will no longer be bountiful and productive, because asleep on a bed of ice.

What mystic connection can there be between this agony of Nature and the Rosary?

October reminds man that life, like Nature, has a winter season. The cold winds of sorrow will blow lustily through the days that promised to be ever warm with the sunshine of gladness. Sadness will usurp the place of joy, falling like a pall over our lives. Misunderstandings will make the future black with the blackness of Egyptian night. Sickness will take all the pleasure out of life.

Now, the dark days of life will be filled with desolation and discontent unless we can bring a light to shine into them. And the only light that never fails is the light that we borrow from heaven. Religion alone can penetrate into the dark corners of the soul. It is the powerful Mazda lamp whose brilliant spark will help to make our lives cheerful and our philosophy of life optimistic. And as the Church wishes us to be always happy, she

turns our eyes to Christ who is the "Light Inexhaustible," and to Mary, the Morning Star, "bright as the sun in its meridian." Into our darkened lives Holy Mother Church makes the light of Mary's smile to shine from the one hundred and fifty lamps which she has strung together on the living electric wire of the Rosary.

The man who loves his Rosary is never wholly sad, never utterly lonely, never entirely discontented, because he basks in the light of Mary's friendship. The man who walks through the dark ways of life need never fear when he has her beads for the lamp of his feet. Just as the sharpest wind that blows cannot harm a man well clad, so the winds of adversity cannot chill the courage of him whose hand is fast bound to Mary's by the Rosary.

October, then, is consecrated to the Rosary because the Church would remind us to store up strength for the hard days that are still before us.—The Rosary Magazine.

OUR BOYS AND GIRLS

"MARY"

O wondrous Mother! Since the dawn of time Was ever joy, was ever grief like thine? Oh, highly favored in thy joy's deep flow, And favored e'en in this, thy bitterest woe!

Poor was that home in simple Nazareth, Where thou, fair-growing like some silent flower, Last of a kingly line—unknown and lowly,

O dear lily!—passed thy childhood's hour. The world knew not the tender, serious maiden, Who through deep, loving years so silent grew,

Filled with high thoughts and holy aspirations, Which, save thy fathers' God, no eye might view.

And then it came that message from the Highest, Such as to woman ne'er before descended;

The Almighty's shadowing wings thy soul o'erspread, And with thy life the life of worlds was blended.

Well did thy dark eye kindle, thy deep soul Rise into billows and thy heart to rejoice;

Then woke the poet's fire, the prophet's song, Tuned with strange, burning words thy timid voice.

Then in dark contrast came the lowly manger, The outcast feet, the tread of brutal feet;

Again, behold earth's learned and her lowly— Sages and shepherds—prostrate at thy feet!

Then to the temple bearing, hark again, What strange, conflicting words of prophecy Breathe o'er the Child, foreshadowing words of joy,

High triumph, and yet bitter agony. Oh, highly favored thou, in many an hour

Spent in lone musing with thy wondrous Son, When thou didst gaze into that glorious eye, And hold that mighty hand within thine own.

Blessed in those thirty years, when in thy dwelling He lived, a God, disguised with unknown power,

And thou, His sole adorer—His best love— Trusting, revering, waitedst for His hour!

—HARRIET BEECHER STOWE

MONTH OF THE HOLY ROSARY

"Let us not cease to pray well." These words of the World War victor, General Foch, may well serve as a motto for the month of October, known and loved by Catholics as the month of the Holy Rosary. There is distress and anxiety and discontent in many hearts which might be soled by the comfort always found by the earnest Catholic in the devout saying of the Beads.

How can we be content with our own consolation where all around us our neighbors are yearning and longing for spiritual help. How blessed the brave act of any one who will lead one such struggling, striving soul to the shelter of the Blessed Mother's arms during this October. Share the joy of your beads with some one else! Put human respect aside! Show your beads; and, if necessary, explain them. Cheer a lax Catholic to the use of them, or lead a non-Catholic to try them, and you will have endeared yourself to our Mother in heaven. How changed the world would be in the twinkling of an eye, if all would take the great warrior's advice, in itself but the restatement of a very hallowed command. "Let us not cease to pray well."—Catholic Standard and Times.

GOOD SUGGESTIONS If you find yourself thinking unkindly of any one, turn about and think of every good thing you can about him, and you will find him a

pretty good person after all. Try to say something good about every person about whom you hear something bad, and see how quickly you will overcome the habit of speaking unkindly of people.

Giggling is one of the annoying habits that many girls indulge in. Something seems ridiculous and they start to giggle, and continue to giggle whether there really is anything funny to laugh at or not. Do you know a good remedy for this? Try to recall the prettiest song you ever heard, or the prettiest poem. Try to name all the pretty flowers you ever saw. Get your friend or chum to try it, too; for it is pretty hard for one girl to stop giggling when a chum is giggling in her ear. This plan will work, for I tried it years ago.

Disorderliness is a common habit among boys and girls. If you find yourself growing careless, try to make a place for everything and keep it there. If for one week you never allow yourself to put a thing anywhere but in its proper place, you will find that after that you will put your things away unconsciously, and when you want them you will find them. You may have to run to your room many times a day at first to put away forgotten things, but if you persevere you will surely be rewarded. And when you start out in life for yourself, you will find the habits of method, neatness, and orderliness valuable possessions.—Pilgrim Visitor.

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple. Millions of "Nobility" Nipples have been sold and not one unsatisfactory case has resulted. It is a clear transparent nipple of excellent rubber, thoroughly antiseptic and will stand sterilization to the highest degree without collapsing. Buy the "Nobility" Nipple, the best for the baby. Sold at all drug stores.

THE JOY OF BEAUTY

There is a pretty story told of Ruskin by one of his friends who visited the old man in his retirement at Herne Hill. He had gone to visit Ruskin, and the two were sitting together out-of-doors, talking, in the afternoon. Presently there came a man, the gardener, who spoke to Ruskin with familiar deference: "I thought I would come and tell you, sir," he said, "that the schizanthus is in flower."

Ruskin jumped up excitedly. "Thank you," he said, "we'll come and see it." And he took his guest to see the two or three blossoms that had suddenly appeared, as if by magic, in the garden. He was so delighted that he had suddenly appeared, as if by magic, in the garden. He was so delighted that he had suddenly appeared, as if by magic, in the garden.

Something fair and wonderful is always appearing somewhere about us in our world, if only we had eyes to see and hearts to feel and appreciate the loveliness around us. The schizanthus is always breaking into flower. At any moment we might see the butterfly blossoms appear in radiant bloom. It is well for us if we have hearts that leap up like Ruskin's at the dainty prettiness of the schizanthus, well for us if we are quick to love Beauty and greet it wherever we see it.

And the schizanthus is always breaking into flower. The Kuskus anecdote reminds us of that lovely little fragment written by one of our living English poets which he titled "A Little Te Deum of the Commonplace."

"For hedgerows sweet with hawthorn and wild rose, For meadows green with gold and gemmed with stars; For every tint of every tiniest flower; For every daisy smiling to the sun; For every bird that builds in joyous hope; For every lamb that frisks beside its dam; For every leaf that rustles in the wind; For spring poplar, and for spreading oak; For queenly birch, and lofty swaying elm; For the great cedar's benedictory grace; For earth's ten thousand fragrant incenses— Sweet altar-gifts from leaf and fruit and flower; For gleam and gloom; for all life's counter-change; For hope that quickens under darkening skies; For all we see; for all that underlies:— We thank thee, Lord."

One's thoughts revert to an old woman of whom Life had exacted a severity of toil and troubles. She had borne and raised five children in her poverty, and had seen three of them marry and leave home. Her husband was one of those chronically unfortunate men who seem never able to secure work.



For Tired, Stiff, Aching Muscles and as a Rub-down for Athletes DR. CHASE'S LINIMENT

Her shoulders were bowed, and her hands red and roughened with the labor of caring for her family. Her face was seamed and wrinkled, and no longer pleasingly attractive in its youthful contour. But that old woman on the hills knows still the joy and thrill of Beauty. She knows how to lift up her eyes to the hills where Absolute Beauty dwells. Her hands still tremble with delight in plucking the newly-arrived violets, and her old face still lights up at the first twittering of the returning swallows. "I always come home from church through the wood," says she, "and I never pass that way without seeing something new, and realizing what a beautiful world God has placed us in."

For her, the schizanthus is always breaking into a wealth of radiant blossoms; for her the sun sets in a sea of gold in the Western sky; for her the birds melt their notes in liquid music; and the hills in their solid strength communicate to her soul peace, comfort, and abiding faith in God. She has kept the windows of her mind open, and it has been granted her to keep her soul above the mere sordid, degenerating struggle for existence—"I will lift up mine eyes unto the hills whence cometh my help." To her, every rose is an autograph in God's own handwriting, and the breeze whispers His Name.

But all are not like this pure-souled, great-hearted woman. "Beautiful view you have here," said a visitor to another dweller on the self-same hills. "View? What view?" demanded the resident, querulously. "We have no time for looking at views up here, and neither would you have time to be raving about beautiful views if you were not a visitor with nothing particular to fill up your hours."

For the peevish old resident, the schizanthus would break into butterfly blossoms in vain. His back was so bent with the burden of the day's labor that he had forgotten he had around him daily, incessantly, every time he chose to lift his eyes to the eternal hill, beauties of Nature denied to those hemmed in by city walls, bricks, and pavements. He had no time nor inclination to look at the hills and woods, the stars and the flowers, or listen to the song of the birds. His eyes and his ears were blind and deaf to the world's loveliness, which is only a faint reflex of the loveliness of God who is Beauty Incarnate. The nearer we come to see and recognize and appreciate the beauty lying around us in the familiar and commonplace surroundings of our daily life, the nearer we shall come to God Who is the source of all beauty; for that is the mission of true loveliness, to bring us to, not lead us away from God. Daily, during the Holy Sacrifice of the Mass, we hear the eloquent words—"Earth is full of Thy Glory." And the Sanctus in solemn tones, full of dignity and grandeur, gives answer—"We thank Thee, Lord, for Thy Great Glory."

And with the poet once more we may say—"With quickened hearts That find Thee everywhere, We thank Thee, Lord."

ANGLICANS ARE PLANNING PILGRIMAGE TO FORMER BENEDICTINE MINSTER

London, Sept. 6.—Under the impression that St. Alban, the Protomartyr of Britain, was an Anglican, the Anglicans of the St. Alban's diocese are projecting a huge diocesan pilgrimage to their cathedral church in honor of the Saint. The Bishop of the diocese proposes to his faithful that they should carry roses, which are to be deposited on the shrine of the Saint.

As a matter of fact, St. Alban was a Roman Catholic in every sense of the word. A Catholic by religious profession, and a Roman soldier by secular occupation, he suffered death for the Faith under an edict of the Roman Emperors when England was Britain and not England. His shrine is in the vast minster church, which served the Benedictine monks of the historic Abbey of St. Alban's as their conventual church. When the monks were turned out the Anglicans retained the church, and when their new diocese was founded in recent times, the abbey became the cathedral. So, on the theory that they possess and retain the stone walls of this great church, the Anglicans will publicly demonstrate their belief that the Roman soldier-martyr who suffered martyrdom in the early part of the fourth century was a member of the Church of England!

BROOKLYN MINISTER PAYS TRIBUTE TO FAITH IN FRANCE

Brooklyn, N. Y., Aug. 16.—The Rev. Charles C. Albertson, a Brooklyn minister, in an article in the Brooklyn Daily Eagle, wrote of France and the Catholic Church as follows:

"People who imagine that the Roman Catholic Church in France is moribund or decadent, should witness the evidences of popular interest in the Eucharistic Congress in session at the Church of the Madeleine and at Notre Dame. "A great open air altar had been set up in front of Notre Dame and decorated with thousands of white lilies. The square surrounding the edifice, was crowded on Sunday with devout pilgrims from all parts of the city and from the country. Peasant families were numerous, and after the service made themselves comfortable in nearby parks, where they ate their box lunches."

What an honor God confers on us when He calls us to travel the same road as His Divine Son!

Acids in Stomach Cause Indigestion

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Medical authorities state that nearly nine-tenths of the cases of stomach trouble, indigestion, sourness, burning, gas, bloating, nausea, etc., are due to an excess of hydrochloric acid in the stomach and not as some believe to a lack of digestive juices. The follicle stomach lining is irritated, digestion is delayed and food sour, causing the disagreeable symptoms which every stomach sufferer knows so well.



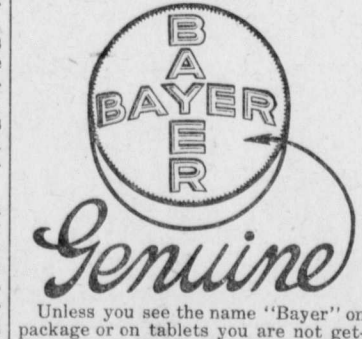
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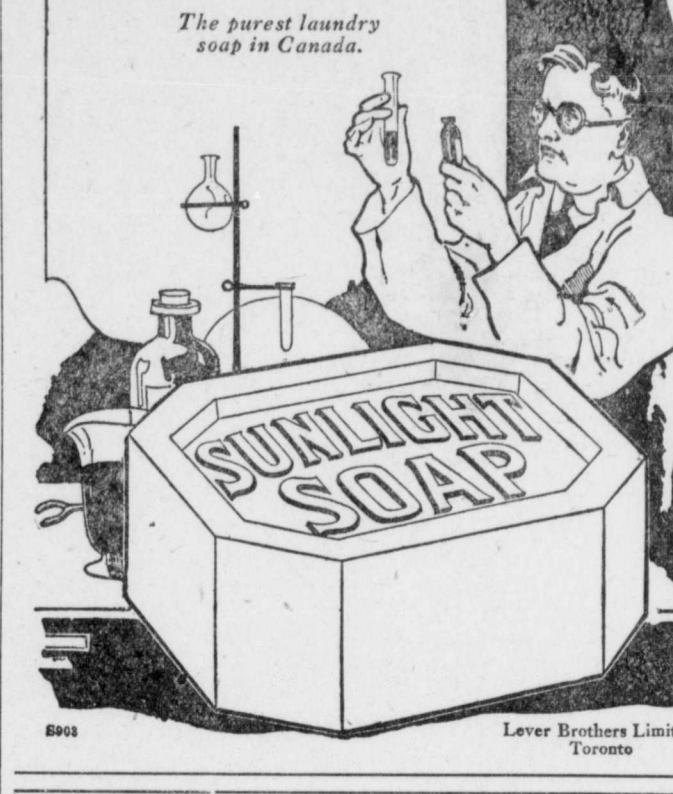
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In the lovely old land of Gascony, home of the hot-headed and stalwart race of D'Artagnan and Cyrano, unfolds a story of arresting charm, that delves deep into the roots of human nature and finds those common faiths which knit mankind together. Abbe Pierre views life from the vantage point of kindly age, and in the flowering of love between enchanting Germaine Sance and the young American, David Ware, he follows the rich happiness of young love striving through crowding difficulties to the fullest measure of attainment.

Toronto Globe: "If this charming idyll of Gascony fails to become a classic it will be because the eye of literature has perished from the land." Ida M. Tarbell: "Abbe Pierre is delightful. It has left me a whole galaxy of pleasant portraits and a tremendous determination to find my way to the only one of these days." Gertrude Atherton: "Exquisite! I don't think I ever found as many beautiful thoughts in any one book." George Madden Martin, author of "Marie Curie": "Comes like a breath of cool pure air amid so much that is dry and arid. It is the other side of Main Street." The New York World: "We move a vote of thanks for Mr. Hudson's book, and so far as we are concerned it is unanimously carried." Marie Conway Demier, author of "Slippy Moches": "Like a whiff of clover and a cool breeze on a hot day. I am sure Father de Rance would have adored Abbe Pierre." Eleanore Gates: "Author of 'The Rich Little Poor Boy.' After many books which have been trumpeted as 'works of art,' 'inspiration,' Abbe Pierre comes as a relief, a bouquet." The New York Herald: "The charm of the book is very real. . . it is pure sentiment, but never sentimentality. . . a book that one will dip into again and again . . . genuinely enlightening, comfortably warm." St. Louis Globe-Democrat: "It searches the depths of the human heart, so near to smiles and also so near to tears, it grips one in a way that surprises."

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THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

FROM CHESTERFIELD INLET
In far off Hudson's Bay a wide inlet reaches far inland and forms a safe harbor for small ships.

Le Pas, Man., Aug. 29th, 1923.
Right Rev. Monsignor O'Donnell, President of the Catholic Church Extension Society, Toronto.

My Dear Monsignor:
I have the pleasure of announcing to you my return from my long voyage to Hudson's Bay.

I left Montreal, July 14th, on the Nascopee, a boat belonging to the Hudson Bay Company. On August 1st I reached Chesterfield Inlet, where we have our mission for the Esquimaux. This spot is 64 degrees of latitude. The mission there was founded in 1912 by the Oblate Fathers Turquetil and Le Blanc.

During my stay at Chesterfield Inlet I had the happiness of giving Holy Orders to Brother Lionel Ducharme, O. M. I., the first ordination of any kind in the Esquimaux country, which is so near the North Pole.

This, my dear Monsignor, is all for the present. At a future date we shall again return to a discussion of our missionary problems among the dear Esquimaux people.

Father Turquetil's narrative follows. It is simply a few notes jotted down day by day during the Bishop's visit, his first to the Esquimaux missions at Chesterfield Inlet.

Father Turquetil is the hero of these missions. Without his labor there the Esquimaux would still be pagan. He remained five years at the Inlet without making a convert.

Father Turquetil never gave up hope. He persevered. At the end of his long, lonely, and, as he hints plainly, dangerous five years he had a few willing to become Christians.

FATHER TURQUETIL'S REPORT
Our Lady of Deliverance, Chesterfield Inlet.
Wednesday, Aug. 1st, 1923.

Mass is over. Christians and catechumens return to their tents to rest, after assisting at Mass, and Catechism, morning meditation or reading with an appropriate commentary an extract from the life of Our Saviour.

We were thinking of breakfast when old Joseph (an Esquimaux convert) entering in great haste, but without any other signs of emotion, announces that the "Nascopee" is in sight. Everyone was in great

ing except some who remained in prayer with the missionary. But in a twinkling amidst coming and goings, all are noisily about and the whole scene is in entire contrast with the habitual calm and peace of the solitude of Chesterfield Inlet.

Within an hour we are all on board. And what joy animates every heart to meet our good Apostolic Bishop whose presence for the first time among us we are to have!

But in haste we leave the boat as the tide is receding. Even then we are not quick enough and the Bishop has to be carried off by Father Duplain, and I, who have not worn any long boots, must come to land on the back of an Esquimaut.

A visit of thanksgiving is made to the chapel and then everyone gets to work. We have a double ordination the day following. Deaconate and sub-deaconate are to be given the same day by special Indult, then baptism to many converts and children, with preparation for Confirmation the following. The Bishop hears the solemn promises of pagan fathers and husbands that they will leave their wives and children who are receiving baptism, free to practice their religion and that they themselves will take instruction with a view to receiving baptism.

TO BE CONTINUED
Donations may be addressed to:
Rev. T. O'DONNELL, President
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WEEKLY CALENDAR

Sunday, Oct. 7.—St. Mark, Pope, succeeded St. Sylvester in the Apostolic Chair on the 18th of January 686. He reigned only eight months and twenty days. He was buried in a cemetery in the Ardenine Way which has since borne his name.

Monday, Oct. 8.—St. Bridget of Sweden was a member of the Swedish royal family born in 1304. In obedience to her father's wishes she was married to Prince Ulpho of Sweden and became the mother of eight children. After a number of years she and her husband separated.

Tuesday, Oct. 9.—St. Dionysius and his companion martyrs. Of all the Roman missionaries sent into Gaul, St. Dionysius penetrated furthest into that country. He fixed his See at Paris and through his efforts and those of his disciples the sees of Chartres, Sens, Meaux and Cologne were erected in the fourth century.

Wednesday, Oct. 10.—St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, was chosen in 1589 to escort the remains of Queen Isabella to the royal burying place at Granada. When the coffin was opened in order that he might verify the body, the sight that met his eyes was so full that he vowed never again to serve a sovereign who could suffer so base a change.

Thursday, Oct. 11.—St. Tarachus and his companions. In the year 804 Tarachus, Probus and Andronicus, differing in age and nationality but united in faith, were denounced as Christians. They were tortured three times and finally exposed to the wild beasts. The ferocious animals, however, refused to harm them and the judge ordered the martyrs killed by the gladiators.

Friday, Oct. 12.—St. Wilfred, Bishop, was born about 684 and was trained by the Celtic monks at Lindisfarne in the peculiar rites and usages of the British church. Even as a boy he longed for perfect conformity in discipline as in doctrine with the Holy See and after a trip to Rome he founded a strictly Roman monastery at Ripon under the rule of St. Benedict.

Saturday, Oct. 13.—St. Edward the Confessor was unexpectedly raised to the throne of England at the age of forty. On the throne, the virtues of his earlier years, simplicity, gentleness and angelic purity shone with a new brightness. Although he married to satisfy his nobles and people, he preserved perfect chastity. His reign of twenty-four years was one of almost unbroken peace, the country grew prosperous and ruined churches were rebuilt. The weak lived secure and for ages after-

ward men spoke of the "laws of the good St. Edward." Westminster Abbey was his last and noblest work. He died in 1066.

THE LECTURE GUILD

We are in receipt of the fifth annual circular of the Lecture Guild announcing the subjects of the principal lecturers for the coming season and giving a short description of each lecturer.

The Guild has already arranged a tour the end of January for Dr. George Hermann Derry who gave his 241st public address of the year to one of the largest and most enthusiastic audiences of the Catholic Summer School last month.

Miss Catherine Bregy who has just returned from a trip to France and England for the study of the present trend of literature and drama will be on tour in December. Mr. Padraic Colum who has added to his delightful talks on Irish folk lore and literature The Myths and Legends of the South Seas which he studied by invitation of the Hawaiian legislature, will be on tour in November, as will Mr. Michael Williams of the Calvert Associates.

Any one interested has but to send his name to the Guild requesting that it be put on the mailing list in order to get the circular and announcements of tours free of charge.

Officers of organizations are especially requested to send in their names and that of their organization, with a permanent address when possible.

Detailed information will gladly be sent on application to the secretary, Miss Blanche Mary Dillon, 7 East 42nd Street, New York, N. Y.

NEW DOMINION LOAN

Special to The Free Press
Toronto, Sept. 27.—London comes forward powerfully among the list of big subscriptions for the new Dominion of Canada refunding loan received at headquarters today.

The London Life Insurance Company, one of the best known concerns in the Dominion, having taken a \$1,000,000 block of the new offering. This company is known throughout financial circles for the high caliber of its investments and its subscription to the new Government loan indicates its high opinion of the exceptional opportunity for investment afforded by the new loan from the viewpoint of the yield. Of its security, nothing need be said, for it is a direct obligation of the Government, backed by the entire resources of the Dominion of Canada.

It was definitely announced this evening that records had been broken by the present loan, for, though it was only announced in the first place by the Minister of Finance on Thursday of last week, subscriptions to date have crossed the \$100,000,000 mark, and all indications point to the reaching of the \$172,000,000 objective in far less time than the most optimistic had thought possible.

Cash subscriptions have been particularly heavy, and as a result it is definitely stated that all who wish to convert their maturing 1923 Victory loan can afford to lose no time, as even today there are insufficient bonds left to permit full conversion of the outstanding victories.

The maturing Victory loan was very widely held. This is evidenced by the fact that registered holders alone total over 120,000 on the books at Ottawa. Renewed attention is called to these registered holders to the opportunity to convert their loan into a new twenty year bond returning the high interest yield of 5.16% as the majority of such bonds are held in safe deposit boxes and may be forgotten until their maturity on November 1. It will then be impossible to convert them.

In addition to that of the London Life Insurance Company, five substantial subscriptions were received today, headed by Dominion Bank, which subscribed for a block of \$1,750,000, and Banque Provinciale which applied for \$1,500,000, Royal Trust Company, an affiliation of the Bank of Montreal, which latter has already taken \$5,000,000, Bank of Toronto and Canadian Cottons, Limited, of Montreal, each took a \$1,000,000 block today.

Subscription to date assure the overreaching of the \$172,000,000 objective and the selling syndicate emphasizes the fact that it will be necessary for all desirous of sharing in the best bond offering of the year to act promptly if they wish to obtain an allotment before the books are closed.

PLYMOUTH CATHOLICS AT THANKSGIVING MASS OF RESCUED SEAMAN

London, Sept. 17.—Among the survivors of the ill-fated "Trevesa" who have just arrived in England, was a Catholic seaman, Ralph William Flynn, of Plymouth, at whose wish the Catholics of Plymouth have all united in a Mass of Thanksgiving.

This solemn ceremony was held at the Holy Cross church in the episcopal city, at which the Vicar-General of the diocese, Mgr. Provost Barry



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MARRIAGE
SAMUEL TONE.—In St. Mary's Church, Niagara Falls, N. Y., on Sept. 10th, by Rev. Father Grawney, Mr. Allen Samuel to Miss Margaret Tone, both of that city.

IN MEMORIAM
In loving memory of D. Aloysius O'Connor, Whitby, who died Oct. 3rd, 1920. Upon whose soul may the sweet Jesus have mercy.

MRS. J. D. MCPHEE.—In loving memory of Mary C. McPhee of Parkhill, Ont., who died Sept. 27, 1922. May her soul rest in peace.

DIED
SUTHERLAND.—At Smith's Falls, Ont., Sept. 14, 1923, Catherine Brannagh, wife of N. J. Sutherland, Grand 1st Vice President C. M. B. A. May her soul rest in peace.

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FOR Catholic Separate school, Kinkora, Ontario. No matter how old, how dirty, how dilapidated (we sterilize them) have them made into the famous "VELVETEX" RUGS

AGENTS WANTED
Hosiery Agents \$5,000 yearly, selling hosiery direct mill to consumer. Ladies' men's and children's complete line. Best value exclusive territories. Dept. 413, Triangle Mills, Box 2363, Montreal, Que.

FARMS FOR SALE
DAIRY farm, 100 acres, one mile north of Ingersoll, Ont. location, Catholic neighbors, near Church, Separate school and High school, first class buildings and land. Possession any time. Apply to John Shearon, R. R. 2, Ingersoll, Ont. 2347-2

168 ACRES, Arthur Township, good water, well fenced, bank house, brick house, rolling land in fine state of cultivation, five miles from Mount Forest and three miles from Kenilworth, this fine place farm. Apply to Mr. Chris. Keenan, R. R. 2, Kenilworth, Ont. 2346-2

100 ACRES choice land, Lot 10, Con. 2, Arthur Township, 4 1/2 miles from Kenilworth and Church; 1 mile from Separate school, new red brick house, 7 rooms, hard and soft water, barn nearly new, six, good, stabling with good water, small orchard, good fences, farm undrained. Will be sold on easy terms. For further particulars apply to John J. Lehmann, R. R. 2, Kenilworth, Ont. or to Francis Lehmann, Mt. Forest, Ont. 2347-1

ST. MARY'S HOSPITAL, PASSAIC, N. J.
YOUNG ladies who wish to become Federal Nurses have an excellent opportunity by applying to St. Mary's Hospital Training School, Passaic, N. J. For further particulars apply to Miss M. J. O'Connell, 238-10

AGENTS WANTED
To sell Dr. Bovel's Toilet Soap—Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territories allowed. For further particulars apply to Bovel Manufacturing Co., Dept. 55, Toronto Ont. 2287-1f

SEALED Tenders addressed to the undersigned, and endorsed "tender for addition to Dominion, R. M. C., Kingston, Ont." will be received until 12 o'clock noon, Tuesday, October 16, 1923, for the construction of an addition to Northern end of present Dominion Bldg., Royal Military College, Kingston, Ont.

Plans and Specification can be seen and forms of tender obtained at the offices of the Chief Architect, Department of Public Works, Ottawa, the Resident Architect, General Post Office, Toronto, the Resident Architect, Department of Public Works, Montreal, and the Resident Engineer, Dominion Public Works Bldg., Place Royale, Montreal, P. Q.

Blue prints can be obtained at the office of the Chief Architect, Department of Public Works, by depositing an accepted bank cheque for the sum of \$50.00 payable to the order of the Receiver General of Public Works, when the returned if the intending bidder submit a regular bid.
Tenders will not be considered unless made on the forms supplied by the Department and accompanied by the conditions set forth therein.
Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent of the amount of the bid. Loan Bonds of the Dominion will also be accepted as security, or war bonds and cheques, if required to make up an odd amount.
By order,
R. C. DESROCHERS, Secretary,
Department of Public Works,
Ottawa, September 24, 1923.

WANTED
Wanted good Catholic home for pretty baby boy, orphan, seven months old, best references. Apply Box 428, CATHOLIC RECORD, 2415-3, Ont.

HOUSEKEEPER WANTED
FAMILY man, composed of parent and two girls, the latter attending school. Near fine, Southern Ontario City, Address Box 429, CATHOLIC RECORD, London, Ont. 1345-1

A Guaranteed First Mortgage Investment

Money invested in Guaranteed Mortgage Certificates of The Canada Trust Company is surrounded with security of the highest type.

For every hundred dollars you invest, securities of equal value are definitely set aside. Without exception, those securities are authorized by the Government as proper investments for trust funds.

First Mortgages, which form the bulk of security for Certificate-owners, are authorized investments. The Directors of the Canada Trust Company limit Mortgage Loans to 50% of the values fixed by the Company's own salaried inspectors.

Sworn, audited reports showing amounts invested in Mortgage Certificates together with detailed lists of securities, actually set aside for the protection of certificate-owners are sent to the Government of the Province of Ontario in January, April, June and October of each year. Government Officials periodically confirm those reports and inspect the Company's books, securities and accounts.

In addition to that unassailable security and strict safe-guards, the Company's Paid-up Capital and Reserve Fund totalling \$1,700,000 is pledged to guarantee payment to investors of their principal and interest when due.

The money you have for investment should be surrounded with Canada Trust security. You are relieved of all the worry and inconvenience so frequently encountered by investors who lend upon the security of mortgages and promissory notes.

Your money begins to earn interest from the day your cheque for \$100 or more is received. The rate is—

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An investment of your surplus funds can be arranged within a few moments.

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G. Meredith, K. C. President. Hume Cronyn, General Manager.

VELVETEX RUGS advertisement with image of a rug and text describing the product and company information.

Motorists! Here is your opportunity... 30 x 3 1/2 PARTRIDGE NONSKID FABRIC TIRES. Guaranteed 6,000 Miles. Regular list price \$14.50. Our Sale Price \$7.95. Cord Tires Regular \$11.50 Guaranteed 11,000 Miles. \$10.35. Tubes, firsts, \$1.50. RIVERDALE TIRE CORPORATION LIMITED. Toronto Montreal Sherbrooke Ottawa Peterboro Hamilton London Windsor. CANADA'S LARGEST RETAIL TIRE DEALERS.

TRAINING SCHOOL FOR NURSES
McKEY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applications must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 210-1f

AGENTS WANTED
AGENTS—men or women, Sell knitting yarn. The article that is most in demand today. Thousands of pounds of yarn will be sold between now and Xmas. Get your share of the business. We supply sample cards showing samples of the best two and four ply knitting yarn on the market. This yarn is suitable for both hand and machine knitting. We supply your customers free with printed instructions for knitting popular, up-to-date garments and allow you large profits on your sales. Write today for sample card and also particulars of our special yarns at 50c per pound. Donalda Manufacturing Company, Dept. 132, Toronto, Ont. 235-1f

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FOR EVERY KIND OF CHURCH GOODS
TRY CANADA CHURCH GOODS Co. Ltd. 149 CHURCH ST. TORONTO.

Boncella advertisement featuring an image of a woman's face and text describing the beauty product.

Amazing Complexion Improvement by the Use of Clasmic Clay!! Have You Tried It?

THE use of Clay by professional beauty specialists and by women who pride themselves on flawless complexions, has become an irresistible vogue. Most women in all walks of life now use Boncella—the original Clasmic Clay—as their first aid to complexion beauty.

What is this Clasmic Clay? Boncella Boncella—as the original Clasmic Clay is named—is specially impregnated blue-grey clay of remarkable purity and smoothness, compounded with rare East India Balsams. You gently smear it over the face with the finer tips. As it dries, the wonderful rejuvenating work is taking place—you feel a gentle, persistent drawing—meanwhile its liquid balsams are being absorbed by the pores, bathing them with a refreshing, invigorating stimulus, cleansing them of every impurity—revivifying sluggish circulation and building up supple facial muscles.

Boncella will give you a skin of loveliness and charm. Its results are immediate—apparent from the very first application. For whatever skin trouble, Boncella goes down to the source of complexion troubles. Leading Beauty Specialists the world over use and endorse Boncella as the most restful facial treatment ever produced and suitable to the most delicate skin.

Your Youthful Complexion Restored for a 3c Postage Stamp. MAIL COUPON TODAY.

Boncella BEAUTIFIER The Clasmic Clay

If you have not experienced the amazing complexion improvement effected by Boncella—to-day, you will be pleased to send you a Tube to-day. This generous trial tube contains enough Boncella Clasmic Clay for two or three facial packs—more than enough to show you what remarkable complexion beauty Boncella can accomplish for you. This introductory tube is not for sale, but we will send it to you direct on receipt of the coupon below.

COUPON form with fields for Name, Address, City, and Record.