

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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AN INSPIRING SIGHT

FIFTEEN THOUSAND HOLY NAME MEN MARCH IN POURING RAIN

Toronto Daily Star, Sept. 23

Behind a Union Jack surmounted by a cross, with bands playing "Onward Christian Soldiers," a great army of Roman Catholic men and youths marched Sunday afternoon in pouring rain from Queen's Park to St. Paul's church and the House of Providence grounds on Power street, east of Parliament.

It was the 10th annual rally of the Holy Name Societies of Toronto, together with what one might call a "foreign legion" recruited outside of Toronto, from St. Catharines to the south, to Midland and Penetanguishene, in old Huronia to the north, the country of the Jesuit martyrs.

Under the supreme command of the Right Rev. Father J. L. Hand, they marched in ten divisions, each with marshals and banners, and at their route's end were received by the venerable archbishop of Toronto, who sat in stately purple vestments on the verandah of the presbytery that adjoins the basilica of St. Paul.

A PROBABLE FIFTEEN THOUSAND

When the van of the procession had reached the reviewing ground, the rear guard had not yet left Queen's Park. It was over an hour and a half before the Archbishop ceased taking the salute and allowed the church to pronounce the benediction before the great altar glowing with candles. There are no exact figures of the number who paraded, but it would probably not be an exaggeration to place it at fifteen thousand, a striking display of the strength of the great Catholic host enrolled in the Holy Name Societies in reverence for the Name of Names.

One thing is certain. There were as many millions of rain drops as there were thousands of marchers. Yet when they emerged from the church, after receiving the Archbishop's benediction they received a benediction also from the sun. A golden sunset illumined the western portals of St. Paul's.

ENCOMPASSED QUEEN'S PARK

It was marshaled by parishes, St. John, St. Basil, St. Francis Assisi, St. Francis de Sales, Corpus Christi, Lady of Lourdes and so forth. The marchers wore badges and many carried little triangular pennons displaying the initials "H. N. S." (Holy Name Society.) At the head of the divisions were elaborate silken banners with the same initials and embroidered in some cases with pictures of the youthful Christ in a sleeveless tunic or of a bearded Christ in flowing robes. And as the parade moved on these banners flamed like flowers above a bleak field of dripping umbrellas.

The procession while being formed filled the whole circle of Queen's Park. Then as it moved off in column of fours it stretched to many times the length of that coil. It had eight bands, including the famous St. Catharines silver band, the Irish Regimental band, the Boys' Band of Oakridge, Scarborough, and the De La Salle buglers.

First came thousands of boys, many not yet in their teens, and then parish by parish the adult members of the Holy Name Society. A few thousands of those who had gathered in the park thinking discretion the better part of valor did not join the procession, but once it got under way none left the ranks. The bandsmen showed great spirit in producing music under the most adverse circumstances. They could not like the host behind them find shelter under umbrellas.

The route was down University avenue and east on Queen. Thousands gathered under trees and shop awnings to watch them pass and the spectators were almost as heroic as the marchers.

SERMON OMITTED

At the House of Providence the verandahs were full of old ladies and gentlemen, and every window had its complement of white-coiffed sisters. An altar had been erected in the garden in a little kiosk equipped with loud speakers, but this was not used. After the parade was over the ceremony of Benediction took place in the church and the sermon was omitted.

The Archbishop was attended by Father Wm. Davis of St. Augustine's Seminary, as deacon, and Father John Corrigan of St. Paul's as sub-deacon. The choir sang the litany of the Holy Name and the Benediction hymns, "O Salutaris Hostia" and "Tantum Ergo Sacramentum." The bell tinkled. The Archbishop, standing at the centre of the altar, elevated the sacred golden vessel that is the repository of the Eucharist, and slowly and solemnly exhibited it to the right and left while every knee was bowed. And after the Benediction the congregation with the hymn, "Holy God, we Praise Thy Name," concluded the great annual ceremony of the society, which has

been organized as a protest against irreverent usage of that name. The rain which drenched the parade rendered it in reality all the more impressive as a proof of the fervor and vitality of the Catholic cult in Toronto.

RESCUE OF NUNS IN CHINA BY SAILORS

MISSIONARY AT HONG KONG DESCRIBES HOW SISTERS WERE TAKEN ABOARD DESTROYER

Some weeks ago news despatches told of the sending of the U. S. destroyer Simpson to Keungkong, in South China, to rescue a group of Maryknoll Sisters who were believed menaced by the political upheavals in China against foreigners. Word has now reached the Maryknoll Fathers here giving details of the Simpson's rescue dash. It also stated that the Sisters were safe in Hongkong, and there were waiting eagerly for the time when they might return to their mission.

Excitement and some danger accompanied the departure of the Sisters, says the information reaching here, which is from Father James Drought and is dated from Hongkong. It recounts the whole incident in detail. The political excitement became acute, Mgr. Walsh ordered "all out," fearing an anti-foreign uprising and being advised to that effect by the British and American consuls. "The difficulty was national and not religious, and so the Bishop had no regrets for calling in the missionaries. We did not come over here as Americans, but as apostles, and there is no reason why missionaries should be forced to act in a political capacity and jeopardize their work by becoming focal points for an anti-foreign opposition."

At the time, he continues, most of the junior clergy were in Hongkong for their retreat, but some apprehension was felt for the welfare of the Sisters at Loting and Keungkong. Communications were becoming uncertain, the riotous spirit was growing and it was feared the parties might be cut off. Finally, the Loting Sisters were called in, arriving on a British armed vessel.

COMMUNICATION CUT OFF

In the case of Keungkong, however, all communication finally failed. Alarmed, Monsignor Walsh hired a tug boat and set out for Keungkong, but the tug grounded and was forced to return. Monsignor Walsh wired back, however, and the missionaries at Hongkong immediately procured the Governor's yacht and with a small armed party, some of them started for Keungkong. They were taken off the yacht by fishermen and entered Keungkong, the captain of the yacht being under orders to wait 24 hours, then go back and seek an armed force to rescue the Sisters. The landing party found the city calm and the Sisters surprised at the concern over them. However, preparations were made to depart. Here came a serious setback that had exciting consequences. Much time was spent in procuring a boat to take the party out to the yacht, and when the smaller vessel that had been hired finally approached the yacht, either through fear of whom it might contain or failure to recognize it, the captain raised anchor and headed back for Hongkong. The disappointed party of priests and Sisters sailed back to Keungkong.

Meantime, the spirit of the Chinese in Keungkong became threatening. Five days went by and anti-foreign parades were held and mass meetings called.

At this juncture, a Chinese came to the mission to tell of the landing of an American sailor, who was held at the mandarin's palace. The missionaries obtained his release and his story. He was from the U. S. S. Simpson, which had been sent to the Sisters' rescue. With another sailor, he had been in a whaleboat in tow of a motor launch, which in turn contained a landing party of twenty-four sailors. The whaleboat had been overturned and the launch almost lost, after which the latter had returned to the Simpson. The sailor and his companion had clung to the whaleboat for a time, and then swam ashore.

SISTERS UNPERTURBED

With this intelligence, the missionary party immediately set about obtaining a boat to go out to the Simpson. The sacred vessels of the mission were sent away for safety, the Sacred Hosts consumed. The party at last left Keungkong by night, for the unrest of the city continued to grow. Arriving at the mouth of the river in three sampans, after ten unsuccessful attempts they procured a sailboat, and by noon were alongside the destroyer and receiving the greeting of Monsignor Walsh. All were in Hongkong for a late supper. Father Drought comments on the

fact that the Sisters were not in the least nervous or hysterical, but accepted all the trials they had gone through with fortitude, calm and almost amusement.

"All the Maryknollers are well," he says. "Mgr. Walsh has now returned to Pakkai, where he is directing the construction of the first building of his center. His position there is somewhat dangerous, but he is with the Custom Officers and will be able to leave, if necessary, on an armed launch."

Concerning the effects of the anti-foreign disturbances, the missionary says: "Missionary work will not suffer from the present disturbances as much as you might infer from current accounts. The Catholic Church in the north has met some open opposition—but down here very little is heard against the Church specifically."

FR. MOROZOW ISSUES OPEN LETTER

FORMER ARCHIMANDRITE OF VILNA TELLS WHY HE ENTERED CATHOLIC CHURCH

Paris, France.—La Croix has received information from the Polish Catholic paper Glos Narodu announcing the conversion to Catholicism of the Orthodox Archimandrite of Vilna, Father Philippe Morozow, one of the most eminent representatives of the Orthodox Church in Poland. A later dispatch announces that while Father Philippe was deposed and degraded by the Orthodox authorities of Poland, twenty-five Orthodox laymen have already followed his example by seeking admission to the Catholic Church.

The Vilna Journal has published the following open letter written by the Archimandrite to Theodosius, Orthodox Archbishop of Vilna and the Orthodox clergy.

"After mature reflection I have decided to take an important step; I have resolved to become a member of the religion society which is subordinate to the Supreme Pastor, the Bishop of Rome. In so doing I obey the voice of my conscience, convinced that the true Church of Christ is there where the Apostle Saint Peter is found in his successors.

"By the present letter I wish to thank You, Excellency, for the kindnesses shown me up to the present time and to bid farewell to all my former Orthodox brothers whose labors I may no longer share."

FAITHFUL TO NATION

"In leaving you I beg you to believe that my action implies no betrayal of that which should be dear to us—attachment to the true faith and to our nation. In becoming a son of the Catholic Church I remain faithful to the true Orthodoxy which was professed by the Holy Fathers and Doctors of the one indivisible Church. I repudiate no dogma of this true Orthodoxy; I do not need to renounce our wonderful rite in the language of the Slav apostles, Saints Cyril and Methodius, rite and tongue approved by Rome equally with the Latin rite; the recognition of the Supreme authority of the Pope in the Church does not prevent me from considering myself a good son of my beloved Russian nation, for it did not prevent Vladimir Soloviev, one of the most glorious sons of our nation from embracing Catholicism and remaining a Russian. And why should there be any diminution of my Russian sentiment through the fact of my passage into the Church in which the representatives of all the nations of the world are found without detriment to the patriotism of any one?"

"On the other hand, a rapprochement on the basis of the Faith with our western Slav brothers, especially the Poles, will, in my opinion, contribute greatly to bring about an understanding between the children of the same country and the citizens of the same State where Providence has brought us to live."

"In taking leave of you I foresee that you will excommunicate me, your sanctuaries, and that you will call me an apostate. I am not astonished, and I forgive you in advance. Since you consider yourselves as a Church separated from Rome you cannot do otherwise toward those who leave you."

ACCEPTS EXCOMMUNICATION

"But I firmly believe that your excommunication and condemnation will not injure my soul. You will not separate me from the mystical Body of Christ nor from His love. And in my love for Christ and His Holy Church, I shall love you, my brothers, in Him, and I shall pray the Most High to grant you the same grace which He has granted me so that the greater number of you may come to the rock on which Our Saviour built His Church and on which alone the true, Orthodox faith in Church may be maintained, unshakable, in these days of trouble and disarray."

"Seek no support for your Church at Moscow, nor at Con-

stantinople, nor among the Protestants at Canterbury, but rather in the one center of Christian unity, at Rome."

"PHILIPPE MOROZOW."

Father Philippe will probably be given charge of the establishment of Catholic worship according to the Oriental rite in the former church of the Augustinians at Vilna.

RADIO CHURCH TOWERS

The Church of the Paulist Fathers in Fifty-ninth Street has lifted no tall steeples toward the skies. It boasts no lofty towers of medieval atmosphere and architectural beauty. But it has almost overnight built for itself towers of the modern type for a service such as Notre Dame or Rheims or even St. Peter's never dreamed of in medieval days, and which have no such somnolent shelter as had Gray's ivy-mantled tower for moping owls complaining to the moon. They have such spiritual significance that the architectural anachronism is forgotten. No such effense is given to the onlooker as when electricity was set to ringing Quasimodo's bells in Notre Dame for what these towers bring to the church and bear from it through the air is beyond the bringing and bearing of all the human knowledge in the world. Looking over and across the roofs of the city one sees two skeleton steel radio masts rising above the roof of this historic church, and it takes but little imagination to see them as angels, or messengers, standing over the shekinah.

Fully as suggestive as the service of such towers is the recognition given by Cardinal Hayes to this achievement of science, with the praise bestowed upon the followers of the founder of this missionary order of the Catholic Church who have shown such enterprise in putting this physical gift to spiritual use. It was characteristic of this founder, Isaac Hecker, who lived for a time in its earlier days with Thoreau, that he was ready to utilize every instrument of good. The Church has often been suspicious of the instruments which science offers, and the Cardinal's outspoken tribute to "those devoted servants of truth who dedicate their lives to the advancement of human knowledge" in a liberal mind, valued by persons of liberal mind, for whom as the Cardinal put it, each revelation of science makes it less easy to deny the existence of the Creator.

"The revelation is not complete. I think He kept on talking when His Book had gone to press," said some one a few weeks ago in a poem published in The Times. To this Cardinal spoke with greater certitude in stating it as a truth that revelation after revelation of God's handiwork in creation "will continue until the crack of doom." And one should face a possible disturbance of old assumptions by these new revelations without fear, for No true thing ever can refute another thing that's true.

Religion and science can go forward fearlessly under the legend which the Cardinal has named, "Truth always, everywhere, at any cost."

As for towering radio masts which are to aid in the ministry not only of this church but of many others, as the years go on, architecture must find a way of making them both structurally and beautifully a part of the buildings themselves, not only sounding, as bells, the matins and Angelus, but singing them and "listening to the wider, deeper spiritual times of the world.—Editorial N. Y. Times.

POPE INTERESTED IN SMALL PILGRIM

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

The third pilgrimage from New York, which recently arrived in Rome under the leadership of the Right Rev. Mgr. Daniel Burke, pastor of the Church of St. Philip Neri, was received by the Holy Father in the Sala dei Paramenti, a magnificent salon hung with tapestries, where His Holiness on the days of solemn ceremonies stops to put on his sacred vestments before going to the Sistine Chapel.

The Holy Father, on entering, stopped near Mgr. Burke and extending his hand for him to kiss, said: "We know that there are many Italians in your parish and that you take good care of them; take a special blessing to all in your parish and particularly to the Italians." Then His Holiness passed round the room in front of all the pilgrims, giving each his hand to kiss, whilst Mgr. Burke presented them. Among them was a small boy of six or seven years dressed in a soutane like a little St. Louis. His Holiness stopped and caressed him while Mgr. Burke presented him, saying: "This child already serves at Mass." And the Pope replied: "Bravo, that is

already something. We must give him a beautiful medal." And he placed in the child's hand the commemorative medal of the Holy Jubilee, while His Holiness' secretaries distributed them to all the other pilgrims.

After blessing all of the members of the pilgrimage and their families and the Archdiocese of New York, Pope Pius said: "We bless also all your great and worthy country in which the Church has progressed so steadily and from which We expect to see in the future what We see at present, a vast manifestation of Catholic youth and Catholic life, of which this pilgrimage is a sign and proof."

The Holy Father then asked Mgr. Burke to translate his speech into English.

The next morning the pilgrims assisted at the Pope's Mass in the Aula delle Benedizioni together with many other pilgrimages which were in Rome at that time, and after Mass Monsignor Burke celebrated Mass in the Chapel Pauline, distributing Holy Communion to the pilgrims.

ST. TERESA'S FEAST OCTOBER 1

Washington, Sept. 26.—A cablegram has been received here from Rome stating that the Vatican has set October 1 as the feast day of St. Teresa of the Child Jesus, the "Little Flower."

St. Teresa's death took place September 30, and normally that date would have been declared her feast day. However, September 30 is the feast day of St. Jerome, one of the great Doctors of the Church, and in order to avoid a conflict the next day, October 1, was chosen. The feast will be of the second class.

The Discalced Carmelite Fathers, at 150 Rhode Island Avenue Northeast, Washington, have announced the opening of a novitiate of their order here, under the protection of the "Little Flower," and have invited young men with religious vocations to enter.

K. OF C. CONTESTING BAN PUT ON CATHOLIC TEACHERS

Denver, Colo., Sept. 26.—The first case in the Knights of Columbus' campaign to put an end to proscription of Catholics as public school teachers was filed Wednesday in the District Court at Littleton.

Miss Lillian O'Connor, with the backing of the K. of C. has sued the School Board of District No. 69, on the outskirts of Denver, alleging that the Board has violated Section 4, Article 2 of the Colorado Constitution in denying her the right to teach because she is a Catholic. Damages in the sum of \$1,100 with interest, are asked.

In the meantime, another legal case is likely to be filed at any time at Platteville based on the reading of the Bible in the Public schools. Catholic students in the Platteville Public school are daily walking out of the classrooms when a sectarian version of the Bible is read. The Catholics form a fourth of the student body of the high school. If their action is interfered with in any way, a test case will be filed immediately by the K. of C.

POPE SENDS 25,000 FRANCS TO ERECT CANADIAN MISSION

Rome, Sept. 12.—The Reverend Father Esteve, Procurator General of the Oblates of Mary Immaculate in Rome, recently received from the Holy Father a donation of 25,000 francs to be forwarded to Mgr. Breyinat, O. M. I., Vicar Apostolic of Mackenzie, Canada, for the construction of a mission on the northern shore of Great Slave Lake.

Father Nicholas Laperriere, missionary to the tribes on the northern shore of Great Slave Lake, recently sent a request to the Sacred Congregation of Propaganda for aid in the construction of a church in his mission of St. Michael, one of the poorest missions of the ice-bound regions of the far north. The Holy Father learned of the request and was so deeply moved that he sent a special messenger to Father Esteve, in Rome, with twenty-five thousand franc notes of the Bank of France.

PITTSBURGH'S WOMEN PRAISED

A most favorable impression was created in Rome by the forty American women, members of the pilgrimage from Pittsburgh, who became members of the Union of Pious Laywomen of St. Frances Romana during their stay in Rome. The reception of these pilgrims by the Holy Father, and his congratulatory address to the new members of the Union of St. Francis Romana, were reported in the N. C. W. C. News Service. Commenting on this event, the Osservatore Romano says: "Certainly, there is nothing more beautiful nor more edifying than the marvelous impulse of these forty American women who feel so

deeply the mission of woman in the world and who realize so well what should be the manner of life of Christian women, mothers, wives and young girls. It is from America, so often painted merely as the land of wealth and eccentricities, that the appeal to good sense, to good works and to a higher tenor of life has come to the women of the whole world.

"The Supreme Pontiff who more than once, with the heart of a father and the authority of a master has voiced his anguish and alarm, felt his heart thrilled with new joy upon learning of the most praiseworthy action of the Christian women, the new oblates from Pittsburgh, and found for them magnificent words of encouragement and praise, kindness and benediction.

We hope that the example of the forty pious women of Pittsburgh may be emulated, not only in America but in Europe and in Rome."

"THE ONE THING THAT MATTERS"

DR. ORCHARD TELLS WHY HE HAS DAILY "MASS" IN CHAPEL

London, Eng.—The Rev. W. E. Orchard, of the King's Weigh House Chapel here, has written a booklet to explain the daily celebration of "Mass" in his Congregational chapel.

When the Rev. F. R. Webber, a Lutheran pastor, returned to Cleveland the other day after studying the increase of ritualism in Europe, he commented on Dr. Orchard's unusual practices, which include Stations of the Cross and Benediction.

"Mass is the one thing that matters," says Dr. Orchard in his remarkable defense. "Mass" is celebrated every morning at 7.30 in his chapel, the practice having been continued for two years without much criticism until now, when a storm of controversy has broken over Dr. Orchard's head.

He states that the doctrine of transubstantiation is the most spiritual interpretation of the Eucharist that has so far been conceived, and he forecasts its general acceptance by all Christians.

ONE THING THAT MATTERS

"We may well hope," he says, "that Mass will one day be discerned by all Christians to be the one thing that matters, the Catholic celebration the point at which unity will be found, and the doctrine of transubstantiation the basis of a sacramental philosophy which illumines many mysteries, sure foundation on which a truly corporate life can be built, the center from which all our efforts at social reconstruction will be truly inspired."

"It does not seem difficult," in Dr. Orchard's view, "to see the possibility of one who accepts a high Calvinistic view of the Sacrament, passing over by inessential stages, and yet with immense gain in the sense of reality and efficacy, to the full Catholic view."

Dr. Orchard says the modern mind can hardly rest content for long with the retention of a merely symbolic rite. It is too reminiscent of kindergarten methods, he thinks.

Dr. William E. Orchard, whose chapel is in the west end of London, near the famous Jesuit church at Farm Street, has been long known as an outspoken and forceful preacher. Many fashionable people are among his regular congregation. A few years ago he invited a Catholic priest to occupy his pulpit and the invitation was accepted.

In a tract on "The Catholic Church," published last March, Dr. Orchard gave expression to these views: "We can therefore hold that Rome is the true Church, but that 'orthodox believers and professors of the Catholic and Apostolic faith' really belong to her."

BUILDING ON THE ROCK

"Moreover, we can believe that Our Lord's promise will yet be fulfilled, that the historical development of the Church will not have to reverse its progress, and even that it will be upon the rock of the Petrine See that the Church will finally be built; that when the Papal supremacy, and then the Papal infallibility, are interpreted, as they can be, in a Christian sense, true to the only type of supremacy which the New Testament recognizes and which St. Peter himself exercised, and with which indeed the greatest statements of the Papal claims can be found to agree, then Peter, having been converted, will be able to strengthen his brethren."

For seven years Dr. Orchard has had a Benediction service at King's Weigh chapel. A "consecrated host" is placed in a monstrance and elevated, and after the singing of hymns and the offering of incense, the blessing is given with the monstrance. Dr. Orchard says his service is according to the Roman rite, but in English and simplified.

CATHOLIC NOTES

The Osservatore Romano states that Prince Sixtus of Bourbon has issued a formal denial of the rumor, widely circulated in the secular press, that his sister, the ex-Empress Zita of Austria is planning to enter the novitiate.

London, Sept. 14.—Though his business caused him to make extensive journeys in Canada, Russia, Norway, Sweden, France and Italy, Mr. James Albert O'Neill, who has just died in Cardiff at the age of eighty-four, attended Mass daily for fifty years without a break until his last illness.

Detroit, Sept. 4.—Ten new parochial schools in the Diocese of Detroit will open their doors for the first time on Sept. 8th to thousands of children—a graphic illustration of the truly remarkable growth of the Church in this diocese. Six of these schools are in Detroit and four outside the city. At a conservative estimate, these schools represent an expenditure of at least \$1,500,000.

Dublin, Sept. 21.—The Very Rev. Phillip Callary, Vicar General of the Diocese of Meath, has just died after fifty-two years in the sacred ministry and a remarkable career of accomplishment. As a young curate, he was the champion of the tenants in the fierce Land War, and took a leading part in land reform. In the bitter days of the Parnell split he was a powerful influence in the allaying of political passion.]

New Orleans.—Approval and a contribution have been given by the Most Rev. John W. Shaw, Archbishop of New Orleans, to the project of establishing a memorial to the Catholic Academics who, after their exile from Canada, made their homes in Louisiana. The memorial will take the form of a fifty-acre park on the banks of Bayou Teche, near St. Martinville, almost on the spot reputed to be that on which Evangeline, the Acadian maid kept her unfiled tryst with the banished Gabriel of Longfellow's poem.

London, Sept. 21.—The startling announcement that Mr. Godfrey Isaacs, formerly managing director of the Marconi company, a Jew, who died last April, was buried with Catholic rites, was recalled this week by the exhumation of his body from the Catholic cemetery at Chertsey for reburial in Lyne churchyard, close to his former residence. The reburial was carried out in accordance with Mr. Isaacs' own wishes, which only became known after his death. A Catholic priest conducted the service at the second interment.

Paris, France.—Mme. Baudet, who died recently at Colliene, in the Cotes-du-Nord, was ninety-seven years old and up until last November had attended Mass and received Communion daily. She was noted for her practice of Christian mortification. She always observed Lent strictly notwithstanding her advanced age which would have served to dispense her from the more rigorous obligations. From Ash Wednesday until Easter Sunday she never tasted meat, not even on Sundays. Her case is being cited here as indicating that abstinence does not shorten life.

Cleveland, Sept. 4.—The Rev. Bernard C. Cohausz, S. J., Rector of Canisius High School and a relative of St. Peter Canisius, one of the Saints canonized during the present Holy Year, was among the visitors to the Central Verein Convention here last week. Father Cohausz was in Rome when his noted kinsman was proclaimed a Saint of the Church. He described the scenes at that ceremony for the delegates to the convention here. "Canisius turned the tide of Lutheranism in Germany," and you German Catholics have every reason to be proud of him."

El Paso, Texas.—Attempts of officials of the Ku Klux Klan to secure a revocation of the rule that members of the El Paso police and fire departments shall not belong to the Ku Klux Klan have failed. The Civil Service Commission, which was appealed to by C. L. Sirmans, local Klan official, to change the ruling, unanimously decided to uphold it. J. C. Brooke, a member of the commission, said that the vote to uphold the ruling was unanimous. The edict dates back to the Charles Davis administration, when a permit was denied the Klan to hold a parade unless members took off their masks.

London, Eng.—A link between old and new London vanishes with the closing of Pope's Head Alley, a passage way from Cornhill to Lombard in the center of the banking quarter of the city. The alley took its name from a tavern, "The Pope's Head," which existed in pre-Reformation times. The property once belonged to the de la Pole family, of which Cardinal Pole was a member. The tavern and alley are frequently mentioned by old diarists and historians. Pepys, the famous diarist, who flourished in the reign of Charles II., records several visits he paid there.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSLAW

Author of "Allies of the Grand Woods," etc.

BOOK TWO.—BAYOU PORTAGE CHAPTER VII.—CONTINUED

"Ah, Jean, to live in even the smallest," she would cry. "The gleaming glass, the wonderful curtains, the smoke that is never in one's eyes. Think of it, Jean. It would be like heaven, would it not?"

But I would have eyes only for the trim market gardens behind the houses. From my first glimpse of the world outside the city, nay, even upon my suburban journeys with Madame Therese, I had found my greatest interest and delight in growing things. Sometimes a garden would contain a little row of sugar cane and at sight of my eyes would begin to shine and my heart to thump. In just such waving jungles my father had played when a boy, only, in his case, there had been miles and miles of them. And those miles still flung lazy banners to the salt breeze upon Marsh Island while I, who might have been master of them all, gazed in rapt admiration at a scant huddle of stalks.

But among us there was one whose desires were more easy of attainment, and who, in gratifying them, always reduced our small company to a party of three. Fully as eager as Toinette and myself in his own slow way, Papa Ton would stride unceasingly past the wonderful houses and gardens until he finally arrived at the door of a coffee-house. Here he would begin to grumble and hold back, until, faced with Le Bossu's frank question, he would commence his excuses.

He was weary. He did not wish to walk about. The noise and confusion of the village bewildered him. Also young Valsan had put in three days before, and had left news of the camp. No, he cared nothing for the drink. He doubted if he would touch a drop. He had ended all that—the last time.

Then Le Bossu would give in, but warily. "Bien, Papa Ton," he would say. "But remember. Three glasses only. Enough is a feast, and it is when you are among strangers that you must have all your wits about you. It is a promise."

"It is a promise," Papa Ton would repeat with the impatience of a released school-boy, and I may add to his credit that, during that summer at least, the promise was always kept. The little man's influence upon the big one was very great and, after the third glass, Papa Ton would be as adamant, returning clear-eyed and steady to the bay.

As for Le Bossu, the villages of the mainland held no special charm for him. He knew and loved each detail from the nodding reeds and grasses upon the bayou's edge to the last vague line of forest upon the distant horizon.

And so, upon our excursions ashore, we missed little that was worth seeing, and through the general esteem and affection in which the little man was held, few doors were closed to us.

Thus the summer passed with its many conflicting memories of sea and shore, of the broad open reaches of the bay, the swift currents of the passes, the tumbled waters of the gulf that lay beyond; of the drowsy gray villages, the smiling fields, the ragged stretches of forest; of wind and waves of earth and sunlight and, over all, the deep, sapphire blue of the Louisiana sky. It was a wonderful summer, a glorious holiday, and I came out of it a far different being from the small feeble creature who had sought sanctuary upon the Toinette.

I had grown amazingly. I had put on weight not only of flesh, but of bone and sinew. My eyes were quick, my brain was alert, my whole body was hardened against fatigue. I could endure without inconvenience the sun and rain, and, through my residence in Papa Ton's airy hut, I had become well inured to cold. I could swim, I could walk the marsh, I could row a boat, tend sail or tiller, and, with a fair degree of accuracy, predict the coming of weather. In a word I had become a small but well-equipped machine for the fighting of Nature, and such Le Bossu declared me when, with the first early sunsets and incoming flights of game, the hour of parting arrived.

True to his promise the little man had thrown his fortunes with ours through the summer, but now the fall was at hand, and many duties were calling him. There was his boat, the *Oie Sauvage*, which he had left at the village of Anse Le Vert, and which he must get ready for the coming season. He had several engagements with hunters there also a swamp up the Bayou Vermilion which he intended to trap for otter. Perhaps in the late winter or early spring he might be able to visit Bayou Portage. It all depended upon his luck.

For the present Papa Ton's plans were uncertain, except that he proposed to remain a while longer on the bay. There was plenty of time in which to prepare for the season, and one could not be always upon the marsh. Thus the big man

protested, loudly at first, but with a marked uncertainty as the period of Le Bossu's companionship drew to an end.

Then came the little man's last night upon the Toinette, a fresh crisp night with a great scattered sprinkling of tiny stars. At dawn the boat of a friend would go up to the bridge, and we lay near the bar at the bayou's mouth, that Le Bossu's transfer might be easily made.

The little man spoke in brief nervous snatches, while the rest of us preserved a mournful silence. We were facing a loss, the loss of the chief figure in our little company, and our thoughts were not such as could be put into words.

Then Le Bossu rose and smiled reassuringly, although in each line of his sensitive face the wrench of the parting could be read.

"Come," he cried. "This is no way to think of speed a departing traveler. You have not even wished me luck, you three. As for you, Papa Ton, you should thank the good fortune that has brought you a helper in my place. And call already learned, you will add much more." He paused and coming over to me, laid his hands upon my shoulders in his old gesture of affection.

"And as for you, Jean, who are little Jean no longer," he continued, "how can I tell you what you have become to me? Rather let me try to show you in the days to come. Work hard and, to all that you have already learned, you will add much more. Be honest, be brave and, above all, be kind. Also love Papa Ton and our little Toinette with all your heart. If they are fortunate in having you, you are equally as fortunate in having them. You have fallen among humble folk, Jean, but in some ways it has served you well. You are brown, and strong, and straight, and your life has been as fresh and clean as the great outdoors. You have grown both in mind and body. And, believe me, you have also grown in the hearts of us all."

Thus Le Bossu bade me farewell for at the actual moment of departure, there was little time for more than a hurried clasp and word. And then, when the transfer had been made and Papa Ton had paddled back again, we three departed ones watched the departing finger of mast and sail until it had twisted out of sight amid the endless sweep of marsh.

All that day heavy silence reigned abroad the Toinette. All that day Papa Ton tramped restlessly up and down. He did not fish. He scarcely ate. He rolled innumerable cigarettes, and then forgot to light them. At dusk he departed silently to his bunk, but long before the first faint pink came into the eastern sky he was out in his pirogue, testing the bar at the bayou's mouth.

"Dieu!" he shivered, as he loomed aboard out of the mists. "It is gray out there, gray and mournful. The very bay seems to hiss Bossu."

At sunrise we set sail for Bayou Portage.

CHAPTER VII. PAPA TON STRUGGLES WITH HIS ANCIENT ENEMY

The first mellow days that followed our return to Bayou Portage passed uneventfully. We missed Le Bossu, and we also missed several other familiar figures for, owing to our early arrival, the camp still lacked its full complement of inhabitants.

The partners, Dalfrey and Borges, were back already, preparing for the coming season. Young Pierre Valsan, having sold his boat at a handsome profit, was enlarging his landing, and considering the purchase of a gasoline launch. His satisfaction at this new interest, however, was clouded by the fact that he had one to share it with, for his wife still remained upon the mainland.

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"Yes son," she answered looking up. "Oh all right," settling himself at her feet. "Thought you might possibly be asleep and you know I wouldn't wake you for worlds."

"No son, not asleep, just thinking in-g-n-g," and the voice trailed away into silence—then, "How was your lesson today? I was out when you returned."

"First rate," he answered and then laughed boyishly. "Poor old Chareau actually wept today when I played the Ave Maria. Called me his 'bon fils' and kept running from English to French till I was really quite dizzy."

The mother leaned forward and stroked his glossy hair. "Play it for me, John."

He nodded, and going quickly to the piano took up the violin. Tenderly he passed his hands over the thin-shelled body, and picking a string, listened, with shining eyes, to the sound it produced, "deep, resonant, glorious, from the very soul of the instrument. He tightened his bow and the strains of Schubert's "Ave Maria" filled the room. The tones alternately grew in volume and sank into the merest of whispers, but all were filled with a splendor and magnificence, and an undertone of perfect and exquisite feeling. It swept to an end, and

deserted camp served only to increase his depression. Had he stayed longer upon the bay he would have been better satisfied, for in that event he would at least have had the fishing to divert him. As it was he had returned to the marsh during that brief unsatisfactory off-season which occurs between summer and fall.

It was too early to trap. The hunting would not be profitable for some time to come. As for fishing, one had to use a hook and line in the bayou which, after the great hauls of the summer's seining, was too tedious to contemplate. True, there was no lack of those endless preparations with which the other returned inhabitants were now busily employed, but in Papa Ton's vague restless scheme of life there was no room for even the immediate future.

"That is all right," he would growl when the others reminded him of his unpreparedness. "When the time comes I will be ready. What is the use of meddling about for days with that which can be done in an hour?"

As a consequence Papa Ton spent a long trying week in idling and grumbling, while Toinette surveyed his inaction with a look of ever-increasing anxiety. Then, as if in answer to her fears, he announced one night that he would spend the following day at the camp below.

They had brought in some new-fashioned traps there, he declared, and he would like to have a look at them. Also there was a small matter of business between a certain Zida and himself which must be settled before the rush of the season.

It would have all sounded reasonable enough, had it not been for the painstaking manner in which Papa Ton dilated upon the necessity for his visit. His tone, half of apology, half of defiance, gave one the impression that he was striving desperately to excuse a contemplated wrong.

He was gone a day and a night, and when at last he paddled back again, dull-eyed and repentant, Toinette cut short his explanations with a few brief words of advice.

"Bien, Papa Ton," said she. "What is done is done. Now, perhaps, you will go to work again."

TO BE CONTINUED THE AWAKENING

A storm had just passed over the city, and the half-hidden moon peeping over the edges of the rapidly disappearing clouds, daintily silvered the surrounding sky. Here and there a tiny star again lit its little lamp and dared to shine forth in all its brilliancy, as though in defiance of the black-browed and fierce rain-filled clouds, that slowly passed over a distant hill.

On Maine street there stood, a little apart, a large grey house, built of cold stone, the entrance to which was made by a door of solid oak. A half dead ivy struggled around the plated iron windows as if discouraged in its growth.

The interior however made up in good measure all that the exterior lacked; and one room in particular, was worthy of attention. The floor was hardwood but covered with beautiful rugs that harmonized with the paintings of the old Masters, which hung on the walls. A great Bluthner piano occupied one whole corner, on which at present rested a Stradivarius—priceless.

A fire blazed brightly in a large open grate, setting strange and fanciful shadows, like ghosts of the past, dancing on the walls and changing the ripples of color in the room. From silver to gold, to red, to rose, then back to start again, in a low easy chair, sheltered from the least draught, sat a woman, gazing into the embers. The soft shades of a diamond pin coupled with the rays given forth from the glowing heart of an opal ring, hovered about her in almost a caress.

Silently a young man entered and peered anxiously at the still figure. Gently he advanced and bent over her chair.

"Mother," he called softly. "Yes son," she answered looking up. "Oh all right," settling himself at her feet. "Thought you might possibly be asleep and you know I wouldn't wake you for worlds."

"No son, not asleep, just thinking in-g-n-g," and the voice trailed away into silence—then, "How was your lesson today? I was out when you returned."

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with a sigh he put the instrument back. No sound came from the still figure in the chair and John Newton noticed how lovingly the bewitching trails of light from the fire sent little gleams through the soft hair, bringing its snowiness out in bold relief. His mother! His! He thrilled at the thought.

"Mother," he began after he had again settled himself at her feet. "I was talking to dear old Father Casey today and I have decided to enter the Seminary in September. I know you will understand, and be glad, but father— he stopped and stood up facing the fire, his hands thrust deep in his pockets, his full six feet of unshaven manhood outlined on the opposite wall. He was pleasant to look upon, this young man with his serious eyes, curly hair and boyish smile.

A sound from behind caused him to turn, to find his mother, with hands outstretched, the joy of her soul shining in her eyes.

"My son, my son," she cried, her sweet low voice breaking. "What on earth will father say, do you suppose?" he said presently. "He is sure to make an awful row, you know; but, no use, mater dear. The boyish voice grew a trifle harsh. "I am decided."

At this instant the gong announced dinner and John gently helped his mother to the dining-room, where they were met by Henry Newton.

"Good evening Marie. Evening son."

John smiled at the same old formula; each night the same, no more no less. The boy reflected on the father's harsh face of his father and as he did so hope sank lower and lower. Years of successful business had, alas, crowded all thoughts of religion out of the older man's life, and it seemed in vain that mother and son had stormed heaven for his conversion.

At dessert John, with a look of infinite love and courage from his mother, spoke again of the subject nearest his heart.

"Father, I am twenty-one and it is about time I decided to do something definite in life. In looking over the different professions I find myself attracted to none, and I now feel that God has blessed me with the highest calling given to man—that of a priest of God. I enter the Seminary in September."

During the first of the recital Mr. Newton had remained coldly impassive but as it finished, and he heard his son's decision, he grew furious. His face grew purple and the veins stood out on his forehead and neck like whipcord. Struggling to lift his feet he fairly shouted.

"Look here, you, you— you sputtered and stopped for the lack of a word. "You become a priest, and my door is closed to you—forever."

"Enough," cried John, in a voice he hardly recognized as his own. "Thought your door may close to me tonight, it will not change my decision. I was called and I will answer."

"Go then," cried the father, sternly; but his face showed singularly grey and haggard.

"Henry," Mrs. Newton now rose. "Surely you— She stopped with a frightened little glance at her husband as he roared. "Stop! A priest and a mine shall become a priest and be acknowledged as my son. But don't you worry," he laughed harshly, as the door closed upon John. "He will be back soon."

Mrs. Newton said nothing, but she shook her head and smiled, a sad, broken-hearted, understanding smile.

That night the south bound train carried among its pullman passengers John Newton, who had grown from boy to man in a single night. He carried no luggage save a small hand grip and his beloved violin, and in his heart he carried a picture of his mother at the last. Her sweet eyes bedewed with tears, and a tender, beautiful smile on her trembling lips. With a fervent prayer in his heart, he placed his future in the hands of God.

Eight years passed with startling rapidity, and Christmas Eve with its joyous, laughing, jostling crowd was at hand. Snow was falling, fast covering the earth with its white mantle, for the coming of the Babe.

A light, in an upper room of a large house on Maine Street, showed a beautiful woman reclining on a couch, now and then wiping tears from her cheeks. In her hand she held a picture of a young priest.

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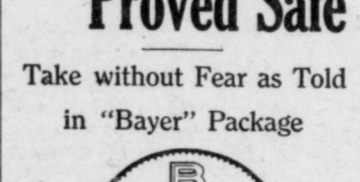
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"My husband it is not too late. She turned and thought he might not see the blank misery in her face, then recovering herself, said, "Well, Henry, I must leave you now and go to Midnight Mass," and reached for her hat and warm coat. "Why where are you going, Henry?" as her husband appeared clothed also for the road. "I am going with you, for I was to confession today for the first time in fifteen years. God gave me a hard lesson to learn, but, at last, I was not too blind to see it."

"Henry," Mrs. Newton ran to his side, her eyes glowing, the forgotten roses blooming in her cheeks. "Henry, you mean it, oh—!" and she sank into his arms smiling happily.

The night was bitter but two hearts were warm and joyous that snowy Christmas, warm with a new awakened love and peace.

The church was fast filling when they arrived, but they found a seat just under the organ loft and knelt in prayer. Communion came with its priceless gift, bringing to the man a sense of eternal forgiveness and utter content; to the woman a promise of joy and future happiness.

Then—through the still church came the tones of a violin. The exquisite sounds rose and fell in the solemn hush, that covered all, and as they proceeded, mother and father recognized the masterpiece that fell from the golden touch of their son. Breathlessly all listened to the Ave Maria, played as they never heard it played before. Each note perfect, with a hint of sadness and hope intermingling; each note throbbing, thrilling with a great love and tenderness. It ended, the last sighing into silence—and, somebody sobbed.

Mass over they hastened towards the choir, with great trust feeling that God had, indeed, been good to them. The door opened to their rather timid knocking, to disclose to their startled gaze the tall figure of Father Newton.

"Come in—why Mother, Dad," he cried gathering them laughing and crying at the same time, into his arms. His arms dropped from him like a warm cloak. He was so young, and, thought his mother, so gray-haired and tired.

"My son," cried his father, breaking the silence, can you ever forgive me? The self-willed years have yielded me nothing but unhappiness and grief."

Slowly, they both sank to their knees, while above them, his consecrated hands spread in benediction, stood a priest of God—their son.

BAZIN'S TRIBUTE TO AMERICAN SOLDIER

By M. Massiani (Paris Correspondent, N. C. W. C.)

Paris, Sept. 12.—An American Catholic officer, who made a brilliant record during the War, has just died in Anjou, where he had been living for some years. His funeral drew the aristocracy of the entire district, where he was held in high esteem, and a touching oration was delivered at his grave by the great Christian writer Rene Bazin, member of the French Academy, who was his personal friend.

Robert Edward MacDonald was born in Peoria, Illinois, of a Scotch family. He owned a great deal of property in that State. He enlisted in the American army before the declaration of war and had just attained to the rank of officer when the United States joined in the hostilities. He was one of the first 300 Americans to land in France, arriving with the first contingent of the 23rd Division, which distinguished itself at Chateau-Thierry.

Soon afterwards he transferred to the aviation branch which, as M. Bazin remarked, "was marvelously suited to his passionate nature, intrepid and logical spirit and to his love of useful risks." So remarkable were his achievements that twice he was sent to the rear as an instructor and it was with difficulty that he obtained permission to return to the front. It was there that he contracted the first attack of pneumonia, from which he thought he had recovered, but which was to reappear several years later and end his life on the very day when he was entering upon his thirtieth year. Lieutenant MacDonald, after the War, married a Frenchwoman, Mademoiselle Jacqueline de Gennevray. They had three children. He lived with his family at the Chateau de la Marmitiere, not far from Angers, and his body has been laid to rest in the chapel of the chateau.

The last months of his life were described as follows by M. Rene Bazin:

"He knew that he was condemned to die. He knew the cause and the occasion of his illness. He felt sorrow but no regret. On Good Friday, 1925, he said to his young wife: 'Jacqueline, if I die, it will be for you and for this beautiful France which I love. There is no greater honor for a man than to give his life for so great a country.'"

"It takes a great and strong soul to say these things, not before, but during the period of suffering. Two days before his death he repeated them. He gave his life for us. He loved us all. We owe him our prayers and faithfulness to his memory. His faith was ours and his resignation was something we might all desire for ourselves. He died saying: 'My God, Thy will be

done!' It is good to think that this holy will, thus invoked has already resolved to reward him. We are convinced that this is so. "Lieutenant-Aviator Robert Edward MacDonald, friend of France, may God reward you magnificently and throughout all eternity for the sacrifice of your happiness and your youth, made for our country."

FOUR LECTURES ON MCGEE

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

LECTURE ONE

A REFORMER IN AMERICA

D'Arcy McGee landed in the United States for the second time in September, 1848, and a month later he established the New York Nation, a paper devoted to the establishment of an Irish Republic.

It must be remembered that the object of the Irish Confederation, as Dillon proclaimed anew as late as April, 1848, was not the establishment of an Irish Republic but the legislative independence of Ireland. (Duffy; Four Years of Irish History, p. 582. The Young Irelanders anticipated the original policy of the Irish Republic, a paper devoted to the establishment of an Irish Republic. Canada and Australia today enjoy an independence of this type. When England in 1848, calmly watching the starvation of Ireland, determined to arrest her leaders and disarm her Catholic population, the Young Irelanders determined to assert their nation's right to existence by a recourse to arms. The aim of most of the leaders who took part in this abortive insurrection was not a Republic, but an Irish Free State. By the time McGee reached New York, however, with a price upon his head, had not unnaturally, become a full fledged republican and proceeded at once to preach this doctrine to the Irish in America. In later years when he had time to reflect, McGee admitted that the first duty of an Irishman who settles in the United States is to become an American citizen and to devote the greater part of his activities to the solution of American problems. More effective work could be done for the Irish race by helping the hundreds of thousands of children of the Irish who had settled in the American Republic than by preaching Irish republicanism. This did not exclude, however, helping the Irish in Ireland in such feasible ways as were compatible with American citizenship.

To McGee, and his New York friends of 1848 and 1849, can very aptly be applied the reproach which he, in 1866, made to the Irish American Fenians:

"This very organization in the United States what does it really prove, but that the Irish are still an alien population, camped but not settled in America, with foreign hopes and aspirations unshared by the people among whom they lived. If their new country was their true country, would they find time and money to spare in the construction of imaginary Republics beyond seas."

"I suppose it will be a mortal offence against the pride and vanity of your America-makers, to show, that so many of the Irish in New York city, the headquarters of the two Republics, are still mere 'tenantry' and 'dependents'; that they are 'hiding in dens, sometimes 'six hundred' under one roof, 'in violation of all the laws of decency and morality.' Now, if these be facts—frivolous as they are to contemplate,—what are we to think of those irrepressible patriots, whose love for Ireland is so ardent, that they are willing to cross the Lakes or the Atlantic to die for her, while they will not turn their steps aside down one of the dark lanes they pass daily on their walks where their countrymen and women perish by the hundred, body and soul! There is an Ireland enslaved; there is a battle for Ireland to be fought in the New World; there is a glorious redeeming work to be done for her here; it is to be fought and wrought in the Fourth and Sixth Wards of New York, and in every large city south of the line, where our laboring population have suddenly been centralized with all their old peasant habits stripped rudely off, and no new habits of discipline and self-government, as yet, substituted in their stead." (The Irish Position in British and Republican North America, pp. 6, 10-11.)

Another point of similarity between McGee and his New York friends of 1848 and the Fenians of twenty years later, was that each explained the failure of the physical force movement by the opposition of the priests thereto. Needless to say, an essential difference between McGee and the Fenians was that the latter were an oath-bound secret society. Bishop Hughes, the Irish born American prelate who ruled the See of New York, realized at once the danger it would be to the Catholic Church in the United States if McGee with his foreign and revolutionary ideas would gain a following.

The danger was all the greater on account of McGee's exceptional ability which was justly recognized by the Bishop of New York who stated at the time to his friend Archbishop Connolly of Halifax that McGee "had the biggest mind and was unquestionably the cleverest man and the greatest orator that Ireland had sent forth in modern times." (Archbishop Connolly: The Claims of Thomas D'Arcy McGee.) So Bishop Hughes, under nom de plume, wrote a series of newspaper articles against McGee's politics and policies showing that the former were not American, and that the latter, owing to the hazy revolutionary ideas they contained, were not always Catholic. McGee stoutly maintained his own opinion. Bishop Hughes ended by condemning the New York Nation which soon after failed. McGee, though not convinced by the merciless hammer blows of Bishop Hughes, desisted from writing against this great Irish American prelate and afterwards, when he realized his mistake, frequently expressed his regret, both publicly and privately, that he gave offense where he should have rendered obedience.

McGee had aspired to be "the Duffy of the emigrants," that is to place his great talent and energy at the disposal of the Irish in the United States. Yet his controversy with Bishop Hughes ruined, he thought, his usefulness in America. With great joy, therefore, he accepted in 1850 Duffy's renewed invitation to return to Dublin and edit the Nation, an invitation which he had refused a year before out of loyalty to the men who had financed his own paper. He went to Boston and was prepared to sail, when he learned that his liberty if not his life, would be forfeited if he returned to Ireland. His work was with the Irish in America after all. With the assistance of some friends he succeeded in establishing in Boston in August, 1850, the American Celt which at first was rather revolutionary in politics. It is difficult to be an advocate of constitutional methods and of a conservative policy when you are accounting a felon with the price on your head. Yet, nevertheless, McGee was not long to remain a revolutionist. A new period in his life was about to begin.

THE LITERARY SENTINEL OF THE IRISH AMERICANS

While McGee was editing the American Celt in Boston in 1850, he fell under the benign influence of Bishop Fitzgerald, who, by his sympathetic understanding, was able to guide this brilliant Irish journalist and orator into the rich truths of Catholic faith. McGee began to study Balme, Brownson, the latter of whom became his personal friend, and Burke, and thus to become acquainted with Catholic apologetics and philosophy and with the science of politics. By the end of 1851 his intellectual novitiate was over and his orientation was complete. He had now a firm grasp on the sound Catholic and conservative principles which should govern society. He, therefore, proceeded to educate his fellow Irish Catholics in America through his newspaper and his lectures. The American Celt became the leading Irish Catholic newspaper in the United States. At the urgent request of Bishop Timon, McGee transferred it to Buffalo, and then, as his friends considered this too small a centre, he was induced to return to New York in 1852. One pleasing effect of his prior stay in New York city had in his absence increased and multiplied—the night schools which he had established in 1849. These, which were then a novelty, are now of course a recognized institution. McGee's successful establishment of night schools in Boston in 1844 and in New York in 1848 ranks him as a founder of this movement.

From 1852 to 1857 McGee's paper, the American Celt, was the leading Catholic Weekly in the United States and McGee himself was with Brownson, the leading Catholic publicist and lecturer. Curiously enough he never became an American citizen, though he advised the Irish in the United States to take out their naturalization papers. He had not altogether given up the idea of returning to Ireland. But while McGee took no part in American politics, his influence as a Catholic lay leader in the United States from 1852 to 1857 can scarcely be exaggerated. However that is an aspect of his life with which we shall deal in another lecture. How hard McGee worked to increase in the Irish Americans a just pride in the history of their ancestral race and Catholic religion may be seen by an examination of the books he published at this period, especially, The History of the Irish Settlers in North America, (1851-2) the pioneer work of its kind; A History of the attempts to establish the Protestant Reformation in Ireland and successful resistance of that People (1852-3); The Catholic History of North America (1855) and The Life of Bishop Magin (1857).

Great as was McGee's admiration for the American Republic when he reached its shores for the second time in 1848—witness his poems, "Flag of the Free" and "Hail to the Land," he never attained a real understanding of the genius of that young giant among the nations. The American Republic in the fifties was in a state of awkward adolescence, like the youth who is growing so rapidly that he is ungainly. What was true of the American nation as a whole, was true likewise of its Irish and Catholic community. McGee shocked by the outspokenness of the American child and driven wild by the suffering of those Irish who became submerged

in the slums of the great American cities, failed to perceive that all this, regrettable and unnecessary though it was, was largely but a passing stage. There is no doubt that had McGee lived to see three score and ten he would have modified his pessimistic judgment of the body of the Irish Americans and of the genius of the American Republic. In his desire to seek stabilizing factors in society, he began to realize the value of a constitutional monarchy and, in spite of himself, began to admire the British constitution. He again contemplated returning to Ireland to work, as in his early days, in a constitutional way for her national regeneration. To see if there was still danger of his arrest as a rebel, he determined in 1853-54 to undertake a lecture tour in Canada. Here he received a cordial welcome and made many friends. The high position which the Irish had attained in the legislature, judiciary and big business of the British North American Colonies, the absence of anything corresponding to the slums of the great American cities, and the numerous well organized Irish Canadian rural parishes, all made an enormous impression on McGee, and with his usual frankness, he described what he found in the American Celt.

The Irish American extremists had viewed with extreme disfavor McGee's abandonment of revolutionary politics in 1852 and his former Young Ireland comrades, Meagher, Mitchell and, bitterest of all, Devin Reilly, through their newspapers, the Citizen of New York, denounced McGee as a traitor to Ireland. McGee's friendly feeling for Canada, a British Colony, was, in their eyes, a sufficient proof of his treason. The slanderous accusations thus broadcast against McGee began to undermine his influence with a large body of the Irish Catholic Americans at the very time when he was their literary sentinel in the fight against Know-nothingism. It was at this opportune moment in 1854, that Charles Gavan Duffy published an open letter to T. F. Meagher, which contains a tribute to McGee well worth remembering:

"With McGee I see with deepest concern that you are at open and angry war. What feud in our history is more disastrous? To forty political prisoners in Newgate, when the world seemed shut out to me forever, I estimated him as I do today. I said, if we were about to begin our work anew, I would rather have his help than any man's of all our confederates. I said that he could do more things like a master than the best amongst us since Thomas Davis; that for two or three years I had seen him daily and found him still swarming with new thoughts on the one eternal theme (like a lover's or a devotee's); that he had been sent at the last hour, on a perilous mission, and performed it not only with unflinching courage, but with a success that had no parallel in that era; and above all, that he had been systematically slandered by the Jacobins to an extent that would have blackened a saint of God. Since he has been in America, I have watched his career, and one thing it has never wanted—a fixed devotion to Irish interests. Who has served them with such fascinating genius? His poetry and his essays touch me like the breath of spring and revive the buoyancy and chivalry of youth. I plunge into them like a refreshing stream of Irish undefiled. What other man has the subtle charm to evoke our past history and make it live before us? If he has not loved and served his mistress, Ireland, with the fidelity of a true knight, I cannot name any man who has." (This letter of The Principles and Policy of the Irish Race" was cited by the Canadian Freeman of Toronto, 13 August, 1859, when the Irish American extremists' slanders against McGee were reechoed in Canada.)

IRELAND REVISITED

In 1855 McGee carried out his plan of revisiting Ireland. According to Mr. J. J. McGee, who then met for the first time his illustrious half-brother, the thousand mile Irish of Liverpool who lined up to welcome him convinced the British Government that it would be unwise to place him under arrest. An amnesty to those leaders of 1848 who had not previously been pardoned was granted the following year. One of the purposes of McGee's visit was to erect a tombstone over his mother's grave. He next consulted with Charles Gavan Duffy as regards the prospects of the Nation which he thought of acquiring and editing, now that Duffy was leaving for Australia. He was, however, informed there was no room in Ireland of that generation for a newspaper such as the Nation. As a matter of fact, 1855 was politically one of the most dismal years in Ireland in the 19th century. He lectured under the auspices of the "Young Men's Society," a chain of societies which had been founded by an Irish priest, in Cork, Limerick and in London. He pointed out in these lectures some of the advantages which Canada possessed as a home for those Irish who must emigrate. He pictured the dangers, trials and toils of the emigrants in the American Republic. After having thus discouraged unnecessary emigration and warned against a utopian view of the wonderful United States, McGee returned to America.

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London, Hamilton, Peterborough and Oran-
burg, N. Y., and the clergy throughout the
Dominion.

LONDON, SATURDAY, OCT. 10, 1925

CATHOLIC BOY SCOUTS

Catholics are predisposed to be
conservative. The new, as such,
does not appeal to them; rather are
they disposed to regard the new
with something of suspicion, if not
distrust. And in an age of new
things Scouting is of the age, new.
It was unheard of in the boyhood of
the grave and reverend seniors of
today.

For this, and for other reasons,
we shall treat the subject, indicated
by the title of this article, con-
cretely; the concrete illustrates and
drives home many things that treat-
ment in the abstract might fail to
prove to the satisfaction of con-
servatives, reluctant to depart from
the old, settled traditions.

The Universe (of London, Eng.)
has an account of the departure of
750 British and Irish Boy Scouts to
take part in the International
Scouts' Pilgrimage. This unique
Holy Year Pilgrimage brought
together in Rome 10,000 Catholic
Boy Scouts.

His Eminence, Cardinal Bourne,
blessed the special pilgrimage flag
and addressed the happy lads about
to start on their great adventure.

During the course of his address
the Cardinal said:

"It is only to a very few that it
is given in boyhood to make that
journey which I suppose appeals to
a Catholic heart more than any
other."

"To every one of you Rome has
been a sacred name, because it
contains the shrines of those who,
at the cost of their lives, built up
in the early days of Christianity
that world-wide organization known
as the Catholic Church, to which
you all belong; a sacred name,
because it is also the dwelling-place
of him whom we are taught to
regard as the most sacred person
upon this earth, in whom are veri-
fied the words of our Divine Master,
'Thou art Peter, and upon this rock
I will build My Church.'"

"To every Catholic the name of
Rome means something which is
deep down in his very heart, some-
thing that he loves and cherishes
with all his being. You are about
to make a pilgrimage such as our
forefathers in days now long ago
made whenever they had the oppor-
tunity, to see him in whom Peter
lives again, to see him in whom the
Catholic Church finds her centre."

He then appealed to their piety
and patriotism, exhorting them to
bear in mind always that they were
going in a spirit of faith and in a
spirit of prayer; also that they
were going not only as individuals
but also as representatives.

Introducing Sir Robert Baden-
Powell His Eminence said:

"I can hardly say how glad I am
to have beside me the Chief Scout.
I was saying to him only a moment
ago that it is given to few men, as
has been given to him, to see the
full realization of a magnificent
vision. All over the world there
are now Boy Scouts, united—though
they may be divided by language
and by religious faith—in the pur-
suit of certain great ideals which
he has set before them, ideals
which will do, as he desires them to
do, an immense work, to bring
together all the nations of the earth
in mutual peace and understanding.
It is, as you know, to his genius and
fortisight and wonderful power of
organization that the world owes
the Boy Scouts."

Sir Robert Baden-Powell, after
thanking the Cardinal, spoke to the
boys; we should like to quote in
full; but we give salient extracts:

"You are going with a far better
idea than meeting other boys; you
are going for what will be the
greatest event in the life of any of
you—the great privilege of going to
Rome and seeing with your own
eyes and being seen by the Holy
Father. That is a privilege that a

very large number of Scouts would
wish to have with you.

"You certainly have to think that
over, and when you say your
prayers just think of what His
Eminence has told you of the seri-
ous side of it.

"You will meet 10,000 other Cath-
olic Scouts from different countries,
and they will look to you as coming
from the home of Scouting to teach
them what is the true method of
Scouting and what true Scouts are.
They will watch in every way all
that you do, how you dress, how
you behave, how far you carry out
your good turns, how far you are
cheerful, and they will act accord-
ingly.

"So you have a big responsibility
upon you, because you have got to
keep up the good name of the British
Scouts among all those who
come from other parts. Be brothers
to them, help them."

The spirit of the Chief Scout's
whole address was admirable.
From the Catholic point of view it
was as unexceptionable as that of
the Cardinal himself. But in the
following paragraph he touched on
something that probably he encoun-
tered in his great work—a doubt or
a suspicion on the part of Catholics
that Scouting in one way or another
might conflict with the religion of
Catholic boys. The Chief Scout is
explicit and pointed in his answer
to that doubt or suspicion which
may still linger here and there:

"Above all, I want you to do one
great thing, and that is by your
behaviour and conduct to show to
the heads of your Church in Rome
that, as Scouts, you have not two
masters, but that your only Master
is God and your Church. Your
Scout-masters are merely your
elder brothers showing you how
better to do your duty as good
Catholics. I want you to remember
that, and to obey the discipline of
your Church."

There is much more we should
like to say in this connection; but,
for the moment, we shall rest
satisfied with the concrete answer
the foregoing gives to many ques-
tions aet Scouting that Catholics
are sometimes disposed to ask.

Later English papers will give an
account of the young pilgrims' ex-
periences in the Eternal City. We
shall reprint for we are sure that
not only Catholic Scouts, but all
Catholic boys, and all interested in
Catholic boys will welcome the
opportunity of reading of this most
interesting of all the pilgrimages to
Rome in this Holy Year of 1925.

IGNORANCE, MALICE OR JUST PLAIN LYING—FOR A GOOD PURPOSE

Commenting on the decision in the
Oregon School Case, the World's
Work, in its July number, said:
"The parochial school system
greatly helps to maintain the polit-
ical solidarity along the same lines
as its (the Catholic Church's) relig-
ious solidarity. This tends to make
every political question take on a
religious aspect. The classic exam-
ple of this phenomenon appeared in
the last Democratic Convention. All
the Catholic votes for Governor
Smith of New York. As soon as
one church votes for a man on
religious lines, the other churches
vote against him on religious lines.
If all the Catholics had not voted
for Governor Smith it is quite possi-
ble he might have got the nomina-
tion."

The World's Work is a magazine
which, as its title indicates, pre-
sumably seeks to give people the
facts about world events of import-
ance. It would be impossible for it
to have presented information about
the National Democratic Convention
held in the city in which the maga-
zine is published, which could have
been more contrary to the facts
than the statements quoted above.

What are the facts?
The facts are that not only did
Governor Smith not have solid
Catholic support in the National
Convention but that he was opposed
by some of the most distinguished
Catholics in the Convention.

Governor Smith's chief opponent
for the nomination, William G.
McAdoo, was put in nomination by
Ex-Senator James D. Phelan, of
California, a Catholic of great
wealth and wielding great influence
in his State. Another Catholic sup-
porter of Mr. McAdoo was Senator
Thos. J. Walsh, of Montana, who
was the presiding officer of the
Convention. The record of the Con-
vention's proceedings further shows
that there were delegates who were
Catholics in the California, District

of Columbia, South Dakota, North
Dakota, Missouri, Iowa, Nebraska,
New Mexico, Kansas, Louisiana,
Ohio and Wyoming delegations who
persistently voted for other candi-
dates than Governor Smith.

Either the World's Work was woefully
uninformed of what actually
took place in the National Demo-
cratic Convention and by its ignor-
ant comment discredited itself as
a magazine of information, or it
willfully distorted the facts to serve
a bigoted purpose.—N.C.W.C.

The World's Work probably just
fell into line with the procession,
knowing that many of its readers
were predisposed to believe the im-
pudent lie not only without ques-
tion, but with hearty endorse-
ment. Religious prejudice did
enter into the last Democratic Con-
vention; but it was Protestant
prejudice against Governor Smith,
the strongest, ablest, and most out-
standing Democrat in the country,
and the only one who could carry
the great State of New York. Were
it not for his religion Governor
Smith would have been nominated
and supported with enthusiasm.

The opposition to him did not go
well with professions of breadth of
mind, liberalism, and democratic
equality. So the Protestant wolf
howls that the Catholic lamb
muddied the water. The World's
Work knew well enough that the
lamb was down stream from the
wolf; but knew, also, that most
of its readers would welcome its
conciliation of their professions and
their prejudices. Truth, therefore,
and facts must wait until they
serve a good purpose.

OUR BETTER FATE
By THE OBSERVER

Canada has not suffered nearly so
much as the countries of Europe
from the after effects of the War.
Had we exercised reasonable econ-
omy and saved our money during
the War and during that period
after it which was prosperous finan-
cially, when business was still
booming, we should be now far
better off than we are. But, we did
not do that; and it is now too late
to think of that save as a warning
for the future; and mankind are
not much given to taking warnings,
even from their own bitterest
experiences.

Our fate has, however, been far
better than that of the European
countries. Great Britain has still a
million and a half of her population
receiving direct government aid.
Apart from direct aid by way of
what is called the "dole" to the
unemployed, the Government of
that country has not been able to
relieve the desperate circumstances
of the people. Indeed, the powers
of a government are, in such a case,
much more limited than is supposed
by some people. There is a strong
strain of the childlike in the way
people look to a government to
make times good or to prevent them
from getting bad.

Governments can do very little.
Politicians are tempted to promise
much. In those two facts lies the
explanation of much that puzzles
the average man who has never
thought deeply about the questions
and problems with which legislators
have to do. There are too many
people who imagine that, when
times show a tendency to get dull,
all that is necessary is, that the
Government should make a new law
of some sort; change something
somewhere; send out an order to
someone; and that at once times
will get better. There is actually
this degree of simplicity in the
public mind to a much greater
extent than one might suppose.

Should there be any need to say
in this age of the world to people
who have had the chances to learn
about politics that are enjoyed by
our Canadian people, that all that
is nonsense; that all that a parlia-
ment or a government can do for
any people is, to adopt sound poli-
cies; without, however, being able
to promise that sound policies will
at all times produce the results
which governments and peoples
alike desire? Further than that,
a government can do nothing, except
to be careful how they spend the
money which they collect from the
people in the form of taxes. The
greatest "country in the world,
Great Britain, does not find herself
able to do more than that, although
she has to pay out a daily dole to a
million and a half of her people to
keep them from starving. Taxation,
too, is extremely high in Eng-
land. It almost amounts to confis-
cation in some cases.

THE GENERAL COUNCIL of the Scot-
tish Trades Unions passed the fol-
lowing resolution: "That this
Council protests against the Admi-
ralty's proposal to discharge 700
men from Rosyth, thus causing a
serious augmentation to the number
of unemployed in that area. It
further strongly condemns the
implied policy of closing down all
provincial dockyards owned and
controlled by the nation for the
purpose of diverting work of
national importance to the channels
of private profit." In forwarding
which to the Prime Minister and
the Secretary for Scotland the
Council insisted that the question is
of too great importance to be dis-
posed of by a Departmental Order,
but is one for Parliament to deal
with. A member of the Inver-
keithing Town Council in moving a
similar resolution pertinently asked
if it was economy to save £180,000
and starve 7,000 people?

SIR OLIVER LODGE, the eminent
scientist, cannot be accused of view-
ing the boasted progress of human-
ity in this generation with jealous
eyes. On the contrary, he has him-
self made many important contribu-
tions to the development of physics
in recent years. Yet, that he sees
danger in that direction is evident
from a recent utterance. "It is,"
he said, "no use enlarging our
powers of communication if we have
nothing worth while to say. The
moral and spiritual development of
mankind ought to keep pace with
material achievement. And if they
do not, it is possible to regard even
those achievements (locomotion and
communication) with gloom and
apprehension. That, however, would
show a lack of faith. The real
progress of humanity is necessarily
slow, while the material achieve-
ments may be rapid: it rests with
ourselves whether or not one can
keep pace with the other. There
should be no feeling of supine self-

satisfaction in what has been done,
but a girding up of our energies to
see that the progress is not too
lopsided and unbalanced, and to
conceive that the reign of good shall
keep pace with the reign of power."

The danger to which Sir Oliver so
aptly gives expression cannot, it is
safe to say, be overcome by the
abandonment of revealed religion to
which what is called "modernism"
inevitably tends.

RADICAL LABORITES
IN MEXICO
ASSUME POWER OF COURTS
SOME INSTANCES OF THEIR EXTREME
ACTION

In his article of last week on the
religious situation in Mexico, Mr.
Charles Phillips set forth facts
which indicated clearly that the
which President Calles is waging on
religion is merely a part of his plan
for the sovietization of the country.
The series of articles by Mr. Philip-
ps is interrupted this week to pre-
sent information received from au-
thoritative sources in Mexico show-
ing the extremes which labor groups
in Mexico are now going.—N.C.W.C.

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

Mexico City, Aug. 14.—Although
the late Samuel Gompers, as presi-
dent of the Pan-American Federa-
tion of Labor, succeeded in inducing
the major portion of organized
labor in Mexico to renounce the
Communist International of Moscow,
the promises made to Mr. Gompers
in that connection are not being
kept in good faith. Labor organiza-
tions in Mexico in general are
divided into two groups: the "Con-
federation Regional Obrera Mejic-
ana," popularly known as the
"Crom," which includes most of the
urban workers; and the "Confeder-
ation General Trabajadora," popu-
larly known as the C. G. T., in which
the rural workers are included. The
"Crom," through the influence
of Mr. Gompers, agreed to modify
some of its more radical policies,
and is regarded as the more con-
servative of the two labor groups.

This "conservatism," however, is
only relative. In fact it is more
theoretical than real. In practice
the Crom goes about as far toward
extremism as does the C. G. T.,
which is the "Red" organization.

LABOR'S EXTRA-LEGAL TRIBUNALS

Perhaps the most vicious mani-
festation of power on the part of
the labor organizations has been the
setting up of what is known as the
"Junta de Conciliacion Arbitraje."
Organized ostensibly for the adjust-
ment of labor disputes these extra-
legal tribunals have arrogated to
themselves the powers of regular
courts. An instance will show the
manner in which they operate with
the subservience of the legal
authorities. A lawyer discharged
his chauffeur because the latter was
intoxicated while on duty. Under
the law, a discharged employe is
entitled to three months salary
unless a good reason for his dis-
charge exists. In this case intoxi-
cation was assumed to be a good
reason. The Junta, however, sum-
moned the lawyer to appear before
it and defended his action. He
disregarded the summons and also
paid no attention when he was sum-
moned a second and a third time.
Then the police appeared at his
residence, took him forcibly before
this extra-legal tribunal and com-
pelled him to pay the chauffeur the
salary assessed by the Junta.

Recently the publisher of the
Catholic paper El Amigo de la
Verdad employed some non-union
printers. The union thereupon
picketed his shop, threatened his
employes and their families, and
finally closed up the print shop.
Not satisfied with this they insti-
tuted a boycott, enforced by violent
means, against another and un-
related business in which the pub-
lisher of the paper was engaged.
After this other business had also
been compelled to close its doors,
the employer was allowed to resume
publication of his paper with all
union employes.

INTERFERENCE WITH EUCHARISTIC CONGRESS

A classic example of the way in
which the unions operate in Mexico
was given during the Eucharistic
Congress here last October. Plans
had been made for the presentation
of an amateur theatrical perform-
ance of a religious nature. The
most prominent women in Mexican
society were to be participants in
the production and the Olympias
Theater was engaged for the per-
formance. This was toward the
end of the Congress, the success of
which had irritated the irreligious
souls of the union leaders. On the
evening when the performance was
to take place, after an audience of
five thousand persons, including the
American Ambassador and many
other members of the Diplomatic
Corps, twenty-eight Bishops and
numerous other ecclesiastics, had
assembled, it was discovered that
the stage hands had stripped the
stage bare of the scenery which had
been carefully set in place that
morning. When the priest in
charge of the production asked for
an explanation he was told that it
was done by order of officials of the
Crom. When he sent a delegation
to ask these officials to change their
orders he was told the orders could
not be changed except by authority

of another general meeting of the
organization, which would not take
place until the following month.
To add to the difficulties part of the
lights in the theater were exting-
uished and it was necessary to
send out for candles to prevent a
panic.

On this occasion as on others the
theater employes expressed great
sorrow that they were compelled to
obey these orders of the labor
leaders but all were in such fear of
personal violence and persecution of
their families in the event of dis-
obedience that they dared not do
otherwise.

CROWNING INJUSTICE

A few nights after this first inter-
ference with the scheduled religious
spectacle, an even more striking
example of the impotence of the
labor bodies was given when an
attempt was made to hold the per-
formance in another theater. After
renting the theater and making
arrangements for his own staff of
employees to shift scenes, etc., the
priest, wishing to avoid possible
disturbances, asked for a police
detail to insure order. He was
informed that police protection
would not be furnished and, fur-
thermore, that if violence occurred,
he would be held responsible.
When it was time for the perform-
ance to begin armed members of
the Crom were on hand and pre-
vented the performance a second
time. Then came the crowning
illustration of Mexican justice.
The priest was called before a court
—a regularly constituted court this
time, not the Junta—and fined \$500
for not giving the performance as
scheduled. He was compelled to pay
all of his employes just as though
they had worked for a full evening
instead of quitting when the Crom
threatened violence.

A third attempt to present the
same religious spectacle was also
blocked as were subsequent
attempts to exhibit a film of the
same play which it had been pro-
posed to present on the stage. All
motion picture operators were
ordered by the Crom to refuse to
exhibit this religious film and were
instructed to cut the film if it was
placed in their possession. In one
instance an attempt was actually
made to destroy the film.

REBUKE TO OREGON

It was during the Eucharistic
Congress also that another incident
showed that the temper of the Mex-
ican people generally is not favor-
able to the atheism which controls
the sources of power in that coun-
try. The then President Obregon,
arriving in the Capital from another
part of the country, was chagrined
because there was no large reception
committee to greet him at the sta-
tion and his indignation was height-
ened when he observed that the city
was literally covered with signs
reading "Viva Cristo Rey" (Long
Live Christ the King). The Presi-
dent, in his pique, declared that the
officials of the Eucharistic Congress
were guilty of violating the section
of the Mexican constitution dealing
with public worship. The accusa-
tion was so obviously unfounded
that no attempt was ever made to
bring any legal action against the
alleged offenders. However, the
people of Mexico City responded to
this challenge by filling their
windows with statues and pictures
of the Saints and by expressions of
indignation at this outbreak on the
part of the President.

MODEST FASHIONS INSISTED UPON

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

The ecclesiastical campaign against
immodest fashions is being waged
insistently. The Holy Father, in
addition to the known orders
excluding ladies and girls who are
not wearing high-necked dresses
with long sleeves from being
admitted to the Pontifical audi-
ences, has sent another order to the
Committee for Assistance to Pil-
grimages forbidding the participa-
tion in the processions of pilgrims
to women not modestly and seri-
ously dressed, corresponding with
the austerity of the rite of penance
which the processions are supposed
to symbolize.

The severity in excluding from
audiences women not dressed
according to the papal rules is
always rigorously observed. One
day recently thirty-two ladies and
girls were refused admittance to
the audience in spite of their
prayers and tears.

All the Italian Bishops have pub-
lished Pastoral Letters and instruc-
tions containing severe proscriptions
against immodest clothes of women.
Particularly worthy of mention is
the Pastoral Letter of Cardinal
Meb, Archbishop of Pisa, who with
great clarity of language points out
the indecency and scandal of the
present fashions for women.

The following are the rules with
which he concludes this important
document:

1. Women and girls who present
themselves in transparent dresses,
or in dresses lower than two or
three fingers or centimetres at the
neck, with sleeves above the elbow,
or dresses not descending to the
ankle for women, or below the knee
for girls, will not be admitted to the
Sacraments of Confession and Holy
Communion—nor allowed to be
godmothers at Baptism and Con-
firmation, nor receive particular
blessings.

2. Equally, little girls not dressed
in clothes at least below the knees,

slaves below the elbow, or with
neck too low, will not be admitted
to First Communion or Confirma-
tion.

8. Furthermore women, girls and
little girls not dressed according to
the above-mentioned rules ordered
for admittance to the Sacraments,
will not be permitted to take part
in religious processions at meetings
of Catholic Associations, in schools
directed by Religious, neither will
they be received in audience by the
Archbishop or by their parish
priest.

Santiago, Chile.—A recommenda-
tion to his clergy that immediately
dressed women be refused admis-
sion to their churches is contained
in a letter which Monsignor Erra-
zuriz, Archbishop of Santiago, has
despatched throughout his ecclesi-
astical jurisdiction. The teaching
severely condemns the modern dress
of Chilean women, whose manners,
he says, once "were an example to
all Christian families." He also
protests at the publication of pic-
tures of women immodestly clad.

PAULIST RADIO OPENED

CARDINAL HAYES' TRIBUTE
TO SCIENCE

Following is the address delivered
by His Eminence, Patrick, Cardinal
Hayes at the opening of the new
Paulist Radio Station, New York.

"Religion tonight, in the dedica-
tion of this new station of the
Paulist Fathers, WLWL, willingly
and gladly wishes to pay tribute to
science. Religion praises the Creator
of the Universe for the advance
and broadening vision of science and
rejoices that, in His Providence,
another page of the Book of Nature
has been unrolled, revealing to
mankind the wonders of the radio.
Religion and science reverence pro-
foundly the truth that revelation
after revelation of God's wonderful
handiwork in creation will continue
until the crack of doom. It was
written by Ecclesiastics of old:
'There are many things hidden from
us that are greater than these; for
we have seen but a few of the
Lord's works.' (48-45) Cardinal
Newman puts it:

Man is permitted much
To scan and learn
In Nature's frame.

Thus God has willed
That man when fully skill'd
Still gropes in twilight dim.

"Tonight we offer a tribute of
praise and gratitude to our sci-
entists, to those devoted servants of
truth who dedicate their lives to
the advancement of human knowl-
edge. Patiently, unselfishly, perse-
veringly, in the laboratory and
the machine shop, on earth and sea,
and in the air they have toiled at
their self imposed tasks that all
mankind might enter into the fruits
of their labor and share the secrets
of their new amazing knowledge.

"Within the memory of this gen-
eration, physical science has con-
tributed enormously to human com-
fort and health in life. Indirectly
our discovery of the buried history
and of the secret laws of the phys-
ical universe has brought us even
greater benefits. Things seen, as
St. Paul says, are an evidence of
things unseen. Each fresh revela-
tion of science makes it less and less
reasonable to deny the existence of
the Creator. The universe becomes
more than a massive mechanism
grinding out the fate of creatures
as mercilessly as the millstones grind
out the corn. The thought of God
and the immortality of the human
soul overshadow fatalism and
despair. And now that we have
discovered radio, to us in a new and
compelling way the heavens declare
the glory of God. His voice is heard
calling out of the mist, on the wind
and above the whirlwind, and
through the thunder and the storm.

SCIENTISTS AT TRUTH'S ALTAR

"There is a further acknowl-
edgment we must make; Science,—real
not false science,—discloses to its
followers a lofty ideal worthy of
the reverence of every man. This
ideal is truth,—always, everywhere,
at any cost. Without selfishness or
passion or prejudice, at the sacrifice
of health and wealth, of fame and
friendship and life itself, the real
scientist worships at truth's altar,
realizing, as the Church teaches,
that there can be no vital conflict,
or contradiction, between the truth
revealed to man by God, in the
natural order and that made mani-
fest by Him in the Supernatural.

"Among the most recent and most
wonderful gifts of science, comes
the radio, and therefore the new
station WLWL. As Cardinal Arch-
bishop of New York, I congratulate
the Paulist Fathers upon the
great work which they have
undertaken, congratulate also
the people of this immense
city, and, I may say, of this whole
country of ours, upon the inaugura-
tion of an enterprise so admirable.
May I add that in the building of
this station the Paulists have shown
themselves worthy sons of their
founder; for nothing was more
characteristic of the first Paulist,
Isaac Hecker, than his readiness to
utilize every new instrument of
good. How his noble soul would
rejoice to witness this scene—the
dedication of the twin towers of
steel that overlook the Paulist
Church here at 69th Street, as an
agency for the spread of truth and
wisdom!

"By common consent, radio is a
force of immeasurable potency, of

enduring value. It will unquestionably affect the history of humanity as electricity and steam and the printing press have affected it.

"Now the possession of power always involves responsibility, and the gravity of our responsibility is measured by the greatness of our power. This is, of course, an old familiar principle of morals, but men may not yet fully appreciate the bearing of the old principle on the new situation."

"Here, harnessed in our service and obedient to our command, is a force that seems to recognize no barrier and no boundary. It crosses land and sea and in all directions; it penetrates every public auditorium and every private home, in the crowded centers of civilization and in the far away corners of the earth."

"The energy which can do this is immeasurably great; no less is the responsibility of those who use it. If for the spoken word and the printed page, man must one day render an account, equally much he broadcasts over the wide world to millions and millions of immortal souls."

"We who employ radio then, are responsible for our use of it. We must take care that we use it not for harm, but for good, and are strictly bound to use it for good, to make it fruitful. Whoever would be great, must serve. He who has power must turn it to the welfare of his fellows."

"Let us consider what a broadcasting station such as this might aim to achieve."

"Among the useful functions of a broadcasting station is that of contributing good, clean and wholesome entertainment for the individual and for the family. Harmless fun, athletic sports, games, puzzles, things such as these have their place in the average normal life. To promote interest in them, to stamp them with approval, to convey information with regard to them is part of the common daily service which radio can give the public."

RADIO AS CULTURAL INFLUENCE

"Again, as a cultural influence, the opportunities of radio are innumerable. This very week we have read in the public press that during the coming season the most distinguished artists of every nation will broadcast the best music in the world. This is good news. I am convinced that the public has a need, and has a right to be made familiar with what is the best in human culture. Standards must be set, the critical faculty must be trained, taste must be instilled. Can you imagine any instrument that will do this on a larger scale or do it more effectively for the many than radio? I hope that in the field of culture this new station, WLWL, will find a special opportunity. With regard to music, for example, the Paulist Chorists whose singing we have just listened to, will surely render for us in finished fashion some of the noblest musical compositions ever produced by man."

"Also, in matters more strictly academic and intellectual, radio can give much help. Especially it can assist those readers and students who are far removed from the resources commonly accessible in cities and university towns. The science of pedagogy proclaims the advantage of teaching the pupil through more than one of his five senses. The voice of the teacher reinforces the lesson of the printed page, stimulates the imagination, impresses the memory. Instruction by radio, therefore, repeating and confirming what the solitary student reads in his book, is an educational instrument not to be despised."

"In the things of the spirit as well as in things practical, man needs stimulus, encouragement, guidance. Those who have been graduates in the school of experience, those who have absorbed the wisdom of the ages, can be of no little help to the young, the undisciplined, the over-venturesome. Here, more than in any other respect perhaps, we may look for the radio to exercise a beneficent influence on the listening millions."

MEETING THE NEED OF COUNSEL

"To the moral and spiritual service of mankind, this broadcasting station is dedicated in a special sense. There is large opportunity nowadays for such service. The most important human interests are being constantly discussed in papers, magazines and books. Marriage, the right of life, the origin of man, education, free will, the hereafter, these and countless other matters involving complex moral problems are submitted to the judgment of the average reader. 'Why should I be moral?' 'What sanctity attaches to the existing social order?' 'Is there any solid basis for the principle of authority?' 'Are governments necessary?'—it would be easy to enumerate a score

of such questions which require more and deeper consideration than can be given by the average busy man or woman. And you perceive at once that, under penalty of grave disaster, men and women must be prevented from jumping to rash conclusions. They need counsel. Obviously those who speak to the public on the radio should minister to this need."

"We come now to a consideration which I trust lies close to the heart of every one of you—the service which radio can perform for our country as a whole. We have puzzling social and industrial problems to be solved. We have high ideals of patriotism and good citizenship with which we must familiarize the young. More important still, there are lessons of sympathy, understanding, of mutual goodwill, of tolerance and charity that all of us must learn. And here perhaps more than in any other field I mentioned, this new broadcasting station should have a distinctive function. The history of the United States shows that in this climate intolerance and bigotry do not strike deep root or live long. Every fresh attempt to set class against class, and religion against religion, has perished quickly, has been soon forgotten. Yet I believe that in this respect also, there is much progress still to be made, progress which I trust will be aided through the instrumentality of radio."

"I am given to understand that you who are listening to me at this moment number quite certainly hundreds of thousands, and in all probability more than a million. Consider the influence on you and on me of this presence. It is not clear that similar experiences, constantly recurring, will tend to affect the inner consciousness and then the external conduct of tens of millions of our fellow countrymen?"

BREAKING DOWN PROVINCIALISM

"We are no longer strangers to a man whom we have never seen, or to a man who lives a thousand miles away, when we have become familiar with the very tones of his voice and have been perhaps profoundly influenced by his spoken word. Is it too much to say that with city speaking to city and State to State, in great measure provincialism must soon break down and disappear? If the head of the nation is listened to, at the same time, by the inhabitants of Maine and of Oregon and Florida and of California, then in some true sense we may safely say that North is South and East is West. And if a man in my position can speak to you, an audience perhaps of a million or more, Catholic and non-Catholic, Jew and Gentile, Believer and unbeliever, all of you my fellow-citizens then it is hardly possible that you and I shall not, for all time to come, be a little better acquainted with one another and closer together than before."

"Already broadcasting has demonstrated its power to break down barriers of prejudice. I am glad to be able to say that the very first talk I ever made on the radio brought me a gratifying personal proof of this. Will you who are listening not bear glad witness that acquaintance is the best antidote for misunderstanding? And shall we not welcome the coming of radio enthusiastically, if for no other reason than this, that it will help to stifle the first breath of all lying propaganda; it will scatter the seeds of truth to the winds of heaven; it will unite the four quarters of our beloved country into one indivisible whole; it will create a more perfect America."

"And this brings to my mind another reason why it is fitting that the Paulist Fathers should operate this station. It is the tradition of their Community to be whole-heartedly American, to promote charity and concord and mutual forbearance among all classes and conditions of men, to proclaim by every means at their command their high ideal—love of God and love of their fellowmen,—one and inseparable."

"It is with confidence, therefore, in the great good about to be effected that we inaugurate this work tonight. I pray that all who listen may profit much. With this hope, then, that minds may be enlightened, wills may be strengthened, and hearts may be comforted; that love for God, for country and for fellowmen may be ever increased, we open and we bless the new Paulist Radio Station, WLWL."

"May our beloved America find in this dedication a veritable benediction of service and wisdom. May it serve in the sphere of its influence, to revivify our spiritual sense and to keep before us our spiritual values. Heaven grant that it is not true, as has been written, that 'a people we are groping blindly for a trail and there is a fear that we have crossed the wrong pass and are wending our way down the valley of darkness where a jungle growth of materialism and sensualism is fast closing in on God's trail, and menacing faith, morals, home, love of country, culture, and civilization itself.'"

"Rather we pray that America may come to the full knowledge and possession of the fruits of the spirit, in the words of St. Paul, 'charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continence, chastity.' (Gal. v. 22-24) all of which find expression in fraternal concord and unselfish service."

FOREIGN MISSION NEWS LETTER

THAT PECULIAR CHINA

There are strange customs in China, so strange that one might readily ask, "In such a variety of novel things, which is the most distinctively Chinese?" Is it the weedless rice fields, the picturesque temples, the busy, crowded streets, or the sheer contrariness of the customs?

Here are a few funny things taken from a missionary's notebook: "If you wish to compliment someone on being older and more experienced than another person, you say it in this way: 'Honorable Sir, you have eaten more salt than Mr. So and So has rice!'"

If a guest is to arrive, you must not stay in, etiquette demands that you go out and meet him. When he leaves, politeness requires that you accompany him to the door or gate and in special cases go part of the way home with him. You do not say "Goodbye," for the usual words of farewell are: "Walk Slowly," to which your guest responds: "Please sit down."

In describing a man lacking judgment who has no sense of the fitness of things, you say, "He does not know how high the heavens are, nor how deep is the earth."

The Chinese maintain that the head of an onion is its root, so, onions are planted head down. Hence, there is an Oriental touch in describing a somersault, for it is humorously called "an onion."

A DISCOURAGED MISSIONARY

Conversions are difficult in India. Men of position who tolerate the new religion, would probably say, if you broach the subject of study, "Your Reverence, I admire your life of self-denial, but let us avoid the subject of religion. God is universal and our ancestral beliefs will never be changed."

All other religions are easy of observance, only the Christian religion insists on "Credo," every word of which conveys a moral which admits of no compromise. This alarms the naturally indolent Indians. With a population of three hundred and thirty millions, India only numbers a million Christians, in spite of the hard work of the missionaries.

Father X. had worked all day building. Utterly tired out, he said to the Sacred Heart, as he lay down to rest: "My dear Lord, do you suppose I have come to this dreary country merely to work with bricks? Give me one soul and I shall regain my courage."

During the night the catechist knocked at the door: "Father, there is a man dying and you are urgently needed. Forgetting his weariness, the priest gladly took the lantern and accompanied the messenger to the place indicated, where he instructed the dying man, baptized him and sped him on his way to heaven. And the following year, the deceased's wife and all his children were baptized."

Pray for India. It is consecrated to the Divine Heart of Jesus. Pray then, that it may emerge from its state of pagan darkness.

THE PRINTED WORD

A short generation ago, books in English on Catholic Foreign Missions were few. These few were so little known that one can speak of that time as practically without Catholic mission literature in English. Today, there is at least a respectable five-foot shelf required to contain the different volumes published. It is said there are more than ten thousand copies of the life of Theophane Venard, "A Modern Martyr" now in circulation. Not many years ago, Father Fraser, a young man of twenty-five arrived in China as the first English-speaking secular priest to labor there. Almost at once, a series of messages were flashed across the Pacific: "Priests! Priests! Priests! send priests to China!"

"There are in China four hundred million souls, who have not yet heard the Name of Christ." "If they were to pass at the rate of a hundred a minute, it would take ten years for them all to go by." "Every day, 100,000 die unbaptized."

These messages are now known in almost every land where English is spoken, and the spark ignited by the printed word has flamed out and is spreading its glow of charity through a score of English-speaking missionary movements. Could anything be more significant of the power of the press!

NATIVE CLERGY

Bishop Bamond of Upper Tonkin, says: "My mission is still young—I am its first Bishop. The number of 13,000 Christians has increased to 35,000 and began with 12 native priests. I have now 33, although death has claimed 16. Unfortunately the number of European missionaries has not increased proportionately—we were 13 in the beginning—we have been 27; we are now 22. A large part of my Vicariate has not been evangelized because of lack of priests."

Charity is the bond of brotherhood, the foundation of peace, the link and strength of unity; it is greater than both hope and faith.—St. Cyprian.

TO OUR FRIENDS

From China

It has been the pleasing duty of China to convey to you from time to time interesting and important items bearing directly on our work, which, to such a great extent has been your work also. Some of these announcements have been outstanding ones: The establishment of the China Mission College in Almonte; its subsequent removal to Scarborough; the erection of our new Seminary on the Kingston Road; the adoption of our work by the hierarchy of Ontario; the formation of an executive board having among its members the Archbishop of Toronto, and the Bishops of London and Peterborough; the addition of able and worthy priests to our Seminary faculty; and when the ceremonial of the Opening Day of St. Francis Xavier China Mission Seminary was at length successfully accomplished, it was perhaps thought that the final goal was reached, and that China could now have little more of greater importance to announce. But yet all that has gone before was only in preparation for the triumphant announcement of our last issue heralded its coming, for it was there announced that the Roman Propaganda had allotted to us for evangelization the District of Chuchow in China. This then is the message:

On Dec. 20th, 1925, our first band of Missionaries, comprised of Rev. Fathers Fraser, Morrison and Sera will sail from Vancouver to Chuchow. It was a long stride from the planting of the mustard-seed to the spreading of its branches across the wide Pacific, and still beyond. Though the seven years required for its accomplishment you have been with us, and we now call upon you to rejoice and be glad that the real aim of all our efforts is at last within our reach.

We are going to tax your generosity still further. Let us make help to you a barter of exchange: For us:

The parting from what earth holds dearest—country, home, friends; the hardships, difficulties, labours, dangers which inevitably confront the Missionary—and especially the pioneer Missionary in a land entirely heathen.

A special prayer for a safe journey; many another that God may bless our enterprise; and an aim to help us on our way.

China is a long way off; and so are the days when the Missionary might travel "without scrip or purse." Will you help to send a Missionary to China, and thus become a co-laborer with him in his work for souls?

CHINESE MISSION BURSSES, CATHOLIC RECORD, LONDON, Ont.

INCOMPLETE BURSSES

Sacred Heart League..... \$8,987 70
Jean Mary Firth, St. John's..... 1 00
Mrs. Frank Keegan, Bayfield..... 5 00
P. F., Windsor..... 1 00
St. Joseph, Patron of China, Mr. & Mrs. Michael A. Glionna, Toronto..... 5 00
Queen of Apostles..... 3,885 38
Peter Donovan, Poltimore..... 2 00
J. P. A., Buckingham..... 5 00
Immaculate Conception..... 3,017 98
Mr. & Mrs. Michael A. Glionna, Toronto..... 5 00
Mrs. Frank Keegan, Bayfield..... 5 00
Holy Souls..... 2,016 89
Mr. & Mrs. Michael A. Glionna, Toronto..... 10 00
Mrs. Mary Keating, Mulgrave..... 5 00
St. Anthony's..... 1,868 45
Mr. & Mrs. Michael A. Glionna, Toronto..... 2 00
Little Flower..... 1,659 39
Friend, S. M..... 2 00
Friend, Kinburn..... 2 00
Mr. & Mrs. Michael A. Glionna, Toronto..... 2 00
Rev. Joseph Rooney, Morell..... 5 00
Anthony Doyle, Detroit..... 1 00
Blessed Sacrament..... 616 80
Mr. & Mrs. Michael A. Glionna, Toronto..... 2 00
"Interested in the Missions"..... 1 00
Holy Name of Jesus..... 543 75
Mr. & Mrs. Michael A. Glionna, Toronto..... 5 00
Comforter of the Afflicted Friend..... 496 00
St. Francis Xavier..... 427 80

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

NEW CHAPELS IN THE WEST

BY THE PRESIDENT

Another centre of Catholicity has been established in the town of Neepawa, Manitoba. The Chapel of St. Dominic, made possible by donation of \$600 from Extension Society, was solemnly opened on August 4th, the feast of its patron. Besides His Grace the Archbishop, twelve priests were present, and at least two hundred and fifty Catholics had gathered from far and near, which made the opening ceremony a memorable event, not only for the few families who happen it is to at last have a little church of their own, but also for the non-Catholic citizens who so generously assisted in making the celebration a success.

Thursday, Oct. 22.—St. Mello, Bishop, is said to have been a native of Great Britain. Going virtue, blessed his labors with wonderful success, he was consecrated first Bishop of Rouen in Normandy, which see he is said to have held for forty years. He died about the beginning of the fourth century.

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Saturday, Oct. 24.—St. Magliore, Bishop. When the father of his cousin, St. Sampson, was cured by prayer, Magliore and his father and

mother and two brothers gave all their goods to the poor. Magliore entered a monastery and succeeded Sampson as Abbot of Dole and Bishop. He died in 576, having resigned his bishopric several years before and founded a new monastery in the island of Jersey.

CHINESE MISSION BURSSES



MARY QUEEN OF APOSTLES SEND PRIESTS TO CHINA!

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

She is still Queen of Apostles. For those countless souls who abandon all things to carry the Name of Her Divine Son to distant lands, she has a special love,—but see, dear reader, there are many young men offering themselves for the work who may never come under her protection.

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

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

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

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

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Comforter of the Afflicted Friend..... 496 00
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The following account taken from the Neepawa Register—edited by a non-Catholic—shows the spirit of good will which exists in the little town and the eagerness on the part of people of all creeds to co-operate in elevating moral standards which they recognize can be accomplished only by the influence of religion:

The dedicatory services of the new Roman Catholic church took place on Tuesday of this week and were graced by the presence of Archbishop Sinnott of Winnipeg. The new church is small, but very neat, and interior decorations are quite worthy of the traditions of the Church. The building was crowded to the doors and crowds waited outside during the services, which lasted nearly two hours.

The sermon by Archbishop Sinnott was rich in beautiful diction and spiritual truth. His expressions of appreciation of the new church building and the motives and labours that made it possible was graceful indeed, and to Protestant and Catholic alike his masterly interpretation of the spiritual significance of the Church was a treat to be remembered. His Grace has a charming personality, a very pleasing countenance, an undoubted sincerity; one readily understands the esteem in which he is held in Winnipeg and throughout the province. Neepawa will be honored in any return visits he may make.

Father Cournoyer, priest in charge of the local church, presided at the banquet which was held in the Hotel Hamilton at 2 o'clock. Before introducing the other speakers he expressed appreciation of the presence of His Grace Archbishop Sinnott and also thanked Mayor and Mrs. Murphy, the newspaper men and others who had responded to invitations to be present. He reviewed the history of the church building and publicly acknowledged by name many of the parishioners who had specially contributed to its realization. Special mention was made of Mr. and Mrs. Dan O'Donoghue, who for twelve years prior to opening the church had opened their home for church services. He hopes to see a larger church later.

An address of welcome to His Grace was read by Mr. John Mulvaney. In responding, the distinguished visitor referred first to an address presented to him here in 1918 and read an extract therefrom, in which hope for a church building was expressed—a hope realized today. His Grace was highly complimentary of the architecture of the new church and paid tribute to the beauty of Neepawa. Speaking a word of special welcome to Mayor Murphy and other non-Catholic guests, His Grace referred gracefully to early associations with Presbyterians. He was the only Catholic pupil in an otherwise strictly Presbyterian school and of these folk he said they were the best friends he ever had and the finest, sturdiest, most reliable and best people generally he had ever met. He stressed the importance of kindly feelings and made a strong plea for unity. There are so many things we all hold in common that there should be no time to fight over the others, which are few.

His Grace made a plea for tolerance on the ground that the new Catholic church is neither a menace nor a challenge to Neepawa religious life. It is intended to promote good citizenship and the betterment of the town.

Mayor Murphy expressed great pleasure in the occasion, paid tribute to the impressiveness of the dedication services, acknowledged the goodwill and hearty sincerity of the kind words of His Grace the Archbishop and expressed a desire to reciprocate in every kind sentiment. He welcomed the new church, as it would enrich the spiritual life of the community, and spoke of the beauty of the church building. Recalling that the day marked the anniversary of the entrance of Great Britain into the Great War, he admitted that there had been degeneracy in morals as a result. Unrest, immorality, weakening of moral fibre can only be corrected by religious teaching, the Christian religion is the only hope; the only remedy. He wished the priest every success in his labors among his people.

After the banquet the party of distinguished visitors motored to Brandon to there entrain for their respective homes.

This is the proper kind of monument to erect in memory of the dear departed—a little chapel in which poor scattered families may gather to worship God, and where the good benefactors will receive

merits from the Masses offered there.

The following letter has just been received:

Dear Monsignor: Two weeks ago a disastrous fire completely wiped out our beautiful little church at St. Marthe. Everything, absolutely everything, gathered through years of hard sacrifice and toil, was destroyed.

It is a life-time since I left the Seminary in Rome to labour in Western Canada. Since my first Holy Mass in Assisi it is nearing two score years that I have been ministering the sacred mysteries throughout the prairies of Saskatchewan.

Fifteen years ago I started this poor little parish of St. Marthe—for the Metis. There are not so very many and they are poor. Good crops have not come to them for years. Still we did not need much; we had a dear little church; our Metis were good and we were happy.

Now—I am an old man, white-haired, bent. And my little church for my Metis is gone. Nothing but ashes after so much. We must build again; but without help my Metis can do nothing. Heart-brokenly I come to you, pleading for your charity.

With profound respect, in Christ.

The Bishop of the Diocese adds: "If there is a mission in the West in need of help, this is one. Now they have no church and without help they cannot rebuild."

Who will send us help for this sorely-afflicted mission?

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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ECONOMIC PARISHIONERS

London, Eng.—Men parishioners have accomplished a fine feat at Pendlebury, near Manchester, by building a new church out of materials they saved after pulling down an old house.

When the parish was formed two years ago, a crumbling school building was used as a temporary chapel. There was nothing in the place that could be used for an altar, but the men improvised one of blackboards and some orange boxes. The building soon became too dilapidated to use at all, and a new site, on which there was an old house, was bought.

At first it was thought of converting the house into a church, leaving it practically as it stood, but the men had other ideas. They pulled down the house and an adjoining stable, dressed the old bricks and stonework, preserved the wood beams, and used the material for a new church.

In this way a building which will seat 500 persons has been provided at a cost of less than \$2,500.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

NINETEENTH SUNDAY AFTER PENTECOST

RENEWAL OF SPIRIT

"Brethren: Be renewed in the spirit of your mind, and put on the new man, who according to God is created in justice, and holiness of truth." (Eph. iv. 23.)

From the fact that we are all sinners it follows that we must, at least periodically, endeavor to effect a reform within ourselves. Sin disposes us more and more to sin, and unless we "renew ourselves," we are liable to come under the influence of our enemy, or become a slave to habit. Even God's grace must find us somewhat disposed for its reception and its continuation. Human effort never can be dispensed with in the work of our salvation. When we sin we fall from our original state, and the rising to it again entails a special effort. As we are left weak after sin, we must use a tonic as a means of arriving once more at a state of spiritual strength equal, if possible, to the state in which we were when most perfect. If we fail to recover lost ground in this respect, we continually grow more languid until we are wrecked almost beyond repair.

Sin leaves an impression on man—soul and body. He is prone to forget this too often. It is a fact that never are we the same after sin as we were before falling into it. We can receive as much grace as we had before, by doing penance and returning to virtue, but with it all we still remain scarred. The fight after falling into sin is stronger than previous to the lapse, and this alone should teach man that he can not escape from the clutches of sin without its mark being left upon him. He should not, however, be discouraged by this fact, but should take it as a warning to return to the path of virtue as quickly as possible and to be more careful than ever before lest he deviate again. It should make him grow braver in his fight, and give him more courage to do the things God commands and to shun what He forbids. Man carefully must guard against human respect and he must remember that he alone will be accountable for his soul. No excuses are valid in God's sight when we, as rational beings, are called upon to do His will and afterward to render an account. Man must be most conscientious when facing his duty to God and working out his salvation.

The victims of habit are hard to recall to the path of duty. Sin has made such inroads into their nature that they effectually feel inclined to nothing else. A strong will—a will that has been trained by stern discipline—and an abundance of God's grace, are the only medicines to apply to these sad cases. Many are sometimes very willing to hear edifying things and in their minds are anxious to do them, but this willingness and this good will are not enough. They will not heal the wound, nor curb an unruly nature. To expect mere good will to accomplish this is almost like wishing a stream that rushes through rocky valleys where it does little good, to divert itself and take its course toward the arid desert, where its moisture would make the sands blossom with vegetation. The mere wish, and abundant wisdom about how it can be done, will not alone cure it. But action and labor can effect it. So it is, too, with the course of nature. Not only must its direction be changed, but it also must be purified after it has been polluted by bad habits. Definite action on our part with the assistance of God's grace will do this. It may take years to obtain the result desired, but the acquisition will be worth the effort. Nay, it is necessary—no matter how long nor how strenuous the work.

But it is not only those who are in the clutches of bad habits who must recall themselves to duty and bring about continual reforms in their lives; it is the work of the virtuous as well. We have an injunction from God to perfect ourselves even up to the day of judgment. There is no plane of virtue at the level of which we can always remain. His Holiness' attention was attracted by the scapulars of the Union of Pious Laymen and of the Laysisters of St. Francis Romana, worn by these American visitors to the Eternal City. His Holiness was then informed that the pilgrims had all become members of that order during their stay in Rome. Some photographs taken at the time the pilgrims made their vows were exhibited to the Pope, and he commented favorably upon them. His Holiness addressed the pilgrims and, inasmuch as the audience took place near the feast of the Assumption, recalled that it was at Pittsburgh that the first chapel in honor of the Assumption of the Blessed Virgin was erected in the United States. He then congratulated the pilgrims that on the site of that chapel there now stands a fine Cathedral.

The Pope asked the pilgrims to preserve always the good resolutions made during their Holy Year visits to Rome and called particular attention to the necessity of spreading the faith and combating immodesty in all its manifestations. The occasion on which the Pittsburgh pilgrims took their vows as members of the Laymen of St. Benedict and St. Francis Romana was the five hundredth anniversary of the entrance into religious life of

while doing so, nevertheless they must renew themselves and advance. Salvation is worked out only by advances, never by the so-called holding of one's ground. In virtue we must advance. As, from a physical standpoint, an increase in age is inevitable; so, from a moral standpoint should growth in virtue necessarily come. Too many have gone backward simply because they were satisfied to arrive at a certain degree of sanctity. They thought further advance to be impossible, or else to be attained only by extraordinary things; but a continual increase in virtue and merit should not be considered anything out of the ordinary; it is simply what God demands of us and what the very nature of salvation exacts. In regard to virtue, we are as a child in regard to maturity. A child must use the means adapted to give it strength and growth, such as food and exercise, and it must continue this always trying to keep life at its best. So must we always consider ourselves children as regards our salvation, and day after day use spiritual nourishments to increase our growth in virtue and grace—and this growth must be added to incessantly. There is a sharp difference, however, to be noted between our physical and our spiritual development. It is this, namely, after a certain period our bodies deteriorate; with our souls this never should be the case. They should grow stronger and stronger in virtue until God sees fit to crown us with glory in the world beyond.

New people give their salvation the serious thought due it; other wise more frequently they would renew themselves in spirit and advance more rapidly in grace. They should plan, as regards their spirituality, as they do regarding temporal things. The world advances in material things with rapid strides, because the greater part of human thought and endeavor is bent toward this advancement. But little effort is made to bring the world to a deeper spirituality. Each individual, however, must do it for himself. If he does not, he is lost.

TUBERCULOSIS RAPIDLY DECLINING

Vital statistics prove it. Tuberculosis is not now considered the absolutely fatal disease it was twenty-five years ago, if it is taken in hand early. The modern treatment is not drug treatment, but dietetic, sanitary and hygienic. If proper foods, cleanliness, fresh air and sunshine can cure tuberculosis, they surely can prevent its onset. And if these can prevent the onset of such a terrible disease they surely can also prevent the onset of most other diseases. And, since food is that out of which bodies, good or bad, are made, food must surely be the most important. And Food Science agrees that the most essential foods are the unchangeable foodstuffs of nature. Science lays a large share of the blame for so much disease upon the extensive use of white flour and refined "ghost cereals" from which the mineral salts, fats and vitamins have been foolishly refined away, and without these there can be no permanent health.

Dr. Jackson's Roman Meal is a natural, unrefined whole grain product made from whole wheat, whole rye, flax and bran. It compensates the deficiencies of white flour, "ghost cereals," etc., and reinforces your health. Its growth-promoting properties make it especially valuable for nursing and expectant mothers and children from the 10th month. It prevents indigestion and positively relieves constipation. At grocers.

PITTSBURGH PILGRIMS

MEMBERS OF PARTY ARE CONGRATULATED BY HOLY FATHER
By Mgr. Enrico Pucci
(Rome Correspondent, N. C. W. C.)

Rome, September 14.—When a group of forty pilgrims from the Diocese of Pittsburgh were received in audience by the Pope recently, His Holiness' attention was attracted by the scapulars of the Union of Pious Laymen and of the Laysisters of St. Francis Romana, worn by these American visitors to the Eternal City. His Holiness was then informed that the pilgrims had all become members of that order during their stay in Rome. Some photographs taken at the time the pilgrims made their vows were exhibited to the Pope, and he commented favorably upon them. His Holiness addressed the pilgrims and, inasmuch as the audience took place near the feast of the Assumption, recalled that it was at Pittsburgh that the first chapel in honor of the Assumption of the Blessed Virgin was erected in the United States. He then congratulated the pilgrims that on the site of that chapel there now stands a fine Cathedral.

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the noble Roman lady Frances Ponzani, who later was canonized under the name of St. Frances Romana, and their vows were taken in the same ancient church in which this saint made her profession. This is the Church of Santa Maria Nova, popularly called the church of St. Frances Romana. It is served by the Benedictine monks of Monte Oliveto Maggiore, who also attended it five hundred years ago. The church is one of the most beautiful in Rome. It rises between the Forum and the Colosseum a few steps from the Arch of Titus and in the midst of the finest monuments of pagan Rome. It is, in fact, actually built upon the ruins of a Temple of Venus, the apex of which is still perfectly preserved in the cloister of the Monastery which is attached to the church.

AMERICAN CHILDREN CONFIRMED IN ROME BY EMINENT PRELATE

Two American children, in Rome with the recent Holy Year pilgrimage from the Diocese of Pittsburgh, had the privilege of making their First Communions and receiving the Sacrament of Confirmation under circumstances most unusual for those living at such a great distance from Rome.

They received the Sacraments in the Monastery founded by St. Frances Romana at "Tor de' Spechi," and the prelate who confirmed them was the famous Polish Archbishop Cieplak, well known as the victim of Bolshevik persecution of religion at the time of the notorious trials of Catholic prelates in Moscow several years ago.

MISSION AND VISION OF SOCIAL WORKERS

Social workers must find their major compensation in the vision realized, the Rev. Dr. William J. Kerby, Professor of Sociology at the Catholic University, admonished his hearers in an address before the Associated Charities of Washington. Dr. Kerby one of the most eminent authorities in the country on the various aspects of charity and social service, spoke on "The Place of Social Work in the City." In the course of his address he gave a succinct definition of social work and of the function of the social worker.

"Any thorough-going study of men and of professions that have made their influence felt in the direction of the larger benevolences of life will show four outstanding factors," he said. "A vision, a message taken out of that vision, courageous obedience, and a theory of compensation in the terms of the vision realized."

"Life is broken into a thousand fragments. Each man and each profession will be forced to concentrate upon those fragments, largely to the detriment of a wider view of life. Business, the professions, teaching, art, pleasure, each with many sub-divisions, are fragments of life. Not one of them can be understood in larger relations nor made into an object of reverence and inspiration except when it is seen in its place in the whole. Men and movements must strive to gain a wider vision of life in order to establish the value and the relations of these fragments, in order to discover that spiritual values are ultimate; the dominion of the soul is universal, and the reverences of life rest on its completed vision."

"Guided by this principle of interpretation, we can estimate the functions and the value of medicine, of law, of art, of pleasure, of manufacturing, of brick-laying and carrying of mortar. These activities when seen as isolated and unrelated, mislead the world. When seen in their diminished place in the summing up of life, they serve and ennoble the world."

What, then, is the place of social work in the community? If we include theory and practice in the term social work, I think that we might call it the philosophy of failure. Urged by a noble vision of humanity, social workers go about picking up the failures of civilization. They force us to remember the sanctity of life, the dignity of human feeling. Social workers study these failures profoundly, and then turn and interpret to medicine, to education, to law, to industry, to the State, to religion, to culture, the processes that cause these failures and they inaugurate and champion social policies that will reduce the quality and quantity of them when they cannot be prevented.

"This process taken in all of its parts leads to the development of a supplementary social constitution whose purpose it is to modify and humanize institutions as to reduce the social causes of distress to a minimum and to strengthen the idealistic forces of life which serve in the formation and development of character."

"Social workers must get their vision of social work out of this fundamental view. They must make their interpretation of that vision out of their insight, their resources and their opportunities. They must obey that insight in the spirit of its reverences and the wider sanctities of life, and they must find their major compensations in the vision realized."

"I attach little importance to the misunderstandings, the misrepresentations, the epithets that offer resistance to the progress of social work. They are obstacles, but time deals summarily with them. Social work is now established beyond all doubt. Its dignity and its power are the work of its impetus. Our main concern should be that we, as its representatives, are worthy heralds of our vision."

PORTO RICAN COLLEGES BREAK ALL RECORDS

San Juan, Porto Rico, Sept. 21.—Trinity Academy at Rio Piedras, which also serves a dormitory for young Porto Rican women attending the Normal school and taking special courses at the University, which is directly opposite the Academy, reports a full enrollment for the year with a large waiting list. This encouraging news from the Sisters Servants of the Blessed Trinity who conduct the institution insures the permanent success of an undertaking which has been sedulously fostered by the Right Rev. George J. Caruana, Bishop of Porto Rico.

The College of St. Augustine, also in Rio Piedras, announces a much larger attendance than in former years and the institution of the Capuchin Fathers in San Juan known as the Academia Catolica is so crowded this year that in order to accommodate all the applicants in its High school department double sessions have to be held.

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CHATS WITH YOUNG MEN

A PRIEST TO HIS MOTHER

They say I do not love you, mother mine, They say that I have left you to repine; That I, who should have propped your latter years, Have given you a dowry of tears. They know not, prattlers of an idle word, The glory of the call that I have heard; They know not of your prayer on bended knee That heav'n's favors might rain down on me; They know not of your heart—its fire-tried gold— That gave to God, not once, but manifold. Oh, I could tell them of my childhood days When your hand led me ever in His ways, When sacrifice of life was held above The earthly promptings of a mother's love And the ideal that you made to shine Drew me to Jesus, darling mother mine. Oh, I could tell them of your radiant face When first I told you of the Call of Grace: How close you held me, close against your breast, And thanked Our Lord that you had been so blest. You knew my love for you had not grown less, For when the wonder of my God's caress Lay on my spirit with its mystic touch, I felt I never loved you quite so much. My mother, far away in alien lands My thought is yours, and in your tender hands I place my merits. Can you, can you think Of all the souls that I have led to drink From fountains pure; of countless ones who died, And dying, knew and loved the Crucified! For you I offer thanks on heathen sod; You made of me a missionary of God, And e'er before my eyes your teachings shine. God bless and keep you, darling mother mine.

his own hearstone all the nerves and temper and irritability he has kept bottled up in him all day. Nor does the fact that he overworks excuse a man's irritability at home. Nine wives out of ten would rather have a little more amiability in their husbands and less money, if they had to choose between the two. The beloved husbands and wives are not those who work themselves into a state of nervous irritability for their families. They are those who keep themselves calm and good-natured and pleasant to live with. Nevertheless, a man's business is apt to make him far more irritable than all the window washing his wife could do in a week. Housewives should try to keep this little point in mind. Many women by nature are obstinate; they eternally disagree and always want their own way. These things are especially irritating to another, and may cause a strain on the family tie. When a man gets home at night he wants peace and rest, even if a theater party is on the schedule, for him it is rest. He is in no mood to listen to a flare of temper. To expect other people to overlook our temper and forgive the cross and cruel speeches that we flash out at them without provocation is expecting too much of human nature.—Catholic Universe.

OUR BOYS AND GIRLS

OUR LADY OF THE ROSARY

Queen of the holy Rosary, Today each head we spend, "Hail! Full of grace!" repeating, Until we reach the end. In honor of dear Gabriel, In praise to One above, This Rosary with joy we lend, This crown of Heavenly love. Grant us the gift of charity, Who Carmel's hills once trod, To visit Saint Elizabeth. And welcome John to God; Help us to cherish poverty, As One in stable born; Transfer our thoughts to sanctity, And worldly kingdoms scorn. Give us that rare humility Could offer for the Lord Two doves in holy sanctuary, The best you could afford. Aid us, that we, too, persevere, When God His face may turn, To find Him in His temple, safe, Awaiting our return. As through the five sad mysteries We sorrowfully pray, The scourge, the crown, the cross of death, That "may not pass away," We hasten to the glorious five, Death's Conqueror to greet, This Rosary victorious To offer at His feet. Into the Heavenly Kingdom Our prayers with Him ascend, Descending with the Holy Ghost, Our thoughts, we Mary lend; Assumed, we gaze, through earthly haze, We sense her glorious reign; Crowning by her Son, her work is done, Whose rosaries remain.

THE "RICH MAN" AND THE BOY

Peter told his story in some such way as this: "We fellows had pop-guns; you know, the kind that shoot water. The sure did work well. We stood on the street curb and caught the automobiles as they went by. One swell car came along with a millionaire in it, and I caught him straight in the eye! Gee, 'twas fun—for a minute! But he stopped the car and jumped out. You bet I ran! Down the street, round the corner, into the lane, and he did not let up on the chase either. I dodged into a yard and saw an empty ash can; in I jumped and pulled the lid down before he got in sight. He stopped right by that ash can and asked a feller where I was. The feller didn't know. The man had his hand on the lid? My! how I shook! He told that feller that I just better tell my father about this before he heard of it from him, or I'd get something out of it. He didn't find me Golly! but I was glad when he went back to his car. "I thought a lot about that thing. I didn't like to tell my father, but if I'd got to, I thought I'd have my supper first. Then, I was afraid every minute that the man would call up on the phone, so I told the whole thing. You oughta heard what my father said. Oh, boy! it was awful! I wish he'd licked me instead. Of course, I had to go to bed, and he took the pop-gun (he's got it yet) and, worst of all, the man never told!" A few weeks later Peter's mother told me briefly what the boy's father had said to him. After shaming him for doing such a small, mean thing he added, "Now think, what if you had injured that man's eye and had made him blind for life, never able to see anything. Think how I would feel to have a son who could do such a thing!" As you see, the punishment was effective. Doubtless the "millionaire" had heard the rattle of the ash can and knew where the boy was. I hope he may chance on this article and know the result, for he handled his part well. As for the attitude of the parents, how much more can be done through a child's power of reasoning, if a situation is presented to him with vivid truth, than through physical force—often

merely a vent for adult irritation or anger. In the latter case the parent is placing himself on the child's level of development and depriving him of an example to live up to. The power of fine self-control on the part of an adult should be, at least subconsciously, felt by the child as an ambition to attain.—Edith G. Brewster in The Echo.

TRUTH

Truth has many counterfeits in this world, and, alas, that it must be said, they are so well-fashioned that they frequently defy detection. In fact, they are not only mistaken for the genuine article, but in many instances are preferred. Nay, they are not only preferred, but they are cherished by their possessors to such a degree that not only will they not be given up, but every effort is made to convince others of their superiority to the most sterling coin in circulation. Such individuals, while they care not that they are under the spell of a lie, hug the monster, rapidly run through a series of petitions with less attention to their import than a schoolboy gives to the repetition of a lesson learned by rote; and rise with the relief consequent upon the performance of an irksome duty? If so, we have, technically it may be, said our prayers; but we assuredly have not prayed. By all means, let us preserve the habit of reciting our daily prayers, no matter how long we may sink in the mire of tepidity or of sin; but let us also be careful to do something more than simply cry: "Lord, Lord!" Let our prayers come not from the lips merely, but from the heart; for as faith without works is dead, so words without intent are sterile.—The Transcript.

we live, to fix ourselves upon our Heavenly Father. For the time being we forget our labors, our occupations, and all the sensible objects by which we are surrounded. In the words of the "Ave Maria," do we endeavor to realize that we are addressing a Father who is far closer to us than if He were visibly before us? Do we plead to Him with the humility and the confidence of wayward children seeking the forgiveness of a loving parent? Do we interiorly renounce sin and all attachment to sin while speaking to Him who abominates it as the evil of evils? Or do we throw ourselves carelessly upon our knees, rapidly run through a series of petitions with less attention to their import than a schoolboy gives to the repetition of a lesson learned by rote; and rise with the relief consequent upon the performance of an irksome duty? If so, we have, technically it may be, said our prayers; but we assuredly have not prayed. By all means, let us preserve the habit of reciting our daily prayers, no matter how long we may sink in the mire of tepidity or of sin; but let us also be careful to do something more than simply cry: "Lord, Lord!" Let our prayers come not from the lips merely, but from the heart; for as faith without works is dead, so words without intent are sterile.—The Transcript.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling. People suffering from these ailments can get speedy relief by taking one or two of Dr Norvall's Stomach and Tonic Tablets at bedtime, and if necessary, one in the morning. These Tablets not only act as a laxative, but they are also an excellent tonic. They are sold throughout Canada at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle or five bottles for one dollar. Take no substitutes and insist upon getting Dr. Norvall's Stomach and Tonic Tablets. Address: The Dr. Norvall Medical Co. Ltd., 168 Hunter Street, Peterborough, Ont.

BLESSED BERNADETTE

Lourdes to the modern mind is almost synonymous with miracles. For three quarters of a century a series of miracles has come forth from that world-famous shrine, that has made Lourdes from the spiritual standpoint one of the outstanding features of the modern world. The genuineness of these miracles attested by unquestionable medical authority, and proved by the irresistible logic of indisputable facts, constitutes a permanent manifestation of the reality of the supernatural. On the eve of a period of aggressive unbelief, when scepticism was beginning to challenge again the motives of faith, God and His Blessed Mother confounded the champions of naturalism by answering their challenge with Lourdes and its miracles. That answer still remains as a Divine rebuke to the scepticism of the modern world and a wonderful proof of the truth and power of faith. It is worthy of note that from the very beginning the wonders of Lourdes have been the subject of scientific investigation by witnesses and investigators who approached them with prejudiced minds. Yet from first to last critical experts, many of them free thinkers, have not only failed to produce the slightest evidence of fraud or imposture, but have reluctantly confessed that they were in the presence of wonders that they could not explain by natural means. Many who came to scoff at Lourdes remained to pray, and there are frequent examples of confirmed unbelievers converted by the incontrovertible evidence of the miracles, which like Thomas they saw with their eyes and examined with their hands. One of the greatest chapters in the glorious history of Lourdes was written a few Sundays ago, when the Church beatified the Blessed Bernadette Soubirous. This young girl was the humble instrument chosen by the Blessed Virgin to be the herald of her promises that have been such a triumphant fulfilment. Five hundred years before God had sent another young girl, the Shepherdess of Domremy to receive His visions and fulfil His mission. St. Joan of Arc changed the course of empires, and revived the faith of millions. Her influence extends even to our own day. She has already received from the Church the honors of canonization. Blessed Bernadette has now received the honors of beatification. Some day she will be Saint Bernadette. Her biographer tells us that, when she had fulfilled her mission and testified to her vision, she felt that there was nothing else left for her to do. She withdrew to a convent and as Sister Mary Bernard of Nevers, saw nothing of the

HOW DO WE PRAY?

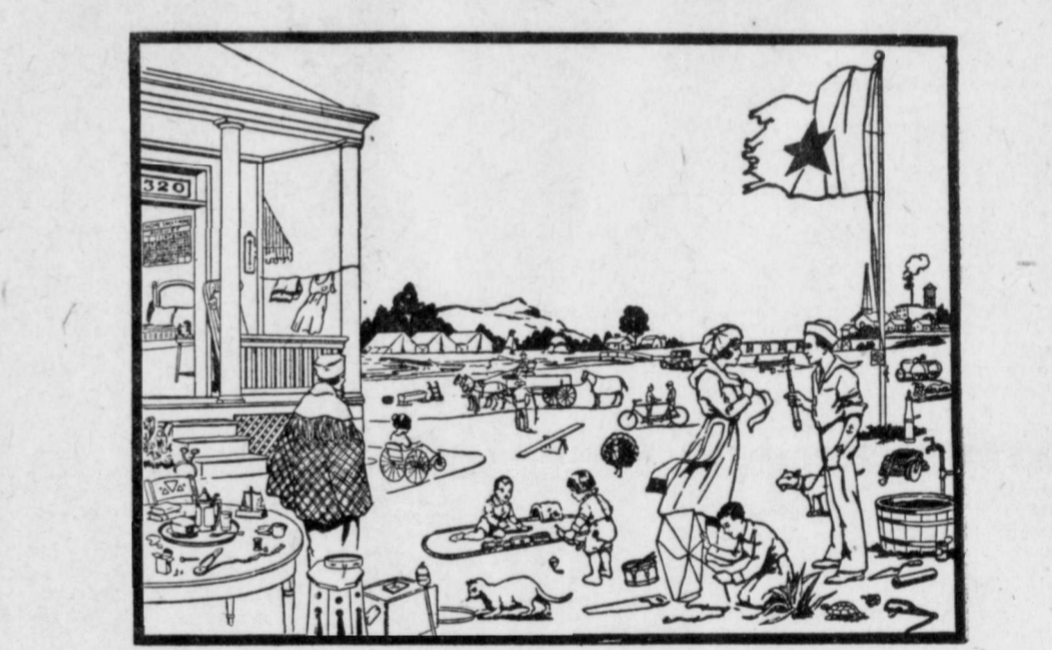
Are we mindful of what we are about to do, or are we habituated with the mere pronunciation of certain formulas, the "Our Father," the "Hail Mary" the "Apostles' Creed," the "Confiteor," the acts of Faith, Hope, Love and Contrition, with no concomitant attention of mind or emotion to render our performance rational and personal? So many persons recite prayers rather than pray. Prayer is communion with God, or it is degenerated into a mere perfunctory exercise of the lips. When we are in the presence of a fellow man we manifest some semblance of interest and concentration of thought. Otherwise we should be stamped as idiots. Yet we kneel before God with no recollection of what we are doing, no coming to mind of His Adorable Presence, no raising up of the mind and heart to adore Him, to make known our wants, to beg His grace and blessing, to return Him thanks for His benefits. In real prayer we become in truth separated from the world in which

glories of Lourdes after it became famous. She shrank from interviews, and would only speak of her visions to the little children in the schools. She could not be persuaded to leave her convent even for a day. She died at the early age of thirty five, in 1879. A life of humble obscurity was the part she chose after being the instrument in the hands of Divine Providence, in starting a series of miracles unexampled in the Church's history. And her life and her work is a modern application of the truth so sweetly sung in the Magnificat by the Blessed Virgin: "He hath put down the mighty from their seat, and hath exalted the humble." And so it is literally true, for the Church has proclaimed it that from henceforth all generations shall call her "blessed."—The Pilot.

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