

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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NOVENA OF GRACE

DEVOTIONS IN HONOR OF ST. FRANCIS XAVIER SPREAD RAPIDLY

About twenty-five years ago, the Rev. Francis X. Brady, rector of St. Ignatius Church, Baltimore, suggested to the members of the congregation that they make the Novena of Grace in honor of St. Francis Xavier.

Father Brady told the members of the congregation that the devotion would be held from March 4 to 12. The Novena, he said was an old devotion, but one that had not been practiced in the United States or other English-speaking countries. The exercises were held every night from March 4 to 12 of that year, about two hundred persons participating.

Reports of great favors received were circulated throughout the city, after the Novena, so that by the next year five hundred persons were ready to make the Novena.

Again the reports of great favors spread and the third year St. Ignatius Church was crowded to its doors every night of the exercises. But these crowds did not equal those of the fourth year, when the exercises were held in the upper and lower churches at St. Ignatius and both were filled at every service.

The fifth year exercises were held in the upper and lower churches three times a day and at all the services the two churches were packed.

Father Brady himself was amazed at the development of the devotions. On the night of March 12, eleven years ago, the real founder of the devotions in this country preached the closing sermon of the Novena.

"I am tired tonight," he said, "but very happy. The devotion to St. Francis has spread like wild fire. A few years ago we had a handful of worshippers every night of the Novena. This year we had ten devotions daily in this church and most of the Catholic churches throughout the city have held the Novena.

"Let us thank God, His Blessed Mother and St. Francis Xavier for the good that has been done. I believe the time is coming when in other cities the devotions will take as great a hold upon the people as they have here in Baltimore. St. Francis Xavier has been good to all of us. There is one thought that I would leave you tonight. The greatest gift of all we can possibly receive is the grace of a happy death. Pray to St. Francis Xavier tonight that you may die a happy death, pray that I may die a happy death and that a happy death will be vouchsafed all your friends.

The next morning when Father Brady did not appear as usual for his morning Mass, the lay brother puzzled by the non-appearance of one who was always extremely punctual went to Father Brady's room and there found him dead, seated in a chair and dressed in his cassock.

It has always been the general belief that Father Brady died within a hour or two after his last sermon when he made a plea that the people pray for a Happy Death for him. "Heart failure," said the physician. "Overwork in the cause of Novena of Grace," said the people of Baltimore who visited the rectory of the church by the thousands, Catholics, non-Catholics and Jews offered a prayer for one of the gentlest of men.

WORK GOES MARCHING ON

Father Brady's work is marching on. His prophecy that the devotions would spread to other cities has come true. Last year in St. Ignatius Church this city eighteen exercises were held daily and the two churches upper and lower, both of them spacious, were crowded to the doors at every devotion.

On the last day of the Novena exercises, twenty-two services were held. The first devotion was held at 6 o'clock in the morning, the last devotion at 9:30 o'clock at night.

Two extra services were held in the afternoon and an extra one hastily scheduled for the night but when this last extra service was held at night, there were so many hundreds clamoring for admission to the church that the police informed the rector of the church, the Rev. Joseph A. McManis, S. J., that the church doors would have to be closed.

Then the priests went to the steps of the church and announced that another service would be held at 9:30 o'clock. It is estimated that 20,000 Catholics visited St. Ignatius that day.

The Novena exercises were held in nearly every Catholic Church of the Archdiocese of Baltimore last year. At St. Francis Xavier's Church, New York, fourteen services were held daily; at St. Peter's Church, Jersey City, fifteen services; at St. Aloysius, Washington, twelve services; at Holy Trinity Church, Washington, six services; at St. Joseph's, Philadelphia, ten or twelve services.

In most of the churches of the Archdiocese of Baltimore there will be this year at least two serv-

ices daily, ranging up to the sixteen scheduled for St. Ignatius of which the Rev. John F. Daston, S. J., is rector. But the priests of St. Ignatius are worried. They do not think that sixteen services will be enough. Last year they could hardly have accommodated more. In the closing days of the Novena, the rush at that church was so great that traffic patrolmen had to be stationed at the church from early in the morning until 10 o'clock at night.

Archbishop Curley conducted the services at the Cathedral on several occasions last year.

SPREADS TO ENGLAND

The Rev. Eugene de L. McDonnell, S. J., has been one of the great workers in the development of the Novena. He has received word that the exercises will be held in England this year—they were inaugurated in that country last year—and that in virtually every large city in the country special services will be conducted as well as in every Jesuit college and High School.

A conservative estimate places the number of those who will make the Novena this year in the United States at 2,000,000. All those taking part in the exercises are asked to pray for the conversion of America and "The Peace of Christ in the Reign of Christ."

YALE DIVINITY CLASS HEARS FATHER RYAN

New Haven, Conn., Feb. 16.—Students of the Yale Divinity School yesterday heard the Rev. Dr. John A. Ryan, Professor of Moral Theology at the Catholic University of America, give the Catholic view of the Church's duties in the social field. The event was unusual; it is not recalled that a Catholic priest ever has addressed Yale Divinity School class before. Dr. Ryan spoke at the invitation of Prof. Jerome Davis, Professor of Sociology at the School, his lecture being one in a bi-weekly series on social subjects.

Taking as his subject "What the Catholic Church is Doing Along Social Lines," the speaker pointed out that social activities properly include "all forms of action which deal with social groups as such," and declared that the action of the Catholic Church in all the provinces of this term is necessarily determined by her end and her mission.

"Her primary and essential work is the sanctification and salvation of the individual," he continued. "Therefore, she is interested in social conditions, institutions and relations only insofar as these affect the individual.

"The position of the Church is, accordingly, neither that of the extreme individualist nor that of the person who takes what might be called the extreme social view of the Church's functions. The Church does not accept the view that her mission is merely to preach the faith, to administer the sacraments, and to discharge liturgical functions.

"On the other hand, the Church is not an organization for social reform. Her mission is to save souls, not only by teaching them what to believe and by administering the sacraments, but also by leading them along the way of right conduct. She teaches and enforces all the virtues included in those of charity and justice. And she maintains that these two virtues bind men in all the relations of life, social and industrial as well as domestic and neighborly. Therefore, she is necessarily interested in all social institutions, agencies and practices which help to hinder the individual in keeping the moral law, in fulfilling the duties of charity and justice.

"Her activities in the field of charity are among the common places of history. In the United States today we find the Church authorities encouraging all the approved methods of dealing with social distress in its various forms, of defectiveness, delinquency and dependency. Such beneficent social institutions as playgrounds, community centers, social settlement, etc., are receiving attention and support. The annual reports, of the meetings of the National Conference of Catholic Charities show how wide and varied are Catholic activities in this field. The diocesan bureaus of charities show how far these activities have been organized under the direction of the bishops.

"The activities of the Church in industrial relations derived their principal inspiration and guidance from the Encyclical of Pope Leo XIII. on the 'Condition of Labor.' In that great document, Pope Leo declared that the social question, meaning principally the industrial question, is primarily moral and religious, not merely economic. So thoroughly did he cover the whole province of industrial relations that he left nothing to be added, at least so far as general principles are concerned.

"The Social Action Department of the National Catholic Welfare

Conference is endeavoring to apply as cautiously and as rapidly as possible these principles to industrial conditions in the United States. It publishes books and pamphlets on capital and labor, on citizenship, on rural activities, and on a great variety of other topics in this province. It carries on surveys of particular places and situations, gives direction and information through correspondence, conducts a weekly news service, and has organized a conference on industrial relations at the annual meetings of which the views of the employee and employer, and of the Church are presented by representatives of all three viewpoints.

"Because of the vastness and complexity of the problems involved, the work of the Social Action Department is necessarily slow, but it is becoming better known and more effective year by year."

AMERICAN NUNS IN CHINA

The first group of American citizens in China to complete the course in Home Hygiene and receive Red Cross certificates is composed entirely of Catholic Sisters of the Maryknoll Convent of New York, it is recorded in the Red Cross Courier, National Red Cross organ published in Washington. The class was taught by one of the Sisters at Hongkong, and it passed its final examination with an average of 90%.

The teacher was Sister Mary Richard, a Red Cross nurse and home hygiene instructor, who has since gone into the interior of China to work at a Maryknoll convent there.

It is recounted that at one Maryknoll station in the interior, a home for twenty old ladies, an orphanage for twenty-five blind girls and a school capable of caring for seventy-five girls are maintained. In connection with these activities, a dispensary is conducted which cares for thirty-five to fifty cases a day. Inasmuch as there has been considerable sickness in the last year, the course in home hygiene taken by the Sisters is being used by them in their work of mercy with good effect.

CATHOLIC RURAL LIFE

Des Moines, Iowa.—Encouragement of seminary training in rural service, cooperative associations, Christian community life, boys' and girls' and young peoples' recreational and educational clubs, and wholesome family life, is set forth as a primary policy in the first issue of Catholic Rural Life, the new periodical which is to be the official organ of the Catholic Rural Life Conference. The magazine is being published at Tenth and College Avenues, Des Moines, and the subscription price is one dollar a year.

It will be the policy of Catholic Rural Life, it is added, to bring to the attention of thousands the remarkable work that is being done in certain rural parishes by the rural religious communities and through such experiments as those of the Catholic Church Extension Society. The teaching of catechism to scattered flocks by means of religious vacation schools and religious correspondence courses are among these experiments. It will be the hope of the magazine to stimulate similar activity in hundreds of other parishes throughout the country.

Bishop Drumm of Des Moines has given the new periodical an enthusiastic welcome; expressing the hope that it may be instrumental in anchoring the people to the soil and thus insuring a safe foundation to the Church of the future.

Explaining the importance of the field it has chosen, the magazine points out that cities grow largely through the influx of youth from the country. Thus, it contends, it is vital that this source point of city life be reached with Christian and Catholic influence.

RELIGIOUS STUDY FOR PUBLIC SCHOOL PUPILS

Philadelphia, Pa.—The plan of dismissing Public school classes for certain periods so that pupils may attend religious courses of their various faiths is now in operation in twenty-three States, according to a statement made here by the Presbyterian Board of Christian Worship. In some States, it was added, legal objection has been raised to the plan, and bills have been introduced in the legislatures of seven commonwealths to permit school authorities to dismiss classes for the religious training. These States are California, Washington, Idaho, North Dakota, Pennsylvania, Indiana and Oklahoma. The use of school time is sought only in case the denominations in the community unite to ask it.

A remarkable growth in the use of the plan was reported by the Rev. W. A. Squires, director of week day religious instruction of the Presbyterian Board of Christian Education. In four years, he said, the number of such religious schools has grown from twenty to a thou-

sand. He strongly favors the holding of the classes in the course of the day instead of at the end of the regular school period. Under the latter scheme, he says, attendance averages about 25% while under the former it runs from 85 to 100.

The procedure followed in the plan is for the pupils to be freed for the classes only on request by card from their parents. In each case the child is permitted to elect the school he will attend.

PATHEPIC STORY OF RED TAPE

Washington.—The working of the new Restrictive Immigration Act has just resulted, through a ruling of the Secretary of Labor's Board of Review here, in the separation of an American World War veteran from his eighteen-year-old bride of two months.

In addition, it has so operated as to leave the bewildered girl wife, who speaks no English, stranded in Mexico, penniless and alone.

The husband, not a native-born American, has become a naturalized citizen of the United States, has lived and worked in this country for eleven years, has become a property owner in Fresno, California, and has earned an honorable discharge from the United States Army, with war service noted on it.

He has asked of the immigration authorities that his wife be permitted to visit him for six months at his home in Fresno, inasmuch as the law prevents her from coming to him permanently at this time. For the visit, he has offered bond in any sum required. The plea has been made to the immigration authorities that such visits are not unusual, that they themselves have authorized them before. A parallel case has been submitted where the husband had not offered his life to his new country in wartime, yet won his plea.

Individuals and agencies have presented the plight of the young couple to the authorities as desperate, worthy of special consideration and yet capable of solution without unusual action. Among them has been the N. C. W. C. Bureau of Immigration.

But the Secretary of Labor's Board of Review here has said "No." It says that the young girl intends to stay with her husband when she is once admitted to this country. The evidence it submits on which it reached that conclusion is that, when the befuddled girl was asked through an interpreter if she would stay should she be admitted, she joyously replied that she would if she could.

On this "confession," the plea has been denied, despite offers of bond, despite the young husband's announced intention to use the six-month visit period to dispose of his property and move to the Mexican border that he may care for his wife and yet comply with the law. Regularly, in view of the status of the wife, that she may not be admitted to this country permanently until she has lived two years in Mexico.

It all began back in Toatk, Armenia, where Garabed Tavokjian, troubled bridegroom of today, then a lad, was a playfellow of the little girl Seranoush Lazian, now his equally troubled bride. They were betrothed. Then the youth came to America, worked, established himself, eventually served his country in the War. The girl, faring less gently, saw her family slaughtered in a descent of the Turks, was lost, and after the War was eventually, Garabed sent for Seranoush to come to him to be his wife. He told her to come by way of New York, and if she had, all would have been well. Instead, she sailed with a party of Armenians for Vera Cruz. Garabed, disturbed, sought an immigration inspector, but was assured by that official, he says, that it was all right, and that he should apply for a six-months' visit privilege. Accordingly, when the girl arrived, he rushed down to Mexico and met her, and they were married in Vera Cruz.

Then came the stunning news that little Seranoush might not enter the United States from Mexico until she had lived in that country two years. It was the law. Dejected, the young husband accepted it, and sadly began planning for the future. He would go to Fresno and sell his property. Then he would return to the Mexican border, where he would find employment and set up a little temporary home until the two years were up.

SIX-MONTH VISIT NOT PERMITTED

But he rebelled at leaving his bride in Mexico while he went back to California and placed his affairs in order. There came to him the memory of the words of the immigration official about the six-months' visit plan. He inquired, and was told that such arrangements had been permitted by the immigration officials before, in exactly his circumstances, that they were not uncommon. So he applied for permission for the six-months' visit of his Seranoush.

The case came to Washington, in due time, and here the Secretary's Board of Review considered it. It came to the conclusion that since the alien was coming with her husband and admitted that she would remain permanently if the law permitted, she was not a bona fide visitor. So it denied the plea.

The N. C. W. C. Bureau, which had appeared in the case, had expected no difficulty because of the man's unusually good record as a citizen and former soldier, and because of previous similar pleas which had been granted. Accordingly, the Bureau looked about for specific precedent. It found a case that in every respect seems the duplicate of that of Tavokjian. In this case, the Board ruled that while it apparently was the ultimate intention of the alien to live in this country permanently, since she was the wife of an American citizen seeking temporary admission to visit her husband she should be admitted temporarily under bond of \$1,000 to guarantee her departure.

This decision was rendered after a lawyer had sought the wife's admission. The N. C. W. C. Bureau pointed out that this woman had been admitted before, since she was the wife of an American citizen, and little Seranoush was the wife not only of a citizen but of a War veteran as well. It held that there was discrimination should Tavokjian not be granted at least equal consideration with the husband in the previous case. Despite this presentation of the case, however, the Board has persisted and has reaffirmed its ruling.

In the meantime, the distraught young husband remains for the time with his girl wife in Mexico, not knowing whither to turn. In his despair, he is willing to sell his property by mail rather than leave her, unprotected in a strange country, but it is doubtful if he could accomplish that, cover the heavy expense to which he has been put, and establish and maintain a home for himself and his bride in Mexico.

THEATRE MOVEMENT REPORTS PROGRESS

New York, N. Y.—Maintaining that the real cause of the success of objectionable theatre productions is the theatregoer, "especially the affectedly sophisticated one who sneers at what he calls 'milk and water' in clean plays," the Catholic Theatre Movement, of which Cardinal Hayes is honorary president, has prepared a "completely revised White List" of plays for the season 1924-1925, which is announced in its February Bulletin.

The Bulletin also contains a complete list of current plays with criticisms written by competent Catholic judges of stage productions. In its announcement regarding the present dramatic situation the Bulletin declares "the situation has improved" since the October number was issued, and that "nearly all the early productions of objectionable type either failed utterly or had to be withdrawn after a short run, on account of lack of patronage."

The White List for the Season 1924-1925 follows:

Abie's Irish Rose, Annie Dear, Be Yourself, Beggar on Horseback, The Easy Mark, The Farmer's Wife, The Haunted House, In His Arms, The Steam Roller, Hells Bells, Lazybones, Minick, Marjorie, Pigs, Rose Marie, The Show-Off, Top Hole, The Swan, Othello, Peter Pan, Badges, The Student Prince, New Brooms, Millgrin's Progress, The Love Song, The Youngest, The Grab Bag, Patience.

Motion Pictures: The Ten Commandments, The Iron Horse, and Roma.

Officers of the Catholic Theatre Movement are: Rev. Sr. Michael J. Lavelle, Director; Hon. John Walsh, President; Miss Anna A. Short, Vice President; Henry Ridder, Treasurer; Louis C. Haggerty, Secretary, and Philip E. Donlin, Corresponding Secretary.

EFFORT TO CLOSE UP LONDON NIGHT CLUBS

London, Eng.—London's night clubs are to be legislated out of existence if Home Secretary Sir William Joynson-Hicks is as good as his word, given to a deputation which waited on him, Cardinal Bourne and the Westminster Catholic Federation were each represented among the hundred men and women, from twenty religious bodies, who saw the Home Secretary. The Anglican Bishop of London introduced the deputation.

"Haunts of sharks and loose women," the resort of every kind of swindler and harp," "snares to trap the unwary" were some of the descriptions of night clubs submitted by the bishop.

"The police are working with one hand tied behind their backs," said the Home Secretary, who admitted that the law as it stands is not

strong enough to deal with the problem. "I am quite as anxious as you are to get rid of this horrible exorcism on the life of London," he declared.

It is felt here that the authorities are at last going to make a determined effort to shut up the night clubs, and that new legislation which is likely to appear will be hole-proof.

BISHOP OF CALGARY

POPULAR AND WELL-MERITED PROMOTION OF ZEALOUS AND LEARNED PRIEST

Word was received by cable on Saturday last to the effect that Right Rev. J. T. Kidd, D. D., LL. D., President of St. Augustine's Seminary, Toronto, had been appointed as Bishop of Calgary.

Right Rev. Mgr. Kidd was born in Adajala Township, Province of Ontario, on the feast of Saint Augustine, August 28th, 1868, and baptized the same day. It is, therefore, by a strange coincidence that he should be connected in such an important role with that great institution of learning and sacerdotal training—St. Augustine's Seminary—called after him upon whose feast day he was born.

Adajala was the scene on Mgr. Kidd's early boyhood days—his elementary studies having been made in the primary schools of that township, and strange to relate one of his teachers of those early days is even today busily engaged in his profession.

Having completed his primary education he spent two years at old De La Salle, Toronto, in the study of commercial work. He then entered St. Michael's College, where he devoted five years to preparation for his higher studies. About this time Mgr. Kidd had to relinquish his studies to look after important business interests of his home.

In the summer of 1896 he left for Rome, where he studied six years in the Propaganda and Gregorian University. Two years of this time was occupied in the study of Philosophy at the Propaganda and four years devoted to theology at the Gregorian University, where he received his degree of Doctor of Divinity. The following summer and fall were spent in study and travel of the Holy Land, and on Feb. 16th, 1902, he was ordained at the Canadian College, Rome, by Mgr. Zardetti.

CHANCELLOR OF TORONTO DIOCESE

On his return to Canada Mgr. Kidd was appointed assistant to Rev. Pere Laboureau, at Penetanguishene. Later, when this venerable old priest no longer was able to perform his duties, Mgr. Kidd was made administrator and ultimately pastor of the parish.

When the late Archbishop Ferguson McEvoy came to Toronto he chose Mgr. Kidd from among the priests of the diocese, which position he held until the Archbishop's death, when he was appointed administrator of the diocese.

The present Archbishop, Most Rev. Neil McNeil, D. D., came to Toronto in December, 1912, from Vancouver, and at Easter, 1913, he appointed Mgr. Kidd to the Presidency of St. Augustine's Seminary which position he has occupied during the last twelve years. From Easter until the opening of the Seminary, in September, 1918, he was busily engaged in finishing and equipping the institution.

One year later, September, 1914, in recognition of his work, His Holiness Pius X., honored Mgr. Kidd and the Seminary of which he was the head, by making him a Domestic Prelate. In June, 1923, Ottawa University again honored him by conferring upon him the honorary degree of LL. D.

The new Bishop of Calgary is the second member of the Catholic Church Extension Society of Canada to be elevated to the Episcopacy—His Lordship Bishop O'Donnell being chosen for the See of Victoria on Christmas Eve, 1923.

Mgr. Kidd is one of the original Governors of the Society, having been connected with it since its beginning. He has acted as secretary from the very first, and for a time was Acting President. The official publication of the new appointment was made in Rome toward the end of last week.

The appointment of Mgr. Kidd by the Holy Father will be received with great rejoicing throughout the length and breadth of Canada by his many friends among the clergy and laity, but especially among the younger priests who owe their success to the new Bishop. The Seminary grew with him to its present proportions, and many priestly characters were formed under his fatherly care. This is all the more significant as the infant days of any institution are days of trials and struggles, and in this case those first days of this great institution were associated with the darkest days of Canadian history—the days of the world's Great War.—Toronto Catholic Register.

CATHOLIC NOTES

Contracts have been let for the construction of an addition to St. Alexis Hospital, Cleveland, to cost \$260,000. The building will be a memorial to the late Mother Leonard, sister superior for many years. St. Alexis is in charge of Franciscan Sisters.

Rome, Feb. 12.—The Concordat between the Vatican and Poland was signed here this week. Poland recently raised its representation at the Vatican from the status of a legation to that of an embassy.

Several Catholic institutions are beneficiaries under the terms of the will of the late Isaac Seder, prominent Jewish business man of Pittsburgh. Protestant and negro institutions also are beneficiaries and there are numerous gifts to Jewish charities.

Vancouver, B. C., Feb. 13.—The Right Rev. Peter J. Muldoon, Bishop of Rockford, Ill., sailed from here Saturday for a two month tour of the Orient. The Bishop and his party will visit Manila, Hong K'ng, Canton, and Tokio and will return to the United States before Easter.

Cincinnati, O.—Sisters of St. Joseph have purchased land here on which to erect a \$350,000 building with 250 guest rooms. The building will be six stories with gymnasium, reception rooms, kitchen and dining hall, chapel and other accommodations similar to the Fenwick Club for boys and men.

The 1925 National Convention of the Knights of Columbus will be held in Duluth, Minn., August 4, 5, 6, and 7, according to announcement made following the recent meeting of the Supreme Board of Directors, New York. The Board will hold its next meeting in Montreal, in April.

The final installment of a fund of \$750,000 for charity work in the Archdiocese of Chicago, was handed to Cardinal Mundelein by a committee representing the Associated Catholic Charities and a number of fraternal organizations.

Washington, Feb. 14.—The Rev. George L. Coyle, S. J., Professor of Chemistry at Georgetown University, left Washington today for a swing through several large cities where he will confer with persons interested in Georgetown's great new project, a Chemece Medical Research Institute for the solving of the problems of health and disease. Father Coyle, one of the most eminent chemical authorities in America, is in active charge of the project.

The Rev. Thomas P. MacLaughlin, M. D. (Lon.), Sc. D., Ph. D., S. T. L., Professor of Medical Ethics, Fordham University, will broadcast a course of lectures on Medical Ethics from New York, Worcester, Springfield, St. Louis, Milwaukee and San Francisco, it has been announced here by the Medical Mission Board of the Catholic Hospital Association. The subjects will be of vital concern to doctors, nurses and social workers, and particularly will be valuable to medical students and students-nurses.

Establishment of the Society for the Propagation of the Faith in every parish in the Diocese of Detroit is decreed in a Pastoral Letter of the Right Rev. Michael J. Gallagher, Bishop of Detroit, read in the churches throughout the diocese. The Bishop urges every Catholic in the Detroit diocese to become a member of the Society by pronouncing daily prayer, by giving an annual membership offering of two dollars for both the Home and Foreign Missions, by assisting, if possible, with greater donations and by personal service.

Preparations are being made to accommodate audiences aggregating 80,000 persons, at the 1925 presentations of Chicago's Passion Play, under the auspices of the Holy Name Society. The run of the play has been extended to twenty performances, in the Auditorium theater, which will accommodate more than 4,000 auditors. The dates for presentation as announced are from March 15 to 28. Non-Catholics in numbers were attracted to last season's performances, and advance calls for reservations indicate that they will attend in greater numbers this year.

One special prize, one second, one third, one fifth were won by pupils in the parochial schools of Washington, in the Lighting Educational Essay Contest just closed here. There were three divisions in the contest, and 800 essays were submitted by pupils of Public parochial and private schools. All told, Catholic pupils captured ten of the prizes in the contest. Philip E. Mangano was found to have received the highest rating in one of the classes, but in view of the fact that his father was a member of the contest committee, he voluntarily withdrew, although the judging had been based on numbers and the judges did not know the names of the contestants. The judges thereupon awarded him a special prize of a gold watch.

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WOLF MOON

A ROMANCE OF THE GREAT
SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER VIII.—CONTINUED

Both listened to hear the answering reports. Before the echoes died Jack clasped her hand and urged: "You must go now. They're coming down this way. Just leave me here. I'll take care of myself. But you must go!"

"Jack, leave you now? Here? Alone? You couldn't, you wouldn't think I'd do that. She bent close to his face and with all her affection coalesced into the words she added: "Why, Jack, I'll never leave you."

The sentence slipped from her throat before she was aware of the strength and meaning of her declaration. It was too much for her to say yet the crisis dragged the resolve from her trembling mouth. She felt the confession as it rang from her lips and its vividness and truth surprised her.

Down from the gulf of heaven space a darkness closed in on Jack's wearied brain and through it came her words, "Jack, I'll never leave you." It was enough. It lulled him into a happiness surpassing sweet. Warfare with rough men on moonlit plains, fitful passions of robbers fighting in the wrong, plunges through space into dark abysses gave way and melted to a strange tranquillity which the tender voice of the woman in noble pledge of faith hallowed and made divine.

Louise heard the answer that came mounting to his lips, heard it though unuttered and his intimation of returned promise thrilled her into whispers that came crowding to be spoken. But they fell on unhearing ears for Jack's brain sought slumber and found it there lying in Louise's lap. He failed to hear her words or even feel her caressing hands upon his face. Whispering and waiting with the moon visiting her with its beams she passed an hour, a recollective hour, yet one of the sweetest in her life.

They were minutes of waiting, of ministering to Jack, binding his shoulder with her neckerchief, in turn looking up the valley now silent, now filled with noise, then bending over to Jack's breast to hear his heart beat. She held him quiet when he moved, felt his pulse throbbing sternly and shifted his head from side to side. But he did not speak again. Were she to have heard his voice she would have been transported from the ghostly scene. Yet it had a realism that held no hint of pleasure. The broad mesa to the South swept free of living things, the valley to the North filled with horrors, the ridges to the East and West, black and spectral, and the basin below with its dead bodies was too much for her sensitive soul. The desolation cloaked her until it forced her to draw Jack to her protectingly. A wounded, insensible man for protection!

A big wolf attracted by the dead cattle appeared on the ridge above. It whisked out of sight back on the plains and again appeared on the rim. This time it rolled out a long cry, a banquet summons to the others to feast. Its second long wall was cut short by a shot over near Garrett's. Louise looked down on the dead bodies and the dark objects lying in the cut-up earth one hundred yards away. Awe and terror plundered her reserve of courage and left her panic stricken, frightened. But the moonlight glinting from the barrel of Jack's gun reassured her, fed back strength to her unstrung nerves.

The suddenness of the tragedy startled her. That very afternoon she talked with Jack, had watched the shadows play on his sunburnt face and thrilled under the glance of his eyes. Now he lay unconscious in her arms, while broken bits of gun lightning made the night hideous. It brought her to the realization that she must get help from somewhere. The rustlers might attempt to escape that way. An idea flashed to her mind. Why hadn't she thought of the signal before? Accordingly she picked up Jack's gun loaded it with cartridges from his belt and fired five times, three long shots followed by two at close intervals. It was the call for help at the Trichell ranch.

Jack moved in her arms at the reports. She leaned close to his warm perspiring face and heard him murmur: "Block the gulch! Block the gulch! You can do it, Cordovan." She patted his face and forehead and ran her fingers through his tousled hair. A wind sprang up from the plains and touched his pulsating brow with her fingers. Both were soft, soothing.

Ten minutes later Sanders, Buster, Tulane and the remainder of the boys came riding down the gulch, fifty feet apart, peering in every direction. Some one shouted and they reined their horses. Sanders advanced cautiously to the dead body of the man lying in the sand. "Bill Dorado!" he shouted. "Dead as he'll ever be. Both of 'em in the same night. Now ain't that a record. I just am wondering who got him. Looks as if he was trampled by the herd."

"Woowooooo! Woowooooo!" A long

familiar roll came up from the rocks of the pass.

"There!" cried Christian, pointing to the flinty butress. "Tulane, don't show down upon the scene, enabling all to see the figure of Louise bending over Jack. Below in the sand at the very mouth of the pass lay the carcasses of Cordovan and the two steers. As the men closed in a coyote drew off into the blackjacks. It licked its lean mouth and flashed green eyes at the disturbers.

Louise was leaning over Jack's body as if whispering something into his ears when the men scaled the rocks and drew forth sparks with their dragging spurs.

CHAPTER IX.
THE BURDEN OF HER SOUL

Jack opened his eyes in wonderment. From the opposite wall the Madonna smiled down upon him sweetly. He was in surroundings unfamiliar yet carrying with them a hint of home. The room was large, light, while through the open windows passed a current of air. Cottonwood bloom pasted itself against the screen. Everything smelled sweet, the linen fresh, while the fragrance of calycanthus filled the air. Low, subdued voices mingled harmoniously with the cooing of doves and the early summer sounds. All seemed strangely in place. One window faced the west and through it Jack could see the drop in the landscape known as Navajo Gulch. Then he remembered. The stirring adventures of the night flooded back, the meeting with Sanders in the village, the ride of reconnoitre to the Gulch, the separation, the thunder of hoofs, the appearance of Tulane, unquestionably it was Tulane, the shooting, the wild ride to block the pass and the apparition of Louise upon the rocks. That was the final note in his memory. A pain stab from a feverish and burning wound in his shoulder made Jack turn over and mutter:

"That's some of Tulane's work. He was probably in league with the rustlers and helping them hustle off the cattle. Just like that fool to take a shot at me. But my best plan will be to keep quiet a while and see what comes of it."

Jack coughed. A door quietly opened and Mrs. Trichell appeared. "Come in," shouted Jack. "Awake so soon, Mr. Corcoran? A long sleep would have done you so much good."

"Sleep!" he ejaculated, "on a day like this. I want to get up and ride around Roundtop. Look at that sun streaming in there. That's enough to make a century plant bloom in an hour. Say, how did I get here anyway?"

"The boys brought you here late last night. Louise found you at the top of your shoulder. A pot shot from one of the Dorados, I suppose. John declares he'll never be able to repay you for blocking the trail. Why they cut away nearly a thousand head. Some of our best, too."

"Yes? Well, I'm sorry that I had to kill two," declared Jack, with regret.

"Two! Why bless your heart. If you hadn't killed those two the entire bunch would be down in Texas by this time. The boys say that it took more than an ordinary man to face that crowd. Pushed cattle are angry critters and they will hardly stop for anything. John realizes that you saved his herd and he's going to repay you. But I must slip out now because you must rest."

"Oh, I'm alright, Mrs. Trichell, I'll be up this afternoon," he remarked with confidence. "No, not this afternoon, not until you rest a few days, with which she closed the door and left Jack to gaze out upon the mesa quivering under heat.

The warm breeze blowing in off the range threw open the land of Nod; the smell of hot sand produced sleep. It was not long before Jack was claimed by slumber.

mounted to her cheek and then mantled her brow, giving her eyes the appearance of blue diamonds set in a mass of crushed rubies. At least Jack imagined so. But perhaps it was only from the rays of the setting sun in its dying chromatic play upon the range.

"I'm glad you're here too." The answer swelled naturally; it would have come had the situation not been so favorable for an opening of their hearts. She would have uttered those very words were they alone in the desert or high among frozen passes. His presence, his nearness, the light from his eyes would have provoked some expression of happiness through sheer proximity.

Impulsively Jack caught hold of her hand. He felt it pulsating under its white skin that reminded him of the soft underside of a moon flower, velvet-like, filled with life.

"What would I have done if you had not come to me last night? Perhaps I would be out there on the rocks yet. I owe a great deal to you Louise." His voice lowered and cracked as a child sobbing out a confession to his mother.

"Oh, Jack, that's absurd to say that. The boys would have found you. Beside, I felt that you were down there at the pass."

"Me down there at the pass? Why did you imagine that I was down there?" He questioned her eagerly, anxious to know why she had come.

"Jack, I can tell your gun a mile away. You see when Tulane gave the alarm we all rushed out to see where the cattle were. But somehow or other Tulane must have waited a long time to notify us or else he was not minding his business. It was his night on the fence watch and he should have told us long before they got such a start. Anyhow, the boys rushed to the corral for the horses and I went one on the back porch and listened. When I heard you shoot away down at the lower end of the Gulch I knew that you were having trouble so I saddled Thunderbird and started out toward the pass."

"Is that why you came?" "Well, I wanted to help a little. You see, when those rustlers act they act quickly. Let someone give the alarm right away and their work is undone."

"Would you have come if you had not heard me shoot?" Jack continued to analyse her feelings. Louise hesitated a moment. She knew what she wanted to say. "No," rose to her throat but she forced it back. Then looking aside pensively she responded: "I don't know."

It was Mrs. Trichell calling from an inner room. "Jack held Louise's hand though she gently pulled. Then Mrs. Trichell appeared at the door, bearing a tray.

"Here it is supper time and our hero has had no nourishment since this morning. Hero's seat don't they Mr. Corcoran?" "I don't know, do they?" Jack laughed at the idea. "You know I feel as if I am detaining you all. You could be out on the porch catching the evening air."

"There is no such thing as delay in ranch life. Ask Buster," commented Mrs. Trichell. "By the way, he was over here about noon to see you but the doctor gave orders not to disturb you. Sleep, he said, is what you need."

Mrs. Trichell went to the northern window. "How does Roundtop look this evening?" Jack asked. "Oh, as brooding as ever, I suppose. It always does. Roundtop's a mystery to me. It just rises out of the plains like a pyramid. You cannot see another mountain even if you climb Roundtop."

"Yes, once when we first came to this country. There's a cave, up here. They call it Belle Starr Cave. Outlaws lived up there and made it their rendezvous. The Stars are known all over Oklahoma. The last one, Henry Starr, died recently."

"I'd like to go up there sometime and look the country over."

TO BE CONTINUED

HOW I BROUGHT UP
MY FIVE CHILDREN

BY MRS. ALFRED E. SMITH, WIFE OF
THE GOVERNOR OF NEW YORK

The first thing to be said about bringing up five children is that they are five times as easy to bring up as one child.

Much has been written about the country's need of large families and the mother's duty of bearing and rearing them; but if a task be a pleasure as well as a duty why not emphasize its pleasant aspect? The more children that came into my home, the happier home became—and the lighter my responsibilities. A woman is bound to experiment in bringing up her first child, and if he remains the only child she may have too much time for experiment. She becomes self-conscious and her self-consciousness affects and infects her boy or girl. Besides, how wasteful it is to learn the job of motherhood with one child and then never to put one's proficiency to the test with any other!

If I, if any mother of five children, were to answer truthfully the

question of how we brought them up, we would say: "They themselves helped!" In little and big ways, my children brought each other up. Things that I taught Alfred, Jr., and Emily, my oldest son and daughter, they in turn taught Catherine and Arthur and Walter. And the little ones kept their elders from growing careless.

A sense of personal orderliness is a characteristic which I have tried, from the beginning, to cultivate in my children. When my oldest boy was born my husband and I lived in a little four-room apartment. When there were two babies we had only five rooms. In such close quarters it was especially necessary that the children should take care of their own belongings; but, indeed it seems to me that every mother of a large family quickly becomes a drudge unless she trains her children to feel responsibility for the condition of their property and their persons. Even telling them, every time, to wash their hands before coming to the table, to pick up their playthings before going to bed, is an unnecessary burden upon her. These are not "little" things. They are the expression of self-respect and of consideration for others. And when I had taught the lesson of cleaning up and picking up to my older children I found that they passed it along to their juniors and one helped another to conform to the standard.

One of the lessons which the mother of several children soon learns is that their goodness—or "badness"—is so much a matter of health and of habit. Health itself depends on habit.

There was no secluded, sound-proof nursery in that little apartment of ours. There was no nurse there wouldn't have been a nurse even if we had had a place to put her and the money to pay her wages. I took care of my children myself; it is a pleasure which I cannot imagine leaving to others. But being the mother of one's children should not mean being their slave. When it was time for my babies to go to sleep, they were laid down in their cribs, in a darkened room, and they went to sleep. I didn't rock them; I didn't sit beside them, there was no succession of wailing calls for my presence. I started them with the right bedtime habit and they kept it up. I nursed them, of course, and thus their food habits started right.

I did all my own work when my babies were little, but it was planned that I could take them for their outings at regular times. Their habits made them healthy, and I had to contend with little or none of that peevish fretting which, in children, is usually traceable to strained nerves or to some other physical maladjustment.

Another factor which I think has helped greatly in the rearing of my children has been the happiness of our home life. It seems to me that youngsters bloom in an atmosphere of cheerfulness and serenity, just as buds open in sunlight. My husband and I have tried, always, to suppress our worries and irritations when we are with our children. A friend of ours says: "There are no grouches in the Smith home, no glooms." During all the early part of our married life we had only a small income—many persons would have called us poor. We were in no respect more fortunate than tens of thousands of American families. But we tried to keep our days free from anger, our nights free from anxiety.

It never occurred to me and I know it never occurred to my husband that there was anything in the world which we wanted more than our children. Simply regarded as an entertainment, but it was the place of so much that childless couples find necessary for their enjoyment of life. My children have always interested me. Spending the evening with them has given me greater returns in pleasure than a theatre or restaurant could offer.

My youngest boy, Walter—my "baby," although he is twelve now—is a whole vaudeville show in himself! I do not mean that I think children should be flattered, or their precocity exploited—although praise is fully as useful as blame in dealing with them. But because their father and I have always shown that we liked them as well as loved them, that we enjoyed their society, that they added definitely to our happiness, they have, I believe, "played up" to our appreciation of them. The subconscious thought that they were a "trouble" or a "trial" has never poisoned the air they breathe.

No woman, however hard she tries, can keep the sun shining in her home—alone. The title of this article on "how I brought up my five children" ought really to read, "how we brought up our children." The children's father has helped so much in their bringing up.

He is never so happy, I think, as when he is spending the time with them at home, and he has had that habit ever since they were tiny babies. I cannot imagine how a mother brings up her family with an absentee father who spends not only his worktime but his playtime away from home.

My husband could bathe and dress our babies as well as I could—and he did it often. He says that one of the proudest purchases of his life was the small carriage and pair of goats, for which he laboriously saved the money when Alfred and Emily were little.

He has helped me to impress the children with the importance of



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their school work. I never could laugh, as some mothers do, if a boy or girl brought home a bad report. After all, doing their school work is for the time being their job in life and I have always tried to make clear to them that no one has a right to slack his job. That is exactly how their father feels about it; if possible, he feels more strongly on the subject than I do, because he couldn't have the schooling he provides for his children. One of our boys tried to argue the point with him, hinting that education wasn't "so much" because father didn't have it—and now look at father!

"I had the luck to be one out of a million," the Governor told him. "You're not running such a chance—you're to have an education." He was thinking of this interview, I know, when he wrote in his 1923 message to the New York Legislature: "Anybody desiring to have a proper understanding of the necessity for an education need only talk to the man who was denied it."

Sometimes it seems to me that nine-tenths of the secret of bringing up a family of children sensibly lies in bringing them up in the home. Are not many of the developments of modern young life which worry mothers traceable to outside influences, to pleasures and friends not intimately associated with the family life? Of course, if a father and mother spend most of their time out of the home the children will follow suit. Or if the minute children enter their home they are hushed and repressed then, too, the boys and girls will stay at home as little as possible.

I decided when my children were babies that I would keep them at home not by force, but by attraction. Home, to them, has always meant "good times." It has meant a welcome to their friends: the door is ever open to the boys and girls my boys and girls like. Home has meant simplicity and laughter and good-natured teasing, impromptu children's parties, after-dinner "sings" in which husband and myself join, putting on the phonograph records and pushing back the rugs whenever the youngsters want a dance, lengthening the luncheon or dinner table to include any child guest. One of the features of our life in Albany which we all have enjoyed is the motion-picture machine the Governor had installed in the Executive Mansion to give us home movies every night. The friends of all the children have the habit of dropping in.

One advantage, it seems to me, of marrying early and of not putting off one's family is that, even when they are young men and young women, father and mother are young enough to play with them. There is no desire on the part of my young people to attend questionable parties, since we all enjoy our pleasures together.

When they went out to school entertainments I went with them—not as a bored chaperon but as somebody who wanted to go to the party. And so I have always known what they were doing, who were their friends, not because I spied on them but because I shared with them.

I played with them and they worked with me. The old adage that "many hands make light work" can come true in every big family if the mother begins right with her babies. When I asked five-year-old Emily to wipe the forks and spoons, or sent Alfred on an errand to the grocery, they didn't mind. It was like "playing house" to them. They helped take care of Catherine and Arthur when those two came along, and all of them had a hand in bringing up my youngest boy, Walter.

Even after we had more money and therefore there was less work for all of us, I always insisted that each child should have certain duties or tasks, for the performance of which he would be held responsible. The younger boys, for example, must look after their pets; we have almost a menagerie in Albany.

There is a monkey, three coons, an alligator, turtles, goldfish, canary birds, chickens, gold and silver peacocks and two baby lambs. Then both Arthur and Walter have their ponies, to which they are devoted and of which they take all the care even down to ordering the hay; the Governor has a police dog and I have my Pom.

I don't think I could bring up children without pets in the house; they help to inculcate not only a sense of responsibility but the spirit of kindness and of service to dependent creatures.

Kindness and truthfulness are the two virtues which it has seemed to me most important that my children should possess. I should be particularly unhappy if I thought any one of them could be guilty of that worst form of unkindness and falsity combined—snebery. There never has been any trace of it in them; they are as fond of their old friends as the Governor and I are of ours. The best way to teach children not to be snobs is never to be snobbish one's self.

A great deal of example, a few commands, a firm but quiet assumption that those given will be obeyed—that sums up the rule and discipline of the Smith family. We, the parents, tried to be the sort of people we wanted our children to become.

We never in our lives nagged

them and we didn't take them too seriously. In one sense, of course, children are the most serious thing in life; but I do not believe in magnifying and dramatizing every trifling incident in their lives.

Now and then the time comes when there is a "must," and on those occasions neither the children's father nor myself has the slightest difficulty in obtaining obedience. The reason, I believe, is that they know beyond the least shadow of a doubt that we want them to be happy; and therefore, if we refuse them anything, they believe we have some really good reason and they do not feel aggrieved or even argumentative. It seems to me that the most enlightened of all governments is that of our country and so I have tried to make our home a little republic—a government with the consent of the governed, a place of liberty but not of license. We talk over our plans together, and they have a way of turning to me and saying: "Now, let's see what the chairman thinks about it." I like that.

What have I brought up my children for? What are my ambitions for them?

I want what they want for themselves. To choose a child's career in advance is often only a piece of parental self-indulgence. With good health, good education, the background of a good and happy home, each boy or girl ought to be able to find his or her place in life. I am not afraid that mine will make serious mistakes, if allowed to use their own judgment and to follow their own inclination.

THE STORY OF CHRIST

BY GIOVANNI PAPINI
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SUN AND SNOW
A man's voice, the voice of Peter the Rock, had called Him the Son of Man; another voice issuing from a cloud was to call Him the Son of God.

Very high is the three-peaked mountain of Hermon, covered with snow even in the hot season, the highest mountain of Palestine, higher than Mount Tabor. The Psalmist says, "It is the dew of Hermon that descends upon the mountains of Zion." Jesus became incarnate light on this mountain, the highest mountain in the life of Christ, that life which marks its different stages by great heights—the mountain of the Temptation, the mountain of the Beatitudes, the mountain of the Transfiguration, the mountain of the Crucifixion.

Three Disciples alone were with Him: he who was called Peter, and the Sons of Thunder,—the man with the rugged, mountainous character, and the stormy men—fitting company for the place and hour. He prayed alone, apart from them, kneeling in the snow. All of us have seen in winter how the snow on a mountain makes any other whiteness seem dull and drab. A pale face seems strangely dark, white linen seems dingy, paper looks like dry clay. The contrary of all this was seen on that day up in the gleaming, deserted height alone in the sky.

Jesus prayed by Himself apart from the others. Suddenly His face shone like the sun and His raiment became as white as snow in the sunshine, white "as fuller's earth" can white them. Over the whiteness of the snow a more brilliant whiteness, a splendor more powerful than all known splendors, outshone all earthly light.

The Transfiguration is the Feast and the Victory of Light. Jesus still in the flesh—for so short a time!—took on the most subtle, the lightest and most spiritual aspect of matter. His body awaiting its liberation became sunlight, the light of Heaven, intellectual and supernatural light; His soul transfigured in prayer shone out through the flesh, pierced with its flaming whiteness the screen of His body and His garments, like a flame consuming the walls which close it in, and flashing through them.

But the light was not the same on His face and on His raiment. The light of His face was like the sun; that of His garments was like the brilliance of snow; His face, mirror of the soul, took on the color of fire; His garments, mere material stuff, were white like ice. For the soul is sun, fire, love; but the garments, all garments,—even that heavy garment which is called the human body,—are opaque, cold, dead; and can shine only by reflected light.

But Jesus, all light, His face gleaming with quite refugence, His garments shining white—gold sparkling in the midst of silver—was not alone. Two great figures, returned from death, gleaming like Him, stood by Him, and spoke with Him, Moses and Elias. The first of the Prophets, men of light and fire, came to bear witness to the new Light which shines on Hermon. All those who have spoken with God remain radiant with light. The face of Moses when he came down from Mt. Sinai had become so resplendent that he covered it with a veil, lest he dazzle the others. And Elias was caught up to Heaven in a chariot of fire drawn by fiery steeds. John, the new Elias, announced the baptism of fire, but his face was darkened by the sun and did not shine like the sun. The only splendor which came into his life was the golden platter on which his

bloody head was carried, a kingly gift to Herod's sinister concubine. But on Hermon there was One whose face shone more than Moses' and whose ascension was to be more splendid than that of Elias,—He whom Moses had promised and who was to come after Elias. They had come there beside him, but they were to disappear thereafter forever. They were no longer necessary after this last revelation. From now on the world can do without their laws and their hopes. A luminous cloud hid the glorious three from the eyes of the obscure three, and from the cloud came out a voice: "This is my beloved Son; hear Him."

The cloud did not hide the light, but increased it. As from the tempest-cloud, the lightning darts out to light up suddenly all the country; from this cloud already shining in itself, flamed out the fire which burned up the Old Covenant and confirmed to all eternity the New Promise. The column of smoke which guided the fleeing Hebrews in the desert towards Jordan, the black cloud which hid the ark in the day of desolation and fear, had finally become a cloud of light so brilliant that it hid even the sun. The splendor of the face which was soon to be buffeted in the dark days, close at hand.

But when the cloud disappeared, Jesus was once more alone. The two precursors and the two witnesses had disappeared. His face had taken on its natural color. His garments had their everyday aspect. Christ, once more a loving brother, turned back to his swooning companions. "Arise, and be not afraid." Tell the vision to no man, until the son of man be risen again from the dead."

The transfiguration forecasts the Ascension; but to die in shame always precedes rising in glory.

I SHALL SUFFER MANY THINGS
Jesus had known that He must soon die a shameful death. It was the reward for which he was waiting and no one could have defrauded Him of it. He who saves others is ready to lose himself; he who rescues others necessarily pays with his person (that is, with the only value which is really his and which surpasses and includes all other values); it is fitting that he who loves his enemies should be hated even by his friends; he who brings salvation to all nations must needs be killed by his own people; it suits human ideas of the fitness of things that he who offers his life should be put to death. Every benefaction is such an offense to the native ingratitude of men that it can be paid for only by the heaviest penalty. We lend ears only to the voices which cry out from the tombs, and reserve our scanty capacity for reverence for those whom we have assassinated. The only truths which remain in the fleeting memory of the human race are the truths written in blood.

Jesus knew what was awaiting Him at Jerusalem, and as later was said by one worthy to portray Him, His every thought was colored by the thought of death. Three times they had already tried to kill Him: the first time at Nazareth when they took Him up on the summit of the mountain where the city was built and wished to cast Him down; the second time in the Temple, the Jews, offended by His talk, laid their hands on stones to stone Him; and a third time at the feast of the Dedication in winter-time, they took up the stones of the street to silence Him. But for these three times he escaped because His hour was not yet come.

He kept His certainty of death in His own heart for Himself alone until His last hours. For He did not wish to sadden His Disciples who would have shrunk from following a condemned man, a man who in His own heart knew Himself at the point of death. But after the triple consecration as Messiah—the anointing of Bethany—He could no longer keep silence. He knew too well the ingenious complacency of the Twelve. He knew that when the rare moments of enthusiasm and illumination were gone, their thoughts were often the common thoughts of common people, human even in their highest dreams. He knew that the Messiah for whom they were waiting was a victorious restorer of the Age of Gold and not the Man of Sorrows. They thought of Him as a king on his throne and not as a criminal on the gallows; they were triumphant, receiving homage and tribute, not spat upon, beaten, and insulted; come to raise the dead and not to be executed like an assassin.

Let the Disciples should lose this new certainty of Christ's Messiahship on the day of His ignominy, Christ knew that He must warn them. They must learn from His own mouth that the Messiah would be condemned, that the Victorious One would disappear in a dreadful downfall, that the

King of all kings would be insulted by Herod's servants, that the Son of God would be crucified by the ignorant, blind servants of God.

Three times they had tried to put Him to death; three times after Peter's recognition He announced to the Twelve His imminent death. And there were to be three kinds of men who were to bring about His death: the Elders, the High Priests and the Scribes. The Elders were the Patricians, the aristocrats, the lay delegates of the Hebrew middle-classes, they represented the authority and wealth, and Christ had come to transform authority into service and to condemn the rich and their treasures. The High Priests represented the Temple, and He had come to destroy the Temple. The Scribes were the doctors of law, of theology, the interpreters of the Book, the masters of the Scriptures, and represented the authority of word and of tradition; and He had come to transform the Word and to regenerate the tradition. These three orders of men never could forgive Him even after they had sent Him to Golgotha.

And there were to be three accomplices to His death: Judas who betrayed Him, Caiaphas who sentenced Him, Pilate who permitted the execution of the sentence. And there were to be three sorts of men to execute the penalty: the guards who arrested Him, the Hebrews who cried "Crucify Him!" before the procurator's house, the Roman soldiers who nailed Him on the cross.

There were to be three degrees of His afflictions, as He Himself told the disciples. First He was to be spurned and outraged, then spit upon and beaten, and finally killed. But they were not to fear nor to weep. A life has its reward in death, death is the promise of a second life. After three days, He was to rise from the tomb, never more to die. Christ was to be victorious not over earthly kingdoms, but over death. He does not bring golden treasures, nor abundance of grain, but immortality to all those who obey Him, and the cancellation of all sins committed by men. He was to buy this immortality and this liberation by imprisonment and death. The price was hard and bitter, but without those few days of His Passion and burial He could not have secured centuries and centuries of life and freedom for men. The Disciples were troubled at this revelation and unwilling to believe. But Jesus had already begun His Passion, foreseeing those terrible last days of His life and describing them. From now on the heirs of His work [knew] all, and He could go on His way towards Jerusalem in order that His words should be fulfilled to the very last.

TO BE CONTINUED
AVIATOR'S MEDALLION

Paris, France.—The aviator Pelletier d'Olisy, who flew from Paris to Tokyo a few months ago, has just published the story of his flight. The story tells how the aviator carried a medallion, carved for him by the mechanics of his first squadron, which has been carried on all his machines since 1913. This medallion bears, on one side, a figure of Saint Christopher, bending under the weight of the Christ Child, and on the other side the prayer:

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LONDON, SATURDAY, MARCH 7, 1925

DEMOCRACY

We have been reading a great deal recently about democracy. Indeed in one way or another the subject is almost continuously thrust on the attention of all who read the newspapers. One of the most amazing items of news bearing on the theory and practice of democracy we read only a few days since. Here it is:

Kansas City, Mo., Feb. 25.—The city manager plan of government will be inaugurated in this city next year under the new city charter adopted at the polls yesterday. The charter carried by a vote of nearly 4 to 1. Less than one-third of the registered voters cast ballots.

Now what does this mean? It means that in democratic America a city of over a quarter of a million people, less than ten per cent. of whom are foreign born, has scrapped and discarded democratic government. The utter apathy of over two-thirds of the voters seems something incredible. Only about seven per cent. of those entitled to vote cared enough about the inalienable rights of a sovereign and free people to mark their ballots against the surrender of their democratic rights and privileges.

This assuredly is something of deep—if not dire—significance. And its significance is not lessened but greatly enhanced by the fact that this item of news was tucked away in an obscure corner of the paper, and, if noticed at all, read with supreme indifference by people supposed to be quite passionately attached to government of the people, by the people, for the people.

Many American cities have scrapped democratic government and taken on government by commission. In Ireland the Free State Government felt constrained to abolish the elected city corporations and hand the municipal government over to appointed administrators. This both in Dublin and Cork resulted, we are told, in very much more satisfactory administration of civic affairs. To judge by the way he speaks of them the average man has little respect for politicians whether municipal or provincial or federal. And the decay of democracy on this continent is sufficiently indicated by the habitual abstention from the polls of half the people.

There is evidently something wrong with democracy. And as this is a matter that concerns each and every one of us, that touches on the civic right and the civic duty of every individual, it is worth while giving it some attention and study. Kansas City, Mo., is a concrete and arresting proof that break-down of democracy in Europe is not a matter altogether foreign to our interest.

Richard Washburn Child, for three years American Ambassador to Italy, is now "travelling about from country to country in an attempt to find out how democracy was succeeding (in Europe) or why it was failing." It will readily be conceded that his former official position gives him exceptional opportunities for such investigation. The results he gives us in a series of intensely interesting and illuminating articles in the Saturday Evening Post.

The menace of socialism or communism he finds everywhere. Between the two he distinguishes merely a difference of method; their ultimate aim is identical. "What will happen tomorrow—what next year—what in a decade?" That is the question that confronts European statesmen and thinkers, as well as the rank and file of the people in every European country.

"It is so vital that it marks with its brand this whole era of European politics. The surface of that pool shimmers with details of political plays and policies, but any net dragging beneath the surface

always brings up The Question, and it always clamours for an answer." What gives vitality to the menace of communism is loss of faith in democracy. People had looked forward to democracy as the panacea that would cure all the ills that flesh is heir to. They have been disillusioned. The first duty of a government is to govern. So Italy turns joyously to her strong man Mussolini, Spain to Primo de Rivera—and Kansas City, Mo., to a city manager.

"We Americans," writes Mr. Child, "may well take this question by the forelock. Democracy in the sense of parliamentary government has had no conspicuous success. If it has stood up in America and Great Britain it occupies already a doubtful position in France. It writes in some agony in Germany. In 1916 I saw it tottering in the Duma of Russia. I was in Italy when it fell flat. I have just looked over the remains of its feeble collapse in Spain. Nor does it grow ill only in its old age." And he instances, in proof, China and Turkey. "This is the great danger of democracy—its disillusionment—the difference between the noble, gold-lettered label and the true contents. . . . In the year 1925 Europe faces this disillusionment."

The ex-Ambassador's concluding summary of one of his articles is this:

"I have sought the opinions of the wisest men I could find in many countries. It is their combined opinion that there are three thoughts of change in the minds of the peoples of Europe:

"The first is socialism or communism.

"The second is the temporary answer of Italy and Spain, reflected also in a growing hunger in France and Germany for strong personal leadership—the turn toward dictatorship.

"The third is the reform of democracy itself."

In a later article he tells us that "today there is a tremendous tide of cynicism about democracy." And this cynical ridicule which he finds widespread in Europe is not directed at democracy as idealists conceive it; but at democracy as it works out in practice. He quotes an old English editor who is also a member of Parliament:

"There can be no doubt that even our own parliamentary government, although better than continental forms, no longer satisfies. Candor requires us to admit that its quality and its practices have degenerated. This is especially true since the War, and people feel it. In our administrative government—the executive—there is still unshaken faith. From our exchequer down we have skill, experience, training. That administrative system, developed constantly over hundreds of years, is the strength of Great Britain. But the parliamentary system is no longer one of quality. Representatives have become unlike the free, expressive, fit men of half a century ago. Today they are more like lay figures moved about. They are disciplined by party whips. . . . One of the consequences of this deterioration is the proposal or the vague hunger for plans which would remove some of the functions from the Commons and establish semilegislative bodies outside—for instance, an industrial legislature made up of capital and labor interests creating laws for their own worlds not unlike the methods used by trade guilds in China. . . . If so, we are doomed to disorganization, to the lack of unity which caught and swallowed most of the Orientals centuries ago."

In France, discussing the proposed amnesty to Caillaux, one heard this: "He is coming to Paris. At least he will be the power behind the scenes. Herriot may go. Briand may come. But France has forgotten the man exiled for communicating with the enemy. Do you believe France would have forgiven a weak man? Poof! But France figures Caillaux because she needs a strong man, because she hungers for wisdom and strength even when it may operate behind the scenes. We would make of Caillaux a skilled stage manager of France's finance. The ministry and the Chamber? Ah, they are marionettes, squeaking and disjointed. France wishes a hand strong enough to make them dance in step to some national harmony."

A big industrialist in Germany says: "There is a growing desire in all hearts for unity. Even oppressive

unity is better than the futile clamor of little and big groups who never know their own mind unless it is to shake the tree of democracy so that the fruit will fall into their baskets. Do you believe that the mass has the passion to be possessed of power to govern? You are mistaken. The passion of humanity is to be well governed. Democracy must prove itself capable of doing this or it will fail here just as it has broken down in the Latin countries. . . . Any people would turn to a dictator or to a monarchy with a certain sadness. But always there comes first in the decisions of mankind—necessity!"

"When democracy," writes this student of European politics, "has lost all its authority to govern, people will take the convenience offered. They may take a monarch if they are assured that he and his successors will not become the instruments of tyranny. They would take communism if their necessity is great enough and if the passion of the mass swept it back to that great illusion. Much more readily will they go seeking a dictator.

"After all, the power of a dictator who has the will of the people behind him is not far removed from the power of a prime minister who happens to have an overwhelming majority. Both can dictate to a parliament. At this moment of writing it is perhaps true that Baldwin, with his great Conservative majority in the House of Commons, answerable to his will in the last analysis of party practice, has literally more power than Mussolini who is now under attack.

If difference there be, it is in the fact that Mussolini's enemies are able to assert that he maintains his power by force of the Fascisti militia rather than by the will of the people, as his friends claim. The truth remains that both men have given great powers because one people by election and another by spontaneous, direct action, approved at the time by the great majority, have had the instinct for strong administrative government and have followed that instinct."

Democracy with the many is a mere catchword connoting every thing desirable in the way of government of a free people. With some it is a fetish. With few it is the subject of thought and study. If we do not, each and all, do some thinking about it then democratic institutions in Canada, already in none too good repute, will follow those of other countries in the way of decadence.

THE FRENCH PREMIER

The multiplicity of parties in France and other countries of Europe has reduced democratic government to something absurdly like opera bouffe. The combination of parties or groups necessary to make up a majority is called the "bloc" and the bloc system gives to each handful composing it power disproportionate to its numbers or importance—the power to withdraw and overturn the ministry. Overturning ministries is the chief work of the French chamber of deputies.

Prime Minister Herriot, pressed though he was by grave responsibilities national and international, was compelled to play up to the extreme anti-clericals. He had to redeem his pledge, made to secure their support at the elections, to abolish the embassy to the Vatican. In the course of keeping his promise to the ear of his bitterly anti-clerical supporters he was forced to break it to their hope. Alsace and Lorraine are staunchly Catholic and their relations to the Holy See are governed by a concordat. The sturdy Catholics of the redeemed provinces, angered by the threat of laicising their schools—which means making them positively Godless—showed that they were not to be trifled with, tricked and deceived with impunity. They had been solemnly promised in the name of France that their educational and religious rights would be scrupulously respected.

So Mr. Herriot, Prime Minister of France, was reduced to the sorry compromise of promising that he would keep a representative at the Vatican for Alsace-Lorraine. This absurd inconsistency pleased nobody. It did not satisfy the Opposition reinforced by the radical ex-Premier Briand with forty Left followers and it enraged the anti-clericals, who were prepared to vote down the substitute representation. But when they found that

the Opposition bloc were going to vote against Herriot's half-way measure they were compelled to swallow their disappointment and their principles and support Herriot, no doubt damning the equivocation of the Premier who lied like truth. Herriot saved his bacon at the price of dignity and self-respect. A sorry spectacle and one that helps to explain why the wobbling 'democracy' of France is so heartily despised by Frenchmen.

But poor Herriot is not yet out of the woods. Even an anticlerical will admit that it takes two to make a bargain; emphatically is this true of a diplomatic bargain. The Holy See may not receive Herriot's compromise chargé d'affaires for Alsace Lorraine, who—no matter what he is called—must necessarily represent the French Government. So Mr. Herriot has been obliged to send M. Muzie, one of his followers, and an ardent Catholic strange to say, to Rome to see if by way of the Vatican back-stairs he may find some way out of the perplexing, undignified and—still worse—ridiculous position into which France and her Prime Minister have floundered.

It is to laugh.

In the past we confess we were never able to understand the loud protests and the supine inaction of French Catholics under anticlerical persecution. Now all that is changed. The Catholics of France are not only protesting against anticlerical threats—they have barely gone beyond threats as yet—but actively organizing for vigorous assertion and defence of their full civic rights as citizens of France.

In all parts of the country great public meetings of four thousand, five thousand, ten thousand, twenty thousand and more, have been and are still being held, and the spirit is admirable. Hundreds of thousands are enrolling themselves in the Catholic Federation with the heroic General de Castelnau at their head. They are evidently earnest, enthusiastic and determined. In the Great War they were ready to die for France, countless numbers of them actually did lay down their lives; now their high resolve is that France will have peace with justice. They saved France from the foreign enemy; they will not permit a persecuting internal faction to destroy the liberties they defended so heroically.

All honor to the fighting Catholics of France; may they win another and no less important victory.

TAKE THE CATHOLIC POINT OF VIEW

By THE OBSERVER

The Western Catholic says we must keep our Catholic habits; that when we stop our Catholic paper, the family fails to get a spiritual uplift. It is true; and it is a truth which is being gradually lost sight of. In proportion to their means, Catholics today do not support the Catholic press as faithfully as the Catholics of some years ago used to do. The latter were poor, compared with the Catholics of the present day; but their appreciation of the propriety and the necessity of supporting Catholic undertakings was proportionately much greater.

The Catholic of a former time was less critical of the Catholic paper. Now, the Catholic paper is too often placed in an unfair comparison with the huge papers that are kept on foot for business purposes or for political purposes, and because the former do not feel able, and have not the means, to furnish all the matters of passing interest which are found in the daily press, some Catholics are disposed to find fault with them and say they are no good. The Catholic paper has a special mission, and it performs it faithfully and always as perfectly as the Catholic people make possible for it to do.

Catholic papers are very seldom well off for money; they are often the personal venture of a few men of very moderate means. Catholic affairs in this young country in which there are so many matters to be looked after, seldom permit of the employment of much money by Catholic ecclesiastics in the publishing of Catholic papers. The only hope for the survival of a Catholic paper is, that it may receive sympathetic support from the Catholic laity.

That support is too generally withheld, and on trivial and unreasonable grounds. To the old-fashioned Catholic, to whose support it is due that we have any

Catholic press in this country at all, the mere fact that a paper is striving week after week to do something for the Church they love, is, in itself, enough to make him overlook any little faults or imperfections which his sympathy tells him are due to circumstances which are beyond the control of the editors or publishers, and which he hopes to see amended, as they usually are amended, when the paper gets something like the support to which its mission entitles it.

Catholic papers are eager to do something of value for their readers; and poor as they often are, and hardly knowing whether they can keep going for another year or not, they do; everyone of them does; a real, substantial and beneficial work for the Catholic people. In that work, one of the main objects is, to keep before the Catholic people the Catholic point of view. Sometimes an individual may wonder why Catholic papers give so much time to current events. It is because in commenting on current events there is an excellent chance to indicate the Catholic point of view. The affairs of men are complicated; and that complexity is heightened by the fact that those affairs are managed largely by persons who have no knowledge of the Catholic point of view.

What exactly do we mean by the Catholic point of view? Why should Catholics have a special point of view? Wherein does it differ from other points of view? The Catholic point of view is, that all the human race are in this world for a purpose fixed by Almighty God and which is as unchangeable as God Himself; and that is, to know, love and serve God here on earth and afterwards to see and enjoy Him forever in Heaven. The world and all that happens in it are to be regarded by the Catholic from that point of view; and if he allows himself to be drawn off to other, and more worldly points of view, he is not trying to see the world, its events and its people, as they appear in the eyes of God, which it is the whole aim and object of Catholic education to enable him to do.

We say the whole aim and end of Catholic education and by that we mean all Catholic education by whatever means, or through whatever medium it may be imparted. Only the man who takes right views and sees the world as it is, and judges the worth, or the worthlessness, of human actions by God's eternal tests, is educated; and if he is so trained, he is educated in the highest and most essential way, no matter what his accomplishments may be; no matter whether he has any or not.

Now, the purpose of the Catholic press is, to keep before men's minds, and to assert without ceasing, this Catholic point of view. Why? Because ten thousand things work together to divert the mind of the Catholic from that changeless test and touch-stone of Catholic theology and doctrine. It is a curious error of the day, and it has prevailed in all ages amongst erring men, to imagine that there are two worlds, as it were in one, here below; in one of which men live for certain purposes; for business or for politics, or for amusement; whilst in the other they attend more or less indifferently to the business of another existence which each man thinks is not going to be of close personal interest to him until he is eighty or ninety years old. And, it is a favorite delusion in the world that these two spheres have very little to do with each other; and in fact that that sphere which has to do with religion is very well attended to on Sunday; while the other sphere claims the other six days of the week.

The Catholic point of view is, that this world is all one; and that though there are spheres in life in which religion does not enter with forms and ceremonies, there is no sphere nor walk of life in which God and His laws can be dispensed with for one moment. This is the line of cleavage between the Catholic point of view and the world's point of view; and it is of supreme concern to Catholics that they should not be drawn away from the Catholic point of view; though unfortunately they often are, and in great numbers. It is sometimes said, for instance, that the ordinary rules of morality do not apply in all their strictness in the case of political business; and it is, we fear, too often imagined that in the office and in the shop, the law of God that

everyone should have his own, is not too well regarded by individual Catholics.

The attitude of the world in general towards Almighty God, is, "Hands Off;" leave us alone, we shall attend to your affairs on Sunday, (if it is a fine day). This is a week day, and we are out to make money. Let us alone. And are Catholics likely to be affected by that easy-going paganism? Alas, yes, they are; many of them are; and they sometimes want to argue with priests and other Catholic teachers about it. The Catholic press would be more popular if it could flatter the spirit of the world as secular papers do; could fill its columns with encouragement for every foolish glorification of poor and fallen human nature. But the Catholic press has to spend much time in warnings, and warnings are not popular nowadays; for men think well of themselves; and are little disposed to thank anyone for warning them of dangers to which they think, in their vanity, they are safely superior.

Again, the Catholic press must, in the ordinary doing of its duty, often tell Catholics that they are taking a non-Catholic point of view, and are forgetting their Catechism; and who likes to be talked to in that way? But, despite all discouragements, the Catholic press must go on. It is a test of the soundness of a man's Catholicism, whether he is willing to support it or not. As we said a moment ago, there are Catholics, and there were once more of them than there are now, who realize the meaning and the importance of the maintenance by a Catholic press of the Catholic point of view. The spirit of the world has got in its deadly work amongst Catholics, sad to say; and a Catholic population which is able to support a great and powerful Catholic press in Canada is content, in its indifference, with a few papers which have no easy time to keep up their work.

NOTES AND COMMENTS

IN THE many disquisitions in the daily press on the title "Earl of Oxford," assumed by Mr. Asquith on his elevation to the peerage, we have not noted any reference to the De Vere family of Curragh Chase, Adare, of which the late Aubrey De Vere, poet and philosopher, was the most eminent representative. The ancient Earls of Oxford were De Veres, and the several claimants, or pseudo-claimants to the title which Mr. Asquith's assumption of it have called forth, base their claims upon descent from that family.

It is recalled that in 1912 the Duke of Atholl lodged a claim to the Earldom with the Committee on Privileges of the House of Lords, his contention being that it should have passed to the daughters of the 14th Earl of the De Vere creation of 1142, and remained in abeyance among their descendants. The Duke of Atholl claimed to be the lineal descendant and senior co-heir of John Neville, a son of Lady Latimer, presumably one of the daughters of the 14th Earl referred to. It is interesting to note that on that occasion the late Mr. Raymond Asquith, son of the new Earl, appeared with the Attorney-General for the Crown, in resisting Atholl's claim. The Committee in the event decided against the claim.

ON THE present occasion several other dormant claims have been resurrected against Mr. Asquith's assumption of the title, but none have been taken seriously. The consensus of opinion in well-informed quarters is, on the contrary, that no valid reasons exist why Mr. Asquith should not revive the title. So astute a lawyer as the ex-Premier, who had probably studied the position when the Atholl claim was put forward, would scarcely have selected a title objection to which was likely to be sustained.

THE IRISH De Vere family traces its descent from Aubrey Vere, second son of the sixteenth Earl of Oxford (born 1555). This Aubrey Vere's daughter, Jane, married Henry Hunt of Gosfield, Essex, and from their union was descended Sir Vere Hunt of Curragh, Limerick, grandfather of the recently deceased poet. (The last Earl of Oxford, it should be noted, whose portrait hangs in the library at Curragh Chase, was grandson of the Aubrey Vere above mentioned.)

SOME CONFUSION is apt to arise over the name Aubrey, occurring as

it does in almost every generation of the family. Mr. (afterwards Sir) Aubrey Hunt, son of Sir Vere Hunt, and father of the more distinguished Aubrey, was himself a poet—the author of some sonnets highly praised by Wordsworth, and of the fine dramatic poem, "Mary Tudor." On his accession to the baronetcy in 1831, he assumed by Royal license the surname of de Vere in place of Hunt. Hence his son, Aubrey Thomas Hunt, became the Aubrey de Vere whose poetry and prose essays are so well known on both sides of the Atlantic. The poetic gift seems to be a family heritage since Aubrey's elder brother, Sir Stephen, the latest baronet, is also a poet of distinction.

Of the Aubrey de Vere all that need be said here is that he ranks among the greater poets of the Victorian era. The friend of Wordsworth, Coleridge, Tennyson, and the disciple of John Henry Newman at Oxford, he followed that great leader into the Catholic Church, and thenceforth, with all the ardor of his nature, devoted his talents to the service of the Great Cause. When asked once by Edmund Gosse, who, among all the great souls he had known had impressed him most, he said instantly, "Wordsworth and Newman." And, he added, "they are the two for whom my love has been most like idolatry." Of the latter especially, how many might say the same!

We began with a reference to the Earldom of Oxford. The title has been extinct so long that, until its revival by Right Hon. Mr. Asquith, it had seemed to have passed into the limbo of forgotten things. The mere fact of its revival now has brought forward claimants some, perhaps, with a title to consideration, but for the most part far-fetched in the extreme. Judging by the shadowy pleas put forward in the press, the de Veres of Curragh Chase, who, apparently, have kept modestly in the background, would seem to be more in the direct line than any of them. As it is the distinguished ex-Premier becomes Earl of Oxford, bringing lustre to the title rather than drawing lustre from it.

SOME MONTHS ago some space was given in these columns to a "shelf of old books," of special Catholic interest, offered for sale by leading London antiquarian booksellers. They were commented upon then as illustrating the value placed by connoisseurs upon these products of the early presses, so many of them operated by Catholics and devoted to the propagation of Truth. The subject seems of sufficient interest to justify return to it, more particularly since the printing press has in subsequent ages been prostituted to other and baser uses.

IN A more recent catalogue we note another copy of the first edition of "The Imitation of Christ" described as "one of the most famous books in the world" as it certainly is the book which, after the Bible itself, has brought solace and strength to more hearts than perhaps any other book ever printed. This "first edition" consists of 76 numbered leaves in Gothic type, initials rubricated throughout, from the press of Gunther Zainer, 1471. It is, as a specimen facsimile page shows, a beautiful specimen of typography as all the productions of those early presses were. This one is priced at £600.

ANOTHER INTERESTING volume is Alexander Barclay's "Ship of Fools," bearing date 1570. The full title is "The Ship of Fools, wherein is showed the Folly of all States, with divers other Workes adjoynd upon the same, very profitable and fruitful for all men. Translated out of Latin into Englyshe." The translator, Alexander Barclay, was a Scots priest, who died in 1562. The work was first published in 1509. The design of this remarkably curious work was to ridicule the prevailing follies and vices of every rank and profession under the allegory of a ship freighted with fools, and in his metrical translation Barclay has given a variety of characters, drawn exclusively from his own countrymen, and added his advice to the various "fools," which possesses at least the merits of good sense and sound

morality. The book is priced at \$70.

SPACE PERMITS mention this week of but three other items by James Shirley, author of the famous lines beginning,

"The glories of our blood and state Are shadows not substantial things," which Tennyson recited standing over the grave of the great Catholic apologist, William George Ward. Shirley, who was a convert to the Faith, was a dramatist of the seventeenth century and his productions are almost wholly free from the grossness which characterized most of the plays of the period. The three before us are "The Grateful Servant," 1690; "The Royal Master," 1698, and "The Traitor: A Tragedy," 1685. They are priced respectively at \$38, \$30 and \$37.10s. The second, which was printed and first acted in Dublin, is noteworthy for its allusions to Shakespeare. Shirley himself in some of his plays ranks with Beaumont and Fletcher. He was an acknowledged master of the technique of the stage.

SACRAMENTAL WINE

RECTOR TELLS GOVERNOR THAT WINE IS NECESSARY FOR MASS

Denver, Colo.—Much discussion has arisen in the secular press concerning the advocacy by Governor Morley, in his inaugural address, of a law prohibiting the use of any but non-intoxicating wine for sacramental purposes, and of the protest made by Rev. Hugh L. McMenamin, rector of the Cathedral, in a letter to the governor. Following is the correspondence which passed between Father McMenamin and the Chief Executive of the State:

"January 14th, 1925. "To His Excellency, the Governor of Colorado.

"Your Excellency: "In your inaugural address delivered yesterday in the City Auditorium, the press reports you as having advocated the passage of a law, relative to wine for sacramental purposes, which in effect would interfere with me and many other citizens of Colorado, in the practice of our religion.

"I find it hard to believe, Your Excellency, that you are deliberately trying to embarrass more than 100,000 Catholic citizens of this commonwealth, by endeavoring to make it impossible for them to worship God according to the dictates of their conscience, and wishing to be fair, as a native born citizen and taxpayer, I respectfully ask that at your earliest convenience you would kindly write me, stating whether or not that is the intention of the proposed law.

"It is possible that you did not advert to the fact that such a law would interfere with our constitutional rights as we understand them.

"Incidentally may I suggest that you examine the permits for sacramental wine on file in the Secretary of State office, and point out instances of 'flagrant abuses' on the part of the Catholics in this matter?"

"Hoping for an early reply I have the honor to remain, "Yours faithfully, "HUGH L. McMENAMIN, "Rector of Cathedral."

"January 19, 1925. "Hugh L. McMenamin, Rector of the Cathedral, Denver, Colo. "My dear Father McMenamin: "Your respectful inquiry of January Fourteenth is entitled to a reply stating my position on the subject mentioned.

"You state that the press reports my advocacy of a law relative to 'Wine' for sacramental purposes. My statement at the inaugural ceremony was as follows:

"Eliminate from the prohibition law the right to obtain, possess or dispense intoxicating liquors for sacramental purposes. Experience shows that this exception is too often flagrantly abused."

"By this I recommend the inhibition of intoxicating liquor, non-intoxicating wine, for sacramental use.

"While I would not assume to suggest any regulation of the sacrament of your church it seems to me pertinent to say that wine used in administering the sacrament is but the symbol of the blood of Christ, and as the law prohibits generally the use of intoxicating liquors, no church should, in the performance of its offices,—the teaching and development of the practice of religion,—be permitted to even encourage what is otherwise a violation of the law. The unfermented juice of the grape is non-intoxicating wine, and is the beverage used by nearly all denominations, and is quite as symbolically effective as fermented juice of the grape or intoxicating wine or liquors.

"Your complaint raises the fair presumption of the claim of right to use intoxicating liquors called wine for sacramental purposes; this may be done under the present statute, but I say frankly it is my purpose to attempt to eliminate the use of intoxicating liquors (not non-intoxicating wine or beverages) at the sacrament without to any extent making it possible for communi-

cants to worship God 'according to the dictates of their conscience' under the law as it exists or may be enacted. Is it possible that the symbol of the blood of Christ cannot be appropriately administered in sacrament without use of intoxicating wine or liquors?"

"You suggest the examination of permits for sacramental wine on file in the office of the Secretary of State to point out instances of flagrant abuses on the part of Catholics. My statement was not and is not directed against any designated sect or people; your application of that statement to your people is self-imposed. I will not examine the records to seek to charge your communicants with abuses and know of none except the Father Grace incident,—which did not arise under any State statute, but seems to have been a violation of a Federal act. I know of abuses of our State statute relating to sacramental uses by religionists other than Catholics, which I believe justify my position.

"Permit me to add, with respect, that should you see fit to answer this communication, you may expect no reply. I must decline to enter into any continuing discussion or conflict with any church denomination over the matter.

"Sincerely, "CLARENCE J. MORLEY, "Governor of Colorado."

"January 22, 1925. "To His Excellency, the Governor of Colorado.

"Your Excellency: "Whilst disclaiming any intention to draw you into a discussion relative to the proposed legislation concerning sacramental wine or liquor, permit me to reply to your very courteous letter. I do so regardless of the bill, i. e., whether it has or has not been introduced, and because your letter convinces me that you have no desire to be fair, and because I believe that correct information is all that is needed to convince you, that such legislation, as it affects 130,000 Catholics would be unjust, and as it affects you and Colorado unwisely.

"You state your position clearly when you say: 'It is my purpose to attempt to eliminate the use of intoxicating liquor (not non-intoxicating wine or beverage) at the sacrament without to any extent making it impossible for communicants to worship God 'according to the dictates of their conscience' under the law, as it exists or may exist.'"

"But that, as far as we are concerned, is an impossibility, as you shall see:

"You say 'that wine used in the administering the sacrament is but a symbol of the Blood of Christ'—this is true of almost all other Christian denominations, but it is not true of the Catholic Church. The difference between the symbolic and the real presence of Christ in the sacrament marks the difference between Catholic Christianity on the one hand and most forms of Protestant Christianity on the other. And whilst this difference is fundamental to the question at issue, since it is a theological distinction, I pass it by to explain a few points upon which, I believe, you are not informed, namely, the laws or rules concerning the use of sacramental wine in the Catholic Church.

"1st. For two thousand years fermented grape juice has been declared to be the only licit matter for the Sacrifice of the Mass. In this the Church but follows the example and precept of the Divine Founder of Christianity.

"2nd. That fermented grape juice must contain the minimum amount of alcohol consistent with its proper preservation (i. e., enough alcohol and only enough to prevent wine from becoming vinegar.)

"3rd. Only the priest partakes of the wine. The Catholic Church does not, like most Protestant churches distribute Communion to the people under the form of wine, fermented or otherwise.

"4th. No priest is permitted to read Mass more than once a day (twice on Sundays) and not more than a cup of wine is or may be used at each service.

"The Sacrifice of the Mass is fundamental to the practice of our religion, and following the example and precept of Christ, the Church has declared that fermented grape juice is the only licit matter for that Sacrifice; but fermented grape juice, containing only one-half of one per cent, of alcohol is a physical impossibility. Any legislation, therefore, that would forbid the use of grape juice containing more than that percentage of alcohol, would be equivalent to an attempt to make the Sacrifice of the Mass impossible, and therefore an attempt to interfere with us in our inalienable rights to worship God according to the dictates of our conscience. I believe, Your Excellency will grant the logic of that statement.

"You express the opinion that unfermented grape juice would be sufficient for the practice of religion,—probably it would for the practice of other religions—let their theologians determine that, but I most respectfully submit that it is wholly outside the province of the State to determine the question for them. As far as we are concerned fermented grape juice has been declared to be the only licit matter and we deny that the State has the right to declare otherwise.

"You have one opinion—I have another, and it is precisely to pro-

tect such differences of opinion that the Declaration of Independence was written and the Constitution adopted.

"Thinking of the Declaration of Independence and the Constitution, and remembering your legal learning, I do not hesitate to state to you that individuals have rights that not even States or Nations may justly deprive them of, that among these rights is the freedom of worship and the practice of religion; "that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, etc.

"The conclusion, Your Excellency, from all this is plain—you are advocating legislation that is unjust, unconstitutional, unwarranted and unwise. Were I seeking to have the present State administration of Colorado accredited, I would wish for no more efficacious means than the passage of such legislation—but as a citizen of this commonwealth I love my State too well to wish to see it become the laughing stock of the nation. Such legislation, I warn Your Excellency, would only create discord and bitterness. When men's inalienable rights are attacked, they go to any extreme to defend them—they were cowards and unworthy of the name Americans, were they to do otherwise.

"In conclusion permit me to congratulate you upon the balance of your inaugural address. With this one exception, the program you have outlined is splendid. You have a wonderful opportunity and in spite of our differences in this matter I wish you success in the rest of your program.

"You told me not to expect an answer, but somehow I want to believe that with this additional information at hand, your sense of fairness will prompt you to express yourself once more.

"I have the honor to remain, "Yours most respectfully, "HUGH L. McMENAMIN, "Rector of Cathedral."

"January 30, 1925. "To His Excellency, the Governor of Colorado.

"Your Excellency: "I am disappointed. I had hoped that you would reply to my recent letter.

"I write you this to ascertain whether or not you would consider it a breach of confidence, if I saw fit to use our correspondence in a public way. Just now I can think of no reason why you might object—but wishing to be fair, I'd prefer to have you express yourself.

"Should I not hear from you, by phone, messenger or special delivery, I'll take for granted that you do not object.

"I have the honor to remain, "Faithfully yours, "HUGH L. McMENAMIN, "Rector of Cathedral."

THE CATHOLIC TRUTH SOCIETY

HOLY SCRIPTURE WEEK

ARCHBISHOP OF OTTAWA GIVES OPENING LECTURE

The Catholic Truth Society of Ottawa is putting on a Holy Scripture Week in the Franklin Theatre, March 8th to 15th inclusively. Lectures will be delivered every evening at 8.30 save Saturday. The opening lecture will be delivered by His Grace Most Rev. J. M. Emard, D. D., Archbishop of Ottawa. His Grace will give an official episcopal statement of the teaching of the Catholic Church concerning Holy Scripture. This will be followed by seven lectures on seven evenings by Rev. Dr. John R. O'Gorman, P. P., St. Patrick's Church, Cobalt. Sacred music will be provided by the choir of St. Joseph's, St. George's, St. Mary's, St. Brigid's, St. Patrick's and the Blessed Sacrament Churches. These lectures are open to all irrespective of creed and are explanatory, not polemical. There is no charge for admission but the usual silver offering will be taken at the door.

The opening of the series is awaited with interest, as the people of Ottawa remember the excellent lectures provided by the Catholic Truth Society on the occasion of its annual convention in 1922, and again in the series given in the winters of 1923 and 1924, all of which were admirably reported in the city press. His Grace the Archbishop of Ottawa is one of the most scholarly prelates in Canada. As a seminary and a young priest he studied in the most famous schools of Rome and his four volumes of "Oeuvres Pastorales" are a monument to his industry and scholarship. Dr. John R. O'Gorman is a Bachelor of Arts and of Philosophy of Ottawa University, a Licentiate of Theology of Laval University and a Doctor of Canon Law of the Lycium of the Pontifical Roman Seminary. While in Rome he attended lectures also at the Pontifical Biblical Institute. His busy work as one of the pioneer missionaries in the Cobalt mining region did not interfere with his life-long study of the Bible. Dr. O'Gorman is well known as a lecturer in Ottawa having taken part in the two previous series conducted by the Catholic Truth Society. His aim in his present lectures is to give a popular account of the scientific questions relating to the inspiration, canon, text, trustworthiness, inerrancy, interpretation, versions and reading of the Bible. A lay director

of the Catholic Truth Society will act as Chairman each evening and the Secretary and Treasurer, Mr. E. L. Saunders and Dr. B. G. Connolly will be on hand to receive subscriptions of members.

The following is the programme of lectures: Sunday, March 8th.—Chairman, W. L. Scott, K. C., President, C. T. S. of Ottawa.

The Church and the Bible.—The Archbishop of Ottawa. Inspiration.—Rev. Dr. J. R. O'Gorman.—The Bible is the Word of God. God used human writers for the composition of His Books. How God and man co-operated, is explained by the doctrine of Inspiration. Inspiration extends to everything in the Scriptures. How do we know that the Bible is inspired? Sacred Music by St. Joseph's Church Choir.

Monday, March 9th.—Chairman Mr. Thomas Mulvey, K. C. The Canon and Text of Scripture.—The Scriptures are a collection of books. How do we know what books belong to the canon? Why are there more books in the Catholic than in the Jewish Old Testament? All the original manuscripts of the Bible have been lost. Is our text substantially correct? A review of recent efforts of Biblical scholars to acquire a more accurate text.

Sacred Music by St. George's Church Choir. Tuesday, March 10th.—Chairman Dr. J. A. Amyot, C. M. G. Trustworthiness of the Bible.—Is the Bible a reliable historical document? Why its statements are questioned by modernists. What higher critics think of the Pentateuch, the Book of Isaiah and the Fourth Gospel. Recent important decisions of the Pontifical Biblical Commission on these questions. Sacred Music by St. Mary's Church Choir.

Wednesday, March 11th.—Chairman Mr. E. P. Gleeson, B. A., LL. B. Inerrancy of the Bible.—Scientific, historical and moral objections to the Inerrancy of the Bible. Is any whitening down of Biblical inerrancy justifiable? Solution of typical difficulties. Condemnation of Galileo. Sacred Music by St. Brigid's Church Choir.

Thursday, March 12.—Chairman Mr. William Kearns. The Interpretation of the Bible.—The Bible difficult to understand. What helps have been given us for the interpretation of Sacred Scripture. Progress in the interpretation of the Bible. Literal and typical meanings of Scripture. Private interpretation has led to a multiplicity of rival churches. How union of churches can be effected.

Sacred Music by St. Patrick's Church Choir. Friday, March 13th.—Mr. Alan Fleming, B. A., LL. B. Versions of the Bible.—Why translations of the Bible are necessary. Did the Apostles use a translation of the Old Testament? Which are the earliest versions of the New Testament? History and revision of the Latin Vulgate. Who first printed the Bible? The history of the English Bible. Sacred Music by Blessed Sacrament Church Choir.

Sunday, March 15th.—Reading of the Bible.—Chairman, Mr. T. D'Arcy McGee, B. A., LL. B., Bible reading in ancient, mediaeval and modern times. Did the Catholic Church ever forbid the reading of the Scriptures? Why should we read the Bible? Reading the Gospels especially recommended. Sacred Music by St. Brigid's Chancel Choir.

QUESTION BOX Written questions on Scriptural subjects dropped into the question box, or mailed to 193 Fourth Avenue, any day this week, will be answered by the lecturer on the following evening.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE CRUSADERS

BY THE PRESIDENT OF THE SOCIETY Over eight hundred years have passed since the holy places of Jerusalem were in danger of desecration and destruction at the hands of the Mahomedans. A plea went forth from the Holy See for men to unite under the standard of the Cross and deliver these hallowed places from infamous hands. To this call, men, brave and virtuous, princes and peasants, imbued with the love of Christ, rallied to the extent of thousands under their respective leaders at the cost of untold hardships and sacrifice to uphold the honor and glory of God. These were the Crusaders of old.

Today even as in days of old, Holy Mother Church needs crusaders—good men and women willing to make real genuine sacrifice to wrest from ungodly hands vast territories, and save the souls of God's own people. All through the West and North-western part of Canada are thousands of Catholic people whose spiritual wants must be administered to. But owing to the scarcity of priests, the lack of churches and the hardships of travel, these souls cannot be cared for in a fitting manner. And while a large portion of these do see the priest from time to time—possibly once or twice in the year—there are

very many who probably do not see him from one year's end to the other.

We, here at home, know from personal experience how hard it is to be good. We know what a sorrowful plight we would be in if we were unable to receive the sacraments regularly—once a month, or once a week. We know what a struggle is ours to keep our souls in the state of grace, with the sacraments ever at our beck and call—with the word of God Sunday after Sunday preached to us. We shudder at the thought of death coming like a thief in the night, finding us unprepared. Our prayer ever is, that we may die fortified in Jesus Christ—with the priest—with the sacraments.

But in our solitude for self, do we ever think of, or help those poor souls who long for these spiritual privileges and who are deprived of them—those poor souls upon whom the Angel of Death may call at any moment—who for years had no priest nor sacraments or who at the hour of death were deprived of the sacraments, because, on account of distance, etc., the priests arrived too late? Do we ever think of the eternity that awaits them; of the loss of that soul to Almighty God? Let us look into the mirror of our own life and realize their position, their anxiety, their craving for God's grace.

Grave and pitiful as these conditions are, while the light of faith still glimmers among these poor souls of today, what is to be said of the vast populations of tomorrow rising upon the present ruins. The cockle is being sown, and destruction is inevitable unless crusaders anew rally around the standard of the cross and carry the light of faith to these neglected souls—unless they plant in those lands the seed of truth, to germinate, grow and develop into a mighty harvest.

Yes, we must have crusaders once more, not under the leadership of Godfrey de Bouillon, Louis, Barbarossa or those Christian men with hearts of gold, but under a new and modern leader authorized, approved and indulged by the Holy See—the Catholic Church Extension Society of Canada. You can enlist; you must enlist; Holy Mother Church calls upon you to enlist, that out of the generosity of your heart and purse you may carry the cross of Christ to those craving souls and wrest from tainted hands, that golden West for the glory and honor of God.

Many were the indulgences and blessings showered upon the crusaders of old. Many, and rich are the indulgences granted to crusaders of today gathered under the banner of Extension.

Be a crusader of Extension! Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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FOREIGN MISSION NEWS LETTER

MARY'S POWER IN ABYSSINIA The devotion of all Abyssinia to the Blessed Virgin is phenomenal. Over 50 feasts are celebrated in her honor on which days servile work is forbidden. Mounted men when passing her statue must dismount, and salute her image ere they pass on. The king has decreed that every church should have at least one altar dedicated to Mary. Churches not infrequently are styled "Throne of Mary." Even beggars begin their petitions for alms in Mary's name.

INDIA VERSUS CHINA In the field of Catholic education, India is ahead of China. In Catholic medical activities, China surpasses India.

In China, there are no colleges as large as those of the Jesuits in Bombay, Calcutta, Mangalore and Trichinopoly. India, on the other hand, cannot boast of large, well-equipped hospitals like those of Tientsin, Peking, Hankow, Shanghai and Hongkong, with the exception of Father Muller's famous hospital in Mangalore and St. Martha's in Bangalore.

The Aurora is the only Catholic university in China. It is conducted by the Jesuit Fathers with St. Ignatius' College, just outside Shanghai. Of its 600 students about 150 are doing post-graduate work.

A WORK OF SEVENTY YEARS For seventy years lepers have been the friends of the Sisters of St. Vincent de Paul on their Island of Paracanga, which is close to Madagascar. These beloved nuns were awarded the grand prize from the French Academy for their labors and charity. At the yearly opening

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BURSES "IN THE NAME OF JESUS EVERY KNEE SHALL BOW" THEODORE ROOSEVELT SAID: "It takes mighty good stuff to be a missionary of the right type, the best stuff there is in the world. It takes a deal of courage to break the shell and go twelve thousand miles away to risk an unfriendly climate, to master a foreign language, perhaps the most difficult one on earth to learn; to adopt strange customs, to turn aside from earthly fame and emolument, and most of all, to say good-bye to home and the faces of the loved ones virtually forever."

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY IN LENT

THE LESSON OF THE TRANSFIGURATION
 "At that time Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart; and He was transfigured before them. (Matt. xvii, 1, 2.)"

The present with man is for the future. God has so arranged it that our deeds bring as a rule, not full recompense at the time they are performed, but gain for us a right to a future reward. It is well that this is so, for the payment we could get in this life would be only temporal. This existence is a short one, but our future will be eternal, hence we would wish full recompense for our good works where it will last. Naturally, we get what we need to live physically, and here allow ourselves certain pleasures; but what belongs to us spiritually, because of our merit, and our eternal enjoyment, must come in the world beyond the grave. He who lives but for the present will be rewarded only in this life, for he lives the life of the saints that intended for him by God. The world abounds in seekers of the joys of the present moment; but the life of the hereafter, where joy will be eternal, can not be given them unless a change is effected in them before death. True wisdom is that which makes us serve the present only for the future, as far as real happiness is concerned.

As the reward for our good works, if we persevere, is not to come until the day of the present life closes, God has hidden from us, until that time arrives, a knowledge of the enjoyments upon which we are to enter. "Eye hath not seen, nor ear heard; neither hath entered into the heart of man, what things God hath prepared for them that love Him." However, a few occasions chronicled in the lives of the saints afford us reason for a conjecture, at least, that all will be, as theology teaches, in the vision of God. When we see Him face to face as He is, then will we be totally consumed, as it were, in our attention and love, and fully satiated in every legitimate desire for happiness. The Gospel of this Sunday should tend to strengthen our faith in the doctrine of the Church regarding heaven. The disciples saw Christ transfigured; they were satisfied to remain in the presence of their transfigured Lord; their joy was full.

But rather than speculate on the beauty of heaven itself, or the exact nature of the sensations to be experienced there—since it is certain that our joy will be replete—we should endeavor to have a greater love for the things that will help to bring us to that happy home, and for those who dwell in that sacred mansion. The disciples loved Christ; for this reason, He allowed them the vision recorded in today's Gospel. They were happy when with Christ; they sought happiness nowhere else. So should it be with us; if we are not disciples, let us be at least followers of Christ. We should love Christ, delight to remain in His presence in the tabernacle, have a special veneration for all things devoted to His honor and to His worship. In other words, we should try to familiarize ourselves more and more with our Divine Lord and His works. The better we know Him and His Church and all contained in it, the more will we love Him. And to love Him means to fit ourselves for the home He has prepared for us—may, to make ourselves exactly what He intended us to become when He created us.

People are too apt to forget that they should have frequent intercourse with God in prayer. The world abounds in Christians whose thoughts are centered elsewhere than upon God. How can they expect to dwell in the house of the Lord hereafter, in the face of such lack of interest in God and heavenly things? Heaven exists—the very goodness of God would assure us of this even though we had no revelation concerning it—but no one can enter it without having on the "wedding garment." This garment we weave during our lives, by service to God, by love of Him, and by never ceasing interest in Him and things relating to Him. Not even the slightest forgetfulness of heaven will come on earth to him who neglects his duty to his Maker.

These truths should stimulate us to a greater generosity toward God; they should incite us to walk ever in His sacred presence. We should count that day absolutely lost in which we have forgotten God, not to the extent of sinning but to a lessening of our enthusiasm over Him and what belongs to Him. The less generous we are toward God and the more lax we are about serving Him, the more shall we be deprived of a true desire after heavenly things. It is not necessary that we have the Church at our doors, to think of God; we necessarily need not exercise ourselves in daily readings of the Bible or of other works which would draw us to sanctity; though this is helpful, but we must have our hearts set on Him, think of Him often if only for a moment, do all our work for His honor and glory. The heart must be directed toward Him, which means that it must be detached as much as possible from earthly things. Temporal things should occupy us only in so far as they are necessary for our existence here below, but we should exist really

for things above. In other words, the blessings with which God has surrounded us should serve for the ultimate purpose of union with Him here and eternal happiness with Him hereafter.

Where a man's treasure is, there his heart will be. He who lays up treasure anywhere but in heaven will turn his heart away from God; and he who does not lay up treasure in heaven never need expect to arrive there. He who now fails to have an interest in meriting heaven never can build for himself a mansion among the blessed. This is an old truth, but it is perhaps the most vital truth in life. It is repeated over and over again, but apparently it never is heard sufficiently, for it does not succeed in convincing man.

The delight of the apostles at the Transfiguration is granted to some extent to those who are ardent followers of Christ. No one experiences it but he who is truly in God's service—possessing, as much as mortal can, God's elevating grace. But this should be true of all, and an effort will convince one of the delights of the sweets of God. Taste and see how sweet the Lord is. The laggard in God's love is running a risk. It is doubtful if he will ever experience enough of the sweetness of the Lord to urge him to closer intercourse, to more steady service to God. Well may many Christians ponder this truth—namely, that if one find enough delights here to satisfy him, he cannot expect God to force the eternal delights of the blessed upon him hereafter.

CANADIAN PACIFIC

SPLENDID CONNECTIONS MADE FOR SASKATOON AND EDMONTON BY THE VANCOUVER EXPRESS

A greatly improved transcontinental service is provided by the Canadian Pacific Railway in the Vancouver Express leaving Toronto every night at 9.00 p. m. (effective January 11) for Vancouver.

Direct connections are made at Regina for Saskatoon, and at Calgary for Edmonton.

Leave Toronto 9.00 p. m.; Ar. Winnipeg 10.00 a. m.; Ar. Regina 11.05 p. m.; Ar. Saskatoon 6.05 a. m.; Ar. Calgary 4.30 p. m.; Ar. Edmonton 11.10 p. m.; Ar. Vancouver 7.00 p. m.

The equipment of the Vancouver Express is of the highest standard, including dining car, Tourist, Standard and Compartment-Observation Sleepers.

Traveling to the West on this train makes the trip a pleasure.

Let your nearest Canadian Pacific agent supply definite information concerning tickets, reservations, etc., and Victoria, Canada's national winter resort where summer sports may be enjoyed the year round.

SHEEP PLAGUE IN IRELAND

The fluke plague in sheep is Ireland's chief anxiety at present. Produced by the abnormally wet year, it had made considerable headway before coming under official notice. Then the experimental process of discovering an effective remedy had to be undertaken, and meanwhile the ravages of the malady went on.

The result is that the important sheep breeding regions of the West of Ireland have been severely stricken. Flocks have wasted away. The flesh has been rendered worthless and the animals have been sold for the price of their fleeces. It is not surprising, therefore, that among the Western farmers a condition of panic prevails.

Parochial clergy were the first to point out that a national emergency had arisen and that the loss to the country would exceed \$10,000,000 if administrative action was not speedily taken. When a County Louth priest anonymously gave the press a clue to what seems to be an effective remedy, it was suitably compounded, and is now being made available by the authorities.

Grave fear exists that the scourge has extended in such a manner through the pastures as to linger and re-appear next winter in an equally virulent form, unless heavy frosts and extremely dry weather facilitate its eradication.

BILL TO FORM STATE BOARD OF EUGENICS

Minneapolis, Minn., Jan. 23.—Requirement of medical certificates of fitness for marriage, sterilization of the feeble-minded or insane in State institutions, and creation of a State Board of Eugenics, are among the subjects now before the Minnesota Legislature in various pending bills.

State Senator William C. Zamboni is the author of a bill which would require every person applying for a marriage license to present the clerk with a physician's certificate declaring the applicant to be in good health and mentally fit.

The proposed State Board of Eugenics, under the terms of a bill drawn by Dr. C. F. Dight of Minneapolis, would function as a research agency and would be authorized to order the sterilization of any lawfully committed inmate of a public or private institution, if, in the opinion of a majority of the board, the inmate had a defect which might be transmitted.

The Terms astounded Henry McDonald

When the terms of the North American Life 20 Year Endowment Policy were explained to Henry McDonald, he was at first astounded—then enthusiastic.

"Why you are really selling me \$5,000 in cash!" he exclaimed. "The annual payment on this policy is only about half the interest any bank would charge me on a \$5,000 loan."

"If I should die at any time during the life of the policy, you guarantee to hand my widow a cheque for \$5,000."

"No form of saving is more convenient and none so sure or profitable."

Henry McDonald was right. As a safe, profitable investment, you cannot equal an Endowment Policy. Yet you create an estate for your loved ones the instant you pay your first premium.

The attached coupon will bring our booklet "Twenty Years Ahead." It will interest you.

Agents in every important centre in Canada.

NORTH AMERICAN LIFE ASSURANCE COMPANY
"Solid as the Continent"

Head Office—Toronto, Canada.

Send me your booklet, "Twenty Years Ahead"
 Name _____
 Address _____
 Age _____
 Occupation _____



Use Lifebuoy every day

Lifebuoy Health Soap is a sure, everyday protection to health, because it removes germs and purifies the skin. Its creamy, antiseptic lather penetrates deeply into the pores, cleansing them thoroughly and keeping them from becoming clogged.

Lifebuoy is pure and mild. It agrees with your skin. Its habitual use brings that underglow which is the secret of a fine complexion.

And how a Lifebuoy bath does drive the fatigue from tired muscles! The health odour disappears quickly—but the Lifebuoy protection remains.

LIFEBUOY HEALTH SOAP
 More than Soap—a Health Habit

Respecting Exchange Rates

On all matters of foreign exchange our arrangements for keeping in touch with the world's exchange markets assure you prompt service. Direct wire connections with the large financial centres enable us to quote the closest possible rates.

THE DOMINION BANK
 ESTABLISHED 1871

HEAD OFFICE, TORONTO.

BENSON'S GOLDEN SYRUP
 A Friend of the Family

The syrup with the wonderful flavor, combining the wholesome and digestible characteristics of corn syrup with the attractive flavor of the cane.

Ask your Grocer for it

THE CANADA STARCH CO., LIMITED, MONTREAL
 MAKERS ALSO OF EDWARDSBURG SILVER GLOSS STARCH CANADA CORN STARCH

TEA - COFFEE

Finest Importations always in stock at lowest market prices.
 Samples and quotations sent promptly upon application.
 Special attention given to requirements of institutions.

Kearney Brothers, Limited
 TEA - COFFEE. IMPORTERS and SPECIALISTS
 33 St. Peter Street Montreal, Que. Established 1874

Keep from associates who discourage you.

Asthma

Vapo-Cresolene makes a strong appeal to those afflicted with Asthma, because the little lamp, used at night, is at work vaporizing the soothing remedy while the patient sleeps, and the difficult breathing is quickly relieved. A patient calls it a boon to sufferers of Asthma.

Vapo-Cresolene
 Est. 1878

"Used while you sleep"
 Cresolene has been recommended and used with great success for forty years for the relief of coughs, influenza, bronchitis, spasmodic croup and whooping cough.

Sold by druggists.
 Send for descriptive booklet "H."

VAPOR-CRESCOLENE CO.
 62 Cortlandt St., New York
 or Leeming-Miles Bldg., Montreal, Que.

Buy a Copy Now

OF . . .

"Some of the Pastor's Problems"

BY REV. M. V. KELLY

FOR SALE BY
Canada Church Goods Company
 149 Church St. Limited
 Toronto, Canada

The Standard Bank of Canada
 with which is amalgamated
The Sterling Bank of Canada

Fiftieth Annual Statement for year ending 31st January, 1925

PROFIT AND LOSS ACCOUNT	
Cr.	
Balance forward, January 31st, 1924	\$215,661.66
Profits for the year ending January 31st, 1925, after deducting expenses, interest accrued on deposits, rebate for interest on unmatured bills, Provincial taxes, and making provision for bad and doubtful debts	688,682.84
	\$904,344.50
Dr.	
Dividend No. 134, paid May 1st, 1924, at the rate of 12% per annum	\$120,000.00
Dividend No. 135, paid Aug. 1st, 1924, at the rate of 12% per annum	120,000.00
Dividend No. 136, paid Nov. 1st, 1924, at the rate of 12% per annum	120,000.00
Dividend No. 137, payable Feb. 1st, 1925, at the rate of 12% per annum	128,234.00
War Tax on Note Circulation	40,000.00
Reserved for Dominion Income Tax	50,000.00
Contributed to Officers' Pension Fund	25,000.00
Transferred to Reserve Fund	150,000.00
Balance carried forward	151,110.50
	\$904,344.50
RESERVE FUND	
Brought forward, January 31st, 1924	\$2,750,000.00
Transferred from Profit and Loss Account	150,000.00
Balance at credit, January 31st, 1925	\$2,900,000.00
GENERAL STATEMENT	
LIABILITIES	
Notes of the Bank in circulation	\$5,787,228.75
Deposits bearing interest (including interest to date)	\$62,048,439.33
Deposits not bearing interest	11,383,938.13
Deposits made by other Banks in Canada	63,432,377.46
Deposits made by other Banks in Canada	1,000,983.22
Deposits due to Banks and Banking Correspondents elsewhere than in Canada	67,219.26
Advances under The Finance Act	2,274,919.72
Bills Payable	2,300,000.00
Letters of Credit outstanding	2,788.51
Liabilities not included in the foregoing	311,200.90
Dividends declared and unpaid	323,762.02
Capital stock paid in	145,825.50
Reserve Fund	4,823,400.00
Balance of Profit and Loss Account carried forward	2,900,000.00
	151,110.50
	\$83,520,820.84
ASSETS	
Current coin held by the Bank	\$1,041,735.01
Dominion Notes held	5,527,541.50
Deposits in the Central Gold Reserves	1,100,000.00
Deposit with the Minister for the purposes of the Circulation Fund	\$10,669,276.51
Notes of other Banks	273,000.00
United States and other foreign currencies	523,927.00
Cheques on other Banks	41,826.49
Deposits due by other Banks in Canada	2,559,217.73
Deposits due by Banks and Banking Correspondents elsewhere than in Canada	100,000.00
	1,101,038.50
Dominion and Provincial Government Securities not exceeding market value	\$14,382,298.16
Canadian Municipal Securities and British, foreign and colonial public securities other than Canadian, not exceeding market value	3,148,197.73
Railway and other bonds, debentures and stocks not exceeding market value	450,475.21
Call and Short (not exceeding thirty days) Loans in Canada on bonds, debentures and stocks or other securities of a sufficient marketable value to cover	6,469,330.39
Call and Short (not exceeding thirty days) Loans elsewhere than in Canada on bonds and other security of a marketable value to cover	300,000.00
	24,750,296.49
Loans to Cities, Towns, Municipalities and School Districts	\$ 40,318,582.72
Other Current Loans and discounts in Canada (less rebate of interest) after making full provision for all bad and doubtful debts	1,798,201.18
Non-current Loans, estimated loss provided for	36,077,030.68
Mortgages on Real Estate sold by the Bank	741,589.48
Real Estate other than Bank Premises	166,355.70
Liabilities of Customers under Letters of Credit as per contra	275,323.27
Bank Premises, at not more than cost, less amounts written off	311,200.90
Other Assets not included in the foregoing	3,752,051.28
	80,375.63
	\$83,520,820.84

A. F. WHITE, President
 Toronto, 31st January, 1925

N. L. McLEOD, A. H. WALKER, Joint General Managers.

AUDITORS' REPORT TO THE SHAREHOLDERS

We have examined the books and accounts of The Standard Bank of Canada at its head office for the year ending January 31, 1925, and have been furnished with certified returns from the branches. We have obtained all the information and explanations we have required, and in our opinion all transactions of the Bank which have come under our notice have been within the powers of the Bank.

The Bank's investments and cash on hand at its chief office and certain of its principal branches, were verified by us at January 31, 1925.

We certify that, in our opinion, the above general statement of Liabilities and Assets at January 31, 1925, discloses the true condition of the Bank, and is in accordance with the books of the Bank.

D. McK. McCLELLAND, F.C.A.,
 of Price Waterhouse & Co.
 R. JAMES BENNETT, F.C.A.,
 of George A. Touche & Co.

CHATS WITH YOUNG MEN

TOMORROW
Today may be dark and forbidding;
our hearts may be full of despair;

But Tomorrow the hope that was
waning will prompt us to do
and to dare;

Tomorrow the sun will be brighter;
Tomorrow the skies will be fair;

Tomorrow our hearts will be
lighter; we'll cast aside
sorrow and care;

Remember when heart'sick and
weary the sunshine comes
after the rain;

Tomorrow is time to be cheery;
Tomorrow we take hope again!

A DEFINITE AIM IN LIFE

Success or failure in your high
school career depends mightily on
the definiteness of your aim.

Experience shows that the student
with a definite aim accomplishes
much more than the student without
one.

If you do not have a definite plan
you are very liable to drop out of
high school the first year or the
second.

MARK TWAIN ON SPELLING
In Mark Twain's autobiography,

OUR BOYS AND GIRLS

TRY TO UNDERSTAND
Let us not judge another life
By what it seems to be;

Too often in this world of ours
A wound lies bleeding still,

THE SUCCESS OF A GOOD BOY
On a recent trip to one of the
large cities of the North,

In those days there was a young
man, hardly more than a boy,

After Sunday school or Sodality
meeting, we generally took a stroll
and when conversation lagged,

"Macula non est in te;"
Macula non est in te;"

I could not separate the hymn
from my thoughts of my friend of
years ago.

On the few occasions I had
to visit the city, I had so many
things to attend to that I did not

In the locality where he had
settled down, though the people
are preponderantly Protestant,

He had secured the services of
a Catholic priest to offer the prayer
for the opening of the House of

Last summer I had occasion to
accept his invitation to visit him

and his family in his beautiful
country home. Of course he had aged
physically, but he was the same
genial and kindly person I had

Such will ever be the good
fortune of all who revere the Mother
of God, and hold to that reverence
through the years.



Answers for last week: 1. Our
Lord and the Samaritan woman at
the well.

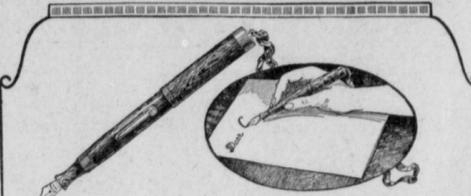


Here are three familiar scenes
from our Lord's passion. Can you
name them? Answers next week.

When Exposed to Air
tea loses its strength and flavor.

"SALADA"
TEA

for that reason is never sold in
bulk. Your grocer sells this
delicious blend. Try SALADA.



Does your pen Qualify?
Yes, it's a Waterman's

Any fountain pen's usefulness
depends upon three things—
the nib, the ink supply and
the flow.

The nib must conform—the ink
supply must be generous—the
flow must be steady and con-
tinuous.

There is a Waterman's nib to suit
every possible style of handwriting.

It is because of these features—be-
cause of its ability to write properly
at all times—that there are more
Waterman's in use than all other
makes of fountain pens combined.

Selection and Service at the best shops

Waterman's
The Ultimate in Pens



ROYAL PURPLE STOCK SPECIFIC

FREE We will be pleased to send you printed matter showing the wonderful experiments we have made at our ROYAL PURPLE POULTRY FARM, near London.

Let Us Put Money In Your Pocket
Does the Saving of 25%

of your feed now when feeds are so high mean anything to you? We can save this for you. Read carefully all we have to say about ROYAL PURPLE STOCK SPECIFIC—The Great Animal Conditioner.

When animals are confined, to the stables during the winter months they do not get the same exercise as when roaming at large through the fields, consequently when their digestive organs are called upon to digest concentrated and largely dry foods which overtaxes the whole digestive system and, under ordinary circumstances, you are fortunate if they take 55% to 65% of the good from the food they eat.

ROYAL PURPLE STOCK SPECIFIC compels the animals' digestive organs to become active the same as when taking lots of exercise, thereby causing them to take 85% to 95% of the good from the food they eat, which is turned into fat and muscle at no extra cost to you except the small amount invested in ROYAL PURPLE STOCK SPECIFIC.

ROYAL PURPLE POULTRY SPECIFIC
Is entirely different from ROYAL PURPLE STOCK SPECIFIC. It works entirely on the digestive organs of your hens, compelling them to digest their food properly, the same as when taking exercise, and by using it you can get just as many eggs in the winter as in the summer, if your hens are being correctly fed.

ROYAL PURPLE STOCK AND POULTRY REMEDIES AND FOODS are sold by over 4,500 merchants throughout Canada, but if you cannot get your supply from your local dealer write, and we will give you a price F. O. B. your station.

The W. A. JENKINS MANUFACTURING CO., Limited, LONDON, ONTARIO
ROYAL PURPLE Lice Killer.
ROYAL PURPLE Cough Specific.
ROYAL PURPLE Call Specific.
ROYAL PURPLE Sweet Linctament.
ROYAL PURPLE Disinfectant.
ROYAL PURPLE Roupe Specific.

Radiola III
Two Tube Set



A COMPACT two-tube receiver.
Under favorable conditions, local
stations may be heard on a loud
speaker. With head phones, broad-
casting from stations a thousand miles
away can easily be "tuned in".

UV-199 RADIOTRONS
The famous UV-199 Radiotron, which has
heretofore been used only on more expensive
models, is now installed on
Radiola Models III and III-A,

A Canadian General
Electric Product

Insist on the Genuine
RUBEROID ROOFINGS!

50 DIFFERENT GRADES
The better Roofings that cost no more
THE RUBEROID CO. LIMITED
Stocks at Larger Centres

WEBER



Write for Descriptive Booklet
The Weber Piano Company, Limited
KINGSTON, ONT.

Saint Anthony The Saint of the Whole World
The Wonder Worker

Continues to answer the prayers of his innumerable clients.
THE THIRTEEN TUESDAYS
In Preparation for the Feast of Saint Anthony, Start March 17th
MOREOVER
A Perpetual Novena in Honor of Saint Anthony
for the Intentions of his clients is conducted by the Novices and the Seraphic Students of our Province.

Canadian Folks
Prefer This
Buffalo Hotel

GOING over the year we find that many of our guests come from
Canada—Canadians like the homelike comfort of this modern,
fireproof hotel with its complete service, attractive outside rooms,
excellent cuisine.

HOTEL LENOX
North St. just west of Delaware
BUFFALO, N. Y.
Clarence A. Miner, President

