

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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BISHOPS ANSWER KLAN

BISHOP CARROLL EXPOSES THE MISREPRESENTATION OF CATHOLIC ATTITUDE

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

Helena, Mont., Oct. 31.—Bishop John P. Carroll has issued a statement in reply to the address made at Dallas, Texas, by Dr. H. W. Evans, the imperial wizard of the Ku Klux Klan. His statement in part is as follows:

"Dr. H. W. Evans, Imperial Wizard of the Ku Klux Klan, has finally 'let the cat out of the bag.' He admits that the purpose of his hooded organization is to ostracize Negroes, Jews and Catholics, and to bar entry to America to all foreigners except Anglo-Saxons. And he gives his reasons for the intolerant attitude of the Klan.

"With regard to Catholics, his first reason is that the Catholic Hierarchy of the United States own a 'higher temporal allegiance to the priesthood at Rome than to the presidency at Washington.'

"Dr. Evans should know that Catholics everywhere recognize no temporal authority except that of the civil government under which they are living; that the Divine Founder of the Church taught them the distinction between the temporal and the spiritual powers, and their obligations to each, when He said: 'Render to Caesar the things that are Caesar's, and to God the things that are God's'; that the Church (the Pope, the bishops and the priests) have always taught that the civil authority is from God and must be obeyed under the pain of sin and even of eternal damnation.

CATHOLIC ATTITUDE DEFINED BY POPE LEO

"The Doctor may not know that Pope Leo XIII., in his letter on 'The Christian Constitution of States' (p. 114), written to the Catholics of the whole world, declared that the State in its own sphere is independent of the Church. These are his words: 'The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, the other over human things. Each in its kind is supreme. And in the encyclical 'Satis cognitum' (1880) the same pontiff said: 'Those who pretend that the Church has any wish to interfere in civil matters or to infringe on the rights of the State, know it not, or wickedly calumniate it.'

"To which class does the Doctor belong? At least he cannot plead ignorance of the fact that the Catholic Hierarchy of the United States, speaking in the name of twenty-three million Catholics, was the first religious body to pledge wholehearted unreserved support to the President of the United States on the entry of America into the World War. Neither can he be ignorant of the fact, now well established, that during the War Catholics entered the service of our country in numbers beyond their proportion of population. The Doctor offers no proof of his statement that the Catholic Hierarchy subordinates the President to the Pope in their temporal allegiance. Is he a wicked calumniator or merely a 'know-nothing'? I leave the fair-minded people of America to judge.

UNWARRANTED CRITICISM OF PAROCHIAL SCHOOLS

"The Imperial Wizard gives as his second reason why the Klan wars on Catholics that 'the parochial school alone is a sufficient proof of divided allegiance.' Since when did the parochial school furnish any evidence that it taught the doctrine that temporal allegiance must be rendered, first to the Pope and then to the president? Where was the Wizard during the late War? Does he not know that the graduates of our parochial schools fought shoulder to shoulder with the graduates of our public schools, and that thousands of them laid down their lives 'to make the world safe for democracy'? Neither William T. Fitzsimmons, a parochial school boy, who was the first American officer to shed his blood in the World War, nor Father William F. Davitt, a Catholic chaplain, who was the last American officer to give up his life on the very morning that the armistice went into effect, were suspected of divided allegiance.

"Perhaps the Wizard imagines the parochial school is un-American because it teaches religion, as well as the secular branches? To the Christian and the student of history this would be the very best reason for calling the parochial school American. The Father of Our Country, talking on the qualifications for American citizenship, said: 'Reason and experience both forbid us to believe that civic morality can prevail in exclusion of religious principle.'

"Besides, for over two hundred years, from the days of the Colonies down to 1840, all American schools were religious. And religion was

then eliminated from the Public schools only because of the practical difficulty of furnishing religious instruction to children of the rapidly increasing number of religious denominations. Now that the home and the Sunday-school have proved to be unequal to the task of imparting adequate religious instruction, patriotic men and women are trying to get religion back into the Public schools. The Gary, New York and Minneapolis plans of dismissing the children for religious instruction one, two or three hours a week, are evidences of this trend. The parochial school is, therefore, to be congratulated on the sacrifices it has made for the last eighty-three years in keeping before the people the ideal American Public school.

"If, then, the Wizard persists in opposing the parochial school, it will not be because it teaches religion, but because it teaches the Catholic religion. He will then have put himself in opposition to the provisions of the Constitution, which makes religious liberty the basic law of the land, and will thus confess his anti-Americanism.

ILLITERACY CHARGE REFUTED

"The head of the Klan gives as his third reason why his organization looks upon Catholics as 'undesirable citizens' that 'the illiteracy of Europe is practically confined to Catholic countries.' 'Dr. Evans is unfortunate in the selection of his Catholic countries. Four of the seven countries he refers to as having a very high percentage of illiteracy are not Catholic countries at all, but, on the contrary, all of them are overwhelmingly non-Catholic. Spain and Portugal, have been for many years ruled by anti-clerical, bitter enemies of the Catholic Church. Since the War, however, relations with the Church are more friendly and educational conditions are rapidly improving.

"Dr. Evans, not only lists as Catholic four of his seven European countries which are in fact overwhelmingly non-Catholic, not only misinterprets the illiteracy statistics of the other three, but he omits several dominantly Catholic countries whose illiteracy is very low—practically the lowest in the world. These are Ireland, with 9.2 per cent.; Belgium with 12.7 per cent.; and France, with 14.1 per cent. It is passing strange that Dr. Evans forgot that these are Catholic countries—all of them located in Europe."

BISHOP SCHREMS SAYS BIGOTS ARE TALKING TREASON

Youngstown, O., Nov. 3.—In view of the injection of the racial and religious question into the municipal campaign in this city by the Ku Klux Klan and its followers, the Youngstown Vindicator asked Bishop Joseph Schrembs, who was in this city a few days ago, to prepare a statement to be given widespread distribution on the un-American principle of raising this issue not only in this city but in many other cities of the State and in other cities and States throughout the country.

The Bishop's statement in part, follows:

"The fundamental principles upon which our government is founded are the entire historical background of the development of our national life can perhaps best be expressed in the simple words of the preamble of the constitution that ours is a government which guarantees certain rights as absolutely inalienable, namely, 'life, liberty, and the pursuit of happiness.' A whole-hearted adherence to this principle or philosophy of national development has made of us a prosperous nation and a contented citizenship. On the other hand, whenever in turbulent times any one set of men have banded together to deprive any class of their fellow citizens of these inalienable rights, discord, strife, and even bloodshed have resulted and the peace and prosperity of the nation has been threatened.

NOW IN SUCH A PERIOD

"We seem unfortunately to be passing through one of these stirring periods at the present time. Here and there we find men urged on by shrewd and selfish tricksters who are clearly seeking financial and political ascendancy, striving to stir up the cruel fire of civic and religious hatred and to sound the tocsin of class strife and religious persecution.

"The great World War presented to us a wonderful picture of the spirit of national unity and heroic sacrifice for the preservation and perpetuation of the ideals of the American commonwealth. A chance traveler in Europe, visiting the Great War cemeteries at Belleau Wood and elsewhere, will find there the record of supreme sacrifice, sealed with the life blood of every class of American citizen, Protestant, Jew, Catholic, Negro, men of all languages and from every nation under the sun that fought on the battlefields of France under

the inspiration of the Stars and Stripes; that fought side by side, and the Stars and Stripes float over their graves today to proclaim to the world their noble ideals of American citizenship.

"Is it not more than passing strange that with this cruel War but a few years behind us, our national and civic life should be torn by methods and campaigns of proscription and class strife that are more akin to the tyrannous bolshevism in Russia than to anything else in this wide world?"

"One hundred per cent. Americanism is a nice enough phrase, but it falls far short of the standard when it is at variance with those great principles which were enunciated in the Declaration of Independence—which were written in indelible letters into our great Constitution and which were vindicated by the heroic and supreme sacrifice of hundreds of thousands of American citizens without distinction of race, color or creed.

BIGOTS PREACHING TREASON

"The Declaration of Independence and the Constitution of the United States were the great charters of American liberties and the basis for national happiness and prosperity and any man, or set of men, who stand in opposition to the declarations and guarantees of these two immortal documents stand by that fact convicted of un-Americanism and of treason.

"The right of the ballot is fundamental in American politics, hence it is not surprising that men who seek to proscribe the rights and sacrifices of any class of citizens should endeavor to appeal to the prejudice and to inflame passion at election time in order to accomplish their nefarious ends.

"It therefore behoves all right-minded citizens to lay aside their petty political views and to unite as one man for the successful perpetuation of the fundamental rights and blessings of American citizenship."

GREEK ORTHODOX PROFESSOR LAUDS CATHOLIC CHURCH

The Catholic League of Macedonians recently organized a celebration in honor of the aged Lazarist missionary Father Proh, who, in 1903 at Mostar, successfully defended the Bulgarian poor and gave food to many unfortunates who appealed to him during the days of terror and misery. The celebration was held on the 20th anniversary of the day of "Hilinden" (the feast of St. Elias, according to the Orthodox calendar, on which the great revolt against Islam broke out).

The principal event of the celebration was a speech made at the banquet given in honor of Father Proh by Professor Stojanoff of the Orthodox Seminary.

"Until now," he said, "the motto 'Ex oriente lux' has prevailed. Henceforth we should say: 'Lux ex occidente.' The Greek Orthodox Church always had the program of assimilating the nations it dominated, while the Catholic Church has always remained the teacher of the people. You ask me: 'Should we then go to Rome?' and I shall answer you: 'Why not?' King Boris, Saints Cyril and Methodius, King Simeon, King Samuel, were they not sons of that Church? Was not the treasure of the Slav tongue preserved by the Catholic Church? Was it not the Pope who gave protection to the holy brothers? Is it not perhaps true that the misfortunes of Bulgaria come from the Greek schism? Would the fate of the Bulgarian people not be otherwise, perhaps, if they were Catholic? It is not merely the love of truth which induces me to speak thus, but the love of country and the love of Christianity lead me to speak of the beauty of the Catholic Church.

"The Church of Rome is the true light and the guide of all. Although we are separated from that Church, for reasons which you know, because of the intrigues of Byzantium which desired to dominate us by means of the schism, let us beg the Holy Father to interest himself in us, in our children, in all the Macedonians who have been driven from their homes. Let us go to Rome, which reaches justice and duty to all peoples: 'Lux ex occidente.'"

KLAN EXCLUDED FROM NEW YORK STATE

A final order issued by Supreme Court Justice Rosche prohibits the Ku Klux Klan and its sister organization, the Kamelia, from operating as a corporation within the State of New York.

The action grew out of the attempt made by the Klan and the Kamelia to incorporate in order to evade the provisions of the Walker anti-marking law. It was subsequently charged that the Klan made unauthorized changes in their papers of incorporation after the documents had been approved by Supreme Court Justice Staley.

CHURCH LOSSES IN JAPAN QUAKE

HEROIC RESCUE WORK OF RELIGIOUS

Details of the losses sustained by the Church and Catholic institutions in the Japanese earthquake disaster are contained in an account written by the Rev. Mark J. McNeal, S. J., of the Tokyo Catholic University, for the N. C. W. C. News Service. After giving a graphic description of the earthquake and fire in Tokyo and the scenes of horror enacted while the terror-stricken people were seeking to escape, Father McNeal writes:

"Catholics were particularly moved by the following items, in which we hope their coreligionists throughout the world will take a helpful interest. Of the six Catholic churches in Tokyo, only two remain, the others are burned to the ground. Among them the Cathedral, the oldest church in Tokyo, perished. With it went all the possessions of the Apostolic Delegate, who came penniless to take refuge with the Jesuits.

"The latter lost their Catholic University building, shattered by the earthquake. Their new residence, built with contributions recently derived from America, stood up during the shock and saved the lives of all the faculty but suffered serious strains and damages. The convent of the Sisters of Notre Dame de Chartres, with school, dispensary and orphanage was wiped out and one of the sisters killed. The Marianists lost their residence in the earthquake and their novitiate and primary school in the fire. The convent and academy of the Sacred Heart was totally wrecked by the shock, the sisters all escaping as if by miracle. They are living in tents, not daring to re-enter the building. The Sisters of St. Maur lost their chapel in the earthquake. Their school and residence, being of wood, withstood the shock and there were no casualties; but they were in great danger from fire. This community was further afflicted by the critical illness of the Mother Superior, who owing to the lack of a Catholic hospital in Tokyo, was staying at St. Luke's Episcopal Hospital and barely escaped the conflagration of that building. These same sisters learned later that ten of their community in Yokohama had perished when their school and convent there were destroyed.

"The two churches in Yokohama were destroyed and one of the pastors was killed; two other priests were lost, one of them the local procurator of the Mission of Etchujima. The Marianists lost their new college but all escaped alive. The community of Japanese sisters from Los Angeles, now residing at Omori, are safe. The fire did not reach them; how they fared in the earthquake we do not know.

SAFE OUTSIDE TOKYO ARCHDIOCESE

"The Church, outside of the Tokyo archdiocese, did not suffer from the earthquake, the effects of which extended from Nagoya on the west to Niigata on the north, with the main center of disturbance at the volcanic island of Oshima near Yokohama.

"The educational life of Tokyo, the intellectual center of the modern Orient, will be at a standstill for the next six months owing to the destruction of so many schools and the homeless condition of so many teachers and pupils. The Tokyo Catholic University will suspend sessions for a similar period, owing to the extensive and costly repairs entailed by the earthquake. The fathers will find ample exercise for their zeal and charity in the needs and ailments of refugees in Tokyo, especially of poor students of whom the number will be very large. Most of these people have saved nothing but their summer clothing and will suffer keenly as soon as the sharp autumn days set in."

HOPE FOR FUTURE

Father McNeal concludes his account of the disaster with the following expression of hope for some good result from all of the horror and suffering:

"There is every reason to hope that God has sent this chastisement in order to humble the hearts of these brave people and prepare them for the reception of His graces. Many who could not be reached by teaching or preaching will doubtless be touched by the works of Christian charity, a language all can understand."

PRESTERS' RESCUE WORK

Heroism of two American religious, who saved the lives of many women and children and a thrilling story of hundreds of orphans and sisters being buried alive in the earthquake in Yokohama, is contained in a letter received by the Rev. Bruno Hagspiel, S. V. D., of St. Mary's Mission House, Techny, Illinois. The letter came from John H. Grote of the Society of Marists, at Osaka, Japan.

"Brothers Joseph Janning and Ambromitis reached here yesterday with the first real news of what happened. Here is the story: There were five brothers in the study hall of St. Joseph's College, Yokohama, at noon, when, with the suddenness of a lightning flash came the first quake. Everything crashed about them. They clung to their heavy desks as they were dashed about the room. They saw their libraries go down with a crash; the floor swayed, and then the ceiling tumbled down.

"Above the creaking of falling timber they heard the shrieks of the patients in the hospital next door. This building was flattened and the sick were buried alive. After what seemed an eternity the first quake ceased. The house had lurched and they attempted to escape from the veranda. This was impossible. Then Brother Janning rushed to the central stairs, only to find them gone. Then he hastened to the chapel. The statues were in pieces and the sanctuary lamp was swinging violently. The steps to the rear of the chapel also had disappeared. Finally, Brother Janning got to the ground through the place where the main stairs had been. Quake followed quake. It was impossible to stand or kneel. He called to the other brothers, and getting no answer, thought they had perished, but soon they crawled out of the debris.

"Orphans and sisters killed. Brothers Janning and Ambromitis hurried to the aid of the sisters, whose convent and orphanage were next to the school. These buildings crumbled the first instant, burying alive almost all the inmates. Eleven sisters were pinned beneath the ruins. A few of them and a handful of the 150 orphans were all that were saved. There were more quakes, and the sisters, with prayers, encouraged the brothers in their work of rescue. One hundred and twenty orphans and nine sisters perished.

"More quakes followed, and the hospital and St. Joseph's College were enveloped in flames, fanned by the typhoon, raging and coming at a giant's pace. Immediate flight was necessary. The entombed sisters and orphans had to be left to their fate. Through a sea of fire and over ground all broken and still rolling like the waves of an ocean, brothers Janning and Ambromitis fled for miles. They took with them a fourteen year old American girl—the only American child at the orphanage to be saved. She and another girl had been told to go to the attic with some things. Her companion did not want to go, so she went alone and it saved her life. She had just reached the attic when the quake came. In an instant what had been the fourth floor was at street level. She escaped without a scratch, having walked out of the attic window to the ground. Her companion and all the others on the lower floors perished.

BLESSSED SACRAMENT SAVED

"Near the roadside reposed the Sacrament, which had been saved, and the little red sanctuary lamp, keeping its vigil. For the night the brothers and the few women who had been rescued lay on the ground. The earth still rolled. The flames of the burning city went sky high and told of the awful destruction. Later Father LeMoyné of the French Foreign Mission, joined them. For two hours he had been buried beneath the ruins of his home, and was rescued by his cook. The day following Brother Ambromitis went back to see if he could find any trace of the sisters and orphans, but they had perished."

JESUS-WORKMAN FEAST DAY FAVORED BY HIS HOLINESS

In the Fribourg diocese a work has been established under the direction of Abbe Schuh, called the Apostolic Work of Jesus-Workman. "Le Travail" the bulletin of this organization has published an account of a recent audience granted by the Pope to Abbe Schuh, who presented to the Holy Father a collection of supplications forwarded by fifteen cardinals and a hundred archbishops and bishops, soliciting the institution of a special feast day in honor of Jesus the Workman.

"Le Travail" sums up as follows the words of the Pope: "It is a beautiful and great thought. The labor question interests the entire world. It is therefore fitting to prepare opinion through the world for the institution of this feast. Continue to solicit support from the Hierarchy, in the labor world and among labor associations, professional organizations and others, so that the institution of the feast of Jesus the Workman will, so to speak, impose itself. Time also will do its work. A feast in honor of Jesus-Workman would be a homage and an honorable amendment to the Divine Workman, but it would also be for all employers and subordinates, a call to unity in the accomplishment of duty instead of the perpetual conflict for real or imaginary rights. Alas, how rare is this concern for duty, and how many deceive themselves in exaggerating their rights."

LONDON TIMES DISCUSSES ANGLICAN REUNION WITH ROME

London, Eng.—The discussion of Anglican "reunion" with Rome by the London Times in a leading article, has placed this topic in the popular mind in a position that it has hardly ever occupied before. Whether this reunion is ever likely to take place is another matter. But it is significant that a sober journal like the Times, with its traditional veneration of Church and State, should discuss quite seriously such a question as some sort of union between the Apostolic See of Rome and the State Church of England as by law established.

In a way this leading article is revolutionary. The Times does not discuss reunion, so-called, merely to have a fling at the High Churchmen and the Catholics, but to ventilate the subject in its proper light.

For instance, this conservative supporter of the union between Church and State, agrees with the High Church leader, the Viscount Halifax, that if any sort of union with Rome is to come the fundamental question to be considered is the nature of the Primacy conferred by Christ on St. Peter. Is this Primacy, asks the times, of divine law; and if it is, what does it involve and what is its extent?

The argument put forth in the Times, in effect, amounts to this: Was the supreme power conferred on St. Peter and his successors by Christ; was it bestowed by a divine law; over whom does it extend; and what are the Anglicans going to do about it?

The Times is far from hostile to the consideration of what it calls this fundamental question. It goes so far as to commend the "efforts to do everything to promote unity between the Church of England and the great Church of the West." And it ends up by declaring that in some way this union eventually will be accomplished, though it doubts whether the methods of Lord Halifax are the best to secure this end.

The Times makes no theological pretensions and although its editorial may do very little to promote union between Rome and Canterbury, the appearance of such a leading article shows that men are beginning to think in terms of Rome.

JUGO-SLAVIC NAMES DR. SMODLAKA ENVOY TO THE HOLY SEE

The Katoliki List has been informed that the Government of Jugoslavia has appointed a new diplomatic representative to the Holy See, Dr. Joseph Smodlaka. Before his departure for Rome the new envoy was received in special audience by King Alexander. The audience lasted three quarters of an hour, and His Majesty is reported to have displayed the greatest interest in the condition of the Catholic Church in Jugoslavia and to have again expressed his satisfaction at the success of the recent Catholic Congress held at Zagreb and Lubljana. Dr. Smodlaka was also received by the President of the Council, Premier Pasitch who gave him instructions concerning the work he is to do in Rome.

Dr. Smodlaka has declared that the government officials assured him that Catholics in Jugoslavia are everywhere and always to enjoy the same rights as citizens of the Orthodox faith, not only morally but also materially.

The first task of the new diplomatic representative will be the conclusion of a Concordat between the Holy See and the Jugo-Slav Government, the preparatory work for which has already been completed.

The first Concordat between the Holy See and Serbia was signed in 1914, but on account of the World War it was never applied.

Dr. Smodlaka also visited the Archbishop of Zagreb, with whom he discussed at great length many political and religious questions of current interest.

LONDON BOROUGH MAYOR AT CATHOLIC CHURCH

London, Nov. 5.—A great civic service, attended by the Mayor of the London borough of St. Pancras, with the aldermen and councillors of the municipal council in their robes of office, marked the closing of the celebration in honor of the institution of the Rosary, held by the London Dominicans at their priory church. The Mayor and his party were received at the entrance of the church by the rector, and by him conducted to their places, reserved at the entrance to the sanctuary.

Preaching on the institution of the Rosary, the Prior of Woodchester told how the devotion of the Rosary, founded by St. Dominic, came to destroy the insidious heresy that arose in the twelfth century.

CATHOLIC NOTES

St. Louis, Oct. 29.—Sunday, Nov. 11, the day following the meeting of the National Catholic Rural Life Conference here, has been designated as "Rural Life Sunday." The Catholic Rural Life Bureau has invited pastors throughout the country to direct the attention of their parishioners to the religious aspects of rural life on that day.

Cologne.—The recent Catholic Assembly in Dresden was made the occasion of a celebration of the silver jubilee of the Right Rev. Christian Schreiber, Bishop of Meisse. Bishop Schreiber enjoys a widespread reputation because of his lectures on philosophy at the University of Leipzig. These lectures, particularly the ones dealing with the modern philosophy of Kant and Nietzsche, have been largely attended by non-Catholics as well as Catholics.

The little seminary of Polignan, in the diocese of Toulouse, established by the Cardinal de Clermont-Tonnerre in 1822, celebrated the hundredth anniversary of its foundation on October 23. It was in this seminary that Marshal Foch completed his courses of rhetoric and the humanities in 1866 and 1867. The Marshal attended the celebration, which was presided over by Mgr. Germain, Archbishop of Toulouse.

Paris, Oct. 26.—The President of the Republic has signed a decree awarding the cross of the Legion of Honor posthumously to the archpriest of Peronne and 13 priests who died in the invaded regions during the German occupation. This honor is rendered to their memory because of their noble conduct and their acts of devotion during a period which was filled with trials for the country in which they exercised their pastoral ministry.

London, Oct. 26.—Most of the Arapahoe Indians, who have come over from North America and are in camp at the Crystal Palace, are Catholics, and the spectacle of these Indians in their tribal costume at Mass in a suburban Catholic church, has aroused a great deal of curiosity in non-Catholic circles. It is the ambition of the Indians to attend Mass in a body at Westminster Cathedral before they leave England, and it is understood that plans are being made to meet their wish.

New York, Nov. 4.—A vaudeville sketch, "The Unknown Woman," featuring Mme. Nazimova, has been withdrawn from the Keith circuit following a protest against the subject matter of the production by the Rev. John B. Kelly, chaplain of the Catholic Writers' Guild. The play has been described as a plea for more humane divorce laws. As indicated by this title under which it was first produced, "Collusion" it deals with the methods employed to bring about a mutually agreeable divorce.

Cincinnati, November 3.—Friends of Archbishop Henry Moeller say he regards the recent dedication of the \$1,000,000 Mt. St. Mary Theological seminary at Norwood Heights as the crowning event of his career. It is also held that the simultaneous observance of the centenary of the diocese and this ceremony of dedication were a fitting culmination of twenty years of work under the direction of the Most Reverend Archbishop that will rank with the administration of any other archdiocese throughout the world.

Dublin, Oct. 24.—The temperance legislation promised by the Free State Government is awaited with keen expectation. It is believed that a commission will be set up to inquire into a scheme whereby the number of licensed saloons may be lessened. The claim made by the Catholic Total Abstinence Federation is that the existing number should be reduced by half. Rev. Dr. Coffey, Maynooth, dealt with the various aspects of the drink evil in an address delivered at the anniversary celebration of Father Mathew. He said if the nation did not strangle the drink evil now the drink evil would strangle the nation.

London, Oct. 24.—Birmingham city is to have a Catholic Lord Mayor, the election of Alderman Williams to this high office being made possible by the support of the Local Labor Party. Although Birmingham is one of the most important Catholic centers in Great Britain with its metropolitan Archbishop and Cathedral and other great Catholic institutions it has never up to the present had a Catholic for its chief magistrate. This has not been due to any apathetic conduct on the part of the Catholic community, but to the fact that the English voters are not elected by the direct votes of the electorate—their election to office being made by the votes of the municipal council.

CARROLL O'DONOGHUE

CHRISTINE FABER
Author of "A Mother's Sacrifice," etc.
CHAPTER XLVIII.—CONTINUED

Rick returned with good-natured Mrs. Murphy. Her motherly skill immediately devised means of comfort for Nora which were grateful and refreshing to the still weak girl. She reclined on the well-worn lounge, and looked at the kind-hearted matron bustling about in services for Rick, as well as for the invalid she had come to tend, with, as Mrs. Murphy expressed it, "the smile of an angel."

"Tired of you, your reverence!" the boy's two hands closed with an affectionate pressure upon the priest's hand, and his eyes met those of the clergyman with an eloquent expression of gratitude, while he continued: "I place you in my heart with Cathleen."

No more was said, and the boy walked confidently by the side of his benefactor to the little dwelling, where the self-sacrificing priest found that, comparatively short as had been his absence, there had been numerous calls for him. So perfect, however, was his discipline of himself that, though tortured by distressing thoughts of the doomed Carroll and the unhappy Nora and Clare, each the fond playmate of his youth, no trace of his inward agitation was suffered to appear—his exterior had all that calmness which is ever the sign of a truly mortified will.

The next day was the vigil of the assumption, and in the afternoon many waited in the little chapel to be admitted to shrift. Hour after hour the poor, patient priest sat, hearing the doleful story of sin and voluntary imperfection, and reproving, admonishing, exhorting and counseling. He never seemed to weary; even when the tale was but the outpouring of a morbid self-love craving for the sympathy which should minister to its vanity.

The last penitent had disappeared within the confessional, and the whispered sound of voices from the curtained recess could be heard throughout the little chapel, when an ill-dressed man with shuffling gait entered, and knelt for an instant near the door. Then rising, he looked about him with a wild stare. There was no one within sight, and guided by that sound of whispering voices, he walked slowly to the confessional. Kneeling almost in front of the sacred tribunal, he bowed his head and beat his breast, while burning tears gushed from his eyes. The penitent came forth, and Father O'Connor, observing the kneeling form, waited. It rose, walked a few steps forward, then, as if deterred by some sudden fear, paused, and knelt again to bow his head and beat its breast. Still the priest waited.

At length, with a motion so sudden and hurried that he seemed to be impelled by an unseen power, Rick of the Hills arose and darted within the penitent's side of the confessional. "What was there in the tale he so gaspingly told to make the priest start and tremble—to make him lift the curtain which screened him from view, and lean forward as if he was stifling for air?"

"You do not speak, father," gasped the penitent, when the last of that thrilling confession was told—"is there pardon for me?"

"But even though I should recognize her," resumed Rick, mournfully, "she will not know me, and she may refuse to acknowledge me."

"I think not," answered the priest, "Providence, who has dealt so mercifully with you, will not now impute your cup of happiness just as it is at your lips. Besides, you will carry to her a letter from me, and you can get the record of her baptism."

Rick was waiting in the little parlor; if he had feared to meet the priest because of his recent wretched tale, the first glance of the clergyman's soft, pitying eyes, the first touch of the friendly hand so cordially extended to him, at once restored his confidence.

Father O'Connor did not reply for a moment; his eyes sought the floor, and his lips moved as if in prayer; at last he looked up. "Yes, Rick, since you so desire; and now tell me the story as clearly as you can."

He tightly closed the little parlor door, took from the pocket of his soutane a small tablet and pencil, and as Rick proceeded with his tale, marked down sufficient to enable him to repeat the account. On its conclusion Rick sat with flushed face and folded arms.

The priest arose. "Rick," he said, and his voice had a startling clearness, "thank God from your heart for this night's work! He has already pardoned you, and He would even now give you an earthly reward for your act of justice, late though you have performed that act. Cathleen—your Cathleen—is within your reach!"

"Great God! what do you mean?" The poor startled creature was up from his seat, his wild eyes turned appealingly on the clergyman's face, and he was gasping for breath.

The priest said softly: "You shall know in a moment," and then he left the room, returning shortly, and leading by the hand the beautiful boy whom he had called Bartley. "Tell," he said to the wondering lad, "all that you know about Cathleen Kelly—this person here thinks he too knows her, and he would like to hear you speak of her."

An exquisite smile broke over the boy's face; he needed no pressing to accede to the request, for instantly and artlessly he poured forth all that his own ardent affection for Cathleen prompted—her sisterly kindness to himself—to her owing his own unusual intelligence—her charity to others, her constant gentleness; all was told with a candor and earnestness which must have carried conviction to the most unbelieving mind. Rick could not restrain his emotion; he held his clasped hands before his face, but the tears trickled through his fingers.

"Perhaps, after all," he said brokenly, "it is not she—not my Cathleen."

"It is, Rick,"—the priest's hand was upon Rick's shoulder—"I have other reasons than Bartley's story for knowing that the Cathleen he speaks of is your Cathleen; and you shall be speedily convinced, for in company with this lad you shall go to her,—now that he will have some one with him, I think perhaps he will be strong enough to make the journey."

"I will, father; indeed I will!" said the boy joyfully. "But even though I should recognize her," resumed Rick, mournfully, "she will not know me, and she may refuse to acknowledge me."

"I think not," answered the priest, "Providence, who has dealt so mercifully with you, will not now impute your cup of happiness just as it is at your lips. Besides, you will carry to her a letter from me, and you can get the record of her baptism."

Wild hope once more flooded the heart of the excited man; in his joy he dropped on his knees at the feet of Father O'Connor, "Father, have you forgiven me?"

For an instant the priest's eyes were turned upward; then they fell with their wonted kindly look on the kneeling suppliant, as he answered: "When God forgives, of what have I, the creature, to complain?"

Rick bent over the hand he grasped, and bedewed it with his tears. "Nora," he said, when his emotion calmed sufficiently to let him speak—"how shall I quiet her anxiety?"

"I shall attend to that," answered Father O'Connor; "give yourself no concern, Rick, save to thank God for His wonderful goodness to you. Tomorrow I think you and Bartley can begin the journey."

For the first time in twenty-seven years, Rick knelt that night before he went to sleep, and the next morning, for the first time in twenty-seven years, he attended the Holy Sacrifice of the Mass. Three hours after, having been provided with a bountiful breakfast, and comfortably equipped by the thoughtful kindness of Father O'Connor, he, accompanied by the delighted Bartley, began his journey to Cathleen.

We shall learn in Heaven that of a truth Mary's grandeur are such as could not be safely taught on earth because of our infirmities.—Faber.

Like all things worth having in this world, a happy disposition can be obtained only by effort and by the overcoming of those traits in ourselves that make for unhappiness.

TO BE CONTINUED

TO BE CONTINUED

ADA ROACH'S PUZZLE

Busy feet pattered softly along the padded corridors. Sweet-faced women in bright nurse's costume or somber Slater's garb passed in and out of the spotless halls and chambers in the refuge which Mercy had made for Pain. In one of these rooms, her drawn face as white as the enameled bed on which she lay, a woman was dying. Though science clearly saw and read the decree of imminent death written in her vital organs, her mind was clear, her senses alert. She would not have guessed that the end was so near had she not been told. But Father Casey watched at her bedside, and far from him was the cruel pity which hides approaching death from its victim, and thus prevents the poor human soul, trembling on the brink of eternity, from preparing for the supreme effort to prepare for the meeting with its All-Just Judge. With tact born of long experience and boundless charity he had helped Ada Roach to realize that her hours were numbered and to put the few remaining to the best possible use.

Acts of Faith, Hope, Love, Contrition, Resignation, petitions for forgiveness and grace, protestations of desire for heaven, of unreserved abandonment to the mercy of God—he repeated them again and again, while she followed in word or in thought. In his heart he thanked Jesus and Mary for the calm Christian sentiments in which this brave, humble soul faced death. Soon, however, he began to be disturbed. Who can tell what the temptations the enemy may marshal for a last desperate attack on the departing soul? He saw clearly that ever and anon a troubled look passed over her wasted features.

"My child," he said at length in his solicitude, "you are going to meet the best of fathers. Banish every doubt and fear. Throw yourself with unbounded confidence upon His mercy. The contrite and humble heart He will never despise."

"Father," the voice was full of courage, "I am not afraid. I have confessed all the sins I could remember. I am sorry for everything I have ever done to offend God. I believe He will pardon me and be merciful to me."

"But my child, something is troubling you. I can see it on your face. Tell me—what is it?"

"Oh, Father, Father, must you ask me that! Can men never understand a woman's heart! Don't you know I must see Richard again before I die—that I must tell him how I have always loved him—hear him promise that he will return to God?"

"God will hear your dying prayer for the husband you have loved and lost, and wherever he may be, send holy thoughts into his mind and grace into his heart."

"God will do more—He will send Richard to me before I die—I have appealed to His Sacred Heart. But they tell me death is so near. How will Jesus do it, I wonder. I am not troubled by the puzzle, The Sacred Heart will find a way."

"What could the poor priest do but tell her to pray, that no true prayer goes unheard, that God will give us the very thing we ask for, or something else which He knows to be better for us. For Richard Roach had never been seen since that day ten years before when he left his young wife, his heart embittered against God and man."

"You remember, Father," she said to the priest, "that picture of the Sacred Heart you gave to Richard and me on our wedding day?"

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master and mistress at least in death. But how?

The nurse who had watched by Ada Roch all through her last painful illness, and who had learned to love this beautiful soul, purified in sorrow's fires had a sudden inspiration. Bending down she kissed the pale lips: "Say a prayer to the Sacred Heart for my intention," she said. "I shall return in five minutes." And she left the room.

Glancing up and down the corridor and seeing it was empty, she actually ran till she gained the chapel. The vari-colored lights before the picture of the Sacred Heart were nearly all extinguished. She lit a fresh one and knelt as near the altar as the railing permitted.

"O, Jesus," she prayed, "she has set up in her home and honored the image of Your Sacred Heart. Do not forget Your promise. Reward her devotion and make my effort succeed."

Then she hastily left the chapel. What her "effort" was, was her own secret, for when she returned to the sick-room a few minutes later, she breathed not a word of what she had done.

The haughty Van Dye mansion stood in a city eighty miles away. It was rich in the treasures which Scripture says, the moth and rust consume and thieves break in and steal. But here, too, modern science is proud to give the lie to the Scripture story. Nor door nor window could be moved without arousing the watch dogs of the law in a near by police station. Servants waked by turns throughout the night and a well-paid guard made the rounds of house and garden from dark till dawn.

A young man met and addressed a casual question to this guard—it was under the full light of an electric lamp; surely he could be out on no unlawful errand—then passed leisurely on his way. A moment later, while hidden by the thick foliage of a flowering cleander, he caught hold of a tough ivy vine and vaulted lightly over the wall. Evidently every move had been studied, planned and timed as carefully as an attack in battle. Agile muscles and intimate knowledge of the ground soon brought him to the second story screened sleeping porch of Madame Van Dye. He took no clumsy chance of touching door or window and thus setting off the intricate burglar alarm. Steel flashed an instant in the starlight, and an opening large enough to admit his body was cut into the screen as quickly and as quietly as a knife passes through butter. Now to test the chance on which he had gambled. Madame Van Dye had returned from the theater late on this hot, oppressive night. She had worn costly jewels. Had the sleepy servants been satisfied with locking them in the simple safe in her room, instead of laying them away in the heavy vault below which even his unholly skill could not break open with safety? Five minutes of rapid, delicate work proved that they had. He was binding in a plain cotton handkerchief diamonds, pearls, rubies—treasures which a knight might covet, when—suddenly the room was alive with crashing sounds! His eyes flashed the cruel fury of the panther at bay whilst one hand clutched the jewels and the other shot to the handle of a heavy automatic pistol. Hardened, cold, calculating bandit that he was, he never acted without reflection. His escape from a hundred desperate situations in the past was due to the fact that he had the courage to delay his own play till his opponent had shown his head.

Now, with every muscle taut, he waited. The crashing sounds continued—it was a burst of orchestra jazz! He understood. Madame Van Dye had dropped off to sleep while listening to a radio concert, and the receiver was tuned to catch the midnight program. He cursed the modern invention which sent the jingle of the ukulele and the blare of the saxophone silent through space only to burst out in full force in the very spot where he was plying his dark trade. But the next moment he was inclined to be thankful. The rhythmic shuffling of dancing feet, keeping time to the jazz at that distant station, could be distinctly heard.

"Hop to it!" he muttered, "it will help me get away." He rose from the floor where he had thrown himself prostrate among the tiger skins.

The music stopped. The sleeper stirred. Again he waited.

"This is Station ZYX making an important announcement. Other stations are requested to broadcast it."

An important announcement! That it was important for the robber, none could doubt. He stopped breathing to listen; his heart stood still. Then, reckless of consequences, he threw down the jewels, darted out the opening of screen, reached, first the garden, then the street. He stood sheer in the path of a taxi which was moving so fast that the driver had to use the emergency brake to avoid running him down.

"Do the station in time to catch the express," he commanded, "and you can name your price!"

"Cap, it can't be did!" and the cabman pointed to the lurid blaze in the sky where the open firebox reflected its glare on the dense smoke of the approaching train. "She stops just sixty seconds! No boat in captivity could make it!"

"Try it son," and he pressed a

twenty dollar yellowback into the driver's hand.

The streets were fairly clear of traffic, and the taxi flew—the speedometer rose—thirty, forty, fifty miles—before the first policeman saw it. He had scarcely time to call halt before it was past and a block beyond. He must have telephoned ahead, for just three squares from the station the road was blocked by two bluecoats with drawn revolvers. The bandit saw them as soon as the driver, and half a block before the machine had reached them, he was out the door, up an alley, and running at top speed for the station, just in time to see the lights of the rear Pullman pass and the red lanterns on the gates slowly ascend.

"The Solid Mail," he muttered; "it's my only chance!"

The Solid Mail, due in thirty minutes, carried no passengers, and after taking coal and water here, did not stop for eighty miles. He knew the regulations and personnel of the Solid Mail as thoroughly as that of the Van Dye mansion, and for the same reason. He had studied them with intent to rob. With two confederates he had laid elaborate plans to rifle a shipment of valuable mail scheduled for the following night. This knowledge he now resolved to use to reach the city to which he was so mysteriously and irresistibly called.

"Twas folly to attempt to get on or under any of the mail cars at the station. Even at the coal chute, a little further, down the track, dazzling arc lights brought out with moon-day clearness every car, roof and truck and brake-beam of the entire train. Guards kept keen watch till the train was well in motion. Hence it was not till the fast mail was moving—and moving so fast that the feet looked like sheer suicide—that he dropped from the chute where he had secreted himself and clung to the roof of the last car. In this perilous position he was hurled through the black night eighty agonizing miles, his ears deafened by the roar of the train and the rush of the wind, his fingers cramped with pain and his arms almost wrenched from the sockets, as the swaying car rounded curve after curve, a heavy piece of canvas torn from the chute and saturated in the muddy water below the tank, his only protection against the burning cinders, which rained down upon him with the force of bullets.

The first faint glow of dawn was come to tell the sufferers in St. Mary's Hospital that another endless night of pain was passed, when a grimy man staggered into Ada Roach's room. "Some frantic husband or father," thought Father Casey, "Come to learn the fate of the dear one, and he has mistaken the room." He turned to address the stranger:

"My dear man—" But the eyes of love are keen even though dimmed by the shadow of death. A cry came from the bed of the dying woman:

"Richard!"

The next moment he was kneeling at her side, his face buried in the pillow. How he learned, when he came, she did not ask. She knew the Sacred Heart would hear her prayer.

It was only after the tired, tender eyes were closed forever, that the nurse explained. She told them how, after a prayer to the Sacred Heart, she had made her appeal to the operator and Station ZYX had interrupted a noisy jazz to broadcast the message: "Mrs. Ada Roach is dying here in St. Mary's Hospital. She is begging that her husband, Richard Roach, come to her before she dies. Any hearer knowing of his whereabouts is requested to tell him that his dying wife is calling for him."

Bound by the solemn promises he had made to his wife, Richard Roach had already begun his life of reparation and repentance. That it was not a day too soon he realized when he read on the morrow how two bandits, who attempted to rifle a valuable shipment on the Solid Mail, had been shot dead by special guards secreted in the car.

Thus in His own inscrutable way did Jesus bless the broken home in which the image of His Sacred Heart was set up and honored.—C. D. McEniry, C. S. S. R. in The Liguorian.

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CHINA

618,611 PROTESTANTS CLAIMED BY 130 SECTS WORKING IN CHINA

According to statistics submitted by the Protestant missionaries assembled in Shanghai, in May, 1922 and now made public, the strength of Protestantism in China is as follows:

There are in China, 1,310 foreign ministers of the Gospel (European and American) and 1,065 Chinese ministers; 4,141 foreign women assist the missionaries—the nurses here are included—and 7,830 Chinese men and 2,341 Chinese women are employed by the missionaries in various capacities.

The Protestant medical corps includes 348 foreign women and 2,588 natives.

These figures represent 130 missionary sects to which 36 other societies are more or less closely united. In 1900, only 61 societies were represented.

The Protestants claim to have 618,611 members of whom 345,854 are adults. In 1900, the Protestants numbered 85,000 and in 1913, 207,970. An increase of 17,851 members was made during the years 1917-1920. The most important centers are in the eastern provinces, notably, Fokien, Kwangtung, and Kiangsu.

There are 5,087 Protestant primary schools, 932 lower grade schools and 391 higher grade schools. Higher education is under the direction of fourteen federations "colleges" (Association Christian Colleges, and Universities), with a total enrollment of 2,017 students. All told, there are 199,694 Chinese youths in Protestant schools. The educational situation improved 332% during the years 1907 to 1920. It is noteworthy that 35% of the students from the upper grade schools and 97% of those in the advanced schools became candidates for the ministry even during their school course.

The most important step recently taken by the Protestants in China is the establishment of a "National Christian Council" which serves as a bond of union among the various sects and secures co-operation in matters concerning the common good of all. The Council is made up of one hundred members, forty of whom are Chinese. Its powers are purely consultative and do not extend to matters of doctrine or discipline. This council has proved itself indispensable to carrying on Protestant missionary enterprises. At a cost of \$10,000,000 (1920), it has been teaching the various branches of language and science, and relieving physical maladies. These should be only means to the real end, conversion to the Christian Faith. Having realized the success of the means employed, the missionaries are now at a sandstill; they converts—at least, the better class of them—are not contented with what has been given to them and they cannot give much more.

WHY CATHEDRALS AND NO LIVE FAITH?

MAGAZINE IS STRUCK BY APPARENT INCONGRUITY

New York, Sept. 10.—An apparent incongruity between the "new zeal" for cathedrals in the Episcopal Church and the fact that "practically all churches, except the Roman Catholic, are now profoundly stirred on the question of creed and dogma," is pointed out in a recent issue of The World's Work, which makes the following comment:

"For those philosophic minds that see modern life in its historical perspective there is a certain incongruity between two ecclesiastical developments which have recently taken up much space in the public press. Practically all the churches, except the Roman Catholic, are now profoundly stirred on the question of creed and dogma. The lessening grip of old-fashioned faith is the prevailing religious symptom of the time. The convictions long essential to a Christian life are rapidly being dispensed with. A New York clergyman of the Episcopal ordination was paraded from the Sunday pulpit his disbelief in most of the formal doctrines of that church and practically challenged the Bishop to remove him, a challenge which the Bishop has declined to accept. The Presbyterian Church has publicly proclaimed several dogmas as indispensable to membership, yet many of the leading Presbyterian

pulpits of the nation have rung with denunciation of this injunction and have announced their intention of defying it. Many men who publicly affirm their disbelief in the Virgin birth of Christ and His resurrection are admitted to ordination.

NOTHING NEW IN SITUATION

"There is nothing especially new in all this; the conflict of religion and science has been acutely active for more than fifty years; recent events, however, have focused attention upon an ancient controversy, and the appearance of certain lively champions of the two schools of thought have given the subject personality and emphasis. Whatever emotions may have been aroused, one fact is apparent: the age of faith has gone. Out of it all something finer may emerge, but that unquestioning and satisfied acceptance of fundamental truth, another name for faith, no longer controls the modern world.

"The other fact is the new zeal for cathedrals in the Episcopal Church. Some months ago the Washington Diocese announced plans for a cathedral at the national capital vast in its size and magnificent in its structure. The New York diocese has recently made an appeal for \$15,000,000 to finish the great Cathedral of St. John the Divine, a beautiful structure which was begun so long ago as 1871. There are probably few Americans who would not like to see these enterprises succeed.

SIGNIFICANCE OF CATHEDRALS

"Few will therefore see any incongruity between the religious thinking of this era and its architecture. The one thing that the cathedral solemnly emblazons is religious faith. Like faith itself, it belongs to the middle ages. The great medieval edifices were the expressions of a time that knew not the higher criticism, that did not disturb itself over the contradictions of the Bible, that did not attempt to explain the miracles of the New Testament on scientific grounds. These things were as much realities as the rising and the setting of the sun. The great cathedrals stand in Europe the silent witnesses of the complete confidence and child-like belief of their creators in the simple and understandable God who watched over their daily lives, who remorselessly punished the wicked and abundantly rewarded the good. It is there not some spiritual inconsistency in a great and beautiful cathedral on the Hudson standing alongside Columbia University, and an intellectual kingdom in which Darwin reigns?"

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NEWMAN AS A STYLIST

Joseph J. Reilly, Ph. D., in Catholic World

Newman was fond of long sentences; they went with the *copia verborum*. And yet every one is a triumph of artifice, ribbed through, when lengthy, by parallel structure, though varied so infinitely and so skilfully that you are scarcely aware of it. This is his favorite form of construction, the parallelism lending cohesion and stability to every part, like the steel rods that re-inforce concrete. Notice how admirably the elements of the following sentence are ribbed through by parallel structure. Newman is speaking of Athens as the site of a university and he says:

"Hither, then, as to a sort of ideal land where all archetypes of the great and the fair were found in substantial being, and all departments of truth explored, and all diversities of intellectual power exhibited, where taste and philosophy have been majestically enthroned as in a royal court, where there was no sovereignty but that of mind, and no nobility but that of genius, where professors were rulers, and princes did homage, hither flocked continually from the very corners of the *orbis terrarum*, the many-tongued generation, just rising, or just risen into manhood, in order to gain wisdom.

Notice the succession of clauses (aerial of place) with "where" employed in the initial clause and omitted in the following parallel ones, in order to render the mechanics of construction less obvious. Notice, too, that "where" is resumed again when emphasis is needed for clearness, and is retained in the two following longer clauses, each of which in turn is split, the first into two antithetic phrases, "no sovereignty but that of mind" and "no nobility but that of genius," and the second into two antithetic clauses, "professors were rulers" and "princes did homage."

In the case of these last clauses a less clever master of variation in rhythm would have yielded to the temptation to do the obvious thing and would have written "princes

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were subjects." Johnson, for example, and Macaulay and perhaps even Burke and Gibbon. Notice the repetition of "hither" (after the succession of interpolated clauses), which serves to focus the reader's attention again on Athens as merely a geographical objective, now that her attractions as an intellectual center have been pointed out. Notice still further how the backbone of the sentence, its main clause, is held in abeyance almost to the last and then allowed to descend slowly, arrested after "generation," where it starts to ascend again through "manhood," and finally allowed to flow steadily, but not abruptly to the end. We have traveled a long way before we reach our main verb, "flocked," but how clear everything is up to that, and how adroitly the main clause, held back until late and then doled out as it were with cautious hands, is managed in every detail; so adroitly, in fact, that we are quite unaware of those insistent "where" clauses and come to the end unconscious that we have just read a sentence as fundamentally artificial as anything in Gibbon or Johnson or Macaulay.

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LONDON, SATURDAY, NOV. 17, 1923

THE SAFEGUARD OF DEMOCRACY

"Make the world safe for Democracy" was the battle-cry of the Allies during the long years of the World War. And, now, after five years of peace, we are again told that Democracy is in danger; that unless the people are eternally vigilant, they will be forced to return to that state where the few rule and the many serve.

The answer can only be one, conscience—conscience animating and inspiring the souls of the people, who have chosen democracy to be the guardian of their country. Conscience is the deep abiding sense of what is right, the inflexible determination to follow the voice of righteousness whithersoever it calls.

Righteousness is the vital element in the rational and spiritual nature of man. Without it man is little better than the brute, that knows no other impulse than selfish instinct, no other purpose than selfish pleasure.

Where the sense of right decays and perishes, whether in the individual or in the State, human life decays and perishes. And on account of the supreme need of righteousness the sense of it is planted deep in the human soul. The mind perceives its mandates, the heart perceives its thrills beneath the power and splendor of its beauty.

Democracy proposes to itself the most arduous of social problems—it aims to build up a government that will hold in check the passions of the people while it entrusts to the people the right to control the government. A paradox this appears to be—no hard it to believe that the multitude will combat the passions raging within their own breasts, and enforce against themselves the empire of righteousness.

Democracy cannot place its reliance on physical force, and call to its support soldiers and police. If it does this it is no longer democracy. Democracy may have soldiers and police to repress passion, when passion dominates only the few.

Democracy cannot place its reliance upon laws and lawgivers. Laws, indeed, have their function in a democratic regime; but laws can never be the mainstay of democracy. In a democratic regime laws do not restrain the multitude. Laws embody the will of the multitude; they reflect the thoughts and whims of the multitude.

Democracy cannot place its reliance on education. Education will not save democracy if education means only the training of the intellect. Intelligence is, assuredly, an essential element of good citizenship, and not for a moment should we dream of relaxing our efforts in fostering it.

Wherein, then, is to be found safety for democracy? Nowhere if not in a force that resides within the citizen himself, that takes hold of his entire being, fostering what is good, repressing what is evil, and bringing all his energies into subjection to the Supreme Ruler and Master of the world. Naught else but conscience can save democracy. Conscience alone can subjugate passion.

It is impossible for society to escape destruction, if the moral law is not strengthened in proportion as the political tie is relaxed. Nothing can be done with a people who are their own masters, if they are not submissive to the Deity. When morality has decayed in a people, that people is no longer capable of self-government; society then clamors for a dictator, for only a dictator can save it from itself.

THE TRAFFIC IN UNCLEAN LITERATURE

By THE OBSERVER

Sir Henry Thornton recently caused an inquiry to be made into a complaint made by Les Voyageurs de Commerce Catholiques, an association of Catholic commercial travellers, and suspended a train vendor who was selling books containing obscene pictures.

There is a flood of what a writer has called "perfumed smut" in this country, coming mainly from the United States and it ought to be stopped by the Post Office and Customs authorities. When the post office department is unable to check it, and it is sent in by express, it can be stopped by the Customs; and the time is ripe for intervention of that sort.

No evil that can befall a country is to be compared to the effects of widespread corruption of the young by means of appeals to their passion of lust. No one is exempt from danger and temptation in respect of that passion, and though one usually thinks first of the young whose characters are in process of formation, the middle aged and the old are not exempt from the effects of these open and continual appeals to lust.

Worse than that is the facility that is afforded to those who are intent on making money out of the tempting and damning of their fellow citizens. Magazines and papers publish favorable reviews of indecent books, and even reviews which have attained a sort of dignity by reason of their dealing with serious subjects, are not indisposed to give space and opportunity to writers who are openly advocating lust under the guise of mental freedom, development of self-expression, and the like dishonest euphemisms for sexual license.

There is, in colleges and in the press, at the present time, a distinct tendency to keep an open forum for the advocates of free lust. The professor's desk in certain universities has openly proclaimed that the theories of the teachers of free lust are entitled to a hearing from students, and that, to put it plainly, Christ and Satan are to be treated on an equal footing in modern education, and that students are to hear them both, and that the professor is to put both sides of the case before them impartially.

But of all such matters, the deadliest effects are to be expected from the suggestion to the young that indulgence or self-restraint in regard to lust is an open question, and that those who decide that they will not restrain themselves are entitled to their opinion and to a place in the leading reviews and journals to explain the beauties of self-indulgence. It is not so long since we saw in a Canadian daily paper a defence of the publication of a filthy article on sexual matters, on the ground that those who believe in free lust are entitled to space to explain, and argue for, their ideas.

This is a serious matter; and those who have been observing the

growing laxity of the tone of literature, the stage, the pictures, the professorial platform, of society, of social amusements, of conversation amongst young people, of conversation of old people before young people, know what is coming; what has already to a very serious extent arrived; and that is, a widespread tenderness and toleration for free and full self-indulgence in the passion of lust.

Those who have lost belief in God have some little mitigation in taking up this destructive view of life and conduct; but how is it with Catholics? There is no compromise in our teachings about lust. The words of Saint Paul still stand; these are things not to be even named amongst us.

What extreme of eternal punishment will we not be absolutely entitled to if we attempt to compromise with the devil in the most deadly of the deadly sins?

NOTES AND COMMENTS

IN the light of Ontario's experience under Prohibition, the impressions of the system of Government control in effect in Sweden gathered by a special correspondent of the Edinburgh Scotsman are instructive. "After having, by many hours of questioning of administrators attained to some understanding of its principles and methods," he writes, "after having made many visits to the public-houses and restaurants of all classes; after having visited scores of persons of all sections of the community, I found general satisfaction with the System. Though not perfect it works with reasonable efficiency and upon the whole is loyally accepted and observed by the people."

"WHETHER OR NOT," the Scotsman correspondent concludes, "the System has conspicuously succeeded is not for me to say. It is the opinion of the people who live under the System that matters, and this I can say as a simple matter of fact—with the exception of prohibitionists, who will consider nothing but their own theory—I found practically complete agreement that the new conditions are better than the old; that there is less drunkenness, less disorder; and that the people in general are as well satisfied with this system of control as they are ever likely to be in an imperfect world."

THE SCOTTISH National Portrait Gallery at Edinburgh has just been enriched by a hitherto unknown portrait of Pietro Strozzi, the gift of the Sco-to-Italian Society. Scottish interest in Strozzi, (who was a cousin of Catherine de Medici), centres in the fact that he served with the French troops who went to the assistance of Mary of Guise, Queen Regent, in her struggle to maintain the integrity of Scotland against the machinations of the "Reformers," and the seditious intrigues of a corrupt nobility. It was Strozzi who fortified Leith for Queen Mary before it was besieged in 1560. He also took part in the attack upon the English at Haddington in 1548. The portrait now placed in the National Gallery is from a rare medal preserved in the Bergillo at Florence. It is a decided acquisition to the collection.

IN our remarks upon certain old books two weeks ago we have to plead guilty to an inexcusable error in referring to Gavin Douglas as the famous Bishop who championed the cause of Queen Mary against the machinations of her enemies. The prelate we had in mind was John Leslie, Bishop of Ross, but by one of those curious slips to which the most careful writers are liable, the two were momentarily confused. Bishop Ross it was who stood by the Queen through all her trials and by speech and pen intrepidly championed her cause not only in Scotland, but at the very fountainhead of the trouble—the English Court.

GAVIN DOUGLAS, Bishop of Dunkeld, was a man of a different stamp. Though learned, accomplished and exemplary in character he seems to have been rather more of a politician than a churchman, and, as Bellesheim (History of the

Catholic Church of Scotland) puts it, "is said to have had more at heart the ascendancy of the house of Douglas than either the good government of his diocese or the welfare of his country." Before elevation to the episcopacy he had been Provost of the collegiate church of St. Giles, Edinburgh, and as such had sought the primatial See of St. Andrews. In this ambitious design he was supported by the Queen Regent, but the Holy See after prolonged investigation decreed otherwise, and Douglas subsequently succeeded to the See of Dunkeld. His fame, however, rests principally on his writings. His poems have been highly lauded by Sir Walter Scott. In addition to his celebrated translation of Virgil, already described, he left at his death an uncompleted historical work.

OLD COUNTRY papers have given considerable space of late to restoration or improvements on Iona, the little island lying snugly off the west coast of Scotland which is the cradle of Christianity in the Northern Kingdom. It is intended by its present custodians to become the seat of a college for the restoration of the Gaelic language, literature and culture. As all know it was the monk, St. Columba, who leaving Ireland as an act of penance, settled in Iona, and with the body of monks who accompanied him, or who later flocked to his standard, began that long course of evangelical labor that was to civilize the inhabitants of the mainland and bring Scotland within the fold of the Church. At the "Reformation" it passed like other establishments of the kind out of Catholic hands and is now in the custody of Presbyterians.

IONA as it is now is not Gaelic-speaking territory, though some of its people speak both Gaelic and English. At one time hopes were cherished that it might come once more into Catholic hands, but that prospect is very remote now. For a long time it was in the possession of the Argyle family and it was the late Duke (known to Canadians as the Marquis of Lorne) who at his death bequeathed it to the Established Church. The people are not, however, all members of the Kirk, but are about equally divided between that body and the Free Church. The new Gaelic college will, it is stated, be under secular auspices. To thinking minds of any persuasion the incongruity of a Presbyterian institution built upon a foundation consecrated so many centuries ago to Catholic purposes will not fail to present itself. But they will all come back some day.

MILLERAND'S ADDRESS

THE NATION MUST MAINTAIN ATTITUDE OF DEFERENCE TOWARD ALL RELIGIONS

By M. MASSIARD Paris Correspondent, N. C. W. C.

The speech delivered at Evreux by President Millerand contained many important references to the relations between the Republic and the Catholic Church. Properly to understand the significance of this address it must be explained that the radical and socialist parties (who were the supporters of the anti-religious policy under the Combes regime) have begun an extremely active campaign of propaganda to influence the elections to be held in May, 1924, for the entire renewal of the Chamber of Deputies. They desire, at any price, to capture the power of the "National Bloc" which, having won the day in 1919, has pursued a policy of restoration in every domain and has permitted the Government to renew relations with Rome and solve the questions pertaining to the situation of the Catholic Church in France by an agreement with the Holy See. To overthrow the National Bloc the radicals and socialists are exploiting the economic and financial difficulties which inevitably followed the War, the greatly increased taxation which was voted and the severity which the Government has been obliged to show toward public officials in order to reduce public burdens.

MESSAGE TO THE NATION

It was against this campaign that, following an official luncheon given at Evreux, in Normandy, the President of the Republic delivered a speech which he himself has qualified as a message to the French nation. After defending and praising the fiscal, social and political work of the present majority in the Chamber, M. Millerand spoke several times of the religious question, concerning which the present administration has also been attacked by the parties of the left.

First of all he congratulated the Parliament on having voted in favor of the re-establishment of diplomatic relations of the Vatican.

"The renewal of relations between the Republic and the Holy See, demanded by the exact view of our interests abroad as well as by the example of peoples who are least suspected of sympathy for the papacy," he said, "would have met six years ago, the opposition of a narrow and false conception of the role of the Republican and secular State."

Separated from the churches, the Republic must maintain an attitude of deference toward all religions, M. Millerand said. This attitude shows a remarkable progress over that of the authors of the law of Separation who continually said: "We wish to ignore all religions." The following quotation from the presidential address is very explicit: "By the Separation of Church and State, the Republic gave a natural conclusion to the invariable doctrine of the French Government that no intrusion of any spiritual power can be tolerated in the domain of civil power. The Republic is all the more at ease for maintaining toward all religions the attitude of deference which is due them. No considerations, therefore, could restrain it from renewing diplomatic relations with the Vatican, happy if, while serving the interests of its foreign policy, it might contribute, by the same gesture, to interior pacification."

AGAINST MONOPOLY OF EDUCATION

AS regards freedom of education, M. Millerand, far from demanding the monopoly claimed by the disciples of Combes, proclaimed that the State should accept with gratitude the assistance of private education. He said: "The University does not fear freedom of education. It considers it an indispensable element of emulation and progress. If public authority requires strict control of all educational establishments, especially when they shelter children, it feels too keenly the need of the assistance of private initiative not to accept its aid with gratitude."

Another and still more important statement referred to religious congregations. In affirming the necessity for all Frenchmen "to work in the organization and form which suits them best" he recognized and proclaimed the right to live in congregation. "Is not a century and a half of apprenticeship of political liberty, traversed, it is true, by numerous storms, sufficient to convince us that the free expression of all religious beliefs, under the reign of the law, is the very formula of progress in order?" he asked. "This country has need for its restoration, that all its sons should work, wholeheartedly, in the organization and form which suits them best."

WALDECK-ROUSSEAU REPROACHED

COMBES

To explain this last statement, it must be recalled that Waldeck-Rousseau, after having brought about the passage of a law on associations, which imposed upon religious congregations the obligation of soliciting legal authorization, reproached his successor, M. Combes, for violating the spirit of this law by refusing all the authorizations which were asked of him. M. Millerand, who was a Minister in the Waldeck-Rousseau cabinet, also fought the policy of M. Combes. Without seeking the extent to which Waldeck-Rousseau may be reproached for having opened the way for a subsequent development of religious sectarianism by undertaking a reform of the right of association, it is sufficient to note that today, when he has reached the highest office in the State, M. Millerand demands the right of association for religious congregations and that in a message addressed to the entire nation he protests solemnly against any possible return to sectarianism.

As though better to emphasize the scope of his speech, the President, before leaving Evreux, expressed a desire to visit the Cathedral, where he was received by the Bishop, Mgr. Chauvin, whom he complimented on the patriotic attitude of the clergy. The significance of this gesture of the President escaped no one. MILLERAND'S APPEAL UNUSUAL

The Evreux speech has been widely commented upon in the press and throughout the country. In the fifty-three years since the establishment of the Third Republic, never has a Chief Executive thus taken the initiative of intervening before the opening of the electoral campaign to recommend to the citizens who are about to exercise the right of suffrage of certain policy in preference to another. The policy to which M. Millerand has given the full support of his authority is a policy of national entente and relig-

ious tolerance as well as a program of work and social progress. While the radicals and socialists affirm that the President has violated the Constitution by appealing to public opinion before an electoral consultation, and while they are fighting with violence the domestic policy explained at Evreux, the organs of all the other parties, especially the Catholic papers, are congratulating the President on his energetic act for the good of the country.

The following is the note published by La Croix at the head of its columns: "The message-speech of M. Millerand is a pronouncement of great elevation and very great dignity. Assuredly, it is not the ideal Catholic program. But conscious of the general situation as a whole, the Catholic will rally to it and will hope that the elections will fulfill it."

GREAT ENGLISH HOMES PASS INTO NEW HANDS

Economic changes passing over England, the result of the War and its consequent high taxation, are bringing about a state of affairs which, in a sense, promises to right the injustices wrought at the time of the Reformation. This movement is the passing of the great mansions and landed-estates into new hands.

Many of the "stately homes of England" stand, not necessarily as witnesses of the greatness and magnanimity of their past owners, but to the ruthless robbery of the Church, the spoliation of the religious houses and ecclesiastical foundations, which were given to greedy lay owners after having been stolen from the monks and religious. These vast establishments, with their huge grounds, their woods and their game preserves, now cost more to keep up than the owners can afford. About two possible uses are left for these great houses either to become a school or a religious house. And the signs are that many of these establishments will, before very long, become converted to the purpose of monasteries or convents.

The change of sacrilegious spoliation being made good to the Church does not hold in every case. For example, the family mansion of the Mostyns, in Wales, which is now an abbey of Benedictine nuns, was never the result of church robbery. The Mostyns, a family to which the present Catholic Archbishop of Cardiff belongs, have been loyally staunch, even to the shedding of their blood, to the Old Religion. A great family mansion in the county of Yorkshire, which has now become a Passionist monastery, also was in the hands of a loyal Catholic family for centuries. To this day it still preserves the secret hiding places, in which the priests were hidden whilst being hounded down by the officers of the State.

BIRTH CONTROLLERS FAIL TO SCARE MAYOR

Chicago, Nov. 2.—If the holding of the Middle-Western States Birth Control Conference in this city this week, at which there was a large attendance of women promoters of the cult, physicians, college professors and others, was intended to influence Mayor William E. Dever, and Health Commissioner Herman Bunderson from their refusal to permit a group of women to open a parental clinic in Chicago, it failed. The city officials are determinedly fighting in court the attempt of the women to force the city to issue a license for the clinic. Both Mayor Dever and Dr. Bunderson denounce the move as immoral and against public policy and the law of God.

Too much education, rather than not enough appears to be the trouble, if the statistics quoted by a University of Wisconsin professor are correct. According to his figures the Harvard graduate was on the average but three quarters of a son, and the woman graduate of Syracuse but half a daughter. At Mount Holyoke college, the 630 women gave the following statistics, according to the professor: They were members of families averaging 3.15 children; their parents of families averaging 5 children and their grand parents of families averaging 6 and more children.

"One quarter of the population of the United States," another authority quoted, "produce as many children as the other three quarters. Curb the families of the quarter." Nothing was advanced on increasing the families of the other three-quarters, which form, the birth controllers seem to infer, the more desirable elements of the community.

MOULINS CATHEDRAL CONSECRATED

Paris, Oct. 26.—The Cathedral of Notre-Dame de Moulins has been solemnly consecrated during a period of magnificent celebrations presided over by Cardinal Maunin, Archbishop of Lyons and attended by fourteen archbishops and bishops. The consecration coincided with the hundredth anniversary of the foundation of the see of Moulins. It was in 1823 that following an agreement between Pope Pius VII. and the royal government, certain sees

not provided for in the Concordat of 1802 were established. The church of Notre-Dame de Moulins dates from the fifteenth century, but until the nineteenth century it bore the simple title of collegiate church. It is a magnificent edifice in the gothic flamboyant style, with towers 93 meters high encasing the facade.

HOW BRETON PRIEST ENDED STRIKE

By Denis Gwynn

In the old town of Fougères, near the border line between Normandy and Brittany, there lives a parish priest, the Abbé Bridel, whose name may yet become symbolic in the history of working class organization. Fougères itself is one of the most picturesque centers of historical monuments in France. Its feudal castle, with its colossal dungeon and its massive walls, still intact under the protection of their thirteen ancient towers, was already old when it was rebuilt in the twelfth century, and is now one of the best preserved of its kind in Europe.

In modern times Fougères, although still a small town of only some thirty thousand inhabitants, has been growing steadily in importance as one of the few industrial towns of northwestern France. It contains numerous boot and shoe factories which are of more than local reputation, as well as several other flourishing industries.

Being situated on the fringe of one of the most Catholic parts of France, it has naturally become a center of intensive organization for the pioneers of the Catholic trade union movement. And it is thanks to the Abbé Bridel, that Fougères is now known all over France as the place where the Catholic trade unions have most triumphantly vindicated their claim to be the workers' truest allies in upholding their sacred rights. Whenever the agents of the French revolutionary trade unions sneer at the Catholic trade unions as being nothing more than "clerical propaganda," they can now be silenced at once by the challenge to show any instances in which they have ever been able to themselves to deal as effectively with their reactionary employers as the Catholic glass workers of Fougères did two years ago, when they simply ignored their former employer after a prolonged and desperate strike and founded a cooperative factory of their own.

HALF A YEAR ON STRIKE

The strike lasted from December, 1920, until the following July. There were only some one hundred and fifty workers employed in the glass factory, so that their resources for maintaining a strike fund were very limited. They had moreover to deal with an implacable obdurate employer in M. Chupin. But they were nearly all organized, under the inspiration of the Abbé Bridel, in a local Catholic trade union; and when M. Chupin made up his mind, without any reasonable justification, to dismiss the secretary of their trade union after twenty-three years of continuous and devoted service in the factory, the Catholic trade unionists decided as one man to stand by their secretary. Their principles as members of a Catholic trade union obliged them not to strike until every means of conciliation had been tried. But their obligation was all the stronger, once they were driven into striking, to remain on strike until their just demands had been satisfied.

The one hundred and fifty workers soon found that their strike funds were quite inadequate to overcome the stinginess of their employer. But they struggled on. Their funds melted away, and the assistance given to them by other Catholic trade unions could only prolong the agony of a hopeless contest. M. Chupin knew well that in a struggle of endurance he could easily win. Weeks passed while the factory remained closed, and the savings of the Catholic workmen were gradually melting away to nothing.

But their courage never failed. And when the outlook seemed to have grown desperate a new hope suddenly dawned in the inspiration of the Abbé Bridel. Seeing that a mere prolongation of the strike could not succeed, there was no alternative to capitulation unless the workers could be provided with other employment. Co-operative enterprises had already been tried in Fougères. It had made rapid headway in distributive trading, and it had held its own, under Catholic auspices, in a recently rounded boot factory. The Abbé Bridel now came forward with the suggestion that these Catholic trade unionists should found their own glass factory.

It would have been a daring experiment at the best of times, for co-operative factories have rarely been a success, even with a managerial board consisting of the most highly skilled workers. But for a bankrupt trade union, faced with defeat after a protracted strike, the difficulties were enormous. Expert estimates showed that the

minimum capital that would be needed was at least 200,000 francs (at normal rates \$40,000). What chance was there that one hundred and fifty exhausted strikers could ever raise such a sum for a hazardous enterprise?

Undaunted, the Abbé Bridel decided to launch an appeal to the whole Catholic social movement in France, and especially to the Confederation of Catholic Trade Unions, explaining the merits of the workers' case and asking for the necessary funds. Within three weeks 280,000 francs had been subscribed. The glass workers of Fougères themselves put their last savings, some 48,000 francs in all, into the enterprise. The union of Catholic Employees subscribed for five shares of 500 francs each, and the Unions of Catholic Workers in Paris and in the Bordeaux district each took up ten shares of the same value.

Fortune favored the enterprise in that two houses ideally placed for the purpose were for sale at the time. One of them could serve as the main workshop, and the other, a large three storied building, could be fitted up to accommodate nearly thirty families of workers close to the factory. A third small house was acquired for use as offices. Knowing the requirements of the industry thoroughly, they equipped their factory at the outset with every modern improvement that they could afford, the workers contributing their labor to keep down the expenses of an enterprise in which they all were shareholders, besides being dependent on it for their livelihood.

The Abbé Bridel was the guiding spirit of the venture at every stage, and he still remains the chairman of its board of directors. The other directors are M. Jeantoux, the general manager, who is a glass maker of exceptional knowledge and ability; M. Guéden, an expert accountant; three members of the working staff; and M. Michaud, who is vice-president of the French Catholic Workers' Confederation in Paris.

OPENED WITH RELIGIOUS CEREMONY

By the middle of September all was in readiness for work to start. It is characteristic of the whole enterprise that its inauguration should have been solemnized by a religious ceremony of benediction by Canon Maréchal, after which the furnaces were solemnly lighted by Mgr. Sourdin. The work has prospered exceedingly, and ranks already as one of the far outstanding examples in all countries of a successful cooperative factory founded and conducted by working men. Over a hundred workers found employment in it from the first day it opened, and its trade has progressed steadily. The report on the first year's trading showed a total turnover of 600,000 francs, while the volume of business for the current year had already passed 750,000 francs at Easter, with a full three months to run before the returns for the year's report have to be completed.

M. Guéden, the member of the board of directors, who can speak with most financial authority, assures me that the rating of the enterprise is thoroughly satisfactory, which is all the more remarkable in an industry where financial success is very slowly established. Enthusiasm, as M. Guéden says, has given driving force to the whole enterprise, and the enthusiasm which found the capital for its inception and has ensured its success from the very beginning has never abated for one instant.

CATHOLIC STUDENTS

This message is addressed to you. Kindly read it, reflect upon its contents, and if you approve of the cause it represents, generously lend that cause your support.

Do you think that the students of our Catholic Schools, Colleges and Seminaries could contribute more than they do at present to the work of propagating our Holy Faith? How?

To the first part of this question we answer with a loud ringing Yes. And the amount of stress laid upon the word indicates exactly the degree of esteem in which we hold our students for their generosity, ability and "push." We will now briefly indicate the grounds for this our strong conviction.

1. We know a number of Catholic Schools, Academies, Colleges and Seminaries in this country whose students have achieved splendid results in a missionary way. What they have done, all can do.

2. We know of the Catholic Students' Mission Crusade in the United States. Reporting an enrollment of over 1,400 Units actively engaged in Mission work. It is a mighty force in the Church in America today. What they have done we ought to be able to do.

3. Above all, the phenomenal success of the Protestant Students' Volunteer Movement, shows the necessity of a similar movement among Catholic students. What the Protestant students of the country have done we ought to be able to do.

To the second part of the question, "How?" we answer again by one emphatic word—Organization. A broad comprehensive organization, a thorough, detailed organization, a Catholic organization in the broad sense of the word is what we need, whose scope will be identical to that of the church in which no

one is too great or too insignificant to find a place.

If every institution did its share, if every student would interest himself, what a mighty crusade Canada could have. Today we have a crusade—the Canadian Catholic Students' Mission Crusade. It is already functioning in forty institutions. Already it has the blessing and approval of the Hierarchy and it now extends to every student a warm welcome to cooperate actively by interesting his or her school in the movement. Information will be gladly given by the C. C. S. M. C., St. Augustine's Seminary, Kingston Rd., Toronto.

ASBESTOS

QUEBEC'S GREAT "KEY" INDUSTRY

By Walter G. Kennedy

The Province of Quebec produces 85% of the world's supply of Asbestos. This significant fact may be emphasized by stating that it takes four other large countries—the United States, Rhodesia, South Africa and China—to supply the other 15%. Though let me say that asbestos deposits have recently been found in the Ural Mountains in Russia.

Even in the Province of Quebec the present production represents but a small portion of the mining possibilities of this useful mineral, for deposits have been found to exist in great quantities over a very large area. So that as the demand arises, and it is increasing every year, the Province will be able to keep up the supply and as the principal asbestos mines, those of the Thetford Mines, are conveniently located for transportation purposes, a great factor in the cost of mining, Quebec asbestos will always be able to compete favorably in the markets of the world.

Asbestos, which is a mineral of a fibrous character, having the texture, strength and color of silk, is valuable as a commercial product, because of its incombustibility and its qualities as a non-conductor of heat and electricity. It can stand a temperature of 4,000 degrees F. with impunity. Its uses cover a remarkably wide range. It is employed in the manufacture of fire-proof fabrics, steam packings, electric tubes and tapes, fire-proof shingles and roofings, steam boiler and steam pipe coverings, fire-proof felt and papers, etc. And its uses are being multiplied every day, as an indication of which I might mention that in the last decade the yearly production of asbestos in the Province of Quebec has increased in value from three million dollars to over twelve million dollars.

The asbestos industry is in the hands of eighteen companies, who, between them, have invested many millions of dollars with excellent results, both to the investors and the thousands of employees. Most of the mining is done by open quarrying, the largest excavation being 310 feet deep, 600 feet wide and 900 feet long. The ore obtained in the lower depths is quite as rich in asbestos as that mined near the surface, and as drilling has shown that asbestos ore is obtainable at a depth of over 700 feet, the possibilities of this valuable mineral can be seen at once.

Not only deep down in the ground is asbestos to be found, but the ore has been found over an area of several hundred miles long and five miles wide. It was near the centre of this zone, called the "Serpentine Belt," that the mineral was discovered. The development of the industry has been comparatively slow, because the commercial value of asbestos was hardly known when first discovered. The four producing centres of Thetford Mines, Black Lake, Danville and Broughton are now quite thriving communities, and there is every reason to assume that within the next decade many more centres will have been established, all telling the wonderful story of asbestos.

This article was broadcasted from Montreal by W. G. Kennedy. Estimated listeners 200,000. Radius 2,000 miles.

TOULOUSE PAYS HONOR TO ST. BERTRAND

Paris, Nov. 2.—Special solemnities marked the celebration of the 800th anniversary of the death of Saint Bertrand de Comminges at Toulouse. This anniversary was celebrated throughout the entire diocese, with special festivities at the Abbey of Saint Bertrand de Comminges.

Saint Bertrand was the descendant of two illustrious families, and on his mother's side he was the grandson of the Count de Toulouse. He was Canon of Toulouse when he was called to the See of Comminges. The ancient episcopal city, which had been seriously damaged by King Gondeaud in 585, was in a lamentable state of ruin and abandon. In the midst of the general distress, Saint Bertrand became the restorer of all things. He built up the city and surrounded it with a fortified wall within which the population found a safe refuge. He built a magnificent cathedral and installed the Chapter in it. He himself lived in a modest little house which resembled anything but an episcopal palace, but even this house was often empty for he was wont to leave it to visit the various parts of his diocese, making his tours, despite the innumerable difficulties of the

road, on an old mule whose fame is legendary.

With Pope Urban II., at Clermont, in 1095, he was one of the promoters of the crusade to deliver the tomb of the Saviour. At the basilica of Saint Sernin in Toulouse, a little later, he was present at the solemn presentation of the banner to Raymond IV., his cousin, who was to lead a powerful army of 100,000 men to Jerusalem.

The Church glorified Saint Bertrand de Comminges soon after his death, and Pope Clement V. came in person to witness the translation of his relics.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

AN APPEAL FOR OUR AUXILIARIES

At the approaching monthly meeting of the Women's Auxiliary of the Extension we have decided to make a special appeal to our Catholic Women to form more Councils of this very useful society. We all know Our Divine Lord loved Lazarus and his two sisters, Mary and Martha. The memorable incident where Martha complained to her Divine Guest, has immortalized forever the woman who prepared His entertainment. The Holy Ghost inspired also the description of the supper at Bethany given us by St. John, the Beloved. "And they made Him a supper there; and Martha served." No member of that memorable family is forgotten—Lazarus raised to life, a testimony of Christ's divinity, Mary, who is anointed in gratitude the feet of our Lord, and Martha who served. From that day Christian women have had an inspiration for their devotedness.

We who are many centuries removed from Christ on earth and in the flesh, have Him, nevertheless, in the Holy Sacrifice and perpetually on our altars in the Blessed Sacrament.

When the Extension Society was established to procure missionaries, the Auxiliary was formed as a necessary adjunct. There has always been an increase in the number of Councils. None that were founded have ever gone out of existence. This is a splendid tribute to our Catholic women who have sacrificed themselves to attend to this work. From their devotedness have come thousands of small lines for the missionaries, hundreds of alms and surpluses, innumerable veils for the tabernacles, flowers that have inspired devotion, and above all, vestments that are fit for their holy purpose.

COUNCILS IN EXISTENCE

The Auxiliary has now existed for twelve years. The following are the Councils established: In Toronto: St. Peter's, St. Mary's, St. Helen's, St. Basil's, St. Ann's, St. Vincent de Paul's and Our Lady of Lourdes. Outside the city are: St. Mary's, Barrie; St. Patrick's of Pheasant and St. John's of Newmarket and Bradford. In Montreal there is also the flourishing Council of St. Patrick's.

DIFFICULTIES

Apart from the local difficulties there are many who believe that the work required for the preparation of vestments and altar linens is quite beyond their ability. As a matter of fact it is both simple and easy. The cutting of the materials is done here in Toronto, the widths necessary are measured and sent out with a few directions. Anyone who can sew will find the task both agreeable and interesting.

TO ESTABLISH A COUNCIL

Any body of Catholic women who are interested enough in our Catholic Missions to do the work necessary for their poor churches, can establish a Council. The first thing required will be to take up this matter with the pastor. We may have many among them who are not willing to take the initiative in forming Councils either because there is already much to do, the fear that there will be too many difficulties on account of parish or diocesan needs, or above all, because there is grave doubt whether these Councils will continue. But with rare exceptions neither parish priest or Bishop will ever offer serious objections when capable Catholic women come forward and offer to take up such a work as this.

DUTIES OF COUNCILS

Each Council in Toronto raises \$250 per year for the General Committee. This they do by practical means which may suit the circumstances. Entertainments are a popular method. This money buys the linens, materials for vestments and other necessary articles. These are prepared by the Toronto ladies who by long experience have learned what to select. They also prepare the various articles for the workers. A convenor is appointed in each Council for the different activities. The ordinary Council has one for each of the following: Vestments, Linens, Albs and Surplises, Veils, Flowers, Toys, Church Goods and Repairs. The last item is a very practical one, for in numerous parishes changes are being made and old vestments discarded. These are very acceptable provided they are still good enough. The ladies have made excellent use of old sets and were able to answer the calls of the missionaries who were delighted

to get them. But, of course, only such as are fit for repairs are to be considered. Copes especially are welcome donations, as they are beyond our means. The convenors bring in their reports to the monthly meetings and are given their instructions. They then assemble their workers and guide them in making the necessary articles.

WHAT ABOUT INDIVIDUALS?

There are thousands of Catholic women throughout Canada who are able and willing to help in work of this kind, but who see no way by which Councils can be established. We need hardly insist here that there is a place for them. Any piece of goods that is used on the altar, any vestment or article fit for the Church, will always be acceptable to us. So also will fancy work of any description. We can use all this. Every year we make up a big box of goods for the Ruthenian Sisters. This they dispose of at their annual bazaars. We can use them in other ways for the procuring of altar and vestment materials. Help if you can. Your work, your talents, your good will, we need not remind you will be a service to God in places where His Holy Name is scarcely known. Many who take delight in doing something for the altar that has no one to care for it. Remember there are dozens of missionaries who have to be their own altar society. It is right that the official representative of a Church that is spread all over the world should bear on his whole person and equipment the badge of inferiority, poverty and neglect? Let the women who are interested write The Catholic Church Extension Society at 67 Bond Street, Toronto, Ont., and we will then put them in touch with the proper authorities.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society, 67 Bond St., Toronto.

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

DONATIONS Previously acknowledged \$6,667 47 Friend, North Bay..... 250 00

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"FORGET-ME-NOT" By Rev. Hugh F. Egan, LL.D.

(Saturday, Nov. 10, was observed throughout the United States as "National Forget-me-not Day." Catholic parochial and boarding schools will join hands with the students of the Public schools in the observance. Following is a priest-poet's tribute to the American poet who made the supreme sacrifice in the cause of liberty.)

Now weave no corals of rue, Bedripping dew of tears; Lost is the anguish once we knew, Stilled are the aching fears. No grief for them who with their all Their country's glory bought; No rue, no tears, no sable pall, But just—"Forget-me-not."

In foreign fields the poppies blow O'er many a soldier's grave, And weeping cypress sighs low In moaning of the brave; Not blooms of sleep, not leaves of death, The bays our heroes sought, But just the flower that holds the breath Of prayer—"Forget-me-not."

They are not gone who give their life For love of fellow-men— And they are the victors in the strife, And, dead, they live again; Yes, live in holy memory That thrills our every thought, The while we give them lovingly Our pledge—"Forget-me-not."

"Forget-me-not!" The little flower Brings greeting from their tomb, From them who for our needy hour Went valiant to their doom; Nor man nor God will e'er forget Their hearts with love so fraught, Our country's fairest coronet— Our Boys' "Forget-me-not."

WEEKLY CALENDAR

Sunday, Nov. 18.—St. Odilo of Cluny was the son of a noble of Aquitaine. His father wished to see him distinguished at Court but the call of the religious life was too strong. He took the habit of St. Benedict at Baume and later became abbot of the great abbey of Cluny. The Pope sent him often as a peacemaker on missions to princes. On one of those missions he was taken ill at Rome and, at his urgent request, carried back to Tours where he died in 942.

Monday, Nov. 19.—St. Elizabeth of Hungary was the daughter of a King of Hungary and the niece of St. Hedwig. She was betrothed in infancy to Louis, Landgrave of Thuringia and brought up in his father's court. While her husband lived she devoted her wealth and influence to charitable purposes. When he died she was driven from the palace and forced to wander in the streets with her children. She died in 1231 at the age of twenty-four.

Tuesday, Nov. 20.—St. Felix of Valois was the son of the Count of Valois. An unjust divorce between his parents led him to take the Cistercian habit at Clairvaux. After living for a time as a hermit

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in Italy he returned to France where after another period of solitude he and St. John of Matha formed the Order of the Holy Trinity for the redemption of Christian captives. The order was confirmed by Pope Innocent III. The Saint died in 1213.

Wednesday, Nov. 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the angels and of the highest complacency to the adorable Trinity, the Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His mother, and the Holy Ghost as His darling spouse.

Thursday, Nov. 22.—St. Cecilia, virgin, who was martyred in 177, was a rich, beautiful and noble Roman maiden. On her wedding evening she renewed the vow by which she had consecrated her virginity to Christ. Her husband was converted by her words and a few days later was martyred. Cecilia herself was placed in a hot air bath heated to seven times its customary temperature but was unharmed after a day and a night. She was dispatched with head although she remained with head half severed for two days and nights.

Friday, Nov. 23.—St. Clement of Rome, was consecrated Bishop of Rome, was observed throughout the United States as "National Forget-me-not Day." Catholic parochial and boarding schools will join hands with the students of the Public schools in the observance. Following is a priest-poet's tribute to the American poet who made the supreme sacrifice in the cause of liberty.)

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WHERE THE KLAN FAILS (Editorial, New York Times) Northward the star of invisible empire takes its way. The centre of gravity of the Ku Klux Klan has shifted from Atlanta to Dallas, and thence to Indianapolis. Out in Indiana everybody seems to belong. Easterners have been surprised at the ready conquest by the Klan of a State which seemed of all our forty-eight the least imperiled by any kind of alien menace. Mr. Lowell Mellett tells us in The Atlantic that the Klan in Indiana is primarily an anti-Catholic organization, and that the wildest tales of papal plots are readily believed by apparently sane citizens. This is not quite what we had expected of Indiana. Has the indolent geniality of the Hoosiers been drilled out of them by the stern philosophy of Nordic Protestantism?

We doubt it. For it must be observed that the Indiana Klan has dodged the chief domestic challenge to Protestant supremacy. There is in Indiana a militant Catholic organization, composed of men specially chosen for strength, courage and resourcefulness. These devoted warriors lead a life of almost monastic asceticism, under stern military discipline. They are constantly engaged in secret drills. They make long cross-country raiding expeditions. They have shown their prowess on many battlefields. Worst of all, they lately fought and decisively defeated, a detachment of the United States Army. Yet we have not heard of the Indiana Klansmen rising up to exterminate the Notre Dame football team.

On the contrary, all Indiana, Catholic and Protestant, seems to regard it as a valuable asset, an irreplaceable advertisement for the State, every Sunday placing Indiana on the front page of the New York sporting sections. The danger that we may wake up some morning to learn that Mr. Rockne's shock troops have seized the South Bend Court House in the name of the Pope seems to leave Indiana cold.

May even a Catholic be justified by his advertising value? Or is it merely that beneath the ceremonial nightshirt of the Klansman beats the same old simple ad skeptical Hoosier heart?

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Burse? A Burse or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Burse Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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These and many others are fully described in our November list, copy of which will be gladly supplied on request.

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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

DEVOTION TO THE MOTHER OF GOD

"I love them that love Me." (Prov. viii. 17.)
There is no better safeguard for the young in their manifold temptations and dangerous occasions, than a constant devotion to Mary the Mother of God. To be of real service it must be constant. A daily prayer seeking her help and solicitude. Then when danger suddenly arises, the prayer as quickly springs to the lips supplicating our Lady's help. These occasions must be frequent in the lives of everyone. The way to heaven is beset with snares. In this world, and especially in these days, good and bad, the religious-minded and scoffer are thrown together, and we have to walk warily lest we be deceived or trapped into sin. And a living, loving devotedness to Mary is our best defence.

An example in proof of this—how our Blessed Mother guides and guards those who devoutly trust in her and perseveringly invoke her—we find in the life of St. Stanislaus of Kotska. Even as a child he was especially devoted to the Holy Rosary. When he was thirteen he and his brother were sent to Vienna to pursue their studies, and there, unfortunately, found arrangements made for them to board at the house of a Lutheran. Evil example, human respect, and fear of boldly acting up to his religion, very soon produced evil effects in his brother. And, alas! shortly afterwards Stanislaus fell ill, and daily growing worse, he anxiously prayed that a priest should be sent for. His brother was ashamed, and put him off; and when at length the household heard of his wish, the master absolutely refused to allow a priest to visit him.

How many young people, alas! have been in the same straits: servants in a non-Catholic house, apprentices, farm laborers, strangers in a town—how many have passed sad and sleepless nights, fearing to die, their poor souls indeed friendless and alone. What is left to them then, if they have not learned a good habit of prayerfulness, of turning with confidence to Jesus and Mary? We can picture to ourselves the misery of the poor blessed Stanislaus in such surroundings. His brother indifferent, perhaps sneering, the other inmates of the house callous and cruel. Then it was that his devotion to his Holy Mother came to the rescue. His prayers were so earnest, his longing for the Holy Viaticum so intense, that as he lay there alone, dying, as he thought, St. Barbara, with two Angels, appeared to him, and brought him Holy Communion. Afterwards our Blessed Lady and the Divine Infant likewise appeared. The Infant embraced him, but our Lady told him that he would not die then, but that he must give himself wholly to God, and be prepared to suffer more for Him.

After his recovery he made known to his brother his desire to consecrate himself to God's service. He was rudely told to go where he liked, and do what he liked. He set off alone to walk to Augsburg, and thence to Dillingen. His brother, perhaps, fearing his father's anger when he should hear of what had happened, procured a carriage, and with some friends followed him in pursuit. And here again the boy was miraculously protected, for he himself saw the carriage and recognized his brother, but their eyes were sealed by God so that they saw him not. As he resumed his journey next day he wished to receive Holy Communion, and by mistake entered a Lutheran church, but an Angel brought him the Blessed Sacrament to fortify him. Welcomed at Dillingen by the Fathers of the Society of Jesus, the Superior, blessed Peter Canisius, thought it well to send him to Rome to be safe from the anger and menaces of his father.

At Rome he was received by St. Francis Borgia. How pleased that great Saint must have been to welcome such a youth to the novitiate! And what a transport of joy it must have been for Stanislaus to find himself in the Holy City, to visit the basilicas, to pray at the shrines, to conjure up before his mind the Saints who have lived and died there, so that they still seemed to him to people the streets and fill the churches. Above all he loved to visit St. Mary Major, and to pray before his Mother's picture, the Madonna of St. Luke. Her name was always on his lips, the thought of her always in his heart. Noticing how his face glowed after such visits, someone said: "You seem to love our Lady very much." "Ah yes," he replied, "for is not the Mother of God my Mother too?" From his room in his Jesuit home at St. Andrea, he morning and night turned to her church on the Esquiline and asked her blessing.

"Being made perfect in a short space, he fulfilled a long time, for his soul pleased God; therefore He hastened to bring him out of the midst of iniquities." The grace of God and His mercy is with His Saint" (Wisd. iv. 13-15).

Only eighteen, and that brief life was over! Indeed, "his soul pleased God." At the beginning of August Stanislaus spoke of dying, but as he was in his usual health, he was checked for so doing by one of the fathers. But still the thought and the longing dwelt in

his soul. About the tenth of the month he prayed to St. Lawrence that he might die on the Assumption of our Blessed Lady. His prayer was heard, for he sickened and took to his bed. His prayers now were incessant, his Mother's name ever on his lips. And as he grew feebler, someone tried to take his rosary from his grasp as he could not recite it any longer, but his fingers closed on it, and he whispered: "At least, I can feel it." The last Sacraments were administered; he grew weaker and weaker, yet his eyes were bright with the look of expectation! The day of the Assumption was here, and Stanislaus was confident that he would spend that day with her in heaven. At last the vision lit up the sick chamber; our Lady had come for him! Oh, the rapture of that soul when it realized "the Mother of God is my Mother too!"

BRUSH YOUR TEETH ON BOTH SIDES

Care and cleanliness of the teeth is absolutely essential, therefore secure a perfect tooth brush marked "Nobility."
Each brush is guaranteed to last at least six months and is manufactured of the finest bristles possible to secure. No matter how severely you use the "Nobility" Tooth Brush it will not injure the teeth in any way. Not one case of pyorrhea has ever been reported when the "Nobility" Tooth Brush is used.
Ask for the "Nobility" Tooth Brush which are guaranteed at all drug stores.

U. S. PUBLIC HEALTH SERVICE

PRaises CATHOLIC IDEAL OF MONOGAMOUS MARRIAGE

Washington, Sept. 25.—A pamphlet on Social Pathology issued by the United States Public Health Service cites observance of the Catholic ideal of monogamous marriage as one of the strong influences aiding in the campaign which the Public Health Service, in cooperation with the Health Departments of the various States, is carrying on against the spread of social diseases. Mentioning the international aspects of this campaign, the pamphlet also contains commendatory references to the work which has been done, in Belgium to combat the ravages of these diseases, and gives credit for the achievements there to the influence of Queen Elizabeth of Belgium and of Cardinal Mercier.

MONOGAMOUS MARRIAGE A PROTECTION

Discussing the role which various marriage customs play in the elimination or spread of social diseases the Public Health Service's pamphlet reads:

"While monogamous marriage may have fallen short of the realization of an ideal, yet the examples of this and the enforcement of laws governing it, will diminish promiscuity of illicit sex relations. With the diminution of the latter is more forcibly carried out one of the prevalent scourges in the form of social diseases will be considerably checked. The home will be made happier and more permanent. A healthier race will be produced. And, moreover, through these constructive forces society will be benefited in the elimination of sex delinquency and illegitimacy. Divorces will be less frequent. Marriages, too, by the formation of laws will eliminate the union of disease with healthy individuals."

In its review of the work of combating social diseases abroad the pamphlet quotes with approval from an article published in Le Matin of Paris dealing with the aid given to this campaign by the Queen of the Belgians and Cardinal Mercier. The article from Le Matin recounts the change in public attitude in recent years which makes it possible today to carry on a campaign against social diseases openly and concludes with the following words:

"The Queen of Belgium and Cardinal Mercier, who gave an example of courage during the World War, come now to give a noble example during peace. And the latter is more difficult because in the time of battle military courage was found in all the big roads, while civil courage today is found but in the streets."

TRIBUTE TO BELGIUM'S CATHOLIC QUEEN

In Belgium a national league to combat the social disease menace has been formed under the presidency of Dr. A. Bayet with the patronage of the Queen, Cardinal Mercier, several members of the Cabinet and the presidents of the Senate and the Chamber of Deputies. At the last conference of the organization, Dr. Bayet, after referring to the necessity of overcoming public indifference to the ravages of social diseases, declared:

"Our country was fortunately awakened from its apathetic indifference by a call of its real duties to humanity. A voice arose which told us that we must react and give all of our energy to conquer this devastating enemy. It was the voice of our Queen. She understood with her womanly sympathy, her motherly instincts, her patriotic duty, the hidden miseries and

addicted dramas that took place in the midst of an indifferent public. She understood these sufferings, and, as soon as she had measured their extent and ravages, she shed to aid in putting an end to this unhappiness, to these silent massacres of peace, as murderous in their inexorable continuity as the great casualties of the War."

POLAND AND ITS COUNTRYSIDE

Charles Phillips, in Catholic World

When ill fortune took independence from the Pole one hundred and fifty years ago, the effects of that calamity were far-reaching. But, thanks to the Pole's sound sense, these effects were turned to good account in a thousand and one diverse and unexpected ways. The Pole, it seems, will not down. The whole story testifies to this, and there is no end to the individual cases demonstrating it. The story of Kowalowski, the Vilna student who was exiled for nationalist agitation, but who, in the years of his banishment, made of himself an Orientalist and authority on Far Eastern languages, is a good example of the rich advantages to which a Pole can put the uses of adversity.

Poland did this on a large scale following the partitions. For one thing, the loss of political functions and the tyrannical restrictions of life in contact with alien governments banished the land owning educated Pole from the cities back to the land. All the internal evidence points to the conclusion that if Poland had remained free, her industrial development would have been much more rapid than it was. But what industry lost, agriculture gained, so that Poland remains today what she has been from time immemorial, an agricultural country. Some of the largest industries she has developed rely in great part on agriculture and are a direct outgrowth of it; sugar refineries, starch factories, distilleries, breweries, etc.

The wholesale withdrawal of the Pole to the country may have had some bad effects. It might be argued that it narrowed his orbit, in the sense of world interest, taking him out of daily contact with universal progress. But the facts, strangely enough, dispute this simple deduction. His literature, his art, his science, all the products of his mind, tell a different story on this point. The truth is, the Pole never actually lost his contact with the world. The very restrictions which drove him to the land to seek some freer field of life, some more open channel for his energies than that of the city, where he was hedged in by all the daily annoyances and petty persecutions of alien government, also shut him to a great extent out of his own schools. (His own schools in fact were gradually closed altogether.) This sent him abroad. By natural inclination a student, avid for the things of the mind, he brought home from travel and the universities of Europe the best and the most liberal thought the outside world had to offer. And the progress thus made, the advantages thus gained, were applied in greatest degree to his country life, above all to his agriculture. He became a scientific agriculturist.

For this reason, the curse of absentee landlordism never put its blight on Poland, where country homes have been for generations among the real fountainheads of Polish life, radiating through the whole nation a spirit of energy, enlightenment and advancement, and of tenacious patriotism. They have been the true social centers of the country, in the broad sense of social enterprise and welfare.

If the lady of the house has made her home a school, the man of the family has made the domain a practical college of agriculture, through which the standard of farming for all the country around him has been constantly kept up and improved. This has been accomplished only by the hardest and most tireless work;

TELLS DYSPePTICS WHAT TO EAT

Avoid Indigestion, Sour Acid Stomach, Heartburn, Gas On Stomach, Etc.

Indigestion and practically all forms of stomach trouble, say medical authorities, are due nine times out of ten to an excess of hydrochloric acid in the stomach. Chronic "acid stomach" is exceedingly dangerous and sufferers should do either one of two things. Either they can go on a limited and often disagreeable diet, avoiding foods that disagree with them, that irritate the stomach and lead to excess acid secretion or they can eat as they please in reason and make it a practice to counteract the effect of the harmful acid and prevent the formation of gas, sourness or premature fermentation by the use of a little Bismarcked Magnesia at their meals. There is probably no better, safer or more reliable stomach antacid than Bismarcked Magnesia and it is widely used for this purpose. It has no direct action on the stomach and is not a digestant. But a teaspoonful of the powder or a couple of two grain tablets taken in a little water with the food will neutralize the excess acidity which may be present and prevent its further formation. This removes the whole cause of the trouble and the food digests naturally and healthfully without need of peppin pills or artificial digestants. Get a few ounces of Bismarcked Magnesia from any reliable druggist. Ask for either powder or tablets. It never comes as a liquid, milk or citrate in the biscuit form is not a laxative. Try this plan and eat what you want at your next meal and see if this isn't the best advice you ever had on "what to eat."

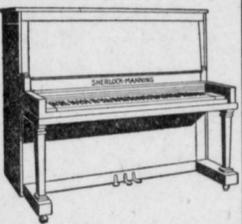
by the study and application of new methods, the introduction of new breeding stock and new machinery, by seed-testing, soil-fertilizing, and so on. Such a tradition is the personal supervision of the Polish landlord over his farm and stock that it gave rise generations ago to one of the national proverbs. "A master's eye makes a fat horse." As an actual fact, the results of

The Charm

of music depends a great deal on the instrument.

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scientific Polish farming are shown in such figures as those for 1914, which revealed the wheat and rye crop increased 250% in ten years. The pre-War average run for wheat was 40 bushels per acre; for rye, 28 bushels. The total output of Polish farms in 1912 was as follows: grain, 21,392,000 tons; potatoes, 34,469,700 tons; beets, 12,900,000 tons. The beets went 211 tons per acre,

giving Poland third place in the world's output of sugar beets.

Melancholy thoughts can be banished from the mind as an annoying sparrow can be chased from our window. It would be foolish, then, to allow them to molest us, to impair our efficiency and to diminish the joy of living.

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CHATS WITH YOUNG MEN

THE LOST CHORD

Seated one day at the organ, I was weary and ill at ease, And my fingers wandered idly Over the noisy keys.

I know not what I was playing, Or what I was dreaming then; But I struck one chord of music Like the sound of a great "Amen."

It flooded the crimson twilight Like the close of an angel's psalm, And it lay on my fevered spirit With a touch of infinite calm.

It quieted pain and sorrow Like love overcoming strife; It seemed the harmonious echo From our discordant life.

It linked all perplexed meanings Into one perfect peace, And trembled away in silence As if it were loath to cease.

I have sought—but I seek it vainly— That one lost chord divine That came from the soul of the organ And entered into mine.

It may be that Death's dark angel Will speak in that chord again; It may be that only in heaven "I shall hear that grand "Amen."

ADOLPHUS ANNE PROCTOR

CLEVER ANT ENGINEERS

Dr. Ellendor, who has carefully studied the ants of Central America, says that these insects cut off the leaves of trees and carry them to their nests, where they serve various purposes. One of their columns was returning laden with spoils. I placed a dry branch, nearly a foot in diameter, obliquely across their path, which was lined on either side by an impassable barrier of high grass, and pressed it down so tightly on the ground that they could not creep underneath.

The first comers crawled beneath the branch as far as they could, and then tried to climb over, but failed owing to the weight on their heads.

They stood still as if awaiting a word of command, and I saw with astonishment that the loads had been laid aside by more than a foot's length of the column, one imitating the other. And now work began on both sides of the branch, and in about half an hour a tunnel was made beneath it. Each ant then took up its burden again, and the march was resumed in the most perfect order.

They stood still as if awaiting a word of command, and I saw with astonishment that the loads had been laid aside by more than a foot's length of the column, one imitating the other. And now work began on both sides of the branch, and in about half an hour a tunnel was made beneath it.

Each ant then took up its burden again, and the march was resumed in the most perfect order. They also show considerable inventiveness in the construction of bridges. It appears from numerous observations that they know how to place straws on the surface of water and cross on the straw bridges.

GOOD MANNERS AND SUCCESS Good manners are more or less than a combination of unselfishness and grace. They are made up of small sacrifices in consideration of others. A well-mannered person always makes his own comfort secondary to that of others. In fact good manners are founded on consideration of others, dignity, self-restraint and common sense.

Good manners, like good books, have an objective and may be known and appreciated by all. They not only teach consideration of others and protect society from rude, thoughtless people, but also give poise, grace and dignity to their possessor.

If a person lacks unselfishness he is conspicuous and awkward, two qualities which made him disagreeable to society in general. No one cares to be in the company of one who is continually talking about himself and looking after his own comfort. Furthermore, good manners promote success in the business world as well as in the social. Often a splendid position has been either lost or gained by a display of manners.

Like charity, good manners begin at home. Here everyone receives his early training in all lines, and it is this training that helps make either the well-mannered or the ill-mannered citizen. However, poor home training is no excuse for ill-breeding. Of what use are the power of observation and the books of etiquette? Surely, these are accessible to everyone, for if a case is not time to read—which case is very rare, he is able to observe what other people do, and can do likewise.—Catholic Citizen.

RELIGIOUS VOCATION Dear young man or boy reading these lines, have you ever wondered whether you were destined by God to serve him as a Priest or in a Religious Order? Have you frequently pondered over the matter, not knowing what to decide and embarrassed about speaking of it and your doubts even to your parents or your Confessor? If you have experienced all this, you are no different from thousands of other young souls who seem to hear the Divine Voice whisper, "Come and follow Me" when at prayer, at work, at play.

Perhaps one of the things that made you hesitate more than anything else was the uncertainty of the call. "Am I really called?" "Have I actually a Vocation to the Religious Life—to the Priesthood? If I were sure, I would obey gladly." Dear young soul, do not wait for an Angel to come down from Heaven to announce to you that Our Blessed Lord longs to have you offer Him your generous heart and to consecrate yourself to His holy service. The Master speaks to you in the quiet sanctuary

of your soul and there with loving patience repeats His Divine invitation. Sometimes it takes the form of a love for the service of the Altar, perhaps as an altar-boy; again it takes the form of a longing to get away from the fading things of life and of worldly ambition, to experience the real things of life in the blessed peace of the Cloister; or again, it is the desire to do penance for the past or to surely save one's soul.

Whatever be the form of the Call, young man, do not hesitate. Many a failure in life—many an unhappy soul—many a sinner—owes his unhappiness to his delay in obeying the Divine Voice calling him, and to his subsequent loss of Vocation and of God's grace. Do not delay—talk with some Priest or Religious about your sentiments and doubts.—"Conchessa" in Catholic Transcript.

OUR BOYS AND GIRLS

HEART OF A CHILD

A GREAT NOVELIST'S DYING TRIBUTE When the lessons and tasks are all ended And the school for the day is dismissed, And the little ones gather around me To bid me good-night and be kissed, Oh, the little white arms that encircle My neck in a tender embrace!

Oh, the smiles that are halos of heaven, Shedding sunshine and love on my face. And when they are gone I sit dreaming Of my childhood, too lovely to last, Of love that my heart will remember When it wakes to the love of the past. Ere the world and its wickedness made me A partner of sorrow and sin, When the glory of God was above me, And the glory of gladness within.

Oh, my heart grows as weak as a woman's, And fountains of sorrow will flow, When I think of the paths steep and stony Where the feet of the dear one's must go; Of the mountains of sin hanging o'er them, Of the tempests of fate growing wild; Oh, there's nothing on earth half so holy As the innocent heart of a child. They are idols of hearts and of households, They are angels of God in disguise, His sunlight still sleeps on their tresses, His glory still beams in their eyes; Oh, those trunfts from earth and from heaven, They have made me more manly and mild. And I know how Jesus could liken The kingdom of God to a child.

Seek not a life for the dear ones All radiant, as others have done; But that life may have just enough shadow To temper the glare of the sun; I would pray God to guard them from evil, But my prayer would bound back on myself; Ah, a seraph may pray for a sinner, But a sinner may pray for himself. The twig is easily bended, I have banished the rule and the rod; I have taught them the goodness of knowledge, They have taught me the goodness of God. My heart is a dungeon of darkness, Where I shut them from breaking a rule; My frown is sufficient correction, My love is the law of the school. I shall leave the old home in the autumn, To traverse its threshold no more; Ah! how I shall sigh for the dear ones That met me each morn at the door! I shall miss the good-night and the kisses, And the gush of their innocent glee; The group on the green, and the flowers, They are brought every morning to me.

I shall miss the low hum of their voices, Their song in the school and the street; I shall miss their delightful embraces, And the tramp of their dear little feet. When the lessons and tasks are all ended And Death says school is dismissed, May the little ones gather around me To bid me good-night and be kissed. —CHARLES DICKENS

A LOVABLE GIRL

The paper had given a detailed account of Edna's accident, how she had been run down by a taxicab on a rainy night when between her umbrella and the wind that kept tilting her hat over her eyes she had stepped almost in front of the machine, as it came around the corner. It was hard to explain why she was not killed. Except for the nervous shock and her broken arm she had no serious injuries. Unpleasant as the experiment was, it was not an unmixt evil.

In the Tea Cup

the full charm of "SALADA" GREEN TEA H468 is revealed. The flavor is pure, fresh and fragrant. Try it today.

Edna discovered that she had more friends than she had realized, and some of the other members of the family reached the conclusion that Edna's tactics were worth following.

"If there's anything I could be doing," said the washerwoman when she brought home the clothes, "wood be a pleasure, and I wouldn't want a penny. She's always that friendly and smilin' an' often on a rainy night she made me take an extra nickel so as to ride home. I'm glad she's no worse hurt."

The man who sold fruit and vegetables was a keen hand at a bargain. Ann, the cook thought, When he brought the potatoes and onions and celery she had ordered, there was a bunch of grapes in the basket. "I didn't order no grapes," said Ann eyeing the vegetable man suspiciously.

"I know you didn't," said the man. "They're for the little lady. Once when my horse tipped the wagon over and spilled all my stuff into the street, she came out and helped me pick it up. Some folks that saw it just laughed. Hope she'll be out again before long."

The postman asked about Edna every time Ann went to the door for the mail. "She's about as thoughtful as anybody I know," he said. "If I have a registered letter to be signed for, she doesn't leave me standing out in the cold. She asks me in. And once last winter, when I had a cough that I thought maybe would be the last of me, she brought me down some cough lozenges the doctor had given her. Said she hoped they'd help, and they did, too."

Every day it was like that. It was not to be expected that Edna's friends and classmates would be heard from, but it was a surprise when a lame girl who clerked in a little notion store, a few blocks away, called to express her sympathy.

"There aren't many like her," the lame girl said. "A month ago or so, I got caught in the rain going home, and she saw me and nothing would do but she must walk all the way home with me holding her umbrella over me. All I knew her was when she came into the store to buy things, but she didn't mind

walking half a mile to keep me from getting wet to the skin." Edna's sister, Nellie, voiced the sentiments of the family at last!

"Of course, we've always known that Edna was a darling," she said, "but who'd have thought that she'd have meant so much to so many people? All she's done has been to do little kind things, and everybody loves her for it. I'm beginning to feel that it is quite a responsibility, living up to Edna." —Catholic Transcript.

Goodness and greatness come not by wishes, but by self-sacrifice and persistent effort.



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MOB MENACE TO RELIGION

The National Council of Congregational Churches showed commendable common sense, when, at its recent meeting in Springfield, Mass., it denounced organizations which, while professing patriotism, foster social and religious suspicion and give opportunity for lawlessness and brutality.

The Congregationalists are not alone among non-Catholic bodies in discovering that "a secret organization that attempts to work government to its own ends is a menace to the stability of the Government as well as to individual rights."

There is a significance in the fact that the Congregationalists should see fit at this time to reiterate the pronouncements of a year ago. The record of that year must have furnished food for reflection for every intelligent non-Catholic minister.

MENELIK'S ACT OF DEVOTION TO THE MADONNA

A Lazarist missionary writing in the Missions Catholique concerning the devotion to the Blessed Virgin in Abyssinia, mentions the following incident showing the generosity inspired in the Emperor Menelik by his devotion to the Mother of God.

"I am only a poor woman and I know that my son is a prisoner in your hands. O great Emperor, have pity on an unhappy woman and restore her child to her. I ask you this in the name of the Madonna. Yesterday I went to burn a candle in the church of my village, and while it was burning it seemed to me that Mary smiled at me and said: 'Hope! Menelik will give you back your son.' It is therefore in the name of the Madonna, O great king, that I ask you to give my child his liberty."

Scarcely had the letter been read when Menelik had the young soldier in question called before him, and after making sure of his identity he said to him: "I give you your liberty. You will leave tomorrow. Here is money to pay your passage and I shall give you an escort to protect you in the desert. But you will tell your mother this: 'It is not Menelik who gave me back my liberty, it is

Our Lady Mary.' For, you see, Mary is my Mother also. And when my Mother has said yes, I cannot say no. Go! and may Our Lady Mary protect you."

CATHOLIC STUDENTS CRUSADE

Acrostic by Martin M. Johnson
Could we see from some high mountain
All the world brought into view.

DIED

HERRELL. - At Charlottetown, P. E. I., on May 22nd, 1928, James Herrell, aged seventy-two years. May his soul rest in peace.

CONNORS. - At Charlottetown, P. E. I., on July 23rd, 1928, Hugh Connors, aged fifty-one years. May his soul rest in peace.

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