

# 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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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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STORIES OF COLLINS

This week's article had better be devoted to a selection from the multitude of notes, anecdotes, and incidents, regarding Michael Collins, with which our papers these days are teeming.

#### PARENTAGE AND BOYHOOD

From a story of his own parentage and boyhood, which had been given to a journalist by himself, the following excerpt is interesting:—  
"My father was Michael Collins, a farmer. He was born in the year of his sixty-second year, when he married my mother, and she was forty years younger than he. When I was born my father was seventy-five years of age. My mother's maiden name was Mary O'Brien. Her native town Tullineasky, Clonakilty. She outlived my father by ten years. He died in 1847. On my father's side there are records of ancestors back 450 years, when they were chieftains of the tribes of Munster. Part of their slogan runs like this—'Multitudinous is their gathering—a great host with whom it is not fortunate to contend—the battle-trooped host of the O'Coileain.' When wonder is expressed, as it is often, that I could have lived eight years in London, and still have been so little known that 120,000 British troops and Black-and-Tans could not find me in four years of hunting me in Ireland, I can only attribute it to that policy of voluntary isolation we all observed in London."

#### A PRICE FOR HIS CAPTURE

Detectives and secret service men sought him incessantly and rewards, which grew larger in proportion as his exploits and fame progressed, were offered, but all in vain, and the prospects of imprisonment, or worse, were not sufficient to deter hundreds of households from affording him refuge and hospitality.  
"I myself," says Pierce Beasly in writing of Collins, "talked with a hotel keeper (not a Sinn Feiner) whose hotel Collins frequented and he told me that Capt. —, of the British Secret Service, put down £1,000 on the table in front of him and offered him more if he would ring up a certain number the next time Collins visited his premises. It indicates how loyal the people were behind us that of hundreds of people in the humblest circumstances, errand boys, hotel waiters, cab drivers, chambermaids, who knew Collins, and saw him daily in Dublin, not one of them was tempted by rewards, or frightened by threats, into betraying him."

It was his elusiveness, his constant movements from place to place, that secured immunity for him in spite of the dogged tenacity of the "spotters" and other agents of Dublin Castle. His energies covered every sphere of the National movement, the struggles inside the prison gates, and the sensational escapes from English and Irish jails, the drilling, arming, and equipping, of a National army, and above all, the marvellous intelligence service through which every move of the enemy was known in advance and countered, and the preparations to resist the conscription menace, all flourished under the keen guiding intelligence of Collins.

#### AS COOL AS HE WAS BRAVE

On more than one occasion he was held up and searched on the streets, which he daily traversed on bicycle or tram, but his coolness got him through those trying experiences without raising suspicion.

His offices, often in unpretentious quarters of the city, had to be changed frequently, owing to the keenness of the pursuit, and on more than one occasion, Auxiliaries arrived on a lightning raid, just after he had left. From among the spectators which gathered to watch these visits he more than once watched these efforts to apprehend him. During the early hours of a winter's morning, a body of Auxiliaries took up positions in a house to which he was in the habit of calling. A watcher in the vicinity became aware of this, but he did not know Collins by appearance, and was at a loss as to what course to adopt. He eventually secured the co-operation of some girls who knew the "wanted" man, and they were just in time to intercept him as he cycled up the street leading to the house. The discomfited Auxiliaries returned to the Castle after a fruitless wait of some hours.

Once he was in his office in Harcourt Street when a raiding party rushed the building and made several arrests. Collins got out through the skylight, reached the street through an adjoining hotel, got on a hackney car, and drove away unsuspected.

The keenness of the chase appeared to add a new zest to his existence, and his exuberance and good humor seemed to increase as this battle of nerve and wit progressed.

#### MIRACULOUS ESCAPES

His escapes were miraculous. On Christmas Eve in 1920 Michael and a number of friends were having lunch at the Gresham Hotel when it was raided by Auxiliaries. He was searched, as were the other members of his party, but nothing incriminating was found on them. A photograph which the Auxiliaries carried was compared with Michael's features, but they decided that the physiognomy of each was different.

He was tracked to a house in Gardiner Street one night, but a mistake of just one door was made by the informant, and Michael was sleeping soundly in a room in one house while Auxiliaries were searching all the rooms of an adjoining house.

He had only just left a small house in Mary Street, Dublin, the exterior of which indicated a shop vending farm produce, when Auxiliaries drove up the street, stopped at that very shop, searched it, and found there a document on which the signature of Michael Collins was scarcely dry. The document was a reprieve for District Inspector Potter, of Tipperary, who had been sentenced locally to death if a Tipperary man then under sentence of death were executed. The reprieve never reached the Tipperary I. R. A., and consequently District Inspector Potter was executed.

On another occasion Michael was in consultation with a few members of Headquarters Staff of the I. R. A. in a house in Parnell Square, and having arrived at decisions told a special friend of his, now high in authority, to come away. They departed and were going down a laneway when the nose of an Auxiliary tender was turning a corner in front of them. They turned back, and the door of a house, on the opposite side of the laneway to that which they had left behind open, they entered it. Immediately another tender of Auxiliaries approached the front. Michael and his friend were witnesses of the raid on the house they had left and the arrest of two of their comrades. These two comrades were afterwards butchered in Dublin Castle.

Pierce Beasly tells of Collins, and his comrades, another very interesting story: "All through the most intense part of the war, I was in daily contact with Collins. On the night preceding Bloody Sunday, November 21st, 1920, Dick McKee, Michael Collins, and other officers, including myself, attended a meeting in the Hotel. The meeting ended about 10 o'clock. I was standing in the hall talking with two men, one of whom was Conor Clune, who had come up from Co. Clare on private business. Clune was not connected in any way with the Volunteers. Suddenly there was a commotion in the hall, and some one cries out 'Here are the Black-and-Tans; we're done for Piaras.' A body of Auxiliaries rushed the entrance, and ran upstairs to the room where we had been meeting. There were commands of 'Hands up.' In the confusion I succeeded in slipping down the passage covered by a man who was holding up his hands, and escaped into the garden in the rear of the hotel. There was no way out. I climbed into the yard of the next house and ran through the stable into a back lane. I got under the shelter of a wall, and remained there, unable to move hand or foot for an hour and a half. Auxiliaries in search came within a few yards of where I was but did not discover me. It was nearly 3 a.m., long after the Curfew hour, when the raid was over, so I had to remain where I was until morning. Next day I heard that Collins, with his usual luck, escaped. Poor Clune, however, was arrested, tortured and shot along with McKee."

#### WINSTON'S HUMOR

Tim Healy, writing a eulogy of Collins in the Daily Express, and saying that this dashing soldier was at heart a student, and interested in every phase of history and art, that his achievements and popularity left him unspoil and as boyish as he was before fame came to him—tells the following:

"One of Collins's stories about English Ministers with which he sometimes beguiled or soothed critics thrusts itself forward to-day to make some relief in the gloom. He was one night hurriedly summoned to Mr. Winston Churchill's house during the negotiations for a conference over a specially thorny phase of the controversy. Mr. Churchill, when the business was despatched, courteously displayed some interesting curios, among them being a proclamation in Dutch whereby the Boers in 1900 offered £30 reward for the recapture of the present Colonial Secretary after his escape from Pretoria. Collins in telling this would quote Mr. Churchill's comment, 'Our Government would have given rather more to catch you lately, Mr. Collins,' and the storyteller would enhance the fun by recalling the Lord

Chancellor's drawing assent, 'Oh, yes, Mr. Collins, but, of course, the living has gone up since then.'

SEUMAS MACMANUS,  
Mount Charles,  
County Donegal.

## ENGLISH CATHOLIC INFLUENCE

Washington, D. C., Sept. 11.—Catholics of England and Wales, who represent roughly 2,000,000 people in a population of 40,000,000, appear to be exercising a more potent influence on the intellectual and social life of their country than the 20,000,000 Catholics of the United States do here, according to Dr. John A. Ryan of the Department of Social Action of the National Catholic Welfare Council, who has just returned from England and Ireland.

Dr. Ryan declared that the stimulating influence of English Catholic thought was manifested through the large number of conversions and the position which the Church is assuming as a leader of the laboring classes. He pointed to the establishment of a Catholic labor college at Oxford University and to the activity of English Catholic speakers taking to the street and public highway to spread the faith from the lecture platform as instances of the manner in which this influence is being exerted.

"It is impossible to overestimate the earnestness and faith of the English Catholics in matters religious," said Dr. Ryan, "and their determination to increase their number is reflected in the increasingly large number of converts to the Church. In Leamington I met the Rev. Canon William Barry, who has a large parish there composed, he told me largely of converts and descendants of converts. The converts to Rome come chiefly from two classes, those of the Anglican Church, who become tired of its emptiness, and those of Non-Conformists who, seeking the Anglican Church in search of a real religion, are soon disillusioned and rapidly turn to Catholicity."

Dr. Ryan was among the lecturers at the social week held at Oxford under the auspices of the Catholic Social Guild, which has 168 study clubs and classes formed throughout England for the study of the social problem. These clubs, in his opinion, will be the most effective safeguard against a possible bloody revolution in England. Their labor policies he describes as progressive, but sound in principle and eminently practical for operation.

The Catholic Labor College at Oxford, which last year enrolled three students, has nine students enrolled for the coming term. Dr. Ryan said. These students, for the most part, are sent by different local societies and intend to return, on the completion of their studies, to the industries whence they came.

#### IRELAND

Ireland, Dr. Ryan said, has the possibility of lending the world to a new economic dispensation, as the leaders of social thought apparently have set their faces against capitalist domination in the country and in favor of a slow and general co-operative movement in which the whole people will participate, rather than the investment of large sums on the part of individuals or corporations. There is, however, a necessity of strengthening and broadening of Catholic organization in the country and a need for a more vigorous Catholic press.

## POPE TALKS TO JEWS IN HEBREW

New York, Sept. 5.—The democratic manner and linguistic ability of Pope Pius XI. were the subject of comment by Joshua Goldberg of this city, who arrived from Cherbourg yesterday on the Mauretania. Mr. Goldberg told how he made arrangements in Rome to have ten young Jewish theological students received in audience by the Pope.

The party was ushered into the presence of the Pontiff without ostentatious ceremony. Mr. Goldberg said, and the Pope received the members with a smile. After bestowing his blessing the Pope, according to Mr. Goldberg, stayed with the students for twenty minutes, speaking in Hebrew.

Pope Pius has been a student of the Hebrew language and history for many years. As a young priest he studied the language under the direction of Rabbi Alexander di Fano of Milan, one of the greatest living authorities on Jewish literature, theology, and history. Later, when the present Pontiff had been made librarian of the Ambrosian Library at Milan, he again studied under Rabbi di Fano in order to perfect himself in some details of the language. Rabbi di Fano is the authority for the statement that the Pope is one of the foremost Hebrew scholars in Europe.

## WHERE THE IRISH BISHOPS STAND

The following letter from the Most Rev. Dr. O'Sullivan was read at all the Masses in Killarney on Sunday, August 27.

My Dear People—On my return last Monday to Killarney from a distant part of the diocese I was shocked beyond measure to hear of the revolting crime that had been committed in your midst in the course of the preceding week. I refer to the murder of two young men, who were members of the Red Cross, and were wearing its uniform.

They had come to Kerry, not as combatants, but solely on a mission of mercy and charity. Their mission was to act the part of the Good Samaritan, of whom there is mention in the Gospel of this day's Mass—not to inflict pain, but to give all possible aid and comfort to the wounded and suffering.

This merciful mission they would have discharged on behalf of even the miscreants who so foully murdered them, as well as on behalf of their own comrades. No language can be strong enough to denounce this atrocious crime. Even the infidel Turk respects the Red Cross. To add to the infamy of this revolting crime, the assassins, we are informed, sacrilegiously made use of the sacred ruin in Innisfallen known as the Oratory to effect their murderous decisions.

As similar deeds of blood and shameful acts of loot and pillage and destruction continue to be perpetrated in our midst, all of which are in utter conflict with the moral law and inflict material ruin on this ancient Irish nation, we think it well to put before you again the weighty words of the Bishops of the Irish Church, your divinely appointed teachers in the matters of morality, whose moral teaching you cannot disregard without imperilling your immortal souls.

We, therefore call your particular attention to the following extracts from the Bishops' pronouncement:

#### THE CONSIDERED STATEMENT OF THE UNITED IRISH EPISCOPATE

"It is painful and sorrowful to us to have to use the language of condemnation, but principles are now being openly advocated and acted upon which are in fundamental conflict with the law of God, and which, as Bishops and pastors appointed to safeguard Christian morals, we cannot allow to pass without solemn censure and reprobation."

Foremost amongst these principles is the claim that the army, or a part of it, can, without any authority from the nation as a whole, declare itself independent of all civil authority in the country. The army as a whole, and still more a part of the army, has no such moral right. Such a claim is a claim to military despotism, and is subversive of all civil liberty. It is an immoral usurpation and confiscation of the people's rights.

"More than any other order in society, the army, from the very nature of its institution, is the servant, and not the master, of the nation's Government, and revolt against the supreme authority set up by the people is nothing less than a sacrilege against national freedom."

"We beg the young men connected with this military revolt to consider religiously our solemn teaching on this fundamental maxim of social morality, otherwise they will involve themselves and their followers in conscientious difficulty of the gravest character, for, in prosecution of these principles, they proceed to make shameful war upon their own country. They are partisans, and not patriots. When they shoot their brothers on the opposite side they are murderers; when they commandeer public or private property they are robbers and brigands, and are bound to make restitution. These are sins and crimes of the most heinous kind."

"It pains us to the heart to think of our young boys, with their generous instincts, being mixed up in this network of scandalous and incalculable criminality."

"In God's name we implore them to return to their innocent homes rather than poison their lives and weigh their consciences for eternity with such a grievous responsibility. If their political passion for an Irish Republic is wisely conceived, their day will come in God's good providence."

"In the considered statement of the united Irish Episcopate, dealing with fundamental truths of morality for the guidance of their flocks, every Catholic is bound to acquiesce. No statement of an individual priest or layman at variance with it can detract in the slightest from its doctrinal authority or lessen one iota its binding force on the consciences of all their subjects. It is the Bishops whom the Holy Spirit has appointed to rule the Church of Christ. It is they, as successors of the Apostles, who have been divinely commissioned to teach all nations. They are each, in his own diocese, the

sole authentic teachers of faith and morals."

#### MATTERS OF CONSCIENCE

Those who act in defiance of the explicit moral teaching of the Bishops cannot save their consciences with unconsidered and unauthorized statements of individual priests. Individual priests cannot publicly teach at all in matters of faith and morals, except in so far as their Bishops permit, and they can teach only what the Bishops, in union with their head on earth, approve and sanction.

It is equally futile for individuals in the heat of political passion to seek to evade the binding force on their consciences of their Bishops' teaching. By suggesting that the matter it deals with are political or secular, who is to define what questions come within the ambit of the Bishops' teaching authority?

Theologians teach with one voice that the Bishops themselves are the sole competent judges. All the members of their flocks, then, must, for their practical guidance, accept their teaching in such matters as are agitated among us to-day and are dealt with in the Bishops' pronouncement.

It is true, indeed, that in cases of doubt an appeal lies to higher ecclesiastical authority; but until such appeal is taken and allowed the obligation imposed on the consciences of all their subjects by the Bishops' teaching remains in full force. It is clear, therefore, that not only those guilty of the hateful crime that desecrated Innisfallen's ruined shrine, but their misguided comrades, who are engaged in destroying the property of the ratepayers, commandeering goods from traders or farmers, and turning their weapons on their own countrymen, are acting in defiance of the moral law, and are literally guilty, in the words of the Bishops, of brigandage and murder.

Equally guilty with them—indeed more guilty if they hold any positions that would seem to give weight to their words, are all who countenance their criminal courses by counsel, encouragement, approval, or by cooperation of any kind.

We would, then, appeal with the most earnest pastoral solicitude to these young men who have been misled into the unlawful courses which their Bishops reprobated by a false conception of their rights as soldiers of Ireland, and a false sense of loyalty to their leaders, to desist from action that is morally indefensible, and is ruinous to the best interests of the country they profess to love.

Murder is a crime that cries to heaven for vengeance, and to avert the Divine wrath and make some atonement for this and other crimes committed in our diocese, we direct that the Blessed Sacrament be exposed today for an hour after the last Mass in the Cathedral, and in the Franciscan Church, and that the act of reparation to the Sacred Heart be publicly recited in the presence of the Blessed Sacrament. Your devoted servant in Christ,  
CHARLES O'SULLIVAN,  
Bishop of Kerry.

It is ordered that this letter, which was read on Sunday, the 27th, at all public Masses in Killarney, must be read on the Sunday after its receipt without alteration or omission of any kind whatsoever at all public Masses in each church in the diocese.)

## LEAVE FOR CHINA

### THE ANNUAL DEPARTURE OF MARYKNOLL MISSIONERS

Ossining, New York, Sept. 11.—Three priests, one Auxiliary Brother (a professional nurse) and six Sisters—several of whom have nurses' certificates—left Maryknoll on Tuesday, September 12 for the new American field in China. This marks the fifth yearly departure of our Maryknoll missionaries, two of whom have already gone to their reward. This year there was a double ceremony—private as usual—the Sisters leaving in the afternoon, the priests and brother at night. Both groups will meet at the steamer in San Francisco from which port they will sail October 3 for Hongkong. The outgoing missionaries are: Rev. Frederick Emmet Fitzgerald, A. F. M., (Holyoke, Mass.); Rev. Anthony Paulus, A. F. M., (Fall River, Mass.); Rev. Joseph Tooney, A. F. M., (New Bedford, Mass.); Rev. Brother John Dorsey, A. F. M., (Hartford, Conn.); Sister M. Francis Davis, (Brooklyn, N. Y.); Sister M. Magdalen Doelger, (New York City); Sister M. Dolores Cruise, (E. Weymouth, Mass.); Sister M. Thomas Bresnahan, (Holyoke, Mass.); Sister M. Cecilia Cruickshank, (Toronto, Canada); Sister M. Gertrude Moore, R. N., (New York City).

#### MISSIONERS ORDAINED

The Right Rev. John J. Dunn, Auxiliary Bishop of New York, ordained to the priesthood at Maryknoll for foreign mission service on Sunday, September 10, Rev. Henry Emil Dirckx of Jefferson City, Mo.; Rev. Walter Joseph Coleman of Minneapolis, Minn.; to deaconship;

Revs. William A. Fletcher, of Fall River, Mass.; Joseph P. McGinn and Thomas A. O'Melia, of Philadelphia; John J. Considine of Fall River, Mass.; Francis J. Winslow of Somerville, Mass.; John J. Thomann of New York City, Patrick H. Cleary of Ithaca, N. Y.; Joseph Connors of Pittsfield, Mass.; to sub-deaconship Rev. John C. Murrett of Buffalo, N. Y., and Rev. John E. Ruppert of Sioux Falls, S. Dak.; to Minor Orders, Messrs. Victor Plaskowski, George Bauer, Hugh C. Craig, Hubert Pospichal, William Booth, and Robert E. Sheridan.

The ceremony was conducted for the first time in the new Seminary building, where the future conference hall serves as a chapel.

## A GLIMPSE OF RELIEF WORK IN RUSSIA

Ray Meyer, reporting to the American Relief Administration from Moscow, gives the following picture of the Rev. Dr. Walsh, S. J., at work among the sufferers of Russia.

Can you picture Prof. Edmund A. Walsh, Georgetown University, in his shirt sleeves, scrambling eggs over a fluttering gasoline flame in a dirty third class Russian railroad car?

"Doc" Walsh, as the American Relief Administration workers in Russia call him, is taking the hard knocks along with the rest of the "boys," who are feeding ten million persons there with American food and combating disease with American medicines and hospital supplies.

"Doc" Walsh used to prepare the young men at Georgetown for foreign diplomatic service, and now he's observing Russian life at close range. He is the Russian representative on the staff of the American Relief Administration of the Catholic Welfare Council.

I met "Doc" Walsh in Russia on his way to Rostov-on-the-Don, where he was taking food packages to very hungry people.

"How's Traynham?" he asked me. Traynham was a worker with the A. R. A. who had completed his service and had returned to the United States after many hardships during the winter when the temperature was lower than the morale of the famished people.

"Oh Traynham's all right—but the conditions of the children seem to prey on his mind."

"That's true," said Doc Walsh. "We used to watch Traynham on trips to see that he didn't give all his food away to kids. And he'd given all his money away a few days after he came into contact with the many starving in the Volga Valley. He certainly was one of the best-hearted boys I've ever seen."

Doc chuckled here, ducking his head to escape the sputtering of the eggs.

"Did you ever hear of how Traynham came across a Russian mother with a sick baby? The youngster had some disease or other. Traynham, all sympathy, found out that the hospital was filled up. The mother told him that. She was crying."

"I'll fix that," said Traynham, confidently.

"He picked up the child, rags and all, and strode off to the hospital. The door was guarded by a man carrying a gun of some sort. The guard talked Russian only."

Through an interpreter Traynham conveyed the message that the baby was very sick, needed medical attention and other care immediately. The guard was obdurate. Said the place was full."

"Traynham argued. He became angrier every minute. Tucking the baby under one arm, he used the other to shove the guard away from the entrance. The thrust was a lusty one, for the guard tumbled off into a snowbank, and the baby got hospital attention."

"That was Traynham—everytime," said Doc Walsh. "A fine boy. Did he have any children of his own? Oh, yes. He had two at home."

## SIXTY THOUSAND PILGRIMS TO LOURDES

Paris, Sept. 1.—The fiftieth national pilgrimage to Notre Dame de Lourdes has been completed. More than 60,000 pilgrims from all parts of France visited the miraculous grotto. This wonderful manifestation of faith and piety toward the Blessed Virgin was favored with exceptional weather and incomparable religious ceremonies. Three cures were officially announced by the Bureau of Medical Constations and several other cases have been submitted for medical examination.

The devotion to Notre Dame de Lourdes is more widespread than ever. It is interesting to recall, in this connection, that during the last few months three of the greatest military leaders of the World War, Marshal Foch, Marshal Petain and Marshal Fayolle, visited the sanctuary of Lourdes in order to render thanks for the victory of the Allies.

## CATHOLIC NOTES

The second annual National Convention of the Catholic Women's League of Canada meets in Winnipeg from the 26th to the 30th of September, both dates included.

Cologne, Sept. 1.—The Count of Droste-Vischering, in Munster, Westphalia, who was president of the Center committee of the Catholic assembly from 1898 to 1919, recently celebrated his ninetieth birthday. He comes from an old Catholic family, and his ancestors, in feudal times, were treasurers for the Bishop of Munster.

Milwaukee, Sept. 7.—The Rev. Albert C. Fox, S. J., has been appointed president of Marquette University to succeed the Rev. Herbert C. Noonan, S. J., according to the announcement made here today. Father Fox was vice president of St. Xavier's College in Cincinnati from 1913 to 1918, and since 1918 has been president of Campion College at Prairie du Chien, Wisconsin.

Statistics covering fifteen dioceses and religious congregations in France, published by the Livre d'Or, show that 1,344 citations and decorations were conferred on clergy and religious for distinguished service during the War. These include 77 priests and religious who received the Croix de guerre, 61 who were nominated to the Legion of Honor, and 118 who received the military medal. The Sisters of St. Joseph of Cluny received 69 of the citations.

Philadelphia, Sept. 8.—The total enrollment in the Catholic schools in Philadelphia which opened for the fall term this week, is approximately 120,000 according to the Rev. Joseph M. O'Hara, assistant superintendent of the parochial schools of the archdiocese. This is an increase of about 4,000 as compared with last year in the grade schools and there is also an increase in attendance at the Catholic high schools.

Catholicism is making considerable progress in Korea, according to an article by a missionary to that country which has just appeared in a Paris newspaper. The Faith was carried to Korea in the eighteenth century and was immediately persecuted and condemned. Four persecutions within sixty-six years retarded its progress. There were thousands of martyrs, among them three Bishops, nine missionaries, a Chinese priest and a Korean priest.

Rome, Aug. 28.—The members of the Mount Everest expedition have sent to Pope Pius a fragment of rock from the highest point reached. The fragment is mounted on an ebony stand, decorated with silver, with an engraved inscription. The Pope, himself an Alpinist, greatly appreciates the gift and has sent to Brig. Gen. Bruce, leader of the expedition, the gold of martyr's with his pontificate with an autograph letter of thanks, recalling that when he was elected, the expedition sent him congratulations addressed to "The Alpinist Pope."

Boise, Sept. 11.—The Rev. Joseph M. Cataldo, S. J., Indian missionary for over half a century, celebrated his 60th anniversary in the priesthood last Friday. In December, Father Cataldo will keep his 70th anniversary as a member of the Society of Jesus. Master of nearly ten Indian languages, this devoted priest is at present in charge of the Nez Perce tribe of St. Joseph's Mission Silekpo, Idaho, where convent and school were destroyed by fire in 1916.

Simla, India, August 25.—The Catholic community of India has sustained a great loss in the person of the native prince Silvester Norbert Shivannath Rikh, brother of the Rajah of Tajpur, who was a devout member of the Church, and a knight of the Grand Cross of the Order of Saint Gregory the Great. The prince first became interested in Catholicism while a student at Oxford, and entered the Church after his return to India. He was a daily communicant, and spent several hours each day in meditation in the local church, or in his private chapel. His saintly life was an inspiration to all who knew him. He had a very great devotion toward the Blessed Virgin, to whom he attributed the grace of his conversion.

Washington, D. C., Sept. 11.—The ordination of a candidate for the priesthood who has passed the age of sixty will be one of the first duties of the Right Rev. Michael J. Hayes, Bishop of Savannah, following his own consecration in the Cathedral at Savannah on October 18. The candidate is the Rev. Edward Dwyer, who began his studies for the priesthood in 1876 the year in which Bishop-elect Keyes was born, but who left the seminary and entered business life. He became a successful business man, married and has one son, who is expected to witness the ordination. Following the death of his wife, Mr. Dwyer again heard the call to the priesthood and resumed his studies at St. Vincent's Abbey at Beatty, Pa.



HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER VII—CONTINUED

"Yes, she is a dear girl," said Mary Blake. Then coming near to her friend she put her hands on her shoulders and looked at her lovingly—earnestly.

"And what about yourself, dearie?" she said. "Mary Carmichael flushed quickly and then paled again.

"Oh! I—don't know," she answered almost in a whisper, "sometimes I think that he cares, and sometimes I—well I just begin to think that it would be too good to be true."

"Such nonsense!" cried the other, "why anyone could see that he is devoted to you."

Mary Blake had always been the other's greatest confidant and so now half reluctantly and half gladly she told her what Dr. Head had said, and also about the Novena for the Feast of the Immaculate Conception—now almost half-way through.

Mary Blake kissed her fondly. "You did fight hard," she said, softly, "to take all your troubles and perplexities to the Blessed Mother—you may be sure that she will make everything right for you. But come now—we must go down, or they will be waiting tea for us."

As they emerged into the corridor Clare Castlemaine was passing on her way downstairs too, and greeted Miss Carmichael in her usual quiet way, but her eyes showed that she was really glad to meet her again.

"Well, Miss Castlemaine," said Mary, smiling, "have you quite recovered from your slumping experiences yet?" Clare smiled back, but her face was grave as she replied.

"I have not forgotten it, anyhow," she said.

"Don't think too much about it," advised the other. "I'm beginning to think that it was rather a mistake to bring you into such surroundings at all. One needs to be thoroughly accustomed to such scenes before one can face them unmoved. Of course Bride and myself are immune, so to speak."

They reached the dining-room as they spoke, from which came a buzz of talk and laughter. As Clare advanced she was suddenly conscious that the voices were all speaking in an unknown tongue—unknown at least to her, for she could not understand one word.

Clare had been for years in France and spoke French perfectly, and German fairly well, and had a smattering of Italian—but she found herself wondering what this strange, unknown tongue was.

Shamus was there, sitting beside a small, dark girl in a plain "tailor-made" of Donegal tweed, with a red Tam o' Shanter on her rather unruly curls, and Clare noticed at once that these two seemed very interested in each other. Anthony Farrell was standing talking to a tall, clean shaven, very clever-looking man of about thirty-five to forty; and a slight, fair-haired girl wearing a pince-nez, stood near them and joined in the conversation rather languidly.

The rest of the Blake family were scattered through the room here and there. As Clare advanced, her cousin Mary slipped an arm round her and drew her towards the group round the fire.

"Now please—you Gaels!" She called out, "return to the hated Saxon tongue!—my cousin does not understand Irish! Clare, this is Norah Donovan, as the red Tam o' Shanter came forward, "and this is Eithne Malone"—indicating the languid lady, "and this last—but not least—is Mr. Robert Hewson—and they, are all Irish mad like Shammy."

A peal of good-natured laughter answered her and a few remarks in Gaelic were hurled at her, but just then Mr. Blake came in and tea was commenced—the conversation in deference to Clare and a few of the others who "hadn't the Gaelic" being carried on in English.

After tea Clare found herself sitting by Anthony Farrell, and as usual they had plenty to say to each other. Somehow when they were together, their surroundings were forgotten and in a few minutes they would be deep in conversation, discussing a hundred and one things of interest to both. They had become such real friends that Clare took his ready sympathy—it was almost intuition where she was concerned—almost as a matter of course, and tonight she discussed with him—not for the first time—those pitiful conditions of life which had been revealed to her during her one, never to be forgotten, morning in the slums.

"It seems so unjust!" she was saying now. "Why have these poor people to suffer like that? In some cases I know it is largely their own fault—but not in all. And then the poor children—oh! if you had but seen the little suffering child that Miss Carmichael was visiting—poor wee thing, and all alone as one might say, for the whole day. Oh! it was pitiful!"

Anthony Farrell smiled down at her. "I have seen such cases—many of them," he said sadly, "I did a number of special articles last year, on slum life, for a Christian copy, and well—to be pretty hardened by I've knocked about a bit in my time, but still, as you say, the kiddies—and, well—I felt jolly bad for some time after."

"And yet you are a Christian?" said Clare. There was no sneer in her voice, no contempt, but just a great note of wonder and surprise, as if she was stating something that was incomprehensible to her, and as she spoke her clear, blue eyes looked straight into his.

Farrell returned her gaze unflinchingly, but his eyes were pitiful as he looked at her.

"Yes," he answered quietly, "I am—thank God—a Christian."

"You are even a Catholic," continued Clare, and that church seems to me to be the most uncompromising of all the different forms of Christianity. Of course I know there are Christians and Christians—I knew various sorts and sects in London, and the latitude which they allowed themselves in the matter of doctrine was very great. It seemed to me that one could believe or disbelieve almost anything and still call oneself a Christian. But since I came to live with my cousins I have begun to see that the Catholic faith is very different. It may be right or wrong—I don't know—but to its followers it is certainly a living faith—a faith that can say this is wrong or that is right—you may do this, you may not do that—a faith that can speak with authority—and authority that will be obeyed without question or argument."

Anthony Farrell's pale features lit up.

"You are right, Miss Castlemaine," he said, "ours is the living faith and we know it!"

Clare sighed, and looked at him wistfully.

"It must be a great, an unpeakable comfort to you," she said, "your faith. I would give almost anything to feel like that—to have some belief in something. A woman without religion of some sort is never happy!"

Anthony smiled—a trifle sadly.

"Well for my part," he made answer, "I think that any human soul—let it be man or woman—who is living or existing, perhaps I should say—devoid of any spiritual help, must be wretched beyond words."

He hesitated a moment, glancing at the pale, grave face of the girl beside him and noticing the restless look in her eyes, and his voice faltered a little as he went on, "but you, surely if you wished—you cousins—"

But she stopped him with a quick movement—lifting her hands in protest.

"No, no!" she said, "it's no good—no good! My poor father thought he was doing it all for the best—and anyway he only acted on principle—when he would not allow any religious training to be included in my education."

"When I was eighteen he allowed me to read, study any books on any form of religious belief that I liked, but I simply got so frightfully muddled that I gave it all up in despair. It is only lately—since I came here and have seen what religion—real religion—can mean to people, that I have got restless again. But don't let us talk of these things any more. Tell me," with a quick change of tone, "who are these people—these friends of my cousin Shamus? I have not met them before."

Anthony smiled as he glanced across the room to the group of enthusiastic Gaelic Leaguers, now gathered once more together and discussing earnestly some knotty point in connection with the Irish language movement.

"Well, to begin," he said, "we will start with Norah Donovan. She is a school teacher and lives with her people in Harold's Cross direction. She is very clever—has any amount of letters after her name—and is a hard worker. After her day at school she devotes most of her evenings to the study of Irish, attending Irish Classes and lectures, and giving a helping hand to others. She is young and enthusiastic, a great dancer—Irish dances of course—and sings very well. In fact, she is full of life and happiness, with a spice of mischief in her composition, and I rather fancy that your cousin Shamus is her devoted slave. Well! now that finishes number one on the list!"

Clare laughed and he continued.

"Number two—Miss Eithne Malone. Music is her speciality, particularly the old Irish music, and she has taken gold medals and heaven knows what besides, at nearly every Feis in the country. She is a hot Sinn Féiner, and speaks at all their meetings and so on—only that you happen to be half a Celt I doubt if she would have shaken hands with you. She looks lazy and languid, doesn't she? That's all a pose. You should see her when she is aroused—pouring forth one of her speeches—you wouldn't know her."

Clare was still looking at the lady in question when Anthony went on to speak of the third stranger.

"And now there's Robert Hewson for you. A North of Ireland Presbyterian—and an out-and-out Home Ruler. His ancestors fought with Henry Joy McCracken in the days of yore, and the family have

always been good Irishmen down to the present time."

Clare looked her surprise as she said: "But I thought that the North—"

"That they were all Orangemen, easy dupes of mercenary leaders?" said Farrell. "Well, unfortunately, that answers for a large percentage of them at the present day, but they are not all like that. Ah, no, not at all. Why, in '98, some of the leaders of the movement were northerners, and also Protestants. And what was Robert Emmet and Lord Edward Fitzgerald, and dozens of others—all good Protestants, and all gave their lives for Ireland. As far as religion goes it just happens that Catholicity is the religion of the majority in this country—in spite of every possible effort on England's part to make it otherwise."

"But we won't touch on the Penal days now—and so most Irishmen are Catholics—but many a Protestant has been a better Irishman than his Catholic fellow-countryman."

"Well these are new thoughts for me!" said Clare, and I am certainly seeing things in a different aspect since I came to my mother's country. And is that really Irish that they are speaking? And can you speak it also?"

"Yes, that is really Irish—or the Gaelic as we prefer to call it—and I can speak it a little, but not with the fluent ease of our friends over there. You see they are nearly always at it, and especially in the winter they have any amount of Gaelic Classes going—but I haven't the time to study it as I should wish."

"It sounds very strange to my ears," said Clare, "is it difficult to learn?"

"Well—yes, I think so—rather. But some way it has such a fascination for one that its difficulties are soon overcome. It is a very ancient tongue, you know, probably one of the oldest in the world—and don't think me rude if I remind you that it was a spoken language and a language in which poems were written and battle and love songs sung, centuries before the mongrel accumulation of words—gathered from other languages and called English—was ever known."

Clare smiled and then laughed, although for a moment the "English half" of her had felt rather vexed.

"Oh, please, don't apologize," she cried, "I can assure you that I am rapidly finding my level since I came to Ireland."

Anthony was about to answer her, but just then several of the visitors came over to say good-night, and conversation became general so that he had not an opportunity of saying further to her.

The two Marys—as the Blake family called them, said good-bye in the hall, and Mary Blake whispered into her friend's ear as she helped her on with her coat—"you will let me know the result of your Novena, won't you dear?"

And Mary Carmichael with one of her vivid blushes, nodded her head, but said nothing.

She was thinking of Mary Blake's words a few evenings later on the 7th December—as accompanied by Nurse Seeley she rang the bell of St. Paul's Dispensary, and was ushered into the waiting-room by the polite Miss Becket.

"The last, patient is with the doctor now," she informed them, "and I know you ladies will excuse me if I leave you as I promised to call and see a sick friend tonight, and I don't like to be too late—it's after nine as it is. Sit down and warm yourselves at the stove—the Doctor won't be long, I'm sure," and so saying, with a jerk at her rusty bonnet string, she departed.

The minutes went by but still the last patient lingered. The two girls were chatting over their day's work and discussing an especially interesting case, when suddenly three sharp little rings—a signal evidently—came to the outer door.

Mary Carmichael flushed and then paled a little, and Nurse Seeley laughed.

"There's dear Theodore!" she said, "Will you open the door Mac?" but Mary only smiled and shook her head, shrinking back a little as she did so. She was highly strung this evening, and in spite of all her efforts to be calm and collected she felt that she was in an acutely nervous condition. She was standing at the further end of the waiting room when Dr. Delaney followed Nurse Seeley in, and their eyes met across the room in one lightning glance, and Mary felt her heart give a great throb and then rush madly on for a few minutes.

They shook hands and the three seated themselves. Dr. Delaney starting to talk and joke—a lot of nonsense most of it, but it served the purpose of putting Mary at her ease, and soon she was talking and laughing away as usual.

Dr. Head found quite a merry group, when he entered presently, after having at length got rid of a rather grumpy patient. He suggested a move into the surgery as being more comfortable—it contained a few easy chairs, and was larger and more convenient in every way than the little waiting-room with its benches and hard chairs.

The two girls rose and Nurse Seeley followed Dr. Head from the room, but Dr. Delaney remained seated and as Mary passed him to follow the others, he put out a hand and laid it on her coat sleeve, pulling her gently back.

"Wait a minute," he said, "those two want to talk over a case—we had better wait here for awhile."

She stopped and looked at him in amazement. She knew perfectly well that this was only an excuse—they were all "medicos," and she was quite aware that any of the "cases" could be discussed freely before Dr. Delaney and herself. So taken by surprise was she that speech was impossible for the moment.

"Sit down," said the other, and she found herself sitting beside him, with a feeling that there was something strange—electrical in the air around her.

But nothing happened. Dr. Delaney talked on very much as usual—in the ordinary friendly "chummy" way to which she was accustomed when they were alone together—telling her about his visit to Paris a few months previously, and going into raptures, as he generally did, over Napoleon's tomb.

"I would like to show it to you," he said, "you would never forget it."

They were both Bonaparte worshippers—one of the many disorders of the mind.

The picture of a man coming to one of the Picture Houses two weeks ago, he went on, "some episode in the life of the little King of Rome I believe—we'll go and see it—shall we?"

"I should love it," said Mary. "All right—Friday next,"—this was Monday—"will that suit?"

"Perfectly—it's my night off," said the girl, "and now don't you think that those two have finished their very private consultation, and that we might join them?"

Dr. Delaney hesitated and seemed inclined to say something, but rose to his feet the next minute and followed her from the room, switching off the light as he did so.

Mary turned the handle of the surgery door, and was literally dumfounded to find it locked. At the same moment a smothered laugh from within fell upon her ears.

She turned in amazement and looked up at Dr. Delaney standing tall and silent beside her. She could just see him in the dim light coming in from the street lamp.

"The door," she gasped, "it—it's locked."

"Never mind," he said, drawing her away—"it's evidently that her way—not want us yet. We will wait for a few minutes longer—come back to the waiting-room."

Mary suffered herself to be led back in a sort of dumb surprise. Why on earth was the surgery door locked?

The reason was made clear to her later on by laughing Nurse Seeley, but at the moment it did not dawn upon her.

Dr. Delaney followed her into the room, but did not switch on the light.

Mary waited for a breathless moment, expecting to hear the little click of the switch, and to see the room flooded again with light. But it did not come—instead there was silence—a silence that at last she felt compelled to break.

"Oh, put on the light, please," she said—her voice coming with difficulty in little gasps. (Oh! if she could only see him—what was going to happen?)

"I don't think I'll put the light on again," was the quiet reply, "it might bring in more patients if they saw the waiting-room still lit up."

Then in a softer—dangerously soft voice—"Are you afraid of me in the dark?"

Mary laughed tremulously.

"Not a bit!" she said, trying to speak in her ordinary tones.

"Well, come nearer to me—won't you?"

He endeavoured to laugh again but failed ignominiously—"I can't see you in the dark!" she whispered.

"Well I must help you then," was the answer, and the next moment she was in his arms.

TO BE CONTINUED

OH! YOU ARE GOOD!

Michael X. Frazerand in The Missionary

It was early for evening confessions, but as the following day was a feast, Father Griffin went into the church to see if any of his penitents were there. He entered at the back and saw that no one had come, but as he knelt for a momentary prayer he saw a child up near the altar rail. He shuffled his feet to draw her attention. "Perhaps," he thought, "she is one of the 'Children of Mary' who are to receive Communion tomorrow, the Feast Day of Our Lady." But the child did not stir. Father Griffin walked up the aisle quietly to ask her if she wished to go to confession. But when he was within a few yards of her, he hesitated and stopped short; she was speaking in a clear and distinct whisper, and he could understand the words that she was saying: "O, Blessed Mother, if you are so good, help mama and me convert poor daddy!"

The child's face wore such a look of sorrowful pleading, and that comforter of souls, the good priest, considered it his duty to say a word to her, thinking that he might be able to assist her in some way. He laid his hand quietly on her arm, and as he did so she turned suddenly, almost frightened at his touch, for she had not known that anyone was near. She looked up at him with a vacant stare, and then tried

to hide her face, as though she had been caught in some wrong.

"Are you preparing to go to confession?" he asked, more as a way to make her talk than to forgive her sins. The look on her face told him that she had no sins.

"No, Father," she answered, "I am not preparing for confession. I go to confession every Saturday, and on Sundays mother and I go to Holy Communion for my father. We would give anything to make him a Catholic, but we can't, for we have no one to help us. Mother says that if I am good and pray hard enough some day God will make him a Catholic; so I come to church every time I can and pray and pray—" she stopped so suddenly that Father Griffin wondered if she feared that it was a hopeless task.

"Well, perhaps I can help you some, my child. What is your name?"

"Louise Carter."

"Come with me a moment," he asked, leading the way toward the sacristy.

Why should the innocent heart of this child be so upset? he thought. And who can she be? He knew no one by the name of Carter; but his parish was large and there were many with whom he was not acquainted. But of a sudden he felt interested in the Carters who could be represented by such a child as Louise.

The child seated herself on the long bench in the sacristy, out of sight and hearing of anyone.

"You must tell me where you live, Louise, and then if I find I can help you I will do all in my power."

The girl smiled and Father Griffin understood that it was this promise of help that she desired.

We live on Jefferson Street, down close to the river by the wharves," she said, "when father is at home, but sometimes he is gone for a week or more, and then we live with grandmother till he comes for us and makes us go home with him."

"What does Mr. Carter do? I mean what kind of work has he?"

He drives trucks on the river; sometimes he goes off on a long trip, and we don't know where he is. We used to worry about him when he was away, but now we don't mind it so much."

"Your father is not a Catholic, then?"

"No, he doesn't like any church, and I have heard him tell mother that preachers are the biggest rascals in the world. He even got very angry at her once and said a lot of mean things when she tried to tell him that Catholic priests are good men and never harmed anyone. Mother wanted some money for the Sunday collection, and he said, 'That's all those preachers are good for, to rob poor people, when they are the richest men in the world. Give you money for them,' he said, 'no, I won't give you a cent, and you can tell your old priests that I said so.' So Mother and I had to go to Church that Sunday without even a cent for the collection."

"But you shouldn't worry about that, my child. We don't expect anyone to give us money when it is so hard as that. You must try to be good to your father, and now I am going to try to help you. I'm coming to see you tomorrow; so you can tell your mother that I'll be there in the evening."

"Thank you, Father, I know mother will be glad to have you come."

"Now how old are you, Louise?" he questioned further.

"I will be twelve next December. My little brother died about two months ago. He was younger than I, and father was always very good to him."

The child went away extremely happy for Father Griffin had promised to help her pray for her father, and he had told her that Mr. Carter would some day regret very much that he had been so unkind to her. She skipped back into the church again to beg God to fulfill the promises of the priest. Her prayer was too, one of thanksgiving. God had provided her with a friend who was to help her and her mother in her father's conversion. For this she thanked Him with all her heart, and promised the Blessed Virgin that she would some day become a nun if her prayer could be answered.

Father Griffin received a glad welcome when he entered the Carter home on the following evening. Louise had told her mother of the expected visit, and Mrs. Carter made many preparations to receive him. No priest had visited them for years, but she had not blamed them for this, but ascribed it to the attitude of her husband. Now one was to come, and she knew that he would be kind, from the way he had spoken to Louise. Father Griffin had wondered what kind of a welcome he might get, for he was not aware that Mr. Carter was not at home. It was a little relief therefore to find the smiling young woman at the door welcoming him into her neat but plain little parlor. "I just met your charming little daughter at Church yesterday," she explained, "and I promised her to come to see you today. This is outside my parish but a friendly visit can do no harm anywhere."

"I am so glad, Father, to have you come, and Louise is almost beside herself with joy. She has told me all about her conversation with you, and how she went into the Church after she left you in the sacristy to pray that you would

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inside. "I didn't know my family was so fortunate as to have papal visitors; guess you are accustomed to visiting here when I am away?"

Perhaps Carter was not going to be so gentle after all, and in the last sentence Father Griffin read his rising anger. "My good man," the priest explained, "I have not come to bring discord into your family; my duty is to bring peace. I have been in this house only once in my life, and if your wife did not inform you of my visit, I am sure that it was not because she wished to deceive you in any way. She perhaps forgot it. Perhaps she thought it too insignificant to tell. I have seen your daughter, Louise, only twice, once recently at Church, and once here where I promised to come to see her."

"Well, my wife and child are inside somewhere, and if you wish to see them you are at liberty, but I don't suppose I am needed, so I will say goodbye."

"But then you may be needed, and I shall be pleased to have you remain and give your consent to a little plan that I have in view. If you are in a hurry I can explain it to you now. It is this: Your wife and child are Catholics; when you married you promised not to interfere with the religion of your wife, and to permit your children to be raised as Catholics. Now as a Catholic priest I am interested in their spiritual welfare. Your daughter has made it known to me that she desires to be a nun. Of course, she is too young at present to be permitted to take such a step. But I have inquired, and found a home for her with the Carmelite Nuns, where splendid care will be taken of her, where she will receive a good education, and can practice her religion as she desires. She will be at liberty to come home when she pleases, and you and Mrs. Carter will be free to visit her whenever you choose. What do you think of this idea?"

"I understood you to say that it was your duty to bring peace to the home," explained Father Griffin, "peace of soul. And it is this that I am offering you for your child."

"I do not care to discuss this with you, and to avoid trouble let us dismiss it. I would think a great deal more of you, however, if you attended to your own business as well as you do to other people's."

"Are you quite sure, Mr. Carter," joined Father Griffin, "that this is your answer to my proposal? You do not think you might change your mind, on consideration?"

"Well," replied the man, desperately, "take Louise if you wish, and do what you like. You might take my wife too, and then I should be relieved of a great burden. Put them into your church prisons or anywhere you please. Do this or get out of the affairs of my family."

"My friend, you are unreasonable; I mean to do you no harm. I do not wish to break up your family. I merely ask your permission to put your daughter temporarily in a home where she will be loved and cared for. She has begged me to do this, and I ask it of you as a favor to her."

"Well, she's worth nothing to me, the little hypocrite; do as you like; take her tonight, or tomorrow, and then do not bother me again for I'm not interested in anything that you might propose."

"But you will allow me to speak to your wife before I go?"

"Stay as long as you like, but I'm not needed and I shall be gone out of your way," he answered, passing by the priest and out into the street.

Mrs. Carter had heard a part of the conversation from the dining-room where she was waiting anxiously for the end. "Oh, Father," she said, when he came into the nearest room, "I am afraid that we are going to make matters worse. He is angry now and if we do anything he will never forgive me, and it may even make him more unkind to Louise. What shall we do?"

"Don't bother much about that, my good woman; your husband is not so bad after all; he thinks he's a terror but he isn't at all. I see right away that if we carry out our plans it will mean a victory over him, and it will merely take such a victory to set him right. If I have any insight into men's characters I'll tell you that some day that man will be very sorry that he has neglected you and Louise as he has. I have located an ideal place for your daughter. It is with the Carmelite Sisters, where she can test her vocation and have all the spiritual help that she desires. She will have to do some work in the house, but it will not be strenuous; and I think it is just the thing for her. Of course, this will be a hard step for you in the face of your husband's anger, and I shall not urge you to it. However, my opinion is that it is the proper thing to do. The move may cause some trouble for the present but in the long run it will be a great advantage to you all."

They talked long over the prospects of Louise's future with the nuns, and the advisability of sending her there against the will of her father. It was agreed finally that it would not be against his will, that he had no real reason for objecting, and that it could be only from a selfish obstinacy that he could refuse to permit it.

Father Griffin had told the nuns

to be ready for their little protegee as soon as the Carters could get her ready to come, which he thought would be within a few days. It was decided, however, before he left their home that matters should stand as they were for the present in order to see how it was going to affect Mr. Carter.

"Has your priest friend gone?" demanded Carter of his wife some two hours after he had left Father Griffin at the front door.

"Yes, he has gone, and I am very much ashamed of you for having treated him as you did. He came to visit us, as you know few people do, and you insulted him."

"Well, I guess he has been insulted many times before if he makes a practice of interfering with other people's business. But that's enough about that; what did you decide to do with Louise? Of course, my permission is not required."

"We have decided to do just what you agreed to," Mrs. Carter returned calmly, not looking up from her needlework.

The woman had suddenly felt a new strength within her. She even wondered now why she had always been so weak in her husband's presence. She had always tried to explain things to him, and had given him too much attention. She thought now that to ignore him might affect him differently.

"So that's all you have to say about it?" he asked further.

"Well, if you want to know, here's what I have decided to do. I am going to send her to the Carmelite Convent where the poor child longs, with all her heart, to go. You don't love her, and have always made life miserable for her. She has never said a disrespectful word to you. She is going to a place which will be to her like a home, where she will be loved and where she will be happy."

"Then, I suppose you are going along?" he asked, sneeringly.

"No, I'm not going along, but I shall go to see her often, and you will be glad to go to see her, too, before long."

"Where's the little hypocrite, now? I'll see if she wishes to leave me this way."

"She's in bed asleep, and you'll not touch her."

"Ah, got pretty brave lately, eh? You'll regret all this some day," he remarked, threateningly, as he walked out of the room.

The placing of Louise was deferred a week, during which time it was hoped that Mr. Carter's tension would relax. It was not mentioned in the family again when the father was there, and by the end of the following week, perhaps Carter himself had come to the conclusion that Louise was not to be taken away from him after all. But if he thought that, he was to be disappointed, for one morning when he was about to go to work the child went to him and timidly asked him to kiss her goodby. He wondered what she meant, yet he dared not ask her, and stooped and kissed her as he had not done for a long time.

Louise felt very happy that her father had kissed her then, which she thought might be the last time that she would see him.

When Mr. Carter came home that night he suspected that the child was gone, yet he was not brave enough to ask his wife if it were so. He wandered about the house, as though looking for something, and Mrs. Carter knew that he was trying to determine whether or not Louise was gone without asking her. Finally he came back and sat down beside her, as silent as the hills.

"Louise has gone," she said softly, to which she received no reply.

In a few days Father Griffin went to the Convent to see the girl. She was sent to the parlor to meet him, and he found her very contented. She tried to thank him but her joy was so far beyond her words that she was unable sufficiently to express her gratitude. Mother had been to see her twice, she told him, and her father had been very good since she left home. She was going to be a sister some day, as soon as she was old enough. Everything was so quiet and peaceful, and here she could pray and pray for her father. Some day, she knew, he would become a good Catholic and would come to see her. These were the things that she had dreamed of, and she found them coming true.

It was not long until Mr. Carter did go with his wife to visit his child. He felt awkward and

ashamed in her presence; but the girl was so gentle to him, and gave him so many proofs of her affection that he could not understand how he had ever been unkind to her, and so often ignored her childish wishes.

When he kissed her goodby this time she felt a tear fall on her cheek, it was from her father and she knew that he was changed.

She ran to the chapel and fell on her knees before the little statue of our Lady. Her heart beat wildly as she tried to think what to say, then she exclaimed, "O Blessed Mother, you are good!"

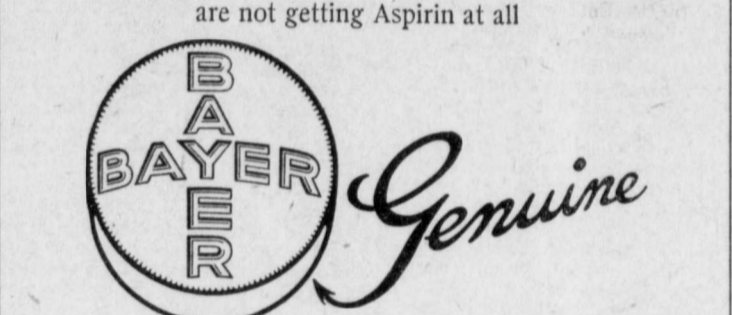
We learn wisdom from failure much more than we do from success.

We cannot be too careful in edifying our neighbor. Every word and action has its own moral power and value. It was Cardinal Manning who said: "We are always unconsciously affecting other men with a power which could we fully know it, would make us tremble. Our thoughtless actions, random words, unguarded hints, our very tones, even our gestures, in our most relaxed hours, leave impressions on other men such, as we neither design or imagine."

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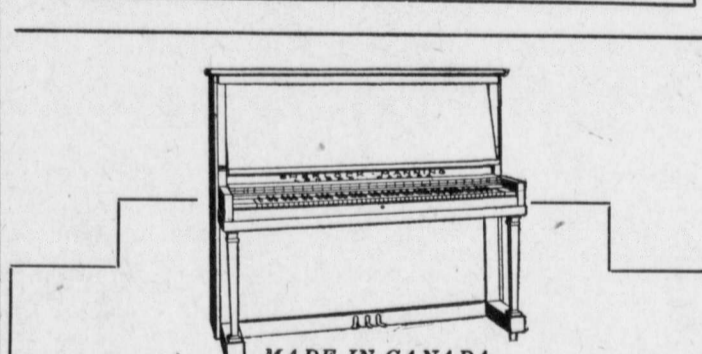
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The Catholic Record

Price of subscription—\$2.00 per annum.
Publisher: Rev. James J. Foley, D.D., Editor.
Address: 110 St. Nicholas St., Montreal, P. Q.

bration of Pasteur's seventieth birthday in Paris, over which the President of France presided, Joseph Lister spoke as follows:—

"To me has been accorded the great honor of presenting to you, Professor Pasteur, the homage of medicine and surgery. In truth, there is no other man in the world to whom the medical sciences are so much indebted.

"Your research work in the process of fermentation illuminated the baneful uncertainties which surrounded surgical operations and changed them into a scientific and beneficent art.

"Thanks to you, surgery has undergone a complete revolution which freed it from its terrors and enlarged the scope of its effective power.

"Medicine no less than surgery is indebted to your profound and philosophical studies.

"You raised the veil which for centuries concealed the nature of infectious diseases. You proved that they are due to living germs. Thanks to your initiative, and, in many cases, to your own untiring labors, there is a large catalogue of deadly diseases the causes of which we now understand completely. Felix qui potuit rerum cognoscere causas!

"This knowledge has already supplied, to an astonishing degree, the diagnosis of those scourges of the human race, and indicated the way that must be followed in prophylactic and curative treatment. Your beautiful discoveries of the attenuation and the reinforcement of virus and of preventive inoculation serve, and will always serve, as our guiding star.

"As a special instance I may point to your treatment of hydrophobia. Its originality was so striking that everyone now acknowledges the greatness of your achievement against this terrible malady. You have supplied a diagnosis which clears away the anguished uncertainty of those bitten by dogs suspected of rabies. This alone would have sufficed to assure to you the gratitude of humanity. But your system of inoculation enables us to follow and conquer the poison even after it enters the tissues of the person affected.

"Infectious diseases, as you know, constitute the great majority of the maladies which afflict the human race. You can well understand, therefore, why medicine and surgery hasten, on this solemn occasion, to place before you the homage of admiration and gratitude."

The French biography of 143 pages which furnished us with the facts regarding the scientific career of Pasteur is a secular publication and has only a short paragraph touching his religious life; but this alone enables us to see what manner of man he was. The paragraph says:—

"The illustrious savant died, as he had always lived, a Christian. He received the last Sacraments piously. During all his life Pasteur never missed an occasion to make profession of his religious faith."

Another writer tells us that the last thing he held in his hands in life was his rosary beads.

TOO DOGMATIC

A publisher in Philadelphia has issued a trade circular on the teaching of catechism. It is written by a member of a Catholic society interested in a series of catechisms for which the Philadelphia publisher has the contract.

The merits of the series do not concern us. Those interested have a right to put forth their reasons for thinking that the series in question is perfect in matter and form; but they have no right to be fierce against others who have an equal right to their own opinions. It is not a question of dogma, but of free opinion, whether the question-and-answer form found in so many catechisms should be retained or changed. Some think it should be retained, and others think it should be changed. No one has a right to call those who advocate change "latter-day theory mongers of the psychology cult." To say the least this is not the language of good society. Psychology is a science of respectable antiquity. It is not a good argument to say: "If Psychology is against me, so much the worse for Psychology." Neither is it good argument to conclude from "the appeal of the Hierarchy for a more

intensive and extensive knowledge" of religion, that therefore the question-and-answer form of text-book has been ecclesiastically approved. The connection between the premises and the conclusion of this argument is not visible to the naked eye.

Recently a Separate School Inspector of Ontario had occasion to refer to the question-and-answer form of text-books in other subjects. He pointed out that such books are not in keeping with the best pedagogical usage and should be discarded. If he were asked whether catechisms were included in his reference, he would of course reply in the negative. He would explain that catechisms are not within his jurisdiction as a public official; but the fact that he was right in regard to text-books in secular subjects does raise the question whether we are right in retaining the question-and-answer form in catechisms.

Custom has led some to infer that a book of religious instruction not in the form of question and answer could not even be called a catechism. The inference is wrong. The word catechism has been in use since the first centuries, but books of instruction in the form of question and answer did not come into use till the end of the fourteenth century. The catechism of St. Cyril of Jerusalem is not in the form of question and answer. The Apostles' Creed is a catechism. Literally, the word means oral instruction, and oral instruction usually involves questioning; but the text-book used by the instructor may be in any convenient form.

That the question-and-answer form is sometimes useful in printed instruction no one is disposed to deny. In secular subjects it is sometimes used for adults. One who wishes to distribute information about a new income tax may find the question-and-answer form the most effective. If he were writing for children he would not think of using it. Adults can get ideas by means of formal definitions; children cannot. A dictionary is a book in the form of question and answer, with the questions understood. What is colloid? We open the dictionary and find it defined as "a solution of gun-cotton, in ether, used in preparing photographic plates." In what school grade should a pupil be encouraged to use a dictionary? A correct answer to this question would imply at what stage of mental growth can a pupil use a question-and-answer catechism to advantage.

We often assume that the only function of an elementary text-book in religion is to impart truths to youthful minds. There may have been a time when this could be safely assumed, when home life planted many Christian ideas in children's minds. A truth stated in words has a meaning for those who already know what the separate words mean, and in a good home the children do get Christian ideas in many direct and indirect ways. They not only get the ideas but also learn the words by which they are expressed. Today, especially in cities, we cannot take this for granted. We have to see that a child get the ideas before we formulate truths in propositions. Can this best be done by the dictionary method? Certainly not for very young children.

TEACHER.

A VISIT TO A BILINGUAL SCHOOL

That the thorny bilingual school problem is susceptible of an eminently satisfactory solution is proved by the achievement of the Separate school at Belle River.

Briefly the facts are these: At the High School Entrance examination last summer seven pupils—the whole class—wrote; seven passed, four of them with honors. This number would have been ten had three pupils from the Entrance class not left school during the year. The average age of the pupils was slightly under fourteen. Whether or not this is under the average age for the whole province we are unable at the moment to say; but it is distinctly lower than the average Entrance age for some of the cities. The proportion of honors is far above the average.

That this is really a bilingual school is demonstrated by a fact that is more than remarkable, it is unique. Three of these Entrance pupils decided to take the Matriculation examination in French.

This, it may not be out of place to explain, is the examination consisting of two papers, one on French Grammar and Composition, the other on selected French Authors, which is set for candidates for entrance to the Universities after three or four years study of French in the High Schools or Collegiate Institutes. Owing to sickness one of these three Belle River pupils was unable to write, the two others passed their Matriculation examination in both French papers.

These facts we submit are their own eloquent comment. There is and there can be no question as to the absolute impartiality of these tests nor of their value.

Is there an intelligent rate payer, Protestant or Catholic, in Ontario who would not be willing to increase materially his school tax could he thereby secure like results?

The writer of this article recently visited the Belle River school. The children are nearly all of French parentage and of French speech. Many hear no English in their homes. Just how much time is given to French in the lower classes we do not know, nor do we think any one having the best interests of education at heart would care, for in the higher classes these French-speaking boys and girls speak English quite as well as boys and girls in our unilingual schools where nothing but English is spoken.

In the Entrance class this year are eleven keen, alert, intelligent boys and girls who are quietly confident and resolved that next summer their school will maintain if it does not enhance its reputation. In the Junior Fourth are eleven more in whose keeping the good name of the class of '24 is safe; for even these are already looking forward to the High School Entrance and beyond it.

Yes, beyond it. For beside their elementary school has arisen a new building in which the work so well begun will be carried further. The Belle River Continuation school has just started work with nine pupils in the first year and with every prospect of having over thirty two years hence when the full High School course will be given.

Continuation schools mark the one great progressive step Ontario has made educationally in the last quarter of a century or more. They have brought, or at least made it possible to bring, secondary education to that half of the population which had hitherto been denied its advantages; for the High School system to all intents and purposes was practically confined to the urban population. There is still ground for serious complaint in the restrictions regarding Continuation schools where manifestly the best interests of education would be served by their establishment. But of this another time.

Our visit to the schools of Belle River was a delightful and instructive experience. Our readers who are sure will thank us for this glimpse of what a progressive spirit, capable teachers, and good will all round may accomplish in one of our much-discussed bilingual schools.

THE WAY TO HAPPINESS

By THE OBSERVER

"Can you be happy just because the sun shines?" asked a writer the other day. To some the query may seem not to have much sense in it; but it sets the man of reflection thinking a bit, and there is more matter for thought in it than might be supposed.

What is it that makes men happy? Certainly it is not so much the little things they do or try to do to make themselves happy as the things they have nothing to do with. God maintains always His authority and mastery over us all. Just when we imagine that we have made ourselves happy without regard to Him at all, we are surprised to find that we are not happy at all. We were given for our use and happiness a great and beautiful world. The glories of the earth, the sun, the moon, the marvellous beauties of nature in all her aspects and phases, all were given us for our happiness; but we have taken our pleasure rather in the poor little works of our own hands than in things that are the gift of the Master Workman, God.

Look at the little child: He is happy just because the sun shines. He is happy just because he is alive; and the grown-up man who comes

the nearest to preserving from his childhood the capacity for being happy in the simple facts of life is the happiest man you meet with in the world.

The human being never becomes unhappy until he undertakes the attempt to make himself happy; and he nearly always makes a mess of that. A gentleman of much penetration and discernment remarked to us one day how much enjoyment the nuns in a convent seemed to get out of little things that to people who live in the world would seem to be too trivial to be interesting. It is true; and is an illustration of the point I am making. The same thing is noticeable in the lives of people who live in remote communities, and have not at their command the sources of amusement that we have been accustomed to in more populated communities. They show a great capacity for getting pleasure where we see none at all. Prospectors for minerals have a saying that "gold is where you find it." By which, I suppose, they mean to emphasize the truth that there is not to be too much relied upon, and that there is gold to be found in places where you would not, by theory, expect to find it. It is so in the search for happiness as well as in the search for gold mines. Happiness is where you find it; and it is found in places where the critical and sophisticated prospector for happiness has never thought of looking for it.

Who that knew the people of this country in the days before the crowded life of towns and cities had made such great inroads upon rural districts, can have failed to notice by what simple things they were made happy? Small incidents, trifling peculiarities, quiet humor, simple eccentricities, were to them the occasion of whole-hearted and joyous laughter. And let not the townsman who has the entry into a nickel theatre, and the doubtful advantage of hearing a great many poor jokes, imagine that he has improved so much on the resources of amusement that his grandfather had. We do not hear the proof of it in his laughter; for the fact is that the present generation have forgotten how to laugh.

And the public entertainers who have at all times had the most success in pleasing the audiences in city theatres have been precisely those who have gone back to the simple life, and the simple humor of the country for their materials. Abraham Lincoln was so great a story teller that a thousand jokes and stories are ascribed to him that he never heard of; just because people think that they are so good that Lincoln must have had them in his stock; and Lincoln hardly ever told a story in his life that did not originate in his experiences in the country districts in which his earlier life was spent.

And that means that one of the greatest humorists the American nation ever produced drew all his humor from that part of his life that was spent in surroundings in which some people imagine there is nothing to entertain or amuse. The same thing is true of practically all the great humorists in all countries. Where did Mark Twain get his fund of entertaining nonsense? Where poor Artemus Ward, whose short life gave him a reputation as an entertainer which has not even yet begun to dim after a generation? He got it in the country. Bill Nye was a country humorist, also. So have been the greatest humorists of the stage. We are not speaking merely of the men themselves but of their humor and of the source of their humor. They and their humor were of the country, not of the sidewalks and the tall buildings. We hear sometimes of the great success of some nasty, morbid stage sensation which drags its slimy length along for many months in a city theatre but it is not generally known that even in the artificial stage life of New York the greatest success and the longest stage run ever known were those achieved by "The Old Homestead," a play of the country; expressive of the humor of the country, its pathos, and its simple character.

The way to happiness is supposed by some people to lie along the town and city sidewalks and not elsewhere. But it is not true that town and city people are happier on the average than the residents of rural places, and there is much reason to think they are, on the whole, less happy.

Too much importance is attached to man's own efforts to make himself happy, and not enough to the sources of happiness that God has given us, and which we do not prize just because they are a free gift and we had nothing to do with them our own wonderful selves. Happiness is where you find it; and the good God, when He created man and gave him this world, became the Author of man's happiness in this world, as He is of all else that we have and are; and such happiness as man can attain in this world is not at all confined to one place or to another; not restricted to the neighborhood of high buildings and pavements; nor withheld from any class or section of His creatures merely because they live in detached families or in small groups.

Indeed, He has given to men and women, who have true and accurate perceptions, a means of happiness in rural districts that is lacking to their fellow creatures in towns and cities; for they are in the presence of nature. Can anyone doubt that God intended man to enjoy the beauties of this beautiful world? And by whom can they be best enjoyed, if not by those who live among them?

It is unquestionable that better and broader human character is formed in the rural places than elsewhere. This is an unquestionable fact owing in large part to the influence, conscious and unconscious, of the rural surroundings, on the minds and thoughts of the country boy and girl.

Moreover, there is happiness in innocence, as Adam and Eve learned a very long time ago; and as we are learning, in pain and suffering yet, by the absurd method of throwing away innocence and trying the other thing. It is only the innocent who really enjoy life; and there is more innocence in the rural places than elsewhere.

NOTES AND COMMENTS

IN ONE of his piquant and memorable short stories the writer known to the whole world as "O. Henry," makes one of his characters write from somewhere in South America as follows: "As to the religion of these natives I can hardly say, but I imagine it's infidel or Aztec or Non-conformist or something like that. There's a church here—a Methodist or some other kind—with a parson named Skidder. He claims to have converted the people to Christianity. I imagine they worship some kind of gods or idols yet. But Skidder says he has 'em in the fold."

IT WOULD be inaccurate and unjust to apply these words to Protestant missions in general, but that they do apply to a type from the United States and Canada that flourishes in South America and writes "periodical fairy tales of its extraordinary conquests among pagans and papists"—more particularly papists—is beyond question. Effusions from such source might be incorporated in a "O. Henry" tale without the substitution of a word. And they may be looked for always when the exchequer is running low.

A REPRESENTATIVE of the old type of native American priests, in the person of Mgr. Thomas Lee, died recently in Washington. He came of one of those Maryland Catholic families dating back to Colonial times, which in past generations gave so many sons and daughters to the Church, and which suffered much and sacrificed much for the Faith in the trying days of the eighteenth century. Deep faith and piety combined with simple living and self-effacement were their characteristics, and to this, as well as their uniform zeal and devotion to duty, may in large measure be attributed the enduring character of the foundation which they laid.

THAT MGR. Lee inherited the sterling qualities of his progenitors comes out clearly in the story of the simple annals of his life which his lamented death has elicited. In particular may be cited the message which he wrote many years ago, sealed, and placed in his desk, with injunctions that it was to remain unopened until after his death. This message proved to be a simple wish that no eulogy be pronounced over his remains. This wish was respected, but, says our Baltimore contemporary, "the silent tribute of respect paid by his ecclesiastical superiors, by his brother priests and by the laity spoke more eloquently than words of the respect in which this vener-

able ambassador of Christ was held."

THE RECENT succession of Archbishop Mackintosh to the See of Glasgow has been the occasion of many references to its past glories. It is recalled that it was formally vacant from the death of Archbishop Beaton in exile at Paris in 1608, until the re-rotation of the Hierarchy in 1858. It is also recalled that during that long interregnum of 250 years came the prelude of the notorious apostate zealot, Archbishop Spottiswood, whose supremacy as a persecutor remains unchallenged. One of the cruelest instances of that era of persecution was Spottiswood's treatment of the Ven. John Ogilvie, S. J., the anniversary of whose martyrdom has just been celebrated.

REFERRING to that event, infamous in regard to Spottiswood but glorious as to his victim, the Encyclopedia Britannica, which cannot be suspected of partiality towards things Catholic, says: "Ogilvie was executed after abominably cruel treatment in which Spottiswood, Archbishop of Glasgow, took an unworthy share." And Sir James Marwick, Town Clerk of Glasgow, in one of his books says: "Spottiswood's cruel persecution of the Jesuit, John Ogilvie, cannot be justified." "It was," says the Edinburgh Catholic Herald, "a battle of wills between the tyrant and the victim. The Archbishop was biting on granite, for Ogilvie had the will to win, and he won." Yes, he won by the giving up of his life, willingly and joyfully, in the market place of Glasgow, which city, unless all signs fail, may yet do voluntary penance for the crime.

MUCH has been said and written within the past few years as to the increasing tendency of Scotland to return to its ancient allegiance. Catholics may be suspected of undue optimism in this regard, but after all the more emphatic testimony comes from without. Witness this summing up under the head of "The Religious World," in the London Daily News:

"Both the two great Assemblies of the Presbyterian Church have appointed committees to consider the effects of the rapidly increasing Roman Catholic population in the great industrial districts of Scotland. It is probable that the two committees will confer together and, if possible, take common action."

"Presbyterianism and Protestantism are practically synonymous terms, but Scottish Presbyterians are now asking whether, in a limited number of years, Scotland will remain a Protestant nation. Year by year indubitable facts are modifying the position."

"At the present rate of progress it is believed that the Roman Catholic population in the industrial districts will eventually outnumber the Protestants."

"Official figures covering two years show, for instance, that in Glasgow the increase in the number of Roman Catholic children attending school was 1,037. For the same period the decrease in the number of Protestant children in the Glasgow schools was 1,812. This gives an increase of 2,849 Roman Catholic children. Similar increases are to be noted in Edinburgh of over 1,500, and in Dundee of over 1,400."

"Mixed marriages, according to the Presbyterian leaders, are increasing in Scotland. The blame is largely laid at the door of the young women who intermarry with the Irish artisans in industrial centres. Apparently the young male Scot is less inclined to intermarry with the Irish girl."

"More likely, in our opinion," adds a Scots contemporary, "the case is the other way round."

AN OXFORD scientist is credited with the prediction that the isolation of the atom will liberate a force capable of blowing up the world. "The first nation," he says, "to discover the secret will be in a position to wipe out all the other nations in a quarter of an hour." Cannot the Governments of the world in the meantime, asks an observer, do something towards seeing that all those bent on such a search be hanged before it is too late?

Every time we make an endeavor to cultivate a habit we put forth an energy—we energize. Energy makes habit and habit makes character. Character is a Greek word, and means that which is cut in or marked, as the impression on a coin. Now, habit is the dye which stamps character on our nature.



BOY LIFE

"Talks to Boys." By Rev. J. P. Conroy, S.J. Published by permission of the Queen's Work Press.

THE CANDY-STORE DREAMER

One blowy day, with the wind at half a hurricane, I was walking up Grand Avenue buffeted about, and becoming tired with the effort, I grew conscious of a yearning for shelter...

A golden pool of molasses candy, surrounded by soft, crumbly hills of chocolates; wide meadows of delicious caramels, divided by well-laid roads of shining peanut candy...

"Hello!" I shouted, not yet used to the quiet after the whirl about. "Nice in here, isn't it?"

"Great!" they murmured, faces still glued to the glass, fingers in mouths to relieve the inner pain that gnawed their vitals.

"Say," I asked, "if you boys could get on the other side of that pane of glass do you think you could make away with the whole lot of it?"

They whirled about together. "You bet we could!" they sang in unison, with a note of chipper certainty in their voices...

Then they turned to the window again, the ecstatic look came back into their faces, and they stood rooted in delight. Their dream of life was complete, standing before the candy window and waiting for their chance.

We smile at Tom and Jack as we reflect how very far from their hoped-for chance at the candy the standing and the waiting will land them. We smile at them—and yet do we not ourselves do a decidedly similar thing?

Each has his own particular style of window to look at. All of us are in greater or less degree destined to be mistaken in what we imagine there. And yet in youth we are as fearless and as expectant of the future as one day perhaps we shall be anxious and regretful for the past.

Nor do I contend that it is entirely wrong to do this. It is in human nature, especially in young human nature, to hope for the impossible, to reach out for the impracticable, to build castles in the air. This is merely the sign that man is made for ultimately greater things than he will ever attain to here.

But the danger of the dream stage is that at the crisis of life the boy may not wake up from the dream, may never realize that he is looking in at the wrong window. He locates in front of the candy-store window in early life, and when the time comes for him to move on, all the king's horses will not budge him.

This viewpoint is not shared by other opponents of the proposed changes, some of whom are willing to accept the changes suggested by the Commission for publication in a new volume or sequel, sanctioned by authority, the use of which would be optional.

On the other hand, those who are irreconcilably opposed to the proposed change, on the ground that it would introduce Catholic doctrine into the church, point out specific instances of the trend towards Catholicity which they declare they cannot accept.

AMERICAN PRIESTS

TO LEARN AT FIRST HAND OF FOREIGN MISSION WORK

Washington, Sept. 2.—The Japanese liner Korea Maru sailing from San Francisco Wednesday, September 6, will number among its passengers three American priests actively identified with the American foreign mission movement...

The party will reach Japan, September 23. There Mgr. McGlinchey will make a more extended visit of the Japanese mission centers, while Fathers Mathias and Delaunay proceed to India, stopping en route at Shanghai, Hong Kong, Singapore and Colombo...

Upon reaching Dacca, Dr. Mathias will make a tour of the mission stations in the East Bengal and West Bengal gathering information for an official report to be made to the superior-general of the community, the Very Rev. Gilbert Francois, C. S. C., at Motre Dame, Indiana.

Late in January the two travellers will sail for Europe, stopping for a brief tour of the Holy Land, and spending several days at Rome. They will visit such great Catholic institutions as the University of Munster, in Germany, which has a chair of mission science, the Paris Seminary of the Foreign Missions, the headquarters of the Scheut Fathers in Belgium, the Mill Hill Fathers in England, and Maynooth in Ireland.

CATHOLIC TREND OF EPISCOPALIANS

MINISTERS' COMMENTS ON SUGGESTED ALTERATIONS IN BOOK OF PRAYER

New York, Sept. 2.—A decided swing towards Catholicity is seen by many clergymen of the Protestant Episcopal Church in the changes proposed in the Book of Common Prayer which will be recommended to the Episcopal convention in Portland, Ore., this week by the Joint Commission on Prayer Book Revision.

Already the Prayer Book Papers' Joint Committee, an organization with headquarters in New York, has memorialized every Episcopal clergyman in the diocese of New York protesting against the change in the Holy Communion office showing a tendency towards acceptance of Catholic doctrine.

Opponents of the proposed measures, which will be strongly resisted at the convention, declare that the tendency towards Catholicity is manifested in the introduction of the names of more than half a hundred saints, the stressing of prayers for the dead, and the emphasis of the ideas of the priesthood and sacrifice.

LAMENT OF EPISCOPAL MINISTER

"The Protestant Episcopal Church has ceased to be," declares the Rev. Edward McGrady of Hammond, La., "if the recommendation of the Commission passes. The dream that she one day might become, because of her unique position, the rallying point for the scattered forces of a divided Christendom, has vanished. All the respect of her sister Protestant communions, all her prestige, all her centralizing, unifying, uplifting influences are at an end forever."

This viewpoint is not shared by other opponents of the proposed changes, some of whom are willing to accept the changes suggested by the Commission for publication in a new volume or sequel, sanctioned by authority, the use of which would be optional.

On the other hand, those who are irreconcilably opposed to the proposed change, on the ground that it would introduce Catholic doctrine

into the church, point out specific instances of the trend towards Catholicity which they declare they cannot accept.

"For example," one of these clergymen is quoted as saying, "after all these years in which the church has so carefully sought to discourage all canonization and undue veneration of saints, is it possible for any man to behold the introduction of a half a hundred names into our midst, involving the inauguration of a new calendar of holy days covering the year, together with numerous collects, phrases and prayers devoted to their memory, and not perceive that such recommendations be adopted, a decided transformation in the doctrinal attitude of this church, long ago assumed upon a matter of historical controversy, will have been clearly effected?"

"So too in the stressing of prayers for the dead, as well as in the over-emphasizing of the ideas of priesthood, offering and sacrifice in the liturgy, together with the well-defined attempt to remodel that office after the general plan of the discarded Prayer Book of 1549, when not directly following the Roman Missal itself—is it possible, we say, to see all these changes advocated and not realize the matters relating to the well-known doctrinal and historical position of the church are radically involved?"

I would like to know for what purpose Whitsunday is changed to Pentecost and Trinity Sunday and Sundays following it denoted 'Sundays after Pentecost' (the Roman usage) if it be not like the greater part of the alterations suggested in the liturgy, the introduction of the office of compline, a prayer 'For the Blessing of a Grave,' and the various phrases and expressions borrowed from Romanism and scattered everywhere, to change in every way possible the appearance of our former ceremonies—to make us more and more unlike our Mother the Reformed Church of England, and more and more like the Church of Rome.

SAYS CHURCH WILL CHANGE CHARACTER

"Any revision of our communion office that would suggest that as a result of a sacrifice offered by a priest, possessing special and peculiar powers therefor, Christ is offered visibly and objectively upon the altar must inevitably be regarded as a plain violation of the church's historical position, and an alteration of her established doctrine and teaching."

It is very evident that if we are to have innumerable services for the saints and prayers for the dead; if we are to have a Romanized Communion Office; if we are to encourage a belief in a Christ visibly and sensibly present on the altar; if we are going to legalize the use of service books containing a number of doctrines and teachings distinctly repudiated by this church from the beginning of her history, it is very evident, we say, that we are going completely to change the character, doctrine and historic position of this church."

CATHOLIC FRENCH SCHOOLS

Paris, Sept. 1.—Some interesting figures regarding the attendance at Catholic primary schools were given in the reports presented by the Academy inspectors to the General Council during the summer session. In all departments of France, without exception, the inspectors procured detailed information regarding the distribution of pupils according to age and sex. It was discovered that the Catholic schools have many more girls than boys, in fact a most double, since the proportion is 85% for the boys and 65% for the girls. This difference is becoming more marked from year to year; the Catholic schools are losing boys and gaining girls.

Practically everywhere the number of Catholic schools for girls greatly exceeds the number for boys. In the department of Eure-et-Loire, for instance, there are eight Catholic schools for boys and 60 schools for girls. In the Tara-et-Garonne there are 18 boys' and 87 girls' schools, and in the department of Mayenne only 39 boys' schools as compared with 175 schools for girls.

In forty departments for which absolutely accurate statistics have been obtained, the Public schools have many more boys than girls. The question naturally arises as to why Catholic families who desire a Christian education for their daughters are indifferent in regard to the religious education of their sons.

There are fewer schools for boys because it is more difficult to obtain Catholic men teachers. It is a question of resources. Since the dispersion of the religious congregations, particularly since the departure of the Brothers of the Christian Schools, the budget of the Catholic schools has been under a very heavy strain. The salaries offered to men were acceptable to a large number of women and girls who had trained as teachers, but did not tempt many men when compared with what they could earn in the business world. The only apparent remedy for the situation would be to recall the teaching orders or to obtain government subsidies for the Catholic schools. This is the reason that numerous Catholic societies, particularly the Association of Heads of Families, demand that the government appropriation for schools be distributed

among the Catholics as well as the Public schools in proportion to the number of pupils.

The statistics presented by the Academy inspectors show that in two departments the number of pupils in the parochial schools exceed the number in the Public schools. In the department of Urd-et-Vienne the Catholic schools have 39,764 pupils as compared with 32,993 in the Public schools. In Vendee the Catholic schools have 25,797 and the Public schools 25,112.

THE EUCHARISTIC CONGRESS

The eleventh Eucharistic Congress of the Diocese of London, Ontario, was held on Wednesday, September 13th, at Assumption College—the Diocesan College—situated at Sandwich, Ont., opposite the large city of Detroit, from which city and diocese there also came many visitors.

The number of Communions in the parish churches of the district—the Border Cities of Ontario—was exceedingly large and extremely gratifying to all who love the Blessed Sacrament with a true love and have a Catholic zeal for the promotion of proper Devotion to the Blessed Sacrament. A special Communion Mass was celebrated in the College Chapel at 7 o'clock, at which Mass all the college students received Holy Communion.

The Solemn High Mass of the Congress was celebrated, at 10 o'clock, on the College Campus. The Mass was sung by Right Rev. Denis O'Connor, Vicar General of the Diocese and Administrator during the absence of Overseas of Bishop Fallon. The priests assisting at the Mass were Deacon, Rev. P. L'Heureux, Subdeacon, Rev. J. Dantzer, Master of Ceremonies, Rev. E. A. O'Donnell, Thurifer, Rev. A. McNabb. Two very eloquent sermons were preached upon this occasion, Rev. G. Pitre preaching in French and Rev. M. D. O'Neill in English. Both dwelt upon the underlying theme of the Congress—an increase of devotion towards our Eucharistic Lord.

Owing to the large crowd expected, and following the precedent established last year at Mount Carmel, an altar had been erected on the College Campus, the altar facing south with the new buildings of the College group serving as an effective background. Chairs were arranged to form a sanctuary, with special accommodation for the Monsignor assisting—Right Rev. F. J. Van Antwerp of Detroit and Right Revs. J. T. Aylward, C. Parent and P. J. McKeon of the diocese. The faithful in very large numbers assembled to form a circle around this sanctuary.

A solemn procession of the Most Blessed Sacrament followed immediately after the Mass. The procession was under the guidance of Rev. E. A. O'Donnell and Rev. W. J. Sharpe, C. S. B., M. A., as Masters of Ceremonies. The Sacred Host was carried by the Right Rev. Celebrant of the Mass and with him walked the Deacon and Subdeacon of the Mass. The College boys, the children of the separate schools and all those assisting joined in this procession. The procession wended its way from the altar, around the College Campus, to the Church of Sandwich where Benediction was given. The procession formed again and Our Eucharistic Lord was brought back to the College Chapel, where Benediction was again given and where the Blessed Sacrament remained exposed throughout the day for the veneration of the faithful.

The ceremonies of the morning being over, the clergy present took dinner in the College refectory. At 2:30 the Right Rev. Vicar General gave a very impressive instruction on the Blessed Eucharist to the College Boys.

At 3 o'clock was held the conference for the priests, over which the Vicar General again presided. The priests present were very pleased to see the Rev. T. J. Valentin, Diocesan Director of the Priests' Eucharistic League, again in their midst. Father Valentin has been in a very large degree responsible for the great success of the Diocesan Eucharistic Congresses and was much missed last year at Mount Carmel, illness preventing his attendance on that occasion. Father Valentin remarked that this was the first time His Lordship Bishop Fallon had missed a Diocesan Eucharistic Congress since their inception in the diocese.

Two papers of great interest were read at this conference. The first paper "The Holy Name Society and the Blessed Eucharist" was prepared by Rev. J. F. Stanley, Diocesan Director of the Holy Name Society. Father Stanley has taken a leading part in the successful establishment of the H. N. S. in London Diocese and showed in his paper his thorough understanding of the aims and objects of this great society. Rev. D. Brisson led the discussion of this paper in which the Right Rev. Chairman also took a leading part.

The second paper, "Retreats for Laymen, principally for young men, and Frequent Communion" was read by the author, Rev. W. Roy. Father Roy also showed a keen understanding of his subject and gave a complete history of the movement along with a consideration of some of its difficulties. Discussion of this paper was led by Rev. E. G. Doe.

Holy Hour was observed in the evening at 7:30. The Celebrant was Right Rev. P. J. McKeon, D. P., and was assisted by Rev. J. A. Rooney as Deacon and Rev. W. Baillargeon as Subdeacon. Rev. W. J. Langlois acted as Master of ceremonies and Rev. F. P. White delivered an instructive sermon.

God again blessed the occasion with a beautiful day and the eleventh Eucharistic Congress of the Diocese of London was another grand success. Thanks are due Rev. Father Muecke and Basilian Fathers of Sandwich for their kindness and good-will on this occasion.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE HOLY SEE AND EXTENSION

BY THE VICE-PRESIDENT

We have been asked repeatedly about membership in the Extension Society. Many who are in reality members believe that no special advantages accrue to them from the part they take in this great work. More than once have we pointed out that no one did the Holy See found the Society, but also gave a means of showing continuous interest in its welfare by enriching it with numerous spiritual favours.

St. Philip Neri was declared to be the heavenly patron. We have often referred to the great saint, the extraordinary gifts he enjoyed and the powerful influence he wielded in Rome while strengthening the faith of many careless and indifferent Catholics in English speaking countries his name is inseparable from the great movement which brought the Church into a wholly new position in all countries under the British flag. In view of this the Holy See has granted a plenary indulgence to each member on the day of admission, on the Feast of St. Philip Neri, and on the Feast of saints to whom Canadians generally have special devotion. St. Ann, St. Francis of Sales, St. Rose of Lima, The Holy Apostles, the Feast of the Immaculate Conception, and at the Hour of Death. The usual conditions of confession, Communion and a short prayer for the intentions of the Holy See alone being required. These conditions we may fulfill at home in our parishes on the date of these feasts.

Any good work done for the welfare of the Society enables us to gain the valuable indulgence of seven years and seven times forty days and for the prayer, "St. Philip Neri, pray for us," we may obtain three hundred days. All these are applicable to the souls in purgatory. Priests who are moderators or directors of the Society enjoy a privileged altar three times a week, founders and life members, six times per week.

Who, then, are members? Those who give at least 50 cents each year to the Society. All those who are enrolled as subscribers of the Catholic Register, the official organ of the Society. All who donate \$250 to pay for a missionary student for one year's education in the Seminary; all who donate \$500 to build or help build a chapel in the missionary districts. Anyone who donates \$5,000 becomes by that very fact a founder of the Society and will therefore enjoy all the general and special privileges enumerated. One hundred dollars a year for ten years, or a donation of \$1,000, makes one a life member.

To obtain aid for the missionaries is the first object of the Extension Society. The Holy See, when petitioned by those who organized it, took into consideration the needs of this vast Dominion with its wondrous possibilities and so determined to found the Church everywhere and be prepared for the needs of the future. The deplorable experience of thousands of Catholics who had fallen away from the practice of their faith in the Western States of the Union, simply because there were no priests was an impelling motive to the Holy Father. Readily he gave sanction to the founding of a Society that would aid the Bishop in their exceptionally difficult work of organizing the Church in new territories. Not one of these men has ever denied its necessity nor the general benefits accruing from it. Their record has been given us time and again in letters that were published in articles written by the missionaries themselves, and in conversations repeated all over the country. The missionary work is therefore extensive and difficult, growing constantly with the spread of population. Groups of Catholics move in and a priest has to be found for them. Immediately the Bishop is confronted with the necessity of supplying a pastor. In dozens of cases it is no easy task because of the variety of peoples to serve. Not all the newcomers are of one language or nation. Often a group of a couple of dozen families from middle Europe are congregated with people of the north. In many cases the difference of language makes religious life for them nearly an impossibility unless the pastor is capable of reaching his flock and instructing them according to their needs. It is no easy matter to find experienced men for this purpose. Left to themselves, the missionary bishops have told us plainly, that they could not possibly do it. The expense is beyond the means of their dioceses. So they appeal to us not to neglect this valuable work. If the Church is not firmly

organized in our time, when the people are being settled, it is almost hopeless to expect that it can be founded later on. Catholics without priests are lost to religion and the future generation, if not indeed this, at the mercy of the proselytizer, will be indifferent or thoroughly hostile. Catholics who today have schools wonder why it is that opposition is so great and widespread. If they look in the matter beyond the confines with which they are familiar, they will soon know the reason. The very people who were neglected in the past are turned into enemies, not having had a priest to guide them nor sacrament to heal their souls. Little wonder that where the Gospel was not preached ignorance prevailed. In the English-speaking Provinces the work is difficult at all times, suspicion trails the footsteps of the priest through all his ministry. Every moment his authority and his motives are challenged. Without co-operation all along the line what could a few isolated groups hope to accomplish?

Catholics who have seen the Church rise in the East, asserting her heavenly authority and delivering her message in the midst of great opposition can easily understand that the fight is long and constant. Only by continued effort can we hope to do something worth while. This is the very reason why members are so essential to the Extension Society. It was this that impressed the first founders with the idea of forming among Catholics a body of supporters whom they could count on. Like soldiers enrolled, they were to be the army always fighting for the cause of God. With the banner of the Church of Christ aloft they were guided by their leaders to give help where it was most needed. It is true it was not intended to conflict in any way with the work in their own parishes or dioceses. In fact experience proves that wherever missionary work is done the tasks at home are done with greater zest and perfection. That great gift of faith spread abroad brings immeasurable benefits at home that are never known until they are gained.

If you are not a member, if you are not doing something for the missions, why not begin at once. The appeals to us are without doubt very numerous and very pressing. They come from localities where the missionary labour in vain if we do not strengthen their hands. Let us at once do our share and in God's own time we shall see the glory of God abound among men more and more, rather than indifference, carelessness of religious duties and all the abominable results of forgetfulness of the law of God.

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.

WEEKLY CALENDAR

Sunday, September 17.—St. Lambert, Bishop and Martyr, was a native of Maestricht. His father entrusted his education to the Bishop, St. Theodard and when the latter was assassinated, Lambert was chosen to succeed him. He was later driven from his see by disturbances of a political nature and retired to the monastery of Stavelo where he spent his time in strict observance of the rule of that institution. He was finally restored to his see but was assassinated in 769 as a result of his zeal in suppressing disorders.

Monday, September 18.—St. Thomas of Villanova, the glory of the Spanish Church in the sixteenth century was born A. D. 1488. Charles V. listened to the Saint as to an oracle. When he had been made Bishop of Valencia, two-thirds of his annual episcopal revenues were given to the poor. He died A. D. 1555.

Tuesday, September 19.—St. Januarius, martyr, died for the Faith in the persecution of Diocletian. He was Bishop of Beneventum. Because he and other ecclesiastics were active in visiting Christians who had been thrown into prison and in making converts to the Faith they were exposed to the wild beasts but were miraculously preserved from harm. Finally they were beheaded by order of the Governor of Campania. The blood of the saint congealed in two vials, melts when brought near the martyr's head. The relics are preserved in the Cathedral of Naples.

Wednesday, September 20.—Sts. Eustachius and Companions, Martyrs. St. Eustachius was a distinguished officer in the Roman Army under Trajan. Losing his honors and wealth because of his conversion to Christianity, he was later sought out by the Emperor and placed in command of troops sent against the barbarians who had invaded the empire. Returning victorious he was reunited with his wife and children but when he still refused to sacrifice to the heathen gods the Emperor ordered him and his wife to be exposed to two starved lions. The beasts did not harm them, however, and the Emperor there-

upon had the two martyrs placed inside a brazen bull under which a fire was lighted and in this horrible manner they were roasted to death.

Thursday, September 21.—St. Matthew, apostle, was a publican whose duty it was to collect taxes from the people for their Roman masters. He became a follower of Our Lord and after the Ascension, remained for several years in Judaea where he wrote his Gospel.

Friday, September 22.—The Theban Legion, when encamped near Lake Geneva were ordered by the Emperor Maximian to turn their swords against the Christian population. They refused to obey this order and were finally massacred, making no resistance although they were fully armed.

Saturday, September 23.—St. Thecla, Virgin Martyr, is one of the most illustrious as well as one of the most ancient Saints on the Calendar of the Church. Inspired by the preaching of St. Paul at Iconium she spurned the prospect of marriage with a rich and generous man and fled from her home. She was captured and subjected to torture and was several times exposed to death in various forms. Each time she was miraculously saved until at last her Spouse spoke the word and called her to virginity with the double crown of virginity and martyrdom on her head.

FOR CHURCH SUPPORT

PROTESTANT FIGURES ON AMOUNT RAISED

Washington, September 11.—Statistics contained in the Year Book just issued by the Federal Council of Churches of Christ credit the various denominations with having raised a total of \$488,424,084 for all purposes during their last respective fiscal years.

The Methodist Episcopal Church (North) is credited with having raised a total of \$85,934,000 during 1921, which is given as the largest amount raised by any single denomination during that year. The Catholic Church is placed in second position with \$75,368,294, and the Presbyterian Church North, the Southern Baptist Convention, the Protestant Episcopal Church, the Methodist Episcopal Church (South), the Northern Baptist convention, and the Congregationalists, follow in the order named.

Accepting the figures given in the Year Book, the members of the Protestant Episcopal Church were the most generous contributors on a per capita basis. With a membership of 1,104,000 they raised \$34,875,221, or a per capita contribution of \$31.59. If the total membership in the United States is put at 46,242,130, the official figures furnished by the various denominations, the average per capita contribution of all members of all denominations is approximately \$10 a year.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burse will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burse will be remembered by these future priests during their whole sacerdotal ministry.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,603 71 Mite Box of Mrs. John McFarlane, Inverness... 3 77 Teacher, Renfrew... 5 00

ST. ANTHONY'S BURSE

Previously acknowledged \$1,395 20 Emmett Regan, Kitchener... 2 00 M. T., St. Mary's, Ont.... 10 00 Friend..... 2 00 J. P. Gillis, Sydney... 1 00 Mines..... 1 00 Dr. M. J. Howard, Ottawa... 3 70

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,649 43 Miss Edith Paquette, Sarnia..... 1 00 J. O. A. G., Halifax..... 10 01 M. A. Brennan, Salvador, Sask..... 30 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$394 50 'Nan..... 1 00 J. P. Gillis, Sydney Mines... 1 00

ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,521 68 St. John's, Nfld..... 5 00

BLESSED SACRAMENT BURSE

Previously acknowledged \$359 05

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$314 80 Mrs. J. McVey, Ottawa... 20 00

HOLY NAME OF JESUS BURSE

Previously acknowledged \$254 00 J. E. Kennedy, Cranbrook..... 2 00

HOLY SOULS BURSE

Previously acknowledged \$1,452 26 Jeanette Monbourquette and Bella Rosa Perreault, West Arichat, in honor of St. Joseph and Immaculate Conception..... 15 00

LITTLE FLOWER BURSE

Previously acknowledged \$386 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,484 25 A Friend, Canso, N. S.... 5 00 P. Marcotte, Muskoka... 1 00



**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

SIXTEENTH SUNDAY AFTER PENTECOST

**THE CAUSE OF APOSTASY**

"At that time, when Jesus went into the house of the chief of the Pharisees, on the Sabbath day to eat bread, they watched Him." (Luke xiv. 1.)

God has infinite intelligence. He needs neither time nor study to comprehend the most intricate matter. Everything is open to His mind. No other being is possessed of such intelligence. The angels have far more intelligence than has man, but even their wonderful faculties are not to be compared to the all-embracing and infinite powers of the mind of God. Man's intelligence is indeed very limited, though he alone of earthly beings possesses intelligence. All other living creatures upon earth follow certain instincts, and can not make any choice in their actions.

Man being thus constituted in his mental part, it is evident that he can not understand everything that God's infinite intelligence comprehends. Experience itself teaches this fact. It is only after laborious and continuous study that we understand the few things which constitute our education. But how many things we must leave untouched! We may excel in one branch of science, but we always will remain ignorant of many others. We understand, for instance, but very little about the many things we meet in our daily life. The earth we walk upon, the grass we tread underfoot, the beautiful heavens that spread themselves overhead, and the great luminaries that meet our gaze by day and by night, are, in many respects, mysteries to most of us. They are familiar to us, but they are not comprehended fully, or even in a great part, by us. God, however, who made them all, understands them perfectly. How much less, then, do we comprehend of God and the supernatural order, all of which is hidden from us, if we do not understand the things of the order in which we live, which are part of God's creation. Were it not for the revelations with which God has favored us, we could learn but little of Him beyond the mere fact of His existence.

Yet, in the face of the evidence of these facts, men will come to conclusions about God and His methods that are absolutely at variance with it. The words cited from the Gospel of this Sunday show how searching men—especially those who are enemies of God, because their sin—will look upon their Maker and endeavor to find fault with Him, or with the methods by which He rules the world. If all men admitted the existence of God and the truth of the revelations regarding His nature, they would not be able to come to any conclusion except such as would be favorable to Him.

Men will admit that the judgment of the more learned in the world is safer to follow in everything regarding human affairs than that of the ignorant or less learned. And this is as it should be, for the educated are more fit to direct us than are the ignorant. Again, a method may appear faulty to one not capable of judging of its merits; or perhaps he will admit that those better acquainted with it will be able to show him its advantages. Generally men act thus in regard to human methods. They know, however, that they are submitting to the judgment of finite minds, and hence minds that are fallible. Why will they refuse to recognize the order of God, or doubt its righteousness? They should admit that God is infinitely wise and just. Why should they hesitate about accepting whatever truth He has revealed, or in considering His methods and acts infinitely wise and just? It is true that we cannot see the reasons for certain actions of the Almighty or the wisdom of some of His ways as clearly as we see that two and two make four; but why should we put our intellect, limited as it is, against the infinite intelligence of God? As He is infinitely just, wise, and good, all the truths He reveals, all the means He employs in dealing with men and the universe, all the methods He adopts in connection with humanity, must be fraught with wisdom, justice, and goodness. The fact that we can not clearly detect these qualities in some of the ways of God is no sign that they do not really possess them. The intellectual haughtiness of many men is enough in itself to deprive them of any clear knowledge of God. And very often, for the same reason, faith is denied such people by God. This Pharisaical doubt seems to exist in the minds of many who have left the Catholic religion. Priests know from observation that if the apostate does not ascribe the reasons for his perversion to what he looks upon as defects in the Church, he will say it is due to the injustice he claims he sees in the way God acts with man. As a general rule, we know that neither of these reasons is the real one; but that sin is the cause of this loss or abandonment of faith. However, it shows how our renegade Catholics will grasp an opinion prevalent among non-believers, and use it as a pretext for adopting the creed of a sect, or even advance it as a reason for entering the field of unbelief. It is difficult, in fact, practically impossible, for a man to wander from the truth without

**CRIPPLED WITH RHEUMATISM**

Then She Took "FRUIT-A-TIVES" And Has Been Well Ever Since



MADAM SLOAT

PERTH JUNCTION, N.B., Jan. 22nd, 1920

"For many years, I was a great sufferer from Indigestion, Constipation and Rheumatism. My stomach was weak and gave me constant distress, while Rheumatism in my joints made me almost a cripple. I was treated by two different doctors but their medicine did me no good.

Then I tried "Fruit-a-tives" and at once that fruit medicine helped me. Soon the Constipation and Indigestion were relieved and the Rheumatism began to go away, and in a few months entirely disappeared. For twelve years now, my health has been first class, and I attribute it to the use of "Fruit-a-tives" which I take regularly.

Mrs. CLARA SLOAT, 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa

committing sin. The truth of reason or faith, once possessed, is never lost—barring ignorance or extreme weakness of intellect—except by sin. The mind can not substitute one truth for another; it only can add truth to truth. Apostasy is due to sin, either committed immediately before the act of apostasy itself, or continuing over a long period.

The Catholic who continually tries to see, by means of his unassisted reason, the absolute justice of God in all His actions, will sooner or later sin. Of course, there are theological explanations for many of the truths of God; in fact, theology treats of these truths, but even theology is unable to fathom all of them. There are many things that we must believe, asking God at the same time to help us and make us constant in our belief. What a poor place heaven would be if it were capable of being grasped by our feeble intellect! Perhaps we could imagine a heaven that would satisfy us, but to imagine is not to create.

Let us not be as doubting Thomases nor searching Pharisees who sin, but rather let us accept everything that our Church teaches us, saying with St. Peter: "Lord, to whom shall we go," if we doubt; "Thou hast the words of eternal life." These words are true now of His Church. Let us, then, ever hear her voice and willingly obey her commands.

**Children's Rights**

Every child has a right to "life, liberty and the pursuit of happiness."

A care-free childhood is the right of every boy and girl born into the world. Little children bring more to us than we bring to them. They put us in their debt. Guard their happiness by means of life insurance.

Write for our booklet, "Mutual Life Ideals." It will help you.

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when interiors of homes, churches, schools, stores, etc., are finished with Pedlar's Metal Ceilings

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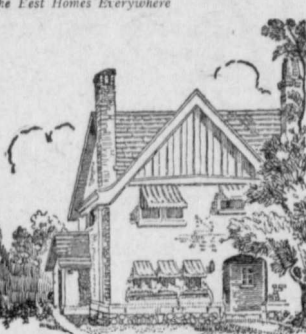
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PERMUTIT Softened Water is better than rain water, because it is clear and clean. It is better than the ordinary drinking water because it is absolutely free from all hardness and all harmful mineral impurities, and is sparkling and pure as the clearest spring.

It is simple to operate, and perfectly safe. There are no tanks or cisterns, no pumps, nor motors to bother with, and no extra piping to put in. The equipment may be connected anywhere in your piping system, and it is clean and compact.

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"Soft Water in the Home," sent on request.

W. J. WESTAWAY COMPANY, Limited, Water Rectification Systems HAMILTON and MONTREAL

Note: Our service is available to Ontario and East. We will gladly refer you to responsible representatives in the West.

Keep your promises if you would be happy. To do less than the best we can is failure.—F. Marian Crawford.

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SAVE money and get the best results by using Alabastine for Plain white work. Stencilling. Tinting. Opaline effects. Priming under paint. Renovating cotton signs, movie screens, etc. Window back-grounds and scenic effects.

5-lb. Package 75c. 2 1/2-lb. Package 40c.

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The Alabastine Co. Paris, Limited  
Paris, Ontario. Winnipeg, Manitoba.

**LUX** For all fine laundering

Won't Shrink Woollens For Washing Silks-Laces All Fine Fabrics

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**LUX is wonderful**

for washing delicate things and giving them back the fresh beauty they had when new.

The LUX wafers are made so very thin—by our exclusive process—that they dissolve instantly and completely in hot water. This makes a wonderful, bubbly safe suds—ideal for cleansing all dainty things.

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**GOITRE** A WONDERFUL SCIENTIFIC DISCOVERY

For Goitre and Enlargement of the Thyroid Gland. The only way to reach the seat of this disease is through the blood by taking "Dr. Cook's Scientific Treatment." This treatment is of a wonderful result. Write for free pamphlet.

Large bottle, containing one month's treatment, price \$3.00.

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1st Prize Bicycle (Lady's or Gent's)  
2nd Prize Real Phonograph  
3rd Prize Moving Picture Machine  
4th Prize Wrist Watch  
5th Prize Camera

HUNDREDS OF OTHER PRIZES.

To enter this Contest you must find the Clown, mark the place with an X and send it to us with your name and address. We will then send you a BIG PRIZE LIST of the dandy prizes we are offering and particulars of one simple condition that we ask you to fulfill. This condition is ever so easy, and need not cost you one cent of your money to fulfill. The prizes are bigger and better than ever, so send your answer right away. ONLY to SILENT SPECIALTY CO., Dept. X, Toronto, Ont.

**Irish Flax and Irish Fingers**

are the combination that have made Robinson & Cleaver's Irish Linen world famous. Bleached and softened by Irish suns and dews, untouched by modern chemicals, they will withstand the wear and tear of years of service. They will grace the beds and tables of your grandchildren.

The maker's price for the genuine Irish article is actually lower than the retail price of many imitations sold in Canada.

When you buy from us you get the pure Irish linen that has made Ireland famous. Our free samples will tell you the story. Write us for them.

**Robinson & Cleaver Limited** BELFAST - IRELAND The Royal Irish Linen Warehouse BY APPOINTMENT

**To Holders of Five Year 5 1/2 per cent Canada's Victory Bonds**

Issued in 1917 and Maturing 1st December, 1922.

**CONVERSION PROPOSALS**

**THE MINISTER OF FINANCE** offers to holders of these bonds who desire to continue their investment in Dominion of Canada securities the privilege of exchanging the maturing bonds for new bonds bearing 5 1/2 per cent interest, payable half yearly, of either of the following classes:—

(a) Five year bonds, dated 1st November, 1922, to mature 1st November, 1927.

(b) Ten year bonds, dated 1st November, 1922, to mature 1st November, 1932.

While the maturing bonds will carry interest to 1st December, 1922, the new bonds will commence to earn interest from 1st November, 1922, GIVING A BONUS OF A FULL MONTH'S INTEREST TO THOSE AVAILING THEMSELVES OF THE CONVERSION PRIVILEGE.

This offer is made to holders of the maturing bonds and is not open to other investors. The bonds to be issued under this proposal will be substantially of the same character as those which are maturing, except that the exemption from taxation does not apply to the new issue.

Holders of the maturing bonds who wish to avail themselves of this conversion privilege should take their bonds AS EARLY AS POSSIBLE, BUT NOT LATER THAN SEPTEMBER 30th, to a Branch of any Chartered Bank in Canada and receive in exchange an official receipt for the bonds surrendered, containing an undertaking to deliver the corresponding bonds of the new issue.

Holders of maturing fully registered bonds, interest payable by cheque from Ottawa, will receive their December 1 interest cheque as usual. Holders of coupon bonds will detach and retain the last unmaturing coupon before surrendering the bond itself for conversion purposes.

The surrendered bonds will be forwarded by banks to the Minister of Finance at Ottawa, where they will be exchanged for bonds of the new issue, in fully registered, or coupon registered or coupon bearer form carrying interest payable 1st May and 1st November of each year of the duration of the loan, the first interest payment accruing and payable 1st May, 1923. Bonds of the new issue will be sent to the banks for delivery immediately after the receipt of the surrendered bonds.

The bonds of the maturing issue which are not converted under this proposal will be paid off in cash on the 1st December, 1922.

**W. S. FIELDING,** Minister of Finance.

Dated at Ottawa, 8th August, 1922.

**Serre Limited** IMPORTERS 121 Rideau St., Ottawa, Canada Church, School and Office Supplies SACRAMENTAL WINES

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CHATS WITH YOUNG MEN

ORDER

And though I fill thy heart with warmest love, Yet in true order must thy heart love me;

THE TALENT

An old classic novel gives us the portrait of an aged man living in a rural locality and passing his days in the peace and solitude of a gentle heart.

de Beauvais, preaching at the Royal Court a sermon on the necessity of preparing for death, to cry out in anguish: "Forty days more, Sir, and Ninevah will be destroyed!"

Many and diversified are the talents entrusted to men. There are those who sing beautifully or play divinely upon some musical instrument.

They who have used their talents well, whether such talents be of a high order or more humble and obscure, have done a great deal to make men better.

OUR BOYS AND GIRLS

LET MOTHER SIT WITH FOLDED HANDS

Let mother sit with folded hands and rest so for a spell, She's toiled all day about the house, she's done her duty well,

MANZONI ON FIRST COMMUNION

The great Italian novelist Manzoni wrote a letter to his little daughter Victoria at school on the occasion of her First Communion.

receive, gives me the sweet confidence that it shall be for you a source of perennial graces of unintermittent blessings.

"The more you feel your weakness, the more confiding you must be, for Our Lord never disappoints him who knows himself and prays.

"On this happy and holy occasion, roam in your heart a more real affection, a more humble reverence, for the Blessed Virgin within whom our Judge became our Redeemer, our God became our Brother.

"You ask my pardon for any shortcomings you may have shown in my regard. I must tell you, dear child, for your comfort, that you have never caused any serious trouble to the hearts of your parents, and that any defects we may have had occasion to notice in you would, we were sure, be overcome by the excellent training you are getting, by your own good will and before all, and above all, by the grace of Him who wants us to be holy.

Give my humble kind regards and the expression of my deepest gratitude to the Sisters, your teachers; and see to it that, besides the reward they may expect from God for their own wise and loving care of you, they may also have some reward from their success in you.

The great Italian novelist Manzoni wrote a letter to his little daughter Victoria at school on the occasion of her First Communion.

Popularity Ever Increasing

The Pure Deliciousness of "SALADA"

Natural Leaf Green Tea is recognized, as the tremendous increase in the demand for it shows.

Try it to-day - You will like it



Best of all Fly Killers 10c per Packet at all Druggists, Grocers and General Stores



I'm So Tired

Fatigue is the result of poisons in the blood. So when the kidneys fail to purify the blood one of the first indications is unusual and persistent tired feelings and pains in the back.

Neglected kidney troubles lead to years of suffering from rheumatism or develop into such fatal ailments as Bright's disease.

The kidney action is promptly corrected by use of Dr. Chase's Kidney-Liver Pills - the best known regulator of kidneys, liver and bowels.

Mrs. John Ireland, R.R. No. 2, King, Ont., writes:

"I was a great sufferer from severe headaches and bilious spells. I tried a number of remedies without obtaining any benefit until I was advised to use Dr. Chase's Kidney-Liver Pills. These completely relieved me and made me feel like a new person.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers or Edmanson, Bates & Co., Ltd., Toronto.

Newfoundland Representative: Gerald S. Doyle, St. John's



Flowering out of doors, and inside during the winter months. Plant in the fall.

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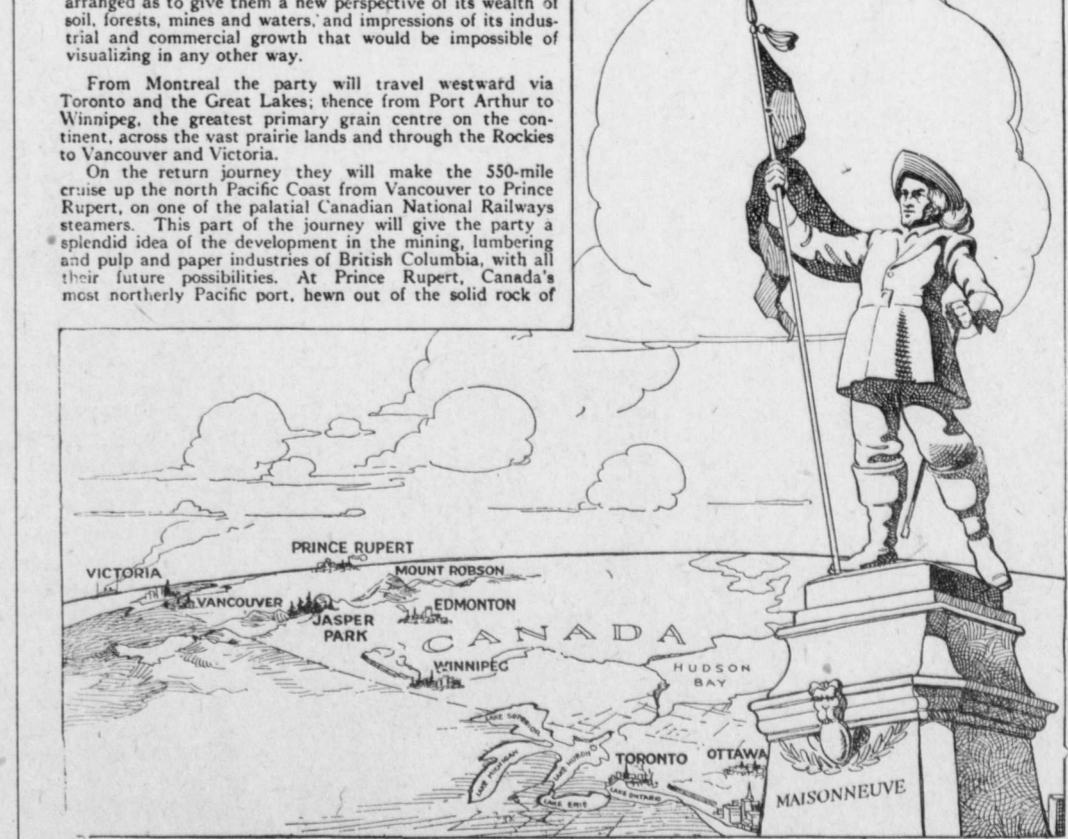
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Louis Sandy. HABIT MATERIALS and VEILINGS. Specially Produced for the Use of Religious Communities. Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc. Stocked in a large variety of widths and quantities. Samples forwarded on application. LOUIS SANDY, Gordon Mills, STAFFORD, ENGLAND. Telegrams - Louisand, Stafford. PHONE No. 104.

Montreal Board of Trade Perpetuates Maisonneuve

There is a striking monument in Montreal to Maisonneuve, founder of Canada's Metropolis. As in his life time, his thoughts were of the West, so does the memorial to him stand to-day. The sculptor has caught the spirit of the adventurous pioneer in the poise of the body and the head. Vision, courage, determination are plain to the observant eye and understanding mind.

Kaien Island, there will be every opportunity to gain an insight into the enormity of the halibut and salmon industry of the province. From Prince Rupert eastward the party will become acquainted with the Skeena River, with its historic and romantic traditions, its arming grandeur, and its fame as one of the most prolific salmon streams in the world.



Lifebudy is used in every country on earth. Its remarkable qualities have been proven in all climates, all occupations, on every kind of skin. The delight and comfort of using Lifebudy is famous around the world. LIFEBUDY HEALTH SOAP.



DIAMOND JUBILEE

SEVENTY-FIFTH ANNIVERSARY OF DEDICATION OF ST. PATRICK'S CHURCH MONTREAL

Date of dedication was March 17th, 1847. Actual day of Anniversary, March 17th, 1922, but celebration was postponed to Fall, and fixed for Sunday and Monday, October 15th and 16th.

Meeting of Church Wardens held in Board Room of Congress Hall, Sunday, September 10th, at 3:30 p.m. to draft and approve programme of celebration and appoint various committees.

Following Committees appointed: Executive Committee, Reception Committee, Banquet Committee.

The members of the various Committees with the exception of the Clergy were selected among the Church Wardens and the Trustees of the Institutions affiliated to St. Patrick's.

Executive Committee.—Rev. Gerald J. McShane, S.S., Chairman, J. C. B. Walsh, N. P., Alderman, Thos. O'Connell, H. J. Kavanagh, K. C., T. W. McAuliffe, Hon. Mr. Justice J. D. Purcell, Rev. Thos. W. O'Reilly, Thos. Taggart Smyth, Rev. William Ryan, Prof. P. J. Shea, Rev. Bro. Thomas, Rev. Bro. Joseph, Rev. Bro. Jerome, Rev. H. Garougeigt, S. S., and Rev. O. Maurault, S. S.

Reception Committee.—Hon. Mr. Justice Ed. Guerin, Chairman, Right Rev. Mgr. J. B. Donnelly, P. F., Right Hon. C. J. Doherty, Dr. W. L. McDougald, Rev. J. L. O'Rourke, Martin Egan, Dr. F. J. Hackett, Rev. H. Gaboury, H. J. McKeon, Lt. Col. H. J. Trihey, Dr. E. J. C. Kennedy, Lt. Col. C. F. Smith, Rev. J. M. Graves, P. Nonhan, Dr. D. A. Hingston, Major W. P. O'Brien and Rev. Jos. I. Malloy, C. S. P.

Banquet Committee.—Mr. J. T. Davis, Chairman, Rev. F. J. Singleton, E. McG. Quirk, Rev. J. Meagher, K. C., Very Rev. Jas. Canon McCrory, P. P., Fred McCourt, Rev. M. P. Reid, Dr. John A. MacDonald, Leo G. Ryan, John Hammill, E. J. Wayland, J. E. Walsh, F. J. Curran, C. M., Fitzgibbon, T. P. Crowe, and Dr. E. J. Mullally.

OFFICIAL PROGRAMME OF CELEBRATION Thursday, Friday, Saturday, October 13th, 14th, 15th; 8 a. m. and 8 p. m.—Solemn Triduum of Preparation. Saturday, October 14th at 3:30 p. m.—Pilgrimage to the Graves of the dead Sulpicians, Montreal College Grounds, Sherbrooke Street West.

Sunday, October 15th, 11 a. m.—Solemn Pontifical Mass. Celebrant: His Excellency, the Apostolic Delegate, Preacher: His Lordship, Bishop Gauthier, Apostolic Administrator.

Monday, October 16th, 8 a. m.—Solemn Pontifical Mass of Requiem for the repose of the souls of the departed of St. Patrick's Parish, Sermon.

Monday, October 16th, 7 p. m.—Windsor Hotel. Public Banquet.

NOTES RE PROGRAMME Pilgrimage: The Sulpicians having been from their origin in charge of spiritual direction of Irish and English-speaking Catholics of Montreal, fitting that tribute be paid to memory of illustrious dead priests of that Order. Place of burial is a private cemetery located on Sherbrooke Street West beneath Chapel of Grand Seminary. Public not usually admitted, but through courtesy of Very Rev. Rene Labelle, S. S., Superior of St. Sulpice, laity will be admitted to burial crypt on eve of coming celebration. Crowds to gather in gardens of Montreal College adjoining. Public prayers and chanting of "Libera."

Pontifical Mass: Sunday morning, October 15th will witness principal religious function at St. Patrick's Church. Solemn Pontifical High Mass will be celebrated by His Excellency, the Apostolic Delegate, the Jubilee Sermon will be delivered by Bishop Gauthier, Apostolic Administrator. After Mass on Sunday, His Excellency, the Delegate, Bishop Gauthier, the Bishops and Clergy will be guests of Father McShane at dinner.

Banquet: Monday night, there will be a public banquet in the Rose Room of the Windsor Hotel, to be attended by Right Hon. Sir Charles Fitzpatrick the Apostolic Delegate, Archbishops, Bishops, Clergy and Laity.

LIST OF ARCHBISHOPS AND BISHOPS WHO HAVE ACCEPTED INVITATION TO BE PRESENT 1. His Excellency, Most Rev. Peter Di Maria, Apostolic Delegate. 2. His Lordship, Bishop George Gauthier, D. D., Apostolic Administrator. 3. Most Rev. Neil McNeil, D. D., Archbishop of Toronto, Ont. 4. Most Rev. James J. Keane, D. D., Archbishop of Dubuque, Iowa. 5. Most Rev. Michael J. Spratt, D. D., Archbishop of Kingston. 6. Most Rev. Patrick J. Hayes, D. D., Archbishop of New York. 7. Most Rev. Henry J. O'Leary, D. D., Archbishop of Edmonton. 8. Most Rev. Joseph M. Emond, D. D., Archbishop of Ottawa, Ont. 9. Right Rev. Paul Laroque, D. D., Bishop of Sherbrooke, Que. 10. Right Rev. S. H. Brunault, D. D., Bishop of Nicolet, Que.

11. Right Rev. John P. Carroll, D. D., Bishop of Helena, Mon. 12. Right Rev. Louis S. Walsh, D. D., Bishop of Portland, Maine. 13. Right Rev. Denis J. O'Connell, D. D., Bishop of Richmond, Va. 14. Right Rev. Elle A. Latulippe, D. D., Bishop of Haileybury, Ont. 15. Right Rev. Joseph H. Conroy, D. D., Bishop of Ogdensburg, N. Y. 16. Right Rev. Patrick T. Ryan, D. D., Bishop of Pembroke, Ont. 17. Right Rev. James Morrison, D. D., Bishop of Antigonish. 18. Right Rev. M. J. O'Brien, D. D., Bishop of Peterborough, Ont. 19. Right Rev. J. G. Forbes, D. D., Bishop of Joliette, Que. 20. Right Rev. Felix Coururier, O. B. E., Bishop of Alexandria, Ont.

P. O. DEPARTMENT HEADS OF BRANCHES AND DOMINION OFFICIALS TO MEET

Since the advent to office of the present Administration a number of important business reforms have been inaugurated in the Post Office Department by the Postmaster General, Honorable Charles Murphy. In the main these reforms have been modelled on the practice that prevails in large commercial establishments which have several Departments and outside branches, and they have afforded Mr. Murphy a new field in which to apply his favorite theory that good business is good politics.

Beginning in February last regular fortnightly conferences between the heads of all the branches of the Post Office Department were established for the first time in the history of the Department. The purpose of these semi-monthly meetings, as explained in a circular issued to the branch chiefs, was to promote co-operation within the Department itself and to ensure continuous efficiency in all the postal services throughout the Dominion. Attendance at these meetings is not confined to Postal officials, as the officials of other Government Departments may also attend whenever any matters in which they are interested are under discussion.

At each meeting a synopsis is made of decisions arrived at and of suggested lines of policy, and this synopsis is at once forwarded to the Postmaster General for such further action as, in his opinion, or in that of the Government, may be deemed necessary or advisable.

In continuation of the new procedure, and in order to extend its benefits to the outside service, it has now been decided to hold a representative Dominion Conference of postal district officials in Ottawa, beginning on Monday, October 2nd next, and continuing on the two following days. The officials selected to attend this Dominion Conference have been notified of its date and purpose in a circular which deals with the necessity of keeping pace with changed conditions and successful business methods. In part, the circular reads as follows:

"Events of the past few years have had a disturbing effect, generally speaking, upon the Postal Service, and the policies and methods which obtained some years ago require adjusting to meet the altered conditions of today."

"Present industrial and economic conditions necessitate corresponding changes in Departmental Regulations."

"With these objects in view, and having in mind the benefits to be derived from a full and frank exchange of views, the Postmaster General desires that a Conference be held in Ottawa, beginning on Monday, October 2nd, and you are invited to attend this meeting, if satisfactory arrangements can be made for the proper continuance of Post Office work during your absence."

"The exigencies of the Service make it impossible to assemble all the officials the Department would like at one meeting, and it has, therefore, been necessary to make a more or less arbitrary selection for the first of a series of such conferences. The personnel so selected has been chosen, not with special reference to experience, position held or other reasons exclusively applicable to the officials selected, but solely with a desire to make the gathering as representative of the entire Postal Service as possible, consistent with the maintenance of effective supervision in the field while the Conference is in progress."

"The calling of further Conferences will depend altogether upon the success of the initial one and alternating selections for future Conferences will be made according to the requirements at the time and the subjects for discussion."

"The main purposes of the approaching Conference will be: (1) To facilitate an interchange of ideas for the improvement of the Service, and to increase its efficiency. (2) To improve the esprit de corps and to encourage the greatest measure of co-operation between the various units of the Service. (3) To discuss Post Office matters of general public interest. (4) To elicit practical opinions on matters that are proposed for discussion at the Conference between postal representatives of the United States and Canada."

AN INTERNATIONAL CONFERENCE

As will be observed, it is intended to discuss at the Dominion Conference subjects for inclusion in the Agenda Paper that will form the basis of the Conference to be held between Postal representatives of the United States and Canada, and to which reference was made in the Speech from the Throne at the Opening of the last Session of Parliament. The date and place of this Conference will not be arranged until after the meeting of the Dominion Postal representatives. It is confidently expected that the latter meeting will be of immediate benefit to the public in producing many valuable postal suggestions and practical reforms through the interchange of ideas between experienced officials gathered from all the Provinces of the Dominion. In any event, the new experiment will be watched with great interest.

NEW BOOKS

"ON THE RUN" A juvenile. By Francis J. Finn, S. J. With Frontispiece. 12mo. cloth, \$1.25. Postage, 10 cents.

It is an exciting story of the adventures of an American boy in Ireland, during present times, told with all of Father Finn's kindly sympathy, pathos, and humor, and will be of absorbing interest both to young and old.

In uniform edition, durably bound in cloth with frontispiece, Father Finn's earlier books are now offered to the public at \$1.25 each (Post-paid \$1.35 each) by special arrangement with Father Finn.

The author as well as the publishers feels sure that this decisive step will be greatly appreciated and that it will result in still larger sales of these most popular books for boys and girls.

"THE VALUES EVERLASTING" Some Aids to Lift Our Hearts on High. By Edward F. Gareche, S. J. 16mo. cloth, with Frontispiece, net \$1.35. Postage 10 cents.

Worldliness is the bane of modern life. This is not to be wondered at, since we are assailed with pitiless regularity in the daily press with every shade and variety of unholiness, irreligious and pagan views put forth attractively by writers who skillfully conceal their deadly purpose. To counteract this deteriorating influence, must we stock our minds frequently with sound and authoritative reading that will render us immune against such attacks and encourage us in our efforts to grow in holiness. In his new book Father Gareche offers such a beneficent remedy. In his usually cheery and brisk style, he treats of a variety of subjects, pointing out the reasonableness and advantages of the aids given us in the Sacraments and devotions and teaching us numerous little ways of driving away unhappiness so that we may enjoy that peace which the world cannot give.

For sale at THE CATHOLIC RECORD, London, Ont.

WHAT SHALL I DO WITH THE MONEY?

Many a holder of the Canadian Government bonds maturing December 1, 1922, has been asking this question. The advertisement of the Minister of Finance supplies an answer. The investor, by giving notice to the manager of any one of the branches of a chartered bank, can arrange to get new bonds bearing the same rate of interest, the highest possible security and a liberal rate of interest.

WHEN ARBITRATION IS THE ONLY COURSE

Right Rev. M. J. Hoban, Bishop of Scranton, who has himself acted as mediator in many industrial disputes, in a statement issued August 29, expressed the following views on the coal strike.

"The miners are entitled to the highest pay that they can get. The work is of a dangerous character and requires great skill. I believe that dangers and skill should always be taken into consideration when a man's pay is being fixed."

"I do not think it was right to let the strike go on as long as it has. It was simply allowed to drift, and apparently no thought was given to bringing about negotiations. Now the conditions have become menacing, not only to the miners themselves, but to that other great party which should never be lost sight of, those who must have coal to burn in their stoves."

Now as to this question of arbitration which seems to be the stumbling block to peace. Where two parties come in conflict and one side is opposed to arbitration, of course those men have the right to their convictions.

"But when a third party is affected, one not figuring actively in the dispute, and when that party is the public, then, in my judgment, the disputants should recognize the public rights. If the public calls for arbitration, then there should be arbitration. In this case it is especially important that the public rights should be recognized and conserved, for unless coal is mined, men, women, and children may freeze to death and many thousands of others may be thrown out of work."

Everything a Catholic

Should Know—is told Every question a Catholic may ask—is answered in THE

Manual of Prayers

—The Prayer Book which Cardinal Gibbons "urged all Catholics to use" It is more than a prayer book—it is a complete Catholic cyclopaedia. Comprising every practice, rite, ritual, precept, faith, hymn and psalm, together with the Stations of the Cross, Interoils, Collects, Epistles and Gospels, and Post-Communion for all Sundays and principal feasts of the year.

The Mass is Printed in Plain Type For those with Poor Eyesight

Bound in Turkey Morocco, limp cover, gold edges, \$2.50 The Manual of Prayers, with Ribbon Book Mark, Heart, Anchor and Cross, of \$3.00 Silver. Price

JOHN MURPHY CO., Dept. D, Baltimore, Md. Please send me the "Manual of Prayers," with Book Mark.

Name \_\_\_\_\_ Address \_\_\_\_\_ Your Name on Cover, 50 Cents

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

Postal Remittances

Money may be sent by Postal Remittance from any office of the Home Bank to any city, town or village, anywhere in Europe where there is a local post office.

Branches and Connections Throughout Canada British and Foreign Correspondents in All the Principal Cities of the World

Fourteen Branches in Middlesex and Elgin Counties

"There is a moral obligation on both parties to submit their points of difference to arbitration."

"A better way always would be for both parties to come together and make concessions and reach a decision fair to both. But where there is a deadlock, experience shows that arbitration is the only course to take."

TEACHERS WANTED

SECOND-class professional teacher wanted for St. Joseph's School, in village of Fletcher, on M. C. R. Small school, about 20 on roll. Conditions and salary to be discussed. Apply to G. P. P. Sec. S. S. Board, P. O. Box 12, Massey, Ont. 2283-f

TEACHERS wanted, holding second class Ontario certificates for Catholic separate schools, Fort William, Ont. Salary \$50 per annum. Duties to commence September, 1922. Apply to G. P. P. Sec. S. S. Board, P. O. Box 12, Massey, Ont. 2283-f

TEACHERS wanted for province of Saskatchewan—principals and assistants—experienced, well qualified teachers. Information free. Apply Box 332, CATHOLIC RECORD, London, Ont. 2284-f

TRAINING SCHOOL FOR NURSES MEHRY Hospital Training School for Nurses offers exceptional educational opportunities for women and men. Students must be eighteen years of age, not have one year of high school or its equivalent, and must be of good character. A full catalogue may be sent to the Director of Nurses, St. Joseph's Hospital, Toronto, Ont. 2284-f

TRAINING SCHOOL FOR NURSES ST. JOSEPH'S Hospital, Fort Rockway, N. Y., maintains a registered School of Nursing, course 2 1/2 years. Entrance requirements: One year or more high school.

WANTED A Graduate Nurse for General Night Duty. Salary \$20 per month and maintenance. Sufferer is 30 miles from N. Y. G. on the Erie R. R. Apply to Sister Superior, Good Samaritan Hospital, Suffern, N. Y. 2284-f

WANTED by young widow, without children, position as housekeeper to widower or bachelor, in Catholic home, no outside work. Address Box 336, CATHOLIC RECORD, London, Ont. 2282-f

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