THE ZIONIST CONGRESS

By Dr. Frederic Funder

Vienna.—On the basis of such information concerning the Four-teenth International Zionist Congress, recently held here, as is accessible to persons not familiar with the Hebrew language, it is obvious that the meeting revealed a realization on the part of Zionist leaders that their project for the transformation of Palestine into a Jewish state must be regarded as Utopian. But while the leaders realize the futility of hoping to accomplish the objectives for which they have worked publicly, it is becoming apparent that they are now endeavoring to use the Zionist movement as an agency for strengthening the racial solidarity of Jews throughout the world. In other words, Palestine is now regarded less as the geographic location of a hoped-for Jewish state Palestine is now and more as a flag around which the Jews of all nations are to be rallied.

It is only on the basis of such a plan that the enormous and expensive world-wide organization of Zionism can be explained. The international Zionist Executive, the annual international Congresses with all their attendant and subsidiary machinery all tend to confirm this belief. So much effort and expense could not be justified by the rather modest results obtained in the way of Jewish immigration in Palestine and the other steps so far taken toward setting up a Jewish state there.

IMPORTANT DISCUSSIONS WERE IN

The recent Congress here differed radically from previous Zionist Congresses in the matter of publicity given to its actual proceedings. While an imposing and elaborate publicity organization was set up and numerous tickets of admission were issued to newspaper men, most of the important discussions were conducted in Hebrew and there were many other precautions taken to insure that the public generally learned only such things about the proceedings as would give a very much toned down picture of what actually happened. This system was in striking contrast to the custom at previous Congresses when detailed reports of all parliamentary proceedings were made constantly available.

However, it was impossible to conceal entirely the bitter controversies which disturbed the Con-Some of them leaked out, particularly some of the acrid criti-

BRITISH GOVERNMENT CRITICIZED

"We must . . . express our disappointment that the Mandatory spontaneously and actively the creation of a Jewish National Home, as is required by the meaning of the mandate, the Mandatory Power has seen fit to take a position of neutrality and, under extraordinary circumstances has even abandoned that attitude."

Another delegate, Mereminsky,

"It grieves me extremely that Palestine is transformed into a British colony and not into a Jewish National Home. Why is a poll tax paid there to the British Govern-Perhaps it is because we ment? helped England to establish Palestine a strategic base for her operations in the East."

Even a delegate from a British Dominion, Rabbi Landau of South Africa, denounced the British Government, for having, as he said, treated the famous Balfour Declaration as a scrap of paper. Other criticisms in a similar vein were voiced at the Congress.

The policies of the Zionist Executive itself were also freely criticized here. One of the accusations brought against it—an accusation made also at the previous Conference at Carlsbad, is to the effect that the Executive has subordinated the religious aspect of Zionism to and political considerations. This accusation comes from the more conservative Orthodox element of Zionism

CAUSE OF FAILURE

So far as the failure of plans for creation of a Jewish State in Palestine is concerned it was made clear that the outstanding cause of that failure has been the inability of the Zionist Executive to establish Jewish agricultural colonists there on a self-sustaining basis.

Commenting on figures showing that there are now 135,000 Jews in one sixth in 1925, Delegate Gruen-baum pointed out that this increase in immigration is due to disturbed economic conditions in certain parts

The Vatican some time ago there was a project on foot to build a railroad to Maria-Laach the then Abbot Willibald Benzler protested and the former Kaiser Wilhelm II. Palestine and that the Jewish

of Europe rather than to an increased attractiveness of Palestine, and remarked that the real problem is to devise some method of diverting this stream of immirants into agricultural pursuits in Palestine. It is in this endeavor that the Zionist project has suffered its most notable breakdown. Delegate Farbstein from Poland summed

up the situation by saying : 'There are not twenty Jews in Palestine today who can live on yield of their own agricultural work. Our farm workers there live a wretched life. Their plight is such that the majority of them threaten to leave the country.'

METHODS WRONG

A report presented to the Congress by Dr. S. E. Soskin confirmed Farbstein's gloomy view of the situation and declared the methods used in attempting to promote agricul-tural colonization in Palestine have been fundamentally wrong. For example, he said, butter produced by Jewish farmers in Palestine costs twice as much as butter imported from Australia and that all fodder for domestic animals must be imported from Soviet Russia. He recommended that an attempt be made to encourage the production of tobacco and fruits suited to the climate there.

Ruppin, Director of the Zionist Immigration Office in Pales-tine, while boasting that Jewish real estate holdings there increased from five per cent. to ten per cent. of the total during the year, admitted that conditions are still such as would prohibit any large scale Jewish immigration to Palestine through which, alone, the Zionist may hope to attain their objective. At the present rate of immigration—which, some delegates admitted, is abnormally high because of economic conditions in other countries—it was pointed out, it will be more than the lifetime of a generation before the Zionists could hope for a bare majority of voters in Palestine.

AMERICAN JEWS MAKE OFFER

The proposal of some American Jews to finance a huge Jewish colonization scheme in the Crimea came in for strong condemnation at the Congress here. Rabbi Stephen S. Wise, of New York, was one of those who opposed this plan pub-licly and asked his fellow American Jews to consider how much good the money they proposed to spend in the Crimea would do if applied

Notwithstanding the reports of anti-Jewish violence and the action of Mr. Jaffa, representing the Zionist Organization in New York cisms concerning the methods of the in sending a protest to the Ameri-British Government in administer-Delegate Lipsky, representing the American Zionist organization, for example, declared:

BRITISH GOVERNMENT CRITICIZED

and Secretary of State, it can be truthfully said that no member of truthfully said that no member of the Zionist Congress was harmed. The Christian population of Vienna, incensed by the attitude of the Jewish controlled press here, had planned a demonstration to impress upon the Vienna Jews the necessity appointment that the Mandatory Government has conceived the office entrusted to it as the duty of a during the Zionist Congress as an six staffs would be dealing with two disputing the Zionist Congress as an six staffs would be dealing with two disputing the Zionist Congress as an six staffs would be dealing with two disputing the Zionist Congress as an six staffs would be dealing with two disputing the Zionist Congress as an six staffs would be dealing with two disputing the Zionist Congress as an six staffs would be dealing with two disputing the zionist congress as an six staffs would be dealing with two disputing the zionist congress as an six staffs. judge dealing with two disputing opportune time for such a demon-parties. Instead of promoting stration. The police at first refused to allow this demonstration. but later permitted it to be held. was held without any outbreaks of violence. A report was circulated that this demonstration had been thirty-six staffs was even more surorganized by friends of Monsignor Seipel, the former Chancellor, as a tour at that time.

CATHOLIC CHOSEN PRESIDENT OF LEAGUE OF NATIONS' ASSEMBLY

Montreal, Sept. 14.—The selection of Senator Raoul Dandurand, one of the leading Catholics of Canada, as president of the assembly of the League of Nations, has been received with great satisfaction here. Senator Dandurand was born and

He was called to the Quebec bar in 1888, and later appointed King's Counsel. In 1898 he was created a Senator and served as speaker of the Upper House from 1905 to 1909. He holds decorations from the French and Belgian Governments and is a member of the British Privy Council.

BARRED FROM ROME BASILICA

Rome, Sept. 7.-Women who are not properly dressed will not hereafter be permitted to enter the Basilica of St. Mary Major, one of the four Holy Year basilicas. Notice has been posted on the door as follows :

who are not properly dressed, that it is estimated that the project is, those who do not have the head covered and do not wear high- water per second from the Rhine. covered and do not wear high-necked dress and long sleeves."

NUNS RESCUE THREE GIRLS

New York, Sept. 11.—Hampered by the flowing black robes, starched headdresses and veils of their religious costumes, two Sisters of the Order of Our Lady of Christian Doctrine plunged into the Hudson, near Nyack, and rescued three little girls from drowning. One of the Sisters nearly lost her life and a fourth little girl who went to the rescue of her struggling companions was drowned.

The Nuns are Sister Mary Immac The Nuns are Sister Mary Immaculata and Sister Mary Assumpta of the order which conducts the famous "Madonna House" in lower New York. The little girls were members of a party which has been spending the past ten days at Camp Save-a-Life, conducted by the Sisters near the Palisades Interstate Park Park. A group of about thirty girls were on their way along the beach to the convent farm in charge of Miss Katherine Bolger, a nurse from Bellevue Hospital, and Miss Marian Eager, a teacher. Two of the little girls, Mary Grescioni, age eleven, and Angelino Magro, age twelve, slipped away from the party, took off their shoes and stockings and started to wade along the bank. A wave from a steam-boat passing in the river threw them off their feet and they were swept into water beyond their them

depth.
When they screamed two other little girls, Bella Pietro, eleven years old, and Alice Brennan, thirteen, started to the rescue. Bella dived from the end of the camp pier and never came up. Half an hour later a twelve-year-old boy found her body wedged in the piling of the pier. Alice was rescued with Mary and Angelino by the two Sisters

was attracted by the screams of the girls, raced to the river and struck out for the struggling children. Miss Eager followed them. Sister Mary Immaculata reached the Brennan girl first and supported her until the other Sister and Miss Eager reached them and took the child to shore. Then Sister Mary Immaculata swam out to the other two children—by this time nearly a hundred yards from shore—and brought them in to safety. In the meantime Sister Mary Assumpta had reentered the water to aid in the rescue but became entangled in her heavy robes and sank. She was rescued unconscious by Miss Eager and revived with great difficulty.

PARIS WAR AUCTION AIDS DEVASTATED CHURCHES

Paris.-The Government recently put up for sale at auction a consignment of miscellaneous material for which no further use could be found. Among the articles was a lot containing thirty-six drum

finding a buyer.

But an American, Mr. David Forster, who made a fortune in furs, bid in the whole lot at a price much higher than was expecte

prising than the price at which he bought them. For he presented means of overthrowing the present them to thirty-six priests of newly government. As a matter of fact, reconstructed churches in the devasmeans of overthrowing the present government. As a matter of fact, however, Monsignor Seipel was viewed to the constructed churches in the development from Vienna on a lecture will be carried at religious functions the church beadles.

MARIA-LAACH POWER PLAN AROUSES PROTESTS

By Rev. Dr. Wilhelm Baron von Capitains

A proposal to convert the basin of the beautiful Maria-Laach near Andernach into a reservoir for the purpose of generating hydro-electric power has called forth emphatic Senator Dandurand was been now lives in Montreal. He was educated at Montreal College, Laval authorities of the Benedictine and McGill University.

Abbey there. The religious authorities agree that such a ities and others assert that such a project, if realized, would destroy the natural beauty for which the lake has been famous for centuries. The controversy is the subject of discussions now being carried or between the Ministry of Public Worship and the Minister of Trade

In addition to the assertion that the project would destroy natural beauties a more utilitarian argument is being advanced by many persons prominent in scientific and engineering affairs. They declare that the proposed utilization of the waters from Maria-Laach would divert more water from the Rhine than that river receives from the Moselle and would consequently lower the level of the Rhine to such Entrance is forbidden to women an extent as to imperil navigation.

of modern industry. The present Abbot Ildephonse Herwegen has taken a prominent part in the opposition to the hydro-electric developsition to the hydro-electric developsition. ment plan. Americans who served in the Army of Occupation along the Rhine are all familiar with Maria-Laach as it was a place which many of them visited to admire the scenery.

AID FOR BELGIAN WORKERS

LEAGUE SEEKS TO RESTORE NORMAL FAMILY LIFE

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

The powerful Catholic Peasant League, which already has a glori-ous record in the rebuilding of rural homes in devastated Flanders, is now taking an important part in the "Weaver's Home" movement, one of the leading social efforts in

the country.

By the "Weaver's Home" move-By the "Weaver's Home" move-ment, these social workers hope to heal some of the evils of modern industrialism by putting the loom back in the weaver's home through-out the Valley of the Lys in Flanders. Thus with one stroke, difficult as it will be, they propose to put family life on a much improved basis, to end sweatshop improved basis, to end sweatshop practices, and to bring back health, contentment and pride to a large class of people. Indeed, marked progress already has been made in the effort and much success is attending it.

WEAVING ANCESTRAL TRADE In the Lys Valley, famous for its textile manufactures long before the craft was practiced in other countries round about, workmen are born weavers. Their ancestors carried the trade over to England, France and Ireland late in the Middle

Ages. Before the steam engine and the factory rendered the con-centration of the instruments of production necessary, weavers were a proud and independent class of citizens. In Belgium particularly, they played a leading role in the shaping of the land's history. Industrialism, however, drove the weavers and their art from their

cottage homes to the mills, where they became mere ciphers of a system and fell a facile prey to socialism. The pure air of the country, their gardens, their fields, their freedom, they exchanged for con-taminated atmosphere, for alleys and yards, for confinement and the drudging slavery of smoky cities. Members of the family, before habitually together, were torn asunder. The father worked at the factory and too often the mother herself toiled in a mill while the children were left to shift for themselves. Thus the constituents of the home were scattered, living apart to their own detriment, and to the detriment of society. Family life and home life were

impeded in their development. Remedies were tried successfully, It was expected that the thirty-six staffs would have difficulty in Then came the intelligent reconstruction work that has been going on in Flanders since the War, the real remedy was suggested.

TRY TO IMPROVE HOMES

First, the new workingmen's homes must be made proper places for the inauguration of the workat-home plan. This is being done The new homes have nothing of the monotonous aspect that makes the common people's dwellings modern cities so unsightly. V an eye to beauty, they are being built in the style that has evolved of itself in Flanders through cen-turies, and that is best adapted to the country and to the condition of

England has a proverb: "The Eng-lishman's home is his castle." The mish artisan matches it with one of his own: "In his home the poor man is king." This spirit inspired the builders of the new homes in Flanders. They discarded tenement houses-mere walls with openings for doors and windows-nor would they have rented dwellings. Real homes are being built, and they are or will in time be owned by their

occupants. Now the great effort is not only to make every workingman the owner of his house, but also to have him work at home, wherever feasible. A trial is being made in the case of the weavers, whose looms thanks to electricity, can be worked at home as well as in the mills. There seems no reason, therefore, that the trial should not be a success. In and about Lyons, France, weaving is done at home with the aid of electric motors, and the trial electrically-worked looms put up in Flanders in the new homes have given excel-

lent results. In this endeavor the Catholic Peasant League is conducting an inquiry into the possibilities of the advertising it and making

AIMS OF MOVEMENT

intervened to prevent this invasion weavers as have never left them for the mills, by providing them with aged fisherman, to whom he sent in Heidelberg, where contests that apparently were regarded as mere sport, had serious consequences.

The purpose aimed at is three-

ductive capacity.
Second, either to facilitate for the weaver the purchase of the house he dwells in, wherever this is thought necessary to the best interests of the trade, or to produce for him the

neans to build his own abode.
Third, to create the rural family shop, so as to combine the boons of life at home with all the advantages the of life in the country by securing to every weaver's family an acre or two of land for cultivation, and a shop with two or four looms worked

by electricity.
Recalling the old saying that
"History repeats itself," Andre de
Poncheville says: "After every one of the numerous wars that devastated their country, the Flemings rebuilt their ruined homes on a better and larger plan than before. They are doing so again."

the great dome, so mystic light which has ever touched.
"The western Basilica opens and

PUBLISHER WARNS OF FAKE SOLICITOR

Dayton, Ohio.-George A. Pflaum, publisher of the Young Catholic Messenger here, issued a warning against the operations of a solicitor representing himself as an agent of publication. Under the name George Farrell of the International Sales Corporation," according to Mr. Pflaum, this solicitor has en working in Detroit.

He has been soliciting subscriptions from Sisters in that city, offering a premium and a discount for cash payments toward subscriptions to the Young Catholic Messenger and tells those whom he visits that he is working to obtain a scholar-ship to Notre Dame University. He exhibits credentials which, Mr. Pflaum says, are not authentic.

The latter declares:
"No one is authorized to solicit subscriptions to the Young Catholic Messenger nor does the Young Catholic Messenger give premiums or discounts. Priests and Sisters are urgently requested to have any person arrested who solicits subscriptions for the Young Catholic Messenger.

IN IOWA

Des Moines, Iowa.—Religious training and character building are sadly needed in the Public schools of Iowa, is the finding of the Edu-cational Council of the State Teachers' Association, after a careful

Accordingly, another survey has been decided upon, to ascertain how many High schools give credit for Bible study, what character-build-ing work is being undertaken and what the attitude of the local communities is toward the subject. An appeal for cooperation has been sent to all the Public school teachers of the State, in which it is urged that "formative and constructive education" be expanded to cut down Iowa's large bill for maintenance of penal institutions.

"ST. PHILIP'S BREAD"

London, Eng.-Small circular cakes, called "St. Philip's Bread," have been blessed at the Servite Priory here and distributed from the altar rails by the clergy to the congregation to commemorate a 13th century miracle attributed to St. Philip Benizi, a member of the

Servite Order.

The bread is kept by the people with great devotion and used in times of sickness and fever.

The custom originated from an incident which occurred during a visit of St. Philip to the monastery of Orezzo, Italy, where the Friars were starving because of a siege of the city. At the saint's command, the community went in procession to Our Lady's altar to pray. At the end of their prayers a loud knock was heard on the door of the monastery. On the door being opened by the Prior, no one was to be seen there, but two great baskets of bread of exceptional fineness and whiteness stood on the threshold.

FISHERMAN'S GIFT TO HIS HOLINESS

Nantes, Sept. 7.—When Abbe Bihore, Chaplain of Notre Dame de Toute Joie, in this city, was leaving Nantes, he asked his old father, eighty-six years of age, who is a fisherman, what he wished to send

to the Holy Father.
"We are poor," the father said, after a few minutes hesitation.
"What can I send?" Then, after thinking a little, he said: "Take the Holy Father my two medals." And he gave his son the medal which he had won in the war in China in 1860, and the medal presented to him by the French Government as the oldest fisherman in

The Holy Father was deeply moved by this touching gift of the aged fisherman, to whom he sent in

Archbishop Glennon of St. Louis preached for the first time since his return from Rome, in the Cathedral

I believe," he said, "you would like me to tell you something of my journey to Rome, something about the impressions I received there and of Europe in general, relative to the observance of the Holy Year.
The most vivid impressions I have carried back with me from the terrefore failed to pass and Normal States of the Holy Year.

The most vivid impressions I have carried back with me from the terrefore failed to pass and Normal Year. carried back with me from the Eternal City is that made on the evening of the feast of Saints Peter and Paul, June 29, when the shadows had begun to fall and the departing Austin sun across the Mediterranean was casting its rose-colored tints upon the great dome, shedding a kind of mystic light which no modern artist

"The western door of the vast Basilica opens and through it slowly moves a figure clothed in white, the Pontiff, who with blanched face kneels on the bench near the tomb of St. Peter. This kneeling figure in show white vestments calls up the thought that here you have the first and the latest of the long line of pontiffs who have been Bishops of Rome, you behold the living wrapt in prayer before the ashes of the dead, while above, lettered across the dome in mosaics are the words: 'Thou art Peter and upon this Rock I will build My Church, and the gates of hell shall not prevail against it."

Speaking of the impressions made upon him by the spectacle of pilgrims from all over the world flocking to Rome for the Holy Year of Jubilee, the Archbishop clared

"People who are hostile to the Catholic Church do not understand that Catholics are united only be-fore the altar. This is what they ought to attack, perhaps instead of making foolish statements such as that the Pope is likely to be brought to rule our country. It were well if the Catholics of different lands were in closer touch, but this is no easy matter. At all events, above us all is the Cross, leading us amid human frailties and viscis-RELIGIOUS TRAINING SOUGHT situdes and destined to at last unite us with Him Who bore it.

quarters, a sort of reaction to des- of this organization it has sent pair; people ask what is the use of appealing to governments. And of miracles, paying all their exstill the reign of faith and the strengthening of morals can be the number were given hospital treatonly salvation of the world.

must wait and pray.
"Catholics of the United States," concluded His Grace, "can do much by learning more and more of their religion and of its liturgy, by setting the example of a nation in which faith and liberty go hand in hand. By bearing in mind and following the Gospel's injunction: 'Seek ye first the kingdom of God and His justice and all these things shall be added unto you.'"

ARGENTINIANS HONOR BL. BISHOP GIANELLI

Cordova, Argentine. — The first celebration held on the American continent in honor of the Blessed Antonio Maria Gianelli, Bishop of Bobbio, founder of the Society of the Daughters of Our Lady of the Garden, who was beatified in April, was held at the Cathedral here.

The celebration took the form of a solemn triduum, attended by the highest representatives of clergy and large throngs of the faithful. Permission to hold the celebrations in the great cathedral was obtained by the religious of Our Lady of the Garden soon after their return from the beatification ceremonies in Rome. The Order of Our Lady of the Garden has been represented in Cordova since 1859. Its chief labors have been in the fields of charity, nursing and the education of girls.

It was in this city that one of the miracles approved for the beatification of the Blessed Gianelli was performed. The person benefited by the miracle is Eulogio Palacios, who is still living in Buenos Aires.

DUELISTS ARE TO BE EXCOMMUNICATED

Berlin, Sept. 7.—Dueling, and even that type of enemy fencing wherein the danger of fatality is eliminated, has been declared pun-ishable with excommunication, according to a decision addressed to the Bishop of Breslau by the Congregation of the Council.

The decision, given by Pope Pius XI., points out that all such contests are based upon a false idea of honor and that even in the cases wherein there is no danger of the combatants being killed, such contests constitute a dangerous approach to the homicidal duel.

The decision is the result of abuses

CATHOLIC NOTES

Sir Frank Dyson, Royal Astronomer of Great Britain, speaking on the occasion of the 250th anniversary of the British Royal Observatory, declared that the oldest existing observatory in Europe is that at the Vatican. SBACA 9

Oslo, Sept. 2.—The bill introduced two-thirds vote when it came up recently for discussion. The bill, therefore, failed to pass, and Norway will remain closed to the Society

Austin, Texas.—As a part of its expansion program St. Edward's University here will establish a Department of Journalism at the opening of the 1925-6 session, according to announcement made by the Rev. Joseph Burke, C. S. C.,

Ph. D., President of the University. New Orleans, July 81. - Ten young Spanish priests, members of the Dominican Order, left here this week for the Orient where they will undertake missionary work in the Philippines, Japan, and Indo-China. The young missionaries came to New Orleans from Spain three New Orleans from Spain three years ago and have been training for their work at the Dominican College at Ponchatoula.

London, Sept. 7.-Mr. Boyle, who represented North Mayo, Ireland, in the British House of Commons from 1910 to 1918, has died at Cleveleys, near Blackpool. Mr. Boyle took a leading part for nearly forty years in the municipal life of Manchester as well as in Irish affairs both in England and Scotland.

London, Sept. 7.—The chimes of Buckfast Abbey in Devon, broad-cast from 2 LO, the London station of the British Broadcasting Company, recently gave the signal to Father Ronald Knox to broadcast a service from the Aberdeen station 300 miles away. The bells of the famous abbey, which is being built by the monks themselves, were heard all over England and on the

Continent. Paris, Sept. 7-—At the general assembly of the Association of Notre "What do I think of the Church elsewhere? There seems to be a great deal of indifference in some reported that since the foundation number were given hospital treat-

ment at the expense of the society, New York, September 12.—A man named Walter Norris has been sentenced to three months in the Workhouse here for impersonating a priest while soliciting money. pleaded guilty to a charge of petit larceny in Special Sessions. An apartment superintendent made the omplaint which resulted in Norris' undoing. She said the man represented himself to be a priest and persuaded her to subscribe for a

magazine. The Irish National Pilg Rome in October, under the auspices of the Catholic Truth Society will according to present bookings be twice the size-of any previous Irish National Pilgrimage to the Eternal City. Every diocese in Ireland will be represented, and a large number of members of the Irish Hierarchy will accompany the pilgrims in-cluding the Archbishop of Armagh.

A campaign is being carried on to have a monument erected at Brazzaville in the Congo, in memory of Mgr. Augouard, Vicar Apostolic of Ubanghi, who spent forty-four years in missionary work in Africa. M. de Monzie, the Minister of Public Instruction, and M. Andre Hesse, Minister of Colonies, have approved the project. The municipality of Poitiers has given the name of Augouard to the street on which the venerable Bishop lived after his retirement from active missionary work.

Pittsburgh.—Catholic institutions received the major portion of the \$90,000 bequeathed for charitable purposes in the will of Mrs. Annie C. N. McMullin, widow of Michael K. McMullin, which has been filed for probate here. The sum of \$10,000 was left to the Bishop of the Diocese of Pittsburgh and \$5,000 was given to Sacred Heart Church, which Mrs. McMullin attended for many years. The education of young men for the priesthood was remembered with a bequest of \$10,000 and \$5,000 was given the Diocesan Conference of Catholic Charities.

Milwaukee, Wis.-An allotment of four years for study in America has been given Lucia Ambramowicz. eighteen year old school girl of Pinsk, Poland, by the Department of Labor, Washington. If all require-ments are fulfilled, Lucia will enter the Marquette university school of medicine within three months. For the last year, Lucia has been a student of the National College of Psychology at Pinsk. Her ambition is to become an eye specialist. She converses in English, German, French, Russian and Polish.

Copyright 1922 By The Bobbs-Merrill Company Indianapolis—New York, U. S. A. THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW Author of Aline of the Grand Woods, etc.

BOOK TWO.-BAYOU PORTAGE CHAPTER V.-CONTINUED

The little man flushed guiltily and for a moment pretended to be wholly occupied with his meal, but short occupied with his mear, but there was no withstanding Toinette. Slowly he put down his knife, leav-ing his scarce touched food, and came over to my side. Then, reachg into a pocket, he brought forth letter which he placed in my

Bien," said he. "Here it is, little Jean. Perhaps it is not so bad as I fear. That will be for you

More mystified now than ever, I examined the letter. It was long and thick and, as I glanced beneath he open flap of the envelope, I caught a glimpse of coarse yellow Madame Therese with a request in the upper, left-hand corner that, if undelivered in five days, it should be returned to a certain post-office the prairie. The writing was all in thin angular hand that I had reason, but the place. noticed in Le Bossu's account book, and stamped in red ink across the lower part was the inscription, "Not Known At This Address."

There was something stark and grim about this dull red line, something of the unconscious cruelty with which an unknown hand had blotted out my past as surely and as easily as it had obliterated the little man's careful penmanship. I gazed at it with ever-increasing apprehension although, for the apprehension although, for the apprehension although, for the moment, its message was lost upon

Well?" questioned Le Bossu. "You have seen? As you have perhaps guessed, your own letter is inside. It was returned unopened. Through the red stamping the reason is explained."

said I, "I understand. Yes, said I, "I understand.
But there is some mistake. I gave
you the address in Madame
Therese's own handwriting, and you
have copied it exactly. Therefore,
if it had been sent properly, it
would most certainly have been
received."

received. had begun in anxious uncertainty but, in the end, emboldened by my own words, my voice rang clear. To me Madame Therese meant the rue Bourbon; the rue Bourbon, Madame Therese impossible, I told myself, that the two could be separated by all the red lines in the world.

Le Bossu, however, soon caused me to abandon this hope. "I am afraid, little Jean, that there can be no mistake," said he. took up the matter with the postmaster himself. When a letter, properly addressed, comes back in

this manner, it can mean but one thing. Your madame has gone."
"But she could not have gone," I duty, perhaps a greater one than cried desperately. "Where would cried desperately. "Where would you think. Well, little Jean? she go to? What would become of M'sieu Bon, of the Spaniard, and the other lodgers? What will bethe other lodgers? What will be summer is when the summer is

The little man nodded gravely.

'Ah, yes, little Jean, that is the estion," he said. "It is what we lest now consider. Perhaps, with course. No, no, I would rather die to the little will not go back to M'sieu Dugas, if that is your second course. No, no, I would rather die to the little will not go back to M'sieu Dugas, if that is your second course. No, no, I would rather die to the little will not go back to M'sieu Dugas, if the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, with the little will not go back to M'sieu Dugas, will not go back to M'sieu Dugas, will not go back to M'sieu D The little man nodded gravely. may find some plan that will settle grand—" the return to him or to must now consider. Perhaps, with

Ahead I dared not look. For the present I could only strive futilely with the thought of what I had lost. Dazed, terrified, I pictured the welcoming figure of Madame Therese, and clung to this image with the strength of despair.

"Madame, Madame?" I cried, stretching forth my arms toward the vision as, in former days of fear and misery, I had implored the protection of M'sieu L'Empereur Napoleon.

Then there came a soft kindly

Then there came a soft kindly touch upon my shoulder, and Le Bossu, convinced now of my help-lessness, prepared to take the matter into his own capable hands.

"Come, come, little Jean," he began, with a bruskness that he was evidently far from feeling. "This will never do—this despair. You must take heart, you must view the matter from all sides before you declare it hopeless. If your Madame Therese has left the rue Bourbon, it does not follow that she is lost to you forever. She has only moved to another part of the city where we will make it our business to find her. This is what you must consider and, with your knowledge of the city, the affair may prove a simple one. Come now, let us begin. Since for some reason Madame Therese has been forced to leave the rue Bourbon, what other street do you think would be her preference? Your knowledge of

long residence in it, I knew nothing at all of the city. I had seldom gone into it except upon my excursions with Madame Therese, and on these occasions my thoughts had been occupied entirely with the country that lay beyond. I had not even the child's usual knowledge of the streets and byways within his own immediate neighborhood for, in my sheltered life, I had found few occasions to go outside.

occasions to go outside.

"Come, little Jean," urged Le
Bossu. "At least try to answer my
question. Consider Madame's habits,

the things that she has told you."
"Madame had no habits," said I, Madame had no shaking my head.
"She never told me of any other had her home, and she promised me that, were I not welcome at my— my relative's, I should return to it. So far she had heard nothing from paper that was strangely familiar. So far she had heard nothing from the turning the letter over, I me, and she is not one to break a found that it was directed to promise. I am sure she would not move until she was certain that I

would not return to her."

"Yet she has done so," said Le
Bossu patiently. "That is what we
must deal with, little Jean, not the

"Suppose now we were to take you to the city. Do you think that you could find it? Do you think that you could at least place Papa Ton and myself upon the trail?"

I thought of the city's throngs. I pictured my small self guiding the great bulk of Papa Ton through the hurrying crowds with a feeling of almost hysterical alarm.

"No, no," I cried. "I know nothing

"Bien," said the little man, and in his voice there was a note of relief. "Then we now have the matter well in hand. Your Madame Therese has gone, and you say that you would not even know how to start about finding her. How, then, could Papa Ton and myself hope to do so? This has been a matter of duty with me, little Jean, and, had you given us any hope of assistance, we would have followed you to the end of our resources. Yet I am sure that we would have had only our trouble for

"I am sorry, little Jean. My heart goes out to you. But we must face the truth. Your Madame Therese has gone, and gone also is all hope of our finding her. Thus but two courses are left open to you. First you can return to St. Pierre and strive to make your peace with those who have denied you.
This uncle—this relative of yours perhaps the news of your present plight may arouse his sympathy if

nothing more."
At this a growl of resentment came from Papa Ton, but before the big man could speak, Le Bossu

"Wait, my friend," said he. "All in good time. We owe the boy a

ly. "I will never return to If you take me there I will not stay.

A sudden light of intelligence flashed into Le Bossu's eyes, and he

Ay find some and so difficulty."

He paused, as though the way for my thoughts, while I gazed blankly at the red huddle of words that alone remained of my future.

Madame Therese gone? The rue Bourbon denied to me? It was unbelievable, yet the cold sense of fear and loneliness that came clutching at my heart brought with it a message that could not be it a message that could not be handed. I shrank whimpering from the denial of my the many the denial of my the denial of my the many the denial of my the many the denial of my t As I am at best but a visitor here, as through the many shifts and changes of my life I can scarce be said to have a home, it is Papa Ton and Toinette who must now speak. Perhaps they have guessed more correctly than yourself in the matter of this second choice."

He paused while Papa Ton, heaving himself erect, came over be-

ing himself erect, came over be-side me, and laid a huge toil-worn hand upon my head. For all its weight the touch was strangely gentle, and when the big man spoke the deep rumble of his voice was charged with a great tenderness.

"I am not good at words, little Jean, said he, "but I have come to

Also, as in my delirium, her firm cool touch soon put to flight the pursuing phantoms of terror and despair. I snuggled her close, I drew down her head upon and shoulder. Then, with the soft caress of her cheek against my own, down her head upon my er. Then, with the soft the tears came, and the struggle

was won. "Toinette, Toinette," I sobbed, while the little girl murmured broken words of comfort, and mingled her tears with my own.

'Dieu," swore Papa Ton, clearing his throat with a sound like an explosion. "You see that, Bossu? Also, perhaps, you see me. If I were a liar now, I would say that it was the smoke." And, in proof of his good intentions, he drew a hand across his eyes.

But Le Bossu, well versed in the hearts of his fellow creatures, went over to the door and opened it without a word. Also he beckoned to the now bewildered Papa Ton and, as the two passed out beneath the stars, some few of the little man's

words came back to me.
"Bien, it is done," I heard him "And for the best also. must leave him to Toinette now.

She alone can serve."

And serve she did through the dark bitter moments while my sobs died slowly away, and the grief and fear began to lose themselves in the love and brightness of the future that she drew for me. Long we sat hand in hand, while the fire burned down to small red-eyed embers, and the shadows stretched dark fingers from the corners of the room. Then, when the last choking sob had been conquered and, utterly worn in body and mind, my tired head began to nod, Toinette, with a strange maternal tenderness, took me in her arms, and rocked me as a

mother rocks her child. "Poor, poor, little Jean," I heard her murmur again before I drifted out upon the tide of kindly sleep, and through her words there ran a

drowsy note of pity and of joy.

Thus Papa Ton and Le Bossu found us upon their return from the bayou bank—two weary little creatures who slept in each other's little arms before the gray ashes of the

Thus also, in those first weeks of my departure, Madame Therese passed forever from my life; nor, may I add, was the mystery of her going ever explained. Often I pondered the meaning that lay behind that stark red line across my letter, and at my first opportunity I made inquiries in the rue Bourbon. But Madame Therese had been long gone then, and those questioned ignorant of her very name. Yet, in all my many theories of her disappearance, there has been no doubt that my dear Madame was faithful

to the end. Perhaps, as is most probable, that dark and greater King than Proteus himself came down the rue Bourbon in silent pomp and, with one cold breath, eternally quenched the flame of her fidelity. Perhaps the rat-faced collector, growing tired of his game of cat and mouse, refused to hear her plea of other resources, and turned his constant threat into a terrible reality.

At all events I am sure that Madame Therese's brave loyal heart if to this day I sometimes see her old kindly face through a mist of longing, it is, I hope, some faint acknowledgment of the great debt of love and gratitude which must forever remain unpaid.

TO BE CONTINUED

A PAGE FROM LIFE!

"If I ever get home," said Schultz, at the worst of the Argonne drive,
"I'll try to be a good friend of the
Lord. And if I find my 'buddy,'
Jim M'Garry, I'll say the Rosary
every day of my life; and if I don't
find him, I'll say it all the same
for his soul."

Schultz was from New York city and M'Garry from Cleveland. They had gone through horrors together; and Schultz when he made this resolution was still in the midst of horrors. The relief had not come. "Fritz" was making a cave of fire, with narrowing walls, for the men of the battalion in which Schultz served; and these narrowing walls were of fire, too, with fearful bursts through them of flames that brought death, and what was more terrible

than death. than death.

"I haven't felt worse," Schultz confessed, "since I saw those frog children running away from the bombs in the dinky towns where that nice old frog woman lived."

"Frog" was the name that Schultz applied to our allies, the French—not in derision, not in condescension, but simply because in

descension, but simply because in the army nothing had its right name. But nobody wants to think of the Argonne horrors or to describe them—at least, at second-hand. The cave narrowed; the fiery walls seemed about to fall inward; and Schultz saw a soldier hurled from somewhere into space, and then he fell fifty yards from Schultz's

her habits should find an easy answer to my question."

But I could only shake my head in a stupid disheartened way. If Madame Therese had left the rue Bourbon, I told myself, she was gone beyond the possibility of my ever finding her again. Despite my long residence in it. I knew nothing long residence in it. I knew nothing

a calm lake. The man brought in seemed to be hardly a human being: he was black and bloody.

"It would be a kind thing to finish me with your pistol," he whispered. "I think I have lost my legs, and there is no chance of a doctor hereabouts; we're cut off. But, say, 'twas fine of you to do it! I am going fast. I'll trouble you for a drink of water, if it's handy; and there's a message in my strange plegde of in my site. handy; and there's a message in my inside pocket for my people at home."

The voice was husky. Schultz could hardly hear the words through his thick woolen helmet; he him-self looked like a gnome, for he had not had time to wash for several days and nights.

"Don't give up yet," he said.
'You're out of the worst of it." I am in the worst of it. It's a doctor I ought to have had days ago. I am all in, and death will

Be cheerful," said Schultz. " As soon as Fritz eases up a little, I can get you into our Hotel de Looks, the best in the trenches; for, if we haven't soap, we've water. The doctor is awful busy, but I'll find

The groan from the shapeless mass thrilled Schults, accustomed to such sounds as he was.
"You are suffering!"

A stiffed sob was the only answer.

Schultz looked at the sky; it was full of danger. Well, he could die only once and he had seen the chap-He raised the mutilated man on

rough and calcined earth - from which green things could scarcely spring again — and made for the cell of a trench which he called his own. Naturally, he was afraid, especially when the hot blood of his burden dropped on his wrist. He had never winced in battle—Schultz—but the image of the half-destroyed creature he bore filled his mind. He vigualized it unconsciously for visualized it unconsciously; for, unfortunately for a soldier, he had imagination. He ran, with his mask down; the wind had turned, and by this time he had learned to know the smell of mustard gas. He seemed to tread through bursting fires; he fought all fear, all danger, in his determination to reach the goal. At last he laid the man down in the lower bunk of the recess

in the trenchroom.

"Oh, kill me!" the voice sobbed.

"I can't stand it!" When did you 'whisper' last?" he asked.

Tis many Easters ago, worse luck !' ck!" was the faint answer.
"It's not for the likes of you, (Schultz's mother had been an Irish woman) "to be talking of taking your own life. The poor creatures that have no religion but what they think out for themselves are different; but you are a right-hander, if

not mistaken."
My name's M'Garry," breathed the wounded man.

"James Joseph M'Garry."
"It can't be!" Schultz looked closely at the wounded man.
"There's no use; we've been under fire so long that the nurses are all with the wounded below in the dugout they call the hospital; but we've warm water — which we haven't had for days; and there are some clean towels. I'll do what I can till I get the captain to call the doctor by telephone. And I'll have the chaplain come, and you can relieve your soul by 'whispering' this blessed minute. Do you know who I am? Keep alive, man; it's your 'bucdy'—Charlie Schultz."

"You'll find," he breathed, "the set of fresh underwear in the oilcloth bag under my vest I've kept

There was no more. Tears started to Schultz's eyes; he almost sobbed

himself. "The best God ever made!" he said. "And he knew what it was that I would want most when he found me. The Lord be good to

the stretcher; he's well wrapped

"The way to the hospital is the way of death tonight," said the priest.
"He'll die if he is left here.

"But you—and the others?"
"We'll give him his chance." M'Garry gained consciousness after the priest had given him a

"And now," said the chaplain, cheerfully, "you'll just 'whisper' as well as you can, and I'll give you absolution." The two were alone. The tur-moil, the roar of death and destruc-

dug-out.

"It's death, anyhow," said Schultz. "I may as well be hanged for a sheep as a lamb; I am glad I 'whispered' last week when the chaplain came around."

moll, the roar of death and destruction, were heard outside; inside was that peace which surpasseth all understanding. Schultz and three soldiers entered; the priest gave them his blessing as they bore their comrade out.

reached it, as men wearing some strange plegde of immunity. "My mother," said Schultz, "would have remarked that we

had eaten the fern seed of the Little People, so that Fritz couldn't see us."
"Your mother, Charlie Schultz,"

answered M Garry (both his legs were now off to the knee; he was waxen in color, but he had a red and quick tongue), "your mother would have said something about the medal of Our Lady of Lourdes she gave you; and something, too, about the scapulars the old frog woman put over your head.

"The Lord forgive me!" said Schultz. "But in these days you can only fight and leave the rest to God! The old frog woman was here today when you were asleep. The captain brought her in. She told her story to him; he speaks the frog lingo. It's a hero she's made of me. When Fritz's bomb knocked all the poor old thing had to live on — she seemed killed entirely. Fritz, when he went over the ground for the first time, didn't know that back and crawled over the she had hidden the cows under the church. You see, it was after you were lost, and we'd been three weeks in the dinky village. Well, I found the cows, and a friend and myself uncovered the bit of a stable where the hay was, and we milked them for her (a bit of sharpnel had hurt the old creature's hand). was a pleasure to do all we could for her; for she seemed like as if

she was everybody's grandmother. "When we moved away, she was quite comfortable - like; and she brought scapulars when we leaving, and the Protestant boys couldn't put on too many of them. I am the only one of the lot back here; but she came today through shot and shell, and told the captain to give the note in the frog lingo I have here. When the war is over am to give it to Colonel Bouligny, who is on some commission or other in New York. The captain said the colonel's father used castle over yonder that is in ruins. The old lady spoke of the colonel as 'Onree,' and cried; she was his nurse once. And she kissed me on both cheeks—the captain kept quite stern-like and didn't laugh. She called me her 'Feez,' or something like that—what strange talk they do have! But I was mighty glad that the boys and I saved her from starvation. It seems as if every good old woman in the world was having it done for her."

"It means," said M'Garry, whose forbears were from the North of Ireland, "that this Colonel Bouligny will have a job for you; and badly you'll need it, with a whole army us getting home after the war and wanting work; as for me"—he looked at the foot of the bed and choked)—"as for me, I'm done for."
He turned his face to the wall.

And the likes of him losing his legs," thought Schultz, " and think. ing first of the clean underwear I needed! God forgive me!" Schultz went back to his dugout;

and the tears of the helpless—the grateful helpless—flowed down his cheeks. The call for another day's bloody work came. The drive was resumed. The next day General Foch declared the Armistice; on that last day Schultz lost his right

Colonel Bouligny received the battered-looking young soldier, still in khaki, with what might be called empressement. He had read his old nurse's note.
"Ah," he said, "dear old Clotilde!

How we all loved her! In helping him!"

Willing hands, with great tenderness, did what they could for the unconscious man. The most skilled of them dared not touch the mangled mass that had been his legs.

The chaplain came first—a tall, slim young man, on whom the unspeakable terrors of war had left no trace, except in his eyes, which belied his cheerful mouth. His eyes for many months had not smiled.

"He'll want to 'whisper,' Father, as soon as he comes to," said Schultz. "In the meantime I'll get the stretcher; he's well wrapped show we all loved her. In delping her, you have helped ther. You will her, you have helped the very flower of the old women of France. You deserve the Croix de Guerre. Now," he added, "I have a big house on Long Island; I have an American wife there, too, and, if you like, you may take care of my big house winter and summer. You will be well paid—Clotilde would wish that," he smiled. A man with one hand will not find it easy to get a job at once, and the process of reconstruction is very long. For my work, you will need only quick eyes, a good memory and a lively mind."

Schultz's heart jumped. He had

Schultz's heart jumped. He had been rather "blue." How could an entry clerk work effectively with his right hand gone? At best, as Colonel Bouligny had said, the pro-cess of "reconstruction" would take considerable time. His mind gloomed at the thought of idle waiting; but presently he said:

"The best man for you, Colonel, would be a 'buddy' of mine—the best ever! And if a one-handed man is the right sort for your work, a no-legged man would be even better."

The colonel had watched his face and read his thoughts.
"What did this pal do for you,
mon brave?"

Schultz fired up. "What we all most longed for in those filthy days was a suit of clean things—you don't know how much!" ARCHITECTS

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they might as well be criminals,

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DECISION

Augusta, Me., Sept. 1.—The right of the Church to deny burial in con-secrated ground to those who die outside its communion has been

upheld in a decision given by Associate Justice Dunn sustaining an

injunction issued by the lower court which forbade the burial of a daughter of John Yencho in the Roman Catholic cemetery at Lisbon

Yencho, a Slovak, with others of

sought to bury her in the Church cemetery. Permission was denied by the Rev. John J. Sullivan, pastor of Lisbon Falls church. As a result

"Yes, I do," said the colonel.
"I was in the trenches, too, before I lost a lung and they sent me over here. Yes I do!" he added, with

Then you understand. This 'buddy' of mine carried for weeks a suit of underwear for me in an antiseptic bag; he "—Schultz broke down—" he—well, he lost his legs, but he kept my clothes."

The colonel paused a moment.
"I have a place for two." he

"I have a place for two," he said; "there's the lodge—that might suit the legless man. My old keeper was killed, and his wife and children will not live alone there. Yes, yes, a legless man would be better than anybody. It is arranged. There will be room for two. Report

hand of Schultz.
"The Lord bless the old frog woman!" said Schultz.

"Comment!" said Colonel Boul-igny. — Maurice Francis Egan in Ave Maria.

FOUR LECTURES ON McGEE

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

PREFACE The celebration in Canada's capital, on April 18th, 1925, of the Centenary of the birth of Thomas D'Arcy McGee and the coincident publication of his biography have awakened in the minds of thousands a desire to know more about this a desire to know more about this outstanding, though long nigh forgotten. Irish patriot, Canadian statesman and Catholic lay apostle. The sources for a knowledge of his life are primarily his own writings
—a dozen books, half a dozen pamphlets, over a thousand newspaper articles and a few manuscript lectures and letters. Next in historical importance are the files of the newspapers which recorded speeches or lectures and criticized or commended his views; the tributes paid him by contemporary statesmen and churchmen; the biographical sketches published within a year of his death by Fennings Taylor, H. J. O'C. Clarke and Mrs. Sadlier; and the capable record of the Young Ireland move-ment left us by Sir Charles Gavan Duffy. With the exception of McGee's History of Ireland none of this literature by or about McGee is available to the general reader: the oks and pamphlets are long out of print, the newspaper files are quite inaccessible. Accordingly the publication of Professor Harvey's lecture on "McGee the Prophet of Canadian Nationality" in 1923, of Mrs. Isabel Skelton's "Life of Thomas D'Arcy McGee," in March, 1925, and of Professor Brady's "Canadian Statesmen, Number II, Thomas D'Arcy McGee" on the eve of the Centennial dinner was most opportune. These authors as well print, the newspaper files are quite opportune. These authors as well as E. R. Cameron in his imaginary
"Memoirs of Ralph Vansittart" republished in 1924, tell us enough about the man to whet our appetite

but by no means to supplant, the recent works on McGee, is the unpretentious purpose of these Four Lectures. Thomas D'Arcy McGee was an nan by birth, an exile in the United States through necessity, a Canadian citizen by deliberate choice and a Catholic lay apostle by cooperation with the grace of God. To understand his career, from his birth in Ireland in 1825 till his assassination in Ottawa in 1868, must have a sympathetic understanding of the four societies in which he lived—the Irish Nation, the American Nation, the Canadian Nation and the Catholic Church. From each of the four McGee received much; to each of the four From each of the four McGee received much; to each of the four McGee gave much. To record what D'Arcy McGee received from, and returned to, the land of his birth, the land of his exile, the land of his adoption and the Church of his baptism, is to tell and appraise his life.

some of it has been inadequately interpreted. Briefly to summarize,

where necessary to correct and in

some small measure to supplement,

Of great personal charm as a companion or host, of no mean importance as a poet and historian, and of first rank as a statesman, editor and orator, McGee was indeed a many-sided genius. Secretary of the Young Irelanders, soul of the Fathers of Confederation, vanquisher of American Know-nothingism and Canadian Fenianism, fearless teacher of the necessity of Catholic truth and most persuasive apostle of the univer-sality of Catholic charity, McGee's position in history—to those who know—is assured for all time. To cap the climax the nobility of his character matched the splendour of

his genius.

McGee's life is an enigma unless one understand the three great forces which guided it—a love of Ireland, and later, with this love of Ireland, a love of Canada, and always, a love of the Catholic Church. No one can know McGee the Canadian, unless he know McGee the Irishman and McGee the Catholic; and vice versa. Undoubtedly the Irish historian will be interested primarily in what McGee did for the Irish race: the Canadian McGee's life is an enigma unless one understand the three great forces which guided it—a love of Ireland, and later, with this love of Ireland, a love of Canada, and always, a love of the Catholic Church. No one can know McGee the Canadian, unless he know McGee the Irishman and McGee the Catholic; and vice versa. Undoubtedly the Irish historian will be interested primarily in what McGee did for the Irish race; the Canadian historian, in what he did for our Dominion; and the ecclesiastical historian, in what he did for the listorian, in what he did for the listorian will be land. Sullivan, pastor of Listorian and separate to free council of the Executive Council of the Executive Council of the Executive Council of the Executive Council of the Irish measuragement in the Executive Council of the Executive Council of the Irish free State to form a separate register for medical men in the twenty-six counties under the jurisdiction of the Dublin Parliament, that sort of a thing. He returned to the hotel and a plump wallet to the hotel and a plump wallet which he had checked in the hotel to the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked in the hotel and a plump wallet to the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked in the hotel and a plump wallet to the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked in the hotel and a plump wallet to the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked in the hotel and a plump wallet to the hotel and a plump wallet which he had checked in the hotel and a plump wallet which he had checked

show the man as he was in the giorious fulness of his activity, must study what he did for the three societies to which he owed allegiance—the Irish Nation, the Canadian Nation and the Catholic Church. As he never became an American citizen but rather de American citizen, but rather de voted his twelve years in the United States to work for his race and religion, the whole life of McGee can conveniently be grouped under three headings, McGee the Irish Patriot, McGee the Canadian Statesman and McGee the Catholic delay unnecessarily the narrative, the writings of McGee are treated

And the colonel warmly shook the and of Schultz.

"The Lord bless the old frog McGee I am indebted to Mr. J. J. McGee I am indebted to Mr. J. J.
McGee of Ottawa, former Clerk of
the Privy Council of Canada, for
permission to consult the valuable
life of his illustrious half-brother
which he has which he has prepared but not yet published. The following bibli-ography will indicate the other principal sources of these lectures. Ottawa. Ascension Thursday, 1925.

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TO BE CONTINUED

IRISH PHYSICIANS

As about four hundred students become qualified in Irish medical schools each year, and as the service of only about twenty are retained in Ireland, the measure has created considerable apprehension among

under the Free State omeials is inevitable under the Free State Constitution, and that it puts an end to the control of Irish medical affairs by a London body set up by statute of the British parliament.

The Irish officials assert that they

feel sure a reciprocal arrangement can be entered in whereby Irish doctors may practice in England, Statesman and McGee the Catholic Lay Apostle. These form our first three lectures. In order not to and vice versa. Falling in this, it is claimed, Ireland is entitled under is claimed, Ireland is a dominion of the her status of a dominion of the medical men included on the Colonial Register, the same as South Africa, Australia or New Zealand.

A CHARITABLE HOBBY

SOLVING THE PROBLEM OF JOBLESS, MONEYLESS MEN

Recently Everybody's magazine contained an account of Mr. Edwin Brown, who has been described as "the sort of man who customarily stops at the Waldorf in New York and at the Hotel del Coronado in San Diego" and who has "a hobby for masquerading as a tramp and getting thrown into jail as a 'vag.'" Everywhere he appeared "as a workman looking for work, "as a workman looking for work, never as a beggar, and not once was be suspected of any crime," but in more than half the cities he was arrested. When that occurred he would visit the city hall and the newspaper offices before leaving town and report conditions which he believed ought to be corrected.

What lends added interest to Mr. Brown's peregrinations in the circumstance that in recommending relief he mentioned two institutions.

relief he mentioned two institutions | would prevent much crime, disease as models, one of which owes its and discontent. Now, sir, will your as models, one of which owes its establishment to the enterprise of a Catholic priest, namely, the Erie County Lodging House, which Father Herman J. Maeckel, S.J., of Buffalo, was largely instrumental in founding.

It will serve to convey a better appreciation of the work that such an institution as this performs to Mayor nervously.

appreciation of the work that such an institution as this performs to read an extract from Lee Shippey's story in Everybody's concerning the experiences of Mr. Brown.
"A few weeks ago," writes Mr. Shippey, "a decent appearing gentleman with white hair, dressed in court good, target agentleman.

in quiet good taste, registered under the name of Brown at one of the best hotels in Los Angeles. It in which they would not have to had been years since he had visited steal or turn prostitutes in case they had been years since he had visited that bustling city, and he was a stranger to practically every soul there. He went up to his hotel room, made a few changes in his clothes, and walked out through the lobby in a long overcoat, unnoticed even by the real estate salesmen. When he checked his overcent at a little tebrees there is a stranger to practically every soul through the lobby in a long overcoat, unnoticed even by the real estate salesmen. When he checked his overcent at a little tebrees there is a stranger to practically every soul through the was a stranger to practically every soul through the was a stranger to practically every soul through the was a stranger to practically every soul through the was a stranger to practically every soul through the attracted. But all the worst classes of vagrants would shy away from a city in which they would be brought so directly under municipal inspection and supervision. So long as you have no such place you encourage the street panovercoat at a little tobacco store in side street, the cigar clerk's eyes oulged. Underneath that fine coat bulged. Underneath that fine coat were the dingy, frayed clothes of a man who hadn't a dime. The very of a coat were the dingy, frayed clothes of a last excuse of such people to clutter up your streets." odor of poverty was on them.

"As he drifted slowly down the street his gait and carriage seemed larly as the Eric County Lodging "As he drifted slowly down the street his gait and carriage seemed to have changed slightly with his appearance. He did not go with the broken-spirited shuffle of the out-and-out 'bum,' but there was all about him the slight vagueness, the half-hesitant manner of the itinerant worker who is broke. And so he was.

"He wandered about the streets a while and, finally with unfeigned weariness, sat down in a doorway. But not for long. A policeman routed him out, rapping his club sharply on the sole of an extended foot.

"Hey! Move on."

"Hey! Move on."

"Hey! Move on."

"Hey! Move on."

"Where to? I've nowhere to go and I'm broke."

"Why don't you go to the Salvation Army? They'll give you abed."
"It costs twenty-five or thirty-five cents to get a bed there, and I haven't a dime."

"The policeman hesitated. Brown thrilled. He was about to be

1881—Young Ireland by Sir Charles Gavan Duffy—New York. 1883—Four Years of Irish History by Sir Charles Gavan Duffy— London.

1881—Young Ireland by Sir wariness, sat down in a doorway. But not for long. A policeman routed him out, rapping his club sharply on the sole of an extended

"The policeman hesitated. Brown thrilled. He was about to be arrested again. But the patrolman disappointed him.
"You look pretty old and decent

to be taken down in the wagon,' he said. 'Besides, the jail's full already. You better go around to one of the missions. There's a couple of 'em will give you a flop for nothing—if they ain't too full."

"The policeman 'directed Brown, with rough kindness, and went on, swinging his club,' we are told, and the story continues:

"Brown hurried to the nearest

It was so crowded that two hundred men were sleeping on the floor and across chairs in a place not too big for fifty. The floor was drafty—had to be for ventilation—yet the air was foul.

"Proving west bleeping by the strength of the strength of

"Brown was taken in hospitably.
The mission was doing its best. It was an unusually cold night for Los Angeles, with rain threatening, and they weren't going to turn any one away as long as they could squeeze him in. Brown was offered a place on the floor.

"Brown didn't stay. He has had plenty of experience like that in the court will be supported in the state of the state o

such as New York City and Buffelo "What may have motivated this have where moneyless men and moneyless women can go. The first That the right of burial in the cem-"What may have motivated this of only about twenty are retained in Ireland, the measure has created considerable apprehension among the students.

It is claimed that the action of the Free State officials is inevitable under the Free State Constitution, and that it puts an end to the control of Irish medical affairs by a London body set up by statute of the British parliament.

The irist the right of burial in the cemtery is limited to those persons who at the time of their death are separated from the well. Then the right of burial in the cemtery is limited to those persons medical examination, and the sick are separated from the well. Then the right of burial in the cemtery is limited to those persons medical examination, and the sick are separated from the well. Then the right of burial in the cemtery is limited to those persons medical examination, and the sick are separated from the well. Then the right of burial in the cemtery is limited to those persons medical examination, and the sick are separated from the well. Then they are given clean night-clothes are separated from the well. Then they are given clean night-clothes are separated from the well. Then they are given clean night-clothes are separated from the well. Then they is limited to those persons medical examination, and the sick are separated from the well. Then they is limited to those persons medical examination, and the sick are separated from the well. Then they are given clean night-clothes are separated from the very evidence of the particular agreement. And the condition therein nominated is demanded.

"The question arising under the qualification annexed to the license, a wood square breakfast, a man or who is broke can go out to Catholic faith when she died must be a substance of the particular are separated from the well. Then the right of burial in the particular are separated from the well. Then the given labeled in the time of their death are separated from the well. Then the given labeled in the condition therein are separated from the well verified to burial

woman who is broke can go out to look for honest work with a stout be held to be for ecclesiastical deheart, and no grudge of any kind termination, since none but the Church has the power to hear and

against Society."

'I have associated intimately with tramps, from coast to coast, and have been thrown into jail often with young men who had never been there before There were been "Injunction was issued below in accordance with the situation under which the bill there sustained came

there before. They were guilty of no crime except that of being broke. I never knew of a case in which it did not embitter them. Often I've heard them declare that if they were to be made jailbirds anyway, they might except. Inasmuch as the same position was taken by the Church in the case of deaths in the families of others who have helped to organize the independent church the decision is regarded as an important one here. "Then, as Mr. Shippey tells us, Brown went at the subject of local

PLAN TO CURB LIQUOR EVIL

Dublin, Ireland.—All the Catholic temperance bodies throughout the country are, on the whole, fairly well pleased with the report just issued by the Commission appointed to inquire into the Irish Liquor trade. alternatives for moneyless men are the jails and the missions. No mis-sion can serve those it shelters as adequately as a properly conducted municipal lodging-house can. The mission may do its best, and still find it impossible to prevent the spread of disease.

""Diseased tramps are sure to be-

It is generally recognized that there are far too many drinking facilities in Ireland and that if the 'Diseased tramps are sure to become a public charge in city hospitals as well as a menace to public intemperance evil is to be combated these facilities must be considerably curtailed. In one little town in County Mayo, with a population of 1,200 there are 72 houses licensed for the sale of drink. At present there is one licensed house for every 270 people in the Free State. The plan is to reduce that number until a standard of one for about every 400 inhabitants is reached.

One of the most fruitful sources fide traveller system, to obtain as much drink as he desired.

The result was that Sunday, being a day of rest, men had oppor-tunities for drinking that they had on no other day of the week.

Under the Commission's recommendations the three-mile limit would be extended to ten miles, and public houses will be allowed to serve travellers during four hours in the afternoon only.

The one whose time is amply filled has no leisure to nurse griev-ances, and is all the happier for it. We are the makers of our happines and misery.



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sified Advertising 15 cents per line tance must accompany the order CATHOLIC RECORD BOX address it ed send 10 cents to prepay expense o

LONDON, SATURDAY, SEPT. 26, 1925

CIVIC PATRIOTISM

Election day comes and goes and seldom do our Catholic papers remind their readers that it not only brings opportunity, but imposes a very serious social duty. Such was the complaint made by a venerable Canadian Archbishop. who cares little or nothing about political parties, but who feels keenly that there is a duty incumbent on every voter in a free, selfgoverning country; a duty that Catholics should conscientiously discharge.

Whether the election be federal, provincial, or municipal, there is room for the exercise of the virtue of civic patriotism; there is the call to duty of all free men and women charged with the responsibility of governing themselves.

This, some one may say, is obvious : it goes without saving : why emphasize it?

Well, when the parish priest or the missionary preaches against theft and all forms of dishonesty, he is not laboring under the impression that the congregation never heard of the Commandment: "Thou shalt not steal." Nor do priests the world over, when preaching sermons on morals, think for a moment that they are giving to their congregations a new revelation; they know, and they know that the people know, that they are expounding the same old truths, the same eternal principles of right and wrong explaining and enforcing the old, familiar Ten Commandments that their hearers learned and accepted in childhood as the God-given and unchanging code of morals.

If all this is emphasizing the obvious, if all this is useless, then to urge consideration of the duties of free citizenship may be calledin Presbyterian terms-a work of supererogation.

That many give no consideration to their civic duties is proved conmuch difference anyhow." One decided, parties and individuals are office.' elected or defeated by the aggregate of single votes. The man who holds his vote so cheap reflects discreditand public spirit. For our form of government presupposes honesty, intelligent interest, and public voter. There are those who, in time of government. of stress, would have patriotism enough to die for their country, but who are slackers and shirkers when civic patriotism calls upon them to measure up to the standard of free men in a free country.

party to support is a question that That established custom is in no must be decided, and should be decided, after intelligent consideration, by the individual voter according to his conscience and best judgment.

Equally conscientious and intelligent voters, acting according to ent representative in the Cabinet. their best judgment, will come to on his own merits, stands high in different conclusions; equally con- the esteem of all, irrespective of scientious and intelligent voters creed or party. His able and degeneral obedience to that law except for different reasons. All this is to be expected; but the main thing is according to his best judgment and readers, whatever their party affilihis conscience.

that our best men do not enter government's being sustained, their us of the casualty lists during the politics, nor always are the best representative in the Cabinet will War. It is a disgrace to our civilimen given the opportunity to enter public life; that politics is not a public life; that politics is not a very clean game. In fact we often of the great Post Office Depart- ant consideration in question, so and had every man's hand against hear good but not very intelligent | ment.

people boast that they do not concern themselves with politics; they consider themselves rather too respectable for politics.

There may sometimes be some truth in such allegations; often the superior persons who'for this it does exist it is his fault. If you drive one ourselves. want to see better men in public life, vote for the man of probity and integrity even though he wear not the label of your favorite party. That course, if generally followed, would compel conventions of all parties, compel leaders, local and national, to put such men in the field as would command the respect trivance; and that a man should of their fellow-citizens.

There are some whose devotion to persons that wear the party label, on his head and shoulders manis dog-like. These, of course, fashion. would yap and snarl at those who would place the character of the candidate above party considerations; indeed, they may resent even agents for the endangering of life an insult, he said, and he saw no real desire to see a better class of men in public life, it is the individual voter alone who can make that desire effectively known. Again, an honest, intelligent and conscientious elector, exercising his best judgment, may decide to vote for the party candidate, for whom he has little respect, and against the candidate whom he considers the better man.

The great thing is that each individual vote, and vote intelligently, honestly, according to his best judgment and his conscience. The shirker and slacker in the matter of civic patriotism is close kin to the shirker and slacker in time of war.

OUR CABINET REPRESEN-TATIVE

The Ottawa Citizen, of September 11. has the following :

"The report that Hon. Charles Murphy intends to stay on as postmaster general only until after the election should prove to be unfounded. Under Mr. Murphy's administration, modern business methods have been introduced into the post office where they were urgently needed. He has set up a more efficient standard of administration, which the public cannot fail to have noticed in recent years.

"Mr. Murphy's successful law practice has probably placed him in clusively by the fact that, often, a position where he could well ity towards others; and, unfortunnearly half the voters remain away afford to retire from public office. ately, in spite of all the boasts we from the polls altogether. In exten- But he has been relieved of the make for our civilization, it reuation or excuse for this shirking of necessity of contesting a constituency, by being elevated to the urged that "one vote can't make Senate. Quite apart from the years of political experience that he vote is all the Prime Minister of is able to bring to the cabinet coun-Canada has; one vote is all any man | cil, Mr. Murphy's administrative or woman has. And policies are ability is needed still at the post

The rumor to which The Citizen referred we are glad to learn has no foundation in fact. The Citizen's ably on his own intelligence, honesty appreciation of Mr. Murphy's energy, administrative ability and wholehearted devotion to the duties of his high office, is shared by all spirit on the part of the individual who know anything about the affairs

Custom, having almost the force of law, gives the various elements in our Canadian population repre- folly. sentation in the Cabinet. Englishspeaking Catholics have always had, and in all probability always will Just what candidate or what have, at least one Cabinet minister. ly gratifying to English-speaking Catholics to know that their presvoted public service has called in a policy of stern punishment. forth generous appreciation even That policy we urge upon all those that each individual voter act from political opponents. Our ations may be, will be glad to know We sometimes hear the complaint that, in the event of the present holiday are sad reading. It reminds still be the capable executive head

AUTOMOBILES AND MANSLA UGHTER

BY THE OBSERVER

The man who criticizes the manner of using any modern invention is likely to be misunderstood. We there is no ground for them; but ourselves have been asked why we are opposed to motion pictures; reason withdraw from all partici- which is as discouraging as it would pation in politics, who even shirk be to have a comic song mistaken the duty of voting, are pretty silly for a death wail. We are not ndividuals and hardly worthy of opposed to motion pictures. And full and free citizenship. For it is we wish to say, by way of precauthe voter, the average, everyday, tion against people who have some individual voter, who has the genius for misunderstanding others, remedy for this state of things (if | that we are not opposed to the use it exist) in his own hands. And if of automobiles, and that in fact we

There are some absurd people who always oppose an innovation, and we have no doubt that they thought poorly of automobiles at the beginning of their use. There were people who opposed the introduction of umbrellas; and who said that they were an effeminate connot be weak enough to shelter himself under a bit of cotton or silk, party, and to the policies and but should go out and take the rain

But, perhaps this at least may be

that gets hurt; for he cannot save in a hymn book. himself from the road madness or speed madness of the careless man. We see in the papers that in the Province of Nova Scotia the whole of overseeing the traffic shall be actually followed up by punishment and not be allowed to die away in

mere warnings. The thing for which the roadmad motorist cares less than for anything else is a warning. There is not a man who ever took the wheel of an auto in his hands who does not sufficiently know the direful possibilities of a misuse of that powerful piece of machinery which he feels responding to his lightest sense of responsibility by means of punishments.

Everyone knows the dangers of unrestricted motor driving; but in plain truth almost everyone who drives an auto imagines that there are times when he is justified in exceeding the legal speed limit. Clergymen do it, and members of parliament do it, and timid women do it. People who are otherwise models of good sense allow their children hardly into their teens to drive and to drive faster than the law allows, and think that their children are perfectly wonderful creatures when a kind Providence protects them against their criminal

All this sort of thing is selfishness; and that selfishness is given its full momentum by the physical excitement of high speeding. The most timid forget the danger when danger of being departed from, no they once form the habit of fast matter what the result of the elec- driving, as surely as the toper tions may be. But it is extreme- forgets the danger of getting drunk and incapable when he yields to the sensations brought by the taste and excitement of the drink.

In view of the commonness of the violation of the motor car regulawho have to do with the enforcement of the law. The papers of Monday mornings and those of every day succeeding a public zation that for mere joy riding and with no business or other importmany lives should be snuffed out.

NOTES AND COMMENTS

A Unitarian preacher of New the pulpit that there are but two

in the Presbyteries of Scotland and the opinions expressed thereon are diverting to say the least of it. The compilers had endeavored to make the collection as "catholic" as possible, in the sense of going beyond denominational lines in the matter of authorship, and in that spirit had included a composition by Gilbert Chesterton, whose conversion to the Catholic faith a year or so ago had been the occasion of unrest to many minds. One minister stated that having noticed the inclusion of this "poem," promptly "pitched the book into the

ANOTHER HYMN which roused the ire of one individual had as its first said for umbrellas, that they did line: "Jerusalem in England's not lend themselves to abuse and as green and pleasant land." It was by law and limb, and that cannot be said reason why Jerusalem should not for the motor car. The time has be built in Scotland. There was come-indeed it has been here for too much of England-which sentisome time-when the capacity of the ment if uttered in a Catholic motor car for killing and maiming assembly would have been dubbed people must be fully taken into rank treason. The gentleman, had account in dealing with it by he any reflective powers at all, authority. Up to the present time, might have recalled that it was the too much confidence has been placed founders of Presbyterianism in for them in the common sense of mankind in Scotland who had set the example this matter; which ought to be a by selling their country and their

AND IF Catholic authorship is deemed sufficient reason for exclusion from a Protestant hymn-book. machinery of the road making nearly all modern compilations of regulations of the Motor Vehicle innumerable translations of old Act; and that seems to be a good Catholic hymns from the Roman idea; provided that this new scheme Breviary and elsewhere (some literal and others sadly mutilated for sectarian purposes.) "Lead, Kindly Light," and some of the most beautiful compositions by Father Faber, Edward Caswell and others, converts to the Faith, are to be found in almost all. Why then should "G. K." be singled out for the maledictions of obscure Presbyterian parsons in the small towns of Scotland? Perhaps it is that the wonderful revival of the Faith in recent years, rising up like touch. It is not warnings that are a ghost from the past, has instilled lacking; it is a sense of responsibil- panicky feelings in the same quarters. But, reverting to the hymnbook discussion, what a pity nature had not endowed its participants

> As to a sense of humor, Bystander in the Toronto Globe credits John Wesley, the "founder of Methodism," with that saving quality, and relates some instances of it. One of them which has to do with Wesley's separation from his wife footer, who had been studying has rather a dubious turn, scarcely reconcilable with the gentleness and simplicity usually attributed to him.

THERE IS one incident in Wesley's biographers. It has to do with that years of the eighteenth century, a And no degree can be secured tained in Charles Dickens' famous novel "Barnaby Rudge." That the crack-brained nobleman who led the riot had the sympathy and support of Wesley appears from the fact that when the turmoil had subsided he instigated, if he did not write, the publication of a manifesto in which it was attempted to show that the Catholics themselves were to blame for the destruction of their property, and had actually fired their own churches in order to excite sympathy in Government quarters for their cause—a story so transparently false and absurd as to excite only contempt and ridicule on the part of those whom it was intended to influence.

THE ACT was the more cowardly since Catholics then still labored them. The Venerable Bishop Chal-

loner, then past his ninetieth year, was sought for by the mob with York is reported to have said from intent to murder him, and escaped only by the devotion of his people. "men" in history who can compare He died shortly afterwards from with the defendant's counsel in the the shock incident upon the anxiety late notorious heresy trial-"Christ he felt in turn for his poor people, and Abraham Lincoln." Would robbed by mob-violence of their not the advocates of modernism in every possession. Perhaps Wesley's went; but they sang hymns and

YOUTH

BEGINNING TO DISPLAY SPIRIT

NO LONGER UNPROTESTINGLY SUBMISSIVE TO OUTRAGE By Charles Phillips al Correspondent, N. C. W. C.) VII.

Morello, Mexico, Sept. 7.—A school boy of fourteen was accosted on the street here the other day by a man of fifty or so. The man button-holed the boy and asked him roughly what insignia it was that he as wearing in his coat lapel. "It is the emblem of the Young Men's Catholic Association of

Mexico," the boy answered.
"Take it off," the man ordered. Don't you know that the wearing of a religious insignia is forbidden

The boy refused to take off the button. The man thereupon marched the lad off with him to a thereupon corner drug store and called a gendarme. Man and military policeman together, then, went at the boy hammer and tongs, threatening arrest and jail if he did not obey. He was still obstinate. they tried force and began to manhandle him ; but he was too quick

'I'll never give it up," he cried. And before they could tear his Catholic emblem from him, with a sufficient protection but as a matter Catholic Queen to England. It swift movement he plucked it from It is very often the careful driver seems rather late in the day to his coat, but it in his mouth, and swallowed it. The infuriated policeman and the officious gentleman had to let him go.

INCIDENT CHARACTERISTIC

The action of that Morelia schoolboy is characteristic of the spirit of the Catholic youth of Mexico today. department has been enlisted in the the kind should be "pitched into present undergoing a high p against the church in Mexico are not new. They are, in fact, an old story. The difference between yesterday and today, however, is the difference between courageous submissiveness and courageous resistance. The Catholic spirit is alive in Mexico today, and in no way is its living and growing strength more evident than among the boys and young men of the country.

The Morelia boy is not a sir example. He has hundreds single heroic companions, not alone in his own town but scattered all over the new. In times past in Mexico young olic schools of various grades, ed in a half ruined old adobe building, but formerly located in a fine home of its own which was con fiscated by the government, I some twenty boys who had suffered arrest and who had gone to prison for their religious faith.

medicine in the only medical in the city-a State school. Because of Mr. Justice Feetham, chairman of his active participation in the Commission, and Professor affairs of the same society to which McNeil, the Free State representathe Morelia boy belongs—that is, the Catholic Young Men's Society, THERE IS one incident in Wesley's which might be called the Catholic such districts as Tyrone, Fercareer passed over by most of his Y. M. C. A. of Mexico—this student managh, Derry City, South Down was expelled from college a few and South Armagh, where the majority of the population are, government. Today this young man according to evidence, compelled to was expelled from college a few Riots. As all the world knows that was an altogether unprovoked outburst against the little band of Riots. As all the world knows that was an altogether unprovoked outburst against the little band of the United States. In no State will. London Catholics in the closing or government-controlled school in Mexico can he ever secure a degree. vivid description of which is con- any schools in Mexico except exclusively in State schools. Graduates of Catholic schools, even when they do manage to escape such open persecution as that inflicted on this Guadalajara student are practically debarred from professional life by the prohibitive restrictions put on them by the State examiners. On an average, the Catholic candidate for a degree is obliged to grade three times as many points as the student of a State school; and at the same time a pro rata charge is made on a basis of points which sometimes runs the cost of a degree examination on to The brightest and best, but often the poorest students are thus frequently debarred and their careers nipped in the bud.

CATHOLIC YOUTH RESISTING

The spirit with which the youth of Mexico is meeting these persecutions is something quite new in Mexican life. As I have remarked, courageous submissiveness was once the keynote to action—or, as it might better be put, to inaction. Today, in spite of the fact that the

against her, and in spite of the fact that passive resistance is the one and only mode of action sanctioned by the Church authorities of Mexico, nevertheless the Catholic youth of Mexico is resisting and the Church authorities of resisting courageously. Here at Morelia a Catholic boys' school was raided and the entire student body not the advocates of modernism in so-called orthodox denominations do well to take heed whither they are drifting?

A NEW hymnal is under discussion

A NEW hymnal is under discussion

Wevery possession. Perhaps Wesley's songs all the way as they were marched through the streets; and all night long they kept the prison awake with more songs, more hymns and with prayers and recitations of the Rosary in between. These boys were among the pioneers of the new Catholic spirit of Mexico, the spirit of brave resistance.

This sort of resistance is becoming more and more effective. One night of hymn singing and loud praying was all that the Morelia police could stand. The boys were released the next morning. While released the next morning. While the Catholic Charity clear exposition of the country draws its inspiration. His Grace spoke, in part, as follows: released the next morning. While their school remains closed, it goes on in another building, and, so far, the police are leaving it alone. At Guadalajara an even more emphatic Guadals are an even more emphatic victory was won by the boys through public protest. The Jesuit college of Guadalajara was raided July 2 and closed. The next day all the students of the college and all the local members of the C. Y. M. A. organized a parade and marched through the streets of the city protesting against the locars. ing against the closure. Such a sensation did this protest create in the amunity that the governor found himself, for reasons of political expediency, obliged to permit the reopening of the college. The governor had his revenge, however. The president of the C. Y. M. A., leader in the demonstration, was the young medical student mentioned above. His career as a student in Mexico, as we have seen, But not, I think, his is now ended. career as a Catholic leader.

YOUNG CATHOLIC LEADER PUNISHED A stirring address was made at a meeting of the C. Y. M. A. which I attended in Guadalajara a few days ago. The speaker was a young lawyer. Afterwards, when the lawyer. Afterwards, when the Archbishop introduced him to me, His Grace told me his story. few years ago he was one boys of this association. He has never given up his affiliation with

two other gentlemen, "here are commandments; the duty that inothers like him-they remain active one occasion spoke publicly during a street demonstration against the government persecutions. And the governor himself was in a window looking on and listening. But that down and all the encouragements did not matter, the young man He spoke, to that one grand comspoke out. Now he has no practice, no one goes to him. They are afraid. You see, he is paying a price for his courage. But he does not weaken. He remains an active Catholic leader.'

This is the most encouraging thing about the young Catholic l of in Mexico today. It is real, and it sticks. True, it is very young, very For the American visitor | men were Catholics until they came to Catholic schools in Mexico it is of age, then they dropped out. quite a common thing to have boys Now they are staying in. In times pointed out, many of them, who have gone to jail for their faith. At bishop were attacked, it was mostly course of time this all embracing Morelia, besides a number of Cath-olic schools of various grades, fence. The men would turn their there is a theological seminary with backs. Today there is growing up a narrow, cheap and useless habit. a preparatory college, in which in Mexico a vigorous young Cathoyoung aspirants to the priesthood lic manhood that will some day have are educated from their high school to be reckoned with. It will not strength and goodness of God—they years up. In this seminary, now turn its back. It may even stand see it degenerate into the weakness and fight.

FREE STATE VICTORY IN BOUNDARY AWARD

Dublin, Ireland .- The report of the Boundary Commission, which is expected early in October, is eagerly awaited in all Ireland.

According to political prophets, tive, will unite on a majority report that will give to the Free State remain within the jurisdiction of the Belfast Parliament against their

WILL BE MINORITY REPORT

That this majority report will be opposed by the minority sentiment of Mr. Fisher, nominated by the British Government to sit on the Commission after the Belfast Government refused to appoint a rep-

esentative, is expected. The majority report is expected, notwithstanding, to go into effect and the Free State is preparing to take over the territories which it lopes will be transferred to its jurisdiction. On the other hand, the Unionist leaders are proclaiming that not one inch of their present territory will be taken from them.

sought in vain for "the homogenpopulation, alien in race, eous sympathy and religion from the rest of Ireland" to which Mr. Lloyd George referred in introducing his

ARMAGH NOT TRANSFERRED

Armagh City, which has a Catholic majority, will probably have to remain within the jurisdiction of the Orange parliament, as the Church stands for peace in the face of an absolute warfare waged Protestant. Irish Catholics regret schools and paid officers.

that Armagh, with its hallowed traditions, and Downpatrick, which contains the graves of St. Patrick and St. Brigid, should remain and St. Brigid, should resevered from Southern Ireland.

ARCHBISHOP GLENNON ON CHARITY

Choosing as his texts the words from the fourth chapter of the First Epistle of St. John the Apostle, "God is Charity," and those from the fifth chapter of the Second Epistle of St. Paul to the Corinthians, "For the Charity of Christ Presseth Us," Archbishop Glennon, who preached the annual sermon of who preached the annual sermon of the Catholic Charities Conference

Grace spoke, in part, as follows:
"In these texts we have a definition of charity, and the inspiration unto its practice. With the defini-tion of St. John that 'God is grand definition. Indeed, it would be difficult to exaggerate; impossible to overdo the praise of a virtue that is not only divine, but which, in the language of the text, is divinity itself. Nowhere do the ie reThe
faith, though faith is necessary for
the mortal to please Him. Nor is the mortal to please Him. Nor is the virtue of hope with Him interchangeable. places us in the ineffable presence when he declares that God is charity. Our first position is then that even in modifying the scriptural dictum, charity is near to divinity. It is, as it were, the flame that burns by the throne; the light and glow of God's countenance; the expression of His being to all the objects of His creation.

"To be more specific however, leaving for a while the mystic, we down charity as the divine virtue whereby we love God with our whole heart and soul and our neighbor as ourselves for the love of God. Here we have the virtue "Here," and His Grace introduced of all others most commendable; the commandment that includes all hers like him—they remain active cludes all duties; the performance embers. This young lawyer on of which constitutes the surest and safest—indeed, the only way to please God. It is Christ Himself who reduced all the commandments He gave and all the rules He laid mandment which is the virtue of charity. Hence, we can understand how St. Paul states it is the greatest of all virtues, and in describing it he urges its acceptance and the practice of it on the Christian people.

DIVINE ORIGIN OF THE VIRTUE

"It is such I preach to you today : namely, charity with its divine mandate and its divine origin, and I desire to keep that divine origin and inspiration before your minds virtue has by a strange devolution become in the estimation of many and frailty of man.

"Charity with them is but the doling out without reason, without method, and without benefit, the small money or the little coal the loaf of bread-the cheap offering reluctantly given to the per-sistent applicant. They see nothing divine in the mind of the giver; nothing worthy in the petitioner; nothing helpful in the gift. Being scientific they condemned such prac tices as unscientific; and in their first outbreak of scientific investigation and humanitarian exaltation they said: 'Let us abolish poverty. Then your doles will cease;

your charity will not be needed "Then as they found that in spite of their knowledge and exalted purpose poverty and inequality remained, they determined to put the relief of poverty on a scientific basis; but its name must be changed. Charity is too near divinity to suit them. So they set up philanthropy in its place. ice to humanity was their aim. It need not be religious, but it must be scientific. Hence the bureau and the wealthy man's check and the official dispersion. But before the dole is offered there must be investigation, tabulation and varied advices-ethical and otherwise given the victims by paid advisers. "So the scientific way, with its bureaus and students and

has held sway amongst us. It has its merits—it has much, but poverty still remains-In the territory which it is expected will be awarded the Free State, it is said that the Commission ments, state, national and municipal, are being invited to take over the many bureaus which were created by the experts. Until again comes a reaction; and they who heretofore dispensed 'charity allow the word to creep back to the programs and societies

"Now, my friends, what have we Catholics to say? We, too, while keeping 'charity' in the first place have allowed many subheadings to have our bureaus and workers and

'The charity the Gospel describes appears to be the charity as exercised by the individual. Our Blessed Lord tells us of our duties to the weak and lowly, to the sick and suffering, to one another—how we are to shield, to help, to save. But everywhere it is the encouragement to each one of us to do our Nowhere are we told of the part. Nowhere are we told of the efficacy of organization, the necessity of union, the duty of recording. But instead everywhere it is to work in silence, patiently—as 'Charity is 'patient;' unconsciously—'Let not thy left hand know what thy right hand doth.' From which I would conclude that whatever you do whether es individuals or as do, whether as individuals or as organizations, you are certainly not to parade it. The quiet way, whether organized or otherwise, is

the charitable way.
"Are we to conclude then that since the Scripture spoke not of organization that therefore works of charity should remain unorgan-ized; but left entirely with the individual to do as he pleases or as he thinks best? I do not believe so. The principles on which charity rests are stated in the Gospel, the spirit of and the qualities of charity are clearly outlined. As long, then, as the spirit of the Gospel indicates -as long at the definitions remain true; as long as charity is based upon our love of God and our neighbor; as long as the divine element is retained in it and in our hearts so long we may be sure that charity may accept the form and organiza-tion most suited to the age in which

EXAMPLE OF THE CHURCH

"The Church furnishes us the best example in the creation of her religious orders of charity of the part she would assign the individual and the organization and their proper adjustment. Here you have order, here you have organization; but with one and the other the Sister vowing her life to the service of God and her neighbor, exhibits in her every act that divine charity which fills her soul. Another example of the proper blending of the personal and official is that of the present Holy Father. There is no one in the world today that has the responsibility and the worries and work of the Roman Pontiff, yet a personal expression of the great charity of his heart is found in the kindness wherewith he persists in greeting and giving a blessing to every individual soul who journeys Rome during this Holy Year of

'I have said our charity should be all-embracing. We know the limitations that faith demands in our associations with others, but charity has no such limitations. 'Who is my neighbor?' The human race. Is my neighbor in sorrow—at least one year will be eligible to sick—I must nurse him back to health. I must be Good Samaritan to every stranger who needs my help. Again the Holy Father furnishes us an example of that all-pervading charity. When the earthquake struck the Island Empire of the East the Holy Father thought not of their color or their faith, but of the human cry for help that came from the ruins of their proud entering the provided in the same and the same transfer of the Sacred Congregation of Propaganda, has lent the most cordial to the proper of the propaganda, has lent the most cordial to the propaganda and the same transfer of the same came from the ruins of their proud When Armenia lay bleeding and broken the messengers of the Pontiff were there as Good The or Again when Central Europe was fessors and ex-students of the starving he sent them bread to eat, Schools of Propaganda. and gave them the great consolation that now more than ever he would be their father and their friend. Thus did he show that he made the sorrows of the nations his own, and gave to them irrespective of creed or color a Father's care and love."

SLOVAK CATHOLICS STILL PROTESTING

Prague, Sept. 6.—The turmoil in Slovakia, resulting from the diplomatic incident caused by the Huss celebration, is great and the effect

which they declared themselves "solidly behind the action of the Nuncio."

The Holy Father and in of the more prominent happenings of the year in Rome will be issued.

An alumni bureau will be issued.

This telegram was considered by the opposition press an insult to the person of the President. No one, however, dared ask any action whatever against the authors of the telegram as a violation of the law on the "security of the Republic."

The Executive Committee of the Popular Slovak Party, which met July 23-24, at Zilina, passed a resolution which, declaring that it voiced the will of the entire Slovak nation, stated: "We deplore the nation, stated: "We deplore the action of the Government in the Huss celebration; and we second the protest which the Papal Nuncio

"The Huss celebration was turned into an abuse of the Catholic Church and a support of those who aposta-tized from her. Placards above the gates of Zilina plainly showed that this was nothing but a bold political agitation. Even the soldiers from the local garrison were forced to take part in it. The Slovak people, seeing the celebration turned into an offense to their religious sentiments vented their anger upon the

It was generally realized that the national harmony so necessary to the young Czecho-Slovak State has not been promoted by the Government's ill-advised course in approv-ing celebrations offensive to a great ement of the population.

NEED OF MISSIONARIES

London, Sept. 7.-The need for a greatly increased number of English and American missionaries was voiced by Cardinal Bourne when he consecrated the Right Rev. Mgr. J. W. Campling, the new Vicar Apostolic of the Upper Nile, at Mill Hill.

His Eminence stated that immense demands are being made upon the English-speaking missionary efforts of the Church in consequence of the

World War.

"Letters reach me," said His
Eminence, "from all sides begging
and imploring Catholic Englishspeaking missionaries, whether of
the priesthood or of the teaching Brothers. The way in which the two great English-speaking races have entered more and more into the vast political activities of the world make it more necessary than ever that the missionary efforts of the Church should not remain unrepresented among those who speak the English tongue."

STUDENTS OF SCHOOLS OF PROPAGANDA ORGANIZE

REV. DR. TOMPKINS OF CANSO, N. S., REPRESENTATIVE FOR CANADA

world association of students of the Schools of Propa-ganda of Rome has been formed and has received the approbation

at least one year will be eligible to membership in the new association, when must I comfort him? Is he sick—I must nurse him back to as well as past and present profes

> encouragement to the new body and has made a report on it to the Holy

The organ of the Association wil Samaritans to gather up the human be a Builetin or Review published fragments, and where life remained, at least twice a year, the contributo bring it back to health again.

The Bulletin will contain informa-tion regarding the Schools of Propaganda and the Professors, present and past. It will report notices concerning ex-students and their activities both in their pastoral charges and in the field of science. Particular care will be taken to supply reviews of works published the members, and to furnish bibliographie information, which as correspondents are expected from all parts of the world, will be thorough and extensive. The Bulletin will also contain articles of a doctrinal character, treated, how-ever, in a manner different from will last for a long time.

The association of the Catholic Slovak students (of the middle and higher schools) two thousand strong, on the occasion of the annual general assembly, which took place at Banska Bystrjca with the participation of the Slovak Rishons R Bishops Blaha, Jantausch, and Vojtassak, sent the President of the more Republic a telegram of greetings in which was manifested their absolute lication, a photographic illustration

Propaganda men. Fraternal reunions also will be promoted by the associations and representatives may be sent to various national and international congresses to make known the views of professors and former students of the schools. It is emphasized that the new organization will not infringe on alumni bodies of the several schools already constituted, the purpose being

ious strife which might lead to the ruin of the Republic itself."

That Huss Day was a day of anti-Catholic and anti-Papal propaganda is made manifest by the statement of Doctor Luchavsky, National-Democratic deputy, concerning the celebration of the day which took place at Zilina. Dr. Luchavsky said:

Tied it to the Hall of Martyrs, while all joined in the chant, 'Subvenite, and Prof. Cornelius Damen, councillors. These five members had a homecoming more impressive than the humble place at Zilina. Dr. Luchavsky said:

Placid was sent to Sicily to establish a new monastery. Five years later, when the island was overrun by barbarians, he gained his martyr's crown.

Tuesday, October 6.—St. Bruno was born at Cologne in the early part of the Eleventh century. He studied at Paris, and Prof. Cornelius Damen, councillors. These five members had a homecoming more impressive than the humble of extra councillors will be elected by a later assembly of ex-students convoked for the purpose.

Local Representatives have been provisionally nominated for the various countries. For all ex-students of the Schools of Propaganda now resident in Canada the Representative is Rev. J. J. Tompkins, LL. D., Canso, Nova Scotia.

It is estimated that about fifteen hundred prelates and priests in the U.S. and Canada will be eligible to membership in the new association.

FOREIGN MISSION NEWS LETTER

THE LION'S SHARE

Father Gracy lives in a section of mission country where wild animals are plentiful, and many forms of hunting are engaged in by natives.

Recently one of the brave men of the village received a bullet wound intended for a lion who had destroyed a large number of cattle. The interesting part of the story is that the wounded man was put on trial for being where the lion should

It seems when the alarm was sent out, some of the hunters were keener than others in finding the animal's tracks, and expected to take him by surprise. Plans were no sooner completed than Mr. Lion with a roar turned back for what he had left. The roar was heard by other hunters who came in all directions to trap the beast. The branches of the trees swayed, one of the hunters sees an indistinct form and fires : You have killed me, you have

killed me! All rush to the wounded man forgetting about Mr. Lion, and then they wonder how the man will explain his presence in the bush. It seemed funny that he should be right in the path of the lion. So the matter was turned over to the organizer of the hunt to decide. His judgment was well received: injured man must receive part of the spoils, that is one-fourth of the meat." Truly the lion's share, considering that the wounded man might have been condemned for trying to get in ahead of the

THE BABEMBAS OF RHODESIA

The negro of Rhodesia differ a great deal from the negro who has long since emigrated. He speaks language with ease, he likes to chat for hours at a time, just as some deputies. And during the rainy season they gather around a fire about 6 o'clock and chat until long after the moon is high in the eavens on every conceivable sub-

They are very expressive of their love for father, mother and children, and sometimes walk miles to visit their parents. They are also very open-hearted. They are civil also towards rulers and superiors, yielding their seats to any dignitary who comes among them. So they are not as savage as they are usually pictured. They show a great aptitude for reasoning and their love quickly rises from the to show great promise of nourishing the Catholic field.

HYMN OF THE LITTLE FLOWER The Little Flower had great devo-ion to the Blessed Theophane proved standard and method in Venard who was martyred in China in 1871, composing this hymn in his

If Jesus would to me that grace accord, Ah, thither with what ardor would

I go! Before Him space and distance fade away,

the seas.

AN OLD MISSIONER'S MEMORIES There is a venerable missioner in Japan, Father Villion, who recalls the young martyr Theophane Venard, and mentions this precious memory: "In the Autumn of 1875, four years after Theophane's marmemory: "In the Autumn of 1875, four years after Theophane's martyrdom, the seminarians of the rue du Bac were awakened by the loud clanging of the bell at two in the morning. At first they thought a fire had been discovered, but soon and they were constituted a religious for their departure dawns, we too will share in their joy, and the echo of their glorious hymn will be carried to the Throne of God by Mary, Queen of Apostles, she, who composed it long ago in far-off Galilee: near the front gate and lighted candles were passed around.

out. Then a large box was care-fully taken from the carriage. mata. the Blessed Virgin under the title registered by his departure from the country."

At the same time, the Committee threatened that "if Prague refused to receive the Plenipotentiary of the Pope, Catholic Slovakia would receive him." "We see in the action of the Government," said the Committee, "a cause for civil-relig-

CATHOLIC IDEALISM

DR. KERBY CITES SPIRITUAL UNITY AS EDUCATIONAL FACTOR

Erie, Pa.—The all-pervading spiritual character of life, and the impossibility of separating the religious element from education and the training of the young, were pointed out by the Rev. Dr. William J. Kerby of the Catholic University of America speaking at the leaving of America speaking at the laying of the cornerstone of the new Mercyhurst College and Seminary here. Dr. Kerby and Judge U.P.

here. Dr. Kerby and Judge U.P.,
Rossiter, President Judge of the
Erie County Courts delivered the
two principal addresses.

"The Catholic College is a formal
expression of Catholic idealism,"
Dr. Kerby said. "That idealism
represents each life as a whole,
past, present and future, mind, soul
and hody developed and underel and body, developed and undeveloped power, as held together by one spiritual bond and related through spiritual responsibilities to God. That ideal represents community, parents, teachers, civic and spiritua aders, as partners in one spiritual work; that of preparing each on-coming life for all the tasks of life; that of conveying, interpret-ing, sanctioning one noble vision that lifts thought and word and action, conscious effort and cherished purpose into harmony with God. . . Catholic idealism in God. . . Catholic idealism in holding to this unity of life and the unity of all lives believes that neither our recreation nor our pleasures nor our culture nor our ousiness nor our ambitions nor our education may be entered upon except as they serve directly or indirectly our spiritual well-being.

'Education is the most formal, the most purposeful, the most costly, the most significant task that we undertake in dealing with he young," the speaker continued. 'If we isolate education from spirtual association and atmosphere the division that results oward the separation of spiritual training from cultural expression; and to the separation of intellectual training from all of the specific spiritual tone. I grant that there are many ways in which the union of education and religion may be attempted. Perhaps our disagree-ments in this country lie rather in our methods of uniting the two than in any disagreement as to the fundamental principle itself.

We recognize the conditions in which we live. We understand the gigantic and even overwhelming task of upbuilding an educational system among people divided by every kind of intellectual, philosophical, religious, economic, racial and sectional differences. We respect and we bless the superb efforts of America to educate the young in schools that grow out of American thought and American genius. But since we are permitted happily under our institutions to carry our spiritual and social ideal-ism farther we create and maintain we try to unite the training of the mind and soul and body in direct human circle, to embrace that of the Divine. In other words, the Babembas of Rhodesia are likeable faith and under the pressure of our cherished idealism, and in attempting this, we never underrate practical preparation for life, the social and cultural mission of the school,

education. Passing on to a consideration of How dear is now to me that pagan horde.

The object of Thy burning love below!

The object of Thy burning love below! pressure is strong to bring about the division of life into unrelated fragments. The Catholic college he said, "aims to declare again and again through historical teaching, through cultural effort, through away,
This earth is but a plaything on the breeze;
My actions, my small sufferings, today,
Can make my Jesus loved beyond the seas.

Away,
Through cultural enter, through atmosphere, religious symbolism, and sustained spiritual appeal, the Divine unity of life, the universal jurisdiction of God in life, the supremacy of spiritual truth and the invocable subjection of a proposed to the proposed to the supremacy of spiritual truth and the seas. the inexorable subjection of every interest of life to the law of God and to His Christ."

WEEKLY CALENDAR

clanging of the bell at two in the morning. At first they thought a fire had been discovered, but soon they heard one of the directors callious order by Pope Innocent III. fire had been discovered, but soon they heard one of the directors calling out that there was to be a ceremony and that the students must dress at once and go down into the courtyard. Soon all were gathered near the front gate and lighted randles were passed around The feast of the association will be the Octave of the Ascension, and the Blessed Virgin under the title out. Then a large box was carequest. He then alternated between preaching to the multitudes an

was born at Cologne in the early part of the Eleventh century. He studied at Paris, and became a canon at Cologne and then at Rheims. When the administration of the See of Rheims fell into evil or the See of Rheims fell into evil hands, Bruno and six companions applied to the Bishop of Grenoble, who led them into a wild solitude called the Chartreuse, where they lived a life of poverty, self-denial and silence. From the name of the spot the order thus originated came to be known as the Certhwise. to be known as the Carthusian. Bruno was called to Rome by Pope Urban II., but finding the noise and confusion of the great city distracting, he applied for and obtained

permission to resume the monastic life in Calabria, where he died. Wednesday, October 7.—St. Mark, Pope, was chosen to succeed St. Sylvester in the Papacy. He reigned only eight months and twenty days. He was buried in a monastery in the Ardeatine way, which now bears

Thursday, October 8.-St. Bridget of Sweden was a member of the royal family of that country. She was born in 1804. Obedient to the wishes of her father, she was mar-ried to Prince Ulpho of Sweden and was the mother of eight children. Then she and her husband separated by mutual consent. The Prince entered the Cistercian Order and St. Savior in the Abbey of Wastein.

Friday, October 9.—St. Dionysius and his Companions, martyrs, Dionysius penetrated farther into Gaul than any of the other Roman missionaries sent into that country. He established His See at Paris, and through his efforts and those of his disciples there were established the Sees of Chartres, Senlis, Meaux and Cologne, all in the Fourth century. He and his companions, St. Rusti-cus and Eleutherius, were martyred during the persecution under

Saturday, October 10.-St. Francis Borgia, Duke of Gandia and Captain-General of Catalonia, in 1589 was ordered to escort the remains of Queen Isabella to the cemetery at Granada. His duties required that the casket be opened for verification of the identity of the body, and the sight which met his eyes determined him never to serve a sovereign who undergo such a change. He there-upon entered the society of Jesus and later was chosen its General.

CHINESE MISSION BURSES



MARY QUEEN OF APOSTLES

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

protection.

Firm of faith, pure of heart, burning with zeal,—they come like the holy Levites of old to offer even may bring greater glory to the

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

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Apostles Burse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then, as the day of their departure dawns,

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THE LITTLE FLOWER

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of her desire and her ability to keep silent about herself. "For five years this way was mine, but I alone knew it; this was precisely the flower which keeps its perfume only for heaven.'

"How unlike us! How we long to exploit our little pains and aches! to let some other action betray our indisposition.

talked not even of her likes and dislikes in the matter of food. It was only during her last illness when she was asked to tell her tastes that her associates discovered what she had suffered for years by keeping silent in this regard.

In fact, she was so silent about herself that a short time before her death she overheard one of the Sisters near the infirmary say (alluding to the custom of the convent of incorporating a character sketch in thankfulness to God for this great of the Sister when her obituary notice was sent to the other Carmelite Communities:) "Sister Teresa will not live long, and really Mother Prioress will find to say about her when she dies. be sorely puzzled, for this little Sister, amiable as she is, has certainly never done anything worth speaking about."

God who was always (as she says herself) so considerate of His Little Flower, it seems, esteemed it fitting that since all else about her was by her own choice so little her life too should be little, so He added this last little favor already lengthy list and called His little lover to "Love's Eternal Home" (her own name for heaven) E. F. O., Otta after a little life of only twenty-four years. Which reminds us of those wonderful words of Wisdom: "Being made perfect in a short time he fulfilled a long time."—The Little Flower Magazine.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHAPELS BY THE PRESIDENT

Our issue of August 18th con-

tained a description of the opening of some chapels in the West, one of which is situated at Birch River, a small village composed of about a dozen buildings, including two stores.

Lately we received photos of the exterior and interior of this little church made possible by a donation of \$500 from Extension Society.

The people are delighted beyond words at being possessors of this chapel which provides a place of worship for Catholics of eight nationalities. The cut shows a nice little building, constructed mainly by the voluntary work of the par-ishioners, under the direction of ishioners, under the direction of their pastor. All are able and will-ing to work, but money with them is a scarce commodity. However, what they had they gave and they appreciate the little church as only those can who were formerly de-prived of one.

To people of the East, the interior presents a strange appearance. The absolutely essential things are there, but nothing more. The articles of furniture are crude and simply fashioned—the handiwork of poor people—the Communion rail made of two by fours; the plain wooden benches and unfinished

One would scarcely select this humble building as a place in which to offer hospitality to a distinguished guest, yet it has been built as the dwelling-place of the King of Kings, who once, in consequence of His love for men and because there was no room in the inn, was pleased to be born in a poor stable, where He received the homage of loving hearts for whom He came.

The new chapel is neat and clean, its tiny white altar spotless, linens fashioned by our good lady helpers take the place of swaddling clothes which Mother Mary made; otherwise it is not vastly superior to the poor stable. But the love of the Master is the same and the people do not hesitate to offer Him this proof of their love and devotion. It is the best they can do, and our best always pleases Him; besides, 496 00 He will use this little sanctuary only as a distributing centre-a means by which He may reach the place wherein it is His delight to be, with the children of men.

What a contrast between this The following quotation from the chapel and the magnificent cathe-Little Flower's life is characteristic drals which have been erected to God's honor. Compared with it, the smallest churches in the East are large and beautiful. If some of our wealthy Catholics could see the poverty of the Church in these remote places, and the spiritual It is impossible for us to suffer as she did in silence. When we are on the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other action between the sick list if we succeed in holding our tongue we are careful to let some other actions to the work of Extension Society. To bring our friends to a realization of conditions and the absolute necessity of financial actions to the work of Extension Society. To bring our friends to a realization of conditions and the absolute necessity of financial actions. abandonment of her scattered chilabsolute necessity of financial assist-ance as the only means of safeguarding the faith of hundreds of families, is our most difficult task. People as a rule follow along the lines of least resistance. When their own needs are taken care of, they do not worry about the spiritual affairs of others.

A new and, thank God, bountiful harvest is being gathered in, for which millions of dollars will come into our country. That we are on the verge of better times there is not a doubt, and we ask our friends. blessing, to give generously to the work most pleasing to Him, His own work of enlightening and sav-ing souls on Western Missions. Contributions through this office

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEVENTEENTH SUNDAY AFTER

PENTECOST

THE CONSISTENCY OF FAITH "One Lord, one faith, one baptism." (Eph. iv. 5.) The inconsistencies of man can not be numbered. Sometimes we are inclined to think that our courage is deplorable, since our inconsistencies are so many. They would be less, no doubt, if our courage were always displayed. It is not always a lack of courage that often causes us to be so inconsistent; in many instances it must be attrib-uted to our ignorance. We may not admit that we are ignorant, and usually we are slow to acknowledge our lack of courage; but this does not alter the fact. These two failings are what make us act so

often as if we were bereft of reason. We do not manifest our inconsistencies so openly regarding material things as we do with reference to things spiritual. The very material things before our gaze material things before our gaze give us an experimental knowledge that we seldom, if ever, deny. It is not so with regard to spiritual things. These we can not experience; we must believe them on the authority of another. But neither can we, absolutely speaking, experence all material facts. There are thousands of these that we believe thousands of these that we believe on authority. Who will question the incontestable facts written on the neontestable facts which hap-pened hundreds or thousands of years ago? Yet those who believe in the reliability of history never experienced the facts which it records. These things happened years before they were born. It is true that we, perhaps, see similar things happening around us; and by comparison we can judge those mentioned by history to have been possible. However, we do not, as a rule, stop to consider this, but we give our assent readily, almost blindly, to one whom we recognize

as an authority.

For the sake of the comparison we wish to make, we intend to speak principally of experimental knowledge. And it is not so much of the knowledge itself that we wish to speak, but of our attitude in the face of it; of the way, in other

words, in which we accept it.

We do not like to have violence done to us, as it is contrary to our nature. Now, this repugnance toward violence exists in our senses and in our mind. We naturally recoil at it; our senses resent it almost automatically. In our everyday life we meet with it often. Sometimes we almost fail to recognize it until we experience it. How ever, this violence is not always the result of intent. What we consider violence is often done to us by irresponsible agents. Who does not know, for instance, of the violence of a stormy sea? Who has not heard of the force of a cloudburst, or of a thunderstorm? Do we not consider the earth violent also

heard of the force of a cloudburst, or of a thunderstorm? Do we not consider the earth violent also, when it trembles and lays cities waste?

The point we wish to clarify is this: We do not consider the sea evil, nor the skies, nor the earth, even though, now and then, they do work havoc among us. We would rather that they exist than that they should not. Why? Because the blessings they afford us are practically invaluable to our lives. What would we be without the family expanses of water between us and other continents? We are willing to suffer their occasional violence in order to enjoy their continents? Repeated the earth since the days of creation. If we were to count them all up, to multiply the number of wars, famines, deluges, earth-quakes, and so on, we would be appalled beyond measure by the immensity of it all.

Countless millions have lived and died before we were ever thought of save in the Mind of God. Some of them are known to us through the pages of history. Many of them are known to us through the pages of history. Many of them goodness wherever they went and goodness wherever they went and made the world better because of their living in it; others created trouble and disorder and left only misery in their wake.

Biddeous and complex evils have desolated the earth since the dayson of creation. If the mumber of wars, famines, deluges, earth-quakes, and so on, we would be appalled beyond measure by the immensity of it all.

Countless millions have lived and died before we were ever thought of them are known to us through the pages of history. Many of them are known to us through the pages of history. Many of them are known to us through the pages of history were good and virtuous, others were vicious and bad. Some brought ground the beauting. From a gospel so utterly desolute the desolated the earth since the dayson discussion. In it he finds no motives for high energies for the finds no motives in the finds no motives in the finds no motives in the finds no motive for the wars, famines, deluges willing to suffer their occasional misery in their wake. violence in order to enjoy their con-

sions, why should you complain? Are you blinded to the vast number of blessings He gives you? Can they, even for a moment, be com-pared in number with the few so-called acts of intellectual violence

consider God in this light?
But, as a matter of fact, does
God really ask us to do violence to
our intelligence in assenting to His
truths? He certainly does not. If
we think He does, we are culpably
ignorant and full of pride. God is
infinite in every respect. We are
but finite. Can not truths, then,
far above our grasp, exist? And
can not God ask us, on His authority, to admit them? Nor does He
demand of us that we do this without a recompense. That faith we
need in admitting them, to which is
conjoined good works, will win for
us peace in the present world and
eternal glory in the next.

How frequently we hear people
say that man may believe as he
pleases. If this be so, he can
believe only what he experiences,
thus limiting his faith to belief in

mands, because he doesn't believe in them as the Church, commissioned by God, tells all to believe in them?

mands, because he doesn't believe in them as the Church, commissioned by God, tells all to believe in them?

It may be tolerant to believe as you like and to allow your neighbor that is not religious. Nay, in one who possesses the true faith, it ceases to be a virtue in any respect.

True, man must be tolerant and we exhort him to be tolerant; but with tolerance he must have hope one. Indiscriminate tolerance must not be encouraged in an individual.

It must be fought, but with only one weapon—charity. It is a spir-

time, and if necessary, one in the

morning.
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THE ROOT OF ALL EVIL

with tolerance he must have hope for the conversion of the erring and strikes terror into the hearts of the ills and afflictions of life. Here

one weapon—charity. It is a spiritual work of mercy to instruct the ignorant, and today the tolerant are but the ignorant; many, perhaps most of them, invincibly ignorant.

KEEP STONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food.

When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.

People suffering from these ailments can get speedy relief by taking one or two of Dr Norvall's Stomach and Tonic Tablets at bedime, and if necessary, one in the lime. The Pilot.

CHEERLESS GOSPEL OF MODERN SCIENCE

In marked contrast with the glad tidings of Christianity that elevated the mind and brought joy to the heart, the cheerless gospel of modern science has a most depress-ing and discouraging effect. Scienmodern science has a most depressing and discouraging effect. Scientists of today seem to take a fiendish delight in belittling man and robbing him of his unique dignity that lifts him above the entire animal creation. In unholy rivalry they vie with one another in making him feel that he weelly researched. him feel that he really means nothing in the cosmic scheme of things, that his origin is low and his destiny mean, that he is but the toy of blind mechanical forces and that eventually every trace of him shall be blotted out. Gloom and dark pes-simism are the fruits of such teach-

Now let us turn to the Almighty:
Unfortunately there are many who think that God does them violence—not physical violence, it is true, but intellectual violence. They say that God wishes to force them to believe truths that they can not experience. This they consider violence to their intelligence. Let us ask this class of people: Even if God did demand of you a sacrifice of your intelligence on some occasions, why should you complain?

Bereavements of families, breaking up of homes, the laying waste of fertile lands and crops, the top-ing over of once fair cities, riots and strikes, fires and other meanly of themselves as animals and nothing more, they are apt to behave as such. If they become accustomed to look upon themselves as the cousins of the beasts of the jungles they will be quick to adopt the morality of the jungles. That is migh idea his conduct will rise to serene heights. When men think meanly of themselves as animals and nothing more, they are apt to look upon themselves as the cousins of the beasts of the jungles they will be quick to adopt the morality of the jungles. That is little word from the vocabulary, strike it from the earth, and no real interval to serene heights. When men think meanly of themselves as animals and nothing more, they are apt to behave as such. If they become accustomed to look upon themselves of the beasts of the jungles they will be quick to adopt the morality of the jungles. That is little word from the vocabulary, strike it from the earth, and no real interval to act meanly of themselves, they are apt to act meanly of themselves as animals and nothing more, they are apt to look upon themselves as the cousins of the beasts of the jungles they will be quick to adopt the morality of the jungles they will be quick to act meanly of themselves as animals and nothing more, they are apt to act meanly of themselves as animals and nothing more, they are apt to act meanly of themselves as animals and other to act meanly of themselves as animals and other to act meanly of themse Bereavements of families, break-ng up of homes, the laying waste to serene heights. When men think meanly of themselves, they are apt his ideas and his actions. His logical instinct will compel him to

calamity or disorder is possible. Unfortunately we are powerless to blot it out, but it exists, a strong impregnable power where it holds sway, laying waste all before it.

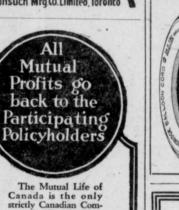
The best and noblest work ever conceived has fallen before one poisonous breath of sin. We might go on and on, summing up the case against sin, and never quite realize the enormity and immensity of it. Men are groaning beneath its terrible weight, for the smallest sin ever committed is heavier on a human soul than all the burdens of the world combined. called acts of intellectual violence He inflicts upon you? Certainly God's favors to man are innumerable, and His blessings of inestimable worth. Man does not even know the number of times God is blessing him. He can not exist without God's help. Man will not regret his material blessings, though the sources of these often inflict violence upon him. Why, then, does he not act consistently, and consider God in this light?

But, as a matter of fact, does God really ask us to do violence to

natural facts. Then, too, according to this theory, he need not believe anything that he himself has not really experienced, even though it actually happened. As St. Paul says, we must believe in "one Lord, one faith, one baptism," on our faith. If there is unity in God, unity in faith, and unity in baptism, how can man have multiplicity of belief regarding any or all of them? The truth remains always the truth, no matter what it burns, will his assertion deprive the fire of its power to burn? Will the modern or post-Reformation man change the nature of God, or any of His attributes or commands, because he doesn't believe in them as the Church, commissioned by Cod, tells all to believe in them as the Church, commissioned by Cod, tells all to believe in them?

Man will turn away in and disgust from the cheerless gospel of materialistic science. will embrace with renewed earnest? ness the glad tidings of Christianity which restores his dignity and re-freshes his spirit. In that true gospel he finds ideals that kindle his imagination and motives that way. If we wait for our neighbor to rectify his mistakes, he will probably wait for us to do the same before he enrobling and silictions of life. Here he finds the inspiration that he needs to carry on the warfare against evil. The degrading creed of materialistic science can never be a substitute for the ennobling and substitute for the ennobling and consoling gospel of Christianity; for man's better self revolts against a materialistic interpretation of the universe. — Catholic Standard and Times.





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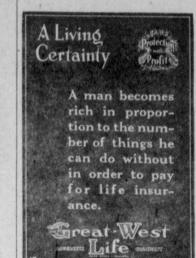
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It is therefore of great significance to be ble to announce a New Revised, Edition. Realing all the distinguishing features, particularly the Introduction, the Notes, and the Appendix of General Prayers, that mark it as no outstanding accomplishment, it contains he newest changes, also some additions, the sefulness of which will be readily apparent.

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CHATS WITH YOUNG MEN

STRIVE, WAIT AND PRAY Strive; yet I do not promise
The prize you dream o? today
Will not fade when you think to
grasp it,
And melt in your hand away;
But another, and holier treasure,
You would now perchance disdain,
Will come when

Will come when your toil is over, And pay you for all your pain.

Wait; yet I do not tell you The hour you long for now
Will not come with its radiance
vanished,

And a shadow upon its brow; Yet far through the misty future, With a crown of starry light, An hour of joy you know not Is winging her silent flight.

Pray; though the gift you ask for May never comfort your fears, May never repay your pleading, Yet pray, and with hopeful tears; An answer, not that you long for, But diviner, will come one day; Your eyes are too dim to see it, Yet strive, and wait, and pray.

WHY NOT?

1. Why not call on that old friend you have not seen for several

weeks?

2. Why not smile when you pay your gas bill? It won't cost any Why not do your part to estab-

lish justice among men? Laws alone can not do it, unless there is love between men themselves.
4. Why not read one good book a week? The exclusive newspaper habit robs mentality of its diges-

5. Why not overcome that old habit, of fault-finding? You may be losing your friends on account

Why not talk about something besides the weather and your neighbors? Rest your brain on the out-

oors? Rest your brain on the outside of it.

7. Why not be more careful about your children's habits? The Church can not do it all for you.

8. Why not bless God for the food on your table this noon? The high cost of living is not His fault.

9. Why not live today so that you will not be ashamed tomorrow?—Catholic Columbian.

TODAY

We have only once to live; therefore let us live to some purpose. The day that dawned this morning will never dawn again. The oppor-tunities which it brought with it will never come again; and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischiefs. The wheels of time's chariot have ratchets to

them, and they move only forward. Cheer up. In a ten minutes' walk you can see a score of people worse off than you. And here you are, digging your own grave and playing pallbearer into the bargain. Smile, even though it be through your tears, which speedily dry-and

cheer up.
Remember day by day that He Who gives thee the morning does not promise thee the evening, nor yet the morrow. Spend, therefore, every moment of ever hour accordwho gives thee the morning does not promise thee the evening, nor yet the morrow. Spend, therefore, every moment of ever hour according to God's Will as if it were thy last, and so much the more, for of each moment thou wilt have to give each moment thou wilt have to give strict account.—Father Laurence Scupoli.

are gathering for themselves the clouds that hide from their view the stoughts of St. Gregory, today began preparations to accommodate 2,000,000 Catholic visitors from all over the world, who are expected to attend the International Eucharistic Congress between June 20 and 24 next year.

His Eminence George Cardinal Mundelein, Archbishop of Chicago, after all "Even though they have addressed the first machine of the clouds that hide from their view the accommodate 2,000,000 Catholic visitors from all over the world, who are expected to attend the International Eucharistic Congress between June 20 and 24 next year.

His Eminence George Cardinal Mundelein, Archbishop of Chicago and eight Knights of St.

MARVELLOUS MEMORIES

Among the various feats of memory which have been recorded from time to time, the achievement of a member of the staff of the Prussian State Library deserves a special niche. He has specialized in weather reports, and claims to remember exactly what sort of time we had on any day that can be mentioned between 1881 and the present year. Name the day, and he will tell you all about it—he will even give you the official thermometer and barometer readings. His claims have been tested by the Meteoro-logical Society of Berlin, and according to reports, that body has been quite unable to "catch him

Memory, of course, is largely a matter of training, and some mar-vellous demonstrations of the extent to which it can be cultivated have been given from time to time. Datas, for instance, would put a date—and the correct date—to any event you liked to name; while another cultivator of the same another cultivator of the same branch of knowledge, a stoker, memorized the whole of Haydn's "Dictionary of Dates." One of the pioneers of steeplechasing, Colonel Charratie, had also this amazing knack. He once memorized the day's issue of a newspaper, advertisements included, for a wager. After these feats, the ability, enjoyed by Macaulay and Lord Randolph Churchill, to repeat a page of print after a single reading seems a small thing.

An American writer tells a story of a London editor whom he met on a visit to the British capital. The editor is unnamed, as he is of such excessive modesty that in his 'twenty years on a famous paper his name has been printed only twice." The story tells how he came down from Scotland as a youngster, to look for a newspaper job. He tapped at all the doors, and found no entry. His small fund of money soon ran out, and he felt of a look for a look for a newspaper sand found no entry. His small fund of money soon ran out, and he felt of a look for a look for a look for a look for a newspaper job. He tapped at all the doors, and found no entry. His small fund of money soon ran out, and he felt of a look for a

himself beaten. There seemed no room for him on Fleet Street, and one night he wrote home asking for money enough to get back to Scotland. He went to the post office to buy a stamp for the fatal letter. On the counter sat a big black cat, comfortably licking her fur. In an idle moment the young man held out the stamp to see if the cat would moisten it for him. She did so, seeming to relish the sweet taste of the gum. He affixed the stamp and was about to drop the letter down the slit.

Instead he was a to boys to be "smart" the next thing to "swearing," and yet "not so wicked." But it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarises and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.—Southern Cross.

A MISUNDERSTANDING

A certain English foreman in one of the American factories is in the habit of having an apprentice heat his luncheon for him. The other

and was about to drop the letter down the slit.

Instead, he put the letter back in his pocket, ran to a desk in the corner, and then and there wrote a brief story about the Stamp-Licking Cat at the Fleet Street post office; how the postal authorities, always solicitous of the public convenience, had laboriously trained the animal to sit on the counter and lick stamps. to sit on the counter and lick stamps for customers: how the cat was specially nourished with a saliva-stimulating diet, and that a project was under way to mingle a little oil of catnip with the Government's stamp gum, and so on.

cathip with the Government's stamp gum, and so on.

The first newspaper editor to whom he offered this agreeably preposterous little yarn accepted it with glee. It was the journalistic coup of the week. Illustrated papers wired for photos, and the post office was crowded with people asking to see the cat. The S.P.C.A. hurried round to see if it was a matter within their jurisdiction. The sale of stamps at that office increased forty per cent. And the author of the story has never since been without a job.—Southern Cross.

In the soly gazet at him is alment. "You told me to eat it up and I eatit."

"I didn't tell you to heat it up roared the irate foreman. "I to you to 'eat it up."

"Well, I didn't heat it up." mai tained the youngster, stoutly. The state of the youngster, stoutly. The sale of stamps at that office increased forty per cent. And the author of the story has never since been without a job.—Southern Cross.

OUR BOYS AND GIRLS

MY LITTLE FRIEND There is a little miss I meet. he greets me with a smile so sweet That I am captivated.

A fairy she, scarce seven years old, About her head play locks of gold; No rose is fairer to behold

She is like one of those—ah me! That climbed the Saviour's gentle knee, And felt His hand so lovingly

Upon their silken tresses.

And when she asks me, "How are you?"
Just as all grown-up persons do
I make a serious answer to
Her lady-like addresses.

God bless my cheery little friend! Her artless ways I would not mend I'd have her thus unto the end, Could I but have my pleasure.

Methinks full surely God has given This sunny sprite of years scarce seven, To closer link my heart to Heaven, And there to place my treasure.

-FREDERICK FIELD, S. J.

BE TRUE Love is the greatest of human affections and friendship is the chaste fragrant flower that springs from it. Don't be too sensitive as to the little failings of your friend. People who are too easily offended are gathering for themselves the clouds that hide from their view the

after all." Even though they have their-faults and failings is it not one of the duties of friendship to overlook the unpolished edges of the gem? Some people talk of the inconstancy of friends, not knowing that if they themselves were more that, if they themselves were more true, more generous, others would be more loyal.

DON'T BE UNHAPPY

There are people who seem to make a business of being unhappy. They simply will not cheer up and take a bright, normal view of life.

If you try to understand such people you will find almost invariably that they are thinking always about themselves—never of others.

themselves and their grievances in seeking for ways in which they might lighten the burdens of those who have really been afflicted, their

habit of having an apprentice heat his luncheon for him. The other day he called a new apprentice. "Go downstairs and 'eat up my lunch for me," ordered the fore-

The boy, a typical young American with no knowledge of Cockney English, obeyed with alacrity. He

was hungry.
Ten minutes later the foreman came down. He also was hungry.
"Where's my lunch?" he de-

The boy gazed at him in amazement. "You told me to eat it up, and I eatit." "I didn't tell you to heat it up," roared the irate foreman. "I told you to 'eat it up.''
"Well, I didn't heat it up," main-

CANCER DUE TO THOUGHTLESS

Sir W. Arbuthnot Lane of London, one of the foremost surgeons of the world, has written to the London Daily Mail, and he has also a letter in a recent issue of a Canadian Medical Journal, charging that cancer is caused by our idiotic refinement of our chief foodstuffs, the grains. He lays especial blame upon white flour and refined

cereals.

Dr. Robt. G. Jackson of Toronto,
Editor of the Dietetic Age of New
York City, a journal circulating
among physicians, has been teaching this for years, and, because he was convinced of this fact and also that food deficiencies cause a lot of other of the diseases of civilized peoples, of the diseases of civilized peoples, he invented Roman Meal, a food made from whole wheat, whole rye, flaxin and bran, these blended scientifically in proportion to make a balanced human food. It supplies the deficiencies of flour and other refined "ghost cereals" and should be used in some form daily, or at least several times each week. It prevents indigestion and positively relieves constipation. Because of its growth-promoting properties, it its growth-promoting properties, it is especially valuable in feeding nursing and expectant mothers and children from the 10th month. At

CHICAGO'S GREAT CONGRESS

INTERNATIONAL EUCHARISTIC GATHERING EXPECTED TO OUTRIVAL ALL FORMER ASSEMBLIES

Chicago, Aug. 11. — Seventeen committees, composed of 250 pastors of churches of the Archdiocese of Chicago and eight Knights of St.

addressed the first meeting of the schools, academies and colleges will committeemen last night at Quigley
Preparatory Seminary, at which
plans were formulated to make the
June 21, 22 and 23 in the various

plans were formulated to make the Congress a grand success.
"This will be the Twenty-eighth International Eucharistic Congress and the first to be held in the United States," the Cardinal said. "All former Congresses, except one, were held in the great capitals of Europe. It will be a magnificent sight to all in Chicago, both Catholic and non-Catholic silke and may make an June 22. Women's Day Moder. Catholic alike, and may make an impression upon a city where there are more crimes and less punishment than any other city in the

ated that they find slights and insults where such were never intended.

Their gloomy manner drives friends away, and they lament the fact that no one seems to care for them. If some brave person doesn't tell them the truth about themselves they go through life thoroughly miserable. If such people could be led out of their gloomy rut for even a little while, they would never care to go back to it.

In a International Congress and plans to perfect it constitute too gigantic a task for one man, therefore I ask you priests to shoulder the burden of making this event a great success.

"The Congress is primarily a religious gathering. It is a sermon, a mission, a religious revival. There will be 2,000,000 confessions to be heard and a like number of Holy Communions to be given to the faithful. This will necessitate the calling in of more than 3,000 priests to aid those already in the Architecture.

If they could be led to forget themselves and their gricovers.

"The Holy Father expects Chicago's gathering to surpass any similar gathering of the past. At Mundèlein there will be a gigantic open air cathedral where those not of our faith may come and watch

You Buy Satisfaction

Its strength and freshness are unique. The uniformly high quality never varies. Try it.

weakest link. This means that not one of you must fall down in the duties assigned to you. If one of you is weak, it may mean the whole

you is weak, it may mean the whole chain will break and the Congress be a dismal failure instead of the grand success that Rome itself as well as ourselves expects it to be."

"Already Cardinal Mundelein has received letters from prelates across the ocean asking about accommodations. One letter said that 500 persons from the country of "I that 500 persons from the country of his forebears' nativity had ex-pressed their intention of coming here. Many other letters have been received by His Eminence, showing the interest being taken already in Europe concerning the Congress to be held here.

"Thus you can see, members of

the committee, that you have a task to accomplish such as you never had before. The whole success of the Congress is with you. Each of you has been specially selected because of your peculiar talents along certain lines, and the best in you is expected.

BISHOP HOBAN S REPORT FROM ROME The Right Rev. Edward F. Hoban, Auxiliary Bishop of the Archdiocese of Chicago, and local president of the Congress, who recently returned from a trip to Europe, told the priests that Pope Pius talked the entire twenty minutes of his allotted interview about the Eucharistic Congress.
"His Holiness was highly elated,"
Bishop Hoban said, "and assured me that he will send a personal representative here and that he would declare the month of June next year as a vacation period so that as many Cardinals as possible may come to Chicago to attend the Con-

gress.

"In Paris, the headquarters of the International Eucharistic Congress, the enthusiasm is high, and many Cardinals in France will come here. Every nation under the sun will be represented here."

SECTIONAL MEETINGS' PROGRAM It was also explained by Mgr. Quille that there will be general meetings and sectional meetings on each of the four days of the Congress. The schedule follows:

Monday, June 21, Children's day, when 50,000 children of the percentage.

when 50,000 children of the paro-chial schools will sing the Mass of the angels in the stadium at Grant

Tuesday, June 22, Women's Day and Men's Night, the stadium will be reserved for women in the morning and for men in the evening, so the men will not have to lose a day's pay to attend during the day-

Wednesday, June 23, Higher Education Day, when present a program in the stadium.

June 22, Women's Day, Moderator, Very Rev. E. J. Fox, St. Thomas of Canterbury, chairman; Rev. J. D. LaMarre, St. Joseph, world.

secretary; Rev. Theo Gross, Blue
"The International Congress and Island, Ill.

calling in of more than 3,000 priests secretary, Rev. Charles J. Mcto aid those already in the Archdiocese.

OPEN AIR CATHEDRAL AT MUNDELEIN

"The Holy Father expects bration of Mass in the open.

page of print after a single reading seems a small thing.

THE CAT WHO MADE AN EDITOR

An American writer tells a story of a London editor whom he met on a visit to the British capital. The editor is unnamed, as he is of such excessive modesty that in his "twenty years on a famous paper his name has been printed on the such as t

And Blackheads, Irritation Intense. Cuticura Heals.

"I suffered terribly with black-eads and pimples. The pimples ere large, festered and scaled over. They burned causing intense irri-ation. After washing my face the cales would fall off causing erup-ions. I had to dispense with all easures because my face was

"I tried numerous remedies but all failed. I began using Cuticura Soap and Ointment and after using one box of Ointment and one cake of Cuticura Soap I was completely healed." (Signed) Miss Felicia E. Smith, 2271 E. 46th St., Cleveland,

Cuticura Soap, Ointment and Tal-cum are ideal for daily toilet uses. Sample Each Free by Mail. Address Canadi Depot: "Cuticurs, P. O. Bez 2616, Montreal Price, Song 25c. Onlinent 25 and 55c. Talcum 25 Try our new Shaving Stick.



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ECONOMICAL

floor you could possibly install. Dominion Battleship Linoleum makes a splendid floor for Sunday Schools, Church Halls and Gymnasiums. It is firm, smooth and seamless and well able to withstand the hardest usage.

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St. Anthony's Corner

It ought to be a consolation for those in need of temporal and spiritual favors to know that the great Wonder-Worker of Padua does not confine his help to Catholics, but as our good Sisters in the hospitals receive and minister as lovingly to Protestants and Jews as to Catholics, so St. Anthony intercedes for all who invoke him.

This has been demonstrated again and again in the Novena at his famous Graymoor Shrine, as the many testimonials we have received from these grateful people demonstrate, and which we have published from time to time. Below we published many the sent in last month was arswered in a wonderful way. My husband had not received the Saraments for over two years. I have been optitioning St. Anthony for some time for his return to God, and last month we had a Mission at our Church. My husband attended most of the sermons, went to Confession and Holy Communion, for which I am very, very thankful to St. Anthony and the Graymoor Novena.

J. E. A. Toledo, O.: "Enclosed find an offering for St. Anthony's Tour Core and your start when we have a full will find a thank offering for St. Anthony's cover three weeks."

G. L. B., Potsdam, N.Y.: "Last year I asked yover three weeks."

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G. L. B., Potsdam, N.Y.: "Last year I asked you to pray that my business would be successful, promising a donation to St. Anthony's Peor, and your prayers were answered. As my business has also been successful this year, when it seemed very doubtful, I feel that I should make another small offering to St. Anthony, since he has been so good to me." over three weeks."

**P. F., Nebraska: "I asked to be included in the Novena to St. Anthony at Graymoor that I might rent to a good tenant, and almost immediately my prayer was answered. In thanksgiving please find half of the first month's rent for St. Anthony's Bread."

The Friars of the Atonement will be pleated to enter your intentions in the Perpetual rena, which begins each Tuesday and ends the following Wednesday. They will also send Address your petitions to: St. Anthony's Graymoor Shrine Friars of the Atonement

SEED POTATOES

Improper storage of potatoes results in the loss of thousands of bushels annually. The careless handling of potatoes in transportation means financial loss and tends to have a serious effect upon the market market.

Several factors influence the successful storage of potatoes. These are, temperature, ventilation, humidity, depth of pile, and sound stock free from dirt. Potatoes should be stored in as

Potatoes should be stored in as cool a temperature as possible without freezing. A good average temperature as possible with a merican youth." out freezing. A good average temperature ranges around 36 degrees F. Good ventilation is essential to assist in carrying off excess moisture, particularly where potatoes are stored in large heaps. Control of temperature, moisture, and ventilation can be obtained by using felse floors wall racks and it. false floors, wall-racks and airshafts. Too dry an atmosphere causes shrinkage, therefore, a certain amount of humidity is necessary. In a blight year careful grading should be practiced. Potatoes showing rot should not be placed in storage. Avoid the de-velopment of certain rots in bruised and cut tubers by white-washing the interior of storage houses. Potatoes should not be removed from the field in a wet or dirty condition, as these elements in-crease the possibility of rot in storage. In harvesting, care should that storage rots gain entrance.

A growers responsibility does not end when his potatoes have been bagged. The use of clean bags is a factor which at times is not taken into consideration. Bags or sacks should be either washed or steri-lized. Second-hand flour bags are good providing they are not intended for storing any length of time. Salt or fertilizer bags should not under any consideration be

Directly or indirectly the grower is responsible for the arrival of his stock in a sound condition. Frost is by far the greatest obstacle to overcome. Care must be taken that the stock is not chilled during the trip from the form to the condition. trip from the farm to the shipping point. The liberal use of straw and blankets in the cold weather is essential. Similarly in the railway cars straw and paper will reduce the possibility of freezing. Careful handling at sidings where no loading platforms are provided will prevent bruising. It is not unusual for several potatoes in a bag to be badly damaged by rough treatment. Careful piling in the car lessens the possibility of bruising during transit. It is always advisable to so arrange the tiers that they will slant back and thus eliminate the danger of falling between the car doors where bulkheads are not used.

S. G. PEPPIN, Assistant, Plant Pathologist.

JAMES M. BECK TO BE LECTURER

GEORGETOWN TO GIVE COURSE

tion in the country, this Fall will direct a new course of lectures on the Constitution and Americanism to be conducted by the Foreign Service School of Georgetown Uni-

Announcement of this important step by Georgetown has just been made by the Rev. Edmund A. Walsh, S. J., Regent of the Foreign Service School, on receipt of a cable of acceptance from Mr. Beck, who is in Geneva, Switzerland. Georgetown officials tendered the invita-tion to Mr. Beck in person at Geneva, on cabled instructions from the University here.

Town --
Town --
Address of welcome by His Lordship Bishop Ryan, and sermon by
Rev. Dr. J. R. O'Gorman, P. P. of

will give Georgetown an oppor-tunity, it feels, to render a public service in defending Constitutional government against the foreign



influences seeking its destruction. The step is regarded by the University authorities as one of the most important it has taken in recent years.

"The authorities of Georgetown are especially gratified at having gained so strong an accession to its program of exposition and defense of the Constitution through the services of Mr. Beck," said Father Walsh. "Georgetown heartily agrees with the sentiment expressed by President Coolidge that 'it is of first importance that the study of the Constitution should be an essential part of the education of the

TRIBUTE OF PRESIDENT

"Mr. Beck has been recognized not only an acquaintance with the practical side of the law from his

opportunity also will be open to him to stress Americanism and the duties of citizenship.

be taken to avoid cutting or otherwise damaging potatoes, since it is often through these cut surfaces often through these cut surfaces of any university. faculty of any university.

POPE WILL RECEIVE WORLD WAR VETERANS

veterans of the World War of which the Rev. Father William P. O'Connor of Cincinnatiisa member has arrived in Paris where it will remain for some days before going to Rome to attend the convention of the Inter-Allied Federation of Veterans. The party will represent the Amer-

On the voyage from the United States, the entire delegation, for the most part non-Catholics, attended Mass on shipboard. All of its members are anticipating with

their chairman, the delegates shortly after arriving placed three wreaths on the tomb of the Unknown Soldier of France. Col. A. Piatt Andrew, a member of the party, said in their behalf;

"It is the dream of every American veteran to return to France before he dies. Every officer over

before he dies. Every öfficer, every soldier who lived among your people during the tragic years of the War longs for the moment when he will again cross the Atlantic to revisit your villages, traverse anew your highways and reestablish that

GEORGETOWN TO GIVE COURSE ON CONSTITUTION

Washington.—James M. Beck, former Solicitor General of the United States and one of the foremost authorities on the Constitution in the country, this Fall will

CATHOLIC TRUTH SOCIETY OF CANADA

ence to be held at Renfrew on October 8th, and asks them to accept this as a personal invitation and to "The migratory family, as known this as a personal invitation and to kindly extend the same to their to various charitable agencies, both

MRS. J. W. MACKEY On Sept. 13th, at St. Joseph's Hospital, London, occurred the death of Mrs. J. W. Mackey. (Louise Fallon.) Her illness lasted (Louise Fallon.) Her illness lasted but a few hours during which time she had the happiness of receiving all the rites with which the Catholic Church fortifies and consoles her faithful children. But her sudden and untimely death has come as a great shock to her family. In her passing she has left a perfect example of truly Christian motherhood. notherhood.

Mrs. Mackey's sweet and amiable disposition had won for her innum-erable friends, but it was only in the precincts of her own home that her wonderful qualities of a Cath-olic wife and mother could be

really known.

Besides her sorrowing husband and seven children she is survived by her parents, Mr. and Mrs. P. Fallon, six sisters and four brothers, Mrs. Beaton, Mrs. Mitchell, Tom, Will and Agnes of London; Rev. Father J. Fallon, Ridgetown; Jim of the Jesuit Novitiate, Mo.; Sister Fallon, S. O. S., Toronto; Sister Fallon, S. O. S., Toronto; Sister Florence and Sister Victorine of St. Ursula's Academy, Windsor, The funeral was held on Tuesday, Sept. 15th from her late residence to St. Patrick's church where a may her soul rest in peace. really known.

"The Blessed Virgin Mary" by Rev. J. Husslein, S. J. Price 15c. postpaid. A summary of the Catholic teaching on the Divine Motherhood of Mary and the privileges that God bestowed upon her. Why we call Mary our Mother. The beauty of

This is a very beautiful piece of literature and should be read by every Catholic. Father Husslein is at his best and the reading is both interesting and the reading. interesting and fascinating.
The booklet comprises thirty-two

long experience at the bar, but as a student has a deep insight into the theory of our Constitution."

In his lectures, Mr. Beck will emphasize the Constitution as a philosophy of Government. The booklet comprises thirty-two pages, size $5x7\frac{1}{2}$, and is attractive pages, size $6x7\frac{1}{2}$, and is attractive pages, size $6x7\frac$

"On the Sands of Coney." By Neil Boyton, S. J., author of "Cobra Island," "In God's Country," etc. Frontispiece. Price \$1.50.

Behind the scenes at Coney Island!
Father Boyton draws aside the curtain. He shows the wide-eyed youngsters how the wheels go youngsters how the wheels go around. He introduces them to the "strange people" with their masks off. He makes them feel the high excitement of a big season at the Nation's Playground.

If you crave action, here's the book for you! You'll share the consternation of Prof. Dumharton, preparing to make a parachute leap, when he sees young Angelo Dailey caught precariously in the tangled guy-rope of the balloon. You'll join in the man-hunt for the villains who planted live lobsters in the indoor pool. The story closes with a devastating fire, with deeds of heroism in grateful contrast to the terror and suffering caused by the disaster.

There is probably not an author its members are anticipating with pleasure the audience with the Pope which they will have upon their arrival in Rome.

Led by Brig. Gen. L. R. Gignilliat, their chairman, the delegates shortly after arriving placed three in his boyhood. And most of his story is founded on truth, for no first the results of the played and worked there in his boyhood. And most of his story is founded on truth, for no first the results of the played and worked there in his boyhood. And most of his story is founded on truth, for no first the results of the played and worked there is probably not an author in the country better equipped to write such a story than Father Boyton. He knows Coney Island "from the inside." He played and worked there is probably not an author in the country better equipped to write such a story than Father Boyton. He knows Coney Island "from the inside." He played and worked there in his boyhood. And most of his story is founded on truth, for no many the played and worked there in his boyhood. And most of his story is founded on truth, for no many the played and worked there in his boyhood. And most of his story is founded on truth, for no many the played and worked there is probably not an author in the country better equipped to write such a story than Father Boyton. He knows Coney Island "from the inside." He played and worked the inside." fiction could be more romantic and adventuresome than the inside story of Coney Island.

For sale at The Catholic Record,

London, Ont.

CHEAP AUTO'S NEW PROBLEM

Washington, D. C.-The cheap automobile has brought a new prob-lem to charitable institutions dealcontact with your people which was ing with migratory families, accordso warm in 1917 and 1918, and which ing to Miss Louise McGuire of the will remain dear to his heart for all National Catholic Service School, time."

National Catholic Service School, who addressed the Committee on

in the automobile. This sort of Gypsyhood among low standard families has developed in the last The Catholic Truth Society of Canada cordially invites the clergy to attend the Fifth Annual Conferuments to be held at the Canada cordially invites the clergy to attend the Fifth Annual Conferuments work when they can, or when they care to steal likewise.

parishioners. Programme as follows:

PROBLEM OF EVICTIONS

"Those who remain in the district increase the already abnormally high rate of nobility. Experience of social workers will bear out the Mr. Beck's lectures, coupled with the public lectures in which Father Walsh will continue his expose of Russian Soviet doctrines this Fall, will give Georgetown and Continue the public lectures are the already abnormally high rate of nobility. Experience of social workers will bear out the statement that it is not unusual to find as many as from three to seven moves per dependent family in the continue of the c moves per dependent family in a year. A goodly percentage of these are forcible evictions for non-payment of rent. Here is a dilemma for the Charity Bureau worker. Will she pay the rent or will she pay the moving expenses and the rent in the new quarters? Charities Bureaus faced with Charities Bureaus, faced with shortage of funds, frequently en-courage families to remain until evicted. Others, while not encouraging this procedure, are cognizant of the pending eviction and do nothing to avert the execution of the forcible detainer writ.

"Does not this policy lower the ethical standard of the family?
Does it help it any way to build up a feeling of responsibility for payment of just debts that must be a part of any self-respecting person Does it not rather put a convention al sanction on the transaction and create a sense of right to 'beat one's debts?' ''

HQUSEKEEPER wanted by widower without family. Apply to Box 517, CATHOLIC RECORD. London, Ont. 2450-2

CATHOLIC widow wishes position, house-keeping. Priest preferred, references. Address Box 518, CATHOLIC RECORD, London, Ont. 2150-1

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200 ACRES clay loam, lots 25, Con. 7 and 8 Normanby, 3½ miles from Ayton, on County road, good bank barn, good house well watered, twenty acres first class hard-wood bush. Separate school on one farm. On the other good brick house and good orchard with 80 trees, 8 acres mixed timber, 49 acres of new land to plough for fall wheat and the remainder in pasture. Terms easy to suit the purchaser. Will tell one or two. Apply to Michael Culliton, R. R. No. 2, Ayton, Ont. 2450-3

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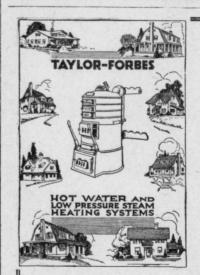
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