

# The Catholic Record

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname—St. Pacien, 4th Century)

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## THE ZIONIST CONGRESS

By Dr. Frederic Funder  
(Vienna Correspondent, N. C. W. C.)

Vienna.—On the basis of such information concerning the Fourteenth 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 least as the geographic location of a hoped-for Jewish state 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 HEBREW**

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 Congress. Some of them leaked out, particularly some of the acrid criticisms concerning the methods of the British Government in administering its mandate over Palestine. Delegate Lipsky, representing the American Zionist organization, for example, declared:

**BRITISH GOVERNMENT CRITICIZED**

"We must . . . express our disappointment that the Mandatory Government has conceived the office entrusted to it as the duty of a judge dealing with two disputing parties. Instead of promoting 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 friendly neutrality and, under extraordinary circumstances, has even abandoned that attitude."

Another delegate, Mereminsky, said:

"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 Government? Perhaps it is because we helped England to establish in Palestine a strategic base for her operations in the East."

Even a delegate from a British Dominion, Rabbi Nathan J. Rapoport, 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 material 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 colonies there on a self-sustaining basis.

Commenting on figures showing that there are now 135,000 Jews in Palestine and that the Jewish element had grown from one-eighth of the total population in 1924 to one sixth in 1925, Delegate Gruenbaum pointed out that this increase in immigration is due to disturbed economic conditions in certain parts

## OF EUROPE RATHER THAN AN

increased attractiveness of Palestine, and remarked that the real problem is to devise some method of diverting this stream of immigrants into agricultural pursuits in Palestine. It is in this endeavor that the Zionist project has suffered its most notable breakdowns. Delegate Farstein from Poland summed up the situation by saying:

"There are not twenty Jews in Palestine today who can live on the 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 Farstein's gloomy view of the situation and declared the methods used in attempting to promote agricultural 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.

Dr. Ruppin, Director of the Zionist Immigration Office in Palestine, while boasting that Jewish real estate holdings there had 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, who spoke of it, and asked his fellow American Jews to consider how much good the money they proposed to spend in the Crimea would do if applied to Palestine.

Notwithstanding the reports of anti-Jewish violence and the action of Mr. Jaffa, representing the Zionist Organization in New York in sending a protest to the American Secretary of State, it can be 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 of preserving peace and respecting civil rights, and had chosen a date during the Zionist Congress as an opportune time for such a demonstration. The police at first refused to allow this demonstration, but later permitted it to be held. It was held without any outbreaks of violence. A report was circulated that this demonstration had been organized by friends of Monsignor Seipel, the former Chancellor, as a means of overthrowing the present government. As a matter of fact, however, Monsignor Seipel was absent from Vienna on a lecture 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 now lives in Montreal. He was educated at Montreal College, Laval University and McGill University, being called to the Canadian bar in 1888. He was called to the Quebec bar in 1898 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:

"Entrance is forbidden to women who are not properly dressed, that is, those who do not have the head covered and do not wear high-necked dress and long sleeves."

The Vatican some time ago strongly deprecated immodesty in women's dress, and the Italian clergy has vigorously taken up the campaign for modest dressing.

## NUNS RESCUE THREE GIRLS

New York, Sept. 11.—Hampered by the flowing black robes, starched headresses 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 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. 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 Gresolini, 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 steamboat passing in the river threw them off their feet and they were swept into water beyond their 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 Miss Eager and Angelino by the two Sisters.

The latter, when their attention 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 major's staves.

It was expected that the thirty-six staves would have difficulty in 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 expected.

But the use to which he put the thirty-six staves was even more surprising than the price at which he bought them. For he presented them to thirty-six priests of newly reconstructed churches in the devastated regions, and henceforth they will be carried at religious functions by the church beadles.

## MARIA-LAACH POWER PLAN AROUSES PROTESTS

By Rev. Dr. Wilhelm Baron von Capitain  
(Cologne Correspondent, N. C. W. C.)

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 protests from nature lovers of all denominations as well as from the authorities of the Benedictine Abbey there. The religious authorities 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 on between the Ministry of Public Worship and the Ministry 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 an extent as to imperil navigation. It is estimated that the project would divert 40 cubic meters of water per second from the Rhine.

About twenty years ago when there was a project on foot to build a railroad to Maria-Laach the then Abbot Willibald Benzel protested and the former Kaiser Wilhelm II. intervened to prevent this invasion

of modern industry. The present Abbot Ildephone Herwegen has taken a prominent part in the opposition to the hydro-electric development 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 glorious 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" movement, these social workers hope to heal some of the evils of modern industrialism by putting the loom back in the weaver's home throughout 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 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 concentration 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 contaminated atmosphere, for alleys and yards, for confinement and the drugging 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, but they proved only makeshifts. There came the intelligent reconstruction work that has been going on in Flanders since the War, and the real remedy was suggested.

**TRY TO IMPROVE HOMES**

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

England has a proverb: "The Englishman's home is his castle." The Flemish 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 workman the owner of his home, 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 mill. There seems no reason, therefore, that the trial should not be a success. In and about Lyons, in 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 weaver's homes have given excellent results.

In this endeavor the Catholic Peasant League is conducting an inquiry into the possibilities of the plan, advertising it and making friends for it.

**AIMS OF MOVEMENT**

The purpose aimed at is three-fold. First, to keep at their homes such weavers as have never left them for the mills, by providing them with

electrical current and by aiding them to add to their equipment the improvements necessary to lighten their task and to increase their productive capacity.

Second, to create the rural family shop, so as to combine the booms of life at home with all the advantages of life in the country by securing 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 Nocheville 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."

## PUBLISHER WARNS OF FAKE SOLICITOR

Dayton, Ohio.—George A. Pfau, publisher of the Young Catholic Messenger here, issued a warning against the operations of a solicitor representing himself as an agent of "George Farrell of the International Sales Corporation," according to Mr. Pfau, this solicitor has been 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 scholarship to Notre Dame University. He exhibits credentials which, Mr. Pfau 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."

## RELIGIOUS TRAINING SOUGHT IN IOWA

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

Accordingly, another survey has been decided upon, to ascertain how many High schools give credit for Bible study, what character-building 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 Orezza, 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 France.

The Holy Father was deeply moved by this touching gift of the aged fisherman, to whom he sent in return a beautiful medal and the Apostolic Benediction.

## DUELISTS ARE TO BE EXCOMMUNICATED

Berlin, Sept. 7.—Duelling, and even that type of enemy fencing wherein the danger of fatality is eliminated, has been declared punishable 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 in Heidelberg, where contests that apparently were regarded as mere sport, had serious consequences.

## GIVES IMPRESSIONS OF TRIP TO ROME

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

"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 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 sun across the Mediterranean was casting its rose-colored tints upon the great dome, shedding a kind of mystic light which no modern artist has ever touched."

"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 snow 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 declared:

"People who are hostile to the Catholic Church do not understand that Catholics are united only before 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 vicissitudes and destined to at last unite us with Him Who bore it."

"What do I think of the Church elsewhere? There seems to be a great deal of indifference in some quarters, a sort of reaction to despair; people ask what is the use of appealing to governments. And still the reign of faith and the strengthening of morals can be the only salvation of the world. We must wait and pray."

"Catholics of the United States," he 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 the 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 1869. 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.

## MILWAUKEE, WIS.—AN ALLIANCE

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 requirements 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.

## 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.

Oslø, Sept. 2.—The bill introduced some time ago in the Storting to permit the Jesuit Order to enter Norway did not obtain the necessary two-thirds vote when it came up recently for discussion. The bill, therefore, failed to pass, and Norway will remain closed to the Society of Jesus.

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 1925-26 session, according to announcement made by the Rev. Joseph Burke, C. S. C., Ph. D., President of the University.

New Orleans, July 31.—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 years ago and have been training for their work at the Dominican College at Ponchatoula.

London, Sept. 7.—Mr. Daniel Boyle, who represented North Mayo, Ireland, in the British House of Commons from 1910 to 1917, 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, broadcast from 2LO, the London station of the British Broadcasting Company, recently gave the signal to Father Ronald Knox to broadcast a service from the Aberdeen station, 600 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 the Dame du Salut, which organizes pilgrimages to Lourdes, it was reported that since the foundation of this organization it has sent 46,000 sick persons to the Grotto of miracles, paying all their expenses, and that 38,000 of this number were given hospital treatment 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. He pleaded guilty to a charge of petty larceny in Special Sessions. An apartment superintendent made the complaint 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 Pilgrimage to 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 including the Archbishop of Armagh.

A campaign is being carried on to have a monument erected at Brazzaville in the Congo, in memory of Mgr. Aouard, 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 Foitiers has given the name of Aouard 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. 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.







"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 emphasis.

"Then you understand. This 'buddy' of mine carried for weeks a suit of underwear for me in an antiseptic bag; he—Schnitz 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 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 on Monday."

And the colonel warmly shook the hand of Schultz.

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

"Comment!" said Colonel Bouligny.—Maurice Francis Egan in Ave Maria.

FOUR LECTURES ON MCGEE

By Rev. John J. O'Gorman, D. C. L. Copyrighted 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 outstanding, though long 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 letters and letters. Next in historical importance are the files of the newspapers which recorded his 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 Fenning Taylor, H. J. O'C. Clarke and Mrs. Sadlier; and the capable record of the Young Ireland movement 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 books and pamphlets are long out of print, the newspaper files are 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 Statesman, Number II, Thomas D'Arcy McGee" on the eve of the Centennial dinner was most 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 to learn more. A critical examination of these works reveals the fact that much of the McGee material has not yet been utilized and that some of it has been inadequately interpreted. Briefly to summarize, where necessary to correct and in some small measure to supplement, 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 Irishman 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, we 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 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.

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 universality of Catholic charity, McGee's position in history—to those who know—is assured for all time. To cap the climax of 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 historian, in what he did for our Dominion; and the ecclesiastical historian, in what he did for the

cause of religion; yet the biographer of McGee, and anyone who would know the man as he was in the glorious 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 devoted 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 Lay Apostle. These form our first three lectures. In order not to delay unnecessarily the narrative, the writings of McGee are treated in detail in a fourth lecture.

Like other recent students of 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 prepared but not yet published. The following bibliography will indicate the other principal sources of these lectures. Ottawa, Ascension Thursday, 1925.

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IRISH PHYSICIANS

Dublin, Ireland.—The recent decision 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, has aroused the protest of 95% of the medical profession in Ireland. The new arrangement puts an end to the system whereby Irish doctors were enrolled on the British medical registry and it is claimed, as a result, that Irish doctors will not be permitted to practice in England.

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 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 Irish officials assert that they feel sure a reciprocal arrangement can be entered in whereby Irish doctors may practice in England, and vice versa. Failing in this, it is claimed, Ireland is entitled under her status of a dominion of the British Commonwealth to have her 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, never as a beggar, and not once was he 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 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. Maelckel, 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 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 quiet good taste, registered under the name of Brown at one of the best hotels in Los Angeles. It 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 salesman. When he checked his overcoat at a little tobacco store in a side street, the cigar clerk's eyes bulged. Underneath that fine coat were the dingy, frayed clothes of a man who hadn't a dime. The very odor of poverty was on them."

"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.' 'Where to? I've nowhere to go and I'm broke.' 'Why don't you go to the Salvation Army? They'll give you a bed.' '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 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 mission. 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.

"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 past, and is getting a little old for that sort of a thing. He returned to the hotel and a plump wallet which he had checked in the hotel safe. But the next day he called on Mayor Cryer and told him of his experiences. It was a long talk, but it paid for its horse fruit."

"Mr. Mayor," he concluded, "every city in America ought to have a municipal lodging-house,

such as New York City and Buffalo have where moneyless men and moneyless women can go. The first thing every applicant gets is a germicidal bath. Next comes medical examination, and the sick are separated from the well. Then they are given clean night-clothes and sent to sleep in clean, comfortable beds in well-ventilated dormitories, while their clothes are being fumigated. Next morning, after a good square breakfast, a man or woman who is broke can go out to look for honest work with a stout heart, and no grudge of any kind 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. 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 as well be criminals, too."

"Then, as Mr. Shippey tells us, Brown went at the subject of local conditions, and said:

"In your beautiful city the only alternatives for moneyless men are the jails and the missions. No mission 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 become a public charge if city hospitals as well as a menace to public health before they get that far. If you send a man to a mission, the city, indirectly pays for it. If he gets sick there, the city pays for it. If you make him a jailbird, the city pays for it. If you make him an enemy to society, the city pays for it. Wouldn't it be better for the city to pay for it first, in the form of a municipal lodging-house? This would prevent much crime, disease and discontent. Now, sir, will your city undertake the establishment and maintenance of such a place, with the same non-political management as a Carnegie library, if I will agree to furnish half the money needed to start it?"

"But wouldn't that encourage tramps to flock here?" asked the Mayor nervously.

"It would not. The daily germicidal bath and medical inspection alone are enough to scare off the worst of them. An employment bureau would be an important part of the idea. That and efficient management would do the rest. Men and women looking for a city in which they would not have to steal or turn prostitutes in case they went broke before they found work might be 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 panhandler and thieving idler to come here, but when you open a city lodging-house you take away the last excuse of such people to clutter up your streets."

The Buffalo Institution mentioned in the foregoing and known particularly as the Erie County Lodging House was founded in 1908 on the initiative of Father Maelckel, S. J., at the time Professor Caeckel, who is at present rector of St. Ann's parish, Buffalo, has been actively interested in the enterprise ever since and has had the assistance in this, his work, of the Catholic Aid Society of which he was the founder.—Buffalo Echo.

COURT UPHOLDS CHURCH'S DECISION

Augusta, Me., Sept. 1.—The right of the Church to deny burial in consecrated 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 Yenko in the Roman Catholic cemetery at Lisbon Falls.

Yenko, a Slovak, with others of his nationality, had purchased lots in the cemetery at Lisbon Falls. Later they withdrew from the Church and erected at a cost of \$45,000 a brick edifice of their own. They were excommunicated by the late Bishop Walsh.

Yenko's daughter died and he 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 of the controversy that arose, the pastor, in the name of Bishop Walsh, asked the lower court for an injunction. This was granted. Yenko then appealed to the full bench and the result is the decision given by Justice Dunn.

"This child," says the decision, "as the plaintiff maintains, did not die within the communion of the Roman Catholic Church and therefore is ineligible under an outstanding burial permit, to interment in consecrated soil."

"What may have motivated this suit is of unconcern religiously. That the right of burial in the cemetery is limited to those persons who at the time of their death are entitled to burial in the particular ground is obvious in the very evidence of the particular agreement. And the condition therein nominated is demanded."

"The question arising under the qualification annexed to the license, whether the girl was of Roman Catholic faith when she died, must be held to be ecclesiastical determination, since none but the Church has the power to hear and decide it.

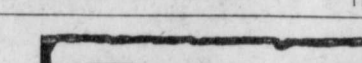
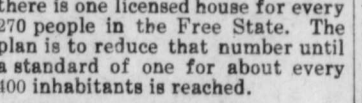
"Injunction was issued below in accordance with the situation under which the bill there sustained came here."

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.

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.

It is generally recognized that there are far too many drinking facilities in Ireland and that if the 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.



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One of the most fruitful sources of intemperance has been Sunday drinking. In the rural districts a man had only to travel three miles, under what was known as the bona fide traveller system, to obtain as much drink as he desired.

The result was that Sunday, being a day of rest, men had opportunities 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.

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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.

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 saying; 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."

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

That many give no consideration to their civic duties is proved conclusively by the fact that, often, nearly half the voters remain away from the polls altogether. In extension or excuse for this shirking of a freeman's duty we often hear it urged that "one vote can't make much difference anyhow."

One vote is all the Prime Minister of Canada has; one vote is all any man or woman has. And policies are decided, parties and individuals are elected or defeated by the aggregate of single votes. The man who holds his vote so cheap reflects discreditably on his own intelligence, honesty and public spirit.

For our form of government presupposes honesty, intelligent interest, and public spirit on the part of the individual voter. There are those who, in time 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.

Just what candidate or what party to support is a question that 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 their best judgment, will come to different conclusions; equally conscientious and intelligent voters will come to the same conclusion for different reasons.

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 there is no ground for them; but the superior persons who for this reason withdraw from all participation in politics, who even shirk the duty of voting, are pretty silly individuals and hardly worthy of full and free citizenship.

There are some whose devotion to party, and to the policies and persons that wear the party label, is dog-like. These, of course, would yap and snarl at those who would place the character of the candidate above party considerations; indeed, they may resent even the suggestion. But if there is a 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.

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 REPRESENTATIVE

The Ottawa Citizen, of September 11, has the following: "The report that Hon. Charles Murphy intends to stay on as post-master 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 a position where he could well afford to retire from public office. But he has been relieved of the necessity of contesting a constituency, by being elevated to the Senate. Quite apart from the years of political experience that he is able to bring to the cabinet council, Mr. Murphy's administrative ability is needed still at the post office."

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

Custom, having almost the force of law, gives the various elements in our Canadian population representation in the Cabinet. English-speaking Catholics have always had, and in all probability always will have, at least one Cabinet minister. That established custom is in no danger of being departed from, no matter what the result of the elections may be.

AUTOMOBILES AND MANSLAUGHTER

By THE OBSERVER

The man who criticizes the manner of using any modern invention is likely to be misunderstood. We ourselves have been asked why we are opposed to motion pictures; which is as discouraging as it would be to have a comic song mistaken for a death wall.

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 contrivance; and that a man should not be weak enough to shelter himself under a bit of cotton or silk, but should go out and take the rain on his head and shoulders man-fashion.

But, perhaps this at least may be said for umbrellas, that they did not lend themselves to abuse and as agents for the endangering of life and limb, and that cannot be said for the motor car. The time has come—indeed it has been here for some time—when the capacity of the motor car for killing and maiming people must be fully taken into account in dealing with it by authority.

It is very often the careful driver that gets hurt; for he cannot save 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 machinery of the road making department has been enlisted in the enforcement of the speed and safety regulations of the Motor Vehicle Act; and that seems to be a good idea; provided that this new scheme 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 road-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 touch. It is not warnings that are lacking; it is a sense of responsibility towards others; and, unfortunately, in spite of all the boasts we make for our civilization, it remains necessary to appeal to that 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 folly.

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 they once form the habit of fast driving, as surely as the toper 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 regulations, we see little hope for a general obedience to that law except in a policy of stern punishment. That policy we urge upon all those who have to do with the enforcement of the law. The papers of Monday mornings and those of every day succeeding a public holiday are sad reading. It reminds us of the casualty lists during the War. It is a disgrace to our civilization that for mere joy riding and with no business or other important consideration in question, so many lives should be snuffed out.

NOTES AND COMMENTS

A UNITARIAN preacher of New York is reported to have said from the pulpit that there are but two "men" in history who can compare with the defendant's counsel in the late notorious heresy trial—"Christ and Abraham Lincoln." Would not the advocates of modernism in so-called orthodox denominations do well to take heed whether they are drifting?

A NEW hymnal is under discussion 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 conversation to the Catholic faith a year or so ago had been the occasion of unrest to many minds.

ANOTHER HYMN which roused the ire of one individual had as its first line: "Jerusalem in England's green and pleasant land." It was an insult, he said, and he saw no reason why Jerusalem should not be built in Scotland. There was too much of England—which sentiment if uttered in a Catholic assembly would have been dubbed rank treason. The gentleman, had he any reflective powers at all, might have recalled that it was the founders of Presbyterianism in Scotland who had set the example by selling their country and their Catholic Queen to England. It seems rather late in the day to make a fuss about a solitary item in a hymn book.

AND IF Catholic authorship is deemed sufficient reason for exclusion from a Protestant hymn-book, nearly all modern compilations of the kind should be "pitched into the fire." Not to mention the innumerable translations of old Catholic hymns from the Roman 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 a ghost from the past, has instilled panicky feelings in the same quarters. But, reverting to the hymn-book discussion, what a pity nature had not endowed its participants with a sense of humor!

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 has rather a dubious turn, scarcely reconcilable with the gentleness and simplicity usually attributed to him.

THERE IS one incident in Wesley's career passed over by most of his biographers. It has to do with that outbreak of fanaticism, the Gordon Riots. As all the world knows that was an altogether unprovoked outbreak against the little band of London Catholics in the closing years of the eighteenth century, a vivid description of which is contained 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 under the stress of the penal laws and had every man's hand against them. The Venerable Bishop Chal-

loner, then past his ninetieth year, was sought for by the mob with intent to murder him, and escaped only by the devotion of his people. He died shortly afterwards from the shock incident upon the anxiety he felt in turn for his poor people, robbed by mob-violence of their every possession. Perhaps Wesley's part in the event might be tabulated as another example of his sense of humor.

MEXICO'S CATHOLIC YOUTH

BEGINNING TO DISPLAY SPIRIT

NO LONGER UNPROTESTINGLY SUBMISSIVE TO OUTRAGE

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

Morelos, 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 was 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 by law?"

The boy refused to take off the button. The man thereupon marched the lad off with him to a 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. Finally they tried force and began to manhandle him; but he was too quick for them.

"I'll never give it up," he cried. And before they could tear his Catholic emblem from him, with a swift movement he plucked it from his coat, put 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 Morelos school-boy is characteristic of the spirit of the Catholic youth of Mexico today. The Catholic Church in Mexico is at present undergoing a high pressure persecution. But persecutions 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 its no way is its living and growing strength more evident than among the boys and young men of the country.

The Morelos boy is not a single example. He has hundreds of heroic companions, not alone in his own town but scattered all over the republic. For the American visitor to Catholic schools in Mexico it is quite a common thing to have boys pointed out, many of them, who have gone to jail for their faith. At Morelos, besides a number of Catholic schools of various grades, there is a theological seminary with a preparatory college, in which young aspirants to the priesthood are educated from their high school years up. In this seminary, now housed in a half ruined adobe building, but formerly located in a fine home of its own which was confiscated by the government, I saw some twenty boys who had suffered arrest and who had gone to prison for their religious faith.

At Guadalajara I met a fine young chap, a big fellow, a six-footer, who had been studying medicine in the only medical in the city—a State school. Because of his active participation in the affairs of the same society to which the Morelos boy belongs—that is, the Catholic Young Men's Society, which might be called the Catholic Y. M. C. of Mexico—this student was expelled from college a few weeks ago by direct order of the government. Today this young man is unable to go on with his pre-medical study unless he emigrates to the United States. In no State or government-controlled school in Mexico can he ever secure a degree. And no degree can be secured in 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 \$300. 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 Church stands for peace in the face of an absolute warfare waged

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 resisting courageously. Here at Morelos a Catholic boys' school was raided and the entire student body taken to the city prison. They went; but they sang hymns and 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 Morelos police could stand. The boys were 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 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 closure. Such a sensation did this protest create in the community that the governor found himself, for reasons of political expediency, obliged to permit the opening of the college. The governor had his revenge, however. The president of the C. Y. M. A., the leader in the demonstration, was the young medical student mentioned above. His career as a student in Mexico, as we have seen, is now ended. But not, I think, his 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 Archbishop introduced him to me, His Grace told me his story. "A few years ago he was one of the boys of this association. He has never given up his affiliation with it."

"Here," and His Grace introduced two other gentlemen, "here are others like him—they remain active members. This young lawyer on 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 did not matter, the young man spoke 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 life in Mexico today. It is real, and it sticks. True, it is very young, very new. In times past in Mexico young men were Catholics until they came of age, then they dropped out. Now they are staying in. In times past, if a church or a priest or a bishop were attacked, it was mostly the women who rose in their defence. The men would turn their backs. Today there is growing up in Mexico a vigorous young Catholic manhood that will some day have to be reckoned with. It will not turn its back. It may even stand 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, Mr. Justice Feetham, chairman of the Commission, and Professor McNeil, the Free State representative, will unite on a majority report that will give to the Free State such districts as Tyrone, Fermanagh, Derry City, South Down and South Armagh, where the majority of the population are, according to evidence, compelled to remain within the jurisdiction of the Belfast Parliament against their will.

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 representative, 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 hopes 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.

In the territory which it is expected will be awarded the Free State, it is said that the Commission sought in vain for "the homogeneous population, alien in race, sympathy and religion from the rest of Ireland" to which Mr. Lloyd George referred in introducing his partition proposals in 1920.

ARMAGH NOT TRANSFERRED

Armagh City, which has a Catholic majority, will probably have to remain within the jurisdiction of the Orange parliament, as the territory surrounding it is largely Protestant. Irish Catholics regret

that Armagh, with its hallowed traditions, and Downpatrick, which contains the graves of St. Patrick and St. Brigid, should remain severed 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 the Catholic Charities Conference at the Franciscan Monastery gave a wonderfully clear exposition of the source from which true Catholic charity draws its inspiration. His Grace spoke, in part, as follows:

"In these texts we have a definition of charity, and the inspiration unto its practice. With the definition of St. John that 'God is charity' it would appear as if no further elaboration is necessary, for if 'God is charity' then charity is all-embracing and all the attributes attributed to Him by Saint Paul are only extensions of its 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 Scriptures declare that God is faith, though faith is necessary for the mortal to please Him. Nor is the virtue of hope with Him interchangeable. Yet John the divine 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 set 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 of all others most commendable; the commandment that includes all commandments; the duty that includes all duties; the performance 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 down and all the encouragements He spoke, to that one grand commandment 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—and this especially because in the course of time this all-embracing virtue has by a strange devolution become in the estimation of many—a narrow, cheap and useless habit. Forgetting its inherent greatness—that it is the very expression of the strength and goodness of God—they see it degenerate into the weakness and frailty of man.

"Charity with them is but the doing out without reason, without method, and without benefit, the small money or the little coal, or the loaf of bread—the cheap offering reluctantly given to the persistent applicant. They see nothing worthy in the petitioner; nothing helpful in the gift. Being scientific they condemned such practices as unscientific; and in their first outbreak of scientific investigation and humanitarian exaltation they said: 'Let us abolish poverty. Then your doles will cease; then 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. Service to humanity was their aim. It need not be religious, but it must be scientific. Hence the bureau and the official dispensation. But before the dole is offered there must be investigation, tabulation and varied advice—ethical and otherwise—given the victims by paid advisers.

"So the scientific way, with its bureaus and students and workers, has held sway amongst us. It has its merits—it has accomplished much, but poverty still remains—and poor-houses—and doles are still being offered; and governments, 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 titles of our charities. We, too, have our bureaus and workers and schools and paid officers.



DUTIES TO WEAK AND LOWLY

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 part. Nowhere are we told of the efficiency 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 doeth.' From which I would conclude that whatever you 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.

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 quality of charity 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 the 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 to Rome during this Holy Year of Jubilee.

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—when must I comfort him? Is he 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-embracing 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 Capital. When Armenia lay bleeding and broken the messengers of the Pontiff were there as Good Samaritans to gather up the human fragments, and where life remained, to bring it back to health again. Again when Central Europe was starving he sent them bread to eat, 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 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 Banská Bystrica with the participation of the Slovak Bishops Blaha, Jantassch and Vojtassch, sent the President of the Republic a telegram of greetings in which was manifested their absolute fidelity to the Holy Father and in which they declared themselves "solidly behind the action of the Nuncio." 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 action of the Government in the Huss celebration; and we second the protest which the Papal Nuncio 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-religious

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: "The Huss celebration was turned into an abuse of the Catholic Church and a support of those who apostatized 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 soldiers."

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 approving celebrations offensive to a great element 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. Camppling, 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 English-speaking 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

A world association of past students of the Schools of Propaganda of Rome has been formed and has received the approbation and special benediction of the Holy Father. All who have attended the schools at least one year will be eligible for membership in the new association, as well as past and present professors. Thus the organization will include distinguished members of the Sacred College of Cardinals, of the Episcopate and of the Roman Curia, and every part of the world will be represented.

Cardinal Van Rossum, Prefect of the Sacred Congregation of Propaganda, has lent the most cordial encouragement to the new body and has made a report on it to the Holy Father. The organ of the Association will be a Bulletin or Review published at least twice a year, the contributors being the Professors, ex-Professors and ex-students of the Schools of Propaganda. The Bulletin will contain information 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 by the members, and to furnish bibliographic 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, however, in a manner different from that usually found in ordinary scientific reviews. These articles will, in fact, consist of a concise and clear exposition of the principles by which to resolve important questions of the day. The Bulletin will, further, give a brief summary of the Acts of the Holy See with precise explanations of the more important. Finally, either in the Bulletin itself or in a separate publication, a photographic illustration of the more prominent happenings of the year in Rome will be issued. An alumni bureau will be established in Rome for the use of the 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 wholly distinct.

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 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 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 candles were passed around. After a few moments, a carriage drove up and one of the priests got out. Then a large box was carefully taken from the carriage. When the wrappings had been removed, the light of the many candles revealed a red lacquer casket. It contained the relics of Theophane Venard. A suppressed murmur of exclamations burst from the seminarians and several approached the casket and reverently kissed it. Four directors then carried it to the Hall of Martyrs, while all joined in the chant, 'Subvenite, Sancti Dei, occurrere, Angeli Domini!' No king or emperor ever had a homecoming more impressive or more majestic than the humble little martyr of Tongking."

vice-president; Prof. Torquato Dini, Secretary; Don Filippo Mantini, treasurer; Prof. Enrico Dante and Prof. Cornelius Damen, councillors. These five members have been elected by the College of Professors. Five other 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 have been.

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: The 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 other hunters.

THE BAHEMBAS OF RHODESIA

The negro of Rhodesia differ a great deal from the negro who has long since emigrated. He speaks the 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 heavens on every conceivable subject.

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 human circle, to embrace that of the Divine. In other words, the Bahembas of Rhodesia are likeable to show great promise of nourishing the Catholic life.

HYMN OF THE LITTLE FLOWER

The Little Flower had great devotion to the Blessed Theophane Venard who was martyred in China in 1871, composing this hymn in his honor:

How dear is now to me that pagan horde, The object of Thy burning love below! If Jesus would to me that grace accord, Ah, thither with what ardor would I go! Before Him space and distance fade away, This earth is but a plaything on the breeze; My actions, my small sufferings, today, Can make my Jesus loved beyond the seas.

WEEKLY CALENDAR

Sunday, October 4.—St. Francis of Assisi from his early childhood was inspired with a love of poverty and a spirit of humility. His example attracted many followers and they were constituted a religious order by Pope Innocent III. The order spread rapidly throughout the Christian world. St. Francis visited the East in the hope of attaining the crown of martyrdom but was unsuccessful in his quest. He then alternated between preaching to the multitudes and fasting in solitude. During one of his retreats he received the Stigmata.

Monday, October 5.—St. Placid, martyr, was a native of Rome born in the year 515 of a patrician family. When he was only seven years old his father took him to the Monastery of Subiaco and six years later he followed St. Benedict to the new foundation of Monte Casino. At the age of twenty-one

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.

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 laying of the cornerstone of the new Mercyhurst College and Seminary here. Dr. Kerby and Judge U. F. 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 body, developed and undeveloped power, as held together by one spiritual bond and related through spiritual responsibilities to 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 business 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 the young," the speaker continued.

"If we isolate education from spiritual association and atmosphere, the division that results leads toward 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 disagreement is the matter of unity 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 idealism farther we create and maintain in our own schools when we can and we try to unite the training of the mind and soul and body in direct harmony with the principles of our 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, joyful acceptance of every approved standard and method in education."

Passing on to a consideration of the function of a Catholic college such as the new one here, Dr. Kerby pointed out that it comes into the life of the young person at a most critical period and when 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 formal instructions, 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 inexorable subjection of every interest of life to the law of God and to His Christ."

Tuesday, October 6.—St. Bruno 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 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 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 his name.

Thursday, October 8.—St. Bridget of Sweden was a member of the royal family of that country. She was born in 1304. Obedient to the wishes of her father, she was married 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. Bridget founded the Order of St. Saviour in the Abbey of Wastain. She died in 1373.

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 Soissons, all in the Fourth century. He and his companions, St. Rusticus and Eleutherius, were martyred during the persecution under Valerian.

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 royal 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 had thereundergo such a change. He thereupon entered the society of Jesus and later was chosen its General.

CHINESE MISSION BURSSES

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

MARY QUEEN OF APOSTLES SEND PRIESTS TO CHINA!

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 life itself, if only their sacrifice may bring greater glory to the good God.

Shall we turn them back by not providing the means to fit them for their chosen life? If we complete the Queen of Apostles Bursse quickly, a new aspirant will be regularly enrolled under Our Lady's banner. Then as the day of their departure 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: "My soul doth magnify the Lord . . . because He has regarded the humility of His handmaid."

CHINESE MISSION BURSSES, CATHOLIC RECORD, London, Ont.

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THE LITTLE FLOWER

The following quotation from the Little Flower's life is characteristic 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! 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 betray our indisposition. She 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 of the Sister when her obituary notice was sent to the other Carmelite Communities): 'Sister Teresa will not live long, and really sometimes I wonder what our Mother Prioress will find to say about her when she dies. She will 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 to His already lengthy list and called His little lover to "Love's Eternal Home" (her own name for heaven) 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

Our issue of August 18th contained 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 parishioners, under the direction of their pastor. All are able and willing 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 deprived of one.

Should \$100 have the same rights as \$1000?

EMPHATICALLY, yes! There is no reason why \$100 should not earn the same rate of interest as \$1,000. The only difficulty is to find an investment medium where in small amounts will earn 6% or 6 1/2% the same as larger amounts. However, this difficulty is eliminated by the Graham Investment Plan. Through us you can buy safe, seasoned bonds on time payments of as little as \$50 per month, and your money earns the coupon rate of the bond, 6% and upwards, while you are saving.

This interesting plan is explained in "The Miracle of Interest," a 16-page book, illustrated with charts showing how money grows. May we send you a copy?

R. R. Graham & Co. Members Toronto Stock Exchange 293 Bay Street—Toronto



**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 attributed 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 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, experience all material facts. There are thousands of these that we believe on authority. Who will question the incontestable facts written on the pages of history as having happened 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. However, 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, 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 fruits of the earth, without the canopy sky above us, without the mighty expanses of water between us and other continents? We are willing to suffer their occasional violence in order to enjoy their continual blessings.

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 understand, and that 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? Are you blinded to the vast number of blessings He gives you? Can they, even for a moment, be compared in number with the few so-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?

**THE ROOT OF ALL EVIL**

Hideous and complex evils have desolated the earth since the days of Creation. If we were to count them all up, to multiply the number of wars, famines, deluges, earthquakes, 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 were good and virtuous, others were vicious and bad. Some brought 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.

Bereavements of families, breaking up of homes, the laying waste of fertile lands and crops, the toppling over of once fair cities, riots and strikes, fires and other mischiefs have proved the insecurity and instability of man's life here below. It is easy for the Catholic to put his finger on the cause of all this misery. It is represented by one small word: sin. Eliminate this little word from the vocabulary, strike it from the earth, and no real 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. To the eye of faith, things are clearly apparent which cannot be seen with the eye distorted by passion. When Augustine fell sick at Rome with a dangerous fever, the sad state of his soul was even more apparent to his holy mother than was the condition of his diseased body. But even to the sinner, ignorant at that time of God's holy laws, it was apparent that his principal misery lay interiorly and not exteriorly.

Listen to his words: "And behold, I was presently struck with scourge of corporal sickness, and was going down to hell, carrying with me all the evils I had committed against Thee, against myself or against my neighbors, many and grievous besides the band of original sin by which we shall all die in Adam." The effects of sin are startlingly revealed when some frightful cata-

strophism, as the Flood occurs in the history of the world. But in reality, we have only to look about us, and even within us, clearly to discern the effects of that monstrous act of ingratitude toward the Creator which estranges Him from the child fashioned by His hand, and incurs the heavy penalty of His displeasure. Sin—it is the reason for many petty as well as great miseries of life. Its ravages are far greater than those made by public calamities which plunge whole cities into the bosom of the earth, and cause the loss of millions of dollars worth of property, not to speak of the frightful holocaust of lives.

Whose sin? "Let him that is without sin cast the first stone" said the Saviour to the hypocrites who were about to put to death the unfortunate victim of human weakness. We are all children of Adam, and as such have a share in the great universal debt which we owe to God. Where to begin to stamp out this fearful pestilence, ever so much more insidious than any virulent fever which attacks a community and strikes terror into the hearts of countless individuals? With ourselves. It is the only way. If we wait for our neighbor to rectify his mistakes, he will probably wait for us to do the same before he enters upon this all-important campaign for holiness. "I will be more patient, more kind, more modest... one" can choose the virtue most useful for him. Choose it, and then, with God's help enter in earnest upon that all-important task—the preparing of the field for the coming of the great Reaper, Death. For we would wish, when he comes, that he should not find weeds and stubble and brambles, not dry and barren ground, but a fertile and well-cultivated soil, from which spring forth virile and sturdy virtues, even as the crops which are the ornament to the successful farmer in harvesting time.—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 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 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 pessimism are the fruits of such teaching. From a gospel so utterly cheerless man can draw no inspiration. In it he finds no motives for high endeavor and dedication to exalted ideals. It has a paralyzing influence and crushes every noble impulse in the heart of man.

**KEEP STRONG AND HEALTHY**

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

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**ABSORBINE J**

When the hammer misses the nail and hits your finger—when the saw jumps off the board and makes a jagged rip in your hand, or when the keen chisel slips and cuts you—Then is the time when you should use Absorbine J.

**WILSON'S FLY PADS**

Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

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**WILSON'S FLY PADS**

face and human existence a veritable nightmare. Those who rob man of his eternal hopes render an ill service to him and condemn humanity to unrelieved misery. For without such hopes life becomes oppressive in its futility and horrible emptiness. We need not, then, be surprised that where materialism prevails genuine happiness ceases and the joy of living vanishes. For man cannot become reconciled to the thought that all his struggles are meaningless and that there is nothing of permanent value in his striving and in his sacrifices. Man loves to think that his life has a purpose and that no pitiless, everlasting night shall descend upon him and swallow up all his works without leaving of him even the faintest memory. Man will turn away in weariness and disgust from the cheerless gospel of materialistic science. He will embrace with renewed earnestness the glad tidings of Christianity which restores his dignity and refreshes his spirit. In that true gospel he finds ideals that kindle his imagination and motives that give him adequate strength to bear the ills and afflictions 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 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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**Genuine ASPIRIN**

**BAYER**

Proved safe by millions and prescribed by physicians for

Headache Neuralgia Colds Lumbago  
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**Safe** Accept only "Bayer" package which contains proven directions.

Handy "Bayer" boxes of 12 tablets  
Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monocetyl-ester of Salicylic Acid (Acetyl Salicylic Acid, "A. S. A."). While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

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**The New Missal for Every Day**

A Complete Missal in English, with Introduction, Notes and a Book of Prayer.

By Rev. F. X. Lasance  
Author of "My Prayer Book"

Revised in conformity with the Vatican Typical Edition of the Missale Romanum. To which are added supplements containing the proper Masses for the United States and various Masses for Religious Orders and for special devotion.

When "The New Missal" by Father Lasance appeared some years ago, it was generally acclaimed as the first successful attempt to popularize the Church's official book of worship, the "Missale Romanum," because its simple directions and practical arrangement overcame all objections to the use of the Missal by the Laity as being difficult.

It is therefore of great significance to be able to announce a New Revised Edition. Retaining all the distinguishing features, particularly the Introduction, the Notes, and the Appendix of General Prayers, that mark it as an outstanding accomplishment, it contains the newest changes, also some additions, the usefulness of which will be readily apparent.

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1814 pages, Size 8 1/2 x 4 1/2 inches. Thickness 1 1/4 inches.

**The Catholic Record**  
London, Canada



CHATS WITH YOUNG MEN

STRIVE, WAIT AND PRAY
Strive; yet I do not promise
The prize you dream of today
Will not grasp when you think to grasp it.

WHY NOT?
1. Why not call on that old friend
you have not seen for several weeks?

OUR BOYS AND GIRLS
MY LITTLE FRIEND
There is a little miss I meet,
I pass her daily on the street,

BE TRUE
Love is the greatest of human
affections and friendship is the
chaste fragrant flower that springs
from it.

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.

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.

THE CLEAN MOUTH
A distinguished author says: "I
resolved when a child never to use
a word which I could not pronounce
before my mother."

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.

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 Scot-
land. He went to the post office to
buy a stamp for the fatal letter.

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
day he called a new apprentice.

CANCER DUE TO THOUGHTLESS
FOOD SELECTION
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.

CHICAGO'S GREAT
CONGRESS
INTERNATIONAL EUCHARISTIC
GATHERING EXPECTED TO
OUTRIVAL ALL FORMER
ASSEMBLIES
Chicago, Aug. 11.—Seventeen
committees, composed of 250 pas-
tors of churches of the Archdiocese
of Chicago and eight Knights of St.
Gregory, today began preparations
to accommodate 2,000,000 Catholic
visitors from all over the world,
who are expected to attend the In-
ternational Eucharistic Congress
between June 20 and 24 next year.

OPEN AIR CATHEDRAL AT MUNDELEIN
"The Holy Father expects
Chicago's gathering to surpass any
similar gathering of the past. At
Mundelein there will be a gigantic
open air cathedral where those not
of our faith may come and watch
and pray and worship with us.

HEADQUARTERS COMMITTEE
The Headquarters Committee
appointed by Cardinal Mundelein is
composed of the Right Rev. E. F.
Hoban, the Very Rev. Mgr. C. J.
Quille, the Very Rev. Mgr. B. J.
Sheil, the Rev. Joseph A. Casey, the
Rev. William R. Griffin, and the
Rev. Francis Ryan. The Cardinal
has also appointed committees on
Publicity, Finance, Transportation,
Procession, Housing, Exhibits,
Records, Commissary, Decorations,
Health and Sanitation, Music, Mem-
bers, and Reception. A special
committee is charged with the re-
sponsibility of having one million
Confessions and Communions during
the Congress, and Moderators have
been named for the various Assem-
blies, General and Sectional Meet-
ings.

FACE TERRIBLE
FROM PIMPLES
And Blackheads, Irritation
Intense, Cuticura Heals.
"I suffered terribly with black-
heads and pimples. The pimples
were large, festering and sore over.
They burned causing intense irri-
tation. After washing my face the
scales would fall off causing eruptions.
I had to disperse with all
pleasures because my face was
terrible.

Going up?
-or down?
HERE is your future charted for you,
based on the actual average ear-
nings of trained and untrained men.

It rests with you. And now is the
time to decide. Not next year, not
next month, but now. You can easily
get the training that will command
the trained man's salary. The Inter-
national Correspondence Schools
have helped hundreds of thousands
to qualify for advancement. Let us
show you, too, how you can prepare
yourself, in your own home, for the
position you want in the work you
like best.

Every mail brings letters from students
of the International Correspondence
Schools telling of advancement and in-
creased salaries won through spare-time
study.

Just mark and mail this coupon and full
particulars will come to you by return mail.

Without cost or obligation, please send me full in-
formation about the subject before which I have
checked "X" in the list below.

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Architectural Drafting
Structural Engineering
Mechanical Drafting
Electrical Drafting
Chemical Drafting
Aeronautical Drafting
Automotive Drafting
Marine Drafting
Mining Drafting
Metallurgical Drafting
Textile Drafting
Paper Drafting
Food Drafting
Leather Drafting
Rubber Drafting
Glass Drafting
Ceramic Drafting

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
Protestants and Jews as to Catholics, so St. Anthony
intercedes for all who invoke him.

Mrs. H. C. Wis.: "The petition which I sent
in last month was answered in a wonderful
way. My husband had not received the Sacrament
for over two years. I have been peti-
tioning 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 thank-
ful to St. Anthony and the Graymoor Novena."
Mrs. J. E. A. Toledo, U. S.: "Enclosed find an offer-
ing to St. Anthony for a favor received through
his intercession, namely, the recovery of our
car, which was stolen and had been missing
over three weeks."
Mrs. F. H. G. Cleveland, O.: "Enclosed please
find a check which I send every week to St. An-
thony. My husband had made a practice of
sending this weekly offering to St. Anthony,
but my husband has made full pay, and has even
had overtime."

St. Anthony's Graymoor Shrine
Box 516, Peekskill, N. Y.

You Buy Satisfaction
when you buy delicious
"SAJADA"
TEA
Its strength and freshness are
unique. The uniformly high
quality never varies. Try it.

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.

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.

Monday, June 21, Children's Day,
when 50,000 children of the par-
ochial schools will sing the Mass of
the angels in the stadium at Grant
Park.

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

Wednesday, June 23, Higher
Education Day, when the High
schools, academies and colleges will
present a program in the stadium.

Thursday, June 24, will be the great day
on which there will be a gigantic pro-
cession at Mundelein and the celebra-
tion of Mass in the open.

Friday, June 25, will be the day of
the Novena to St. Anthony at Graymoor that I
might rent to a good tenant, and almost imme-
diately my prayer was answered. In thank-
sgiving please find half of the first month's rent
for St. Anthony's Shrine.

FACE TERRIBLE
FROM PIMPLES
And Blackheads, Irritation
Intense, Cuticura Heals.
Cuticura Soap, Ointment and Tal-
cum are ideal for daily toilet uses.

Going up?
-or down?
HERE is your future charted for you,
based on the actual average ear-
nings of trained and untrained men.

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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
Protestants and Jews as to Catholics, so St. Anthony
intercedes for all who invoke him.

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For Churches and Vestries, where quiet and
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Our charges for the administration of estates are
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**SEED POTATOES**

(Experimental Farms Note)

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.

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 cool a temperature as possible without freezing. A good average temperature ranges around 38 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 false floors, wall-racks and air-shafts. Too dry an atmosphere causes shrinkage, therefore, a certain amount of humidity is necessary. In a light year careful grading should be practiced.

Potatoes showing rot should not be placed in storage. Avoid the development of certain rot 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 increase the possibility of rot in storage.

In harvesting, care should be taken to avoid cutting or otherwise damaging potatoes, since it is often through these cut surfaces that storage rot is gained.

A grower's 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 sterilized. Second-hand flour bags are good providing they are not intended for storing any length of time.

Salt or fertilizer bags should not be used under any consideration be used. 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 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 elicit 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 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 direct a new course of lectures on the Constitution and Americanism to be conducted by the Foreign Service School of Georgetown University.

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 invitation to Mr. Beck in person at Geneva, on cable instructions from the University here.

**RENDERING PUBLIC SERVICE**

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 an opportunity, 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 American youth."

**TIBUTE OF PRESIDENT**

President Coolidge in his "foreword" to the work on the Constitution of the United States recently published by Mr. Beck paid a high tribute to the former Solicitor General.

"Mr. Beck has been recognized for years as an authority on our fundamental law," wrote the President. "He is a lawyer of broad culture and wide learning. He has not only an acquaintance with the practical side of the law from his 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 opportunity also will be open to him to stress Americanism and the duties of citizenship.

So far as is known, this is the first time in Mr. Beck's career that he has become associated with the faculty of any university.

**POPE WILL REVEAL WORLD WAR VETERANS**

The delegation of ten American veterans of the World War of which the Rev. Father William P. O'Connor of Cincinnati is 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 American Legion at the convention. Father O'Connor is a former National Chaplain of the Legion and has a distinguished war record.

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 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 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, 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 contact with your people which was so warm in 1917 and 1918, and which will remain dear to his heart for all time."

Father O'Connor and Colonel Andrew paid a visit to Lisieux, shrine of St. Teresa the "Little Flower," shortly after the party's arrival in France.

**CATHOLIC TRUTH SOCIETY OF CANADA**

The Catholic Truth Society of Canada cordially invites the clergy to attend the Fifth Annual Conference to be held at Renfrew on October 8th, and asks them to accept this as a personal invitation and to kindly extend the same to their parishioners. Programme as follows:

10 a. m.—Pontifical High Mass. Address of welcome by His Lordship Bishop Ryan, and sermon by Rev. Dr. J. R. O'Gorman, P. P. of Cobalt.

2:30 p. m.—Business Meeting. Banquet in the evening at Hotel Renfrew.

**OBITUARY**

**MRS. J. W. MACKAY**

On Sept. 18th, at St. Joseph's Hospital, London, occurred the death of Mrs. J. W. Mackay, (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.

Mrs. Mackay's sweet and amiable disposition had won for her innumerable friends, but it was only in the precincts of her own home that her wonderful qualities of a Catholic 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. Boston, Mrs. Mitchell, Tom, Will and Agnes of London; Rev. Father J. Fallon, Ridgeway; Jim of the Jesuit Novitiate, Mo.; 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

Solemn High Mass was sung by Rev. Father Fallon, assisted by Rev. Father Barry, C. S. S. R., and Rev. Father Sherry. Right Rev. Mgr. McKeon was present in the sanctuary and a number of local clergy assisted the choir. Interment took place at St. Peter's Cemetery. R. I. P.

**NEW BOOKS**

OCTOBER—MONTH OF MARY!

"The Blessed Virgin Mary" by Rev. J. Husselein, S. J. Price 10c. 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 the Church's devotion to her, her power with God and the inspiration which art and poetry have drawn from her.

This is a very beautiful piece of literature and should be read by every Catholic. Father Husselein is at his best and the reading is both interesting and fascinating.

The booklet comprises thirty-two pages, size 5x7, and is attractively finished off by a highly coated paper bearing a most appealing picture of Mary—Mother of God.

For sale at THE CATHOLIC RECORD, London, Ont.

"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 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. Dumbarton, preparing to make a parachute leap, when he sees young Angelo Dailley caught precariously in the tangled gyro-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 terror and suffering caused by the disaster.

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 history is founded on truth, for no 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 problem to charitable institutions dealing with migratory families, according to Miss Louise McGuire of the National Catholic Service School, who addressed the Committee on Families at the National Conference of Catholic Charities.

"The Ford," said Miss McGuire, "has added a new species to the migratory group. Whole families are wandering from town to town in the automobile. This sort of Gypsyhood among low standard families has developed in the last few years in some of our Western sections. As might be expected the members work when they can, or when they care to; steal likewise, and children's rights are violated in every conceivable way.

"The migratory family, as known to various charitable agencies, both public and private, presents peculiarly specific problems.

**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 statement that it is not unusual to find as many as from three to seven 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 shortage of funds, frequently encourage 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 conventional sanction on the transaction and create a sense of right to 'beat one's debts'?"

**DIED**

**MACKAY.**—At St. Joseph's Hospital, London, Sept. 18, 1925, Louise, dearly beloved wife of John W. Mackay, in her forty-second year. Funeral from the family residence 1174 King St. on Tuesday morning. Solemn Requiem High Mass at St. Patrick's church at 9 o'clock. Interment in St. Peter's Cemetery. May her soul rest in peace.

**WANTED**

**HOUSKEMALD** with references. Apply Robert M. Burns, CATHOLIC RECORD, London, Ont.

**ST. CATHERINE'S HOSPITAL BROOKLYN, N. Y.**

ST. Catherine's Hospital, Brooklyn, N. Y. Registered, Non-Sectarian School for Nurses. Conducted by the Sisters of St. Dominic. Course 3 1/2 years. One year High School Pupils may enter at the present time. Apply Mercy Hospital, Toledo, Ohio. 2145-52

**TRAINING SCHOOL FOR NURSES**

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**FARMS FOR SALE**

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**30 ACRES** clay loam, lots 25 Con. 7 and 8 North of and between Highway and County road, good bank barn, good house well watered, twenty acre first class hard-wood bush, separate school on farm. On the other good brick house and good orchard with 300, 5 acres mixed woods, 40 acres of now land to plough for fall wheat and the remainder in pasture. Terms easy to suit the purchaser. Call or write to Mr. Michael Callahan, R. R. No. 2, Ayrton, Ont. 2153-3

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**SEALED TENDERS** addressed to the undersigned and sent to the attention of the Public Building, Port Colborne, Ont. will be received until 1 o'clock noon, Tuesday, October 6, 1925, for the construction of a public building at Port Colborne, Ont.

Plans and specifications are on file in the office of the undersigned and forms of tender obtained at the office of the Chief Architect, Department of Public Works, Ottawa, in the afternoon of September 22, 1925. Bonds of the Dominion of Canada, and bonds of the Canadian National Railway Company will also be accepted as security, or bonds and a cheque if required to make up an odd amount.

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By order,  
S. E. O'BRIEN,  
Secretary.

Department of Public Works,  
Ottawa, September 18, 1925.

**CHURCH and HOME**

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