

OUR Glasses Give?

THESE are the lenses we fit to your glasses.

These lenses are required for the correction of the eyes. Prescription, to be accurate.

J. HIGGINS LIMITED

Optician

6 Adelaide St. E., Toronto

127 for Appointment.

SSION

CROSS CHURCH

1000 Dundas Ave. East York.

Rev. Duhy, Vincentian Father

Oct. 20th, Closing 29th.

7:45 P.M.

PORT AND DONLANDS.

J. A. EGAN

GENERAL HOUSEHOLD REPAIRS

Painting, Paper Hanging and Carpenter Work.

Roots Repaired, Work Guaranteed.

Res. Phone, MI. 3024.

619 HURON STREET

PILES and SKIN DISEASES

Piles treated without operation.

DR. DEAN, Specialist

537 Sherbourne St., Toronto

Port Arthur Presentation to Father G. Bradley, S.J.

Father George F. Bradley, S.J., Pastor for the last 18 months of St. Andrew's, Port Arthur, has been transferred to Loyola College, Montreal. The parishioners of St. Andrew's showed their appreciation of Fr. Bradley at a farewell meeting in the Parish Hall.

Judge M. J. Kenny represented members of the Parish, and the various societies and organizations of the parish were represented by the following: Advisory Board, Leo J. Bolduc, Knights of Columbus, John Hanley and W. Baxter; Separate School Board, W. J. O'Neil.

The chairman, F. H. Black, expressed regret at the loss of Father Bradley. A. J. McComber spoke of the early days of the Jesuit missionaries at the Lakehead and placed Father Bradley among the most ardent missionaries carrying on their work.

On behalf of the parishioners, Mr. McComber presented Father Bradley with a purse of gold. Miss Jennie Hamer, president of the Parish Ladies' Aid, of which Father Bradley was honorary president, read a farewell address, and as a token of appreciation of his work, Mrs. W. J. O'Neil presented him with a gift.

Mrs. W. J. O'Neil, president of the Catholic Women's League, Port Arthur, presented him with a gift. Father Bradley was also presented with a gift. On behalf of the school children of St. Andrew's, an address was read by Master John Friday, while Miss Jane Bolduc presented a gift.

Private presentations to Father Bradley were made by the School Board, the Children of Mary Society and the Young People's Society.

Father Bradley will be succeeded by Father W. H. Kingston, of Montreal, as first assistant, and Father Charles Carroll as second assistant.

Toronto Legion of Decency Motion Picture Guide.

WEEK'S ADDITIONS.

CLASS "A." Pictures in this group are considered unobjectionable and suitable for public entertainment.

Chapman, Thirty-nine Steps, Frigates, Storm Over the Apdes, Broadway Melody of 1936, Here Comes Cookie, Hot Tip.

CLASS "B." Pictures in this group are neither approved nor forbidden for adults, but they are considered unsuitable for children.

Alas Blunder Drummond, Two Sinners, Girl Friend, Black Room.

ANNOUNCEMENTS.

Notices under this heading appear at the rate of 25 words for the first week and 10 words for each additional week.

"A Subscriber" wishes to return thanks to the Little Flower and St. Anthony for favor received.

THE CATHOLIC REGISTER AND CANADIAN EXTENSION

VOLUME XLIII, NO. 43.

TORONTO, THURSDAY, OCTOBER 24, 1933.

PRICE FIVE CENTS

LIGHT OVER AFRICA

WHERE A NEW CATHOLIC RACE IS BEING BORN

Central Africa, the Home of the Negro, is Land Where Mission Work of Church is Meeting Its Greatest Successes.

In Africa now there is something happening which has never happened before in the history of the Church. The course of events there in the last few years should awaken wonder and gratitude.

Africa all is set for a missionary triumph. Never before has there been such a stimulus to missionary effort. Never, until now, has an entire race been won for Christ. Many races blended in the making of Africa which became Catholic only after centuries of missionary endeavor. An Indian nation was almost entirely converted in the ill-fated reductions of Paraguay. The Philippine Islands were once mostly Catholic. In India and China today the Church is firmly planted.

geographically, but the proportion of Catholics to non-Catholics in India one to 10,000 and in China one to 5,700.

Already in Central Africa, which is a certain source may be called the home of the Black Race, the proportion of Catholics to non-Catholics is one to 157.

The significance of the fact that Central Africa is the scene of a mass movement to the Church may be at once obvious. Roughly, a line drawn from west to east across Africa, from Southern Nigeria to Uganda and through to the east, marks the northern boundary of the Bantu-speaking peoples. Again, roughly, the same line, more or less, indicates the frontier of the Mohammedan advance on Central Africa. It is true that there are thousands of Mohammedans south of this line, but they are little more than the name of followers of the Prophet.

Now, this same line passes through the mission where the movement to the Church is strongest.

In the missions south of the line from Southern Nigeria to Uganda there are more conversions each year than in any other Catholic mission in the world; far more. The total number of converts in the missions during the year 1932-33 was 141,744. Of these more than three-fifths were in Africa.

In Africa, in that year, there were three times as many converts as in Asia. In the 10 years from 1918-1929, the Catholic population of Africa increased by 2,026,275, which was three-fourths of the total increase of Catholics in all the missions.

During the same period the total number of catechumens (i.e., those under instruction) in all missions increased by 526,197. The increase in Africa alone was 457,504. In other words, there were 548,131 in 1918, and 1,305,548 in 1929.

If these missionary statistics of Africa in general are, to say the least, striking, the figures from the missions of Central Africa in particular evidence a mass movement to the Church, which, as has been said, is all the more significant because it is taking place in that part of Africa which can be most accurately called the land of the Negro.

In the year 1932-33 there were 119 converts in Southern Nigeria and 10,336 in Uganda. In the Grand Vicariate there were 105,000 Catholics in 1923, a seven-fold increase since 1923. In Ruanda the increase in those 10 years was twofold.

In 1923, before the Kwango and Bantu vicariates were divided into two, there were 23,402 Catholics in 1923 there were 112,235. There are times as many. The Congo and Gabon have, during the same 10 years, tripled their Catholic population.

Bantu are going. Under the impact of Western civilization, represented by the colonists and industrialists who have descended upon Africa and penetrated to every easily accessible corner, the social, economic and religious life of the natives has been thrown completely out of gear.

Black Africa is in the melting pot, and the fact that a motion mass is flowing into the mould of the Catholic Church is of such momentous importance that, as the Archbishop of Westminster has recently pointed out, it has seriously perturbed non-Catholic missionaries and given rise to a campaign of slander against the Catholic missionaries.

If non-Catholics are alarmed at the birth of a new Catholic Race, every true son of Mother Church should in his glad gratitude be eager to work and pray for the healthy growth of the new offspring.

The Native wants to entrust himself to the Church. Governments are willing to entrust the Natives to the Church. There is only one drawback—there are not enough sowers of the seed.

DAMIAN'S CO-WORKERS

Heroes of Charity.

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

New York, Oct. 21.—"Heroes of Christian Charity" were extolled last night by the Rt. Rev. Mgr. William Quinn in his address over the "Catholic Hour."

"If I were asked today to recall a name of excellence from the roster of Christian heroes," Mgr. Quinn said, "the name of Father Damien, a humble Belgian peasant priest, would come trippingly to my lips. He it was who became the Apostle to the lepers of Molokai and for fifteen long years lived and labored for his afflicted people. Walter Gibson, Minister of Foreign Affairs and President of the Board of Health in Hawaii, commenting on Damien's life of sacrifice for the lepers, said: 'We care not what this man's theology may be, he is surely a Christian hero.'"

"But Father Damien's theology was the theology of the Catholic Church. It was the same theology that sent to Damien a noble successor and helper in the person of St. Dutton, an American, who later became known as Brother Joseph. A convert to the Catholic Church at the age of forty, Brother Joseph, like Father Damien, devoted his entire life thereafter to the cause of the lepers. After forty years of such service and devotion, Brother Joseph died persevering to the very end.

"There is yet the name of another hero of Christian charity, which perhaps is not so universally known as the names of Damien and Dutton. And yet in their pioneer days, at Molokai, this saintly woman and her two sister companions labored side by side with these two apostles of the South Pacific. It was only after thirty years or more of indescribable sacrifice and unpeppable hardship that she finally received eternal rest from her daily labors amidst the ravages of leprosy. Sister Marianna—a nun of the Franciscan Order, whose convent, at Syracuse, New York, is still standing, the colony—shall ever be remembered by the lepers of Molokai. As an eternal expression of gratitude, they have erected on the island a suitable monument to the memory of this 'Angel of Christian Mercy.'"

"When Robert Louis Stevenson visited Molokai, it was Sister Marianna and her sister co-laborers who conducted him on his tour of the leprosarium."

Remains of Fr. Damien to be Removed to Belgium.

(Special Correspondence, N.C.W.C. News Service).

Honolulu, Oct. 14.—Whether or not the remains of Father Damien, Martyr of Molokai, will be transported to Belgium on a United States warship must be decided by officials in Washington. Delegate Samuel B. Poindexter, who the United States Government honor or the memory of the "man who closed the door of his own sepulchre" on the lonely leper isle, by sending a man of war to Hawaii to carry the remains to the apostle's native land.

The leader of the movement is Henry A. Nye, former Territorial

AMERICAN INDIAN NUNS

New Community Formed in South Dakota.

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

Martyr, So. Dak., Oct. 13.—Seven Indian girls of the mission high school department here were admitted as postulants to the Oblate Sisters of the Blessed Sacrament, a new Indian Sisterhood, Wednesday.

For a number of years the missionary, the Rev. Sylvester Elsenman, O.S.B., gave serious thought to the fact that there are among Indian girls some who show unmistakable signs of religious vocation.

Father Sylvester consulted with other missionary priests and Sisters. He laid a plan before Mother Katharine Drexel, Superior General of the Order of the Sisters of the Blessed Sacrament, which labors among Indian boys and girls here. It was agreed that the Sisters of the Blessed Sacrament would open a novitiate at Martyr and "Mother."

Under the direction of two Sisters of the Blessed Sacrament they will lead the life of religious and later will assist in the works of the mission. As fully certified teachers, some will teach the other Indians in the classrooms and vocational departments. They will look after the mission chapel, help in the infirmary, kitchen, sewing rooms, laundry, and supervise the little ones in other departments.

As their number increases, they will visit the homes of the neighboring Indians to relieve the sick and to instruct their people in religion. They will also some day aid the Indian Baby Home of St. Francis, which is connected with Martyr.

Father Sylvester addressed the postulants and gave them his blessing.

CARDINAL BAPTIZES POPE'S NIECE

Rome, Oct. 14.—The grand-niece of Pope Pius XI, three week-old Contessina Maria Teresa Ratti, was baptized in the Milan Cathedral by Cardinal Schuster, Archbishop of Milan, assisted by the Metropolitan Chapter. After administering the Sacrament, His Eminence, at the request of the Holy Father, imparted the Papal Benediction.

The godparents were the maternal grandfather and the paternal grandmother. The father of the infant is Conte Franco Ratti, nephew of His Holiness and president of the Central Council of the State of Vatican City. Donna Camilla Ratti, sister of the Sovereign Pontiff, the Santo Dominico Minister to the Holy See, and the Mayors of Milan and Desio were among those present at the ceremony.

Register of Public Accounts, whose wife, the late Capt. John Henry Nye, was a close friend of Father Damien, was associated with steamship companies and saw Father Damien whenever his ship called at Kalaupapa, Molokai.

Father Damien's birthplace in Belgium is now a novitiate, where 42 students are preparing for church work, and there are plans to initiate a cause looking toward canonization.

It was believed that removal of the remains and relics of the martyr to the seminary would facilitate the cause, and it is the hope of the seminarians that the remains will be enshrined there permanently. Because of public sentiment in Hawaii, however, it is possible that parts of the remains may eventually be returned to their original resting place in the grave near the church which Father Damien built with his own hands at Kalaupapa.

Although the settlement for lepers has been moved to Kalaupapa, a few miles distant, and a new church built, the residents of the new town make frequent pilgrimages to the grave of their beloved benefactor.

Those in the settlement who, as children, knew Father Damien, prominent civil authorities and laymen, do not feel that the bones of the man who gave his life in service to the unfortunate should be kept permanently in Belgium, but that parts of them should eventually be returned to the scene of his labors.

Washington, Oct. 19.—Both the State and Navy Departments here disclosed today that a request for the use of an American battleship to bear the remains of Father Damien, famed Apostle to the Lepers of Molokai, back to his native Belgium, has been made to them and that it was being given active consideration with the prospect of an early decision.

The availability of a warship in the vicinity of Hawaii, where Father Damien's body now rests, was cited by the Navy Department as a factor in the decision.

NO PEACE PLAN FROM VATICAN

Nuncio's Visit to French Premier Without Special Significance.

(Secular papers in Canada and elsewhere have published fantastic reports of the Pope proposing peace plans involving the partition of Ethiopia, E.C.F.).

Paris, Oct. 18.—The Most Rev. Luigi Maglione, Apostolic Nuncio at Paris, has not been in conference with the Italian Ambassador to France. On his return from a vacation spent in Italy, Archbishop Maglione paid the usual visit of courtesy to Premier Pierre Laval.

Because his vacation was shortened somewhat and the fact that on the same day the Italian and British Ambassadors visited the Quai d'Orsay, special significance was attributed to the Nuncio's call by the press.

Naturally it is impossible to know what was said in confidential conversation. It is possible that Premier Laval made inquiry as to the sentiments of the Vatican. It is probable that the Nuncio expressed hopes for a conciliatory action. The Pope considers with attentive and warm sympathy all efforts favorable to peace.

Authentic sources deny any initiative on the part of the Vatican as mediator. Such a step would be taken only at the wish of the parties involved.

Vatican City, Oct. 19.—Secular newspapers which have commented on the visit of His Excellency the Most Rev. Luigi Maglione, Apostolic Nuncio to France, to Premier Laval on the same day that the British and French envoys called at the Quai d'Orsay, are in error when they connect the Nuncio's visit with the Italo-Abyssinian conflict.

The Nuncio's visit on his return to Paris was the customary courtesy extended in diplomatic circles. There can, of course, be no question but that the Vatican favors a satisfactory and quick solution of the conflict and that all its desires are directed toward peace.

MISSION CATECHISTS AMONG COLORED

Negro Children Delight in Learning About Our Lord.

Gary, Ind., Oct. 18.—"Church-school" is what the negro children here call the Catechism classes conducted for them by the Missionary Catechists of Our Blessed Lady of Victory.

Work among the negro population of Gary, begun last spring by the Catechists, has proven eminently successful.

Catechist Bernette Quinn and a companion last April began sowing the seed of Faith among the Gary negroes. They went from house to house inviting the children to come to instructions at the mission center.

Four came to the first class. But the four were enthusiastic and their enthusiasm spread. Soon there were 110 crinkly-haired, shining-eyed youngsters drinking it all in. Thirty-five of them never missed a class and 20 others were absent only once. They were eager for instruction and baptism. The parents too, wanted the children to join the Church even after they had been told of their subsequent responsibility to raise the children as Catholics.

The Most Rev. John F. Noll, Bishop of Fort Wayne, asked the Catechists to teach a three weeks' vacation school at the church for the colored in Gary. Both the pastor and the Catechists conducted classes in the same room at the same time.

At the end of the first week the increase in enrollment caused the quarters to become cramped. The principal of the high school for the colored was petitioned for classrooms. He generously gave the Catechists two rooms to use as long as they liked.

The opening of the regular summer sessions in the school brought instant children attending summer classes came to "Church-school," of their own accord, during the first hour of the day, which their schedule designated as play period. What one child wrote might be considered typical of the negro's attitude toward religion: "I like church-school because it is very interesting and strengthens my mentally. Most of the time it keeps a child out of mischief. But I like best to come to Church-school because we learn about Our Lord Jesus Christ."

OUR LADY OF CHILDREN

Charming History of French Confraternity.

Paris.—There is a charming story associated with the building of the Basilica of Notre Dame des Enfants at Chateaufort-sur-Cher in the Archdiocese of Bourges, and the establishing of the Archconfraternity that bears the same name.

When, in 1861, Abbe Ducros was named pastor of Chateaufort, he found the church in ruins. The people of the parish would do all they could, but the pastor realized that it would not be sufficient to meet the needs and he had the happy thought of appealing to the children of France to contribute two sous each.

The sous came in and with them letters of encouragement, some unsigned. But there was one letter from a 10-year-old girl in the Diocese of Autun, which was responsible for the name selected for the new church.

"You tell me, Monsieur le Curé," the letter read, "that the new sanctuary that you are building will be dedicated to Our Lady of Children. What a beautiful name! The Blessed Virgin, invoked under this title, will deign to lavish upon childhood the most abundant graces. Be reassured, Monsieur le Curé, that your hopes will be realized."

Prior to the receipt of this letter, Abbe Ducros had not thought of dedicating his church to Notre Dame des Enfants, but it was an inspiration that has brought fame and honor to Chateaufort-sur-Cher.

In March, 1866, the Archbishop of Bourges established the Confraternity of Notre Dame des Enfants. Three years later it had 100,000 members. In 1869, Abbe Ducros went to Rome to obtain the approbation of the Holy See for an Archconfraternity. He took with him a small copy of the statue of the Blessed Virgin with children about her feet which is enshrined in the Chateaufort church. The Archbishop of Bourges, then at Rome, hesitated to present the request.

Abbe Ducros was admitted to the Vatican in a public audience, and presented to Pope Pius IX, the little image that he had brought with him. "O beautiful Madonna!" the Pope exclaimed, and took the image to his office. There he read the supplication which Abbe Ducros had also handed to him and smiled.

"According," he said, "when questioned by the Cardinal to whom he handed the paper whether it should pass through the usual channels, Pius IX said: 'No, I grant it. Most proprio.' With all my heart I bless the Archconfraternity of Notre Dame des Enfants. The children of all France are in such great need."

Who knows but what the little statue of Our Lady of Children was the source of great consolation to the Pontiff who had recently become the "prisoner of the Vatican." His successor Leo XIII raised the church to the rank of a basilica, and His Holiness Pope Pius XI conferred the honors of canonization upon the image of Notre Dame des Enfants in 1922.

The patronal feast of the Archconfraternity is February 2, the Feast of the Presentation of the little Jesus in the Temple.

PREST KILLED BY AUTO

Chicago, Oct. 11.—The Rev. John J. Gilroy, O.P., of St. Pius' Church, was struck and killed by an automobile, Sunday night, in front of the church. Father Gilroy celebrated Mass Sunday morning, conducted the Shrine devotions, gave Benediction of the Blessed Sacrament that afternoon, administered the Sacrament of Baptism and made a sick call later. Father Gilroy was born in Ireland and was ordained June 16, 1888.

More Automobile Fatalities.

Laurel, Pa., Oct. 18.—One priest was killed and three others injured in an auto mishap which occurred near here while the four were on their way to attend the consecration of the Most Rev. George L. Leech as Auxiliary Bishop of Harrisburg.

The priest killed was the Rev. Timothy O'Hanrahan, pastor of St. Joseph's Catholic Church, Boffa, Pa. The three injured are the Rev. Paul A. Gieringer, assistant pastor of St. Joseph's, whose condition is serious, the Rev. Joseph Whalen, pastor of St. Mary's Church, McSherrystown, and his assistant, the Rev. Daniel Crowley.

The car in which the priests were riding was in collision with another at an intersection.

Father O'Hanrahan died three hours after the accident.

U.S. PRIEST DIES IN CANADA

Arthabaska, Que., Oct. 18.—The Rev. Raoul Bourbonne, parish priest at Sanford, Me., died in hospital here.

CHINESE "REDS" NEAR CANADIAN MISSIONS.

Church Goods Hidden in Homes of Christians.

(By Rev. Gerald Doyle, in "China").

"Nobody slept in Songyang during the last two nights, as the Reds were very close to the city," Father Wong stated in a recent letter. Indirect information has since informed us that, while the bandits are still in the Songyang district, they have not attacked the city, so Father Wong is still safe.

The bandits are not only in the Songyang district; all over the Prefecture are wandering bands, seemingly well organized and under a central direction. Father Stricker, who was here in Lishui for a few days, was on the point of returning to Lunghuan when Father Venuti sent word advising him not to come, as the bandits were on all sides of the city and had taken a town only twenty miles away.

Father Venuti had distributed the goods of the mission among the Christians to be hidden in their homes, while he himself was prepared for any emergency. He says that, although his bicycle is in good condition, it will not climb mountains.

During the past several weeks the bandits have not been reported closer than eight miles from Lishui, but a few days ago several spies were arrested here in the city, the know where all the rich people lived.

Usually the most hardened robbers give the choice of: "Your money or your life," but many Chinese in this district have recently had the misfortune of having their money extorted and then being killed by the bandits. So for some it has been a case of: "Money and your life."

A few Protestant missionaries have recently come to Lishui from outside points, feeling that here it is at least more secure than in the smaller towns. The big worry of some of them is not for themselves, but for the wife and the children.

THE BIRTHPLACE OF A UNITED ENGLAND.

Church Synod at Hertford in 673 Was First National Assembly—Cross As Commemoration.

London, Oct. 15.—Unveiling and blessing a cross at Hertford, the Most Rev. Arthur Hinsley, Archbishop of Westminster, referred to the site as the "birthplace of a united England." The cross commemorates the first Council of the Church in England, which was the first English national assembly and the forerunner of the British Parliament.

At the foot of the granite Anglo-Saxon cross there are inscriptions which recall that the President of the Council of Hertford, held September 24, 673, was St. Theodore of Tarsus, who was consecrated by the Pope in Rome and sent to the See of Canterbury. Just as was Archbishop Hinsley, himself.

"This cross," Archbishop Hinsley said, "will stand for long as a sign that Hertford is not the least among the cities and towns of this country; for Hertford may be said to be the birthplace of a united England."

"Here on September 21, 672, St. Theodore, Archbishop of Canterbury, whose feast we are keeping solemnly to-day, convened a synod or council of the Bishops and clergy of the land."

"This great meeting was the first of our national assemblies, the first general and public expression of the principle of Church unity throughout England. It was also the forerunner and pattern of our future Witanagmotes and Parliaments."

"From Rome came the great organizer of the Synod of Hertford, and of the Church in England, that first Archbishop of St. Bede writes, 'whom all the English Church obeyed.' He was St. Theodore, Archbishop of Canterbury. It would have been strange indeed if a body of Englishmen, of Christians, in union with that self-same See of Rome which sent St. Theodore here did not celebrate the first Council of the Catholic Church in England."

"We have good reason to venerate St. Theodore who brought us unity of government and discipline from the center of Christian unity, the See of Peter."

"His coming to this country in May, 669, forms an epoch in the Church history of our Anglo-Saxon forefathers. There were unquenchable jealousies and bitterness among the human elements even in the supernatural society of Christ's Church—and there existed also a lack of order and organization in the Church of England."

"Theodore at once visited," as

MONK BEARDED "TIGER" CLEMENCEAU IN HIS DEN

Young Trappist, By His Earnestness Made Atheist Statesman Respect the Vocation of a Contemplative.

(By M. Massiani, Paris Correspondent, N.C.W.C. News Service).

Paris, Oct. 14.—Dom Joseph Chautard, Abbot of the Trappists of Sept-Fons, Bourbonnais, and visitor to the Trappists in America and the Far East, has died at the age of 78, in the fifty-ninth year of his religious life. He had been Abbot for 39 years and a priest for 52.

The funeral services, held at Sept-Fons, were attended by six Bishops and a number of Trappist Abbots from France, Holland, Belgium and Palestine.

Because of his exceptional sacerdotal and religious virtues, his austerity and apostolic zeal, Dom Chautard took his place in the line as successor to the great Monks who made the Church illustrious in the Middle Ages. No mind was more open than his to all progress provided it was compatible with the rules of his Order. However, the fact that he was known to the public as a whole was due especially to his relations with Clemenceau. He had dared to confront the "Tiger" in his lair and, as a result, became his life-long friend.

Dom Chautard's father had been one of Clemenceau's associates in political campaigns. Neither had much regard for religion. When Combes began his war on the Orders and Congregations and imposed upon them the obligation of petitioning Parliament for authorization, Clemenceau was chairman of the Senatorial Committee that examined the briefs submitted by the contemplative Orders.

Interview Recounted.

The convert son of Clemenceau's comrade, the son who had become an Abbot of the Cistercian Order, did not hesitate to go straight to the chairman. Later he gave the following account of the interview:

"It was in 1902, in the famous

library on the rue Franklin. With respect to our request for legal authorization, he began by exercising his bewitching persiflage on the subject of Monks celebrating their offices without anyone assisting at these and the fact that they pursue their studies without a view to the apostolate. He gave himself over to this with a happy heart.

"Under these redoubtable blows, feeling my inadequacy to cope with irony, I kept silent. His animated monitory more and more. Suddenly, after having prayed to God, I interrupted him to protest violently against this flood of despicable raillery against the ideal of my life and I forbade him to continue, threatening to depart, my heart wounded by this violation of the hospitality which he had seen fit to offer me.

"Then why," he asked, "did you become a Monk and not a missionary, for example, since you have the temperament for that?"

"I shall answer," I said, "only on condition that you promise not to interrupt me."

"He promised. I launched upon my attempt to prove that the Eucharist is because of its institution by Him Whom he had told me he considered the Superman, surpassing all other men, the basis of Christian life. From this fact I drew that the Sacred Host should have a guard of honor, destined especially to encompass the Sacrifice of the altar, jealous of keeping alive the graces of Communion and of returning thanks by an austere and hidden life, in union with the Crucified Divine.

"When I stopped, almost exhausted after about a half-hour of vehement words, Clemenceau caught hold of me vigorously—not my hands, but my wrists—and shaking off his impatience, exclaimed: 'Tell that to the Senate Committee which must pass on your legal authorization. Tell it with the same ardor. I have comprehended the ideal of a Monk, and I understand why, when one is sincerely so, one is proud to be a Monk. A French Parliament does not have the right to turn out of doors true Monks who, in their cloisters, remain aloof from politics. Beginning with to-day, consider me your sincere friend.'"

YOUR Glasses Give?

THESE are the lenses we fit to your glasses.

J. HIGGINS LIMITED
Optician
107 Adelaide St. E., Toronto
1077 for Appointment

ROSS CHURCH
1077 for Appointment

Oct. 20th, Closing 29th
NIGHTS 7:45 P.M.

PORTH AND DONLANDS.

GENERAL HOUSEHOLD REPAIRS
Painting, Paper Hanging and
Carpenter Work.

Roots Repaired, Work Guaranteed.
Res. Phone, MI. 3021.
610 HURON STREET

DR. DEAN, Specialist
Piles treated without operation
537 Sherbourne St., Toronto

Port Arthur Presentation to
Father G. Bradley, S.J.

Father George F. Bradley, S.J.,
Pastor for the last 18 months of St.
Andrew's, Port Arthur, has been
transferred to Loyola College, Mon-
treal. The parishioners of St. An-
drew's showed their appreciation of
Fr. Bradley at a farewell meeting in
the Parish Hall.

Judge M. J. Kenny represented
members of the Parish, and the
various societies and organizations
of the parish were represented by
the following: Advisory Board, Leo
J. Boldo; Knights of Columbus,
John Hanley and W. Baxter; Se-
parate School Board, W. J. Oille.

The chairman, F. H. Black, ex-
pressed regret at the loss of Father
Bradley. A. J. McComber spoke of
the early days of the Jesuit mis-
sionaries at the Lakeshead and
placed Father Bradley among the
most ardent missionaries carrying
on their work.

On behalf of the parishioners,
Mr. McComber presented Father
Bradley with a purse of gold. Miss
Jeanne Hamer, president of the
Parish Ladies' Aid, of which Father
Bradley was honorary president,
read a farewell address, and as a
token of appreciation, of his work
Mrs. W. J. Oille presented him with
a gift. Mrs. W. J. Greening, pre-
sident of the Catholic Women's Le-
ague, also spoke and presented him
with a gift. On behalf of the
school children of St. Andrew's
Parish, an address was read by
Master John Friday, while Miss
Jane Houdou presented a gift.

Private presentations to Father
Bradley were made by the School
Board, the Children of Mary Society,
and the Young People's Society.

Father Bradley will be succeeded
by Father W. H. Hingston, of
Montreal, as first assistant, and
Father Charles Carroll as second
assistant.

Toronto Legion of Decency
Motion Picture Guide.

WEEK'S ADDITIONS.

CLASS "A."
Pictures in this group are con-
sidered unobjectionable and suit-
able for public entertainment:
Chaparral.
Thirty-nine Steps.
Frackles.
Storm Over the Andes.
Broadway Melody of 1935.
Here Comes Cookie.
Hot Tip.

CLASS "B."
Pictures in this group are neither
approved nor forbidden for adults,
but they are considered unsuitable
for children:
Alias Bulldog Drummond
Two Sinners
Girl Friend.
Black Room.

ANNOUNCEMENTS.

Notices under this heading should be
the size of 25 words for 25
cents. Each additional word 25
cents.

"A Subscriber" wishes to return
thanks to the Little Flower and St.
Anthony for favor received.

PRINTING

THE CATHOLIC REGISTER AND CANADIAN EXTENSION

VOLUME XLIII. NO. 43.

TORONTO, THURSDAY, OCTOBER 24, 1935.

PRICE FIVE CENTS

LIGHT OVER AFRICA

WHERE A NEW CATHOLIC RACE IS BEING BORN

Central Africa, the Home of the Negro, is Land Where
Mission Work of Church is Meeting Its
Greatest Successes.

In Africa now there is something
happening which has never hap-
pened before in the history of the
Church. The course of events there
in the last few years should awaken
wonder and gratitude.
In Africa all is set for a mission-
ary triumph.
Never before has there been such
a stimulus to missionary effort.
Never, until now, has an entire
continent been for Christ. Many
nations blended in the making of
the new race which became Catholic only
after centuries of missionary en-
deavour. An Indian nation was
most recently converted in the in-
dian reductions of Paraguay. The
Philippine Islands were once mostly
Catholic. In India and China to-
day the Church is firmly planted,
geographically; but the proportion
of Catholics to non-Catholics is in
India one to 10,000 and in China
one to 5,000.

Already in Central Africa, which
is a certain sense may be called the
home of the Black Race, the pro-
portion of Catholics to non-Chris-
tians is one to 157.

The significance of the fact that
Central Africa is the scene of a
mass movement to the Church may
be at once obvious. Roughly,
the area drawn from west to east
across Africa, from Southern Ni-
geria to Uganda and through to the
east, marks the northern bound-
ary of the Bantu-speaking peo-
ples. Again, roughly, the same
line, more or less, indicates the
frontier of the Mohammedan ad-
vance on Central Africa. It is true
that there are thousands of Moham-
medans south of this line, but they
are little more than the name of
followers of the Prophet.

Now, this same line passes
through the missions where the
movement to the Church is strong-
est.

In the missions south of the line
from Southern Nigeria to Uganda
there are more conversions each
year than in any other Catholic mis-
sion in the world; far more. The
total number of converts in the mis-
sions during the year 1932-33 was
101,744. Of these more than three-
fifths were in Africa.

In Africa, in that year, there
were three times as many converts
as in Asia. In the 10 years from
1918-1929, the Catholic population
of Africa increased by 2,036,275.
Which was three-sevenths of the
total increase of Catholics in all the
missions.

During the same period the total
number of catechumens (i.e., those
under instruction) in all missions
increased by 526,127. The in-
crease in Africa alone was 487,507.
(In other words, there were 548-
131 in 1918, and 1,305,548 in
1929).

If these missionary statistics of
Africa in general are, to say the
least, striking, the figures from the
missions of Central Africa in par-
ticular evidence a mass movement
to the Church, which, as has been
stated, is all the more signifi-
cant because it is taking place in
that part of Africa which can be
said accurately to mark the land of
the Negro.

In the year 1932-33 there were
239 converts in Southern Nigeria
and 10,326 in Uganda. In the
Tribal Vicariate there were 105-
91 Catholics in 1933, a seven-fold
increase since 1923. In Ruanda
decrease in those 10 years was
marked.

In 1923, before the Kwango and
Congo vicariates, were divided
into two, there were 23,463 Cath-
olics in 1933 there were 113,283.
The increase in many of the Cam-
eroons and Congo have, during
the same 10 years, tripled their
Catholic population.

Central Africa is the cradle of
the new Bantu culture. North
Africa, Mohammedan, the land of
the Egyptians, Semite tribes and
Berber, is not a Black Man's
land. South Africa, where Blacks
and Whites, in the propor-
tion of eight to one is, nevertheless,
White Man's Land, with the
Whites definitely ruling and the
Blacks definitely subservient.

In Central Africa, Colonial Gov-
ernments have adopted the policy
of indirect rule; there are fewer
Whites and the Native is left more
free for independent development.
The sense in which Central
Africa is said to be the home of
the Black Race. That is why a
mass movement to the Church in
Central Africa is of such tremen-
dous significance.

The Bantu are coming," the
title of a book written some years
ago, aptly expresses a fact which
will have more significance to mis-
sionary success in Central Africa.
The Bantu are coming because the

AMERICAN INDIAN NUNS

New Community Formed in
South Dakota.

(By N.C.W.C. News Service).
Marty, So. Dak., Oct. 18.—Seven
Indian girls of the mission high
school department here were ad-
mitted as postulants to the Oblate
Sisters of the Blessed Sacrament, a
new Indian Sisterhood, Wednesday.

For a number of years the mis-
sionary, the Rev. Sylvester Elsen-
man, O.S.B., gave serious thought
to the fact that there are among
Indian girls some who show unmis-
takable signs of religious vocation.

Father Sylvester consulted with
other missionary priests and Sisters.
He laid a plan before Mother
Katharine Drexel, Superior General
of the Order of the Sisters of the
Blessed Sacrament, which labors
among Indian boys and girls here.

It was agreed that the Sisters of
the Blessed Sacrament would open
a novitiate at Marty and "Mother"
a new community of Indian Sisters.

Under the direction of two Sis-
ters of the Blessed Sacrament they
will lead the life of Religious and
later will assist in the works of the
mission. As fully certified teach-
ers, some will teach the other In-
dians in the classrooms and voca-
tional departments. They will look
after the mission chapel, help in
the infirmary, kitchen, sewing
rooms, laundry, and supervise the
little ones in other departments.

As their number increases, they
will visit the homes of the neigh-
boring Indians to relieve the sick
and to instruct their people in Re-
ligion. They will also some day aid
the Indian Baby Homes of St. Placid,
which is connected with Marty.

Father Sylvester addressed the
postulants and gave them his
blessing.

CARDINAL BAPTIZES POPE'S
NIECE

Rome, Oct. 14.—The grand-niece
of Pope Pius XI, three week-old
Caterina Maria Teresa Ratti, was
baptized in the Milan Cathedral by
Cardinal Schuster, Archbishop of
Milan, assisted by the Metropolitan
Chaplain. After administering the
Sacrament, His Eminence, at the
request of the Holy Father, im-
parted the Papal Benediction.

The godparents were the maternal
grandfather and the paternal
grandmother. The father of the
infant is Conte Franco Ratti, ne-
phew of His Holiness and president
of the Central Council of the State
of Vatican City. Donna Camilla
Ratti, sister of the Sovereign Pon-
tiff, the Santo Dominico Minister
of the Holy See, and the Mayors of
Milan and Besen were among those
present at the ceremony.

Register of Public Accounts, whose
father, the late Capt. John Henry
Nye, was a close friend of Father
Damien, was a close friend of Father
Damien. Captain Nye was associ-
ated with steamship companies and
saw Father Damien whenever his
ship called at Kalawao, Molokai.

Father Damien's birthplace in
Belgium is now a novitiate, where
12 students are preparing for
church work, and there are plans
to initiate a cause looking toward
canonization.

It was believed that removal of
the remains and relics of the mar-
tyr to the seminary would facili-
tate the cause, and it is the hope
of the seminarians that the remains
will be enshrined there perman-
ently. Because of public sentiment
in Hawaii, however, it is possible
that parts of the remains may be
eventually returned to their
original resting place in the grave
near the church which Father Da-
mien built with his own hands at
Kalawao.

Although the settlement for lep-
ers has been moved to Kalaupapa,
a few miles distant, and a new
church built, the residents of the
new town make frequent pilgrim-
ages to the grave of their beloved
benefactor.

Those in the settlement who, as
children, knew Father Damien,
prominent civil authorities and lay-
men, do not feel that the bones of
the man who gave his life in ser-
vice to the unfortunate should be
kept permanently in Belgium, but
that parts of them should eventu-
ally be returned to the scene of his
labors.

Washington, Oct. 19.—Both the
State and Navy Departments here
disclosed today that a request for
the use of an American battleship
to bear the remains of Father Da-
mien, famed Apostle to the Lepers
of Molokai, back to his native Bel-
gium, has been made to them and
that it was being given active con-
sideration with the prospect of an
early decision.

The availability of a warship in
the vicinity of Hawaii, where Father
Damien's body now rests, was
cited by the Navy Department as a
factor in the decision.

NO PEACE PLAN FROM VATICAN

Nuncio's Visit to French
Premier Without Special
Significance.

(Secular papers in Canada
and elsewhere have published
fantastic reports of the Pope
proposing peace plans involv-
ing the partition of Ethiopia.
S.M.C.R.)

Paris, Oct. 18.—The Most Rev.
Luigi Maglione, Apostolic Nuncio at
Paris, has not been in conference
with the Italian Ambassador to
France. On his return from a va-
cation spent in Italy, Archbishop
Maglione paid the usual visit of
courtesy to Premier Pierre Laval.

Because his vacation was short-
ened somewhat and the fact that
on the same day the Italian and
British Ambassadors visited the
Quai d'Orsay, special significance
was attributed to the Nuncio's call
by the press.

Naturally it is impossible to
know what was said in confidential
conversation. It is possible that
Premier Laval made inquiry as to
the sentiments of the Vatican. It is
probable that the Nuncio expressed
hopes for a conciliatory action. The
Papacy considers with attentive and
warm sympathy all efforts favorable
to peace.

Authentic sources deny any in-
itiative on the part of the Vatican
mediator. Such a step would be
taken only at the wish of the par-
ties involved.

Vatican City, Oct. 19.—Secular
newspapers which have commented
on the visit of His Excellency the
Most Rev. Luigi Maglione, Apostolic
Nuncio to France, to Premier Laval
on the same day that the British
and French envoys called at the
Quai d'Orsay, are in error when
they connect the Nuncio's visit with
the Italo-Abyssinian conflict.

The Nuncio's visit on his return to
Paris was the customary courtesy
extended in diplomatic circles.
There can, of course, be no question
but that the Vatican favors a satis-
factory and quick solution of the
conflict and that all its desires are
directed toward peace.

MISSION CATECHISTS
AMONG COLORED

Negro Children Delight in
Learning About Our Lord.

Gary, Ind., Oct. 18.—"Church-
school" is what the negro children
here call the Catechism classes con-
ducted for them by the Missionary
Catechists of Our Blessed Lady of
Victory.

Work among the negro popula-
tion of Gary, begun last spring by
the Catechists, has proven emi-
nently successful.

Catechist Bernette Quinn and a
companion last April began sowing
the seed of Faith among the Gary
negroes. They went from house to
house inviting the children to come
to instructions at the mission cen-
ter.

Four came to the first class. But
the four were enthusiastic and their
enthusiasm spread. Soon there
were 110 crinkly-haired, shining-
eyed youngsters drinking it all in.
Thirty-five of them never missed a
class and 20 others were absent
only once. They were eager for in-
struction and Baptism. The parents
too, wanted their children to join the
Church even after they had been
told of their subsequent responsi-
bility to raise the children as
Catholics.

The Most Rev. John F. Noll,
Bishop of Fort Wayne, asked the
Catechists to teach a three weeks'
vacation school at the church for
the colored in Gary. Both the pas-
tor and the Catechists conducted
classes in the same room at the
same time.

At the end of the first week the
increase in enrollment caused the
quarters to become cramped. The
principal of the high school for the
colored was petitioned for class-
rooms. He generously gave the
Catechists two rooms to use as long
as they liked.

The opening of the regular sum-
mer sessions in the school brought
eager children attending summer
classes came to "Church-school," of
their own accord, during the first
hour of the day, which their sched-
ule designated as play period.

What one child wrote might be
considered typical of the negro's
attitude toward religion:
"I like church-school because it
is very interesting and strengthens
you mentally. Most of the time it
keeps a child out of mischief. But
I like best to come to Church-
school because we learn about Our
Lord Jesus Christ."

OUR LADY OF CHILDREN

Charming History of French
Confraternity.

Paris.—There is a charming
story associated with the building
of the Basilica of Notre Dame des
Enfants at Chateaufort-sur-Cher in
the Archdiocese of Bourges, and the
establishing of the Archconfratern-
ity that bears the same name.

When, in 1861, Abbe Ducros was
named pastor of Chateaufort, he
found the church in ruins. The
people of the parish would do all
they could, but the pastor realized
that it would not be sufficient to
meet the needs and he had the
happy thought of appealing to the
children of France to contribute
two sous each.

The sous came in and with them
letters of encouragement, some un-
signed. But there was one letter,
from a 10-year-old girl in the Dis-
trict of Autun, which was re-
sponsible for the name selected for
the new Church.

"You tell me, Monsieur le Cure,"
the letter read, "that the new sanc-
tuary that you are building will be
dedicated to Our Lady of Children.
What a beautiful name! The Blessed
Virgin, invoked under this title,
will deign to lavish upon child-
hood the most abundant graces.
Be reassured, Monsieur le Cure,
that your hopes will be realized."

Prior to the receipt of this let-
ter, Abbe Ducros had not thought
of dedicating his church to Notre
Dame des Enfants, but it was an in-
spiration that has brought fame
and honor to Chateaufort-sur-
Cher.

In March, 1866, the Archbishop
of Bourges established the Confrat-
ernity of Notre Dame des Enfants.
Three years later it had 100,000
members. In 1869, Abbe Ducros
went to Rome to obtain the ap-
probation of the Holy See for an Arch-
confraternity. He took with him a
small copy of the statue of the
Blessed Virgin with children about
her feet which is enshrined in the
Chateaufort church. The Arch-
bishop of Bourges, then at Rome,
agreed to present the request.

Abbe Ducros was admitted to the
Vatican in a public audience, and
presented to Pope Pius IX. the little
image that he had brought with
him. "O beautiful Madonna!" the
Pope exclaimed, and took the image
to his office. There he read the su-
pplication which Abbe Ducros had
also handed to him and smiled.

"According," he said, "When ques-
tioned by the Cardinal to whom he
brought the image, whether it should
be used through the usual channels,
Pope IX. said: 'No, I grant it
plena potestate.' With all my heart
I bless the Archconfraternity of
Notre Dame des Enfants. The chil-
dren of all France are in such great
need!"

Who knows but what the little
statue of Our Lady of Children
was the source of great consolation
to the Pontiff who had re-
cently become the "prisoner of the
Vatican." His successor Leo XIII
raised the church to the rank of a
basilica, and His Holiness Pope
XI conferred the honors of
canonized upon the image of
Notre Dame des Enfants in 1923.

The patronal feast of the Arch-
confraternity is February 2, the
Feast of the Presentation of the
Child Jesus in the Temple.

PRIEST KILLED BY AUTO-
BILE.

Chicago, Oct. 11.—The Rev. John
C. Gilroy, O.P., of St. Pius Church,
was struck and killed by an auto-
mobile, Sunday night, in front of
the church. Father Gilroy cele-
brated Mass Sunday morning, con-
ducted the Shrine devotions, gave
Benediction of the Blessed Sacrament
that afternoon, administered the
Sacrament of Baptism and made
a sick call later. Father Gilroy was
born in Ireland and was ordained
June 10, 1885.

More Automobile Fatalities.

Lawrence, Pa., Oct. 18.—One
priest was killed and three others
injured in an auto mishap which
occurred near here while the four
were on their way to attend the
consecration of the Most Rev.
George L. Leeb as Auxiliary
Bishop of Harrisburg.

The priest killed was the Rev.
Timothy O'Hara, pastor of St.
Joseph's Catholic Church, Bonome-
ville. The three injured are: the
Rev. Paul A. Gieringer, assistant
at St. Joseph's, whose condition is
serious, the Rev. Joseph Whalen,
pastor of St. Mary's Church, Mc-
Sherrytown, and his assistant, the
Rev. Daniel Crowley.

The car in which the priests
were riding was in collision with
another at an intersection.

Father O'Hara died three
hours after the accident.

U.S. PRIEST DIES IN CANADA.

Arthabaska, Que., Oct. 18.—The
Rev. Raoul Bourbeau, parish priest
at Sanford, Me., died in hospital
here.

CHINESE "REDS" NEAR CANADIAN MISSIONS.

Church Goods Hidden in
Homes of Christians.

(By Rev. Gerald Doyle, in
"China.")

"Nobody slept in Sungyang dur-
ing the last two nights, as the Reds
were very close to the city," Father
Wong stated in a recent letter. In-
formed information has since in-
dicated that, while the bandits
are still in the Sungyang district,
they have not attacked the city, so
Father Wong is still safe.

The bandits are not only in the
Sungyang district; all over the Pro-
vince are wandering bands, seem-
ingly well organized and under a
central direction. Father Stringer,
who was here in Lishui for a few
days, was on the point of returning
to Lungchuan when Father Venini
sent word advising him not to
come, as the bandits were on all
sides of the city and had taken a
town only twenty miles away.

Father Venini had distributed the
goods of the mission among the
Christians to be hidden in their
homes, while he himself was pre-
pared for any emergency. He says
that, although his bicycle is in
good condition, it will not climb
mountains.

During the past several weeks
the bandits have not been reported
closer than eight miles from
Lishui, but a few days ago several
spies were arrested here in the city;
they knew where all the rich peo-
ple lived.

Usually the most hardened rob-
bers give the choice of: "Your
money or your life," but many
Chinese in this district have re-
cently had the misfortune of hav-
ing their money extorted and then
being killed by the bandits. So
for some it has been a case of:
"Money and your life."

A few Protestant missionaries
have recently come to Lishui from
outside points, feeling that here
it is at least more secure than in
the smaller towns. The big worry
of some of them is not for them-
selves, but for "the wife and the
children."

THE BIRTHPLACE OF A UNITED ENGLAND.

Church Synod at Hertford in 673 Was First National
Assembly—Cross As Commemoration.

London, Oct. 15.—Unveiling and
blessing a cross at Hertford—the
Most Rev. Arthur Hinsley, Arch-
bishop of Westminster, referred to
the site as the "birthplace of a
united England." The cross com-
memorates the first Council of the
Church in England, which was the
first English national assembly and
the forerunner of the British Par-
liament.

At the foot of the granite Anglo-
Saxon cross there are inscriptions
which recall that the President of
the Council of Hertford, held Sep-
tember 24, 673, was St. Theodore
of Tarsus, who was consecrated by
the Pope in Rome and sent to the
See of Canterbury, just as was
Archbishop Hinsley himself.

"This cross," Archbishop Hins-
ley said, "will stand for long as a
sign that Hertford is not the least
among the cities and towns of this
country; for Hertford may be said
to be the birthplace of a united
England."

Here on September 24, 673, St.
Theodore, Archbishop of Canter-
bury, whose feast we are keeping
solemnly to-day, convened a synod
or council of the Bishops and clergy
of the land.

"This great meeting was the first
of our national assemblies, the first
general and public expression of
the principle of Church unity
throughout England. It was also
the forerunner and pattern of our
future Witenagmotes and Parli-
aments."

"From Rome came the great or-
ganizer of the Synod of Hertford
and of the Church in England, that
first Archbishop as St. Bede writes,
"whom all the English Church
obeyed." He was St. Theodore,
Archbishop of Canterbury. It
would have been strange indeed if
a body of Englishmen, of Chris-
tians, in union with that self-same
See of Rome which sent St. Theo-
dore here did not celebrate the first
Council of the Catholic Church in
England."

"We have good reason to revere
St. Theodore who brought us the
unity of government and discipline
from the center of Christian unity,
the See of Peter."

"His coming to this country in
May, 669, forms an epoch in the
Church history of our Anglo-Saxon
forefathers. There were unhap-
pily jealousies and bitterness such
as, alas, are not too uncommon
among the human elements even
in the supernatural society of
Christ's Church—and there existed
also a lack of order and organiza-
tion in the Church of England."

Theodore at once "visited," as

MONK BEARDED "TIGER" CLEMENCEAU IN HIS DEN

Young Trappist, By His Earnestness, Made Atheist States-
man Respect the Vocation of a Contemplative.

(By M. Massiani, Paris Correspond-
ent, N.C.W.C. News Service).

Paris, Oct. 14.—Dom Joseph
Chautard, Abbot of the Trappists
of Sept Fons, Bourbournais, and
visitor to the Trappists in America
and the Far East, has died at the
age of 73, in the fifty-ninth year of
his religious life. He had been
Abbot for 35 years and a priest for
52.

The funeral services, held at
Sept Fons, were attended by six
Bishops and a number of Trappist
Abbots from France, Holland, Bel-
gium and Palestine.

Because of his exceptional sacer-
dotal and religious virtues, his as-
ceticism and apostolic zeal, Dom
Chautard took his place in the line
of successors to the great Monks
who made the Church illustrious in
the Middle Ages. No mind was
more open than his to all progress,
provided it was compatible with the
rules of his Order. However, the
fact that he was known to the pub-
lic as a whole was due especially
to his relations with Clemenceau.

He had dared to confront the
"Tiger" in his lair and, as a result,
became his life-long friend.

Dom Chautard's father had been
one of Clemenceau's associates in
political campaigns. Neither had
much regard for religion. When
Combes began his war on the Orders
and Congregations and imposed
upon them the obligation of peti-

The Catholic Register

Editor,
H. SOMERVILLE, M.A.

SUBSCRIPTION RATES.
Canada, \$2.50; United States, \$3.50.
Foreign, \$5.00 in advance.
All communications should be addressed to "The Catholic Register," 67 Broad Street, Toronto 2, Ontario. Correspondents will kindly observe this rule.

TORONTO, OCTOBER 24, 1933.

Christ's Social Kingship.

It is related that the name Dominion for Canada was suggested to the Fathers of Confederation by the eighth verse of the 72nd Psalm which, in the Protestant translation, runs: "He shall have dominion also from sea to sea." The Catholic version is: "And He shall rule from sea to sea, and from the river unto the ends of the earth." These famous words, which Canadians have special reason to take to heart, are quoted in the Encyclical instituting the Feast of Christ the King. The Church sees in the inspired words of the Psalmist a prediction that the Kingdom of Christ will be without geographical limits.

The Old and New Testaments continually testify to the Kingship of Christ and Christ continually spoke of His work as the founding of a Kingdom. Yet he declared very definitely: "My Kingdom is not of this world." He added the words: "else would my servants fight." His Kingdom does not employ the world's methods of force. Neither does it interfere with the just rights of temporal monarchs. Speaking before Pilate, the representative of Caesar, our Divine Lord disclaimed political aims. He would render to Caesar the things that are Caesar's. The Kingdom of Christ was to be so different from the kingdoms of this world that it was not a rival of them. It was opposed only to the Kingdom of Satan. Christ's appeal was primarily to the heart and mind: "For this I was born," He told Pilate, "and for this I came into the world; that I should give testimony to the truth." The Kingdom is primarily in our hearts and souls. "The Kingdom of God is within you." The recognition by men of Christ as God constitutes the greatly heralded Kingdom of God.

Spiritual and interior though it was in essence, the Kingship of Christ was to be a public thing; publicly manifested. Our Lord multiplied the public signs and appealed to them: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." The gospel was not to be kept for a select few. Jesus commanded His disciples to preach it from the housetops. He quoted as describing His own mission the words of Isaiah: "The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart. To preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."

Again and again our Lord declares that the public signs of His Kingdom will be benefits to the poor and humble and needy. Devotion to Him results in the promotion of social justice. Devotion is not mere profession. Not all who say to Him, "Lord, Lord" are loyal subjects of the King, but only those who do His will.

Christ is the King of Society. It is His right to be acknowledged and honored by societies as well as by individuals. Christ should reign in the family, in the school, in the legislature, in the economic life of the nation and in the relations between nations. Only by the restoration of all things in Christ can the world obtain security from the perils of

war and revolution and tyranny which now threaten to destroy all that is best in civilization.

The Price of Liberty.

The peresenting law has been made worse in Mexico. Cardenas looks like being worse than Calles. A new law is aimed at the use of privately-owned secular buildings for religious purposes. It is well known that citizens have occasionally allowed their houses to be used for baptisms, sermons, religious marriages, confessions, and even the Sacrifice of the Mass. To stop these exercises of religion the Mexican Government has now passed a law providing for the confiscation of any property so used. The Government is its own judge and jury in the matter. If it brings an accusation against any person the accusation is the verdict. There is no appeal. The alleged act of religion may take place in a house without the knowledge or consent of the owner. This does not save for him his property which goes to the Government. He is responsible for all the acts of his tenants, even for the acts of casual visitors to the premises. To have a few religious pictures or statues in a room may be proof that it is used for religious purposes and therefore liable to confiscation, or "nationalization," to use the nice language of President Cardenas.

A Mexican critic of this law has uttered a thought which has application to all of us: "The worst feature in this matter is that we are rapidly accustoming ourselves to juristic abuses of all kinds and are no longer surprised no matter how absurd the abuse may be. People now only bow their heads and are thankful to escape with their lives." We are all apt to grow callous to every kind of abuse if we allow ourselves to get used to them. The price of liberty, as people of British education have often been told, is eternal vigilance. It is necessary to be jealous of liberty, to be cranks about liberty, to respect the liberty of those we dislike as well as that of our friends. Otherwise the plant of liberty will soon wither and die.

Rural Life Conference.

Our fellow-Catholics of the United States, with some Canadian collaboration, are next week holding in Rochester their annual National Catholic Rural Life Conference. Rural conditions are so different from urban conditions that special problems arise, requiring special consideration. But it is fair to say that the Rural Life Conference represents more than a development of specialism. Many thoughtful Catholics to-day are strongly biased in favor of the country as against the towns. They believe, in the first place, that rural life is more favorable than town life to religious influences. Yet we are not sure that this view is based on a sufficiently wide survey. It is not sufficient to compare the best country parishes with the worst parts of a town. Manufacturing towns, like Lille and others in the north of France, have a much more flourishing Catholic life than most of the rural regions in France. Peasants, as well as town populations, have lapsed from the Church in different times and places.

We know in Canada the great difficulties of providing for the religious needs of scattered farmers in the West. There was an early period in Ontario during which many were lost to the Church because they were in parts of the country where spiritual facilities could not then be provided. At the same time the Church grew with the cities. The growth and health of the Church in Ontario cities compares not unfavorably with conditions in rural communities.

All this may be admitted by the advocates of rural life. They would agree that country condi-

tions can be bad while town conditions are good. But they point to the fact that there is a drift from good country parishes to cities where conditions, for the new-comers at least, are far from good. It is further argued that though both cities and country may be good, there ought to be a certain proportion between them, and that the balance is now upset, the cities are swollen while the country is impoverished. A bias for the country is defended on social and economic as well as religious grounds.

The Catholic "back to the land," or "forward to the land" movement thinks of country life in terms of families and communities. The problem of making the life happy and attractive is social as well as economic. It is not simply a question of getting a better price for farm products. All the theoretical questions raised by the Catholic Land Movement are not satisfactorily answered, but the Catholic Land Movement is a striking fact of the present day. We see it in Ireland with the Muintir na Tire, the various efforts in England largely inspired by Mr. G. K. Chesterton's Distributist League, and the Rural Life Conference in the United States which has grown from the work of the Most Rev. Edwin O'Hara, now Bishop of Great Falls.

Canada is in the Movement and can show some eminently practical successes. There is the Clondonald Settlement, in Alberta, of the Rev. Andrew MacDonald, O.S.B. There are the Credit Unions and other co-operative societies sponsored by St. Francis Xavier's University in Nova Scotia. There are the remarkable successes, with very limited resources, of Father McGloidy, of Toronto, in taking families from the city and establishing them on the land. In addition, there are the very large-scale efforts of the Quebec Government at colonization, efforts with which the Church is closely associated. Every student of social problems which are at the same time religious problems, will appreciate the importance of the Rural Life Conference which opens on Sunday in Rochester.

Questions From Communists.

How can you dare to preach what you do not practise?

Generally speaking, one ought not to preach what one fails to try to practise through one's own fault. But it is a good thing to aspire higher than we can attain. Sometimes we are in a position where it is our duty to urge upon others conduct of a higher standard than our own. Parents and teachers urge upon children regularity and industry which are often not reflected in their own lives. A doctor who is self-indulgent at table may properly advise abstinence to a dyspeptic patient. It would be a bad thing if we were to let our ideal standards fall to the level of our actual behavior, for in that case our behaviour would never improve and would certainly grow worse.

Christianity had two thousand years to prove its force—it has become Capitalism.

Without discussing the meaning of the term Capitalism or its alleged relationship to Christianity we may say that the social effects of Christianity can be judged through its two thousand years of history, and without palliating any of the shameful evils in professedly Christian societies to-day we assert there is an enormous improvement over the conditions found in the pagan civilization of the pre-Christian era and over the conditions in pagan countries to-day, whether barbarous or civilized.

Why blame the Protestants as being the originators of all our evils? They are still interpreting Christianity. Why was the Church ever in such a condition as to arouse Luther?

It would be very unfair to blame Protestants for all evils.

Bad Catholics must take their share of blame, and neither among them. The Church is both Divine and human. In its human elements it is exposed to scandals and subject to corruption. But the principles of the Church are always right. The true remedies for abuses are always to be found within the Church itself, not by separation from the Church. The fault of Luther was not in being a reformer but in being a heretic and schismatic.

Why are the priests silent at times like this? Silence is either a sign of weakness, or of cowardice, or of agreement.

Those who are best acquainted with priests, are not struck by their silence. Presumably the question refers to clerical reserve on social questions. But when there is so much loud talk about them by nearly all classes, by the politicians and the press, a contribution of sound by the clergy would not improve matters. What the questioner apparently demands is that the clergy should come out on the side of Communism. He thinks that those who do not agree with him are guilty of weakness, or cowardice or selfishness. But this only shows that the Communist is a bigot. He is incapable of understanding that those who are opposed to him may be intelligent and sincere. As a matter of fact, the Church is not silent on social questions. See, for example, the Encyclical on The Reconstruction of the Social Order, which is energetically circulated by Catholic organizations.

What do you hope to achieve with the wealthy classes when you cannot arouse the priesthood to listen to the voice of their direct head—the Pope?

The priesthood do listen to the Pope and it can generally be said that they loyally respond. The Pope speaks to them on many things, some of which the Communist has never heard of. No man can specialize on everything. Not every priest is fitted by temperament or circumstances to be actively interested in the social apostolate. It would not be claimed that the whole priesthood is keyed to the highest possible pitch of zeal in every department of the ministry. Priests are human beings, none of them angels, and not all of them saints.

Give us leadership. Is it not your duty to instruct the ignorant? Why do you not do so with the workmen?

Have patience, Sir Questioner, and please try to see things as a whole, not just one little corner. We know we have faults, and we may be sometimes slow, and indolent, and timid. But we are laboring to instruct the ignorant in our Separate Schools and Sunday schools and in our churches. We are giving general instruction and religious instruction. You are thinking only of social instruction. We give some of that, too, but you must not think that your particular hobby is the only thing with which we are to be concerned.

Most of the Canadian press has been silent about the Orange pogroms in Belfast where Catholics were the victims. One or two papers are now carrying Orange propaganda designed to show that the provocation came from Catholics. The best reply to this is that in Northern Ireland, the Free State and in England Catholics are asking for a public inquiry into the disturbances and the Northern Ireland Government opposes an inquiry.

The Foreign Mission Board of the United Church of Canada has found itself compelled to reduce expenditure by another \$100,000. In 1928 there was an appropriation of \$1,020,000—in 1933 it was \$445,000. In 1927 the United Church had 407 missionaries abroad, today it has 315 and it appears that the latest cut may force the recall of another 60 missionary workers.

Wisdom of the Sacred Head, Guide Us in All Our Ways.

AN INTRODUCTORY COURSE OF SOCIAL STUDY.

By Henry Somerville.

Human Society.

Society Is Necessary to Man.

Normal human life is social. A man must live in society if he is to live humanly. This is what Aristotle had in mind when he observed that man is a political animal, naturally belonging to society; whoever is outside society is either above or below it, either a god or a beast. An idiot or misanthrope might choose to live outside society, or by misfortune a person might be lost in a desert; in these cases we should expect dehumanization; there are cases, however, when supernatural gifts dispense men from ordinary human needs, as in the case of St. John the Baptist; these are cases of superhumanization. They do not impair the truth of the statement that the life of the normal human being must be a social life.

The Reasons for Society.—Man has by his nature physical, intellectual and moral needs and faculties. These can be satisfied and exercised only in association with other human beings. Man owes his birth and rearing to the association of his parents. He could not develop his mind beyond the most rudimentary state except by contact with other minds. The knowledge he acquires is almost entirely gained through other human beings with whom he is in conscious intercourse, that is to say, in social relations. Language is a social product and a social relation; reading is a communication of mind with mind. Man's intellectual dependence on society is even more complete than his physical dependence. The development of man's moral nature in a non-social state could be no higher than his mental development. In the true sense of morality only a rational act is a moral act, and the non-social man being scarcely rational could be scarcely moral. Our hypothetical non-social man would know neither religion nor morality, and the social relations which call forth moral virtues, sympathy, truthfulness, honesty, loyalty, charity, would be nonexistent. Society, therefore, is necessary to man.

The Definition of Society.—A society is a group of human beings united for the purpose of obtaining a common good. This definition needs to be carefully considered. The term society is limited to human groupings. There are extraordinarily interesting animal groupings, such as a hive of bees, where the power of instinct results in marvellous organization. There is no particular objection to such animal groups being called societies. But there is grave objection to confounding the rational with the non-rational. Human societies alone are rational, and this makes them as different from animal groups as man is different from an animal. Therefore our definition of society does not include animal groupings. A society is a group "united for a purpose." Mere numbers do not make a society. Half a dozen men may be walking along the same path at the same time in the same direction but they are not therefore a society for they may have no action in common. "United for a purpose" implies co-operation in means as well as community of aim. Several scientists working simultaneously but independently for a cancer cure are not a society; neither are several merchants, each acting on his own accord to raise the value of a certain commodity in different markets. Society is for common, not separate goods. Two men trying to kill each other are not a society. For the success of one is at the expense of the other. Yet opposing football teams may be regarded as one society, though each is trying to defeat the other. The common good in this case is not victory, it is the game, which is desired and enjoyed by both sides.

Differences of Societies.—A tremendous number of different kinds of human groups, ranging all the way from a study club to a Sovereign State, come under the definition of a society. There are nations, churches, labor unions, trading corporations, political parties, scientific societies, football clubs, temperance organizations, fraternal orders, religious communities, and so on. All these are groups of individuals and involve some common action for a common end.

Natural and Accidental Societies.—Societies vary in importance as much as they do in form. Their importance is to be estimated by their purpose or end, not by their size or strength. Certain societies are necessary to the elementary well-being of mankind in all times and places. Such a society is the family. A person cannot come into existence without parents, or survive the years of infancy without parental care. The family exists as a union of male and female established, as Aristotle taught, not only that the race may continue but for the supply of men's every-day needs. Without the family the human race could never have conserved itself. The functions of the family could not be performed by any other agency. There is no substitute for the family; it is a society required by the very conditions of human nature, and is therefore called a natural society.

Contrasted with natural societies are those called accidental. An example of the latter is a labor union, which is a very important society when industry is conducted on capitalistic lines. It may then be a necessary means for the protection of the interests of the wage-earners. But the capitalistic system is not necessary or universal; it is only a particular phase of economic development in certain countries; it represents not an essential condition of humanity but what philosophers call an accidental condition, and a society like a labor union which rests upon such accidental conditions, is called an accidental society.

The family is one example of a natural society, another is political society or the State. By political society is meant society organized for purposes of government, for regulating the relations of individual members to each other and to the community as a whole. Some authoritative organization is always necessary, though in the earliest and simplest states of society such organization is supplied by the family. The authority may be rather vague and intangible, represented by tradition or custom or public opinion rather than by any particular person. But some sort of regulating authority there must be, and this is government, this constitutes political society which in its more advanced forms is called the State. The State is therefore a natural society, for like the family it arises from, and is instituted by, the essential conditions of human nature. The forms of the State, tribal, municipal, national, imperial, monarchical, aristocratic, democratic, dictatorial are subject to change, they are what has been called accidental, it is only the essence of the State that is natural. Thus we say that political society, or the State, is necessary to man.

Questions.

1. Of how many societies are you a member?
2. Which do you consider the three most necessary societies to you at the present time?
3. Does the human race constitute a society? Does the British Empire?

CATHOLIC ACTION IN MANY LANDS

(By George Barnard).

Last week I spoke of the organization of Catholic Action in England, which is rather on a diocesan than on a national scale, although unified by the See of Westminster, and I pointed out the influence of the laity in organizing and promoting Catholic groups. Concluding my sketch this week I shall enumerate some of the Catholic societies and their aims.

The Guild of Ransom, begun jointly by a priest and a layman, set out with a programme to convert England. The Catholic Evidence Guild, which expounds Catholic truth from street corners, developed as the platform work of the Guild of Ransom, and this, too, was started by a layman.

A woman started the Catholic Women's League. The Knights of St. Columba and the Canadian Association, both fraternal organizations of Catholic men, had a lay origin. The thing is true of many if not most of the aggregations which flourish here to-day. It is a healthy sign.

Every department of Catholic life is organized. As a need was seen, so was it filled. A gap appeared, it was bridged.

Catholic women in the Catholic Women's League participate in many branches of social service. St. Joan's Social and Political Alliance (formerly the Catholic Women's Suffrage Society) embraces many women of public spirit.

Boys and girls find a place in the Scouts and Guides, of which organizations there are Catholic groups and companies all over the country.

The Catholic Social Guild aims at making known the teaching of the Church on social questions. The Society for the Maintenance of the Apostolic See seeks to increase the influence of the Papacy by spreading the knowledge of its work.

The list is a long one. It covers education, emigration, rescue work, literature, church-building and a multitude of vital things. There is a society for aiding convert clergy; a Sea Apostleship for caring for the souls of sailors; a guild for the conversion of the Jews; a fellowship of societies of university students; a society for giving free legal aid to the poor; a society to promote understanding between English Catholics and Indian Catholics, and a society to promote international relations.

In a special and very significant class are the organizations, mostly of recent origin, of worker-groups. The Catholic Stage Guild was probably the first of them, but had on its heels came a guild for postal workers and the Metropolitan and City Catholic Police Guild, which has recently inspired a similar guild in Liverpool. These organizations are in no sense trade unions. Their success has given birth to guilds of railroadmen, bus workers and transport workers, shop assistants and civil servants.

The Catholic doctors are organized and at their meetings discuss medical practice in the light of Catholic morals. Catholic church musicians have their own society for the encouragement of liturgical music. Catholic artists have a guild.

In a special and very significant class are the organizations, mostly of recent origin, of worker-groups. The Catholic Stage Guild was probably the first of them, but had on its heels came a guild for postal workers and the Metropolitan and City Catholic Police Guild, which has recently inspired a similar guild in Liverpool. These organizations are in no sense trade unions. Their success has given birth to guilds of railroadmen, bus workers and transport workers, shop assistants and civil servants.

The Catholic doctors are organized and at their meetings discuss medical practice in the light of Catholic morals. Catholic church musicians have their own society for the encouragement of liturgical music. Catholic artists have a guild.

A WASHINGTON LETTER

Washington, Oct. 14.—The problem of relief is not only growing more perplexing, but is also developing the characteristics of permanency, as the efforts of the Federal Government to shift the burden to the States continue. The purpose of the Administration to put 3,500,000 employables, now on the relief rolls, to work is far from achieved, mainly because of the practical difficulties in the way of getting works programmes started. But that is not the most disturbing aspect of the problem.

It is becoming more apparent that relief will be a matter of national concern for a long time to come. Almost three billion dollars have been expended for relief since May, 1932; and expenditures for the current month will approximate \$65,000,000. This is a direct cost. It does not include expenditures for conservation camps or work-relief projects of various kinds. The Federal Government will face the necessity of appropriating more funds to continue relief activities when Congress meets early next year, either to sustain the unemployed and the unemployed to aid the States in sustaining them.

During July, August and September, \$254,000,000 was spent for relief, only \$91,000,000 less than the amount spent during the same period last year. This rate of expenditure will be reduced as work-relief programmes get under way, but the doubt is growing that allotments for relief can be cut off altogether. It is now reasonably certain that the relief problem will constitute the most serious difficulty in the way of halting the national budget.

Public relief thus having assumed the character of a continuing problem, it is becoming more apparent that the administration of it will eventually be put upon a much more systematic basis. The responsibility will be shifted entirely from the Federal authorities to the local agencies equipped to do the task. One very general criticism reaching Washington is that there is much waste, much of it probably unavoidable, in the distribution of relief. To avoid this and to administer the funds with the most effective economy, the task will be taken over by the communities, but the Federal Government must supply a large part of the money.

The revival of private industry will take up some of the employment slack, but not all of it. It is the practice of private industry to employ first the young and capable workers. There are many in the marginal group who were approaching the age of retirement when the collapse came, who have since become unfitted for active employment, and whose resources have been dissipated. These would normally be the last to be re-employed, and many of them will never get back on factory pay-rolls. How they shall be provided for is one of the most perplexing aspects of the whole relief problem.

The struggle to check the spread of communism is gradually assuming the character of an organized effort, which will probably result in a repetition of the attempt to give it legislative backing at the next session of Congress. The American Legion and the American Federation of Labor have joined forces to that end, and other opposition forces will probably be asked to take part in the movement. The conflict between labor and communism is also leading to direct clashes. The Federation of Labor has taken steps to check the

"boring from within" tactics of communism, by turning them down on professed leaders of faulted labor who have been identified with communist activities.

The threat of strikes, with apparent communist tinge, may also force the Federal Government to adopt a more definite policy with reference to the maintenance of strikers on relief rolls. The charge has been made in some quarters that by feeding communists participating in strikes, the government is leading a band to the spread of communist activities. This, however, is generally denied by local relief authorities. Nevertheless, to draw the line between the bona fide worker on strike and the radical agitator who is using it to spread communism is not an easy matter.

Washington is the one city of the country that has shown extraordinary development in the past year and one-half years. Nearly 35,000 employees have been added to the Government pay-rolls in the District of Columbia, and the demand for living quarters has become urgent.

of their own, and Catholic poets form another group. All these societies work with ecclesiastical approbation.

Movements for the encouragement of devotion abound, of course. No country in the world is more tolerant than England, and Catholic organizations have been allowed to grow without hindrance. So, for that matter, has communism.

In some respect there has been more than tolerance, actual encouragement. When the late Lord Brentford (then Sir William Johnson-Hicks) was Home Secretary he attended the annual banquet of the Catholic Police Guild and gave the movement his approval in these remarkable words: "I desire that every Catholic in the Force who does not belong to the Guild should become a member, so that they may be bound together by something more than loyalty to the Crown, by loyalty to God. It is because of your loyalty to your religion that I am sure of your loyalty to the Crown and to the Police Force. There can be no greater foundation in the world for loyalty to King and Country than loyalty to God."

Lord Brentford was not a Catholic. Every year the Police Guild's banquet, and its Requiem for the war dead are attended by the chief officials of London's police force.

Every Catholic society which has relations with government departments experiences the same official desire to be helpful. Representatives of the Church sit on many government departmental committees.

But essentially the contact between the various Catholic societies and the government is through the Archbishop of Westminster. Most of the national societies are centered in London, within Archbishop Hinsley's jurisdiction, and they work under his guidance. The contact point between the Church and the government is, therefore, Archbishop Hinsley.

The organization of much of this work was developed under the supervision of the late Cardinal Bourne, who as his biographers tell, was the greatest statesman who ever filled the See of Westminster.

There was no ostentation, little talk, but somehow things got done. When, recently, the Catholic schools were threatened by a proposal to effect a scheme which would have been crippling to the Catholic community, the proposal was born less of antagonism than of a desire to standardize Cardinal Bourne was in close consultation with the officials of the State. In this emergency there appeared a very fine piece of Catholic Action. The Labor Party had pledged itself to the school bill which, on grounds of justice, Catholics were dignified. Each member of the Party had been ordered to vote for the bill. But the Catholic members in a manifesto by John Seurr and David Logan, formed a group which challenged the party (then in power), and defeated the government. They took their political lives in their hands when they did so.

At the spearhead in the school fight—as in an earlier school fight of a quarter of a century ago—was the Westminster Catholic Federation which conducted a campaign to awaken Catholic consciousness to the danger that threatened. Virile as all these societies were, they received thrilling new life when Cardinal Bourne in a sermon on the perils of the day gave a thrilling call to the Catholic youth of the nation. His Eminence showed the conflict that is raging between the Church and the world, the confusion between nations and the chaos which threatens. He called upon Catholics to "go forward shoulder to shoulder under the banner of the Risen Lord, to win the world back to Him."

And the Cardinal gave the rising generation, reapers of the blighted harvest sown by their fathers in war and industrial strife, our Lord's promise as a sign of hope: "In the world you shall have distress; but have confidence. I have overcome the world."

This series will be continued next week with a sketch of Catholic Action in Australia.

Politeness is like an air cushion: there may be nothing in it, but it eases the jolt wonderfully.

CANADA FOR CHRIST OUR KING

Address all donations, Mass intentions, etc., to Rt. Rev. J. J. Blair, President, Catholic Church Extension Society of Canada, 67 Bond St., Toronto, 2, Ont.



"CHRIST OUR KING."

Ministering to Scattered Groups

(BY THE PRESIDENT.)

One of the greatest difficulties experienced by those doing missionary work in western Canada is in ministering to individual families and scattered groups of Catholics to be found in many isolated sections. The new settler seeks out the best land he can find and it is only when the realization comes that he is cut off from church and the means of obtaining religious education for his children, that he begins to feel the desolation of his position. There is then no possibility of making a change, he must drift along with the hope that some day things may be different.

Perhaps there may be a few other Catholic families in the neighborhood to hear him company in this spiritual abandonment, and it is possible, by a special grace of God, for them to keep the Faith until relief comes; but when a zealous missionary happens to discover their existence, it is often too late. What usually happens in such cases is that people drift gradually into indifference about matters of religion, or become affiliated with the members of whatever non-Catholic denomination may be holding services in the district, and in either case they are lost to the Church. Their children, of course, are in the same position as those whose ancestors lost the faith generations ago.

That a large number have been lost to the Church in this way is the sad experience of every missionary, and it is to prevent repetitions of such unfortunate occurrences that priests so insistently beg for assistance to build little chapels as a means of preserving the Faith for themselves who at present are financially unable to do anything for themselves. As we have often stated, by little progress is possible with a group of Catholics until they are supplied with a place of worship. As soon as a small chapel is erected, real advancement begins. This is only natural, for then there is a dwelling place for our Blessed Lord in the midst of His people, a centre of Catholicity from which God's grace emanates.

We often think of the debt that future generations will owe these whose contributions have made possible the erection of seven hundred chapels that are dotted over the length and breadth of the western provinces, and of the countless souls whose salvation will be secured through the charity of devoted Catholics who provided for their ancestors the means of preserving the precious heritage of Faith.

There is a little mission in the Diocese of Prince Albert badly in need of a chapel. The people are few and poor, so poor indeed that on the occasion of a recent visit of the Bishop, not only the children, but even adults, came barefooted to receive the sacrament of Confirmation.

The following letter has been forwarded to us by the Bishop of Prince Albert, to whom it is addressed:

My Excellency:

Now that you have seen the vast territory confided to me, you are better prepared to understand the needs of the missions you have visited under such great difficulties. In every one of them you witnessed great poverty and much distress. You remember in three missions where you administered Confirmation, not only little children, but even adults came barefooted and scantily clad to receive the Sacrament.

Your paternal heart was deeply moved and in your zeal for the souls of these poor people is sad indeed and surely the Lord will move some charitable soul to send Five Hundred dollars for this necessary and important work.

Asking you to bless our labors and to please forward this appeal to Extension Society.

I am, of Your Excellency, the servant in the good cause.

N. BURRELL.

Missionary.

Not only do I give my approval to Father Burrell's appeal, I beg of the friends of Extension Society to help personally good missionary. The whole truth about the state of Father Burrell's missions is a long and sad story of poverty and want, gone for the sake of saving souls.

JOSEPH H. PRUD'HOME.

Bishop of Prince Albert.

The Holy Souls.

During the month of November Mother Church calls upon her

LETTERS

GREAT SERVICE.

Winnipeg, Man., Oct. 4.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
I am deeply grateful for your letter of the 30th ult., with the Mass intentions enclosed. May God bless those who make it possible for you to render us this great service.

Very devotedly yours in Xto.,
ALFRED A. SINNOTT,
Archbishop of Winnipeg.

VERY GRATEFUL.

Vancouver, B.C., Oct. 7.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
We received your kind letter of September 17th, enclosing stipends for Masses, for which we are very grateful. These intentions will be accepted at once, and we return the intention-card, duly filled in, and signed. With much thanks, and kindest personal regards, we beg to remain.

Gratefully yours in Christ,
W. M. DUKE,
Archbishop of Vancouver.

OF GREAT HELP.

Mundare, Alta., Sept. 23.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
I want to express my most sincere thanks for the Mass intentions just received. They are indeed of great help to us. We appreciate your generosity towards us. May God bless the splendid work of your Society, which helps us always so much.

Assuring you of my grateful prayers, I remain,
Yours faithfully in Xto.,
REV. N. KRZYANOWSKY,
O.S.B.M.

STIPENDS.

Victoria, B.C., Oct. 10.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
I wish to thank you for cheque No. 1,376, to hand a few days ago, for Mass stipends. These are being attended to, and will be accounted within the next few days. Card acknowledging their receipt is herewith enclosed.

There is no need of assuring you of the gratitude of our priests for these stipends, without which very few of them would be able to carry on the work of their ministry. Praying that God may continue to bless your good work, I remain,
Yours in Christ,
J. H. MACDONALD.

SINCERE APPRECIATION.

Edmonton, Alta., Sept. 22.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
Your letter enclosing cheque No. 1,365, for Mass stipends is hereby acknowledged, and the regular receipt card is enclosed.

Assuring you of the deep and sincere appreciation of the Archbishop and priests of the Archdiocese, I remain,
Yours very faithfully in Xto.,
LEO NEILLIGAN,
Vicar General.

GENEROUS CO-OPERATION.

Port Smith, N.W.T., Oct. 1.
Rt. Rev. Msgr. J. J. Blair, President
Catholic Church Extension Society,
Toronto.

Rev. and Dear Monsignor:
Kindly accept my heartfelt thanks for the stipends received last mail, with enclosed cheque No. 1,372. These Masses will be celebrated without delay as the number on hand is rather small. We do appreciate very much indeed your generous co-operation and you may rest assured that your own intentions are not forgotten in our prayers.

Most respectfully yours in Xto.,
A. LAFONT, O.M.I.

Missionary Dollar Club

The Dollar Club is one of the means by which we are enabled to assist poor missions, and it also furnishes an opportunity for those of small means to have a part in this glorious work.

In order to be of great consequence it is necessary that membership in the Club be very large, and on this account we call upon all our friends to join.

Your deceased friends may be enrolled and thus be remembered in a Novena of Masses, offered on the first nine days of each month.

The sum of Five Dollars will enroll the entire family, living and dead.

The next Novena of Masses will begin on Friday, the 1st of November.

DOLLAR CLUB PRIVILEGES.

1. Twelve Novenas of Masses each year.
A Special Novena of Masses will be offered on the first nine days of each month for the intentions of the members.

2. You share in the Masses and Good Works of our Missionary Priests.

3. You may gain a Plenary Indulgence on the Day of Admission, on the Feast of St. Philip Neri, Francis de Sales, St. Rose of Lima; the Holy Apostles, and at the Hour of Death.

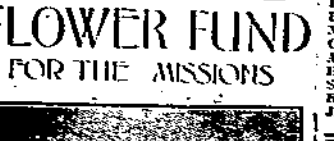
Annual membership fee, \$1.00.
Annual family membership fee, \$5.00. (Deceased members included).

Engle, Joseph	\$1.00
Woods, M.	1.00
McDonald, Mrs. Sarah	1.00
Morris, Mary Ann	1.00
Gallison, A.	1.00
Gray, Mrs. M.	1.00
Blair, Harriet A.	1.00
McCallum, Jas. T.	1.00
Lyne, B. E.	1.00
Lyne, Mrs. Mary	1.00
Doherty, Mrs. J. J.	1.00
Lyne, Mrs. Jas.	1.00
Lyne, Mrs. John	1.00
Lyne, M. B. (Deceased)	1.00

DONATIONS

K. M. E. J.	\$1.00
A Friend	1.00

The LITTLE FLOWER FUND FOR THE MISSIONS



OUR LADY OF PERPETUAL HELP BURSE

Prev. Ack. \$2,621.00

Humility and abnegation being sisters, must always be together and never separated.

THE HOLY SACRIFICE

One very substantial way to help the poor missionary priests is to send us your Mass intentions. This will insure their being said promptly by those who need the stipends as a means of living. Thus your charity will be two fold.

MASS INTENTIONS

Fraser, Mrs. H. C.	\$1.00
Larson, Mrs. Louis	1.00
Heck, Hilma	1.00
M. L. G.	1.00
McNabb, Mrs. E.	1.00
Gallagher, Miss Sarah	1.00
Walsh, Lillian	1.00
Phelan, Mrs. T.	1.00
Ward, Miss A.	1.00
V. D.	1.00
Tobin, Minnie	1.00
St. Joseph's College Alumnae	1.00
McDonald, Mrs. J. J.	1.00
Gray, Mrs. A.	1.00
McCall, Mrs. Theresa	1.00
Buchan, A. H.	1.00
Rauer, Miss A.	1.00
St. Joseph's Ward	1.00
Feeney, Mrs. Patrick	1.00
Bellevue, Miss Eva M.	1.00
Columbus, Mrs. Mary	1.00
Harrison, Mrs. Ann	1.00
I. B. L.	1.00
Lyne, Mrs. J.	1.00
Tobin, Mrs. J.	1.00
Lyne, B. E.	1.00
Lyne, Mrs. Mary	1.00
McNeill, Wallace	1.00
A Reader	1.00
St. Joseph's	1.00
St. Joseph's	1.00
Kelly, Rev. E.	1.00
J. M. D.	1.00

Our Canadian Martyrs

The Canadian Martyrs gave up their lives in an effort to evangelize the aborigines of our country. In order to educate young men who will carry on their work among the pioneer settlers in our Western Provinces, the Canadian Martyrs' Bursse has been established.

Contributors to this Bursse are subscribing to a fund the interest of which will continue to equip young men whom God calls to the Home Mission Field.

Prev. Ack. \$2,368.00

THE SOULS IN PURGATORY BURSE

In order to get an investment the interest on which will continue to educate young men for the priesthood, we are forming a Bursse in honor of the Souls in Purgatory.

This is an excellent opportunity to contribute to a useful and most meritorious work.

Contributions, whether large or small, will be gladly received. The amount required is \$5,000.00. So far we have:

Prev. Ack. \$1,201.35

Have You Made Your Will?

"It is a bad will that has not the Name of Our Lord among its heirs," said the late Cardinal Manning. We give the following

Form of Bequest

"I give and bequeath to The Catholic Church Extension Society of Canada, an institution incorporated under a special Act of Parliament, and whose general offices are located in the City of Toronto, the sum of..... Dollars.

Indifference.

To God and to religion man has a natural tendency born in him; and there would be few irreligious if it were not for the circumstances produced by pride, wickedness, and selfishness working against the natural sentiments of the mind.

Every day in the year there are attacks upon God, religion and the Church. Committed by those who have turned against the best that life offers, they attempt to bring others down to their base level and deprive them of the hope, the courage, the faith and the consolation which is their heritage. In our own time we have seen the demagogical work against every thing which speaks of God in more than one country.

It has been through the careless indifference to religion which has brought on infidelity and in turn hatred and warfare and attack. For when man has fallen, lost his innocence, and can appear to satisfy his conscience, he is likely to follow any doctrine or belief which is easy, or allows him to adjust his conscience to his way of living.

Those who wish to justify their position and change of mind will never be at a loss to delude themselves with the abundance of literature uniquely designed to diffuse irreligion and infidelity presented under the veil of elegance, wit and truly modern manner.

There are many writers of to-day who are clever, have ingenuity and form, but who unfortunately are devoid of sound wisdom and of sincerity of heart and mind. They have gained popularity and a following by catering to those who will not think for themselves, but who are taken with the agreeable dress under which their sophistry appears. In every form in which they present their writings, they cater to the rising generation, who are very anxious to be modern with every fad and whim placed before them. It is rank materialism and irreligion dressed up in a tasty and pleasing guise which is poured into plastic minds, so that there is wonder that in the process of time there comes forth a deluge of infidelity concerning religion.

Were these people who take the time to read such unsound wisdom to take up the writings of the old philosophers and solid divines, they would soon find the modern philosophers far removed from truth and wisdom. The real philosophers labor to arrive at the real substance and solidity of truth, and have not veneered same false statements with tinsel and paint to appeal to readers.

Continually is heard the plea of the Church for an education in Catholic school. It is unfortunate and sad that parents little realize the danger in which they place their children when they rob them of the religious training so needed to-day.

Most parents are anxious about their children's education. They spare no expense, indeed, make many sacrifices in order that they may procure the best. They are anxious for the acquisition of languages, of music, and of any other attainment which can render their children more agreeable and accomplished in society, and skillful in the profession chosen for life.

All thought, time, effort and expense are given to everything except the most important and the most solid and lasting part of their education—religion. That is treated as an incidental and postponed to a later period. If given any thought, there are certain formalities which they have not entirely neglected, such as appearance at Church and the learning of, the small catechism. Yet there is no serious study or anxious laboring the point as there is in another subject pursued with enthusiasm and success.

It is the example of the parent which is responsible in great measure for the general indifference to religion among the younger generation. When a child notes a parent's indifference, it is only natural that it reacts strongly to all that is taught at school.

All acknowledge that in the years gone by our ancestors gave their utmost attention to the religious instruction of their children in every rank of life. The example of parents was as efficacious as the best instruction received. There was no home of the family without a chapel where the family gathered for their daily devotions. In the home there was a shrine or picture which spoke of God. Amusements and diversions of to-day have scarcely left time for daily prayers, and at least, there is less time given to religion. The result is the growing indifference to the most important part of life, the preparatory for the life everlasting.

The pernicious influence of those who have turned against God is felt over the world to-day. Again and again, Mother Church calls upon her faithful to be wise in guarding against this invasion within the fold by the proper religious education for the young. It is with them that the future will tell, and in the years of preparation they cannot expect to attain religious indifference if they are properly trained. To them falls the duty of checking this evil at the present time. One alone cannot succeed in this vast deluge, but combined effort will have tremendous results.

The consolation comes to those who realize that they are exerting their utmost power, performing their duty in the education of the children, setting the example for others, and the blessings of God fall upon them. "The Boston Pilot"



GRATITUDE.

THE seasons come and go and there is always a springtime and always a harvest. The Government meets each year, appoints a special day for a general thanksgiving. That we are celebrating to-day, October 21st, the most people it is just a holiday, little attention is paid to the true meaning of the day. However, it is not necessary to have a public expression of thanksgiving if we have it in our hearts, and we Catholic people of Canada have much to be thankful for.

There has been a beautiful harvest in most of our wonderful country, and never did the fruit stores present a more pleasing mass of color: baskets piled high, especially with peaches, grapes and plums, golden pumpkins, rich melons and a most tempting display of vegetables—all at prices within reach of the most moderate purse.

To us who are blessed with such abundance, there should indeed be gratitude to the Divine Giver Who has placed us in such delightful surroundings.

There was nothing which pained our Saviour more than its absence in the lives of those who had helped. In reading the Gospel narratives, there is one which tells of the miracle of His healing the ten lepers. Only one returned to give thanks, and we read of how our Lord was hurt because but one gave him thanks for the curing of that dreadful disease. He asked: "Where are the nine?" showing that He expected the others also to express their gratitude.

Most people in their hearts really like to show their appreciation in some way for a benefit granted. By doing something for those who have less than themselves, they are pleasing the Lord. Especially is this true of the help given to the Missions.

Our Auxiliary has for its work the supplying of vestments and linens to the missionaries of West-

ern Canada, who have to depend on the Auxiliary almost entirely for these articles. Could there be work more pleasing in the sight of God?

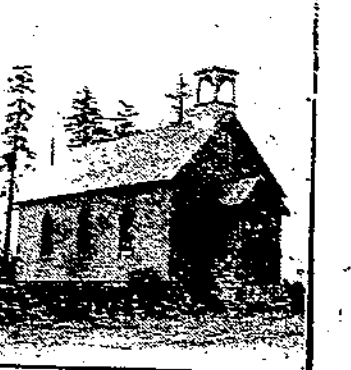
All those who also become members of our Women's Auxiliary, are given an opportunity to express their gratitude for favors received. In addition they gain many blessings for themselves and their families, for our Holy Father has granted many indulgences to the members of the Women's Auxiliary.

ACTIVITIES.

"Vanishing Texts" were given their start-off on Thursday, Oct. 17th, at the home of Mrs. Healy. Six of the Presidents of the Councils were present, each promising to have a text in the near future. Mrs. Day is having one on Friday, and Mrs. Healy on Tuesday, Oct. 22nd. The ladies promising Miss Hynes (society on the good work are: Mrs. Fred O'Connor, Mrs. A. J. Gough, Mrs. E. D. Brown, Mrs. Healy and Mrs. Meade.

We should like to have the names of other ladies who have texts, and of those who promise to entertain a text.

OUR CHAPEL.



Amount collected \$261.62
Still required 238.38

St. Joseph.

Surely St. Joseph's office is a noble one: to stand doorkeeper at the entrance to the court where Jesus gives audience to His subjects. Surely to St. Joseph's hands is committed a noble task, the task of presenting Jesus to the world, of protecting Jesus for us.

And surely we have reason to be grateful toward him, because he did so much for our Jesus, he gave up his time and his life so ungrudgingly to our Master, to the service of Him whom we dare to call our Friend. What a wonderful, what an incomprehensible, what a god-like thing is this passion for Jesus Christ that takes possession of men's hearts!

How marvelous this fire, seizing and transferring the soul of St. Joseph, and sending him about the world in a kind of frenzy of zeal for the honor of his Master. And how this fire kindled to white heat the souls of millions of saints that have trod this world of ours since St. Paul's day. Millions of men, women and children who responded to the call of grace, who were captivated by the vision of beauty they beheld in their souls when they thought of Jesus Christ, and who gave up everything every day, every wish, every ambition to cherish that vision for themselves, to follow in the footsteps of the steps of their great Father and found all their joy in living and dying for Him.

Was there ever a man who received on earth a higher mission? What privileged Saint, perfect in mystical love in this mortal life ever drew nearer to God?

Poster Father of the world made man, spouse of the Blessed Virgin, confident of the mystery of the Incarnation, Joseph appears to us in supernatural greatness, equalled by his humility only.

But if his greatness, his virtues, his privileges excite our admiration, his ineffable parents excite yet more our confidence. How good must be the man who lived so long with good Jesus and the compassionate Virgin! Those who give in the good habit of applying to Him, know from sweet experience, how efficacious is his protection, and his success with God, admirable and speedy.

Happy is the heart to whom God has given enough strength and courage to suffer for Him, to find happiness in simplicity and the happiness of others.

blined effort will have tremendous results.

who realize that they are exerting their utmost power, performing their duty in the education of the children, setting the example for others, and the blessings of God fall upon them. "The Boston Pilot"

The Day of Salvation.

A prudent man of affairs takes out his calendars and makes his will. He doesn't put these things off until day after day and year after year, because he knows quite well that death may suddenly and unexpectedly come and cut him off. Yet the same man with delay during penance, will put off turning to God, although the consequences of this delay may be, for exactly the same reason, infinitely more disastrous.

Isn't that he explicitly promises on the infinite love and mercy of Almighty God. It is simply that he will not apply the reason which God has given him to anything but his worldly affairs. Then says: "I am rich, and made wealthy, and have much of all things, and know not that thou art wretched, and miserable, and poor, and blind, and naked."

Remember, then, that the day of salvation is always now, and none can say whether it will occur hereafter. Remember that when you are disposed to postpone going to Confession till, say, Christmas, or next Easter, remember that it may be, on the day of your death, that you have had what is called "a good time" in the world, but the "good time" may give you another chance, but grace may come upon you without the grace sin of presumption.

Yet the mercy of God is indeed infinite. Sometimes when we see the good they do, we say, before their time, often in the abundant promise of their youth, or when in the evening of a laborious life they have just had their first chance of peace and modest comfort and relaxation, and on the other hand we see the wicked living on and on in a green and hearty old age, it seems, and has always seemed to men to be unjust. But, although we cannot probe the mysteries of God's providence, which are not revealed, we may perhaps see in this apparent injustice the infinite mercy of God in giving to those who need repentance most a larger opportunity for them to have a chance, and to be saved.

Let us, therefore, never for a day nor an hour postpone the doing of penance so soon as we are aware of our present need for it. And if at this moment you are not lukewarm in the practice of your religion, remember that the day of salvation is now, not when youth is past, or when still young, not next year, but next week, not even to-morrow, but now.

Pray with perseverance as well as faith. God often defers to grant our petitions because we are so in the moment which we render Him to Him. And our desire is purified as well as increased by prolonged prayer.

AMONG THE POETS

JOY'S GIFTS.

Joy a-riding came my way,
On a happy day,
Gallant-hearted, blithe and gay,
Like a cavalier;
Gave me gifts of purest gold—
Flowers of friendship, wealth un-
told—
Gave me thoughts of you to hold
Year by year;
Lamps that brighten life's lone
trail,
Stars reflecting in God's vale;
Joy brought you to me,
Dearest, best of friends, to be.
—Kathleen A. Sullivan.

THE ANNUNCIATION.

Divine mystery of mysteries,
Revealed by Gabriel to a Jewish
maid
Pure as the lilies, as she walked
alone
Within the garden, wondering
and afraid
Because a light ne'er seen on land
or sea
Shone round her humble home in
Galilee.

"Fear not," the angel said; "no
dread of scorn
Should vex thy soul, thou art
beloved of Heaven
Blest among women, great is thy
 renown
To thee a Son, Emmanuel, shall be
given
The Christ of God by prophets long
foretold
He whom archangels praise on harps
of gold."
—H. Isabel Graham.

THE QUEEN OF PURGATORY.

O, turn to Jesus, Mother turn,
And call Him by His tenderest
names;
Pray for the Holy Souls that burn
This hour amid the cleansing
flames.
Ah, they have fought a gallant
fight;
In death's cold arms they per-
severed;
And, after life's uneasy night,
The harbour of their rest is
nearer.
In pains beyond all earthly pains,
Favourites of Jesus, where they
lie,
Letting the fire wear out their
stains,
And worshipping God's purity.
Spouses of Christ they are, for He
Was wedded to them by His
Blood;
And angels o'er their destiny
In wondering adoration brood.
They are the children of thy tears;
Then hasten, Mother, to their
aid;
In pity think each hour appears
An age while glory is delayed.
Ah, let the love of Jesus warm
O'er that abyss of sacred pain,
And as He looks, His bosom burns
With Calvary's dear thirst again.
O Mary! let thy Son no more
His lingering spouses thus ex-
pect;
God's children to their God restore,
And to the Spirit His elect.
Pray then, as thou hast never
prayed;
Angels and Saints all look to thee,
God waits thy prayers, for He hath
made
Those prayers His law of Charity.
—Father Faber.

CERTAINTIES.

Times change, but these remain:
Friendship and love and song,
In spite of loss and pain.
Failure and plans gone wrong
Life still holds countless charms
Which nothing ever harms.
If gold had ne'er been coined
And money never known,
Lives had by love been joined,
Roses had still been grown,
Friendships had still been made,
So why be so afraid?
Over us bends the sky,
Near us the budding trees
Earth's pathways—beauty,
Still toll the honey bees.
Still ripple silver streams
Where the bright sunlight gleams.
We shall go on to joy,
We shall new glories find,
Time cannot quite destroy
Home ties and peace of mind.
After the present pain
We shall rejoice again.
—Edgar A. Guest.

CHRIST'S REVENGE.

The madman whipped the Nazarene,
Then spat in wildest scorn
And laughed to see the scarlet
streams beneath the crown of
thorn.
Along the road to Calvary they did
not spare the rod,
But jeeringly, overbearingly and
sneeringly struck God.
The summit reached, with cruel
spikes they pierced His hands
and feet,
Then raised the cross aloft to make
barbarity complete.
Then Jesus' vengeance puffed to shame
the Roman and the Jew;
"O Father, please forgive them,
for they know not what they do."
—David J. O'Brien.

The over-working Deity created
man for action and made his suc-
cess in life depend upon his per-
sonal effort; hence inaction is op-
posed alike to God's design and
man's prosperity.—B. Davies.

THE PAMPHLET SURVEY

(Compiled by Eugene F. Williges,
Librarian, St. Thomas College,
Scranton, Pa.)

Our first pamphlets this week
deal with saints whose feast occur
in the middle of November, namely,
St. Albert the Great (November
15), St. Gertrude the Great (No-
vember 17), and St. Elizabeth of
Hungary (November 19). As many
study clubs are now opening their
fall and winter courses we shall list
suitable titles for them, opening
with the subjects of the Mass and
of world peace.

"Devotions to St. Albert, the
Great for Students," by the Dom-
estican Theological Students, Somer-
set, Ohio (St. Albert's Guild). Bio-
graphy with portrait, novena, in-
dulgences, prayers, and hymns.

"St. Albert the Great," by
Thomas M. Schwertner (Paulist
Press, 59th St., New York City).
Biography, daily novena prayers,
hymns.

"St. Gertrude the Great, the Most
Wonderful Saint," (Benedictine
Convent of Perpetual Adoration,
Clyde, Mo.). Biography and the
prayers of the Saint on the Passion.

"St. Elizabeth of Hungary," by
Thomas B. Reilly (Paulist Press).
Brief biography of a "Princess-
saint."

"Altar and Sanctuary: An Ex-
position of the External of the
Mass," by Angela A. Clendinning
(Catholic Action Committee of Wo-
men, N. Broadway, Wichita, Kan.).
Chapters on organizing a study
club, the altar, its furnishings and
decorations, church lines, sacred
vestments, use of light and color,
and the vestments. Topics, questions,
and references with each chapter,
and a good general bibliography.

"The Catholic Church and Peace
Efforts" (Catholic Association for
International Peace, Massachusetts
Ave., N.W., Washington, D.C., and
Paulist Press). Stresses the his-
tory of papal arbitration for peace.
Bibliography and study club out-
lines.

"The Ethics of War," (Catholic
Association for International
Peace). Mainly devoted to condi-
tions of a just defensive war. Bio-
graphical footnotes.

The above pamphlets may be ob-
tained from the Catholic Truth
Society, 67 Bond St., Toronto.

AFTER EFFECTS OF "FLU"

What influenza goes at the time
of infection is well known to most
of us. It is what is known as a
mixed infection, which means that
not one but a variety of strains of
bacteria play a part in its causation.
The variety of symptoms
which follow depend partly on this
fact and partly on personal idiosyn-
crasy. In different epidemics, too,
the severity and type of the sym-
ptoms show a marked variation.

There is generally an acute ac-
celeration of an already existing
cold in the head. Muscular pains
are often very acute. In some
patients the gastric functions are
particularly attacked, and a very
persistent type of vomiting occurs.
This is "gastric" flu.

In all types of flu it is the fea-
tures which follow the first stage
which are important.

Apart from the general debility,
two special dangers strike a medi-
cal observer, and both follow a
too-rapid resumption of ordinary
life after perhaps a day or two's
rest in bed. One is the danger of
pneumonia of a very serious type
following on influenza. Often after
an attack of influenza, the tempera-
ture settles down, say, on the
third day, and the patient feels
much better. He gets up and re-
sumes work, conscious, as soon as
he is up, of feeling extremely ill,
but trying to fight it off.

Pneumonia sets in, and by the
time its presence is suspected, the
patient may be in a really danger-
ous state. It cannot be too widely
realized that it is dangerous to go
back to work after "flu" until the
temperature and pulse-rate have
definitely settled down—until they
have remained normal for at least
48 hours.

GOD AND YOUR CHILD

By
Marie Cecilia McGrath, Ph.D.

Questions or comments con-
cerning the religious and
moral training of children will
be welcomed by the writer.
Address her care "The Catho-
lic Register."

HANDLING SMALL CHILDREN.

We have considered the bad
habits which may be formed in the
child as a result of passionate or
near-passionate demonstrations of
affection for him. Emotionally,
peace and quiet should characterize
the baby's life. It should also char-
acterize his life physically. The
child's is an intensely active or-
ganism by virtue of what the philo-
sophers call intrinsic, that is,
vital action. As the organism needs
exercise, the urge to exercise it is
given from within. It is true that
the environment should give an op-
portunity to exercise and should
in many cases call forth action. But
the environment should not, in it-
self, be highly exciting to the child.

Older boys and young fathers,
for example, seem to feel that a
young child is not having his full
share of life's activity unless it is
thrown up in the air and bounced
about in some too gentle a manner.
Now all of this satisfies the vital
needs of the young man's organ-
ism, but it is very disturbing to the
nervous system of the child. Even
when the child has learned to like
it, it does not lessen greatly the
effect of the nervous strain.

The natural emotional response
to the physical experience of falling
is fear. To learn to take pleasure
in the fear response is not at all
desirable, whether considered in
itself or when considered in the
light of the easy transference to
sex pleasure. The fear response
causes a rush of blood to the ab-
dominal organs with blood invari-
ably involves the sex organs. No
less a Catholic psychologist than
Dr. Allers, of Vienna, points out
that the great hazards of the fear
reaction is to the purity of the child.
It is a physiological fact that the
sex organs of the infant are de-
veloped at birth. They are not
capable of normal functioning, but
they are sensitive to stimulation of
various types. Fear of any kind,
and especially that induced in the
rough play so unfitted to the young
child, may cause such stimulation.

Closely allied to the problem is
the one of the care which should
be taken in the methods used to
place the child in a position that
will cause stimulation of the sex
organs, or so caressing, hugging or
rocking the child as to produce
stimulation, should be carefully
guarded against. The child's
danger is greater with the boy
than with the girl baby, will be
soothed almost at once by any
such methods, but at the danger of
forming a habit gravely detrimen-
tal to purity later.

Obviously, the deliberate use of
such methods would be a grave
violation of the integrity of the
child's human nature, and there-
fore, sinful. But such methods may
be used unwittingly, especially by
young people, boys or girls, when
they are caring for the baby. The
young nurse maid may have no
realization of the reason why a
baby and bouncing him causes him
to stop crying and become happy at
once. The mother should know and
should watch carefully the way in
which any one who touches the
child handles him. At two or three
years, when the child plays with
others or is romping and active
alone, a watchful eye should follow
his actions.

Accidentally the child will dis-
cover certain positions or activities
which give a pleasurable sensation.
The child having no realization be-
yond the pleasure will naturally
tend to reproduce the experience.
If his attention is diverted from
the experience by an alert adult, he
forgets it before there is a chance
to repeat it. No harmful habit re-
sults.

Thus, much of the remote train-
ing to purity, as you will see, is a
matter of the mother and father
understanding the body that the
child possesses and keeping from
that body the opportunity to ex-
perience pleasure in undesirable
ways. Neither the ignorance nor
the carelessness of the parents re-
lieve them of their very grave duty
in this regard any more than igno-
rance and carelessness will protect
the child.

Catholic Rhodes Scholar Is Crash Victim.

San Francisco, Oct. 14.—Every
department of the Superior Courts
here held memorial exercises in
honor of Vincent Butler, Jr., leader
of the San Francisco bar, who was
killed in the tragic plane crash
near Cheyenne, Wyo.

Mr. Butler was a graduate of the
University of San Francisco, from
which institution he was designat-
ed as a Rhodes scholar at Oxford.
A solemn High Mass of Requiem
at St. Ignace's Church was cele-
brated by his brother, the Rev. Ray-
mond Butler. Another brother,
Captain Fred Butler, is attached to
the staff of West Point Military
Academy.

Letters to a Teacher-Mother

(By Ella Frances Lynch, Founder
of the Institute of Domestic
Education.)

Dear Mrs. H.:—Your boy has
done very well indeed in spelling.
The main reason why he learns
spelling so easily is because he
hears the words pronounced dis-
tinctly—hears good enunciation
and articulation. Teach him to
spell the words which he does not
know in the lists you mention.
When that is done I shall tell you
the next step.

Continue the observation, lessons
not necessarily seeking variety. For
example, you taught him rough
enough, yet it will take him a
long, long time to learn this. Teach
the same lessons in as many ways
as you can devise.

Avoid multiplicity of topics. Do
not allow children to form a habit
of going quickly from one thing to
another and still another, in that
dangerously restless way of mod-
ern children. Do not allow them
to feel that they must be entertain-
ed all the time.

Be on the alert to break child-
ren of any habit they may have
formed of contradicting. Otherwise,
they will not respect you. To do
this keeps a mother constantly on
guard. A child soon recognizes
what he can safely do and what he
cannot. He does not try to push
down a stone wall with his head.
He does not thrust his hand on a
hot stove.

The first step in accomplishing
the correction of this fault is, to
explain your reasons to the child
when you tell him what to do. If
making a change in the order or
kind of lessons, the fact that you
do it must satisfy him. It is done
because you see fit to make a
change.

This does not mean that things
are not to be explained to children.
When you tell them to keep away
from the lake for personal safety,
you want the child to learn as much
as he is able to understand of the
danger you would have him avoid.
But this does not mean that you
should explain each and every com-
mand.

Simply decide what is to be done.
Then tell the child to do it and
make him do it, every time. So
many children are at a great dis-
advantage because they do not get
regular training in obeying com-
mands. It is not enough that they
are well-disposed, conscientious,
affectionate, perfectly willing to do
what the parents require, but it is
extremely necessary that they get
regular practice in doing the thing
they are told without stopping to
consider whether it suits their con-
venience. A good soldier can
only become so from long, regular
drill. It takes him a long, long time
to learn how to respond with mind
and body to a command. We he
permitted to question, he would
never achieve training of the right
kind.

I consider this the most impor-
tant part of your work with the
children, especially with Charles.
There is nothing else that would
appreciably handicap him through-
out his life, but there is nothing
deformative of instruction, but there
is not a day to waste in this mat-
ter of checking a disposition to
question parental authority or
judgment, to wait for a convincing
presentation of the case before
obeying a command. These faults
never wear away of their own ac-
cord. They grow with his growth
and strengthen with his strength.
You have only to picture to your-
self the difficulties that confront
the mother of a twelve-year-old
child who is not halter-broken. You
are going to have a harder strug-
gle on account of the long period
of time in which others have had
the care of your children. Yet pa-
tience, faith, persistence, cool
judgment, will show you the way.
Do not look so far ahead that you
grow fearful. Just live a day at a
time. Make up your mind that this
day you will watch for these faults,
be prepared, and enforce your will.
The next day the struggle will be
less prolonged. Personally, I do
not believe that a boy—the best
boy in the world—if he is normal
and healthy, can be properly trained
without the use of a good rod.

You say, "His spirit is too wil-
ling for his low flesh." Be careful.
Do not go too rapidly with lessons.
It is very easy, with a bright child
like Charles to train the mind at
the expense of the body. The mind
eats up strength and endurance
rapidly. Only a small part of each
day should be given to scholastic
instruction.

As for the writing, summer is not
a good time for these lessons. Let
them go. A child of his age does
not need to learn writing. Making
the strokes on the blackboard is
enough. Make him work to pro-
duce them the same length and the
same distance apart from each
other.

Teach him to make inch-squares,
drawing them neatly with a ruler
and cutting them out until he has
a supply on hand, which he may
save. Then teach him to make a
three-inch square and find how
many of the inch squares will cover
this. This is arithmetic, drawing,
manual training; it is a lesson in
form, number, measure.

He may draw a ruler on stiff
paper or cardboard and mark it off
into inches.
Above lessons are enough of that
kind for two weeks or more. Sim-
ply insist upon them being done
over and over until they are done
to your satisfaction. (Do not ex-

OLD-TIME REMEDIES

(By C. M. Christman, M.D., in "The
Montreal Gazette.")

Another summer vacation is over
and we made acquaintance with au-
thor section of our country. Only
a comparatively short distance off
a four-lane modern highway, we
found ourselves quite sequestered
in a mountain camp. Air, water,
food, were perfect, but there were
myriads of rough mountain roads be-
tween us and what we term the
features of civilization in the form
of mail service, telegrams, tele-
phones, and newspapers. Doctors
could be had, to be sure, but only
by going to them or sending them
word by messenger. We became in-
terested in the native remedies to
be found on the mountain side and
by the numerous waterways where
the vegetation is kept clean and
fresh, because mountain creeks are
always on the move.

It wasn't so different from the
days when Grandmother found all
her garden, or in the wood-land, all
the things needed to "be good for
what ailed you." Perhaps the com-
monest plants were the pennyroyal
and catnip that whipped our feet
as we walked to the farmhouses for
our meals. Pennyroyal with its
small aromatic leaves makes a fra-
grant tea that is fine for colds or
for chills from any cause. It was
hung in bunches about the cabin
doors or buried in the campfire to
discourage the gnats and mos-
quitoes.

Catnip tea makes not only a
remedy for colic, but is used com-
mercially by drug manufacturers in
medicines for various stomach dis-
eases. The grown in moist places is
sought for when the stomach dis-
tress takes the form of nausea or
sick headache.

When this distress brings about
sore in the mouth, they dig up the
roots of the sweet flag, or calamus,
which is a specific tonic in dys-
pepsia, when drunk in the form of
tea.
When the trouble is a multiple
sting from bees or hornets—they
pay no attention to one or two—
multiple stings are made from the thick
succulent leaves of mullein plants
which stand rank and tall in the
pasture lots. These are excellent
for sprains, too, or bad bruises, and
when pulled isn't available, full-
grown beet leaves are brought from
the garden in season. As I know of
no specific in beet leaves, it is per-
haps their tendency to hold heat
that makes them good for a com-
press.

In case of a fourth either acute
or chronic, bloodroot, well-named
for its blood-red root and sap, makes
a stimulating expectorant.
When it shows its lovely white
flowers in spring, the juice of the
bloodroot's stems has emetic prop-
erties and is bitterly good for sore
mouth.

Speaking of coughs, here at hand
are the white pine and wild cherry
trees whose bark is used in most
of the commercial cough medicines
of the day. You can soak the bark
into a gummy syrup, inhale its
smoke in the heart fire or chew
the nodules of wax that ooze out
to the surface of the tree's trunk.
All of them are good remedies.

Most of us are familiar with
sassafras tea, but it was interesting
to see the bright yellowish roots
pushing through the ground where
the freshets wash the leaves away.
These roots and the inner bark are
used to make an infusion for blood
disorders.

If your trouble is rheumatism,
you may dig the red-barked poke
root or the fragrant spikenard
which the mountain folks called
"spiguet." Ginseng root for colicky
babies or something to chew in
place of tobacco or licorice.

Most interesting was the spice
bush with its clusters of red ber-
ries, pungent, and fragrant, a
member of the mountain laurel
family. Both bark and twigs are
used to make a strong tea, which
is drunk copiously in cases of in-
fectious diseases like measles or
any eruptive skin trouble. It is de-
pendent upon the "bring out the
rash."

BIGOT BRAVERY.

(The University.)

Anti-Catholic warriors in Edin-
burgh have a code of their own.
This is a little man, who car-
ried out with great gallantry the
famous "Rhodes scholar" strike.

Let him tell the story as he
told it to his followers:
"I go into a shop and when I
am about to pay for the article, I
throw down on the counter some
coins along with this Lourdes
medal."

"If I see a look of recognition
in the face of the shop assistant,
I know that that she is a Papist.
Then I say to her, 'Are there
any more of "our" people working
here," and she is not slow to tell
me."
"I then go to the manager of
the shop and see about getting
them dismissed."

IN THE KITCHEN WITH MOLLY GAVIN

SUNDAY'S MENU.

Breakfast.
Apple Sauce.
Hot Cereal with Milk.
Fluffy Omelet, Orange Marmalade.
Buttered Toast. Coffee.
Dinner.
Fruit Cup.
Celery. Sweet Pickles.
Roast Sirloin Roll.
Jellied Tomato Salad.
Brown Butty with Whipped Cream.
Rolls. Coffee.

Supper.
Grape Juice Cocktail.
Roast Beef Sandwiches.
With Hot Brown Gravy.
Fruit Salad.
Coffee Marshmallow Souffle.
Vanilla Wafers. Tea.

HOW AND WHAT TO SERVE:

The manner of serving and pass-
ing various dishes is sometimes
puzzling to the woman who likes
to do the correct thing. If you
have no maid, your daughter, or
another member of your family
serves as assistant.

When the hostess is entirely re-
sponsible for the service of the
meal, the first course can be placed
on the service plate or dinner plate
before the guests are seated. The
salads, bread, and butter, celery,
pickles, and glasses of water can
also be placed on the table. A tea-
wagon or small serving table near
the dining table and at the right
of the hostess is convenient to
place dishes, such as desserts,
plates, cups and saucers and coffee
pots. This eliminates much run-
ning back and forth to the kitchen.

After the first course, the hostess
removes the first-course dishes to
a tray on the sideboard. She places
the dinner plates in front of the
host, removes the tray of dishes
to the kitchen and returns with the
main meat or fish platter and vege-
tables. While the host is carving
or serving, she returns with the
gravy and other vegetable dishes.
She places these dishes beside the
host to be served by him with the
meat, or passed around the table
from guest to guest.

When the main course is finished
the dishes are removed to a tray
and the dessert served with the
coffee.

If the dining-room is combined
with the living room, the table
will have to be cleared; otherwise
the dining-room door may be closed
and the hostess can entertain her
guests, leaving the dishes until af-
ter their departure.

Coffee Marshmallow Souffle.

Cut 30 marshmallows into quar-
ters. Add 1 cup freshly brewed,
strong hot coffee, and stir until all
is smooth. If coffee does not dis-
solve marshmallows, heat over hot
water. When the mixture is thor-
oughly chilled, whip 1 cup heavy
cream and fold it in. Serve in sher-
bet glasses and garnish with a
maraschino cherry. This may be
made the day before and placed in
the refrigerator. It will serve six.

Tomato Juice Cocktail.

1 can tomato juice, 2 tssps. lemon
juice, 1/2 tsp. celery salt, 1/2 tsp.
 Worcestershire sauce, 5 drops Ta-
basco sauce.

If tomato juice is used mix the
other ingredients in and shake well.
Canned tomatoes can be heated
well and, strained to make this
cocktail, and the remaining pulp of
the tomatoes can be used in mac-
aroni or spaghetti dishes, in stews,
meat loafs, etc. The Tabasco
sauce may be omitted and pepper
to taste used instead. This cock-
tail is suitable to serve as a first
course at any meal. The ordinary
can of tomato juice contains 1 1/2
cups and makes 6 cocktails. Serve
chilled.

Poached Eggs on Toast.

Minced Ham. 6 slices Toast.
Six Eggs.
1 1/2 cups thin White Sauce.
Spread toast with minced ham
or deviled ham. Poach eggs and
place one on each slice of toast.
Pour hot white sauce over each and
sprinkle with parsley or a dash of
paprika. It can be served with-
out the white sauce and makes an
excellent breakfast or luncheon
dish. With the white sauce, it
makes a hearty luncheon dish. This
is an excellent way to use left-
over ham or smoked shoulder.

Cocunut Pumpkin Pie.

1 cup brown sugar, 1/2 tsp. cin-
namon, 1/4 tsp. ground ginger, 1/2
cup evaporated milk, 1/4 cup cocou-
nut, 1/4 tsp. salt, 1/4 tsp. cloves, 1
egg, beaten, 1 1/2 cups pumpkin
puree.

Mix sugar, salt, spices, beaten
egg and milk together. Then mix
in the boiled and strained pumpkin
and the shredded cocunut. Fill
unbaked pastry shell and bake for
the first 15 minutes in a hot oven.
Then reduce the heat to moderate.
The first heat sets the crust and
the moderate heat gives the filling
a custard consistency. Bake for 45
minutes. When done, sprinkle with
shredded cocunut. This is also
served as dessert on Halloween.

Devil's Food Cake.

1/2 cup shortening, 2 eggs, 1/2
tsp. salt, 1 cup milk, 2 tssps. vanilla,
1 1/4 cups sugar, 1 1/2 cups flour, 2
tssps. baking powder, 4 tssps. choco-
late.

eggs and beat thoroughly. Mix
salt, baking powder and flour to-
gether. Add vanilla to the milk.
Add liquid and dry ingredients al-
ternately to the first mixture. Then
add melted chocolate and mix
until smooth. Pour into greased
and flour-dusted cake tins (layer
cake tins) and bake 30 mins. in a
moderate oven. Make a filling and
a frosting with confectioners' sug-
ar and orange juice, and put be-
tween layers and over top and
sides. If some of the grated rind
of the orange is used in the frost-
ing, it gives a pretty color cum-
bination to the cake for serving
as refreshment at a Halloween
luncheon.

Marshmallow Date Fudge.

4 cups sugar, 1/2 cup water,
pinch of salt, 1 tsp. vanilla, 1 cup
evaporated milk, 4 tssps. chocolate,
melted; 2 tssps. butter, 1 cup dates,
1 1/2 cups marshmallows.
Cook sugar and diluted milk to
boiling point. Add melted choco-
late. Continue cooking until mix-
ture forms a soft ball in cold water.
Remove from fire and add butter
and vanilla. When cool beat un-
til spreading consistency. Place
layer of fudge in bottom of greas-
ed pan, then layer of dates. Add
rest of fudge and spread top with
chopped marshmallows.

HOUSEHOLD HINTS.

Use a pitcher in which to mix a
gelatine mixture. Then, if the
moulds are small, it is an easy mat-
ter to pour the gelatine liquid into
them without waste.

If the fat top of a butter becomes
hard, place it in a bowl of water and
the butter will soften.

When you are quite ready, drop a
piece of dry bread into it. The
oil will pour out the fat from the
bread. A few drops of glycerine added
to the starch will make these
flosses.

Whites of eggs have a sticky
stringent effect on the skin and
make an excellent facial for those
who have colored pores. Use
one omelet than once every ten
days or two weeks.

The fall season is a good time
to plant a number of perennial
trees, shrubs, rock plants, etc.
Clumps of Narcissus, Tulips, and
Jonquils that have been getting
in the same place for several years
will be benefited by lifting at this
time and replanting in the best place.
Never allow the flame of the gas
burning to blaze up around the side
of the kettle. That extra blaze is
just a waste of gas.

THE JUNIOR COOK.

I know that my Junior Cook will
plan a little surprise supper for
Halloween for their families. Here
are a few suggestions:
Small baskets made with black
and orange crepe paper filled with
orange and black candies. Place a
basket at each place. As a center-
piece, a pumpkin scooped out with
eyes, ears and mouth cut out on
both sides; then a candle placed
in the inside and lighted. This
makes a pretty ornament and there
is no fire danger. As a first course
for the dinner, surprise mother by

Catholic Charities

Annual Report of Family Agency.

On August 31st, 1935, the Catholic Welfare Bureau's Family Division completed another year of service. The annual report shows that 1,361 families were helped and that in these families were a total of 3,849 children. Relieved of the burden of unemployment relief administration, it has been possible during the past year for the workers to give more time and thought to the individual needs and problems of each family. Many homes which were found to be destitute of bedding and even the most essential furniture and conveniences, have been made habitable through provision of beds, stoves, blankets, linens, etc. Hundreds of children and adults were provided with complete supplies of new clothing.

PROBLEMS.

Unemployment, part time work and low wages continue to accentuate family problems but other more serious situations were found. Broken homes, particularly where the mother was absent, required sympathetic attention. In 60 families, the father was struggling to keep his children with him in the absence of their mother through death, desertion or insanity. In such families, constant attention was needed to see that the children were not neglected and that housekeeping arrangements were proper. In these homes, friction between father and adolescent children in many cases was productive of trouble.

In 91 families, the father had deserted and in 23, he was in prison. The burden of long or serious illness was made lighter by help in 28 cases. This help involved payment of housekeeper's wages and provision of extra nourishment, surgical supplies, etc. Serious domestic trouble threatened the well-being of 38 homes. Drunkenness, immorality, neglect of children, although found in only 62 families, required intensive work and supervision.

A group of families on whom a considerable amount of money and time was expended, were the 206 families not in receipt of public relief. In these cases, the head of the family was employed or in business, but the income inadequate for the needs of a large family. In other families of this group, the Bureau had to cope with illness, domestic trouble, mismanagement and financial difficulties. It is true that the number of families helped by the Family Division of the Catholic Welfare Bureau during the past year was considerably smaller than in any of the preceding four years. When the City took over last September, the administration of public relief, many families were removed from the Agency's roll, leaving it free to do a more constructive and thorough job on the families in trouble through social rather than financial distress.

Toronto Legion of Decency Motion Picture Guides

WEEK'S ADDITIONS.

CLASS "A."
Pictures in this group are considered unobjectionable and suitable for public entertainment:
Fighting Youth.
I Live for Love.
Music Is Magic.
O'Shaughnessy's Boy.

CLASS "B."
Pictures in this group are neither approved nor forbidden for adults, but they are considered unsuitable for children:
Barbary Coast.
Case of the Lucky Leks.
King Solomon of Broadway.
I Live My Life.

Classified Advertisements

ADVERTISEMENTS UNDER THIS HEADING PREPARED AT THE RATE OF 20 WORDS FOR 30 CENTS, EACH ADDITIONAL WORD 2 CENTS.

MOUNT CARMEL offers home comforts to lady vacationists of long or short stay. Beautifully situated in one of the best residential parts of city. Plenty fresh air from park on one side and open country on opposite side. Address, Carmelite Sisters, 15 Yates Street, St. Catharines, Ont. Adv. 1111

HUNDRED ACRES good land, barn, cottage, horse drive Toronto; school and Catholic Church adjacent. Rent, sell, trade, twenty-eight hundred, to close an estate. Box 4 Catholic Register.

FREE FOSTER HOME wanted for baby boy five months old. Apply The Secretary Co. Bruce Children's Aid Society, Walkerton, Ont. Oct. 24-30

WANTED—Business girl desires room and board in quiet home. Apply Box 12, Catholic Register.

TO LET—St. Peter's Parish. Furnished or unfurnished room to let. Suit lady or gentleman. Private family. 14, 2222

VARIOUS PARISH ACTIVITIES

THE CATHEDRAL.

The celebrant of the solemn High Mass last Sunday was Father Lacey. A sermon on the Propagation of the Faith was preached by Father Fullerton.

Last Sunday evening the Holy Hour was conducted by Father McGlin.

The Cathedral Forum, which is held every Monday evening at 8.30 at 202 Church Street, is being well attended. Next Monday Mr. Alfred Greene will deliver a third lecture on Communism.

The Catholic Truth Society's 16th annual convention was opened by the celebration of Pontifical Mass in the Cathedral by His Grace the Archbishop, on Tuesday morning at 9.30.

Both Protestants and Catholics are studying the course of instruction held each Tuesday evening at 202 Church Street, of great interest and benefit.

ST. ANTHONY'S.

The weekly meeting of St. Anthony's Young People's Club was held on October 17. The President, Edward Hickey, in the chair. Bowling prizes were presented to Elizabeth Gallagher, score 187, and Fergus Hickey, 247. By Dorothy Handorf and Patrick Halloran. The entertainment consisted of a short mystery skit entitled "The Phantom," directed by Philip McLaughlin, chairman of the Dramatic Committee. The following members took part: Dorothy Handorf, Ethel Bowes, John Dalton, Patrick Halloran, Thomas Nevins and Fergus Hickey.

BLESSED SACRAMENT.

The Blessed Virgin's Sodality held their first meeting of the season on Sunday last, when the following officers were elected for the current year: President, Miss Joyce Walker; Vice-Pres., Miss Norma Choate; Sec.-Treas., Miss Mary O'Leary. The following committee was chosen to assist the Executive: Misses Muriel Mallon, Eileen Crover, Florence Kelly, Peggy Howarth, Glenna O'Gorman and Dorothy Barringer.

Next Sunday, the Feast of Christ the King, the Blessed Sacrament will be exposed all day. The Holy Hour is conducted every Friday evening at 7.45.

At a meeting of the Young People's Club, held on Wednesday of last week, the following members were elected to office: President, John Donnelly; Secretary, Miss D. O'Grady.

ST. BRIGID'S.

A successful Bazaar was held in the parish hall on Oct. 19th.

The Young People's Club held their first meeting of the season in the hall on Wednesday evening last, and will meet each week throughout the season. The members of the parish meet in the hall each Thursday for a social evening and old time entertainment.

ST. CECILIA'S.

At a recent meeting of the Christian Mothers, the following members were elected to office: President, Mrs. Jas. Culnan; Vice-Pres., Mrs. O'Connor; Secretary, Mrs. McGrauer.

A concert, largely attended by the parents and friends, was given by the school children in the parish hall on Thursday last, in honor of their pastor, Mr. Treacy.

St. Cecilia's Young People's Club held a weekly meeting on Oct. 16. The members enjoyed an interesting program presented by the following: Misses Irene Roché, Aileen Zeagman, Mary Tammaro, Marie Aquin, and Messrs. Jack Carriere, Harold Vinnette, Geo. Culnan, Ivan Shook, Chas. Taylor and Frank Doyle. Father Malone concluded the meeting by moving a vote of thanks to the talented members taking part.

ST. DUNSTON'S.

The church was filled to capacity on Sunday evening last for the opening of a one week's mission for the members of the parish, conducted by Rev. J. R. Moore, S.J. The mission will be brought to a close on Sunday evening next.

ST. FRANCIS.

The various officers of the parish societies held a joint meeting on Friday last to decide activities for the coming winter months. The meeting was addressed by Monsignor McCann, who exhorted all present to unite their efforts along the line of work selected.

The Blessed Virgin Sodality is holding its social evening on Wednesday, Oct. 30th. All members are urged to attend and to bring any prospective Socialists.

A Triduum was held this week for the members of the Third Order of St. Francis, conducted by the Franciscan, Father Giles, of Chicago. The topic of his lectures was: "The Social Value of the Third Order." A reception for new members was held on Wednesday evening. Father Giles expressed his satisfaction at the progress being made by this Fraternity.

ST. HELEN'S.

At a recent meeting of the Holy Name Society, the following were

elected to office for the current year: President, Wm. Artko; 1st Vice-Pres., John Malone; 2nd Vice-Pres., John Bannon; Secretary, Philip Foley.

Twenty-five new members were received into the Holy Angels' Sodality by Father Webster on Sunday evening last.

The Young People's Club continues to be popular with increased attendance every week.

A large audience was present in the hall on Monday evening last for the first concert and play given by the school children and the Young People's Club.

HOLY CROSS.

Father Duhay, C.M., opened a week's Mission on Sunday evening last, when parishioners were present in large numbers.

HOLY NAME.

A splendid start was made by the Holy Name Young People's Club last Tuesday evening in the parish hall, when close to two hundred members turned out to take part in the gala ceremonies. A season embracing every possible phase of club activity is being planned under the guidance of Father J. Fullerton and Father B. Doyle. The club's entertainment and dramatic efforts will be under the supervision of Mr. Norman J. Ware. The musical settings will be in the hands of Mr. Rudy Fecteau, whose orchestra will be in attendance each Tuesday night, the night set aside for all club activities. The Halloween Party being planned for Tuesday, Oct. 29th, promises to be an event worth anticipating.

Commencing on Sunday next the Holy Hour will be conducted each Sunday evening, beginning at seven o'clock.

The Holy Angels' Sodality held their first meeting of the season on Sunday last, when the following members were elected to office: President, Miss Nora O'Hearn; Vice-Pres., Miss Muriel Sweeney; Secretary, Miss Thecla Shea. Committees were formed with the purpose of assisting certain mission fields.

ST. JOAN OF ARC.

The devotion of the Forty Hours opened on Sunday morning last at the 9.30 o'clock Mass, celebrated by Father Crothers. The speaker on Sunday evening was Rev. W. Kerr; Monday, Rev. F. Mogan, and on Tuesday, Rev. G. Crothers. The devotions were brought to a close with a solemn procession of the Blessed Sacrament.

ST. JOHN'S.

The weekly meeting of St. John's Young People's Club was held on Thursday last, Harold Hayes presiding. The evening's entertainment was presented by the Music Committee, under the direction of Miss Josephine Blunt. Miss Molly Burt, accompanied at the piano by Miss Dorothy Duke, gave a vocal solo. A violin selection was played by Mr. James Devitt, accompanied by Mr. Bernard Hughes. Mr. Paul Renaud impersonated a well-known comedian. He was ably assisted by Miss Muriel Reuben. This week's programme will be directed by the Sports Committee under Mr. George McNulty.

The Sewing Group of the Christian Mothers held a successful cooking sale in the parish hall on Saturday last to raise funds for the needs of the poor.

ST. JOSEPH'S.

The meetings of the Sodality of the Blessed Virgin and the Holy Angels were particularly well attended on Sunday afternoon last. An effort is being made by these Societies to increase membership.

On Monday evening the monthly meeting and Social was held by the Junior Holy Name Society in the parish hall, with a full turn out of members, under the direction of the new officers.

On Wednesday evening, the men of the parish met in the hall to

PILES and SKIN DISEASES
Files treated without operation
DR. DEAN, Specialist
537 Sherbourne St., Toronto

ED. DILLON
Carpenter and Builder.
All Kinds of Brickwork.
House Painting.
Plastering and Rough Casting.
All Kinds of Roofs Repaired.
ELGIN 0820

J. A. EGAN
GENERAL HOUSEHOLD REPAIRS
Painting, Paper Hanging and
Carpenter Work.
Roofs Repaired. Work Guaranteed.
Res. Phone, MI. 3024.
619 HURON STREET

PENFIELD
SOUTANES-CASSOCKS-GOWNS
Approved patterns. Finest materials.
Low prices. Write for particulars.
NEWINGTON, N. S. W.



Rev. Mr. W. A. McCann, as reported on page 3, received a presentation from the Third Order of St. Francis.

discuss the question of a new steam heating plant for the church.

Holy Hour is conducted each Friday evening at 7.45.

The monthly meeting of the Christian Mothers' Fraternity was held on Friday evening last in the parish hall, Father Wedlock presiding. The following members were elected to office for the current year: Pres., Mrs. A. Cosgrove; Vice-Pres., Mrs. N. Burns, Sec'y, Mrs. L. Stephenson, Assist. Treas., Mrs. L. Nolan. Counselors appointed were: Mrs. Hutchison, Mrs. McCartney, Mrs. Foote, Mrs. Fletcher.

Mrs. Spencer and Mrs. McMahon were appointed to audit the yearly statement submitted by the treasurer. There was a large attendance of the Fraternity at their Communion Mass on Sunday morning.

ST. MARY'S.

Twenty-five teachers took up their work for the coming year in the teaching of Sunday School to the children of St. Mary's. These teachers, for the most part, are composed of volunteers amongst the young ladies of the Parish.

The Sodality Bowling League meets each Tuesday at St. Mary's Club Alley. The schedule for the year has been drawn up and the captains of the teams have been selected as follows: Chestnuts, Mary Pitney; Elms, Mary Furlong; Maples, Irene Goodwin; Oaks, Rita McLean; Pines, Isabel Wilson; Popples, Mary McTague; Walnuts, Catherine Tadmor; Willows, Margaret Horahan. After bowling, the members meet in the clubrooms, where refreshments are served, the different teams taking turns as hostesses.

ST. MATTHEW'S.

The Christian Mothers held their monthly meeting on Sunday evening last, when plans were formulated for parochial activities during the fall and winter months.

The Sodality of the Blessed Virgin held their monthly meeting on Sunday afternoon last. Arrangements are being made for the annual reception of new candidates into the Society and a parochial entertainment.

ST. PAUL'S.

At a meeting of St. Paul's Conference of the St. Vincent de Paul Society, which was attended by Mr. Duggan and Mr. O'Brien of the Central Council, Mr. Jerry Burns was appointed President, Mr. Vincent Buckley, Vice-Pres., Mr. W. Hall, Treasurer, and William Malone, Secretary.

ST. THERESA'S, SCARBORO BLUFFS.

At a meeting of the Holy Name Society last Tuesday evening, Mr. Paul Franck was elected Secretary and Mr. J. Hughes was elected additional Prefect.

ST. PATRICK'S, MARKHAM.

Presentation to Fr. Martin Johnson.

Father Martin Johnson, rector of St. Michael's Cathedral, Toronto, was guest of honour at a farewell party last Thursday evening given by the parishioners of St. Patrick's church, Markham, at the home of Mrs. James Featherston. The first part of the evening was spent playing cards, the winners being: Ladies' 1st, Mrs. Law; 2nd, Mrs. Phillips; consolation, Margaret Dickinson. Gentlemen: 1st, Mr. Fitzpatrick; 2nd, Mr. John Nolan; consolation, Hugh Teeley. Refreshments were served by the hostess and daughters, after which a program was given by the Sunday School classes, and Father Johnson was presented with a gift from the children. Margaret Smith reading an appropriate address, and Teresa and Anne Tunney and Lorraine Hasson and Anne Burns making the presentation.

PRESSURE ON SPACE.
Owing to pressure for space on the local pages this week several news items are held over until our next issue.

LORETTO ALUMNAE ASSOCIATION.

Meeting at Armour Heights.

Loretto Alumnae Association held the first meeting of the season at Loretto Abbey, Armour Heights, on Oct. 20th. Mr. Scott Macdonald gave a delightful programme from the works of Chopin and Debussy. An exhibition of water colors by Miss Jane Rankin added much to the enjoyment of the meeting.

The Federation of Catholic Convent Alumnae received special emphasis in the programme. Rev. Mother M. Margitip, as Federation Sister in the House, gave an interesting account of the Halifax Convention. The general sessions had been an inspiration. Mother Margitip said, while the section meetings, on problems of teaching, presided over and attended by religious teachers only, were of inestimable value, Mrs. D. M. O'Meara presented an excellent report as delegate, paying tribute to the gracious hospitality of Maritime hostesses, and the excellence of the programme in organization and subject matter.

The President extended a welcome to Rev. Sister Mary Evelyn and Rev. Sister Frances Carmel, of Mount St. Vincent College, Halifax, N.S., who have just entered upon their studies in the University of Toronto at the Institute of Medieval Studies. St. Michael's College, having been awarded scholarships through the Federation.

Miss Mona Clark presented a vote of congratulations from the Alumnae to Mrs. H. T. Roeder-upon the special honour she received at the Convention in her election to the Presidency of the Federation.

To raise funds for scholarship purposes, the Association decided to hold a travelling bridge on November 26. Arrangements were also made for the annual Requiem Mass for deceased members.

The President, Miss Mary Power, presided at the meeting. Mrs. T. N. Phelan, house convenor, was in charge of the tea room, assisted by several of the younger members.

GERMAN CATHOLIC DAY IN TORONTO

Loyal Demonstration to Christ the King.

On Saturday and Sunday, October 26th and 27th, the German Catholics of Ontario will gather in convention at St. Patrick's Church, on McCarroll Street, in Toronto. With the approval of Archbishop McGowan, of Toronto, and Bishop McNulty, of Hamilton, (in whose dioceses the greater number of German Catholics reside), the German Catholics of Ontario have invited their fellow-Canadians of German origin to participate in a demonstration of loyalty to Christ our King on the Feast of Christ the King, October 27th.

The convention is absolutely non-political. No political leader of any party has been invited to attend. The purpose of the convention is simply to re-affirm the devoted and faithful of the German speaking people of the Province in all that tradition and training has taught them to hold dear in life. At the same time they wish to demonstrate their solidarity with their fellow-Catholics, who, though speaking other tongues, belong to the same Catholic supra-national church of the ages, the Mother of all.

A modest programme has been prepared by the Committee in charge. On Saturday an informal reception and registration of Delegates will take place. In the evening at 8 p.m. a play in German will be presented. "The Blind Girl of Paris" in St. Patrick's Parish Hall, under the direction of Mr. Louis Zecha. On Sunday, the 27th, High Mass will be sung in St. Patrick's church, McCarroll St., at 11 a.m. Archbishop McGowan will assist in the sanctuary. Special music has been prepared. During the Mass a sermon entitled "Christ is our

4 1/2% BONDS

LORETTO LADIES COLLEGES & SCHOOLS 4 1/2% 1948-55
SISTERS OF ST. JOSEPH, PETERBOROUGH 4 1/2% 1942-55

Interest payable semi-annually
Denominations: \$100, \$500, \$1,000.

PRICE: 100 and interest
YIELDING 4.50%

Descriptive circulars furnished upon request.

HARRIS, MACKEN & COMPANY

S. W. Harris
H. D. MacKeen
H. H. Goss

GOVERNMENT AND MUNICIPAL BONDS
TORONTO, CANADA

ROYAL BANK BUILDING
TELEPHONE ELGIN 228

MIRACLEAN

appeals to men who wear

"CLOTHES OF QUALITY"

- * The Brushing of Trouser Seams and Cuffs
- * The Precise Processing During Cleaning
- * The Proper Moulding in Pressing
- * The Extra Hand Pressing on Linings

These are a few of the vast differences between Miraclecleaning and other substitutes.

Keep Your Custom Tailored Appearance.

MELROSE 2411

NEW METHOD LAUNDRY CO. LIMITED

Cleaners & Dyers.

"We Know How"

King." will be preached in German by Very Rev. Jonas A. Lenhard, Pastor of the Immaculate Conception Church, Formosa, Ont.

Benediction of the Most Blessed Sacrament will immediately follow the Mass, after which His Excellency will deliver a short message in German.

At 3.30 p.m. there will be an assembly in St. Patrick's Auditorium when an address in German, "Catholic Action," will be delivered by Mr. Richard Kunz, of Toronto, formerly of Winnipeg. There will be short interludes consisting of a playlet in German by German children, under the direction of Miss Theresa Mosere, of Toronto. This will be followed by another address in German entitled "Our Faith," by Rev. Daniel Ehnman, C.S.S.R., curate of the German Catholics of Toronto.

In the evening at 8 p.m. there will be a lecture in German by Mr. Ferdinand Kaeble, of Toronto, President of the Esperanto Club, of Toronto, entitled "Our Mother-Tongue." Then the prize-winners will be announced of the "German Catholic Poetry Contest," open to anyone in America. The prizes will be given to the four best poems submitted. The judges are Mr. Victor Lauer, Ph.D., of the Department of German, University of Toronto, and Miss Victoria Mueller, Ph.D., of the teaching staff of St. Michael's College.

The prize giving will be followed by a humorous operetta, entitled "The Little Songbird," under the direction of Mr. Richard Kunz, Choir-Director of the German Parish of Toronto. The evening will close with the singing of "Holy God We Praise Thy Name."

OBITUARY

MR. JOHN M. HOBAN, WALKERTON.

John Martin Hoban died on Sept. 10th, in St. Mary's Hospital, Kitchener. Mr. Hoban was born in Toronto, 45 years ago, the son of the late Martin Hoban and Margaret Hoban, of Albion. After living for a number of years in Vaughan, Albion and Adajala, Mr. Hoban moved to Walkerton, six years ago. He became ill last January and went to the hospital for an operation about three weeks prior to his death. The funeral took place on September 14th at St. James' Church, Colgan, from the home of the deceased's brother, James, of Adajala. Requiem High Mass was celebrated by Father Walsh, with Father Armstrong, of Arhill, as deacon and Father Ryan, of Albion, as sub-deacon. Interment took place at St. James' Cemetery, Colgan. The pall-bearers were six nephews, William Hoban, of Whitby; Bert Clarence and Wilfred Hoban, of Albion; Aloysius and Stanislaus Carter, of Toronto. The flower-bearers also were nephews, Aubrey and Gregory O'Leary, James Turner, Cecil Horan and Silvester Horan. The deceased is survived by his wife, Kathleen Hoban; four sons and two daughters, John, Robert, Martin, Jerome, Winnifred and Dolores; three brothers and four sisters, William, of Albion; Mrs. C. Carter, Toronto; Mrs. W. O'Leary, Mr. Jerome Hoban, Margaret, Kathleen and James, of Adajala, R.I.P.

Which Result do YOUR Glasses Give?

THESE are the lenses we fit to your glasses.

Consult your Eye Physician: If lenses are required for the correction of Visual Defects, bring your Physician's Prescription to us for accurate Dispensing.

FRANK J. HIGGINS LIMITED

DISPENSING OPTICIAN
382 Lumden Bldg., 6 Adelaide St. E., Toronto
Telephone EL 1571 for Appointment.

ANNOUNCEMENTS.

Notices under this heading, prepaid at the rate of 20 words for 5c. Each additional word 2c.

"A Subscriber" returns thanks to St. Anthony for two favours, having promised to publish. S.M.P.

Misses Hurligan, 555 Palmerston Ave., wish to thank their relatives and friends for their spiritual offerings and kind expressions of sympathy in their recent bereavement.

Devotions in honor of the Canadian Martyrs (with instruction, Benediction and blessing of sick, with relics of the Martyrs), are

held every Thursday afternoon and evening at 3.30 p.m. and at 7.45 p.m., in the Jesuit Seminary Chapel (formerly Loretto Abbey), corner of Wellington St. W. and Spadina Ave. 21 Oct. 24

POPE HONORS ARCHBISHOP OF OTTAWA.

Ottawa, Oct. 12.—The Most Rev. William Forbes, Archbishop of Ottawa, has been appointed an Assistant to the Pontifical Throne and a Roman Count. The Archbishop was notified of these honors as he celebrated the twenty-second anniversary of his consecration.