

"Well, I can't swear to it, ma'am," said the grocer, "but they do say that the hens nowadays is actin' all-fired queer—paintin' up and jazzin' and smokin' cigaroots, and talkin' about birth control and livin' their own life."

CALGARY CITIZENS HONOR BISHOP WARM TRIBUTE OF LOVE AND ESTEEM TENDERED BISHOP McNALLY BY COMMUNITY

Never in the city of Calgary has a more representative gathering been assembled than that which attended the banquet at the Fairmount hotel last night in honor of Right Rev. J. T. McNally, D.D., Ph.D., first bishop of the Catholic diocese of Calgary, and never have warmer tributes of love and esteem been paid than those which were uttered by every speaker at the function and concurred in by about two hundred friends and admirers who were privileged to bid farewell to the distinguished prelate, who leaves this week to take charge of the See of Hamilton.

Of every address the keynote was appreciation and admiration of the wonderful work accomplished by His Lordship during his eleven years as head of the Calgary diocese and through every address ran a deep sentiment of sorrow that he was leaving this city and this province.

The gathering represented not only the professional, educational, business, military and legislative branches of Alberta's life—equally well it represented the religious life of Calgary and the province in that the guests included leaders in the churches other than Roman Catholic.

No more touching, no more appealing expression of the goodwill which has been an impressive feature of Bishop McNally's life in Calgary, was uttered than that by himself when, during the course of his beautifully eloquent and passionately religious address, he turned to Right Rev. Cyrrian Pinkham, Bishop of the Anglican diocese of Calgary, and with deep emotion said:

"I thank my dear, my beloved friend, Bishop Pinkham, for his kindness to me. All the years I have been here he has been kind and brotherly, fatherly. His has been a genuine friendship. To the representatives of other religious thought I wish to express from my heart my gratitude for their generosity—I wish to thank them in an especial manner."

His Lordship epitomized his attitude of mind a little later in his remarks when he alluded to Hon. R. H. Bennett's reference respecting tolerance.

"Why should anyone be intolerant?" he asked. "Tolerance is not a word that greatly appeals to me. I prefer the expression 'Christian charity' and the exemplification of these vital words."

Bishop McNally learned at first hand last night how highly the community of Calgary regarded him. Starting with Mr. J. H. Woods, who proposed the toast to the City of Calgary; Mayor George H. Webster, who replied to it; Mr. Justice Beck and Hon. Perren Baker, Minister of Education, who proposed and replied to the toast of the Province of Alberta; Judge Winter and Mr. E. F. Ryan, K. C., who proposed and replied to the toast, the Dominion of Canada; and Hon. R. B. Bennett, who proposed the toast, "Our Guest," everyone of these speakers voiced in no uncertain terms the esteem in which His Lordship was held and the great loss which the community sustained in his departure for his bigger field of endeavor—the See of Hamilton. His Honor, Lieut.-Gov. Brett, expressed his sentiments privately before proposing the toast to "The King."

"The extent and character of the loss we are sustaining can be but partly understood now—realization will come later." Thus Mr. Bennett put it when proposing, with what he termed "a melancholy pleasure," the toast to the guest of the occasion. He felt Bishop McNally's departure very keenly, explaining that "for years I have numbered him among my dearest friends."



RIGHT REV. J. T. McNALLY, D.D.

Dominion, his services will still be maintained as the friend to all mankind. "Bishop McNally is a scholar and a statesman—one among the three greatest scholars of his faith on the North American continent—a great prelate and a great patriot."

Mr. Woods, after touching on the increasing confidence in Calgary which he had found among business and financial men of Eastern Canada and the Eastern States during his recent visit, referred to the wonderful spirit of citizenship in Calgary, and remarked, amid the appreciative chuckles of the audience, that again Calgary, as it had so many times in the past, had proved to be a training ground for leaders, who were taken to high positions and great honors in other parts of Canada and the Empire.

"Bishop McNally is the embodiment of the spirit of Calgary," said Mr. Woods as he gave the toast—The City of Calgary.

Mayor Webster, in behalf of the thousands of Bishop McNally's friends who were not present, tendered a message of esteem and goodwill to His Lordship, whom he described as a church leader of high ideals, of rare vision and of practical energy.

Hon. Perren Baker recalled that it had not been so long since the east had looked upon the west as "wild and woolly and yet now we are exporting missionaries to the east—quite properly so."

Mr. Justice Beck, speaking as a Roman Catholic, said that he could not help being tremendously impressed by the fact that all classes in the community and in the province, regardless of religious beliefs, were gathered to do honor to Bishop McNally on the eve of his departure, and similar sentiments were uttered by Mr. Ryan in his witty speech.

Judge Winter laid stress upon two problems which confronted Canada—the need of increased population and the future relations between Canada and Britain. He believed that today Kipling's poetic prophecy was fulfilled and that the Dominion might truthfully say, "Daughter am I in my mother's house, but mistress in my own."

ALBERTA SUFFERS GREAT LOSS

Calgary Herald, November 30 The great loss suffered by the province in the departure of Bishop McNally was the leading thought expressed by Hon. R. B. Bennett, K. C., in giving the toast to the guest of the evening.

"I confess," said Mr. Bennett, "that it is with mixed feelings, with melancholy pleasure, that I give this toast to our guest of the evening. Regardless of the loss to the community, we join in expressing our pleasure in that Bishop McNally is leaving for a larger field. The extent and the character of our loss, I believe, are little understood."

"I have known Bishop McNally for more than ten years—ever since he came here. When he first came to Calgary, we had a discussion on education. My views on Separate schools are well known to you—they are not orthodox. But what I was opposing was not the religious teaching, but any tendency to depart from efficiency. I discussed this question with Bishop McNally. He said to me: 'I propose to make the Separate schools the equal of the Public schools in efficiency and if I do not I will consider that I have failed.' That statement impressed me. He said further, 'if my schools are not the equal of yours, then our children are handicapped and I do not propose that they shall be.'

"A higher, nobler conception of education I have never heard expressed," declared Mr. Bennett, amid great applause, and continued: "Bishop McNally, with the aid of his diocese, has been able to accomplish the ideal. Working side by side with Dr. Scott, in friendly emulation, he has carried out that ideal to which he set himself, and no greater service could have been given in a new country than this rendered by Bishop McNally. He has a high and commanding place among us, and I merely mention this to show the spirit of tolerance which has commanded our admiration—by tolerance I do not mean weakness, but, holding the convictions of his own faith, he has not been unable to hold at the same time that others may see happiness."

Mr. Bennett went on to tell of Bishop McNally's loyal efforts during the War, of the great assistance he gave in the Victory loan drive, of his aid to the Red Cross, of his splendid help in recruiting in the face of censure sometimes of those whom he held most dear.

"Who does not recall his sermons," went on Mr. Bennett, "urging our young men to respond to the call in the face of our common peril? He has displayed a fine spirit of Canadianism; I know of none who has labored more to bring about unity. He has labored against and frowned down upon

everyhint of separation and unity of country has been his purpose. That love of country, that desire to build up a real people, that ideal he has striven for of a united country of Canadians and Britishers to those efforts we give our tribute of respect and admiration to our friend and guest."

Mr. Bennett drew applause when he went on to say that because of Bishop McNally's residence in Hamilton Calgary would always have a friend who understood the West, its sympathies, its difficulties and desires, and who would be able to explain its courageous faith in overcoming the difficulties it has to face, in interpreting the strong and dominating courage of the men of the West in dealing with the problems surrounding them.

Mr. Bennett emphasized the point in conclusion that no man in Calgary has done more than Bishop McNally to command the respect of the whole community in bringing about better understanding between Catholics and non-Catholics.

It was under the stress of deep-felt sentiment and feeling that Bishop J. T. McNally rose to reply to the toast tendered him by Hon. R. B. Bennett, K. C. He prefaced his wonderful address by saying that some persons had the happy faculty of possessing the sprightly wit wherewith to put their listeners in good humor.

"The extravagant remarks perpetrated by some of Calgary's most favored citizens force me to tell a story," said His Lordship. He went on to preface his story by the remark that the Church had discouraged the preaching of sermons, which rather tended to give undue praise to the deceased. So His Lordship went on to tell of one 'Michael,' who apparently, 'assumed a virtue, though he had it not,' and when the time came for his call across the Styx, the officiating priest, a stranger, extolled his virtues to such an extent that the widow, in a broken voice, asked of her son if there was not another corpse in the church.

I can fully sympathize with the wondering if sorrowful widow of 'Michael.' I felt just like her while listening to all the eulogies pronounced here tonight. I couldn't get rid of the impression that it all must be intended for somebody else.

Quoting from the essays of G. K. Chesterton, the bishop said he had no desire to be buried alive. He had told Lieut.-Gov. Brett that he was feeling somewhat tired, and His Honor had replied that it would make any person tired to have to leave Alberta.

"I do not know what to say," continued His Lordship. "I look around and see many old friends present here, and I know their presence here tonight is an appreciation of friendship. I want to speak of my dear beloved friend, Bishop Pinkham. He has been kindness itself to me, and his friendship has been demonstrated to me on every possible occasion. I do not want to dilate, but the kindness given to me on the part of that dear friend has meant much to me. I see about me so many faces which represent different phases of religious thought and I love to see them here this evening."

"I look around and I see my old friend Justice Hyndman. I was hoping he would call me back, but he did not. I remember him when he was a boy in short trousers, in the good old days down in Charlotte-town."

"If I had done one-half or one-fourth of what the previous speaker has said I have done, I would feel content. But I have enjoyed not only the privilege and the right of conducting our Separate schools, because we all knew we were preparing souls not only for the citizenship of the world, but for eternal citizenship. It is not I who have done the work, and I do not want to carry away the idea that I took away authority from those who have been elected by the people, but have only given counsel and advice."

"I want to say to you," went on His Lordship, "that the school boards do not get the consideration they have a right to demand from the general public. They get criticism, and sometimes insult far into the night to give the best they can command. They are paid nothing, and they get injustice and many retire disgusted from their labor of love. They deserve the best from you all, for they have brought the schools to their present efficiency."

The bishop then touched on the subject of intolerance. He declared that it was not a question of tolerance, but of Christian charity. "Why should anyone be intolerant?" he asked. "If one has in his heart of hearts the full conviction that he has the salvation of our Christ, why should he look upon anyone else with intolerance, because he has not that belief? You cannot be intolerant if you are honest. We must be like the people because of His knowledge from the divine Godhead. He loved. He came to seek and save that which was lost. There was

little He saw but what He found some good in it. He saw Zaccheus in the tree and told him to come down. He condemned the hypocrites and shamed them by the burning hot tears of the Jewish Magdalen. No, matter what our beliefs may be, and with that example before us, how can we be otherwise than loving and charitable? There must be liberty with sympathy, and, there still remain faith, hope and charity, these three; and the greatest of these is charity. Let us be brotherly to all."

In referring to Canadianism, the bishop asked what objection there was to the term Canadian race. Why cannot we have it, he asked. "If I have been questioned on the subject I have always called myself a Canadian. Why are we loyal British subjects? Because we are proud of the great British Empire which encircles the globe. I am proud of it, but I glory more in the cross of Jesus Christ. There is no nation and no individual that has always done right. Mistakes have been made and will be made, but Christian charity will forgive, just as God forgives us all for all mistakes as well as many grievous sins."

The audience hung upon the bishop's words in tense silence. He paused for a moment or so in silence, quite evidently overcome by his emotions. "I conclude seriously," he said. "The herald of the dim night arises from the east for many of us. This farewell for many of us is perhaps forever. In the words of St. Cyrrian, 'Let us embrace the day when each is assigned to his proper place.' Some day our ship will stand cleared for our native land. Our arms will be outstretched to embrace our dear ones."

"I have not been as active as I might have been, but I feel I have helped Calgary. I hope the kindness, the too great kindness, that has been done me on the eve of my departure. The shadows lengthen and the waves of life are leaping on the shores of eternity. We shall meet again. I ask blessing on all, and give you all a reluctant good-bye."

WEEKLY CALENDAR

Sunday, December 7.—St. Ambrose, Bishop, was governor of Milan, A. D. 374 when he was elected to be selected for that important See. He was only a catechumen at the time but, in his civil official capacity, attended the election to preserve order. Against his will he was chosen and was baptized and consecrated. He was gentle and charitable but inflexible in matters of principle. He was the friend and consolator of St. Monica in all her sorrows and in 387 had the joy of admitting to the Church, her son, St. Augustine. St. Ambrose died in 397.

Monday, December 8.—Feast of the Immaculate Conception. It is on this day the Church celebrates the moment in which Almighty God showed Mary, through the distance of the ages, to our first parents as the Virgin Mother of the divine Redeemer, the woman destined to crush the head of the serpent. It was on this day in 1854 that the Immaculate Conception was raised from a pious belief to the dignity of a dogma of the Infallible Church.

Tuesday, December 9.—St. Leocadia, Virgin, martyr, was a native of Toledo who was apprehended by order of Diocletian, the governor under Diocletian. Hearing of the martyrdom of her friend and St. Eulalia, she prayed that God would not prolong her exile. Her prayer was heard and she died in prison.

Wednesday, December 10.—St. Eulalia, virgin, martyr, a native of Merida in Spain, when only twelve years old appeared before the cruel judge Diocletian who was executing the edicts of Diocletian, and reproached him for attempting to destroy souls by compelling them to renounce the true God. She was seized and, when flattery failed to win her over, was most cruelly tortured before she finally succumbed.

Thursday, December 11.—St. Damasus, Pope, was archdeacon of the Roman Church in 356 when Pope Liberius was banished. The Saint followed the Pontiff into exile and later returned to Rome where he was chosen to succeed Liberius on the latter's death. After overcoming local dissension he devoted his time to the extirpation of Arianism in the West and Appollinarism in the East and for this purpose convened several Councils. He died in 384.

Friday, December 12.—St. Valery, Abbot, was born in Auvergne in the sixth century. After spending a number of years in several monasteries seeking spiritual perfection he traveled into Neustria where he converted many infidels and established a monastery of his own. He died in 623.

Saturday, December 13.—St. Lucy, virgin, martyr, after her mother had been miraculously restored to health, consecrated her virginity to Christ. A young man to whom she had been promised in marriage accused her as a Christian to the heathen. A fire kindled around her was, by miraculous intervention, prevented from harming her and she was finally dispatched with the sword as foretold at the tomb of St. Agatha when her mother was cured.

An "All Canadian" Company LIVE STOCK INSURANCE SPECIAL POLICY FOR FOX BREEDERS Agents Wanted CANADIAN GENERAL INSURANCE COMPANY HEAD OFFICE: FEDERAL BLDG., TORONTO W. W. EVANS, President. A. E. DAWSON, Vice-President and Gen. Manager.

FOREIGN MISSION NEWS LETTER

HEAD OF LEPER COLONY SERVING WITHOUT PAY

The leper colony on Molokai Island was established by the Hawaiians in 1806. It occupied a tongue of land comprising about 6,500 acres, that juts into the sea surrounded on three sides by the ocean, and on the back by a natural perpendicular wall from 2,000 to 4,000 feet high. The institution is under the direction of the government board of health and all persons suspected or afflicted with the disease in the islands are brought there. To the colony once a week comes a boat with mail. No curiosity seekers are allowed, says the Detroit News.

Brother Joseph Dutton, a Wisconsin civil war veteran, is head of the leper colony at Kalawoa. He began his services Sunday, July 29, 1886, at the age of forty-three. In these passing years he has not received a cent of compensation for his services and has never left the scene of his labors. The sacrifices that he has made in caring for lepers is rivaled only by the work of his predecessor, Father Joseph Damien, who died April 15, 1889, from the disease contracted at the island while caring for others. The burden of the work then fell upon the Wisconsin man, who had entered the field three years before. Brother Dutton is a lay missionary, not a priest.—Daily Star

COLossal JUSTICE OF PAGANISM There are in India 2,500,000 girl-wives under ten years of age; 134,000 baby-wives under five years of age; and 14,000 infant-wives under two months old. There are 28,420,000 widows who must not marry again. Of these, 385,000 are under fifteen years, 112,000 are under ten, 17,000 are babies under five, and 1,000 are infants not twelve months old.

AND 'THERE ARE OTHER SHEEP' The Dead have tender place in gray November; But He, Who gave His life to save mankind, In tender accents bids us all remember The souls on earth whom we may seek and find— The souls adrift in darkness—poor and blind, —GRACE KEON in The Good Work

By helping to complete the Burses, we are helping to evangelize the pagans.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ADVENT

BY THE PRESIDENT OF THE SOCIETY The season of Advent is approaching. Already preparations for the great feast of Christmas have begun. Friends are being thought of and planned for, in the way of gifts, and children are on best behavior in anticipation of a generous visit from their old friend, Santa Claus.

The exchange of greetings and gifts at Christmas is a beautiful custom, giving outward expression to the good will existing in the heart of man towards his fellow-men—a necessary condition for the reception of that peace which the angels heralded at the crib of the new-born Saviour.

When preparing your list of Christmas gifts this year, why not include Our Lord among the number of your friends? And in the selection of a present for Him, as you do when choosing gifts for others, ask yourself, What does He need? Let us offer a suggestion. He has a lot of people, scattered all over the West, whose faith is becoming weak and whose children are growing up without a knowledge of Him. There are certain temporal things required in order that He may draw near to warm and enkindle the fire of love in their cold, ignorant hearts by His Sacred Presence. They need priestly ministrations—Holy Mass and Sacraments, especially the Bread of Life to nourish and strengthen them. The wonders, such as giving sight to the blind, hearing to the deaf, speech to the dumb, cleansing

lepers and forgiving sinners, which Our Lord wrought in favor of poor creatures, while upon the earth, were usually done when the afflicted persons came near to Him. Many of His scattered children today are spiritually blind, and deaf and dumb and covered with the awful leprosy of sin and He wants to heal and cleanse them too. To accomplish this end there are required priests to teach and offer sacrifice, there must be churches upon whose altars the Holy Sacrifice may be offered, the priests need to be supported and the churches maintained.

A pleasing gift to Jesus would be a donation to the work of Church Extension; for this society educates priests, who, on the missions, do Christ's own work by curing the spiritual infirmities of His poor people; it builds chapels where Holy Mass is said; it distributes intentions of Masses among the needy missionaries; it assists in ever so many ways to help God find His lost and wandering sheep and bring them home rejoicing.

Don't you see how you can make Him a pleasing Christmas gift? With the gift be sure to make an offering of your heart,—for that is most important—and He who will not be outdone in generosity will render you a hundredfold reward.

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

PREVIOUSLY ACKNOWLEDGED \$9,490 49 Miss K. Mullins, Halifax 2 00 J. R. P., Halifax 20 00

MASS INTENTIONS Friend, Kingston 1 00 Thanksgiving and Petition 3 00 E. M., Charlottetown 1 00

BURSES SPREAD THE GLAD TIDINGS During the month of December the whole Christian world is irradiated with joy because of the coming of the Saviour. Alas, that there should still be any land to which He does not come! "Missionaries! Missionaries!" is the cry of Mother Church today. All may not respond, but all may help in the glorious Apostolate of the conversion of pagan lands. Contribute a Christmas mite towards our Burses. It will be used solely for the education of Missionaries for China. By doing this you are helping to carry the Divine Babe of Bethlehem, to a land that knows not Christ.

QUEEN OF APOSTLES BURSE Previously acknowledged \$3,162 88

ST. ANTHONY'S BURSE Previously acknowledged \$1,801 45 Mrs. C. J. D., St. John's 1 00

IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,956 98

COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$482 45 Lawrence Moss, Plate Cove 3 00

ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$3,382 88 M. C. D. 2 00

BLESSED SACRAMENT BURSE Previously acknowledged \$535 80

ST. FRANCIS XAVIER BURSE Previously acknowledged \$416 80

HOLY NAME OF JESUS BURSE Previously acknowledged \$884 25

HOLY SOULS BURSE Previously acknowledged \$1,889 89 Mrs. Dublin, Ont. 10 00

Frs. Isabel Gouthro, Reserve Mines 4 00 L. B. K. 1 00

LITTLE FLOWER BURSE Previously acknowledged \$1,312 74 M. M. V. 7 00

SACRED HEART LEAGUE BURSE Previously acknowledged \$3,406 70 Mrs. D. A. Harquail 2 00

Mrs. Campbellton 2 00 Mrs. Isabel Gouthro, Reserve Mines 1 00

To be without pity for other men's falls is an evident sign that we shall fall ourselves shortly.