

The Catholic Record.

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

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LATIN-AMERICA'S STATESMANSHIP

WORLD OWES DEBT TO THE NATIONS TO SOUTH SAYS PRESIDENT

Washington, Oct. 30.—Latin-American statesmanship was held up by President Coolidge as a model to those interested in promoting international peace, in his address at the unveiling of the statue of General Jose de San Martin here Wednesday. The statue was presented to the United States by the Argentine Republic as a memorial to the revolutionary hero of the Argentine, Peru and Chile. Simultaneously with the unveiling here, exercises were held in Buenos Aires in honor of George Washington. The San Martin statue is one of the few monuments in Washington dedicated to the memory of foreigners who were not connected with the history of the United States.

A Catholic atmosphere at the unveiling—appropriate to the Catholic Faith of the great South American nations—was imparted by the presence of the Right Rev. Thomas J. Shahan, Rector of the Catholic University of America, who delivered the invocation. Besides the President and Mrs. Coolidge, those present included members of the Cabinet, representatives of nearly every embassy and legation here, and high military and naval officials.

PRESIDENT'S TRIBUTE
"To the scholarly statesmanship of the Latin-American nations," President Coolidge declared, "the world owes a debt which has been too tardy in acknowledging. The truth is that they have demonstrated a peculiar genius in the realm of international accommodation and accord. The high and humane doctrines of international relationship which were expounded by such men as Calvo, Drago, Alvarez, Bello, Ruy Barbosa, Rio Branco, and a long list of others are now recognized universally. The record of arbitrations, mediations and adjudications among the Latin-American countries constitutes one of the fairest pages in a centuries story of mankind's effort to eliminate the causes of war. Among their international treaties we will find the models of effective covenants for the limitation of armament and the prevention of strife in arms."

"It was no mere accident or coincidence that saved the countries of South America from a far more intimate and disastrous connection with the recent world convulsion," the President said. "Whoever has given even casual consideration to the past century's evolution of international relationships in that continent must recognize that not only its aspirations but its practical working processes for dealing with difficult issues between nations have steadily tended toward the insuring of peace. They have looked to the substitution of reason for force. They have repeatedly recognized, in the most practical fashion and difficult circumstances, that even issues of vital interest to the national welfare may be determined to the advantage of all concerned without resort to hostilities."

The President placed a wreath on the monument after it had been unveiled by the withdrawal of the United States and Argentine flags which had covered it. A military parade the participants in which saluted the monument of the South American hero, concluded the program. President Coolidge withdrew before the parade so that the military honors could be rendered exclusively to San Martin, which would have been impossible with the Commander-in-Chief present.

BISHOP SHAHAN'S INVOCATION.

In the invocation, Bishop Shahan asked for divine assistance in the preservation of peace and good-will among the peoples of the Western Hemisphere as follows:

"Look down benignly, we beseech Thee, O Heavenly Father, on this gathering of Thy children! They represent many peoples and nations of Thy New World, in particular two of the oldest, largest, most influential. As such they recognize in Thee the holy source of that justice and peace, that good-will and charity, which they desire to see deeply graven, not alone in their own hearts but in the hearts also of all the nations of the world."

"In Thy presence, O Lord, each of these great peoples will cherish henceforth a public pledge of amity and esteem of mutual devotion to freedom, righteous living and the common welfare. Deign, O Lord, to bless this noble and beautiful symbol which rises, altar-like, before Thee, and exhibits to all mankind in imperishable bronze the features of an illustrious citizen in whose life civic courage, self-sacrifice and faith in freedom shone ever brightly, and who reproduced beneath the Southern Cross the virtues of the great Founder of our own Republic."

"Even as this statue rekindles forever the memories of the struggles and hardships through which a

brave and generous nation secured its independence, so may it forever strengthen those ties of friendship, sympathy, and mutual comprehension which are at all times the best guarantors of peace and progress.

"Make easy and broad, O Lord, the Way of Peace between these great and strong peoples, to the end that prosperity and happiness may ever flourish on its borders, and the citizens of both republics may confirm by their example and their spirit that perpetual concord for which Thy children pray today so fervently, in the hope that our civilization may not decline in content, purpose or spirit, may not one day fall to those low levels of public and private life from which Thou, O Lord, hast drawn us upward into the light of Thy countenance and the joy of Thy heavenly love. Amen."

The Right Rev. James E. Freeman, Bishop of the Episcopal diocese of Washington, pronounced the benediction.

ARCHBISHOP CURLEY ANSWERS MASONS

Washington, October 30.—The recent declaration of the Supreme Council of the Scottish Rite of Freemasonry, Southern Jurisdiction, in favor of legislation compelling all children to attend the Public Schools, drew a rejoinder from the Most Rev. Michael J. Curley, Archbishop of Baltimore, here this week. The Archbishop's reply was delivered in an address to the quarterly meeting of the delegates of the Washington section of the Archdiocesan Holy Name Society, held in connection with the dedication of the new St. Martin's Parochial School. The Archbishop said:

"We have organizations loud in religious prating who would destroy, if they could, the very lives of millions of American citizens, their own superiors from every standpoint, in the light of a burning cross. We have aggregations of men who come forth clothed in a raiment of religion and patriotism anxious to destroy in their un-Christian hatred the God-given rights of parents and children and to make an instrument of persecution out of liberty's noblest charter, the American Constitution."

"This is not religion; it is not Americanism. The spirit displayed by such groups is essentially vicious, unjust and destructive. The Catholic Church is anxious to teach the doctrine of the God Man to its children. She feels it her duty to set the feet of the little ones early in the path of religious and civic duty. This is not only our duty, it is our right as well, guaranteed by the Constitution. Of this right the bigots would, if they could, deprive us. They have publicly proclaimed their purpose to that end. They care nothing for the Constitution. If it stands in the way of their hate-motivated plans, then they shall try to change it so that it may be twisted into an instrument of moral tortures for the 20,000,000 Catholics in America."

The meeting adopted a resolution calling attention to the announcements recently made here by the Supreme Council of the Scottish Rite of the Southern Jurisdiction in favor of a Federal Department of Education and of compulsory attendance for all children in the Public Schools, and then declaring: "Be it resolved, That the delegates to the Washington section of the Baltimore Archdiocesan Holy Name Society in meeting assembled this 26th day of October, 1925, condemn all movements having for their object the suppression of Catholic and Private schools."

ACT OF FANATICISM

Washington, October 30.—The action of the Scottish Rite Masons of the Southern Jurisdiction in advocating compulsory attendance of all children at the Public Schools was opposed by C. C. Murphy of Pittsburgh, speaking here at a meeting of the alumni and undergraduates of the Columbia University School here.

"The duty lies with the parent to see that his children attend any school he chooses to send them to, so long as he complies with the compulsory attendance law," Mr. Murphy declared. "We are living in an age of fanaticism, and it is regrettable that we have a minority who are always trying to force their views upon the majority."

PAPAL ZOUAVES OF 1870 ON VISIT TO ROME

London, Oct. 26.—Eleven men who served in Rome as Papal Zouaves between 1866 and 1870 were among a party which arrived at Liverpool from Canada this week on their way to Rome. The ages of these eleven men aggregate over eight hundred years.

One of the chief objects of the visit to the Eternal City is to offer thanks to the Holy Father for the honor bestowed upon North America by the beatification of the eight Jesuit martyrs of the seventeenth century.

The pilgrimage, which numbers over one hundred, includes men who served as Zouaves at a later date. The Bishop of Joliette (Right Rev. Joseph Guillaume Forbes) is at their head.

SWISS GOVERNMENT HONORS BISHOP

Basle.—Among the Swiss Cantons where intolerance and open persecution of Catholics had for decades embittered the relations between the Catholic University and the State, a gratifying change has now taken place in this respect. The dinner given on the occasion of the consecration of the new bishop of Basle-Lugano was attended also by the Bernese Government Councillor and Protestant Church-director Dr. Burren, official representative of the Bernese Government, which thus was represented at the consecration of a bishop for the first time in the last sixty-two years. The Protestant representative, in welcoming the new bishop, said:

"We have loosened, nay, removed, the bounds set up by the 'Kulturkampf.' We have reestablished the great number of Catholic parishes which had been abolished during that contest, and given other parishes at least a vicar. We have repealed, after half a century, the enactments forbidding processions and now the brilliant processions on Corpus Christi Day may again be arranged in the valleys of the Jura Mountains without any restrictions whatsoever. A new generation having new ideas has grown up. We are willing to keep to this new liberal spirit. Today peace has been restored between the State of Bern and the Bishopric of Basle, two powers that were for decades turning their backs to one another. Yet, this peace is young and of delicate constitution. We will, both of us, protect it most carefully. Both, the State and the Church each of them in its own dominion, shall work for the common benefit of the people. We are possessed of the best intentions to do so, and may take it for granted that these intentions exist also on the other side. What the people of Lucerne told us in the Diocesan Conference of the work the new bishop performed when he was their pastor, and what we learned today from his own heart-winning speech, confirmed us in our opinion that the right man has been selected for the right post. Most Reverend Bishop if you come to us in the name of charity, we shall receive you with open arms, for nothing is more needed by mankind, bleeding in its heart of hearts, than love. May you find great happiness among your Bernese dioceses!"

This speech of a Protestant church-director and representative of the Government has caused a sensation and may be taken as proof that the Swiss Catholics, through their unceasing efforts in all departments of intellectual and social life and their faithful cooperation with the State, have allayed the prejudice which for decades subjected them to injustice.

INVALIDS ARE BROUGHT TO CHURCH FOR SPECIAL SERVICES

Special services for invalids have been instituted in various parishes of Holland following the kindly example set by the Rev. L. Y. Willenborg, pastor of Bloemendaal, near Haarlem. Father Willenborg held a Eucharistic Triduum in his church for sick persons. The "Beynhoef" parish of Amsterdam and Saint Anthony's parish in Nymwegen have held similar services.

Father J. von Mulukom, pastor of the Nymwegen parish, began his services on August 24, placing beds and easy chairs for one hundred and seventy-five persons in St. Anthony's Church. On the morning of the 26th, the first day of the Triduum, sixteen automobiles were sent out to collect the sick persons at their homes and bring them to the church. At 6 o'clock the Triduum opened with a solemn High Mass and general Communion of all the sick persons. After Mass, the Blessed Sacrament was carried to the sacristy and fifteen nurses served breakfast to the invalids.

In the afternoon, during the Benediction, after the Magnificat had been sung, the Blessed Sacrament was carried through the church, stopping at each bed and chair.

Solemn Benediction was then imparted to the whole congregation. This function was repeated for three days, and the Triduum closed with a solemn Te Deum.

After years of invalidism, many persons were thus enabled to attend a church function. In one case, it was the first time in fourteen years that one man had been in a church. The happiness and consolation derived by the sick persons were indescribable.

The pastor intends to hold a special Benediction each month in future for sick persons. The Triduum will be repeated once each year.

NEW IRISH CARDINAL

Rome, Oct. 28.—Confirmation was obtained here today of the report that the Most Rev. Patrick O'Donnell, Archbishop of Armagh, will be made a Cardinal at the next Consistory. The date for the Consistory has been set for December 15. Archbishop O'Donnell who succeeded the late Cardinal Logue as Primate of All Ireland and who, according to dispatches from Rome, is now to be honored by elevation to the Sacred College of Cardinals, has been an outstanding figure in the Irish Hierarchy for many years. He was born November 28, 1855 at Rillazine-Glenties in the Diocese of Raphoe. After completing his studies at Maynooth he served as professor there, as Prefect of Dunboyne and as Rector of the Catholic University of Ireland.

In February, 1888, Dr. O'Donnell was appointed Bishop of Raphoe, his native diocese. He was consecrated on April 8 of the same year, taking possession of the See recently vacated by Cardinal Logue who had then recently been named Coadjutor to Archbishop McGettigan of Armagh and had succeeded to the primate's See upon the death of the latter. In 1922 Bishop O'Donnell was himself made Coadjutor to the Archbishop of Armagh and appointed titular Archbishop of Attalia. The appointment as Coadjutor carried with it the right of succession to the Archbishopric on the death of Cardinal Logue.

Aside from his prominence in ecclesiastical affairs, Archbishop O'Donnell has taken an active part in movements for the welfare of Ireland. More than a quarter of a century ago he presided at the Irish Races Convention in Dublin. At that time the Irish forces in the British Parliament were split as a result of Parnell's deposition from leadership and the convention had been summoned to bring about a reunion. For many years Dr. O'Donnell served as trustee of the funds of the Irish Parliamentary Party.

He has been regarded as an authority in financial, economic and educational matters. In 1908-9, when a commission was conducting an investigation into the financial relations between Great Britain and Ireland, Bishop O'Donnell was one of the principal witnesses.

The movement which resulted in the establishment of the National University of Ireland is one with which Archbishop O'Donnell was very closely identified and he has also worked zealously to promote primary education. When the Irish Convention met in 1917-18 to formulate a scheme of national government the then Protestant Archbishop of Dublin publicly declared that Bishop O'Donnell was by far the ablest man in the convention.

Long before the Gaelic League was started Archbishop O'Donnell was an earnest advocate of the use of the Irish language. For many years he worked zealously to promote its use in Gaelic as well as in English. In addition to his other achievements the Archbishop is a noted orator.

PRIEST SEES GOVERNOR ON COAL STRIKE

Wilkes-Barre.—The Rev. John J. Curran, pastor of St. Mary's Catholic Church here has returned from Harrisburg where he was in conference with Governor Pinchot concerning the miners' strike in the anthracite fields. Father Curran returned to report whether or not he has placed any definite proposals for a settlement before the Governor but expressed himself as greatly pleased with the results of his conference. He declared that the strike has "ceased to be a joke" and intimated that the Governor plans to take a more energetic attitude toward attempts at a settlement.

Recent reports from Scranton declare that Father Curran has approached officials of the miners' union there with a suggestion that they agree to accept a five per cent. advance in wages and a modified check-off system. At Scranton the local committees denied knowledge of such a proposition but it was established that some conferences had been held there with the view to ending the strike.

Father Curran, who enjoyed the confidence of the late President Roosevelt, played a prominent part in the settlement of the great anthracite strike of 1902.

SISTERS RECEIVE \$1,000 AWARD FOR HEROISM

Chicago, Ill.—Sister Mary Immaculata and Sister Mary Assumpta, two members of the Sisters of Our Lady of Christian Doctrine from the Madonna House, New York, have been made the recipients of the fourth weekly award of \$1,000 in cash offered by Liberty, a weekly magazine published here, for outstanding deeds of heroism. The award is based on the rescue of three young girls from drowning in the Hudson River, September 9.

The Rev. Mother Marianne, Mother Superior of the Sisters of

Christian Doctrine, has been awarded the \$100 prize for information concerning the deed upon which the major award is based. The money received by the Sisters will be devoted to the work of their Order.

SEEK ENTRY INTO TRUE FOLD

ENTIRE EAST INDIA TRIBE FLOCKING TO CATHOLIC FAITH

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

Washington, Oct. 30.—An entire native tribe in India, numbering many thousands, has sent delegates to American missionaries asking that it be accepted into the Catholic Church.

Included among the tribesmen are 20,000 Christians of a Protestant sect. So far as is known, however, there is not a single Catholic in the tribe.

"They promise the whole tribe," is the message reaching here telling of the delegates' plea.

In order to deliver their dramatic message the envoys, seven in number, had to force their way through a hundred miles of dense jungle on foot, traversing little-traveled paths and crossing wild mountain streams in frail boats.

At the same time, word has arrived that another hill tribe is being converted to Catholicism by the American missionaries in great blocks, 1,000 being baptized in six months. The two phenomena are declared to be parts of a great mass movement of aboriginal tribes of northeast India toward the Catholic Church.

HOW CONVERSIONS CAME ABOUT
The Rev. Dr. Timothy Crowley, C. S. C., in charge of all the Bengal missions of the Holy Cross Fathers, who took his doctor's degree at the Catholic University of America, sends back the story, in a letter to the Very Rev. Michael A. Mathis, C. S. C., Superior of the Foreign Mission Seminary of Holy Cross here. Father Crowley has his headquarters at Dacca, in Bengal.

He tells how the seven envoys suddenly presented themselves unannounced, to the American Catholic missionaries. They came after a year's correspondence conducted by messengers who made the long journey back and forth through the jungle on foot.

Father Boulay, a Holy Cross Father from Montreal, received them at Chittagong, the nearest Catholic mission station to their tribal home. They delivered their message, adding that their people had become dissatisfied with the Christianity taught by the Protestant missionaries. This, they said, had led them to seek the Catholic faith. They asked for a priest to go among them and teach the new religion.

Profoundly impressed, Father Boulay took the seven delegates with him to Dacca, where a retreat was being conducted October 5. Their message was repeated and it was decided that as soon as the rainy season is over and the hill streams are again passable, Father Boulay shall accompany them back to their people in answer to their prayer.

The tribe is that of the Lushai, an aboriginal hill people, in many ways primitive. They have their own dialect, one of the scores which exist in India, but no written language.

TO RIVAL GARO MISSION
"It will doubtless be a rival to the Garo Mission," writes Father Crowley of the task which will now be taken up of evangelizing the Lushai tribe. He adds: "Fathers Brooks and Harel, simply cannot handle the appeals of the reference to Fathers Brooks and Harel was explained at the Foreign Mission Seminary here. For years Catholic missionaries have been working heroically in Bengal, and the results have been gratifying but conversions have not come in overwhelming numbers. Now, however, the early heroism is bearing fruit, says Father Mathis. The natives are flocking to the Catholic faith. The opportunity is so great, in fact, that the missionaries are desperate for men to handle the converts who are coming to them and those who may be gained almost by the simple act of sending a priest to them."

The Garo Mission, where Fathers Brooks and Harel "simply cannot handle the appeals," is an example. Here a remarkable mass movement toward the Catholic Church is taking place. The Garos also are a hill people, but not a great distance removed from the Lushai, and the two cases may be taken as parts of a single phenomenon which, however, is only in its first stages. Its beginning may be compared with that of perhaps the greatest mass movement toward the Church in modern times, that of Choto Nagpur, where within the last forty-six years upward of 200,000 aborigines have been converted by the Belgian Jesuits of the Calcutta missions.

Twenty years ago five members of the Garo tribe arrived in Dacca

after traveling sixty miles on foot through the hills and forty miles by train. They sought the Catholic bishop. "We are Garos, from the mountains," they said. "We have been Baptists for several years, but we are filled with doubt about our new religion. Our native teacher told us to go to Dacca and there we would find a Catholic bishop. He would tell us the true doctrine."

HEROISM OF EARLY MISSIONARIES

There was a shortage of priests and delay, but so pathetically persistent were the Garos that the bishop finally despatched them a missionary. How this pioneer, Father Francis, brother of the present Superior-General of all the Holy Cross Fathers, converted 400 in four years, then, his eyes failing, one day reached for what he thought was a weed and was fatally stung by a serpent; how Father Frank Kehoe, a Wisconsin priest, took up the burden, contracted a jungle fever and died; and how Father Joseph Harel, once a famous athlete of Maine, and Father Chris Brooks, once of Milwaukee, went into the breach, is an epic in itself.

The thing of present import is that, after this heroic preparation of the field, Fathers Harel and Brooks have baptized 1,000 Garos in six months and 500 families are beseeching them for instruction. Father Brooks baptized 50 in one week, and 110 homes are under instruction in the village of Sripur alone. On all sides the two lone missionaries, working day and night, are besieged for schools, teachers and catechists.

These hill tribes of Bengal, participating in the new mass movement toward the Catholic Church, says Father Mathis, give great hope. The Garo is of Mongolian-Tibetan extraction. In the lowlands, in contact with the Bengal culture, he has become a simple and sincere character with a far-seeing and active mind.

FATHER CROWLEY'S APPEAL

Just how desperate is the need for priests and material resources, however, if the great opportunity is not to pass by, is told by Father Crowley in his letter. He says: "I beg of you, literally for God's sake, to bend yourself with every bit of machinery you can command to this urgent work of sending us priests and money. Other things can wait, but not the opportunity, which we have now as never before, to lay hold of a movement toward conversion. Rush the missionaries and money now. Our chances are now. God only knows what they will be ten years from today. Grace is a fugitive. It is notorious how opportunities slip, and too often, through Protestant activity, the opportunity of today, becomes the obstacle of tomorrow."

While it has been doing its utmost, the largest force the Holy Cross Congregation has been able to send thus far to its Bengal missions is 27 priests, including the bishop; 19 lay Brothers and 40 teaching Sisters. The field in which this handful works includes all of Eastern Bengal and Western Burma, with a population of twenty millions. In addition to working to push the Catholic frontier further into pagan territory, the little band of priests must minister to 17,600 Catholics already converted in the missions.

CHINESE EDITOR APOLOGIZES

Peking, Oct. 15.—The editor of the Peking and Tientsin Times, one of the largest English newspapers in the Orient, has apologized for publishing in his paper an article entitled "The Gloomy Dean on America" in which the Very Rev. William Ralph Inge, Dean of St. Paul's Cathedral in London, attacked Catholicism in the United States.

The article, it is said, was taken from the London Post. The apology followed the sending of an open letter to Dean Inge by the Rev. William J. Cahill, American Catholic missionary in China. The open letter was sent to the Peking and Tientsin Times, and in it Father Cahill charged Dean Inge with passing judgment on American Catholicism after consulting only its enemies in a visit of only three weeks touching only four cities, and with misrepresentation; with violating Christian charity and justice and British fairplay and common sense.

BRITISH MOTHERS ON PAR WITH FATHERS

London, Eng.—The rights of father and mother as guarantors of children up to the age of twenty-one years are made equal by the Guardianship of Infants Act, 1925, which came into force this month.

For centuries the English law has given the guardianship of infants to their fathers.

In the future the courts will not consider any right of a father as superior to that of a mother. Each has now an equal right.

The guiding principle in all questions of guardianship is to be "in the welfare of the infant shall be the first and paramount consideration."

CATHOLIC NOTES

The first church in Great Britain to be dedicated to the newly canonized Curé d'Ars (St. John Mary Vianney) is being built at Alva, Clackmannanshire, Scotland. The building will probably be blessed in December.

London, Eng.—Large families are to be encouraged by the Guildford rural district council, which has decided to allow a rent reduction for every child after the first two, the qualifying child or children to be under school age. The scheme applies to houses owned by the council.

Hannibal, Mo.—A gift of \$125,000 for the erection of a parochial grade and high school building for immaculate Conception parish here has been made by the Misses Anna, Theresa, and Mary E. A. McCooey, as a memorial to their brother, the late James Henry McCooey of this city.

Brooklyn, Oct. 16.—Dr. A. Hurwitz, Rabbi of the Bay Ridge Jewish Center, was one of the speakers at the dedication of the new \$200,000 club house of Thomas Dogan Council, Knights of Columbus, here Sunday. Members of the Bay Ridge Masonic Club presented the K. of C. Council with a silk American flag.

London, Eng.—Fifteen hundred vicars and curates of the Anglican church have become Catholics in the past forty years, according to the estimate of W. Vance Packman, himself a convert who was formerly editor of the Church Review.

Mrs. Packman claims there are a million people in England who participate in Catholic services without becoming Catholics.

Dublin, Oct. 19.—Before their return to Dublin October 31, the members of the Irish National Pilgrimage will visit the graves of Ireland's historical personages at Rome, including those of Hugh O'Neill and Rory O'Donnell. Their tour is so happily timed that they can participate in the Tercentenary ceremonies at the famous foundation created in Rome three centuries ago by Irish monks, St. Isidore's.

Dublin.—There are now two Communist schools in the city of Belfast, fully equipped with Communist staffs and attended by a considerable number of students. Belfast, however, is believed to be the only city in Ireland where Communist ideas flourish. This condition is blamed to a large extent on the repressive attitude of the Belfast government.

Quebec, October 28.—The new basilica of Notre Dame de Quebec has been formally opened with a Pontifical High Mass celebrated by the Most Rev. P. E. Roy, Administrator of the Archdiocese of Quebec. In his sermon Archbishop Roy recalled the history of the Basilica from the time Champlain began the erection of the Church of Notre Dame de Recouvrance in 1640 until the fire which destroyed the former great basilica on the same site in 1922.

A Student Health Service has been inaugurated by St. Louis University as a division of the Department of Internal Medicine of the University School of Medicine. The new division has a threefold object: to give each new student a complete physical examination; to provide a clinic where any student may apply for treatment or diagnosis for any ailment at any time; and to provide medical service in the home of any student at all hours of the day or night.

Paris, France.—The Minister of Marine, following the advent of the radical party, suppressed the employment of chaplains on several vessels of the war fleet. A Catholic Senator recently wrote to M. Painleve deploring the fact that there were no chaplains on the hospital ships bringing back the wounded from Morocco. The President of the Council has informed the Senator that he has ordered measures to be taken to supply a chaplain immediately for each of these hospital ships.

Paris.—Although the threats against religious liberty have somewhat abated since the fall of the Herriot cabinet, the National Catholic Federation is continuing its campaign of manifestations. Recently 60,000 Catholics assembled in Vendee, in the presence of the bishop and all the Catholic senators and deputies of the district, to hear an address by Abbe Bergey, member of the Chamber. On the same day ten thousand Catholics held a similar manifestation in the Department of Sarthe.

New York, Oct. 28.—Elaborate ceremonies in the Capuchin Church of St. John the Baptist marked the departure for the Chinese missions of two members of the Capuchin order, the Rev. Felix Schell, O. M. Cap., of the Church of Our Lady of the Angels here, and the Rev. Gabriel McCarthy, O. M. Cap., of the Church of St. Peter and Paul, Cumberland, Md. Cardinal Hayes imparted the solemn Benediction which closed the ceremonies, and also took occasion to address a few words to the departing missionaries.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW Author of "Allie of the Grand Woods, etc."

BOOK TWO.—BAYOU PORTAGE CHAPTER X.—CONTINUED

It was discouraging to say the least. Evidently, if I wished to gain the attention of my listeners, I must employ some incident less trivial than a duck hunt.

"Also I came near shooting something else," I went on. And I added desperately, after waiting in vain for some word of encouragement, "It was a man who sought to rob me of my bag."

This time I had the satisfaction of provoking the partners to a mild show of interest. Removing their pipes they uttered an inquiring, "Well, Jean?"

Thus encouraged I lost little time in beginning my story, to the first part of which the partners listened with an air of patient resignation.

Once Monsieur Dugas appeared upon the scene, however, they became all attention, leaning forward from the door-sill, and exchanging significant glances. Yet, despite their ever-increasing interest, they held their peace leaving me to gasp out my last breathless word uninterrupted.

"So," commented Dalfrey when this was accomplished. "And you say that Dugas was bound down-stream?"

"Yes, M'sieu," I replied. "But he did not get so much as a feather. If you do not believe me I will show you the ducks. They are both at home upon the table."

"Yes, yes," agreed Dalfrey, dismissing not only the ducks but my whole part in the affair with one wave of his hand. "That is all right about that. What I wish to determine is Dugas' business. You say that he went down-stream. Bien. Now for the load in his boat. What you saw of it was all casks and boxes?"

"Yes, M'sieu," I repeated. "But that was no reason for him to rob me of my bag."

"Of course," assented Dalfrey, this time a trifle impatiently. "And now we come to Dugas' words. He said that—"

"That it might have been worse—much worse. That they might have got wind of him and sent a man," I supplied.

"At this Dalfrey frowned thoughtfully, turning to his partner. "You see?" he questioned.

Borges nodded his understanding. "That would mean M'sieu the General, of course?"

"Exactly," agreed Dalfrey. "This settles it as far as what we have heard is concerned. Suppose now that, after dinner, we run down to the lower camp and see for ourselves?"

To this Borges replied with a second nod, whereupon, resuming their pipes and their positions against the door-sill, the partners fell into a silence that was not to be misunderstood. The interview was over, and I now had my choice of keeping on to Toinette, or of returning whence I had come.

Yet, when having chosen the latter course I turned back toward the hut, it was with a strange lack of chagrin. True, I had at first been justly incensed by Dalfrey's curt dismissal of my part in the affair, but Borges had changed all this. His "That would mean M'sieu the General of course," had instantly turned my resentment into a vast and overwhelming curiosity. In there was Dalfrey's mention of an unknown something that my tale had settled, and his suggestion of a visit to the lower camp.

Altogether I had stumbled upon a mystery that sent me home in a frame of mind infinitely more irksome than the one that had driven me forth. Before I had merely bubbled over with excitement. Now I found myself in a torment of useless speculation. The General and Monsieur Dugas! How strangely these arch enemies had been brought to my attention that day. Was this a warning? Could it be that I was in danger of the two again?

True, I had conquered the store-keeper, but what if he and the General were working together against me? In that event I was far from being as safe as I had imagined.

On the other hand, Monsieur Dugas had feared that some one had got wind of him and had sent a man, and the partners had declared that this same one was the General. If this were true I had little to fear from a combination of my enemies.

So engrossed was I in this tangle of conjectures that when Toinette arrived laden with supplies, I became aware of her presence only when she called to me from the doorway.

"Come, Jean," she cried. "Wake up and help me with this load. A slip, a drop, and where will your Christmas dinner be?"

She paused, catching sight of my prizes, and hurried forward; her heaped-up pyramid of pots and pans swaying precariously.

"Ducks, Jean!" she cried. "Now indeed will we have a dinner. When I found you had gone and the old gun with you, I hoped for a

poile d'eau or perhaps a little black diver. But French ducks, and a pair of geese, you must tell me all about it."

My moment had arrived, nor could it have been ushered in under more auspicious circumstances. Yet somehow I could not rise to the occasion. Combined with the problem of Monsieur Dugas was a sense of anticlimax which began so vague and rambling an account of the morning's sport that Toinette finally broke in my frank impatience.

"Hold, Jean," she cried. "Already you have made three starts, falling into the bayou each time. A little more and you will be a duck yourself. Come, eat your breakfast before you begin all over again. I should have known that you were half starved."

Having eaten I once more took up my tale, telling of my defiance of Monsieur Dugas, and my fear that I might come into his power again. Of the General and his possible connection with the affair I said not a word. Should I enter upon this theme I might, in an unguarded moment, give myself completely away.

Toinette heard me out with an attention that was plainly born of anxiety.

"This is bad Jean," she said as I had finished. "It is worse than bad if it means what I fear it does. No," she went on swiftly at my look of dismay. "I am not speaking of you. You are safe here, Jean. There is not a soul in this camp who would see you come to harm. It is of Papa Ton that I am thinking."

"Then you know something yourself?" I questioned.

"Only this," she replied. "Always M'sieu Dugas has meant trouble. But I will find out when the partners return. I will go to Tante Odile. She will tell me even though I am not grown. And now let us forget it all for the time, Jean. This is Christmas, and it is our duty to be happy."

"After dinner we will go out on the marsh, far, far out so that we may explore. Take the gun also, and perhaps the good Salat will send us another duck as a surprise for Papa Ton's return."

So Toinette flashed from grave to gay, and if throughout the long tramp of the afternoon she was again haunted by her fear of impending disaster, she made no sign. Indeed, never had I seen her so quick, so bright, so wholly enchanting. Making the most of our holiday and a dry season, we persevered into the very heart of the winter marsh, yet even its bleak desolation was touched to life and beauty by the magic of her fancy.

It was not until we returned at dusk and paused before the door of the hut that Toinette again referred to the menace of Monsieur Dugas. And even then it was only a brief, "Now for Tante Odile," flung back at me as she hurried away.

She was gone a long time, and when she joined me before the built-up fire, her brightness had given place to a weary fortitude, pitiful in one of her years.

"Well?" I questioned anxiously.

Dropping down beside me, Toinette held out her hands to the welcome warmth. It had turned sharply cold at nightfall, for the wind was blowing up from the north.

"It is as I feared, Jean," said she slowly. "Only there was much that I did not know. Tante Odile told me everything, just as the partners told it to her. It is like a story—a story that ends badly."

"Out there, where you were, in the prairie, Monsieur Dugas had a coffee-house. It was a bad coffee-house, and in time the tale of it came to the ears of the great M'sieu the General who lives on the hill next the bridge. That was enough for M'sieu the General. At once he spoke to the law, and the law spoke to M'sieu Dugas. Close up your coffee-house it said."

"But M'sieu Dugas did not close up. Instead he turned his coffee-house into a store, and inside that store he had another coffee-house—a smaller one. This also came in time to the ears of M'sieu the General and the law. It is hard, the law, when you defy it. Not only was M'sieu Dugas punished; he was told that never again at any place could he have another coffee-house."

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"But he is shrewd, this M'sieu Dugas. Also he must have his coffee-house. And so, despite M'sieu the General, despite even the law, he has come out here in the marsh to make another try. That was where he was going this morning, Jean. Already he is settled at the camp below in the largest of the houses."

"Just the same he will be caught again," I predicted confidently.

Toinette shook her head. "No, Jean," said she. "There is little chance of it. The marsh is wide and far away. The law will not care, nor will M'sieu the General. It is not worth while."

"No, Jean, M'sieu Dugas will stay at Papa Ton's very elbow. All day and every day he will be waiting there just below, like a spider in its web."

She choked back a sob, and her voice rose in sudden fierce defense of her loved one.

"It is not fair, it is not just," she cried. "Papa Ton tries, he tries hard. Ah, Jean, Jean, what will become of us now?"

But this was a question that I could not answer, although I kept watch with the driftwood long after Toinette had gone to bed. Outside

the wind roared unceasingly, driving down such monstrous clouds of smoke that more than once I was forced to seek Papa Ton's remedy which lay just beyond the door. Yet I sat on, my weariness forgotten as I pieced together the events of the day.

The General and Monsieur Dugas! How they had ordered the course of my life. They had plucked me from the stagnation of the rue Bourbon, and had set me down amid the ceaseless activity of the marsh. They had changed my mind, my body, even my name.

And now they were preparing to strike again, this time through the weakness of Papa Ton.

CHAPTER XI.

IN WHICH A YEAR IS MADE TO PASS AS QUICKLY AS POSSIBLE

Of Papa Ton's return, of the year that followed at Bayou Portage, it is neither easy nor pleasant to write. Also I fear that, as yet, my tale has held far more shadow than sunshine. Therefore, for the sake of those who have borne with me thus far, as well as my own, I will strive to be brief.

Three days after Christmas Papa Ton returned, disheveled, ill, and empty-handed.

"Ah, Toinette, Toinette, what can I say to you?" he cried as he crept overside. "It was just like the last time, only worse. And through it all I thought of you so that I had to keep on and to drive away my shame. It is always your face that I see at the bottom of the glass, Toinette, your face as it will look upon my return."

And Toinette, her eyes a blur of love and pity, could only grip him hard about his great neck and answer, "Bien, Papa Ton. You are back again at any rate. In with you now and to bed until you are yourself once more."

Sinking to the hut, obediently and in silence, the big man lay as one dead for two nights and a day. At the end of this time he arose and, having gulped down an enormous meal, resumed the burden of the marsh.

At sight of my skins he was loud in his praises, declaring that he, himself, could have done no better. Also he insisted upon dividing with me equally a thing which I stoutly refused to allow. In the end he gave in, turning his back that I might not witness the emotion born of his gratitude.

"Well, Father Casey, how are you this evening?"

"Discouraged," was the unexpected rejoinder, "discouraged and disheartened."

Barney shot bolt upright from the cushions among which he had been at such pains to ensconce himself; his two companions, also, Dave O'Keefe and Dick Tracy, started as though they had touched a live wire and turned toward the priest in surprise and inquiry.

O'Keefe murmured something about "sincerely regretting," but that was too formal and too unsatisfying for the impetuous Barney.

"Why, what's up, Father? What are you discouraged about?" he asked in tones full of honest solicitude.

"About you young men."

"About us? What did we do?"

"It isn't what you do, it is what you don't do."

"Then, what don't we do?"

"You don't—in spite of all my urging—you don't become Catholics."

"What do you mean, Father Tim?" queried Dave.

"Catholic!" cried Barney, "why, I'm so Catholic that I—I firmly believe that, if a drop of Protestant blood were injected into my veins it would poison me."

"Do you believe all the Catholic Church teaches?"

Half in jest and half in earnest, the three shouted in chorus, the words of the last renewal of baptismal vows.

"Then why, in the name of goodness, don't you practice what you believe?"

"We always go to Mass on Sunday," said Tracy.

"And say our morning and night prayers," said O'Keefe.

"And abstain from meat on Friday," added Callaghan.

"That is all very well," declared the priest, "but what about the great, all-important act of practical Catholicism, Holy Communion?"

After this we settled down to a hopeless fight against the rapacity of Monsieur Dugas. Always was Toinette scripping and saving, always was I tramping the marsh for skins that melted away down-stream. And always Monsieur Dugas reached out for more, grudging us the very food that went into our mouths.

At first Papa Ton held rigidly to our partnership, so that there was always my share of the skins to fall back upon. But so impatient a creditor was Monsieur Dugas, and so piteous was the big man's need, that soon I began lending a skin or two to complete the required amount. The result of this was inevitable. Each time the amount increased until the catch began to go as a whole.

Now if I have made it appear that Monsieur Dugas was solely responsible for our misfortune, I am fully justified. Each step of Papa Ton's downfall went further to convince me that it was not the big man's fault. As Toinette always said, he meant well and tried hard. Indeed, had Monsieur Dugas merely let him alone, I doubt that his case would have been so desperate.

But Monsieur Dugas had not served his secret bar for nothing. In the art of temptation he was a past master. Did Papa Ton, poisoned and repentant, stay from below a week, up would come a present in the shape of a small bottle. Once that bottle had been drained the big man was beyond all power of persuasion.

As for Papa Ton, I can say of him that through all that bitter time never once did he cease our love to waver. Always he was kind and gentle, and the love that he returned us was like some living thing. That was the pity of it, the pity that well-nigh broke our hearts.

"Ah, Jean, Jean," Toinette would often cry, "if he would only beat us! Then we might hate him, and it would not be so hard. What are skins and food compared to his love?"

TO BE CONTINUED

HIS PROBLEM

With a contented grunt, Barney Callaghan settled himself snugly in the big armchair which fitted so well his big muscular body. There was frank, manly affection in the look he turned upon his pastor when he enquired,

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"Come," he urged, "if I didn't mean daily Communion for you, for whom did I mean it? Eh, Dick?"

"For—for—Oh, I guess for some of those good young girls or for the old people that go to Mass every day."

"Why for them, and not for you?"

"They can get there every morning; we can't."

"Old Widow Curran or one of those frail delicate girls can come to Mass on a bitter, cold morning, and you can't! Shame on you."

"But we have to work."

"So do they," objected Barney. "But, Father, to be at work on time, I just barely make it now. It would be absolutely out of the question for me to go to Mass and Communion and then come home and get my breakfast. Why, it would be noon before I got to the plant."

"I marvel you can hold a book-keeper's position there, Barney, if that is all you know about figures. Keep your till up at 6:15. Be in church and receive Communion during the 6:30 Mass. It will be finished about 6:55. That lets you get back, eat breakfast, and be ready to leave home by 7:40."

"That would mean, crawl out every morning at 6:15. Shades of the Seven Sleepers, that's too much for me."

"That little stenographer, Maud Curtin, does it. You are big enough to make ten of her. Neither do you look like an invalid."

"I guess she goes to roost in time to get a night's sleep."

"So could you."

"Oh, gee! a fellow has got to have some fun."

"Surely, as long as it does not interfere with something of supreme importance in his career. If you had a high salaried position in the management of the plant which would require your rising daily at 6:15, more about it, I know you boys well enough for that. Therefore, it is not early rising that keeps you away from daily Communion."

"We are not fit," said Dick. "That's the real reason."

"A worthless reason," returned Father Casey. "For that matter, nobody is fit. Our Divine Saviour knew that when He instituted the Blessed Eucharist and commanded us to receive it. He requires but two things when we receive this great Gift: that we be in the state of grace and have a good intention. There is one, and only one, all-sufficient reason that keeps you boys away. You need not try to mislead me. I know what it is."

"What?"

"You simply don't want to."

For a few moments the young men said nothing. Then O'Keefe, who had been leaning carelessly against the mantelpiece, drew a chair near the priest, sat down quietly, and said:

"Father, I see you are in earnest. But what you say gives me a decided shock. Is it possible you mean we fellows should go to Communion every day?"

"There is not the slightest doubt about it, my boy."

"Father, I accept your word as true. But it is so hard at variance with the view I have always held that I find it hard to adjust my mind to it. Would you explain the whole matter to us?"

"Gladly," returned the priest. "Receiving Holy Communion is receiving God into your own body. It seems almost irreverence to try to describe such a wonderful operation of divine love with such poor halting words. Only in silent prayer and deep thought can we catch some faint idea of what this means. Jesus desires you to receive this sublime sacrament every day. Try to grasp what I say; Jesus Christ, the great God of heaven and earth, wants you to communicate daily. He not only wants you to do something—He wants you to permit Him to do something—He wants you to permit Him to get near you—to unite Himself with you in that most intimate union, which, in His love for you, He seeks and craves. Would it be possible to find, in heaven or on earth, a reason stronger than this?"

"But even He want this of everybody—does He?"

"He wants it of everybody, even of you."

"You took me up a minute ago for saying we are not fit. But, Father, it surely looks to me that we are not fit to communicate daily."

"Listen," said the priest, "there was formerly a great deal of misunderstanding on that point. The Pope, the visible representative of Jesus Christ on earth, has spoken, and the question is settled forever. He has solemnly declared that everybody without exception should receive daily if possible and that only two conditions are required to make one fit, first to be free from mortal sin, and secondly, to have a good intention."

"Father," said Barney, "it is a hard thing to do. However, if God desires it of me, I don't want to be a coward and refuse because it is hard. But isn't it almost impossible for young fellows like us?"

"You mean getting up so early every morning?"

"Oh, no; I think I'm man enough to do that. It's the constant restraint."

"Restraint in what?"

"Father, I'll be plain. Here, for example, I fall in with a crowd of fellows and they get telling shady

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stories. If I were a daily communicant, I should have to be continually on my guard not to encourage them or to fall into the same things myself. Of go out with a girl. I'd have to be always looking out not to be too free with her in any way. Why, even I'd have to watch my step at a dance or a show or simply in regard to what I look at in walking down the street.

"You mean, if you were a daily communicant, you would have to exercise continual restraint in order not to commit mortal sin or to put yourself in the proximate danger of committing mortal sin?" "Exactly."

"My boy, you have to exercise that much restraint over yourself, even though you are only a yearly communicant. You can never make a good Confession unless you are resolved, with a genuine man's resolution, always to exercise that much restraint over yourself. Isn't that true?"

"Well, yes, Father, when we come down to brass tacks, what you say is true. We are in this world for only one thing—to serve God. Mortal sin is a deadly outrage against God. The least we can do is to be always on our guard not to outrage Him by mortal sin."

"I know," said Father Casey gently, "that you boys are trying to do this now. But you find it hard. That is because you have the wrong adjustment. You are making the salvation of your soul your secondary instead of your principal business. It won't work. The world today is such that you can't live like a man of the world without being a traitor to God. You have attempted to make a compromise with sin. It can't be done. Begin daily Communion, and you will have the occasion and the strength to cast this ignoble compromise to the winds. You dread Confession now because you must examine back over a month or more and try to see how often you came out on top and how often you went under in this compromise business. The result is always difficult and always unsatisfactory. Can't you see that, instead of making the struggle harder, you would make it much easier by being a daily communicant? Communion gives strength. To some it gives a feeling of piety; to some it doesn't. Feeling has absolutely nothing to do with the matter. Communion gives strength—this is certain—it is a dogma of faith. Strength is what you want. You want it every day. Go to Communion every day, and you will get it. Confession will be easier because you will confess oftener and you will keep a closer check on yourself."

"But suppose a fellow should make a slip." "If it is clearly a mortal sin, go to Confession that night or the next morning, before Mass. But don't miss one Communion on account of it. The very fact that you slip shows how much you need the constant help of Communion. Go to Confession. That is not too much to do if you are facing the problem of your eternal destiny like a man and not like a baby. If the slip is a venial sin or a doubtful mortal sin, make a good act of contrition, and go to Communion without any fear."

"I suppose there would be all kinds of talk if three young fellows like us were to begin daily Communion," mused Dave.

"For two or three mornings," replied the priest, "the neighbors would say, 'Look who's here. After that, they would take it as a matter of course.'"

"I guess that is about right," assented Barney. "Other people bother their heads about us far less than we imagine."

"Quite true, Barney, quite true—of all but one. There is one true friend who thinks of you always. He longs for your company and is lonely when you keep away from Him. It is His cause I am pleading," said Father Casey.—Rev. C. D. McElunry in Liguorian.

POPE RECEIVES AN UNUSUAL GIFT

An unusual gift has been presented to the Holy Father by Mgr. Mutel, Vicar Apostolic of Seoul. It is the original manuscript of a letter, painted on silk, which was written on October 29, 1801, by one Alexander Hoang, to the Bishop of Peking, Alexander de Gouvea, informing him of the persecution in Korea and of the plans which he suggested in order to save the Church in that province.

The letter is a marvel of calligraphy, containing 121 lines of 101 characters, that is a total of 15,000 characters. It never reached its destination, however, for it was discovered and seized by the police and the writer, Alexander Hoang, as well as the bearer, Thomas Hoang, were arrested and beheaded. The missionaries recovered the precious document about thirty years ago when the police archives were dispersed.

Together with the original manuscript Mgr. Mutel presented to Pius XI. a plaque containing an exact facsimile and a French translation of the contents covering 51 pages.

Pope Pius also has received from Mgr. de Guebriant, Superior General of the Paris Foreign Mission Society, a volume edited by Mgr. Neze, entitled "Documents Relating to the Clergy of Tonkin in the Seventeenth and Eighteenth Centuries," describing the work of the

Society of Foreign Missions in training native clergy. The volume is presented in the course of the audience granted to Mgr. de Guebriant on the occasion of the beatification of the Korean martyrs.

FOUR LECTURES ON MCGEE

By Rev. JOHN J. O'GORMAN, D. C. L. LECTURE I.—MCGEE THE IRISHMAN (CONTINUED)

FUNERAL SERMON As a fitting conclusion to this brief study of McGee, the Irish patriot, here appended is the Funeral Sermon which Father O'Farrell, later Bishop of Trenton, preached in St. Patrick's church, Montreal, April 13th, 1868.

"How is the mighty man fallen that saved the people of Israel." (I Maccabees 9, 21.)

Such, dearly beloved, was the cry of sorrow that burst from the hearts of the Jewish people that stretched along the plains and amongst the hills of Judea, when the doleful news was brought that Judas Maccabeus, their skilful captain, their heroic leader, had fallen at last upon the field of battle, fighting in the cause of his country's freedom, and all the people of Israel beaviled with great lamentation, and they mourned for him many days, and said how is the mighty man fallen that saved the people of Israel. May not, ought we not, to give utterance to a similar outburst of grief on this most lamentable occasion, which has united us all here today and in the presence of these poor relics of mortality which remind us so powerfully of one who by his brilliant genius, his soul-stirring eloquence, his far-seeing wisdom, contributed so much to the safety and the renown of this country. Shall we not say, as did the Jews of old, "How is the mighty man fallen that saved the people." He did not, it is true, perish on the field of battle amidst the clang of arms and tumult of the conflict; but he died in as noble a field, although struck down by the foulest murder, that ever darkened our annals; he died as certainly for the land of his adoption; and with a soul as unflinching, and a heart as brave as ever beat in a soldier's breast, and therefore the people of this land have bewailed him with great lamentations, and they sorrow for him, and shall not cease to mourn him for many days. When the illustrious French soldier, Latour D'Auvergne, the first Grenadier of France, was simply yet honourably styled, died in the service of his country, his name was still retained on the muster roll of his regiment, and when called out by the commanding officer, on service days, as if he were still present, the oldest soldier would step out of the ranks, and amid the solemn silence of his comrades reply in these touching words, "I died on the field of honor," and so, my brethren, when the muster roll of the great of Canada shall be read out in future generations, to the name of Thomas D'Arcy McGee shall be added, as his best and most suitable epitaph, that he "died on the field of honor." In the midst of the general grief, I have been requested to give utterance before this magnificent assembly of the deceased, the scholars whose minds were stored and enriched with the most varied information; the patriot who loved his country, his native as well as his adopted one, with the deepest and truest affection; the statesman whose mighty intellect soared above all merely local interests, and comprehended in his far-reaching glance the necessities and advantages of the empire; but more than all, as a minister of God, I loved and admired the humble Christian who devoted his talents to the noblest causes, whose faith in the doctrines of the Catholic Church shone out all the brighter and purer after the storms by which it had been tested, and towards the close of his life he especially showed the finest hope and the most touching confidence in the merit and mercy of his crucified Master. To dilate on these different phases of his character at any great length would detain us beyond reasonable limits. I shall, therefore, refer to each of them in a brief, simple manner. Others with more eloquent voices but not with a more loving heart shall develop them elsewhere. No one amongst you is ignorant of the extraordinary talents and wonderful abilities that distinguished the deceased. His mind was one of the richest and most deeply stored with the wisdom of past ages that I have ever been acquainted with, not in the mere knowledge of dates and facts and all the dry bones of history, but with the living spirit which enabled him to penetrate into the causes and calculate the consequences of the mighty revolutions of the past and weigh them with the precision of a master. And when his graceful imagination turned to the cultivation of the

muses, a perennial well-spring of the sweetest poetry bubbled up from his heart. But I shall say of that marvellous gift of eloquence which used to entrance thousands that so often assembled to drink limpid streams that flowed so deliciously, so enchantingly from his lips. Our ears are yet ravished with the silvery tones of the magnificent voice that stirred every fibre of our hearts, like the rising and the swelling of the eolian harp. Also that voice is now stilled forever, those sweet accents shall never more charm our souls, the skilful performer who once played upon our very heart strings and drew from them such delicious feelings has been stricken down in the prime of his manhood, by a most dastardly blow. And as when a strain of glorious music has suddenly ceased, our souls feel an aching void, a painful longing to catch once more those harmonious sounds.

But why dwell longer on what all of you know even better than I do, for you have been oftener witnesses to the wonderful versatility of his mind which could pass with such ease from grave to gay, and from the abstrusest problems of social science to the highest scenes of poetical fancy? And after all, if Mr. McGee were only a man of talent, if his abilities had been of no use to his country, if he were not a patriot as well as a scholar, I should not stand here today to praise his memory, even though his genius had been a hundredfold greater than it was. Love of country, my brethren, is no selfish feeling, no narrow confining of the affections of the heart. It is a feeling implanted by God himself in the hearts of even the most untutored that makes us love the land which gave us birth, no matter how poor or how oppressed, better than the proudest and most glorious of the nations of the earth. It was this feeling which animated the royal prophet when he exclaimed, "If I forget thee O Jerusalem may my right hand be forgotten; may my tongue cleave to my jaws if I do not remember thee, if I make not Jerusalem the beginning of my journey." It was this feeling which made our blessed Lord shed tears of sorrow over his ungrateful Jerusalem, and so well was his love of country known to the Jews that when they wished to obtain from him a miracle in favour of the centurion, they considered that no argument would be more efficacious than to remind the Saviour that this stranger loved their nation. If then Mr. McGee had proven recreant to his native land, no words of mine should ever allow him to remain as a great writer said of him whose soul was dead to this generous feeling "unwept, unhonoured and unused." Never was a fouler calumny uttered than that the deceased was a traitor to Ireland. There was scarcely a pulse of his heart that did not beat for her; scarcely a poem or a song or more extensive work from his pen that had not Ireland for its theme. There was scarcely a legend of the old land unknown to him; scarcely a monument or a ruin in it which was not celebrated by him either in verse or prose; not an association formed for the cultivation of her literature in which he had not some share; not a national movement for her prosperity which was not encouraged by him. I never knew a man who thought more constantly or more affectionately of Ireland. She was the inspirer of his verses, the theme of his prose. He loved her with a passionate ardour, like that of a lover for his mistress. He loved every thing about Ireland except the short-comings of her people. From his early boyhood his pen was devoted to her service; his warm imagination and passionate heart took fire at what he deemed unbearable wrongs, and he threw himself into a movement which we all knew as foolish and most ill-timed. He loved Ireland then not wisely but too well, and when in after years he condemned his youthful impetuosity, did he then cease to love his country? Read over the passionate outpourings of his heart in verse; read over the list of his larger writings, and you will find that he has scarcely another theme. Look at his "Irish Settlers in America" the "Attempt to establish the Reformation in Ireland," the "Life of Dr. Maginn," and greatest of all, his "History of Ireland," which is confessed to be the best that has been yet written, and more wonderful, has been written upon a foreign soil with such scanty material as he could here procure. How then could some of our people come to be convinced that he had renounced and vilified his native land? Ah, my brethren, the power of calumny is fearful! For a time every stray word, every unguarded expression that fell from his lips was taken hold of by his enemies and paraded and repeated again and again, until it sank into many person's hearts, and became so deeply rooted there that nothing could eradicate it. Advantage, too, was taken of the honest outspoken indignation with which he reprobated the notorious attempts of a miserable, disgraceful conspiracy to enter into this peaceable land, and to avenge the wrongs of Ireland upon Canada, the happy homes of your children. Yes, if he was guilty of a crime against Ireland, he denominated the abominable plots of men who only bring shame and disgrace upon her, then I, too, am guilty of the same crime, for I denounce today,

as vehemently as he could do, such vile, unprincipled means; and if it be proved that his death was the result of his enmity to those secret societies, then I stamp upon every honest man to step out with horror every vestige of them from amongst us. There must be no sympathy for such a dastardly crime. The man or woman who could feel any joy at such a diabolical deed would be as horrible to my soul as the assassin himself. Mr. McGee, then, was not false to his own land, although he tried to serve to the utmost of his power his adopted one. I shall quote for you a sentence from his own speech on last St. Patrick's day in Ottawa, when alluding to this charge against him:—"If I have avoided for two or three years much speaking in public on the subject of Ireland, even in a literary or historical sense, I do not admit that I can be fairly charged in consequence with being either a sordid or a cold-hearted Irishman. I utterly deny because I could not stand still and see our peaceful, unoffending Canada invaded and deluged in blood, in the abused and unauthorized name of Ireland, that therefore I was a bad Irishman. I utterly deny the audacious charge and I say that my mental labours will prove, such as they are, that I know Ireland as well in her strength and in her weakness, and I love her as dearly as those who in ignorance of my Canadian position, in ignorance of my obligations to my adopted country, not to speak of my solemn oath of office, have made this cruelly false charge against me."

After which, he alluded to the fact that he had brought the wrongs of Ireland before the chief authorities in England, and he adds that he believed he was doing Ireland a good turn in the proper quarter. I deem it unnecessary to dwell longer upon a point which to my mind is of the clearest evidence, nor should I have treated it at all at such length if all the hatred which has been excited against the deceased, and which, I fear, has culminated in his death, so awful and shocking, had not sprung from such unfounded, such base, calumnious charges which were blindly believed in by some of my countrymen. But it is true that the heart of the deceased was large enough to admit of other affections. Besides the love of Ireland, there grew up in it another love almost as strong and enduring, the love of Canada; and under the influence of a new feeling, his mind took a wider compass, his views became more enlarged and liberal, his glance became more far-reaching, and he rose from being the patriot of one country to be the statesman that embraced the entire empire in his views. Others shall tell you what he did to build up a public spirit in this country, what labours he underwent to infuse a great national feeling into all its inhabitants, now he strove earnestly to unite all nationalities and creeds together, and to diffuse a common spirit of charity, good feeling, and brotherly love among all the children of the soil. (From here to the end of the sermon, this newspaper account, taken from the Toronto Globe of April 14, 1868, is incomplete. The complete sermon was published in the Canadian Freeman. The portion of the sermon omitted by the Globe deals with McGee the Canadian and McGee the Catholic, which are two aspects of his life which are the subject of our two following lectures.) Yet, my brethren, why should I, a minister of God, dwell upon such merely human qualities here in the presence of the Most High, and with that poor corpse lying cold and motionless before us? Must we not be inevitably reminded of the vanity of all earthly greatness, and the words of Jesus Christ, "What doth it profit a man if he gain the world and lose his own soul, and what will a man give in exchange for his soul." Thomas D'Arcy McGee is now before a tribunal where earthly renown is counted very little and where the Judge will not inquire before us? Must we not be reminded of the vanity of all earthly greatness, and the words of Jesus Christ, "What doth it profit a man if he gain the world and lose his own soul, and what will a man give in exchange for his soul." 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 Dominion.

LONDON, SATURDAY, NOV. 14, 1925

**"NEGLECT NOT THE GRACE
 THAT IS IN THEE"**

That Matrimony is a sacrament is of Catholic faith; every Catholic child learns from the Catechism that this sacrament gives to husband and wife the grace to live happily together and bring up their children in the fear and love of God.

Like the grace conferred on the priest in Holy Order the grace of Matrimony is a grace of state; it endures as long as the state lasts. A priest is a priest forever; but he may "neglect" the sacramental grace of Holy Order; he may become lukewarm or worse. So we find St. Paul exhorting Timothy, then bishop of Ephesus:

"Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood."

To everyone in the married state St. Paul's exhortation to Timothy may be paraphrased: Neglect not the grace that is in thee, the grace received in the holy sacrament of Matrimony, that grace which is necessary and sufficient to enable all who receive it to bring up their children in the fear and love of God.

And clouds of witnesses testify that this is the crying need of the present time; that the weakening of parental authority is the crying evil, and the prolific source of other evils, including the alarming growth of juvenile crime.

In recent numbers of The Catholic World and The Commonwealth are articles on this subject. Indeed in every sort of publication such articles are found. In the Saturday Evening Post there is a series of such articles under the general title of "The Great American Scandal," starting several months ago and still going on. The author, Richard Washburn Child, a member of the National Crime Commission, has been long engaged in the study of his subject and is eminently qualified to treat it dispassionately and intelligently. One need not agree with all his conclusions and yet derive much enlightenment from the findings of his investigation. One article in particular impressed us deeply. We laid it aside. After thinking and talking the matter over we feel more than ever convinced that many things therein set forth will stir the heart and conscience of Catholic fathers and mothers.

"A wide investigation," he writes, "into our crime tide, which has disclosed to me that the failure of law-abiding spirit may menace our whole structure of authority and order, and also our stalwart national character, has revealed a much more important fact. It is this: Youth is the outstanding contributor to our last ten years of increasing felony and law defiance. Every man and woman in America, certainly every parent in America, may give heed to this fact. It is a direct challenge to the American home and to the forces of law and order."

"I knew that youth and a new spirit of irresponsibility would figure in my investigation, but I was unprepared for the flood of information I have received and am still continuing to receive about the relation of youth to the building in America of what a foreign investigator has recently called 'Your criminals' paradise.' My astonishment is great at the sincerity, the vehemence, the conviction of judges, wardens, prosecutors, police chiefs, patrolmen, detectives, old professional criminals with whom I have talked, and of citizens who are writing me from various corners of the United States. Their voice is one voice. It says: 'The old criminal is outdone; today the criminal population, which probably numbers in excess of 1,000,000, is made up, in large part, of girls and boys.'"

A police chief is quoted: "If youth is going to jump in at the rate they are coming, in ten years we will have doubled or tripled our criminal forces. Can we double or treble the power of the law—police, courts and institutions? No. We are losing the fight with crime and the new youth."

Poverty and heredity used to be regarded as accounting for the criminal tendency; and we still are often told that mental deficiency accounts for the boy or girl who goes wrong. Those in a position to know scoff at this explanation and declare that it is in open contradiction with the facts of the case. Mr. Child made a survey of correctional institutions. "In one of them," he writes, "the data cards of some 700 young lawbreakers indicate that not one out of twenty committed his offense because of poverty which constricted his legitimate appetites. In these institutions the mental examinations conducted by official psychiatrists showed an intelligence standard not lower, but higher, than that of a group of public-school attendants of the same ages!"

We must look elsewhere for the cause of the alarming growth of youthful degeneracy. Our writer quotes an old police official of Minneapolis: "Talk a thousand years, my friend—there's one reason among them all which stands up like a sore thumb. It's the breaking up of the American home." And this police official's testimony is confirmed by scores of other competent witnesses.

"It is good sense, therefore, to take one's eyes for a moment away from the search inside the boy or girl—a search for defective teeth, defective glands, defective mentality, a bad inheritance and psycho-analysis. These do not account for the new devil-may-care era which produces the young criminal, not only from one but from all classes of society. None of these causes will account for the invasion youth has made upon wilfulness, unrestraint and criminal activity. The war does not account for it, since the youth we are talking about has sprung up to the criminal age, of seventeen to twenty-two, since the war ended."

"It is the distinct weakening, testified to by a hundred or more intimate observers of youth and felony, of the American home and the obligations of American parenthood."

Checking up on this opinion Mr. Child obtained data on the family history of two large correctional institutions for boys and one for girls. Eighty per cent., he found, came from "split homes." "That is, four-fifths of these young offenders are from families split by divorce or some other desertion of responsibility. . . . All over the nation one finds that judges, grand jurymen, detectives, police commissioners, and even criminals themselves, assume without discussion a distinct weakening of that influence"—i. e. of the home and of parental responsibility and authority.

"The reason for the startling part youth is playing in our crime record is the break-down of authority. Selfishly unwilling to invest good example, good service and time in establishing law-abiding qualities in children, parents have begun to pass the problem of lawlessness, when it becomes unbearable, over to the State."

It is true that all this is written of the United States. It may be hoped that Canada's condition is somewhat better. That may even be conceded. But everyone knows that the difference is only one of degree. The problem is the same.

Through bitter experience many are finding out the truth that the Catholic Church has constantly taught: the unit of Christian Society is not the individual, but the family. To safeguard that truth she has always taught and will ever teach that the bond of marriage can be broken by death alone.

The appalling divorce statistics of the United States do not tell the whole story of the havoc played by this insidious enemy of home life. A whole people familiarized with divorce, with the legal breaking up of families for selfish, often sordid, reasons, loses, and must lose much of the reverence for Christian marriage. And far and away beyond those actually divorced its malign influence extends. So that in general the obligations and duties of married life rest more and more lightly on the conscience, even of those who still retain enough of traditional Catholic reverence for

marriage to keep away from the divorce mills.

What is of more importance to us is that Catholics are not immune to the spirit of the age, nor unaffected by the stream of tendencies in their environment.

When reading of the large proportion of boys and girls in correctional institutions that Mr. Child found came from "split homes" Catholics may feel that that is a matter which does not touch them. But speaking to a chaplain of a Catholic institution for the reclamation of wayward girls we were told that at one time out of 180 inmates only one came from a normal home; the others all came from homes "split by some desertion of responsibility."

Parental authority is recognized and upheld by one of the Ten Commandments of God. And Catholic parents know that before God's judgment seat they will one day render an account of how they have exercised that authority.

We learned in Catechism that in preparation for Confession, among other things, we should examine ourselves carefully on the duties of our station in life. How transcendently important are the duties of fathers and mothers is shown by the article from which we have quoted. And yet do all fathers and mothers examine their conscience seriously on the duties peculiar to their state every time they go to Confession? We do not mean those who flagrantly neglect their duties; rather do we address ourselves to the more conscientious, to those who honestly try to fulfil their duties.

"Neglect not the grace that is in thee." The key note of almost all religious error is the slackening of human responsibility. Atheism, Socialism, Communism, are only labels stuck upon that one same error, an error which has vitiated all unaided human reasoning since the beginning of the world; the error that man has no responsibilities higher than himself; that there is no God, or that if there is a supreme being of some sort, he has not put man under any positive control, and that the whole system of Christian teaching about responsibility to a higher power, is a fiction and a delusion of man's own mind or a creation of priestcraft, to delude and frighten the ignorant so that a priestly order may wield unlimited power over their fellow-men.

Protestantism is tending strongly in that same direction; and necessarily so, because it started and was founded on the false principle that God left to His Church no way of telling with certainty the truths of Christ from the errors of man's imagination and waywardness. So it is that the greatest universities which were founded by Protestants and were designed to teach Christian truth have become quite frankly hot-houses from which every sort of religious weed has spread over the world.

God and His grace, the devil and his temptations, when acknowledged at all in such universities, have become dim and vague; whilst on the other hand everything which can be made to magnify man on the purely human side, is eagerly insisted upon. But the Catholic Church is unaffected by all these vagaries. She preaches still the old means of safety,—God's grace; and every day we live she warns us against the old temptations. For these temptations are not new; only the form of them is new, and that is not quite new. The devil is still appealing to human pride; and that was how he caught Adam and Eve.

It is in the hope that good parents—and even others not so good—will feel more deeply their great responsibilities and strive more earnestly to measure up to them, that they will have recourse to the grace which is theirs through the holy sacrament of Matrimony, that we place the foregoing considerations before them.

OLD TEMPTATIONS; OLD MEANS OF GRACE

By THE OBSERVER

The world is eager for new things. A sure way to popularity is, to offer to mankind something that seems to be new. If religion can be made to wear an appearance of novelty, it is certain that he who gives it that appearance will enjoy a great amount of popularity for a while. Every once in a while some wiseacre bobs up with a new vagary in religion and out of it he gathers a transient notoriety and popularity.

Human nature is always inclined to believe that anything which it thinks it has discovered for itself must be a superior article. Human nature has always had an ear cocked towards those who told it that in some way it could get rid of its obligations towards God and its duties based on those obligations. Comes a scientist and wheels up a load of old bones, and begins to piece them together, and, filling in the gaps out of his own head, tells people that they were not made by God but evolved from some sort of slug up through a line of monkeys; and so, that they need no longer trouble themselves about God and about religion and about the Ten Commandments. What a load of anxiety he takes off people's minds! They are ready to believe him before his wheelbarrow of old bones is half empty.

Then there is the rationalist who tells people that they really cannot be held responsible for what the world calls sin, or for what the world calls crime. They are the victims of their environment, or their teeth have gone wrong; or, they have too few or too many cells in their brains. And shall such a man not have his due reward in popular favor. See what a boon he has conferred on the human race. Here have men and women been worrying themselves about a lot of matters which they could not help,

imagining that they were sinners, whilst all the time they were only sick or even less than sick; perhaps they were only following a different mode of expressing their individuality; perhaps after all they were right, and preachers and lawyers and law makers were wrong. Shall such suggestions, so full of consolation for the sinner, not ensure the fame and the popularity of the benefactor who puts them forward? Surely he is a great man.

Anything to get rid of God, and to get rid of the devil. And then man can do as he pleases. We are not exaggerating at all. There is a distinct effort being made in the name of religious and scientific thought to discharge mankind from all moral responsibility and even from all responsibility to human law. This vagary of the human mind is found most boldly insisted on in Bolshevism; but Bolshevism is not confined to Russia nor to the sort of teaching that is definitely labelled Bolshevism. The main error of Bolshevism is the denial of Christianity and its authority over men's hearts and minds and consciences; and that error is taught today in the greatest universities in the world; using the word "great" to denote size and numbers in attendance. The university teaching of North America is terribly vitiated with this false teaching.

The key note of almost all religious error is the slackening of human responsibility. Atheism, Socialism, Communism, are only labels stuck upon that one same error, an error which has vitiated all unaided human reasoning since the beginning of the world; the error that man has no responsibilities higher than himself; that there is no God, or that if there is a supreme being of some sort, he has not put man under any positive control, and that the whole system of Christian teaching about responsibility to a higher power, is a fiction and a delusion of man's own mind or a creation of priestcraft, to delude and frighten the ignorant so that a priestly order may wield unlimited power over their fellow-men.

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NOTES AND COMMENTS

AN INDIVIDUAL signing himself "Evangelical Catholic Archbishop" issued a mandate to the people of Canada as to their duty during the recent election. Evidently the colored gentleman (for such we take him to be) is an adherent of the "sun do move" hypothesis.

IN VIEW of the prevailing fashion of making the Scot the butt of the world's humor, and of imputing to him as a national characteristic a degree of "nearness" foreign to his real nature, the Annual Report of the Joint Council of the Order of St. John of Jerusalem and the British Red Cross Society should help to correct that impression. This Report shows that while England and Wales contributed at the rate of £15 per hospital bed, Scotland contributed at the rate of £70 per bed. Further, the annual collections on Hospital Sundays in London year after year show that the Scots citizens of that metropolis are easily the most generous givers.

THE TRUTH is that the Scot is one of the most generous of men when confronted with genuine distress. His assumed "nearness" (leaving

out of account the distorted phases of that attribute so glibly imputed to him) is really abhorrence of that wasteful dispensation of the gifts of Providence, characteristic of this generation. And who that is capable of reflection at all but will acknowledge him in the right in this regard. This being granted it is well within the truth to say that no one enjoys a joke on himself more than the average Scotsman.

IN AN address to the graduates of Edinburgh University a few weeks ago Mr. Gilbert Chesterton made an interesting reference to Scotland which will bear reproduction. They might appeal to young people, he said, who had not yet been corrupted and vulgarized by any form of success to remember their ancient pride, that tradition of honorable poverty. Everybody knew that the great commercial and industrial time of prosperity that had been built up in the eighteenth and nineteenth centuries in the western countries was not looking quite so prosperous as it did. It had become a question of what was to become of those great commercial centres, and he would like to bring back to them the memory of the pride that was theirs long before anybody found coal or invented machinery.

ANYTHING CONCERNING John Galt must have attraction for all Canadians who take an interest in the history of their country. This pioneer of the forests of Upper Canada and founder of cities spent less than three years in Canada, but by the permanency of his work has left an enduring name. The two cities (Guelph and Goderich) which he called into being seem never to have taken that pride in their founder which might naturally have been expected of them, but his name is enshrined in the neighboring city of Galt, and written large in the annals of the Province as a whole.

JOHN GALT's fame, however, does not depend upon his association with Canada, for he was a novelist of distinction before he embarked upon his colonizing ventures, and though somewhat shrouded for a time by his great contemporary, Sir Walter Scott, is gradually coming into his own. The "Annals of the Parish," his greatest work, has long since taken its legitimate place beside "The Vicar of Wakefield," and "Humphrey Clinker," and is included in most modern libraries of popular literature. His "Autobiography" is indispensable to students of literary history, and to historians of Upper Canada.

GALT WROTE voluminously—too much so, perhaps, for his own fame. But when the accretions are all laid aside there remains a substratum of real achievement which will endure. Much of his earlier work was written for Blackwoods and other magazines of the time, and never appeared in more permanent form. The revival of interest in the man in our day has been instrumental in recalling these earlier writings and led to their publication in part. "The Howdie," a collection of these stories, was noticed in these columns last year, and it is now our pleasure to record the appearance of a second volume. Under the title "A Rich Man and Other Stories," Mr. Roughhead, editor of the former collection, has dug up from the files of Edinburgh magazines and republished in an attractive book three additional stories which critics pronounce to be, if not equal to the "Annals" and "The Provost," at least in Galt's best vein.

THE THREE tales in this collection are character portrayals in autobiographical form. The one which gives a title to the book is the story of a self-made Scot, who, after the fashion of Dick Whittington, rose to be Lord Mayor of London. The second, "Tribulations of the Rev. Cowal Kilmun," recounts the impressions on a minister of an individual who impinged on his life, and brought him into contact with a wider world than his parish. Galt's own earlier experiences in London undoubtedly form the foundation of the third, "The Landlady and her Lodgers." It is described as an entertaining narrative, through the lips of a Scots landlady, about the people who lodged with her. Galt's experiences in the great metropolis as a young man striving to make his way, were trying enough, and

read in conjunction with the "Autobiography," it is easy to decipher them between the lines.

To those acquainted with Galt's history in the Old World as in Canada anything from his pen is precious. If his life was full of trials it was also full of interest. Byron and most of the literary lights of his day were his intimate friends. He wrote a Life of Byron, with whom he had travelled in the Levant, and we get many side-lights on the character of that famous individual also in the "Autobiography." Some day the cities which Galt founded in Canada will awake to the distinction which that fact gives to them, and, however tardily, avail themselves of the honor which the association implies. Meantime, they sleep.

BRITAIN SWOOPS ON COMMUNISTS

LEADERS ARRAIGNED FOR PUBLISHING SEDITIOUS LIBELS

By GEORGE BARNARD
 (Home Correspondent, N. C. W. C.)

Britain has at last begun to round up the Reds, having arrived at the decision that the communist menace has become too acute to permit the further unhampered propagation of doctrines subversive of law, order and morality.

Six communist leaders were arrested here last night by Scotland Yard officers. They were formally charged at Bow street police court today and remanded for eight days, bail being allowed. The charge is one of conspiring to publish seditious libels and inciting to mutiny. Two further arrests were made in Glasgow today. The men will be brought to London.

This is the beginning of the government's effort to kill the movement, or at any rate to draw its fangs. Some months ago, when I reported the communists' avowed determination to overthrow the Catholic Church, I made it clear that the government was not aware of the Red danger, but that it was biding its time and meanwhile collecting such a mass of evidence that when it should choose to strike it would strike to good purpose.

The government is now in possession of every scrap of information concerning the organization and activities of the communist party here.

The thing which deterred the government from tackling the matter sooner has the well-known British prejudice in favor of free speech. At hundreds of street corners up and down the country in the big cities, where political speakers perched on platforms find willing open-air audiences among the idlers, one can hear the empire criticized, the king insulted, law defied, religion maligned and God denied.

Police officers stand by, their personal feelings outraged, nodoubt. Loyal, God-fearing members of the audience become heated and threaten the speakers. But the police officers interfere and protect the orators from molestation. All this is in the name of "free speech," which has always been a big point in British policy.

Two other important considerations have prevented earlier police action. First, they wanted to get a firm grip of the movement before they induced it to cloak its actions. Secondly, they did not want to make martyrs until they were compelled, realizing that martyrs are the best advertisement for any cause.

NEW LAWS IF NECESSARY

The cabinet has lately been very busy over communist activities. The Home Secretary, Sir William Joynson Hicks, who is the minister on whose responsibility action is taken in these persecutions, wanted to be sure of his ground. He had lately taken counsel with the Attorney General and the Public Prosecutor on the powers already possessed by the government to deal with offenders of this character. It is known that if the government finds its present powers too limited to allow the rooting out of subversive propagandas, it is quite ready to introduce new legislation if and when necessary.

In addition to those already arrested, the government has a long list of the names of communists actively engaged in propaganda work here. It is assumed that they are awaiting the results of their first prosecutions before embarking upon a wholesale program of arrests.

The Labor Party is busy clearing its ranks of communists lurking in the party. It decided upon this course at the party's conference at Liverpool the other day. Now that popular opinion will go dead against communism, the Labor party will be more than ever active to purge itself of all traces of communist sympathy, and so keep clear of the wreck.

Impatient of government delays in handling the question of industrial strife, which has been fostered by foreign agitators, working on the fertile field of an England trying to recover from the War, a new organization has been started lately. It is the Organiza-

tion for the Maintenance of Supplies—popularly the O. M. S.—and is designed to enlist the aid of men all over the country, who are qualified to give a hand with transportation during a national emergency, which means a national strike.

POSSIBILITY OF NATION-WIDE STRIKE
 Granting the possibility of a national stoppage, and the possibility cannot be denied with a section of labor in its present mood, the need of such preparation is undoubted.

The O. M. S. has received the qualified blessing of the Home Secretary. Nevertheless there is a danger in such a movement, for it is enlisting the sympathy of one class against the aspirations of another class.

There is already in existence a British Fascist party, born out of the government's apparent indifference to the Red menace.

So the political situation in England today is very interesting. No country in the world is so tolerant of its critics as is England. It gives a seat in its own House of Commons to a communist who stood for election on the communist ticket, Mr. Saklatvala.

The routing of the Reds will not be easy, because the color line is not too clearly defined. There are many socialists who are distinctly pink, and their sympathies will not be wholly with the government. When the Labor party conference threw out the communists by an overwhelming majority, a very large vote was afterwards cast in favor of supporting a communist newspaper.

CONFERENCE TAKES UP REUNION TASK

ASSEMBLED ABBOTS LEARN OF POPE'S PLANS

Rome, Oct. 12.—One hundred and ten Benedictine Abbots assembled in conference here during the past week heard the Abbot Primate of the Order, by order of the Holy Father, recommend the work of the Catholic Union to the Benedictines throughout the world. Abbots were present from almost every country of the world, including all the Abbots of Benedictine Houses in America, with the exception of Belmont Abbey, N. C., whose head was unable to attend. The Abbot Primate had several conferences with the Holy Father regarding the work of the Catholic Union, a society for the return to the Holy Church of the separated brethren of the Near East and which is enlisting the aid of Catholics in all parts of Europe and America in its reunion projects. His Holiness has, on several occasions, expressed his interest in the Catholic Union to the Abbot Primate, to its founder, Rev. Augustine Count Galen, O. S. B., and to several members of the Sacred College who have taken active personal interest in its affairs.

HOLY FATHER'S INTEREST EXPLAINED

The Abbot Primate explained to the heads of the various Benedictine monasteries of Europe and America the great interest which the Holy Father has been taking in this work and of his desire that they should do their utmost to assist the organization in its work of raising money for a preparatory seminary for Russian youths, and for other institutes which are studying reunion problems and trying to carry on this cause. The Benedictine Order has organized a monastery in Belgium to receive students who are to specialize in the study of the Oriental Rites, and of questions which separate Orthodoxy from the Catholic Church.

As was recently reported by the N. C. W. C. Correspondent, the work of the Catholic Union was also given the unanimous support of the great conference on reunion which was recently held in Belgium under the patronage of His Eminence, Cardinal Mercier. At this conference Father Galen made two addresses which were very well received. More recently he has been in Prague, Czechoslovakia, where he delivered two lectures on the work of the Catholic Union. The Federation of Catholic Women of that city passed a resolution to work for the support of the Catholic Union cause, and their delegation to the great meeting of the International Federation of Catholic Women soon to be held in Rome, will request this latter organization to adopt a resolution calling upon the Catholic women of all nations to assist in this work for the reunion of Christendom.

FATHER GALEN'S DISCUSSIONS

Towards the close of the Abbots' Conference Father Galen was in Rome, where he met and discussed Catholic Union matters with Cardinal Furwirth, O. P., who has taken a particular interest in its work, with Cardinal Merry del Val, the Abbot Primate of the Benedictines, Archbishop Glepak, victim of the Bolshevik persecution, and the superiors-general of several of the religious Orders who are in Rome at this time. He also met here Mr. Louis H. Wetmore, of New York, secretary of the Catholic Converts' League, which organization is greatly interested in Catholic Union work.

The Abbot Primate's address at the conference created a profound

Impression on the assembled dignitaries of the Order who pledged their unqualified support. Abbot Ernest Yvokukal, O. S. B. recently installed as Abbot of Emmaus, in Czechoslovakia, and several other of the Abbots made speeches supporting this cause. Father Galen will return to the United States early in November to extend the Catholic Union's work which is daily receiving the commendations of individual members of the Hierarchy.

THE LACK OF RELIGION BREEDS LAWLESSNESS

New Orleans.—Tendencies of modern society are deplored in the Pastoral Letter of the House of Bishops of the reconstituted Episcopal Church made public on the last day of the triennial convention of that denomination here. "Throughout Europe there is deep disquiet with widespread threatening of social disintegration," the Pastoral declares, "and here in our own land, favored as it is beyond any deserts of ours, we see much that must give us grave concern. We see an amazing wealth such as history has never known, without a corresponding growth in sense of stewardship and obligation. . . . We see a widespread revolt against the Christian ideals of morality and purity expressed in much of our literature, advocated openly by some of those whose position gives them hearing and influence, hailed by many as the advent of a fuller freedom and a larger self-expression, and, in correspondence with this, the appalling and still increasing growth among us of divorce. "We see in our land tens of millions of men and women who acknowledge no connection with religion, and, as a result of this, a large proportion of our children growing up without religious influence or religious teaching of any sort. Can we fail to see the connection between this situation and the spirit of lawlessness, the startling increase in crime and especially the increase in the number of youthful criminals which is now challenging our attention?" A more optimistic note is struck in later portions of the Pastoral as follows: "Faced by the issues of this present time, men are feeling the need of Divine help and guidance. They see the inadequacy of human statesmanship to meet the present world situation. With a new reality they feel their need of God. More widely than ever before they are beginning to see that the one hope of the world is in Christ. But their faith in Him is vague and uncertain. The call to the Church is now for a new preaching of the Gospel in all its Divine truth and power."

EX-CHANCELLOR OF GERMANY ON PEACE

Chicago, Oct. 26.—Dr. Wirth, devout Catholic and former Chancellor of Germany in which capacity he led the German people through one of the bitterest and most trying of their post-war periods, left Chicago Sunday after a remarkably successful tour of the Middle West urging international peace and amity. He attended Mass in the Franciscan Church, St. Peter's before his departure. General interest in his mission of peace far surpassed his largest expectations, said the departing statesman. In the course of his stay here, he was able to communicate his message of conciliation to some of the most influential people in this part of the country. "When Dr. Wirth addressed the Chicago Association of Commerce, more than a thousand members assembled to hear him. At another of his meetings, members of the Council on Foreign Relations and Loyola Universities, in which he expressed deep interest. Afterward, he paid a visit to Loyola University, where he was particularly interested in the physical training facilities. "At no university in Europe," he declared, "will you find anything like this. I am very much interested in seeing how you Americans have succeeded in combining scientific with physical training. Dr. Wirth came to America to attend the sessions of the Inter-parliamentary Union in Washington and Ottawa. On his trip to Chicago he was accompanied by a dozen fellow delegates, among them three women, two of whom were Catholics. One of the latter, Miss Teusch, a member of the German Parliament, addressed a large group of Chicagoans. Miss Teusch, together with Dr. Wirth and Dr. Marx, another Catholic former chancellor of Germany, was invited by Pope Pius XI. to attend the canonization of St. Peter Canisius in Rome. The message of these German delegates, with Dr. Wirth at their

head, was that at least eighty per cent. of the German people want peace. This message they repeated over and over again. They bespoke the influence of Americans to avert future European wars, declaring that another conflagration such as the World War would mean the end of Christian civilization. France and Germany are absolutely dependent on each other for their economic, cultural and social progress, they asserted. They had no quarrel with assistance to France, because "the progress of France means the progress of Germany." "But don't advance money to any nation for armaments," was their plea. "Every penny spent on armaments is worse than wasted."

NORMAN TOWN EN FETE

By M. Mastiani (Paris Correspondent, N. C. W. C.) During his stay in Normandy, Cardinal Dougherty, Archbishop of Philadelphia, went to the little town of Bonnebosq to unveil a statue of Saint Teresa of the Child Jesus. The whole town was en fete to receive its eminent visitor, the Municipal Council, the two bishops of Bayeux and Evreux, Senator Harry Cheron, former Minister in the Poincare Cabinet and vice-president of the upper house, and the deputy of the district assembled to receive him. A luncheon of 150 covers was arranged for Cardinal Dougherty. The menu was drawn by an artist who had won the famous Prix de Rome. Several addresses were made in honor of the Cardinal by the Cure of Bonnebosq, the mayor and the deputy. Former Minister Henry Cheron also spoke, declaring that one of the ways of establishing an entente among citizens and people is the strengthening of moral ties. He pointed out that the feast of the day was precisely such an exaltation of moral forces. Recalling the fact that he had known Sister Teresa of the Child Jesus during her lifetime, he said: "I knew the future Saint when she was just a delightful young girl with blue eyes and lovely blonde hair, a young girl whose marvelous intelligence had struck me. If I had been told, when I had the honor of speaking to her, that the whole world would one day come to celebrate her glory, I should no doubt have been surprised. But it is true and now eminent prelates have come to Bonnebosq from the most distant points. It seems that saints are asked to perform miracles. It is perhaps a miracle to have brought together here so many different men in the incomparable beauty of a feast of fraternity, hope and faith." Cardinal Dougherty thanked the speakers in a response which was full of humor.

LABOR UNIONS IN U.S. SPURN BIRTH CONTROL

Boston.—A denial that American labor organizations will interest themselves in promoting propaganda in favor of birth control is voiced by David Goldstein, Secretary of the Boston School of Political Economy, in a letter to A. J. Cook, Secretary of the Miner's Federation of Great Britain and International Secretary of the Miners of the World. In a letter to the Birth Control League of America, published in the Birth Control Review, Mr. Cook had recommended the "consolidation and uniting together nationally and internationally of all organizations" willing to promote the cause of birth control, and had said he could pledge the support of a million miners to this movement. In reply, Mr. Goldstein says: "My personal acquaintance, during thirty years' membership in the trade union movement, with the officials of organized labor in America (including the officials of the United Mine Workers Union) permits me confidently to declare that they reject your disgusting proposal as a cure for unjust economic conditions. They want the toilers to enjoy their natural rights under decent natural conditions and the happiness of sharing in American prosperity as decent American citizens. These things may be won by improving the conditions of employment, shortening the hours of labor, increasing the weekly family income, and bettering the housing facilities, to the end that an environment becoming to free men may be enjoyed and that an equitable share in the fruits of our modern manufacturing era may be the lot of workers in whatsoever craft."

CHINESE MISSIONARY WILL ADMINISTER GRANT

Peking.—A priest in charge of the French Catholic mission at Suchiao in the province of Chihli is administering the grant of \$8,000 for flood relief voted to the district by the China International Famine Relief Commission. The fund was turned over to Father Cony, head of the mission, to be administered by him personally, after the priest had addressed an eloquent appeal to the Commission that it lend its assistance in the extreme distress caused by the floods. Father Cony's plan of relief is novel but practical. It is proposed

to pay the most destitute of the villagers for constructing huge nets to be operated by 1,000 men each. These will then be turned over to the villages so that they may feed themselves by fishing. Villagers also will be organized to weave straw hats from the plentiful reeds in the district, for marketing in Tientsin. The flood suffering is acute. Three thousand were drowned in one district and the Bishop of Kueiyang, capital of Kueichow, also has asked for aid.

BELFAST BUSINESS WITH U. S. SHRINKS

Belfast is alarmed at the fact that in the past three months her trade with the United States has declined by \$1,500,000 as compared with the corresponding period of last year. The figures were disclosed by the American Consul. The United States purchases of mineral waters, tobacco, and linen textiles were conspicuously small, and these are among the chief products of the city. Trade slump, which is prevalent all over the North East area in Ireland, is being seriously felt by Catholic districts of the North East which were exceedingly flourishing before Partition was imposed. The case of Newry is an instance. A few years ago this was one of the best sea ports in Ireland, but now its prosperity has waned to such a grievous extent that the port authorities are not making enough money to pay the interest on their debentures and loans. Newry is one of the towns which desire to be severed from the territory of the Belfast administration and united to the main portion of Ireland. A regrettable feature is that the Catholic population is already beginning to decrease in those places where Catholic trade has been injured by the partitionist regime. There is more than a probability that permanent economic and social harm will have been done to North East Ireland before the artificial Boundary disappears.

THE ZEAL OF AN OLD PASTOR

London, Oct. 26.—Forty years continuous service in the East end, without absence from his church on a single Sunday, is the amazing record just completed by Father F. H. Higley, pastor of the Church of Our Lady Immaculate, Limehouse. Father Higley believes he is the only parish priest in the Archdiocese of Westminster appointed to his present charge by Cardinal Manning. He was sent to Limehouse as rector thirty-seven years ago this week. This zealous priest is contemplating the building of a new church. He declares the present building is the poorest and most wretched in East London, and says he wants to give his people a church worthy of the name "before the night comes."

MUST HAVE DECENCY IN FASHIONS

Rome, Oct. 29.—Addressing 150 representatives of the International Union of Catholic Women's Leagues today, Pope Pius declared: "We must insist upon decency in fashions at any price." His Holiness congratulated the International Union on the campaign it had waged for modest fashions. A new design for the cards of admission issued to those granted audiences with the Pope has printed on the back a design illustrating the style of dress which must be worn by women on such occasions. It is explained on the ticket that the design is not an official model of the dress which must be worn at Papal audiences but is a suggestion as to the length of skirt and sleeves and the height of the collar. The design is printed, according to the explanation, to obviate the necessity of turning away pilgrims and tourists from Papal audiences. The design shows a dress with sleeves reaching below the wrist, a skirt with a slight train almost brushing the ground, and a collar which covers the neck.

NEW YORK, OCT. 30.—The stand of the Catholic Church in barring improperly clad women from churches in various cities was favorably commented upon in a resolution adopted by the Union of Orthodox Jewish Congregations in convention here this week.

FIFTH CENTURY TABLET UNEARTHED IN AFRICA

The Academy of Inscriptions and Belles Lettres has received a communication from M. Albertini, director of the Service of Antiquities, of Algeria, in regard to a very ancient Christian inscription which has just been found south of Algiers. The inscription is on an engraved tablet, and commemorates the dedication of a church. It dates from the year 474. This discovery, by testifying to the construction of a new church at the time when the Vandals were reigning, is a proof of the resistance opposed by Catholicism in Africa to the invasion of Arianism at that time. The dedication mentions the Holy Ghost, and M. Albertini believes

that it is not impossible that this fact implies a protest against Arianism.

NOTRE DAME SCHOLARSHIPS IN BOY GUIDANCE

Notre Dame, Ind.—Scholarships in the Boy Guidance course conducted by the University of Notre Dame have been provided for one man in each of the eight archdioceses of Mexico, according to an announcement just received. The appointment of these Mexican men to scholarships in this course is particularly timely in the light of the conditions of the young people in Mexico as revealed by Prof. Charles Phillips of the University of Notre Dame, who investigated the condition of the Church in Mexico last summer for the N. C. W. C. The new scholarships have been furnished by the Knights of Columbus to give trained Catholic men to Mexico who will be able to counteract the irreligious attitude of the government, especially where it is most harmful, in the young men and women. Some of the appointments have already been made by the Mexican Archbishop, but because of the courses at Notre Dame the men cannot be accepted until the second semester in February, and the course proper will not begin until next September.

FOREIGN MISSION NEWS LETTER

INDIAN BEARS It is quite a common thing to hear a good "fish" story, but the latest and best which comes from Col. Mitchell, U. S. A. Air Service has to do with a different animal, viz., Indian Bears of a certain breed. The Colonel during a recent hunting trip in India encountered two of these ferocious animals in a narrow jungle path. The pair shuffled along in single file disdainful of their surroundings. Recalling the fact that the foremost with a shot from his 30 calibre rifle. To the surprise of the hunter, the bear did not notice him but thought his mate was getting too playful, whereupon he turned right round and clouted her in the jaw. A domestic fight ensued which bade fair to end the jungle saunter until it was settled by sufficient lead from the colonel's rifle.

A SLENDID SHOWING The Society of the Divine Word celebrated this year a double jubilee—the fiftieth anniversary of its foundation by Father Arnold Janssen and the twenty-fifth of its establishment in the United States. And yet, though comparatively young, it numbers today 757 Priests and 1,255 Brothers of whom 840 are professed.

EXPRESSIONS OF GRATITUDE Christians in pagan countries have different ways of expressing gratitude to the missionaries. The Chinese are particularly apt in showing their feelings in novel ways. One missionary tells us "Last week the villagers wished to show me how much they appreciated my services. They marched in a body, carrying a scroll of fingers, tied on poles, two hundred eggs, five chickens, bananas, a pig's head and some fish. There were women who carried baskets on their shoulders, and one man and two little children dropped on the floor before me and started to hit their heads as an expression of gratitude. I gave them back half of what they had brought. The fish I donated to the school-boys, all of whom were sick the next day."

MARBLING IN BURMA The boys in Burma play marbles as any Canadian boy, even if they play the game quite differently. How comical is the Canadian boys' method of using only one hand, they "shoot" with both hands. They hold the marble between the thumb and fore-finger of the left hand and flip with the fore-finger or thumb of the right hand pushed against the marble like a spring. Their game is very different from the big ring game played in our school yards. Several holes are made in the ground which must be hit in turn by all the boys until the last hole is reached, where the player must hit another player's marble before trying for the last hole.

LOST IN CHINA "It is not difficult to get lost in China, considering the size of it," writes Father Altenburg, "still, it doesn't seem much of an achievement to have come to China to get lost. However, it did provide me with a thrill and was serious enough while it lasted. I was on my way back from Kwei-ki when it happened. There were five of us in a little boat, a boy, our cook, two boatmen and myself, and one of the boatmen I should not have cared to meet after night-fall. It was just my luck to get lost with him in the dark. We crawled up that lonely stream and came out on the most God-forsaken patch of water I ever saw. About a mile away there was a clump of trees. "It was dark. A new moon was descending in the west. Not a thing on 'any horizon' but that clump of trees. Then, we saw we couldn't go further or go deeper to nowhere. My boy said there might be thieves in this part. I kept my eye on that stick-looking boatman. I got two thugs—and with one in each hand I swung them around to see how handy I would be with them if anyone tried to start something.

"Above us, the stars: Under us, a wild marsh. Nearby, a clump of woods. Two boatmen, and a boatload of rice which means everything to a Chinaman. Of course, out in that marsh, I had lots of company: the frogs were grumbling all night, now and then a fish would leap actually a foot out of the water, lightning bugs flitted about, occasionally a night-bird would come out from nowhere, give us a screech and disappear into nowhere. It was some night."

WEEKLY CALENDAR

Sunday, Nov. 22.—St. Cecilia, Virgin and martyr. In the evening of her wedding, with the music of the marriage hymn still ringing in her ears, Cecilia, a rich, beautiful and noble Roman maiden, renewed the vow by which she had consecrated her virginity to God. Her husband was converted by her words and both he and his brother Tiburtius, who was also converted, sealed their faith with the blood of martyrdom. Efforts to shake Cecilia's faith by intimidation and torture were unavailing. The licitor sent to dispatch her struck with trembling hand the three blows which the law allowed, and left her still alive. For two days and nights she lay with her head half severed on the pavement, fully sensible and joyfully awaiting her crown. On the third day the agony was over and her spirit was given back to God.

Monday, Nov. 23.—St. Clement of Rome, received episcopal consecration from the hands of St. Peter himself and later he was one of the successors of the Prince of the Apostles. By a famous epistle to the Corinthians he restored order in the Corinthian Church then torn with schism and rebellion. Shortly afterward he sealed with his blood the faith which he had learned from Peter and taught to the nations. Tuesday, Nov. 24.—St. John of the Cross, was the first prior of the Discalced Carmelites. Some of the elder friars of the order rejected his reform, although it had been approved by the general of the order, and for a time he was shamefully persecuted. However, his complete abandonment by his fellow men only made more perfect his union with God.

Wednesday, Nov. 25.—St. Catherine of Alexandria, a noble virgin, was a convert to the Catholic faith. She rejected the suit of the tyrant Maximian who, in his rage, ordered her to be stripped and scourged. She fled to the Arabian mountains where the soldiers overtook her and after many torments put her to death. Her body was laid in Mount Sinai and a beautiful legend tells how, because she had prayed that no man might see or touch her body after death, angels bore it to the grave.

Thursday, Nov. 26.—St. Peter of Alexandria, Bishop and Martyr, lived during the persecution of Diocletian. He gave constant attention to the task of guarding his flock against the dangers arising out of persecution, and his martyrdom in the year 311 was an example of the fearlessness of death which he preached to his people. Friday, November 27.—St. Maximilian, succeeded St. Honoratus as abbot of Lerins. His spirit of recollection, fervor and piety were remarkable even from childhood, as were the gentleness and kindness with which he governed his monastery. He was elected Bishop of Frejus but declined the honor and sought to escape it by flight. Subsequently, however, he was compelled to accept the See of Biz. Saturday, November 18.—St. James of La Marca of Ancona was a member of the Franciscan order who for forty years never passed a day without taking the discipline. He was chosen Archbishop of Milan but fled and could not be persuaded to accept the office. Several miracles at Venice and other places were attributed to his intercession. He died in 1476.

CATHOLIC WIDOW OF KING GEORGE IV. ACCORDED MEMORIAL

London, Eng.—A memorial tablet marking the house in which Mrs. FitzHerbert, the Catholic wife of King George IV., lived from 1804 until her death in 1837, was unveiled recently at Brighton. The monument was erected at the instance of the city of Brighton, the town in which Mrs. FitzHerbert spent her last years in the performance of good work and where she is regarded as the foundress of the Catholic revival. The widow of the twenty-fifth Lord of the Manor of Norbury, Mrs. Herbert FitzHerbert could—had she seen fit to change her religion—have become Queen of England. She was married in 1785 to King George IV., then Prince of Wales, according to the Catholic ritual. Since the marriage of the Prince to a Catholic was in defiance of two acts of Parliament, the wedding was held to be invalid before the law. For many years it was generally assumed that Mrs. FitzHerbert was not in fact the King's lawful wife but his mistress, but recently proofs have been disclosed showing that she actually was married to him according to the rites of her Church. A remarkable reunion of the FitzHerbert family has just been held to celebrate the 80th anniversary of the grant of the Manor of Norbury by the Prior of Tutbury to the ancestor of the FitzHerberts,

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William, son of Herbert, in the year 1125. The hosts to the reunion were: Lord Stafford, twenty-ninth Lord of the Manor of Norbury; Sir Hugo FitzHerbert; Major W. H. FitzHerbert; Captain FitzHerbert; and Lt. Col. Newman FitzHerbert. The FitzHerberts are a well-known Catholic family. There is strong reason to believe that St. William, Archbishop of York, who was canonized in 1127, was a member of the family. At the reunion, a photograph of the original deed to the Manor of Norbury was presented to each of the fifty guests by Lord Stafford.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CHARITY COVERETH A MULTITUDE OF SINS BY THE PRESIDENT Petitions for financial assistance continue to come to us every day. It is a real pleasure when we are in a position to give the desired help. But how sad when we have not the money with which to make poor priests and people and heaven too rejoice. A western Archbishop has forwarded the following petition signed by the pastor and trustees of one of his parishes: "On behalf of the Catholic people of Abbotsford, we, the trustees of the church of said place, after having done all we can to raise funds for the rebuilding of the church, unfortunately burnt last year, find ourselves very short of the amount necessary to build a 50 x 24 ft. church. "We, therefore, are in hopes that Your Grace will forward with your approval, our petition to the Extension Society for aid, and we would be forever grateful if we could get about \$250. "We feel confident that Your Grace will strongly recommend this to Extension Society, as we would, if possible, have the church for Christmas. Signed the Priest and Trustees. I most cordially recommend to the favorable consideration of Church Extension Society the above petition. T. CASEY, Archbishop of Vancouver. Will some charitable soul send us \$250 to finish this church and gladden the hearts of the poor priest and people for Christmas? The photo shows the interior of a chapel recently constructed in the West for which a donation of \$500 was given by Extension Society. What a bare little place this is! and yet it is God's house, the headquarters of Our Blessed Lord in a lonesome district on the prairie where a few families come to assist at Holy Mass and receive the consolations of religion. The exterior is neat, although without any paint, but look at the interior! The floor is rough, the rafters and studding are visible, no attempt whatever has been made at interior finish because there was no money. See the rude benches and altar rail! How would you like to worship in such a place? Do you think there was less of comfort in His surroundings that day when the Master said, "The foxes have their holes and the birds their nests; but the Son of Man hath not whereon to lay His Head." This chapel can be made comfortable and quite a fit place to offer the Holy Sacrifice, for \$400. It needs paint for the exterior; beaver board for interior finish; seats and Stations of the Cross. What a nice thing for some one to finish this little church during the month of November for the benefit of the Souls in Purgatory. Who will send \$400 to complete this little chapel? Who will paint the exterior? Who will finish the interior in beaver board? Who will supply seats? Who will give Stations of the Cross? A young man who feels that God wants him to be a priest applies for financial assistance that will enable him to pursue his studies. He is twenty-six years of age, knows four languages and would be most useful on the Missions. He has been obliged to work for the support of his family and, as a consequence, was unable to save any money to complete his education. Will some one send us \$300 with which to pay his board and tuition for this year? During this month of November we should contemplate the suffer-

CHINESE MISSION BURSES

THE QUEEN OF APOSTLES AND THE HOLY SOULS Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purification. We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, you my friends." Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ. Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of Apostolic men can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests, "Have pity on me, have pity on me!" opens a way for us to win merit for our own dear departed. Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bourse for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bourse may be donated for the Souls in Purgatory. Could there be a grander monument? The merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed. Address contributions to: CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont. INCOMPLETE BURSES Sacred Heart League..... \$3,708 95 Friend, Corkery..... 1 00 Pupils of Jockvale Public School..... 2 00 St. Joseph, Patron of China 3,859 38 Friend, South Nelson..... 1 00 Queen of Apostles..... 3,408 38 M. E. L., Corkery..... 2 00 Immaculate Conception..... 3,029 98 Holy Souls..... 2,041 89 In memory of E. P. McGannon..... 2 00 M. E. L., Ottawa..... 5 00 St. Anthony's..... 1,872 45 M. E. L., Ottawa..... 5 00 G. T. M..... 1 00 Little Flower..... 1,699 89 In thanksgiving..... 5 00 Blessed Sacrament..... 626 80 Friend, Corkery..... 2 00 Holy Name of Jesus..... 560 75 Comforter of the Afflicted 507 00 St. Francis Xavier..... 427 80

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

THE POOR SOULS

"It is a holy soul who comes thought to pray for the dead, that they may be loosed from their sins." (1 Mach. XII, 46)

Holy Mother Church takes a special care of her departed children, as well as those who are still alive. She knows that the departed belong either to her triumphant class in heaven, or to her suffering class in purgatory. The former need no help from her; but the latter are forever crying out to her for aid.

But, besides all this, she does even more. She has set aside one month of the year in which she wishes us to remember in a special way the souls of her faithful departed. This is the month of November—the month into which we are now entering.

Some of the methods resorted to by the Socialists in their efforts to abolish religion in the schools are told in a statement from the Catholic Educational and School Association as follows:

"This fight opened with a hypocritical move—the suppression of compulsory (it should have said obligatory) religious exercises. According to our school laws of 1889, the direction and immediate supervision of religious instruction and religious exercises are the business of the respective religious authorities (religious community or parish)."

"The adverse decision of the Minister of Education was never made, so that the school prayer should still be obligatory today. But the Red majority in the Vienna School Board permitted school directors of whole districts of Vienna to get together and agree to suppress the prayer and to close the school houses to children for assembly before Confession and Communion, without the sanction of the School Board and frequently despite vigorous protests on the part of parents."

"The constant preoccupation of the Nuncio and of the Archbishop during the past few years has been to increase the number of chapels in the capital city of Yugoslavia until such time as a real Cathedral can be erected. At the cost of many sacrifices, and with the help of a generous donation from the Holy Father, the Assumptionists called from Bulgaria and Constantinople have erected a small chapel and a residence which will be completed within a short time."

"There are teachers who openly scoff at God. For instance, they ask the children: 'Has God ever helped you?—Trust in Men!' The spirit is a function of matter and will perish with it, and they go unrebuked. A third case has just been brought to notice: 'There are men who pray to a wafer' etc."

"The two hours religious instruction a week, while tolerated in principle, is hindered in fact by failure to instruct the teacher to impart such

instruction, by failure to appoint a teacher, or by not appointing one with the proper training. There was even a case of a priest who was denied the privilege of teaching by the Bishop, because of his scandalous manner of life, who was nevertheless appointed by the Red School Board."

AUSTRIAN SCHOOL METHODS

SYSTEM WILL BREAK DOWN MORAL STANDARDS AND SPREAD IRRELIGION

Vienna.—The so-called inter-denominational school, put forward by the Socialists as a substitute which was to make denominational schools unnecessary, is, in practice a device to de-Christianize education and set up a Socialistic school system. Its ultimate object is the setting up of a Socialistic order of society after the minds of the children have been trained to receive such teachings.

Organized originally on the theory of giving instruction in the secular branches in common, and holding separate classes for the religious instruction of children of various faiths the inter-denominational school has been found, in practice to be not only non-religious but productive of irreligion and immorality. Its most outstanding results have been attempts on the part of teachers to disseminate materialistic and irreligious theories, to advocate some of the more shocking of the so-called advanced ideas of morality including "the cult of the nude," and the circulation of immoral and pornographic literature among school children."

HYPOCRITICAL MOVE

Some of the methods resorted to by the Socialists in their efforts to abolish religion in the schools are told in a statement from the Catholic Educational and School Association as follows:

"This fight opened with a hypocritical move—the suppression of compulsory (it should have said obligatory) religious exercises. According to our school laws of 1889, the direction and immediate supervision of religious instruction and religious exercises are the business of the respective religious authorities (religious community or parish). However, the religious exercises must be announced by the school authorities. 'Religious exercises,' the law says, 'which are incompatible with the school system will not be announced.' This shows that religious exercises which once have been announced are obligatory as part of the school curriculum. In order to do away with the obligation of announced religious exercises, first of all the school prayer, the school agitator Glockel who was Minister of Education during the revolutionary period, proposed to the office of the Archbishop an Ordinary a revision of religious exercises with the obvious intention of denying publication to religious exercises, or at least to some of them. But the Archbishop saw through the scheme and did not agree to a revision, merely agreeing to the omission of the obligation to attend Mass on the Birthdays and Feast Days of the former Emperor and Empress. For the rest, the office of the Ordinary answered that revision was uncalled for. An attempt illegally to abolish the school prayer failed on account of the timely action of the Archbishop Ordinary to whom the law grants the right to delay action."

"The adverse decision of the Minister of Education was never made, so that the school prayer should still be obligatory today. But the Red majority in the Vienna School Board permitted school directors of whole districts of Vienna to get together and agree to suppress the prayer and to close the school houses to children for assembly before Confession and Communion, without the sanction of the School Board and frequently despite vigorous protests on the part of parents. Where necessary, some individual teachers, who had no recourse for protection, were forced to submit, and others, who stood firm, were either transferred or pensioned off, so that the prayer ceased to be a practice. The appeals of these teachers remained unheeded in the Ministry of Education. Today the school prayers are reserved for the religious instruction hour, with the result that after five years of schooling whole classes declare that they cannot recite the 'Our Father.' The school prayer has thus become an exception in Vienna. The weekly Mass of the school children has disappeared likewise. The Corpus Christi procession of the school children through the school building, arranged by the Ordinary, has also been eliminated."

"The two hours religious instruction a week, while tolerated in principle, is hindered in fact by failure to instruct the teacher to impart such

instruction, by failure to appoint a teacher, or by not appointing one with the proper training. There was even a case of a priest who was denied the privilege of teaching by the Bishop, because of his scandalous manner of life, who was nevertheless appointed by the Red School Board."

All books for young people in which a Christian spirit is manifest have been taken out of the school libraries. The word "God" is tolerated in school books only where the text permits a pantheistic interpretation. If one of the Social Democratic school inspectors (and all the inspectors are of that party) finds that a teacher has mentioned God as the ruler of the Universe or has departed in the slightest degree from the pure materialistic basis of history and science, the teacher is at once disciplined. Catechists who direct girls' sodality unions are transferred to boys' schools to separate them from their present and future pupils. Teachers who work in these congregations of the Children of Mary outside of the schools are frequently placed under disciplinary investigation for "political party propaganda."

While Catholic teachers are subjected to disciplinary action for the slightest injection of religion into their class work the Socialist teachers are permitted wide latitude in the teaching of irreligion. To quote from the accusation of the Catholic Educational and School Association.

"There are teachers who openly scoff at God. For instance, they ask the children: 'Has God ever helped you?—Trust in Men!' The spirit is a function of matter and will perish with it, and they go unrebuked. A third case has just been brought to notice: 'There are men who pray to a wafer' etc."

In addition to its espionage of teachers the "Freie Schule-Kinderfreunde" has perfected a plan whereby about 40,000 school children are brought together periodically and systematically instructed in Socialistic doctrines by specially trained teachers. These children are trained to act as missionaries of socialism among their school companions. It is through this agency that atheistic and anti-religious theories and ideas are disseminated, so-called advanced ideas of morality (more properly described as indecency) are advocated; and plain anarchy encouraged. The behavior of the children in many instances is evidence of the efficacy of this subversive propaganda. Their songs and conversation on the streets indicate it, and some of them take great delight in tormenting the teachers of religion in the class rooms. Frequently religious instruction is hindered or prevented for weeks at a time. Socialistic children's processions are held on May Day, as demonstrations calculated to interfere with Corpus Christi processions, and at other times.

Conditions similar to those in Vienna prevail in the industrial centers outside the capital, as in Wiener-Neustadt, Wollersdorf, Ternitz, and many other localities. Priests are held up to ridicule, crucifixes profaned, religious instruction interfered with, and the Holy Eucharist openly scoffed at. In many of the anti-religious processions the children, to show the political animus behind the movement, are dressed in red gymnasium suits.

Even in the country villages, the traditional strongholds of religion, the anti-religious forces have made some progress. In many of the hamlets the school prayer is now a thing of the past and under the baneful influence of the inter-denominational school the vigorous religious life of the young people of past decades is fading away.

BELGRADE CHURCH GIVEN BELL

Belgrade, Oct. 4.—The first Catholic bell of Belgrade, the gift of the Apostolic Nuncio, Mgr. Pellegrinetti, to the new chapel erected by the Assumptionists, has been solemnly blessed by the Archbishop of Belgrade, Mgr. Rodic, at a touching ceremony which recalled the devotion of the early Christians.

The constant preoccupation of the Nuncio and of the Archbishop during the past few years has been to increase the number of chapels in the capital city of Yugoslavia until such time as a real Cathedral can be erected. At the cost of many sacrifices, and with the help of a generous donation from the Holy Father, the Assumptionists called from Bulgaria and Constantinople have erected a small chapel and a residence which will be completed

within a short time. This will greatly relieve the pressure on the one small existing chapel which is unable to accommodate the number of Catholics in Belgrade for while the Catholic population has increased from one or two thousand in 1914 to between fifteen and sixteen thousand at the present time, the existing chapel has space for but sixty seats and those who are unable to gain entrance must assist at Mass outside, following the ceremony by the altar bell.

QUININE AS FEVER CURE SPREAD OVER WORLD BY JESUITS

Rome, Oct. 20.—The opening of the International Malaria Congress here has attracted attention to the scientific work of the missionaries and the part played by them in the discovery and dissemination through Europe of the cure of malaria by the powders extracted from the bark of the quina quina.

According to a paper recently published by Dr. Canezza, the merit of this exceptional discovery belongs to Father Bartolomeo Tatur, S. J., Procurator of the Jesuit Order in the Peruvian Province, who came to Rome in 1642 and in 1646 made known to his confreres the febrifuge properties of the bark revealed to him by natives whom he had converted in Peru.

The Jesuits later carried quinine with them to China, and the powder not only proved the salvation of the mission, but cured the fevers of the Emperor Kaneshi who, having already recognized the ability of the Jesuits as astronomers, likewise recognized them as physicians superior in skill to those of his empire and lavished favors upon them.

The Malaria Section of the Medical Pavilion of the Vatican Missionary Exposition contains some copies of ancient books devoted to the subject of quinine.

The Santo Spirito Hospital, in Rome, has an ancient fresco showing Cardinal De Lugo supervising in person the preparation and distribution of quinine to the sick. While the contemporaries of Father Tatur were divided in their opinions of his discoveries, Cardinal De Lugo became his steadfast friend and will perish with it, and they go unrebuked. A third case has just been brought to notice: 'There are men who pray to a wafer' etc."

SERVED ONE FAMILY SEVENTY-FIVE YEARS

Paris, France.—At Tregueld, in the Department of Cotes-du-Nord, there recently died at the age of eighty-eight years, a faithful Christian woman named Marie Le Pellice, who for seventy-five years had been in the service of the Gouarin family, rearing the grandfather, the son and the grandchildren.

Marie Le Pellice was a pious woman who had lived a life of mortification for more than sixty years. Not only did she observe all rules of abstinence, but despite her heavy work, she fasted strictly until the appearance of the evening stars. Never, through her own fault, did she miss Mass or Vespers. Every Christmas Eve she recited 1,000 Hail Marys, and she never went to bed without reciting the rosary for her deceased masters.

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A Nun's Tribute to the Powerful Intercession of St. Anthony

Very Rev. Father: About a year ago I in utter despair and desperation wrote to the Friars of a Convent at Graymour to intercede with dear St. Anthony in my behalf as I was on the verge of a nervous breakdown. I must say the only thing kept me in the convent was my holy vows and faith that in God's good time I would be able to control my nerves. Thank God and all praise to St. Anthony I am outwardly to all who see me very calm and at last seem to be able to control my nerves. Father, believe me when I tell you I had almost begun to think that I was a hopeless case. I now am able to teach and have a class of most eighty children in day school and over fifty in Bible class on Sunday, mostly growing boys in latter class. All this is a drag on the nerves, but St. Anthony is helping me. If you wish you may publish this, which I call a real miracle worked through the good St. Anthony. Praise be to God through His servant St. Anthony. This letter may seem strange, but it is a true thanksgiving, and I ask you to believe this miracle and also to kindly continue your prayers on my behalf. Thanking you once again for placing my note on dear St. Anthony's Shrine, with a promise for future prayers for you through the same dear Saint, I remain as before. A grateful Consecrated Spouse of Jesus. A new Novena to St. Anthony at his Shrine in St. Francis Ch. rch on the Mount of the Abnottens M. Graymour, begins on every Tuesday. All clients of the Wonder-Worker of Padua should mail their petitions to St. Anthony's Graymour Shrine Graymour, Garrison, New York

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The First Christmas. By Thomas A. Donoghue, S. J. Size 6 x 4 inches. With Nine Colored Illustrations. Specially made for the Text. A Story-Poem for Children on the Birth of Our Lord in the Mire of "The Night Before Christmas" impressing the true Christian meaning of Christmas on the minds of young children. "Let us gather together, dear children, each year With our hearts full of joy, for Christmas is here And listen in silence to a story of old, The greatest and truest there ever was told." In language appropriate for children the author tells in a delightful and sympathetic way, the story of the Nazareth maid Mary, her protector, Joseph, their trip in the lowly stable, and the glorious birth of Mary's Son, God, the Redeemer of the world, whose coming had been foretold by the prophets and earnestly expected by the chosen people of God. Price 30c. POST PAID. The Catholic Record London, Canada.

The Inheritance of Jean Trouve. BY NEVIL HENSHAW. The Literary Digest says: A man who loves the good brown earth is writing. He knows the good and simple people of the Louisiana marshes, with their Gallic humor and vivacity, their courtesy and kindness under rough clothes and circumstances. He has found delight in writing about them, and because of that he makes reading of them a delight. He has made a book of charm and truth. Regular Price \$2. Our Price 75c. Postpaid. The Catholic Record LONDON, CANADA

CHATS WITH YOUNG MEN

DON'T FORGET
In speaking of a person's faults, Pray don't forget your own; Remember those in house of glass Should seldom throw a stone. If we have nothing else to do But talk of those who sin, 'Tis better we commence at home, And from that point begin.

Then let us all when we commence To slander friend or foe, Think of the harm one word may do To those who little know. Remember curses, something like "Our chickens, 'roost at home"; Don't speak of others' faults until You have none of your own.

MASTERS OF MEN
Every man believes himself to be his own master. He arranges for himself a program according to his own ideals. He feels that he is responsible to no one for these ideals, nor do they of necessity conform to the standards of the majority of men. Yet such men are ruled by certain masters as well as their less aggressive neighbors. Life is master, and holds them in its iron grip. Its laws fasten on their weak human physical being and try as they may they cannot alter the immutable power. Death is master, although his rule is indefinitely postponed to the end of long years. And what tyrannical and uncompromising masters both life and death can be!

It is difficult to gain a true estimate of most men. Usually we see them at their best. They are edged about by certain fixed rules which they must follow. At work, at recreation they are careful to conform to the standards of the majority of men. They are simply acting a part and the effect on other men depends largely on their ability as actors. While many a man appears to be master of himself and to be living serenely in an atmosphere of masterful restraint, all the time he is consumed by galling chains that bind him in a dominion as enthralling as that of the early slave masters of the race.

How rare to find in these restless days the man of serene and undisturbed tranquillity. The man whose just anger does not lead him into passionate moods and who, in the midst of scenes and incidents the most trying can still remain master of himself.

A Papal Nuncio once paid a visit to the studio of a great musician. Having transacted his affair with him, he was about to withdraw. At the door he turned to bid farewell to the great man of genius, with the salutation: "Good-day, Master." Whereupon Gounod, reverently inclining toward the Crucifix occupying its honored position on his work cabinet, replied: "There is no Master here but Him!"

A man cannot serve two masters was said in the long ago. As it fitted the case of the hired laborers toiling in the pleasant and fruitful olive groves and vineyards of Palestine or who served in the palaces of kings, so it applies as admirably today. One must be loved, the other hated. One must be served faithfully, the other carelessly and laxly.

What a beautiful and safe philosophy is that which Gounod and others of his stamp believed and practiced. We can scarcely wonder that the fruits of such lives were beautiful and sublime works which have made the world better and more noble.

"Civilization," writes Bourget, "in advancing, more and more refines the nervous sensibility and more and more develops this melancholy of souls whom no desire satisfies but who design to staunch their ardors in an infinite source. It is very probable that in the face of this bankruptcy of scientific knowledge, many souls will fall into a despair comparable to that which would have seized Pascal had he been deprived of faith."

Philosophy, science, civilization alike show heaps of debris. Men have been urged on by ambitions, the fevers of the human brain, which have consumed them. Instead of permitting science and philosophy to serve them, they have become slavish servitors. Sensibility says Pere Millet, is the most dangerous asset of a man if he be not subjected to the firm rule of a strong and unyielding will.

Such is the grandeur of human dignity when a man is master of himself that it has inspired souls in all ages of history. It is a very great incentive to nobility when we view the life of one who has scaled the dizzy heights at the cost of great suffering and inconvenience. In the physical world all things bear out the admirable plan of the Great Architect of the world. Roses bloom fairest in the midst of thorns; the little finch sings his sweetest among the thistles. So, great souls have found the flames of fiery combat like cooling draughts to the parched lips of men who thirst.

Men have penetrated the frozen regions of the far North with dauntless intrepidity, making little or nothing of the hardships encountered in their masterly command over the inferior forces which would compel lesser men to yield. Others have entered the unfathomable depths of African jungles at the imminent risk of encountering all sorts of poisonous reptiles and venomous wild beasts. Far from the

sight of a white man or the sound of a loved and familiar voice, they have crossed burning deserts in search of the promised land. Heat, thirst, hunger, uncertainty, all torments of mind and body were willingly undergone for the mighty purpose in hand. A strong will and indomitable courage were necessary for the accomplishment of mighty projects. Mastered by the thrilling ambition which impelled them they pushed on . . . and sometimes travelers passing that way months later found nothing to mark the trail save a little heap of withered and bleached bones on the sand.

Itinerant preachers pass by from time to time with their doctrines of attaining strength of will and overcoming obstacles to success and happiness. Books are being written every day in specious language and there is no dearth of those who will listen and read. But in all this there is only a germ of the beautiful truths which have already been revealed to men and which are comprised in the memorable words of Gounod to the Papal Nuncio: "There is no Master here but Him."

During the bloody regime of Marat and Danton a young noble was among others unjustly condemned to the guillotine. In vain did his spiritual advisor strive to reconcile him to an unkind fate. He could not accept death with resignation. But, when all other arguments had failed, he was won by the noble ideal of mastery over the weakness of his will and the atonement for all the weaknesses of his past life. With renewed courage and holy hope, he faced death courageously, saying to his falling and treacherous human nature: "I am master here."

There is something inexpressibly consoling and elevating in the example of so many great souls who, to the common frailties inherent to all of us, superadded the ability to look courageously on pain and sorrow and to calm with lofty resolution their weak human fears.

OUR BOYS AND GIRLS

VISION OF THE WOUNDS

Two hands have haunted me for days,
Two hands of slender shape—
All crushed and torn, as in the press
Is bruised the purple grape.

At work or meals, at prayer or play,
Those mangled palms I see;
And a plaintive voice keeps whispering,
"These Hands were pierced for thee."

For me, sweet Lord, for me?
"Yes, even so, ungrateful thing,
These Hands were pierced for thee."

Through toil and dangers pressing
As through a fiery flood,
Two slender Feet, beside my own,
Mark every step with blood.

The swollen veins, so rent with nails,
It breaks my heart to see,
While the same sad voice cries out afresh:
"These Feet were pierced for thee."

For me, dear Christ, for me?
"Yes, even so, rebellious flesh,
These Feet were pierced for thee."

As on we journey to the close,
These wounded Feet and mine,
Distincter still the Vision grows,
And more and more divine;

For in my Guide's wide open Side,
The cloven Heart I see,
And the tender voice sobs like a psalm:
"This Heart was pierced for thee."
For me, great God, for me?
"Yes, enter in, my love, my lamb,
This Heart was pierced for thee."

—ELEANOR DONNELLY

LITTLE GREGORY'S ANGEL GUARDIAN

It is related in the life of St. Gregory, Bishop of Tours, that when he was still a child his father fell dangerously ill. Gregory, who loved him very much, prayed fervently every day for his recovery.

One night when he was fast asleep his Angel Guardian appeared to him and said: "My child, you will relieve your father; do what I am going to tell you. When you rise in the morning write the name of Jesus on a little piece of wood, and, without saying anything, place it on the pillow under your good father's head."

The first thing little Gregory did when he awoke was to run and tell his mother what had been revealed to him by his good Angel Guardian; she charged him to go immediately and do as he had been told. He did so; wrote the name of Jesus on a small piece of wood, and thrust it gently into his father's pillow. Scarcely was it there when the father found himself cured and Gregory gave thanks to God and his good Angel.

A REMARKABLE CONVERSION

At a special meeting held recently in Rome evidence bearing on the Cause of a Servant of God of our own time, Father Paul Ginhac, of the Society of Jesus, was introduced with a view toward his future Beatification. The story of Father Ginhac reads like an exquisite poem whose strophes chant the praises of God and the glories of all things created by Him.

As a youth in a small French village, he went about with others of his age. He was particularly

fond of worldly pleasures and an apt mimic, so that his company was frequently sought. He was little given to serious conversation or to prayer. But in the Providence of God he was called, as many another great servant of God, to higher things, almost in spite of himself. Almost by violence we might say, for the change came as instantaneously as it did to his great Namesake, Paul, on the Damascus Road.

In the simple French village where Paul Ginhac lived the care-free days of his youth, it was customary to hold religious processions through the principal streets. On one occasion such a procession was passing on its way and came to the corner of a public square. There, with his gay companions stood a youth, laughing and joking. It was Paul Ginhac. He raised his eyes, and suddenly turned deathly pale. His companions shook him by the arm, trying to find out what had occasioned the remarkable change of conduct.

Borne by several of the village boys, a life-sized Crucifix, with its bleeding, pleading Figure, was carried on a stretcher. Most realistic it was to the simple pious people who crowded along the sidewalks, many of whom shed copious tears at the recollection of the Saviour's wrongs. But more than tears were vouchsafed to the young man who had come simply to gape idly at the demonstration.

Suddenly the head of Christ moved. The eyes of the statue turned toward him and fixed full on his face a look of unutterable pleading love. Then they turned away and the countenance resumed its former impassivity.

Paul Ginhac detached himself from the crowd. Sobered and awakened, he made his way to the nearby convent where his Sister, a religious, had long been praying for his conversion to a more holy life. He recounted the miracle to her and voiced his determination to offer himself immediately and without reserve to God.

The marvels accomplished in the religious life of Father Ginhac are, through the intervention of Divine Providence, about to become known throughout the entire world. Within a comparatively short time after his death the Holy See has taken the preliminary steps toward a thorough investigation of the life of him who has been called "A Man after God's Own Heart."

Above all he was a man of prayer. He trusted everything to prayer, and never undertook the smallest action without first recommending it to the consideration of the Heavenly Father Who rules and keeps all things. Sufferings strongly marked a life that was spent in toil for others, but always these sufferings were borne with complete resignation, even joyfully, after the example of One Who, having joy set before Him, preferred the hard thorny way of the Cross.

In the near future the story of this heroic soul who, having put his hand to the plow, never looked back upon the pleasant fields of his boyhood, will be told in full. Surely its lesson is this: in a carefree and pleasure-loving and money-mad age; that the Crucifix is the most consoling, most satisfying, most strengthening, most learned Book in all the world, that from it we may draw all the help and inspiration necessary in our many needs. That Christ is really passing by in our day, as truly as He passed in the little French village, seeking out whom He loves, that we have but to turn our eyes toward Him, to contemplate His suffering and His beauty, to realize how insignificant, how inferior and sordid are the things of earth, many of which are not only useless to us, but a real impediment in our long and painful struggle toward Eternity.—The Pilot.

"RADIO QUESTION BOX"

New York, Oct. 16.—The "Radio Question Box" conducted by the Rev. James M. Gillis, C. S. P., as a part of the broadcasting program of the Paulist Fathers' new station here was inaugurated Tuesday night. All Catholics and non-Catholics were invited to participate in this weekly program in questions to Station WLW, 425 West Fifty-ninth Street, New York. The questions may be on religion in general, on the Catholic religion in particular, or upon any matter of philosophy or history that has a bearing on religion. Answers will be given each Tuesday evening at 8:30.

In his first talk of the series Father Gillis, after outlining the plan and purpose of the Question Box took up a hypothetical question of about forty-five thousand words in length, which, he said, he had received recently. These forty-five thousand words, Father Gillis said, can be reduced to the following: "Can one be a Catholic and a Liberal? Is there such a thing as liberal Catholicism? Is not a Catholic necessarily a reactionary?"

JUBILEE RECALLS STRANGE PROPHECY

London, Oct. 12.—When the church at Great Yarmouth celebrated its seventy-fifth anniversary this week a prophecy that came to pass was recalled.

In the middle of last century a Spanish priest, Don Lopez, took up the task of trying to start a mission at Great Yarmouth. He collected alms from the nobility of Spain and then tried to buy a site for his church.

The hand of prejudice was against him. No one would sell him land where he wanted to buy it. In the end he bought a waste lot outside the town, between it and the sea. People laughed at him. "Mark me," he said to the bigots, "the town will follow me."

And the town grew out to the church.

"In politics, especially in British and Canadian politics, a liberal is one who is not a Conservative; not a Tory. I think the vast majority of Catholics are liberals in politics. In our own country it may be fair to say in a very broad sense, that the Republican party is conservative, and the Democratic party is liberal. I need not tell you which of these two parties has the support of the majority of Catholics.

In Sociology and Political Economy, as well as in politics, I think that Catholics tend to the liberal side. The Catholic Bishops' Program of Social Reconstruction was hailed by the liberal organs of America as a most excellent scheme for social betterment. The ultra-conservatives, on the other hand, have considered the program dangerously liberal.

The two most prominent Catholic writers in England, Hilaire Belloc, and G. K. Chesterton, are both extremely liberal in their economic views.

"The famous Encyclical of Pope Leo XIII. on the Condition of Labor is considered by conservatives and capitalists as ultra-liberal.

IN SPHERE OF THEOLOGY

"In the sphere of theology, however, it is generally supposed that Catholics repudiate liberal views. I am not so sure that even this reputation is deserved. In the recent Evolution controversy, for example, it developed that the orthodox Protestant view of the literal interpretation of the Scriptures is incomparably more narrow and conservative than the Catholic view. There are biblical scholars in the Catholic Church, not a few, whose position would be counted ultra-liberal, judged by the standards of old-fashioned Protestantism.

"However, we Catholics never dare to be so liberal as to deny or to question a truth once definitely settled by Christ, and conveyed to us from Christ by the Infallible Church.

"If that be conservative, we think it healthy conservatism. We dare not be more liberal than our Master. We dare not be so liberal as to deny the truth, that He has forever established. Finally, if by liberal is meant toleration, patience with the views of others, and kindness to every man, no matter what his opinions may be, Catholics not only may be, but must be tolerant. St. Augustine many centuries ago, uttered a wise maxim which we try to follow: 'In necessariis unitas, in dubiis libertas, in omnibus caritas.' In things necessary, unity; in things doubtful, liberty, in all things, charity."

SUIT TO DETERMINE WHETHER SANCTUARY LAMP BEARS DUTY

Washington, Sept. 26.—A test case to determine whether or not a sanctuary lamp is legally a part of an altar in Catholic churches, and as such to be imported duty-free, has been carried a step further here with the filing of an appeal with the United States Court of Customs Appeals. The case, which involves a question never definitely settled heretofore, was presented before the Board of United States General Appraisers, where the Catholic contention was denied.

Specifically, the protest is that of the Rev. Charles D. Hogue, Rector of St. Charles College, Catonsville, Md., as to the assessment and collection of \$484.40 duty on a sanctuary lamp imported and presented for use in the parish of St. Charles. If the case is won, however, it will mean considerable saving in similar instances throughout the country.

Under the United States Tariff Act of 1922, an altar imported for presentation without charge may come into the country duty-free. It is the contention of Father Hogue that the sanctuary lamp in question, which is the gift, without charge of the late Elizabeth Jenkins, is a part of the altar and hence not dutiable. It was pointed out in the previous hearing that the lamp by itself is a nullity, and that according to Catholic canon law, the altar could not contain the Blessed Sacrament without the lamp. Hence it was contended that the two are correlative, as the two parts of a picture. Further, 425 more, the point was brought out that the lamp has no value for illumination purposes but has a purely liturgical function.

Mr. James R. Ryan, of the Department of Laws and Legislation, National Catholic Welfare Conference, is appearing in the case as attorney for Father Hogue.

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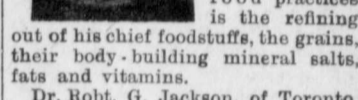
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Tuberculosis, cancer, flu, pneumonia and most of our diseases are unknown among savages. The reason is that they live upon natural foods. When they contact civilization and begin to live upon civilized man's white flour and refined 'ghost cereals' they die off quickly with civilized man's diseases, but not if they stick to their own natural foods. Thus it is shown that it is civilized man's foods that cause his own present diseases.

And besides food science has proved that the most fatal of civilized man's food practices is the refining of his chief foodstuffs, the grains, their body-building mineral salts, fats and vitamins.



Dr. Robt. G. Jackson, of Toronto, (shown here, age 65) editor of the physicians' Dietetic Age of New York, has taught this for years. To counteract the effect of these refined foods, Dr. Jackson devised Roman Meal, a natural whole grain food, made from whole wheat, whole rye, flax and bran, rich in all those elements refined out of white flour and 'ghost cereals.' Roman Meal eaten several times each week, will compensate the deficiencies of white flour, etc., and promote good health. It prevents indigestion and positively relieves constipation. Beef has 962 food units to the pound. Roman Meal has 1,600. Especially valuable for nursing and expectant mothers and children from the 10th month. At grocers.

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The fireless cooker oven of McClary's Electric Range is and does all these—

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IRISH TRUTH SOCIETY

DISCUSSES PLANS FOR A CLEAN PRESS

Dublin, Oct. 9.—One of the most interesting discussions of today's control and increase of the twenty-third annual conference of the Catholic Truth Society of Ireland followed the reading by James Geoghegan, H. C., a leading Catholic barrister of a paper on "The Rule of Christ and the Press of Today."

Mr. Geoghegan said he saw no real difficulty in the task of cleansing the press. Partly by law and partly by voluntary action the thing could be done. For example, a system of licensing all new vendors would render them amenable to control and increase their sense of responsibility. On the voluntary side, he considered that all persons connected in any way with the press, from editors to newspaper sellers, could be leagued together to give the public nothing but clean prints. As individuals they had often declared their helplessness. But their collective strength would be irresistible, and any objectionable exceptions could be speedily crushed.

This interesting view is getting a hold. It is recalled that the demoralizing papers have been condemned not only by the clergy and the local elective bodies, but by the Railwaymen's Union and even by the News-vendors' Association. A transport strike against the carriage and distribution of the "sewer" press is a possible happening.

Mr. William Dawson, supporting Mr. Geoghegan, has emphasized the need for pushing the good press. The Irish public, he believes, is a unique market for Catholic intellectuality, and if the people are offered the right stuff in printed form they will eagerly buy it.

Father McInerney, O.P., editor of the Irish Rosary, stated that the Catholic press was still in want of a salesmanship campaign. "It could be a blessing if a Guild were formed composed of young men in every parish, determined to sell as many Catholic publications as possible at the church doors, where they could also enlist subscribers for Catholic publications."

As a result of the attention focused on the matter it seems likely that legislative steps to check the importation of printed garbage into Ireland will not be much longer delayed.

PRESIDENT URGES UNITY

Omaha, Nebraska.—The incompatibility of racial and religious intolerance with American traditions and institutions, and regret that frictions based on such divisions have arisen in the United States, formed the major themes of the address delivered by President Coolidge before the national convention of the American Legion. Ascribing the growth of intolerance to the abnormal psychological conditions generated during the War, the President deplored that such feelings should carry over into times of peace.

"In this period of after war rigidity, suspicion and intolerance, our own country has not been exempt from unfortunate experiences," he said. "Thanks to our comparative isolation, we have known less of the international frictions and rivalries than some other countries less fortunately situated. But among some of the varying racial, religious and social groups of our people there have been manifestations of an intolerance of opinion, a narrowness of outlook, a fixity of judgment against which we may well be warned. It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. To a great extent this country owes its beginnings to the determination of our hardy ancestors to maintain complete freedom in religion. Instead of a State church we have decreed that every citizen shall be free to follow the dictates of his own conscience as to his religious beliefs and affiliations. Under that guaranty we have erected a system which certainly is

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justified by its fruits. Under no other could we have dared to invite the peoples of all countries and creeds to come here and unite with us in creating the State of which we are all citizens.

"But having invited them here, having accepted their great and varied contributions to the building of the Nation, it is for us to maintain in all good faith those liberal institutions and traditions which have been so productive of good. The bringing together of all these different national, racial, religious and cultural elements has made our country a kind of composite of the rest of the world and we can render no greater service than by demonstrating the possibility of harmonious cooperation among so many various groups. Every one of them has something characteristic and significant of great value to cast into the common fund of our material, intellectual and spiritual resources."

Citing the example of cooperation given during the War and urging its continuation in peace, Mr. Coolidge said:

"If we are to have that harmony and tranquillity, that union of spirit which is the foundation of real national genius and national progress, we must all realize that there are true Americans who did not happen to be born in our section of the country, who do not attend our place of religious worship, who are not of our racial stock, or who are not proficient in our language. If we truly create on this continent a free republic and an enlightened civilization that will be capable of reflecting the true greatness and glory of mankind, it will be necessary to regard these differences as accidental and unessential. We shall have to look beyond the outward manifestations of race and creed. Divine Providence has not bestowed upon any race a monopoly of patriotism and character."

NEW BOOKS

"Thy Kingdom Come." Series III, by J. E. Moffatt, S. J. Cloth, 32mo. Net, 35 cents.

This is the third of a series of pocket companions that has won a tremendous popularity among Catholic readers. The attractive binding and extremely low price make it especially suitable as a dignified little gift to friends.

This latest volume is particularly suited for visits to the tabernacle and may be used with equally good effect to break the monotony of traveling and to help put a few spare moments to spiritual advantage. Father Moffatt gives comforting counsel in all of our familiar problems and shows us where to find the only lasting consolation. He urges us gently, but irresistibly to take advantage of the limitless graces that are offered daily at the Altar.

"The Little Flower's Love For Her Parents." First of the Little Flower Books for Children. By Sister M. Eleanor, C. S. C., Ph.D., author of "Talks with Our Daughters," etc. 30 cents.

In childlike words Sister Eleanor encourages young hearts to follow in the way of the Little Flower. She shows how the little Therese developed perfect obedience and respect, first for her parents, later for other superiors, because thus she could prove her love for God. Yet the book is a story, not a sermon. The incidents that Therese herself recorded are woven into a narrative sure to keep the children's interest. The full meaning of the Little Flower's title is described with imaginative beauty. The many colored illustrations, all specially drawn, help make this an extraordinary contribution to our children's literature. They have a bright vivacity that is sure to delight the young readers, and what is more unusual, are definitely Catholic in inspiration.

For sale at THE CATHOLIC RECORD, London, Ont.

MAP MADE IN 1700 IS FOUND AT VATICAN

St. Louis.—An ancient map of the area where St. Louis now stands, believed to be the oldest in existence, has been found in the Vatican Library, by the Rev. Gilbert J. Garraghan, S. J., of St. Louis University. The existence of this map has been in Europe gathering material on the history of the Jesuits in America, announced the discovery upon his return here. The map is dated 1700. Among other things, it shows a settlement at the junction of the Mississippi and Des Peres rivers, where a mission of the Jesuits was established, undoubtedly giving the one river its name, of "Des Peres," or "The Father." The existence of this settlement was not known until Father Garraghan recently found a record of it in some historical material in Canada. It was a small fur-trading post, and had a life of only a year, but knowledge of it is of considerable historical value.

ARABS TAKE MATTER OF POSTAGE STAMPS INTO HIGH COURT

By Dr. Alexander Mombell (Jerusalem Correspondent, N. C. W. C.) A case has been brought against the Palestine Government in the High Court charging it with infringing the rights and injuring the national feelings of the "Palestin-

ian Arab Nation" through the use of Hebrew characters, and asking an injunction.

The action is brought by Jamal Al Hussein, secretary of the Executive Committee of the Moslem-Christian Association, and concerns the postage stamps now in use in Palestine. It recites that at present the Hebrew initials "E-I," standing for "Eretz Israel," or "Land of Israel," are used on the stamps, and demands that the Palestine Government either be restrained from using these initials or be compelled to add the initials "S-J," standing for "Saris Jencia," or "Southern Syria."

Attention is called to the fact that according to the Mandate for Palestine, English, Arabic and Hebrew are made the three official languages for the land, and that any matter inscribed in Arabic on coins or stamps must also be inscribed in Hebrew, and vice versa. The complainant charges that the interpretation of the initials "E-I" is "political."

DIED

McQUINN.—At his home in Kenilworth, Ont., on Friday, October 23, 1926, Thomas M. McQuinn, aged fifty-nine years. May his soul rest in peace.

THOMAS.—In the New Waterford General Hospital, on Sunday, Oct. 25th, Victoria A. Williams, beloved wife of James A. Tighe of Low Point, Cape Breton, after a long illness, in her fifty-eighth year. May her soul rest in peace.

COLLINS.—At Ottawa, on Oct. 23, 1926, Michael Gilbert Collins, aged thirty-seven years, elder son of the late Michael Collins of the Savings Bank Branch, P. O. D., and the late Mrs. Collins. May his soul rest in peace.

KRETSCH.—Killed while working in the Coulter Wood Products Co., Park Row Avenue, Hamilton, on October 19, 1926, William J. Kretsch, beloved husband of Mary A. Casey, La Salette, leaving six young children. Funeral took place at Teeswater, Ont. May his soul rest in peace.

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Solve the Puzzle AND WIN \$5000 GIVEN FREE. There are 7 faces to be found around the head of Napoleon. Can you find them? If so, mark each one with an X, cut out the picture, and write on a separate piece of paper, "I have found all the faces, and marked them." Mail your answer to us, with your name and address written plainly. In case of tie, neatness, handwriting and punctuation will be considered factors. If your answer is correct, you will be advised by return mail. In order to qualify for one of the prizes, there is a simple condition to be fulfilled. This condition DOES NOT INVOLVE THE SPENDING OF ANY MONEY. All that we ask you to do, is to sell for us 10 bottles of our Best Fortune, among your friends, at 25c per bottle. When sold, and we have received the money, you will then be fully qualified in our competition, and eligible to a Cash Prize at the close of same. THIS IS ABSOLUTELY THE ONLY CONDITION TO BE FULFILLED. When we receive your answer, we will mail you the Fortune to sell for us. Fill the coupon below and mail it at once. DO NOT SEND ANY MONEY. Enclosed please find solution to your puzzle. If correct, please send me AT YOUR EXPENSE, 10 bottles of perfume, which I will endeavor to sell among my friends at 25c per bottle, and when sold, will return you the money.

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