

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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A PROPAGANDA LIE THAT DIES HARD

Britain and the Northeastern corner of Ireland which holds the Irish Britishers have consistently tried to fool the world by injecting the religious element into the Irish struggle. A good portion of America and the world were successfully fooled by the device. These innocently people are not yet aware that the only party in Ireland which is guilty of religious intolerance is the Orange party and they are more fanatically and more cruelly intolerant than were the misguided fanatics of any of the persecuting religions of two and three centuries ago. In the four-fifths of Ireland that are outside the realm of the Belfast corner Parliament the Catholic majority live in the finest fellowship and in contra distinction to the continuous shooting and killing of the Irish minority who try to exist among the Orangemen. The feeling of fellowship and brotherhood between Catholic and Protestant in the other parts of Ireland is something truly admirable.

PROTESTANT TESTIMONY

From time to time I have given testimony of the Southern and Western Protestants to the remarkable kindness with which they were treated by the Catholic majority around them. This week I shall put before the readers an array of such opinions—an array that should prove staggering to any reader who still believes the fable that the Irish would oppress the minority.

On June 7th, 1920, the Moderator of the Presbyterian Church of Ireland said:

"It is a notable fact that nowhere has a hand been raised against one of our isolated churches building up against a single individual Presbyterian in the South and West."

On June 17th, 1920, at Hull a conference of the representatives of the British Wesleyan Methodist Churches was held, at which the Irish representative said:

"As far as I know in a country place in Ireland there has never been any interference, good, bad, or indifferent, with the worship of Methodists. The courtesy and kindness shown to your representative in Ireland is more than tongue can tell."

A "Southern Protestant," writing to the Irish Times of July 16th, 1920, speaking of the Province of Munster, said:

"Having been a resident in the South of Ireland for nearly thirty years, I can truly say that never once in that period have I ever received anything but the greatest possible courtesy from all classes and creeds in the South. I think that this fact can not be too widely known in these days of stress. One would imagine from the speeches of Sir Edward Carson in the North that we in the South, because of the difference in our religions were at one another's throats. No greater mistake was ever made."

On July 19th a similar statement was made in a letter to the Irish Times by a "Western Protestant," and on the 23rd in the same paper one of His Britannic Majesty's Deputy-Lieutenants in the Province of Connaught wrote:

"Sir,—I am a Protestant and have lived most of my life in the West of Ireland. During this long period I have enjoyed the friendship of my Catholic neighbors. Never has a hostile word been said to me or to any of my friends by reason of our religion. We Catholics do us a favour or oblige us in any emergency, and on every occasion there was a very ready response."

On July 29, 1920, a "Midland Protestant" wrote to the Irish Times:

"We are only a mere handful, but have been living quietly among our Sinn Fein neighbors and have had striking evidence of the protection of the powers that be. Republican authorities in our lawful undertakings."

Cork County, Protestants: 8.55%.
Mr. J. W. Biggs, writing from Bantry, Co. Cork, on July 22nd, 1920, said:

"I feel it my duty to protest very strongly against this unfounded slander of intolerance on the part of our Catholic neighbours, and in so doing I am expressing the feelings of very many Protestant traders in Bantry for forty-three years, during thirty-three of which I have been engaged in business and I have received the greatest kindness, courtesy and support from all classes and creeds in the country. In Munster where Catholics outnumber Protestants by thirteen to one, a large number of the leading traders are Protestants who are being supported by Catholics, and the greatest good-will exists between them."

Clare, Protestants: 1.8%.
Mr. Eyre Levers, writing from Mount Levers, Sixmilebridge, Co.

Clare, on September 7th, 1920, says: "As one whose family has lived for generations in the South of Ireland in the midst of a Catholic population, I wish to add my testimony to that of the numerous correspondents who have already expressed their sense of the good feeling existing between Protestants and Catholics in the South. Notwithstanding their small minority they have always enjoyed the fullest toleration."

Kerry, (Protestants: 2.74%).
Messrs. Letchford and Sons, Ltd., (a Protestant firm), writing from Tralee, Co. Kerry, in the press of Sept. 22nd, 1920, said:

"For three generations we have transacted our business throughout the South of Ireland and never otherwise than under the friendliest relations. The kindness and patronage we have received from our Catholic neighbors is sufficient answer to the question of intolerance."

Kilkenny, (Protestants: 5.03%).
Very Rev. Dean Winder, M. A., of Kilkenny, speaking to the Catholic members of the local Technical Committee on July 13, 1920:

"You need not tell me that you are tolerant in Kilkenny. I have received nothing but kindness, consideration and good-will since I came here, and I can never be thankful enough to the Kilkenny people."

A declaration signed by the head of every Protestant family in the united parishes of Fiddown, Castland and Clonmore, Co. Kilkenny, including Canon R. M. Kellest, Major Max Bolland, Major E. W. Briscoe, Col. W. H. Wyndham Quin, etc., was published in the press of Sept. 20, 1920. The declaration said:

"We desire to give public expression to our appreciation of the unflinching good fellowship which at present exists, has always existed, and, we believe, will continue to exist between ourselves and our Catholic neighbors."

Galway, (Protestants: 2.30%).
Rev. W. P. Young, Galway, speaking at the General Assembly, Belfast, on June 10th, 1921, said:

"I have never met with the slightest discourtesy from any individual in the matter of my worship."

Rev. J. C. Trotter, writing to the Irish Times from Ardahan Rectory, Co. Galway, on July 20th, 1920, said:

"During an experience of over thirty years in Co. Galway I have not only never had the slightest disrespect shown to me or to those belonging to me as Protestants, but from priests and people, gentle and simple, have received the utmost courtesy, consideration, and a friendship which I esteem very highly. As to the Roman Catholic farmers about, I have known them to come to my help during seed-time or harvest even to the neglect of their own crops."

Leix, (late Queen's County), (Protestants: 11.26%).
On July 2 st, 1920, a Protestant in Leix wrote to the Irish Times on the question of Catholic toleration:

"In spite of all the changes of these last years I see no difference in the old friendly courtesy and kindness that I have known all my life, unless, indeed, that sometimes they are greater."

Limerick, Protestants: 2.92%.
The Very Rev. R. S. Ross Lewin, Protestant Archdeacon of Limerick, writing to the press on September 25, 1920, said that for six generations his people had been in Co. Clare and had always been on the best terms with their Catholic neighbors. His predecessor, Rev. A. Armstrong, who was a rector in Tipperary, had lived for forty years in that county loved by all sections of the community.

Mayo, Protestants: 2.14%.
At a meeting of Protestants at Castlebar, Co. Mayo, (reported in the Dublin press of Sept. 2nd, 1920) over which Rev. J. A. Lendrum, Rector, Castlebar, presided, many tributes were paid to the toleration the Protestants had experienced.

Mr. Dixon said he had lived with the people of Mayo for twenty-seven years, and at no time did the fact that he was a Protestant embarrass him, officially or otherwise. Mr. A. C. Larmine said that as a Unionist, he had received at all times every consideration and courtesy. His political views were known, but that fact did not debar him from being elected year after year of the various local bodies in Castlebar.

Meath, (Protestants: 6.81%).
On August 23, 1920, Sir Nugent Everard, Bart, His Britannic Majesty's Lieutenant for the County of Meath, and the Rt. Rev. the Protestant Bishop of Meath wrote to the Irish Times:

"We bear witness from our own experience of the happy relationships in both commercial and social life that exist in the County of Meath between our Roman Catholic neighbors and ourselves, who represent 6% of the total population."

Tipperary, Protestants: 5.48%.
The Select Committee at Fethard, Co. Tipperary, at which were present Rev. R. C. Patten, Col. Cooke, O.B.E., Major-General R. J. Ke-

lett, C. B., C. M. G., D. L., Capt. E. C. Morel, etc., adopted a resolution condemning "in the strongest possible manner the action of our co-religionists in the North of Ireland in cruelly driving from their homes and their employment their Catholic fellow-workers and countrymen, and we hereby testify our appreciation of the kindly relationship that has always existed, and now exists, between the different religious denominations in our neighborhood."

SEUMAS MACMANUS,
Of Donegal.

EVENTS MOVING FAST

INTERESTS OF EMPIRE AND WORLD vs. "THE LITTLE SIX COUNTY STATE"

By "Politicus," in the Manchester Guardian
It is generally believed that events are moving fast towards a decision of the critical issues on which the success of the Conference depends. It is clear that the next step will be the consultation of Ulster. There is a technical difficulty about the admission of Sir James Craig to the Conference in view of Mr. De Valera's stipulations, but it is quite clear that Ulster must take part in the discussions in some form before they go much further.

Ultimately peace may depend not on the Yes or No of Ireland but on the Yes or No of Ulster. When that point is reached there can be little doubt of the perspective in which English opinion would see the problem.

There is no talk of putting the liberties of Ulstermen at the mercy of an Irish Parliament. It would be difficult to persuade the British electors that it would be unreasonable to ask of Ulster, in the cause of peace, that she should accept the decision of a local plebiscite, or else, while retaining her local Parliament as it stands, enter into an all-Irish Assembly. The future of English politics, as well as the question of Irish peace, may be involved in this issue.

Of the view that would be taken by the wisest heads of the Unionist party there is no doubt, and it is scarcely credible that the British electorate will encourage half a million of people to wreck a settlement which would at once keep Ireland within the British League of Nations and preserve to the people of Ulster their essential liberties.

THE SIX-COUNTY UNIT

In a previous message, discussing the Ulster problem, "Politicus" writes:

The desire for peace is real and resolute, but the actual problems are difficult and delicate because they touch on those instincts—honor, sentiment, and memory—which are the most sensitive and excitable of the emotions.

Day by day we are driven back to the same question: What can Ireland gain in respect of unity if she puts aside her full demand for independence? Englishmen do not easily appreciate all that is asked of Ireland when she is asked to take something less than independence.

New Ireland is intent also on her unity. This is where statesmanship finds at once its opportunity and its difficulty. Its opportunity and its demand of Irish unity is a prize for which Irishmen will make a sacrifice.

Ulster is composed of nine counties, and originally the Covenant applied to the whole of Ulster. But if Ulster were taken as a unit the Orange majority is so small that the ordinary changes and chances of politics might turn it into a minority at any moment. The Act which set up the Orange State in 1920 excluded three counties and chose a unit which was neither the old province of Ulster nor yet the homogeneous province of Ulster, for it included important Nationalist districts. This anomaly has been emphasized by the elections that have since taken place.

The Six-County unit is therefore indefensible on democratic principles, and if Sinn Fein demands a plebiscite by county or by parish and a boundary commission, this demand cannot be refused. It would clearly be impossible to bring upon the world all the evils that the Prime Minister described last night for such an object. Some interference with the existing arrangements is therefore indispensable, but the mere revision of these boundaries is not the ideal arrangement from the point of view of the future Government of Ireland.

BELFAST'S GROUNDLESS FEARS

The ideal arrangement, of course, is to persuade the Six Counties to come to terms with the rest of Ireland and to take their part in the Irish State. The difficulties, of course, are very great. Traditional quarrels of Belfast have been embittered by savage acts in the last eighteen months. There is the fierce spirit that we associate with the quarrels of the Defenders and the Peep o' Day Boys or those of Guelph and Ghibelline. There has always been this element in the politics of Belfast.

But there is an Ulster outside this seething mass of intolerance, and it must be clear to this Ulster that the separate life of a little State composed, say, of four counties cut off from the Ireland with which it should trade, a little focus of bitter memory and tradition, will be poor in outlook, in opportunity, in all the qualities and circumstances that give a society prosperity and vigor.

Why should she dread association with the Irish State? Within the new Irish State tolerance and religious equality, if the conduct of Sinn Fein during the last two years is any guide, will be the rule. The Protestant bishops have made that clear. Corruption and nepotism have, by universal admission, been put down with a strong hand. Sinn Fein is ready to leave to the Six Counties all the powers that are needed to give them full control of their affairs and liberties.

Why should not Ulster, safe from all danger of oppression, be asked to throw in her lot with Ireland? Is that not less of a risk than any alternative? The peace on which such vital interests—the interests of a larger world than the British Empire—depend at this moment can only be made if England, Ireland, and Ulster are all ready to make some sacrifice to obtain it. If Ireland renounces for this object something to which she thinks she is entitled by all the passionate logic of democracy, will not the Six Counties renounce a privilege as dangerous to themselves as it is fatal to peace?

PRAYERS FOR PEACE CONFERENCE

Washington, D. C., Nov. 21.—Special prayers for the success of the conference on the limitation of armaments have been ordered by prelates in many parts of the United States, including Cardinal Dougherty of Philadelphia, Archbishop Hayes of New York and Archbishop Hanna of San Francisco, who as chairman of the administrative committee of the National Catholic Welfare Council was on the very face, signed the original letter directed to President Harding asking him to have the United States take the initiative in a movement for disarmament and world peace.

"It seems to me an obvious truth," said Archbishop Hayes, "that the ambition to have the largest army or the most powerful navy is one of the most unwholly of all national ideals. Its honesty of purpose may well be questioned in the present circumstances and demand that religion be no longer the mask for imperialist intrigue. For behind Orange recalcitrance now as always are the machinations of British imperial and partisan politics.—The Nation.

Paris, Nov. 10.—The lowering of the birth rate and the dangers of voluntary birth restriction in France are a matter of just concern to all those who are seriously interested in the future of the country.

One object is formulated everywhere under different forms: "It is reasonable, if it is possible, in view of the difficulties of the present day, to found a family and support a large number of children? God blesses large families but He does not feed them," the advocates of birth restriction say ironically.

That a large family is something of a burden to the workman in the city is a fact which it would be difficult to refute, but in certain districts of France, the peasants too have adopted the policy of the only child, believing, in this way, that they will guarantee him a better future.

Dr. Labat, a physician of the province of Gascony published a series of studies in the Revue Des Deux Mondes during the War. These studies, which have since appeared in book form under the title "L'Âme Paysanne" (The Peasant Soul) give a touching picture of the passing of the Gascon race whose bourgeois and peasants are content with an only son.

There is no more fertile region in France than Gascony, the country watered by the Garonne, where the fields of golden wheat and maize and the green pastures alternate with vineyards and orchards. Life in that region is easy and gay, but the race is voluntarily sterile. It is the land of the only son.

But the War came and the only son did not return. And now the local papers, and the bulletin of the Ministry of Agriculture which contains each month lists of properties for sale, contain hundreds of notices of properties in Gascony, offered for less than 30,000 and even 20,000 francs for from 20 to 30 hectares of land, buildings, improvements and all farm implements. And yet these properties cannot find a local buyer.

The peasants, tired of working now that they have no child to whom they can leave the results of their labors seek only to rid themselves of a burden which has become too heavy for them alone.

For the last two years, whole families with their children have been coming down from the mountains of the Lozere and the Aveyron to settle in the sunny, abandoned plain.

And more recently, in fact just a few weeks ago, forty families headed by the President of their Syndical Union left Brittany to occupy a whole canton of the Department of Dordogne. Others are founding a colony in the Department of the Gers. With their sons and daughters they will take up the work abandoned by the peasants of Gascony, those peasants who doubtless thought they were very clever in practicing the policy of the single child and probably said with the others: "Yes, yes, God blesses large families, but He does not feed them."

And behold, the large families have now come, and God is feeding them in the very country, in the very houses and from the very fields of those who lacked confidence in Him!

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CARSONIA AGAINST THE WORLD

Sir James Craig and his cabinet still perish in their attitude: "Let Orangemen rule though the world perish." It is time for a little plain speaking about the Ulster legend. Sir James Craig rules but six of the nine Ulster counties, an area called Carsonia by the Irish. One-third of the population of these counties is Roman Catholic and Sinn Fein and it ought to be added that some of the staunchest Sinn Feiners in Carsonia are Protestants. Protestant strength lies almost wholly in Belfast, which contains the bulk of the inhabitants of the counties of Down and Antrim. The other four counties contain 232,682 Catholics and 232,935 Protestants, Jews, and persons professing no religious faith. Two of these counties, Tyrone and Fermanagh, are already known to be Sinn Fein in sentiment.

Were an Irish plebiscite to be held by counties it is possible that Carsonia might shrink to Down and Antrim; and by the British Blue Books it can be shown that the average of moral and social well-being is lower rather than higher in this area than in the rest of Ireland. In Belfast, Orangemen have resorted to pograms and dishonest elections. Today, a Catholic workman can scarcely be sure of his job and home in that city; yet at the last meeting of the Presbyterian General Assembly the retiring Presbyterian moderator testified that in all the rest of Ireland which he had visited he had found no trace of religious persecution. A genuinely irreconcilable Carsonia ought not to be coerced by force of arms—to this proposition Sinn Fein has generously agreed—but Carsonia ought emphatically to feel the pressure of the moral opinion of the world; American Protestants who have supported their co-religionists in the present circumstances and demand that religion be no longer the mask for imperialist intrigue. For behind Orange recalcitrance now as always are the machinations of British imperial and partisan politics.—The Nation.

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TWO NUNS KILLED

Des Moines, Ia., Nov. 21.—Warrants have been sworn out for the arrest of W. H. Halpeny, a Des Moines business man, in connection with the death of Sister Mary Virginia and Sister Mary Rosalita of the Sisters of Charity of St. Joseph's Academy, who were killed by an automobile within a few doors of the Academy on All Souls Day.

Sheriff Kobb, who swore out the warrants, said he would endeavor to prove that Halpeny was driver of the car, which struck and killed the two nuns, and he will be charged with manslaughter and failure to report an accident.

For the past week the city authorities had been making every effort to apprehend the driver of the death dealing car, which was believed to be a close Winton with an Illinois number. Newspapers had raised rewards by popular subscription for his apprehension. Chief of Police R. C. Saunders issued an appeal to every Catholic paper in Illinois and Iowa to request its readers to aid in the apprehension of the culprit by furnishing the names of any persons with Winton cars who were in the vicinity of Des Moines on the date of the accident.

Sister Mary Virginia was director of vocal teaching at St. Joseph's and Sister Mary Rosalita was head of the piano department. The former was famed for her voice and before she entered the order, had studied for grand opera. A Des Moines critic in writing of her said:

"I have been a music critic and voice teacher for years and have heard most of the world's great artists. But I considered Sister Mary Virginia the greatest of them all. She possessed the artistry of a Galli-Curci and the glorious volume of a Raina."

Sister Mary Virginia was known as Mary Agnes Austen, before becoming a religious and was the daughter of Lawrence Austen, of Chicago. She was educated at the Immaculate Conception Academy, Davenport and continued her musical studies at the Cosmopolitan School of Music, Chicago.

Sister Mary Rosalita was Agnes McLaughlin the daughter of William McLaughlin of Lincoln, Nebraska. She was educated at St. Francis Academy, Council Bluffs and studied music at the University of Nebraska and the Cosmopolitan School of Chicago.

USURY DENOUNCED BY COLOGNE CARDINAL

Cologne, Nov. 11.—A notable pronouncement against usury has been made by Cardinal Archbishop Schulte of Cologne, who also decries fondness for pleasure and other besetting sins of the day.

"Great is the distress of the times," declared the Archbishop in a letter to all Catholics under his jurisdiction, and the Rhineland is suffering more than other countries. The prices of food and clothing mount higher constantly. Yet there are many who are endeavoring to gather money and buy more than they need for daily life in order to make inordinate profits. Fondness for pleasure increases steadily. Industry and large towns are seducing the young people. Many who were good Christians have become attached to the practice of usury to the shame of the name of Christians. Farmers, artisans, workmen and merchants can and should be contented with moderate profits. We need not gather riches at a time when the country is in such bad circumstances. We must remember ever the words of St. John: 'He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him; how doth the charity of God abide in him? My little children, let us love not in word, or in tongue, but in deed and in truth.'

There are in France 3,569 Public schools with less than ten pupils. Of this number 2,532 have between five and ten pupils and 1,047 have less than five pupils. These public neutral schools have been deserted in favor of the Catholic parochial schools.

The Catholics of the Chicago archdiocese have contributed during the year more than \$1,000,000 to charity here abroad, at the calls of Archbishop George W. Mundelein, according to a pastoral letter issued by the archbishop setting the date of the collection of Peter's Pence as the Sunday before Thanksgiving. Last year's collection for the Pope reached the sum of \$180,000, "a level," says the letter "never attained heretofore by any church in Christendom."

New Haven, Nov. 21.—The largest correspondence school in the United States will be started December 1 by the Knights of Columbus, it has been announced. The school will be for the sole service of ex-service men who reside at a distance from the present free schools maintained by the Knights. It will make it possible for every ex-service man regardless of his place of residence or his employment, to participate in the benefits of the K. of C. schools.

Rome, Oct. 23.—Instruments and implements which Roman archeologists declare antedate the founding of Rome and survive probably from the Stone Age, have been unearthed on the slope of Mt. Laurus, in the suburbs. In making excavations for houses in this section, workmen encountered numerous traces of this early civilization, and their discoveries have become the subject of intense interest to the archeologists of the Vatican as well as to secular scientists.

There are many indications that Oxford will once more become a seat of Catholic learning, more comprehensive, perhaps, than even in its palmyest pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the under-graduates are sufficiently numerous to call for the spiritual employment of a Catholic chaplain within the university. Last, though not necessarily least, one of the old colleges has a Catholic dean, Dr. Urquhart, dean of Balliol College.

Boston, Nov. 21.—The "Madonna and Sleeping Child," a work by the great painter of religious subjects, Giovanni Bellini, was given its first showing in America today in the private gallery of Mrs. Jack Gardner, in Fenway Court, Bellini, with his father and brother, was one of the chief founders of the Venetian school of art. Deep religious feeling is one of the chief characteristics of his wonderful paintings, all too few of which have been preserved. Among his pupils was the great Titian. Before the War the "Madonna and Sleeping Child" was in the Simmeringen collection, in Germany.

San Francisco, Nov. 21.—Anti-Catholic prejudice rode to a hard fall in the recent municipal campaign, when three members of the Board of Education who were vigorously opposed by anti-Catholic elements headed the ticket of seven that was balloted on. Two of the members of the board who were subjected to the bigoted opposition were Catholics, Daniel C. Murphy and Alice Rose Power. A third, F. Dohrman, jr., had been educated at a Catholic college. Angelo Rossi, who led the list of nine city supervisors elected was also opposed by anti-Catholic organizations and his success in leading the ticket is attributed chiefly to resentment over the efforts of the bigots.

The movement among the members of the Anglican Church for placing a statue of St. Joan of Arc in Winchester Cathedral, is frankly acknowledged by its promoters as an act of reparation. The statue is to be placed close to the tomb of Cardinal Beaufort, Bishop of Winchester, who was one of Joan's judges and who kept the key of her prison at Orleans. "In a cruel age," says an appeal addressed to all Anglican churchmen, "English hate and English gold combined with French treachery to burn at the stake the Maid whose only fault was that she devoted her life with its marvelous gifts to the love of God and the service of her country. . . . Some public tribute to her memory is surely due from us today."

CATHOLIC NOTES

Daily market reports will be sent out by the radio department of St. Louis University as a result of requests from hundreds of small communities that have had the benefit of the daily weather reports sent out by the university wireless.

Macon, Ga., Nov. 19.—St. Stanislaus College of this city, the novitiate of the Society of Jesus for the province of New Orleans, was burned to the ground with a loss of \$300,000, one third of which is covered by insurance. The cause of the fire is not known.

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There are many indications that Oxford will once more become a seat of Catholic learning, more comprehensive, perhaps, than even in its palmyest pre-Reformation days. The religious orders are back again, the secular clergy have a college, and Catholic laymen among the under-graduates are sufficiently numerous to call for the spiritual employment of a Catholic chaplain within the university. Last, though not necessarily least, one of the old colleges has a Catholic dean, Dr. Urquhart, dean of Balliol College.

Boston, Nov. 21.—The "Madonna and Sleeping Child," a work by the great painter of religious subjects, Giovanni Bellini, was given its first showing in America today in the private gallery of Mrs. Jack Gardner, in Fenway Court, Bellini, with his father and brother, was one of the chief founders of the Venetian school of art. Deep religious feeling is one of the chief characteristics of his wonderful paintings, all too few of which have been preserved. Among his pupils was the great Titian. Before the War the "Madonna and Sleeping Child" was in the Simmeringen collection, in Germany.

San Francisco, Nov. 21.—Anti-Catholic prejudice rode to a hard fall in the recent municipal campaign, when three members of the Board of Education who were vigorously opposed by anti-Catholic elements headed the ticket of seven that was balloted on. Two of the members of the board who were subjected to the bigoted opposition were Catholics, Daniel C. Murphy and Alice Rose Power. A third, F. Dohrman, jr., had been educated at a Catholic college. Angelo Rossi, who led the list of nine city supervisors elected was also opposed by anti-Catholic organizations and his success in leading the ticket is attributed chiefly to resentment over the efforts of the bigots.

The movement among the members of the Anglican Church for placing a statue of St. Joan of Arc in Winchester Cathedral, is frankly acknowledged by its promoters as an act of reparation. The statue is to be placed close to the tomb of Cardinal Beaufort, Bishop of Winchester, who was one of Joan's judges and who kept the key of her prison at Orleans. "In a cruel age," says an appeal addressed to all Anglican churchmen, "English hate and English gold combined with French treachery to burn at the stake the Maid whose only fault was that she devoted her life with its marvelous gifts to the love of God and the service of her country. . . . Some public tribute to her memory is surely due from us today."

There are in France 3,569 Public schools with less than ten pupils. Of this number 2,532 have between five and ten

THE RED ASCENT

BY ESTHER W. NEILL

CHAPTER XI THE ORATION

The Colonel had been asked to deliver the oration at the Fourth of July picnic. It was a compliment that he always expected. This year he agreed to make the speech with his usual apparent reluctance.

In this part of the world there were few days that were considered legal holidays. Not that the people were consumed with energy, or so puritanical that picnicking was considered a waste of time, but they had their prejudices that precluded certain celebrations popular in other parts of the United States.

With a wet towel wound around his head to offset the drowsiness that now seemed habitual, Richard sat up all night, and labored over his first county speech. Toward dawn he had finished, but his mind was too busy to sleep. He took off his shoes and crept softly down the stairs, meaning to go out on the porch, and lie down under the palming stars and wait for the sunrise.

Jefferson Wilcox, who had postponed his journey to Texas so that he might share in this July lull, had cranked up his automobile and speeded to the nearest town to bring atomizers, prescriptions, gargles—but the Colonel's voice could not be coaxed to a key above a pathetic croak.

"Dick will have to go for you," said Jeff consolingly. "Can—can—Dick talk?" "Talk!" exclaimed Jeff in some surprise. "Haven't you ever heard him make a speech? Why, he was head of our debating society. Won all the prizes. When Dick began to talk the other side knew it was all up with them and sat down. It's a gift," he explained tactfully, "a gift, no doubt, inherited from you."

"Perhaps," said the Colonel. "God knows he comes by it legitimately. My father was an orator. Could hold his own with men like Clay and Webster. Yes, Dick will go and take my place. They'll run in that cross-eyed Yankee judge if Dick doesn't go. I'll make him. Send him to me!"

"What's that?" asked Richard, uncomprehendingly. Jefferson sat down upon a heap of straw and leisurely lighted a cigarette. "Very simple proposition. The Colonel has lost his voice, and insists that you take his place tomorrow. You will proceed to enlighten your fellow-citizens upon the glory of the Declaration of Independence and the loveliness of the ladies, God bless 'em."

"I can't," said Richard. "You know I can't." "Can't! In the bright lexicon of youth—can't! I'd like to know why you can't?" "But why should I?" "The Colonel having lost his voice, fears a certain cross-eyed Yankee judge! Since a Matterson is pledged to the job, a Matterson must go."

Richard looked down upon his mud-stained trousers. "I'd cut a pretty figure in these clothes," he said with some show of impatience. "It seems to me," said Jefferson lightly, "that I saw a gray suit of

familiar angles hanging in the wardrobe upstairs. If you will accept the loan of them a second time—

"Didn't I send those clothes back?" "But how can I talk, Jeff?" "How?" repeated Jeff, sending circles of smoke into the air. "With your tongue, man; with your tongue."

"Your jokes, Jeff, are frequently of the vaudeville variety. Excuse me if I do not smile." Jeff grinned. "I was merely accentuating the obvious. Here, give me that hammer and those nails; as a carpenter you are not a success. Go upstairs and get busy on your oration. Go talk to the Colonel. Seems to me if I lived in this county I'd run for Congress. Here's your opportunity. Send yourself to Washington on a Fourth of July peroration."

Richard abandoned his work as a carpenter, and hurried to the house to register his protest. But the Colonel was obdurate. If Richard had any sense, any judgment, any power for speech-making, there was no escape from this civic duty. If he had intended to become a preacher, he must have received some training in oratory that would enable him to talk in a way that would reflect credit on the family. The Colonel's face was growing apoplectic as he choked out the various reasons why his son should represent him, and Richard, realizing that this whispered colloquy was increasing the Colonel's irritation, finally agreed to go.

At the same time Pere Bilodeau had an ardent faith in Pierre's return. Others were wounded, many had been killed, but the old man seemed to have no fear that such a tragedy would take place in his own life. "Oh, Pierre will be all right," he would say. "The good God will never take from me the boy whom I love so tenderly and whom I set off so willingly to fight the battles of his country. Yes, yes, Pierre will be all right!"

Although her trust in Providence was great, his good wife did not share this sublime confidence, while the neighbors would shake their heads and say to one another: "Poor man, why will he become of him if anything should happen to the boy? It will kill him!"

When the blow came it did not kill him—but it changed him altogether. He was no longer the same man, but went about his work with set lips and despairing eyes, with never a smile in the house or outside of it—he who had all his life been laughing and jesting with his friends and neighbors. He never spoke of the boy either to his wife or children, and no one dared to mention him in his presence.

The news had arrived on Thursday. The good Cure, who would have been one of the first to cross the threshold of the house of mourning, was absent in Montreal, and a strange young priest had taken his place.

On Sunday morning garbed in sombre black, Mere Bilodeau said to her husband: "Charles, it is time to get ready for Mass. Today we must speak to even if they did not approve of his ideas, he deserved some commendation for his brilliant rhetorical phrases."

Jefferson, from his high vantage ground, beamed his pleasure at this ovation. He saw the foreigners from the mines press forward to shake Richard's hand; he noticed a new light in Richard's eyes; the light that comes at the end of successful effort; but, having felt the response of his audience, he did not care for the after praise; he edged his way through the crowd to the automobile.

"Get me out of this," he said to Jefferson. Jefferson demurred. "I thought we had come to a picnic," he said. "Crank up," said Richard. "If we have any food I suppose we can eat it just as well ten miles from here."

"You are coming to my house to luncheon," said Miss Fielding. "I want to tell you that I didn't know you could talk so well." He looked down, seeming to realize for the first time that she was seated close to him. "I thought you were on horseback," he said lamely. "I was," she laughed. "It seems that I ought to be, since I have received no invitation to ride with you, but my groom can take my horse back to the stable if I am permitted to stay here."

Fielding rode up on horseback. Betty, who was sitting beside Jefferson, in his big touring car, called out to her to come and join them. "Your horse may get frightened by the fireworks," Richard heard Betty say.

"Dear me! Is his speech going to be as pyrotechnical as all that?" Betty flushed her confusion. "The firecrackers are to come afterwards," he explained, and she introduced Jefferson, who held out a willing hand to assist the pretty stranger into his hospitable car.

To Richard's own surprise her presence seemed to add to the stimulation he always felt when facing an audience. He glanced at his notes and began. It was a strange speech for a conservative county to listen to, and a stranger speech for Colonel Matterson's son to deliver. The "cross-eyed Yankee judge" was roused to some degree of interest; the laborers from the mines lost their expression of dull hopelessness. Richard's voice was full and resonant as he went on:

"Liberty is a divine right—an indelible mark imprinted on our souls, that has received the heritage of free will from the inspiration of an Almighty God. In the eyes of the world the Declaration of Independence was a daring protestation; it placed their lives in jeopardy. Have we measured up to the ideal that they have placed before us? Have we not abused our privileges of freedom? Less than fifty years ago we bartered for immortal souls in this old slave market; now, though we no longer buy and sell in name, we bargain for laborers for less than they can live upon. Capital is but an added responsibility in the eternal scheme of things—a power to be used for or against us in the judgment."

As he proceeded, old Major Brown and General Cartwright, who were seated on the stage behind him, frowned their displeasure. Though they begrudgingly conceded that the Colonel's son had surpassing oratorical gifts, his ideas were dangerous and misleading. He was disrupting the doctrine of predestination that so many of the church-going audience found consoling, and he was talking as if the half-human creatures from the mines, the niggers in the fields, were made of the same material as a gentleman. Souls, no doubt, were vaporous commodities without color, but as long as a man had the health and strength to remain in his own body there were distinctions; some people were born to privileges, and some were born to none, so why make such believe they had any?

But when he had finished, the applause sounded so deafening that the General and the Major were ashamed not to add a few feeble handclaps to the general tumult. After all, Richard Matterson was a product of their own State, the son of their oldest friend, so that even if his education had been faulty, if they did not approve of his ideas, he deserved some commendation for his brilliant rhetorical phrases.

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"We're delighted," said Jefferson hastily. Then turn down that road," she commanded, "to the left. Pruney will be waiting for us, I know."

"We really cannot go to luncheon," said Richard, laying a restraining hand upon the steering wheel. "We really cannot go." "Now, Dick, don't spoil things," pleaded Betty. "He has some absurd notions, Jessica." "Tell me, I like absurd notions." "Oh, I see," said Jefferson. "I've been as blind as a bat. Must have been dazzled by your unexpected appearance, Miss Fielding. I quite forgot."

"What?" "That you were Miss Fielding," he added awkwardly. "You all talk in riddles," she smiled, "and I can guess them every one. Betty told me a week ago. Mr. Jefferson Wilcox, lawyer, called as counsel by Richard Matterson who is curious about a Texas land claim. Didn't I suggest your looking into it fully two months ago? If you act upon my suggestion, why should I quarrel with you? Now will you come home to luncheon?"

"Well, of all amazing law cases!" gasped Jefferson. "It's foolishness," said Betty. "We haven't a shadow of a chance to prove our claim. I told Jess because I knew it would amuse her, and I thought it only fair to let her know that we were not as friendly as we seemed."

"I like enemies," said Miss Fielding reflectively. "There's a certain distinction in having them. Now will you come home with me, or are you going to ask me to get out?" "Even Dick wouldn't be so rude to a lady as all that," laughed Jefferson. "I think we shall accept your invitation."

TO BE CONTINUED

A TEMPORARY ABERRATION

AN INCIDENT OF THE WAR

By Mary E. Mannix

For more than a year Pere Bilodeau had not been to the Sacraments, or even to Mass—he who was formerly the model of St. Eulalie.

It had happened since the death of his youngest son in France. The boy was the apple of his eye—but he had sent him cheerfully to fight with the first Canadian troops who went over.

At the same time Pere Bilodeau had an ardent faith in Pierre's return. Others were wounded, many had been killed, but the old man seemed to have no fear that such a tragedy would take place in his own life. "Oh, Pierre will be all right," he would say. "The good God will never take from me the boy whom I love so tenderly and whom I set off so willingly to fight the battles of his country. Yes, yes, Pierre will be all right!"

Although her trust in Providence was great, his good wife did not share this sublime confidence, while the neighbors would shake their heads and say to one another: "Poor man, why will he become of him if anything should happen to the boy? It will kill him!"

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The following day the Cure was walking along the road to the village from which the church was removed a short distance, when he saw Pere Bilodeau coming towards him carrying a sickle on his shoulder.

The Cure stopped and accosted him, observing as he did so that the face of the old man had grown paler and thinner, and that his eyes had assumed a peculiar expression of hardness and coldness formerly quite foreign to them. "Good morning, Pere Bilodeau," said the priest. "You know my heart—I have no words to express what I feel there."

"Yes, yes, non Pere," replied Bilodeau hastily. "That will do—good morning." And he strode on rapidly, his gray head erect, his shoulders squared, as it were, against the world. "Poor man, poor man!" soliloquized the priest, continuing his walk.

Christmas came and went. Spring was sending forth heralds of her speedy arrival. One day the Cure, passing Bilodeau's house, found him working in his garden. Obeying a kindly impulse he stopped and said:

"Good morning, my friend." "Good morning, M. le Cure," responded the former, lifting his head for a moment, then returning to his spading as though he did not mean to continue the interview.

"Stop a moment," resumed the Cure. "I have a few words to say to you, Bilodeau. I fear I have delayed them too long—my conscience has reproached me. Come nearer—I do not wish to speak so loud."

For a moment Bilodeau hesitated. But the life-long habit of reverence for the priest, as well as his natural kindness, asserted themselves. He put down the spade and came close to the low stone wall, on the other side of which the Cure stood.

"I want to ask you why, my friend, you continue to absent yourself from Mass and confession, which now, above all times, should, I think, afford you the only consolation possible in your great bereavement. What is the matter with you, Pere Bilodeau?"

The old man lifted himself to his full height, pointing upward with his finger as he replied: "I will tell you once for all what is the matter with me, and then you will leave me in peace. They have treated me badly up there," he continued, raising his eyes to heaven. "God has punished me unjustly. He has forsaken me, and I renounce Him."

"How has God treated you unjustly?" calmly inquired the priest. "By taking from me the flower of my life, the pulse of my heart—my Pierre, my youngest born. And have not others been thus afflicted as well as yourself? There is Armand Boiteaux, who has lost two sons—"

"Armand Boiteaux!" interrupted Pere Bilodeau scornfully. "He who used his boys as beasts of burden and fed them with blows. It was a release, I think, for Raymond and Eugene—to leave their bones over there."

"Well, then, Guillaume Marceau. His Jean has gone." "Yes, and he has six boys left, while I have only three." "And the Widow Beauregard—what of her?" "True—she must be lonely, but she does not feel it as—as—" "As you do?" asked the priest. "How do you know that, Bilodeau?"

"Because from the very first she knew he would not come back—she told me so. She was ready for it when it came."

"She is resigned—poor woman!" said the priest thoughtfully. "So you should be," he continued. "Thinking of the thousands, nay, hundreds of thousands of fathers and mothers in the same case."

"I have nothing to do with that, M. le Cure. Every one to his own way. It is because I confided so in the Almighty, was so sure of His care of my boy, that I am disappointed and angry."

"What! Angry with God! Pere Bilodeau, this is blasphemous." "As you please, M. le Cure." "And the bad example?" "I am not the keeper of my brother's soul," rejoined the old man, haughtily.

"It would almost seem that the devil has taken possession of your own," said the Cure. "That may be, also," replied the old man, seizing his spade and digging it fiercely into the ground. "At the other side of the garden the Cure was met by Mere Bilodeau, who had seen the meeting from the window."

"You have been talking to him, M. le Cure?" she asked breathlessly. "Yes, but without effect. However, do not worry. All will come right in time. We must pray. His mind is astray—the shock was too great. God will not abandon that soul once so devoted to Him."

Six months later Pere Bilodeau was stricken with paralysis. The doctor said he would never be well again but might live for years. His wife, who had lived with him for nearly half a century, thought otherwise. She sought the Cure, begging him to come and do what he could with her refractory husband.

few days, and in the meantime he may change of himself. This stroke may have the effect of bringing him back to his normal condition. My presence now might be very bad for him."

"But, M. le Cure, if he should go off suddenly, as people sometimes do, what would become of his soul?" "God will take care of that. Mere Bilodeau. He has always been an exceptionally good man. God will not forget him. He is not himself, you know—not himself. And God, who is far more just and merciful than man, will take that into account."

The sorrowing wife went slowly away, shaking her head sadly. The following morning the Cure had just finished breakfast when Nicholas Bilodeau came running to the presbytery. "M. le Cure," he cried, "my father is worse; he has been taken in the night with a second stroke. But in another way he is better. He has changed; he is himself again—he has asked for you, M. le Cure."

When the priest reached the house he saw several carts and other vehicles outside. In some mysterious manner the neighbors in those country parishes speedily become aware of the approach of the last, great visitor, almost before the family know it themselves. Mere Bilodeau received him at the door. The kitchen was filled with women—dressed in their best. The men remained outside. The wife, pallid and worn looking, preceded him to the bed-room.

Pere Bilodeau lay, propped up with snowy white pillows, his long beard spreading over the coverlet, almost as white. His face was drawn and bloodless; his hands tremulous and attenuated, held his own well-beloved Rosary—held it very fast and close to his breast. He looked fixedly at the priest, his eyes strangely luminous.

"Pray for me, Father," he said. "I am going. But first I wish to make my confession." "The room was soon cleared; the Cure closed the door. In fifteen minutes he appeared in the kitchen and said to Mere Bilodeau: "The doctor has just come. He thinks Charles may last forty-eight hours longer, but he is not sure. He has made a good confession. And now, before receiving the Body and Blood of Christ—this afternoon, as a Viaticum—he wishes to summon all the neighbors that can be reached, near and far—and all the school children."

"Le pauvre, his mind wanders," said one of the women. "Oh, no, Clarette," answered the Cure. "He is in his right mind—perfectly. His idea is a beautiful one. I am greatly edified. Mere Bilodeau, I leave it to you to send the boys around that the house may be full at four o'clock."

"I will, M. le Cure," replied the old woman. "I am so glad—so glad to do anything that he wishes, for the last time. She turned away weeping. The Cure left the house. At four he returned. The house was full of people, the porch overflowing. The school children were marching down the street, led by one of the Sisters. The Cure went immediately to the room of the sick man. Near the bed stood a table, covered with a white linen cloth, edged with fine knitted lace. On it were placed two glass candlesticks, containing blessed candles, a vessel of holy water, a small willow-branch and a piece of raw cotton.

Men and women were passing through the room, entering at one door and leaving by another, their rosaries in their clasped hands. Some lingered to say a word of encouragement to the sick man, but for the most part they bowed towards him silently and disappeared. Close to the bedside stood his wife, son and daughter, his son's wife and her mother. The doctor was on the other side.

The priest entered, saying, "Peace be to this house and all who dwell herein." All fell on their knees—he was bearing the Lord of Heaven and earth in his bosom. He placed the bag containing the Holy Oil for Extreme Unction on the table and turned towards the doctor, who nodded and moved nearer the sick man, whom he propped a little higher on his pillows.

"Are they all here?" inquired the dying man. "You see the rooms are full?" "Where are the children?" "Yonder, close to the door." "Where they can hear me?" "Yes, very well."

"I can hardly see. Are the windows open?" "Wide open, with hosts of people outside." "That is good. I will do the best I can. Those who are not here, or who cannot understand what I say, will learn it from others."

"Yes, Pere Bilodeau." Suddenly the old man raised his voice, strong, sonorous, beautiful, which from his boyhood had been the pride and joy of Sainte Eulalie in the village choir. Now, in his dying hour, it seemed to put forth new strength and vigor.

"My friends," he began, slowly but with wonderful clearness. "I have called you together to ask your pardon for the scandal I have given and also publicly to ask pardon of Almighty God, Who has been so merciful to me in my last hours. You all know my sin, you have all been scandalized thereby—even the old—rich and poor—young and

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little children. God, in His wisdom, afflicted me as He has so many others in this cruel diabolical war. I was not resigned, I murmured against Him—I shook my fist in His face. A lion entered into my soul. But when my Heavenly Father laid me low on the bed of death, my eyes were opened. Christ drove out that demon and I lie before you here a chastened and penitent man. Forgive me, beloved wife and children—forgive me, neighbors and friends—forgive me, Almighty God, and permit me to join my dear son in heaven."

He sank back on the pillow for a moment, fatigued with the effort he had made. The women were sobbing, the men stood with downcast heads. He closed his eyes for a moment, then opened them again and said to the priest:

"Mon Pere, I am ready." He recited the Confiteor in Latin, while the priest prepared to administer the Viaticum. After he had received his God, his lips moved for some moments in silent prayer. The room was heavenly still—save for the breathing of the multitude that filled it.

"Now M. le Cure, the rest, if you please," said the dying man to the priest. The priest administered the Sacrament of Extreme Unction, during which Pere Bildeau's two sons with their wives, and his two daughters, with their husbands, who lived at a distance, arrived. They all knelt at the foot of the bed. He saw and recognized them with a smile. When the Sacrament had been administered the priest said to the dying man:

"Unite your sufferings, my son, to those of your Saviour's on Calvary, and you will have no fear of death. You need not have; you have always been ready for it by a life of honesty, sobriety, piety and charity towards all. You have brought up a large family in the practice of piety and all other virtues; you are about to ascend into heaven to be united with the one who is already there and to watch over those who remain."

Once more Pere Bildeau opened his eyes, and smiled at his wife, who knelt close to the bedside, holding his hand. Suddenly there came a change. Drops of perspiration appeared on his forehead, his nostrils became pinched, his hands grew cold as ice, as the weeping wife and mother clasped them in hers. His breath began to grow labored; his agony had begun.

The doctor stepped forward, making a sign for strangers to leave the room. They rose from their knees and silently departed—the school children had already been led away by their teachers. Soon only the family were left. The priest began the prayers for the agonizing.

The sun was setting behind a great black cloud and the rising wind that betokens rain was stirring the window curtains, as the soul of Pere Bildeau faded slowly forth towards the gates of paradise. The solemn voice of the priest filled the room.

"Come to his assistance, Saints of God; hasten to meet him, Angels of God, receive his soul, present it to the Almighty, May Jesus Christ, Who calls you—"

One great sigh from the lips of the dying and the Cure finished his invocation silently.

The doctor leaned over the bed; the priest rose from his knees. He looked lovingly at the face of the old man—his eyes filled with tears. Then in a voice trembling with emotion, he turned to the family, still kneeling, and said:

"My children walk in the footsteps of your father; imitate him in his life if one day you wish to die as holy a death as this—in the peace of the Lord."

Then softly passing through their midst, he went forth into the twilight, gray and cloudy wiping the tears from his cheeks.—Rosary Magazine.

GENERAL INTENTION FOR DECEMBER
RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE ROLE OF WOMEN IN THE NATION

Feminism is a term which is very much in vogue nowadays in newspapers and magazines; it is employed, and in a general way, to denote the preponderating part women are taking in public affairs. Feminism reveals itself in women's committees and meetings, women's legal and legislative projects, petitions, etc., all gotten up by the gentler sex for the purpose of drawing attention to the fact that their rights and privileges are not properly recognized. In a more restricted sense, Feminism, we believe, means the revindication of the political rights of women, for, according to the feminist concept of human freedom, woman being man's equal, she should have all the privileges which man enjoys, even to standing beside him in the polling booth and dropping her ballot into the urn. So clamorous, in fact, have certain classes of women become in these years, that, in not a few commonwealths, they have secured the franchise and are even admitted to offices in public affairs hitherto considered the exclusive appanage of men. Women are already in provincial parliaments here in Canada. In England, they are in the House of Commons; in the United States, they are in

Congress; they wear the judge's gown; they plead at the bar; they serve on juries; they are even trying to invade the Protestant pulpit. Undoubtedly, there are many duties which women, as citizens and wives of citizens, can render to society; undoubtedly, too, there are attractions in public life which are too strong to resist; there may even be public abuses calling for remedies, abuses serious enough to draw women away from their homes and into the public forum. One strongly suspects that those feminists who are clamoring the loudest for their political rights are the ones on whose shoulders home-life and its obligations rest the lightest. The Church does not curtail the liberty of women, but she is perfectly well aware that they have not the gift of bi-location; and the Church, notwithstanding all her wisdom, is at a loss to know how a woman can fulfil the essential duties of wife and mother at home and, at the same time, occupy herself in such public affairs as are usually reserved to men. If there were no hands among the stronger sex ready and willing to work for the public weal, there might be some reason for women taking up unusual burdens; but women themselves know that this happens rarely, and when there is question of choosing between the home and the hustings, it should be easy for them to decide which of the two should go by the board. Teaching little children their prayers and their catechism is a nobler and more useful work to society than standing on a soap-box in skirted armor, and shouting, like the American politician of old, "give me liberty or give me death!" Besides, what right-minded man cares to see his wife, or mother, or sister, weltering in the turmoil of politics? The development of feminism in its political sense, while not an evil in itself, might, if pushed to the limit, affect the lives of millions of women and their real vocation in the world, and turn the movement into a moral question of very grave importance.

However, in many lands, even here in Canada, women have secured the vote. We must accept the accomplished fact, and try to turn this new source of strength into a power for good. New needs and new problems call for new forms of service and new methods. No one can reasonably object to the enfranchisement or to the privileges that the vote carries with it. A Catholic writer tells us that "there is nothing in Catholic theology which excludes women from the franchise, or from the election polls, or from parliamentary or professional life. The Church never asserts the natural inability of woman to do any of the things which man can do. She never puts woman in an inferior position, either as regards intellect, or will, or capacity of action, in any line of enterprise. She confines herself to one proposition about woman, namely, that she has functions to perform in life which are hers alone. These functions are the creation of the family, and the organization of the home, and all that home implies."

This doctrine is sound and should be applied to the age in which we live, as it has been applied in the past. However, so many changes—for the worse mostly—have taken place in the functioning of modern society, so many abuses have crept in, that modern methods must cope with them, and Catholic women would be recreant to their duty if they did not assert themselves, and endeavor, not for any love of politics but in the interest of sound civic morality, to stem by their votes the noxious tide. Enfranchisement has put a vast power in their hands, but let them use it in the best interests of society. There is, for instance, the divorce question threatening to become lively in Canada; there is the modern moving picture plague threatening to undermine the morality of millions.

Why should not women exercise their influence to banish evils of which they themselves are the greatest sufferers? Our Catholic schools are menaced. Why should not Catholic women organize and by their votes neutralize any efforts made against us? When the enemies of the Church see not merely the bulk of Catholic men but also a solid phalanx of Catholic women voters ready to oppose their designs, they will be chary of launching any scheme detrimental to Catholic interests. Happily, we have with us here in Canada an organization which gives promise of brilliant service in the cause of truth and justice. This is the Catholic Women's League, which, although founded only a couple of years ago, is already established in many cities of the Dominion and counts its membership by the thousands. This League, made up of educated and enterprising women, although non-political, will none the less be a formidable social power in the coming years.

But while fully granting that women have many outlets for their activities in public life, the Church nevertheless is convinced that exercising political rights or sharing in popular agitations is not the whole of a woman's life, nor is it the chief end of it. Motherhood is the end for which God destined her in the nation—and this, we believe, is true feminism. Motherhood, in the first and obvious sense of the word, is the glory of woman; it makes the human race her debtor; and the veneration which surrounds her when this privilege becomes hers is one of the sweetest rewards of her

trials and sacrifices. But no Catholic mother worthy of the title feels that her full duty is performed when she gives physical life to one of God's rational beings. There is another essential duty awaiting her, a loftier and more delicate form of motherhood which she instinctively feels and which is often the source of more poignant sorrow than the other. This is the motherhood of her child's soul, for it is not true that new anxieties arise with the care of rearing the little tyrant? There is a character to form, a mind to nourish, a religious sentiment to foster, a moral sense to excite and make permanent. What will it profit a nation if its citizens lack these qualities? And what greater service can woman render to a nation than by inculcating them? For this reason, and speaking in general, the Church looks, first, with disapproval upon anything which puts an obstacle to marriage; still more on anything which creates a distaste for marriage or brings it into disrepute; secondly, she disapproves of any kind of distraction which would make marriage difficult or interfere with the creation of the family and the development of the home. Let women ponder over these things and, when tempted by political aspirations or by the bait of public careers, ask themselves where their duty lies, and which calls the louder to them, the Nation or the Home.

On the other hand, while the Church views marriage as the normal and proper state for humanity in general, she does not impose on any single individual the obligation of marriage. Happily, there are other forms of motherhood for women who are not burdened with the care of home and family. For such people there is a vast field of action in the nation and it is a pleasure to be able to acknowledge that there are thousands who have seized the opportunity to render service to their fellow-beings. There are brave women, young and old, who toil to support themselves and their homes when the natural bread-winners have gone, as well as those who are consecrating their lives to the care of the poor, the old, the sick, and the orphan. We speak not precisely of that lofty form of vicarious and austere motherhood which is found under the cloister veil, but rather of the vocation accepted by the thousands who have not heard the call of the counsels, and who are nevertheless devoting their lives to social service in its various forms. Teaching, nursing, visiting the sick, supporting the poor, the aged and infirm, are truly apostolic labors which they perform after the example of the Master. These labors benefit the family and are therefore a benefit to the nation; and it is the glory of the Catholic Church that she can call on her thousands of her daughters in every land to perform them.

Let women then listen to these calls, for no matter in what station of life their lot may be cast, they have tasks carved out for them. We are living in a time when civilization has gone awry. The moment seems to have arrived for women to begin their work in earnest and share in the reconstruction of a sick world. "During four years' war," exclaimed a recent orator, "men destroyed and bent to earth with savage frenzy the bodies of men whom God had created. Men in their fierceness laid to waste the world, and now women must build it up. The world must be led back again to the sweeter and gentler things of life. The ears of the world were deafened by the din of battle, they must once more hear the harmony of women's voices, chanting at the looms, singing in the fields, crooning to sleep, at eventide, the nestling babes who snuggle to their breast. The family must once more come into its own, and again resume its rightful and imperative place as the safe foundation of the State, and morality and religion, those two protectors of any Government that aspires to endure, must once again receive the peaceful homage of a chastened world."

How timely, therefore, was the invitation of our Holy Father to the members of the League of the Sacred Heart to help by their prayers and little sacrifices so great a project. The role of women in the nation is a topic well worthy of our prayerful consideration during the present month.

E. J. DEVINE, S. J.

FRENCH BISHOP AIDS GERMAN SUFFERERS

Bingen, Germany, October 16.—Following the terrible disaster at Oppau, Pope Benedict sent a considerable sum of money through Mgr. Pacelli, Apostolic Nuncio, to be used for relief work among the survivors and sufferers. The Bavarian Government expressed its heartfelt thanks for the gift.

Bishop Paul Remond, who is chaplain general of the Armies of the Rhine, has also sent an urgent appeal for help to the Catholics of France. His message to them reads as follows:

"The frightful catastrophe of Ludwigschafen has plunged thousands of families of German workmen into mourning and distress. The town of Oppau, which had ten thousand inhabitants is completely destroyed. We all know what such devastation means. We have seen so many ruins and so much suffering at home. Therefore, heeding only the voice of our Christian

charity, we must bow with respectful sympathy before this terrible disaster. We shall give to the work of relief our help, sympathy, and prayers."

Bishop Remond then gives instructions for prayers for the dead and urges that collections be made for the relief of the survivors.

This attitude of the French Chaplain General has made a very deep impression.—N. C. W. C.

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On December 6th Canada should declare with no uncertain voice that she will not tolerate the false trade theories of visionaries and group leaders which tend toward her economic destruction, toward the separation of her people and the weakening of the ties that bind Canada to the British Empire.

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LONDON, SATURDAY, DEC. 3, 1921

THE FINALITY OF THE ACT OF 1863

In any discussion of Separate school matters one argument invariably emerges when none other based on reason or common sense, on justice or fair play is available. That argument is: The Separate School Act of 1863 was accepted as a final settlement of this question; therefore no matter what is asked must be refused. Such request is a breach of that agreement as to the finality of the settlement already arrived at.

It is thus stated by Mr. Hocken in his address before the Toronto Canadian Club:

"In any event, he argued, the legislation of 1863 should have settled for all time the question of Separate schools. Instead, however, there had been any number of amendments passed since, granting privileges to the Separate school supporters, notably that which relieved them of the burden of collecting their own taxes. Dr. Egerton Ryerson and the Hon. George Brown, he pointed out in quotations from J. D. Hodgins' book, reluctantly accepted at Confederation the establishment of Separate schools because they believed it was politic and would be a final settlement."

The argument is specious and with people out of sympathy with, even hostile to the very principle of Separate schools, is not without seeming force and conclusiveness.

As a matter of fact it is stupidly pointless and quite beside the question, unless it be shown that our demands are not based on the letter and spirit of the Act of '63.

We claim that they are; and we are prepared to substantiate that claim to the satisfaction of any open-minded fellow-citizen no matter what may be his personal prejudices or predilections as to the wisdom of the Separate school principle in our system of public education.

Mr. Hocken speaks of the amendments passed since 1863 as "granting privileges to Separate school supporters" to which, the context implies, they were not entitled. Among these he singles out for special mention the "notable" one that relieved them of the burden of collecting their own taxes.

Now what are the facts? It was realized that it would be a convenience and an economy to have the school taxes collected with the other taxes; that the duplication of the necessary tax collecting machinery was both needless and expensive. Consequently it was provided that school taxes might be collected at the same time and by the same means as municipal taxes. Why extend this common-sense arrangement to one class of schools and not to the other? Evidently the churlish spirit that would so affront the public sense of fair play and decency failed at any rate to prevent the extension to Separate schools of a privilege granted to all other schools. This "notable" privilege has cost Public school ratepayers not one cent, nor one cent's worth of inconvenience. An attempt to recall it would be resisted or meet with contemptuous indifference from all but the more barbarous sort of anti-Catholic.

Was this privilege contained in the Act of 1863? No, it was not. But it is eminently in accord with the spirit and intent of that Act; and illustrates pointedly the need for such amendments from time to time to make the Act effective in attaining the very object for which it was enacted; and for which, later, it was made part of the fundamental law of Canada. As such it was unanimously accepted. George Brown accepted it without "the slightest hesitation as a necessary condition for the scheme of union."

It is true that Mr. Brown accepted it as "a final settlement;" but with no such implications as present-day opponents of Separate schools assert or assume. To illustrate our meaning let us suppose the Hon. George Brown

when declaring his acceptance of the Separate School Act as a final settlement proposed some such limitation as this:

"Provided that how radically soever conditions may change, or what development the Common School system may assume in future generations, it is agreed that the Separate School Act of 1863 in the very self same words in which it is now cast shall remain forever the sole provision for Separate schools: that no legislative provision for the maintenance, development or better functioning of Common schools shall be extended to Separate schools; that any request for such amending legislation as future experience and the natural growth of the educational system may seem to warrant shall be regarded as constituting a violation of this final settlement."

It would be an insult to the memory of a great Canadian, sturdy and bitter opponent of Separate schools though he was, to think him capable of any such fatuous intolerance.

And yet that is precisely what our opponents of today openly assist or necessarily imply when they parrot about "final settlement of 1863" whenever a Separate school question arises.

Would the Fathers of Confederation have considered such supposititious limitation if it had been seriously proposed? To ask the question is to answer it. The spirit that would have attempted such limitation of the letter and such denial of the spirit of the Separate school provision would have wrecked the Confederation project.

Such an attempt to give effect in express terms to the contention of present day opponents of Separate schools—for there are such, naked and unashamed, in spite of the solemn constitutional guarantees—would not only have been summarily defeated but it would have given rise to the occasion of making forever impossible any such unwarranted aspersion as this contention implies on the good faith of the statesmen to whom we owe the historic achievement of converting the disjecta membra of British North America into the Dominion of Canada. It would have been expressly provided that in the course of time such amendments or modifications should be made as might be necessary for the carrying out of the spirit, the purpose and intent of the Separate School Act.

We remember reading of a peculiar form of strike sometimes used by French railway workers. We forget for the moment the name that is given to it, but it consists in observing to the letter every known rule and regulation; and the effect is to paralyse the transportation service.

It is an interesting illustration of the truth enunciated by our Divine Lord that the letter killeth, the spirit giveth life. Catholics are quite willing loyally to abide by the Separate School Act of 1863 both in letter and spirit as a final settlement of their claims in the matter of schools. But they are not willing that their rights therein guaranteed shall be interpreted by the insolent intolerance of those who asperse the honesty of the founders of Canada, and who say in effect: Let those Catholic dogs be content with the bone that was thrown to them; the Act of 1863 was final.

We base every claim that we make on the Separate School Act of 1863; and for these claims we have a right to expect civil consideration not only from our Government but also from our fellow-citizens. Quebec and Ireland are not the only places in the world where minorities have rights that are entitled to respectful consideration.

THE IRISH PEACE CONFERENCE

As our forms close a week before the date the paper bears, important events may happen, or transpire between the writing and the reading of these lines. At the present writing the cable informs us that the Irish negotiations may break down over the refusal of the Sinn Fein delegates to consent to an oath of allegiance to the King. To most Canadians, even those of Irish descent, this attitude of Sinn Fein will seem unreasonable, even fantastic; by all, such an outcome of the Conference would be regarded as deplorable, disastrous.

For ourselves the confident optimism with which we have regarded the work of the Conference since its inception is unshaken. It simply must lead to a solution acceptable to all parties concerned. The forces

making for this conclusion of the present negotiations are irresistible.

Then why, many will ask, should Sinn Fein insist on their fantastic claim with regard to allegiance to the Crown? The constitutional monarch is a mere figurehead, he reigns but does not govern; so we have been taught. But both in the class-room and outside of it, the part played by the Crown is unduly minimized. If it is true that the King in a constitutional monarchy is short of nearly all the one-time power of the absolute ruler, he is still a mighty power as the symbol and centre of unity. Were he King of England alone, or of Great Britain, the significance and power of the Crown would be comparatively of small moment. As the symbol and centre of unity of the far-flung self-governing nations within the British Empire the significance and power of the Crown is of tremendous importance. In a distracted, war-shaken and unstable world anxiously seeking some solution of the vital problem of international relations, the British league of self-governing nations is at once the envy and the inspiration of the world's statesmen. If we are solving this great problem and in some measure leading the world toward its solution, an all-important and indispensable factor in reaching that solution is the unifying principle of a common allegiance to the same King.

Why then should Ireland, consenting to enter the British Commonwealth, refuse to share in that allegiance?

There are two intelligible reasons. One is historic.

John Redmond wrote: "I venture to say that there are many, even intelligent Englishmen, who do not know that there ever was a Parliament in Ireland; while the number who are aware that the old Irish Parliament was almost coeval, and actually coordinate with the English Parliament, might be counted on the fingers of one hand."

That being the case and Canadians being quite as ignorant of Irish history as Englishmen it may be well to summarize some pertinent historic facts.

The first Irish Parliament was held in 1295. The earliest Irish statutes date from 1310. From 1295 to 1495 the Irish Parliament was free from the control of the English Parliament. No law made in England was binding in Ireland.

In 1495 the first attempt at innovation was made in Poyning's Law. But even this servile Irish Parliament did not surrender its independence. It still preserved its coordinate authority and this remained the state of things until the reign of George I. Then an Act was passed in 1719 which provided that "the King's Majesty, by and with the advice and consent of the lords and commons of Great Britain, had, hath, and of right ought to have, full power and authority to make laws to bind the people and Kingdom of Ireland."

This Act was an usurpation of the rights of the Irish Parliament. "It is true indeed," writes Swift, "that within the memory of man the English Parliaments have sometimes assumed the power of binding this Kingdom [Ireland] by laws enacted there. Nevertheless, by the laws of God, of nature, and of nations, and of your country, you are and you ought to be as free a people as your brethren in England."

This freedom was recognized by England and established "forever" in 1782. Then Irish Volunteers forced England to repeal the Act of George I, and to reestablish the legislative independence of their country. "Be it enacted" (so ran the English Act of the 23 George III, chap. 28), "that the right claimed by the people of Ireland to be bound only by laws enacted by His Majesty and the Parliament of that Kingdom in all cases whatsoever, and to have all actions and suits at law and in equity which may be instituted in that Kingdom, decided in His Majesty's Courts therein finally and without appeal thence, shall be and is hereby declared and ascertained forever, and shall at no time hereafter be questioned or questionable."

Despite this solemn declaration, which was in its very nature a treaty between the two countries, eighteen years afterwards it was treated as "a scrap of paper" and the infamy of the Union was consummated.

To those who in their blissful ignorance of Irish history past and present are quite convinced that all this Irish trouble is due to papist perversity it is well to recall the significant facts that the Volunteers were Protestant, the Irish Parliament that secured the reestablishment of Ireland's legislative independence was exclusively Protestant, and that Dean Swift, whose Sinn Fein declaration we have quoted above, was a Protestant clergyman of the Church by law established.

This brief outline of Irish Parliamentary history, which might be indefinitely enlarged upon, will furnish without further elaboration one sufficient reason why the present Irish negotiators are chary about allegiance to the British King. The King is compelled by the present development of constitutional usage to accept and act upon the advice of his responsible ministers for the time being. If the Diehards should ever again be the responsible advisers of His Majesty—well everyone knows they out-Bourbon the Bourbons in learning nothing and forgetting nothing.

The Dominions overseas have little to fear, precisely because they are overseas. Ireland has a prudent and well grounded fear that this still unsolved anomalous position of the King may sometime render any agreement now reached as nugatory as the Renunciation Act of 1782.

The difficulty does not seem insuperable. The solution would be in an Irish constitution that would make the King's responsible advisers for Irish affairs the ministers of the Irish Cabinet exclusively. If it be urged that this was precisely what the Renunciation Act did we can only answer that the world has moved in the last century and a quarter, and that Great Britain has found that the public opinion and conscience of the world cannot be outraged with impunity. Moreover Ireland as a separate kingdom would have the interested support of the self-governing Dominions in resisting any encroachment on her legislative independence.

However in the light of history the hesitation of the Irish delegates is at least intelligible.

The other reason why Ireland is chary of allegiance is that she has already renounced it. In that she rests her justification for armed resistance to armed oppression. Should—which God forbid—the Conference fail, and to enforce allegiance, the policy of frightfulness resumed, then the Irish representatives have no intention that Black and Tanism shall have any color of justification before the world on the ground of Irish allegiance to the British King.

Space forbids examining fully this phase of Ireland's case at this writing. The bare statement of it, however, will help to understand the situation.

IMPROVEMENT OR REACTION

By THE OBSERVER

There is so much that is just amongst the claims of labor that it is a great pity its cause should be spoiled by intemperance and violence of speech and writing. I went to a labor meeting the other night. The candidate dealt in vague general promises of betterment for the workman; made glittering predictions of a golden era of prosperity and happiness, but failed to say by what means all that would be brought about.

Well, in that he was perhaps no less practical than party candidates commonly are. It is the custom to be bright and confident in predictions and promises. But this man varied his story of a golden future with appeals to the workmen to "send to Ottawa men of our own class." If the labor party or parties want to be free from reproach on the ground of promoting a class movement, they would do well not to make so raw an appeal to pure class prejudice.

I also noticed that the candidate was addicted to a habit which has brought more discredit on old party politics than any other one thing; that is, he was eloquently abusive of his opponents personally. That sort of thing has done a great deal to shatter public confidence in politicians. It may have done very well at one time in our history. Politics was, to many of former generations, a sort of means of carrying on a bloodless warfare with their neighbors; taking the place of the clan and faction fights

of old times; but those days are past as surely as past generations are dead and buried.

After the candidate, came others; and whatever he had of dignity, they had none at all. One of them was a man who is somewhat highly placed in office in the labor unions. He was utterly reckless in his statements; disgustingly abusive of his opponents; and his misrepresentations of what others had said and done were so crude, so poorly done, as to be offensively ridiculous.

These speakers had one common note which they all struck over and over again; elect men of "our own class"; and over and over again they insinuated contempt for training and education, and would have their hearers believe that the uneducated and the ignorant are as capable of ruling a country as though they had the best education possible.

I consider this to be a danger into which this popular movement is rapidly plunging. A country can be better off to be ruled by bad men than by ignorant men. Bad men can do less harm than ignorant men. It would be far better to have bad laws than laws which left society in uncertainty and confusion. There is a limit to bad laws; in a country which has representative government, sooner or later they get changed or repealed. But who can estimate the harm that men can do who know nothing whatever of the work to which they set their hands.

Workingmen should not miss this point. They know that in their own work, the most important duties must always be discharged by men who have skill and training. They would not employ a man who never studied medicine to doctor their children; nor engage a man who never was trained for the courts, to get the truth from their enemies in a law-court, and when would-be leaders come before them and say: "Send us to Parliament;" we have no special fitness for that position, but we belong to your class, they ought to judge that request on the same principles they would apply to a would-be doctor or a would-be legal adviser who offered his services to them. They would not want to be lowered into a coal mine by a man who knew nothing about hoisting engines; how can they be satisfied to choose men for the most important duties in the nation's affairs, on the mere ground that they belong to the same class?

Popular movements mean always one of three things; either they fail at the outset; or, if they do not fail, they mean improvement or reaction. And this popular movement must base itself on justice and on brains; or it will certainly not produce improvement; and if it does not improve our public life, it is certain to be followed by a reaction.

Now, improvement is only to be expected if justice, logic, and brains are given their place. Ignorant men cannot rule a nation justly because they do not know how to rule it at all, justly or unjustly.

Violent abuse; absurd exaggeration; appeals to passion; efforts to arouse class hate and distrust; making little of education; flattering ignorance; promising impossibilities; are these improvements in our politics?

NOTES AND COMMENTS

THE PROTESTANT "memorial service," though a thing of comparatively recent institution and growth bids fair to extend and increase. Just what it signifies, however, it would be hard to say, for while many Protestants have shown signs of returning to the primitive practice of prayer for the dead, there cannot be said to be any widespread movement in that direction. Meanwhile the "memorial service," though held in honor of the departed is in no sense a requiem, but rather a panegyric of the departed or a balm to the feelings of the bereaved.

QUITE RECENTLY, however, it has taken on a new phase. In the Capital of the Dominion last week, as related in press despatches, one of these memorial services was held in a Presbyterian church in honor of the late Consul General of the Chinese Government in Canada, who, it seems, had always shown a friendly spirit in his dealings with missionaries. Yang Shu Wen was no doubt a very estimable and courteous gentleman, as educated Chinamen have usually the reputation of being, and fully deserves the grateful remembrance of those whom he had befriended. But it casts a curious sidelight on the

religious developments of this generation that the offices of a Christian Church should be extended to one who had not only made no Christian profession, but remained to the end a pagan—a cultured and benevolent pagan it is true, but still a pagan. It need be no matter for surprise, however, for it has become quite the thing recently, as the daily papers bear witness, to invite Jewish rabbis to preside at the dedication of Christian (Protestant) churches.

THE INTERESTING announcement is made that the new Bishop of Alexandria, Right Rev. Dr. Couturier, O. P., is to make his first public appearance in Ontario, in a lecture to be delivered in Massey Hall, Toronto, on Monday, 19th December. The subject of the lecture is "Egypt," and on this the Bishop can speak with all the authority arising from a protracted sojourn in the land of the Pharaohs and a varied experience as missionary and military chaplain in that and other eastern countries. He is, indeed, one of the picturesque figures of the late War, his position as "Padre" in General Allenby's army in the memorable campaign in Mesopotamia which resulted in the fall of Bagdad and the destruction of the Turkish forces, having given him quite exceptional opportunities to study events from the inside. The forthcoming lecture, therefore, can hardly fail to be one of the most interesting intellectual events of the year.

THAT MAN is not yet within measurable distance of dispensing with the horse seems evident from the increase, slight though it be, of the number of horses in use in the city of New York within the past year. During the War the number of horses suffered a marked decrease accounted for by the hundreds of thousands sent overseas for military purposes, very few of which came back. But since then, according to the New York Herald, horses have made up a little of this lost ground. It has been discovered that, at least for short hauls, horses cost less than trucks, drivers being paid less than chauffeurs, feed less expensive than gasoline and stabling less than the garage. There is said to be a tendency with large haulers to scrap their trucks and return to the horse and waggon, some having even already done so. So that the elimination of man's old traditional friend, the horse, is yet a thing of the future; which will be good news to the generality of mankind.

IF THERE is a house-famine in Canada, as there is admitted on all hands to be, especially in the larger cities, conditions are even worse across the seas. For every house now being erected in Glasgow, for example, there are, we are told, at least four families applying for tenancy. Thus, some 16,000 heads of families, representing at a modest calculation, 50,000 people are anxiously awaiting the completion of the 4,000 dwellings now in course of construction at the instance of the City Corporation. During a recent inspection by the Lord Provost and members of the Corporation of the various housing schemes under way, it was authoritatively stated that Glasgow required 57,000 new homes, and conditions are on a par in the other centres of population. In Canada the situation though bad enough is not quite so aggravated. There is hope in the outlook, however, as with the gradual fall in prices of building material the demand for all that goes to the building, furnishing and running of a home will be unprecedented. That of itself should help bring back the "good times" we are all looking for.

BOY LIFE

THE NEED OF PLAY

(Adapted from Mary S. Haviland's "Character Training in Childhood")

Next to hunger, the play-impulse is the most deeply rooted of all the child's instincts. We speak of the "play-life" of children, but the term is a mistaken one, for the child's play is his life. A child who does not play is ill, and very ill, for even the pale little inmates of the hospital are eager for such play as their slender strength permits.

In this passion for play, the child is like all young creatures. The starving kitten, once warmed and fed, will respond to a coaxing forefinger by a feeble, but playful pass with her paw. The puppy will even

leave his dinner to join in a game of ball. Among all the higher animals, infancy is a time of play, and the higher in the scale the animal, the longer is this play-time.

Let us consider just what it is that play does for our children. Its first and most obvious effect is on the child's body. The baby spends most of his waking hours in play, flinging his spoon down that you may pick it up, and when he is older, trotting up and down the hall playing "choo-choo," inventing a thousand ways of exercising his body and training his muscles. If one watches a small child for half an hour, one is convinced that perpetual motion is not a myth, but the everyday performance of the ordinary youngster.

It is absolute cruelty to make a small child sit still for any but a very short period of time. His whole body cries out for the exercise without which it cannot keep health, gain strength, or acquire skill. Even among older children, frequent play periods should alternate with study hours. Play is Nature's method of education and we interfere with it at our peril.

Perhaps the most serious indictment of child labour is not that it keeps children out of school, but that it prevents their playing. Great as are the evils of child labour in stunting bodies, cramping minds and warping character, we must not lose sight of the "poor little rich girl" whose body, mind and character are almost equally starved not by work, but by idleness. It is really an open question whether the lad who works in a factory, but plays ball vigorously during his noon hour, is not better off, physically, mentally and morally than the "gilded youth" who lolls on the apartment house steps gossiping with the janitor, or lounges on the street corner waiting for someone to dispel his boredom. No, what our children need is not freedom from work, but opportunity for wholesome play.

"But," people often say, "why all this fuss about helping children to play? All children play. It is their nature. Why should a child's parents or teachers provide him with the opportunities to do what he will do of his own accord, without their help?"

The answer to this very natural question is that of course children will play without help, just as they will eat without help, but that we train our children to eat what they should and as they should, and in equal measure we should train them to play games that will give them bodily, mental and spiritual help to play in the right way.

Left to himself, the small boy's play is likely to mean torment for the cat, exasperation for the family, and a training in wanton destruction for himself. Among older children the tendency to mischief and destruction is much less, though many a city ash-barrel hurled upon its side, can testify to the survival of this spirit in the growing lad. The boy's tendency is to plan too limited a range of games. Every boy plays baseball but a large percentage can neither swim, skate, row, wrestle, box nor hit a target. Moreover, many a bookish lad prefers quiet, indoor games, which often give good mental training, but provide no vigorous bodily exercise.

Another strong reason for helping the child to right play is that children, left to themselves, frequently develop a tendency to evade the rules of the game and to plume themselves on successful deception. A wise elder can overcome this by making it clear that no game can be successfully played unless all the players abide by the rules. Thus the play which formerly was direct training in slyness becomes a mode of training in honesty, co-operation and fair-play.

BOY SCOUTING

Boy Scouting is essentially a character training programme with all that this means. It does not suppress but aids the home, the church and the school in their work. It utilizes boyhood energies, by directing them into useful channels of work and play. It trains them to start their life's career with a balanced idea of their duty to their God, their fellows and to themselves.

CATHOLIC PROGRESS IN SCOUTING

At a meeting of the Dominion Executive Council of the Boy Scouts Association of Canada, held a short time ago, at which His Excellency Baron Byng of Vimy, Govern-

General of Canada and our new Chief Scout, presided, it was unanimously adopted that His Grace Archbishop McNeil of Toronto be put on the Canadian General Council, and that Right Rev. Bishop Fallon of London be made a member of the Dominion Executive Committee.

JESUIT EDUCATION

MARSHAL FOCH ATTRIBUTES TO IT HIS SUCCESS IN LIFE

Washington, D. C., Nov. 21.—Any success I may have attained in life I owe to the Jesuit Fathers at St. Clement College, Metz, and the principle they taught me—God and country.

So declared Marshal Ferdinand Foch, leader of the allied armies in the World War as he stood on the historic campus of Georgetown University yesterday, surrounded by sons of Georgetown and a score of other Jesuit institutions in the United States who had just presented him with a sword symbolic of peace restored to the world through the armies under his command.

The sword was presented by the Very Rev. Joseph H. Rockwell, S. J., Provincial of the Maryland-New York province of the Jesuit Order. Hundreds of sons of Georgetown, clad in the collegiate robes acclaimed the French soldier as he took the trophy, on which were inscribed the words "Remember Hope." Father Rockwell in his address emphasized that it was a sword of peace, emblematic of the peace which it was hoped would prevail in the world as a result of the victory of the allied arms that the great Jesuit institutions were presenting to the man who had done most to bring about that peace.

An eloquent address in French was delivered by Dr. Ernest Laplace of Philadelphia, following the presentation of the sword, and an ode in honor of the distinguished guest was delivered by Conde B. Pullen.

The degree of Doctor of Canon and Civil Law was conferred by the Rev. John B. Creeden, president of Georgetown University.

Representatives of almost all the Jesuit institutions of the United States were present for the ceremony. The reception committee included:

- P. C. Lauinger, Georgetown; Winthrop Rutherford, Georgetown Preparatory, Garrett Park, Md.; Paul J. O'Donnell, Gonzaga College, Washington; Marion Vickers, Spring Hill College, Spring Hill, Ala.; Luke Leonard, St. Xavier College, Cincinnati, O.; Michael F. Walsh, Holy Cross College, Worcester, Mass.; J. Carroll McDonald, Xavier High School, New York; William J. Sweeney, Loyola College, Baltimore, Md.; Stephen P. Cain, Canisius College, Buffalo, N. Y.; J. Victor Clarke, St. Ignatius College, San Francisco; George Hanley, Marquette University, Milwaukee; James Hay, Seattle College, Seattle; Leonard Gans, St. John's College, Toledo, O.; Peter McGibbon, Campion College, Prairie du Chien, Wis.

Attorney-General Harry M. Daugherty, Ambassador Jusserand of France, Senator David I. Walsh of Massachusetts and other distinguished representatives of the two nations were present at the exercises.

WELCOMED AT CONVENT

Georgetown Visitation Convent, the oldest school for the higher education of girls in the thirteen original States, also welcomed the Marshal yesterday in the name of the Catholic womanhood in America, and presented the commander-in-chief of the allied armies with a purse of gold for the mutilated soldiers of France.

It was with eyes dimmed slightly with tears that the great generalissimo clasped in his arms little Miss Mary Hunt, aged three, the tiniest girl in his audience, and kissed her on each cheek as she presented him with the gift for the brave men who fought under him. It was apparent that no honor that has been bestowed upon him in the United States touched so deeply the heart of the brave commander.

The reception marked the first time that Marshal Foch had been officially received by any convent in the United States. The Marshal and his party were conducted into the assembly hall of the convent between two rows of students clad in white and holding in front of them shields in the American colors on which were the names "Chateau Thierry," "Argonne" and the other fields of battle on which American soldiers fought under his command.

The ceremony had an added historical significance, for, as pointed out in a short address made by Miss Phyllis Campion, greeting the French commander, "the appropriateness of this visit is enhanced when we consider that it was just one hundred years ago that another Frenchman and soldier Joseph Pierre de Cloriviere, Chevalier de Limoelan, after having devoted his fortune and person to the welfare of our institution completed the erection of our chapel—the first chapel dedicated to the Sacred Heart in this country."

An address was made in French by Mademoiselle Demoyer, one of the French students sent to the United States by the French govern-

ment to strengthen the friendly relations in higher institutions between the two countries.

The Marcellaise was played by the pupils as the French commander, accompanied by General Destquier, Commandant Demery, Commandant Du Breuil, the Count de Chambrun, Lieutenant De Souberan and Dr. Andre came into the auditorium and the singing of the "Star Spangled Banner" closed the exercises.

The Georgetown Convent chapel, which was dedicated in November 1821, has as one of its treasures an altar piece given by Charles X. of France, depicting the household of Martha and Mary and which is the work of Constance Blanchard.

AT BOSTON

Boston, Nov. 15.—It was Ferdinand Foch, Catholic gentleman, who visited Boston yesterday.

In a day of unceasing activity, in which State, City, the Legionaries and Boston's institutions of learning fairly battled with each other for added minutes of the Marshal's time, the two events which must stand out in his mind from among the others are his call upon His Eminence, Cardinal O'Connell, and his visit to Boston College. For these were periods of peace amidst the whirlwind.

Cardinal O'Connell in person met Foch at the door.

"It is very kind of you to make this call," said His Eminence, "I appreciate the honor of your visit." "Your Eminence," said the Marshal, "I would not think of coming to Boston and not visiting you. I have been looking forward to this visit with great pleasure."

Together, in the Cardinal's library, they chatted for nearly an hour.

Earlier in the day, out on University Heights, where Boston College conferred upon him an honorary degree of LL.D., the great soldier lived over again some of the pleasant hours of his youth.

"It seems as if I had turned back the hands of the clock fifty years and were once again in college at St. Clements," he told the boys.

At the Cardinal's residence the guests of His Eminence were presented to the Marshal.

"Many of these men," said the Cardinal, "were chaplains in France."

CARDINAL PRESENTS MEDAL

While tea was being served His Eminence presented the Marshal with one of the gold medals struck at the time of his elevation to the Sacred College.

"I will cherish this very dearly," said his guest, "as a souvenir of my visit to your house. My regret is that I could not have been your guest on Sunday, but my schedule was rearranged."

"I hope, however, to make another visit to the United States some day soon to come, and I will look forward with great pleasure to being your guest at that time."

In the midst of the conversation, Marshal Foch suddenly said:

"Oh, by the way, how is the Irish issue coming out?"

His Eminence could only say that up to the present it seemed that nothing definite had been accomplished.

On leaving, the Marshal's final words were: "Your Eminence, I thank you for this visit. It is a great honor to me, and it was a great pleasure."

Boston College gave the great Catholic soldier the greatest welcome ever extended to a visitor at the Heights. At the entrance to the college grounds the Marshal was met by a detail of mounted men of Battery B, the college battery, which escorted the visitors to the central building. There, in the assembly hall, the degree was awarded.

Speaking in French, Rev. Father William Devlin, S. J., president of the college, told of the admiration and affection with which priests and students looked upon their visitor.

"We prayed frequently for you during the War, for your safety and success; for the success of France and America; and we shall continue those prayers for your health and happiness here on earth and your happiness forever in Heaven. May God bless you, and may the Holy Virgin, His Mother, ever guard you as her child."

At the presentation of the degree, Father Devlin said:

"Marshal Foch, Boston College deems it an honor and a privilege to welcome you. Your coming brings to her a special joy, for she sees in you a brilliant example of that education that she fosters within these walls."

"Boston College salutes you as a fellow Jesuit alumnus, and in token of her joy she asks the privilege of making you an alumnus of Boston College."

This was the first degree ever awarded by the college other than at commencement exercises.

Marshal Foch, in his response, said to the students:

"As life is now approaching its termination for me, it is just commencing for you. We cannot have everything in life as we would have it, but we can remain true to certain principles. We can keep to the principles of God and of truth and if we do this, whatever troubles rage around us, we shall come out to our satisfaction."

In the evening, at the State banquet, at which were present the governors of Massachusetts, Rhode

Island and Connecticut, there was an incident, altogether unexpected and not on the program, that brought a hush to the vast assemblage.

Down the broad stairs leading into the mirrored hall came a priest, leading a blind man. The priest was Father Louis Deyeyer. The blind man was Lieutenant Guy Edwin of the 100th French Infantry, blinded in the War, and now studying in Boston.

The murmur of talk, the laughter, the music, were hushed, and every person present stood, as the two men made their way slowly across the hall. Edwin wished to speak a few words to his old commander.

For five minutes Foch held the young man's hand and talked to him. As the blinded soldier finally was led away, there was an outburst of applause.

Foch sat down and passed a hand over his face.

Tears had found their way into the eyes of the grim warrior.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

TRAVELLING FOR CHRIST

SECOND SERIES

I.

There is such a thing as being able to lose a train by being too early for it. I am quite aware that this statement may sound a trifle Celtic. My only excuse is that I am a Welshman, and therefore inclined to be a bit Celtic at times.

The fact is that I did lose the train to Jaspur by over-emulating the early bird. It was on a Saturday morning. I arose at the call of my faithful "Little Ben" from the bed upon (and not in) which I had been fitfully reposing and, by lamp and candle light, celebrated a very early and very lonely Mass on the glorified packing-case which supported the altar-stone of my domestic oratory. Then, picking my way across the lots with an electric torch (another charming invention, I discovered on arriving at the depot that the train was a couple of hours late! Remembering my unwashed dishes, I went "back to the shack," and having done the washing up, yielded to the blandishments of Morpheus and soon was fast asleep again. Alas! I had cut my cloth too near to the edge, and when the ticking alarm once more assailed my ears, and I was just well out of the house a loud puffing and grunting from the track told me that the train had caught up and was away without me. And that, dear reader, goes to show how easy it is to lose a train by being too early for it!

II.

On Sunday morning I made another attempt and, warned by previous misfortune, camped in the waiting room with a miscellaneous collection of travellers, until the train arrived to convey my fasting body a hundred miles away. By good luck rather than good management I arrived at Jaspur in time to say an early Mass in the cold, and to heat the chapel with some degree of success for the High Mass at 10.30. Thanks to "Extension," the faithful few at Jaspur have been helped by their brethren in the East to purchase a small house-chapel, and have begun their own generous contributions towards the church which will surely be needed before long in this coming health resort. In the meantime our little building had a patched appearance, resulting from its adaptation to church purposes, and therefore decided to spend a few days in the neighbourhood, and to hire myself out, for nothing per hour, as a painter and decorator. The paint, provided by the Ladies' Aid, was already on hand. Painters more expert than myself, turned up to give good advice and the practical help which is worth so much to the missionary; and when I left Jaspur on Thursday the result was still sticky, but quite wonderful. To return to more work at Elson, and to find more volunteers at work on the ungrateful task of beaver boarding our crooked shack, was to realize with thankfulness of heart and some measure of the good-will that is to be found wherever two or three good Catholics are gathered together.

III.

My next Sunday was at home, and only those who are on the road all the time can realize what that means—to have one week-end like a real P.P., to step from one's own presbytery into one's own church, to say Mass on a tolerable imitation of an altar, and to reserve the Blessed Sacrament in a fairly decent tabernacle for evening devotions and Benediction. Edison is certainly going ahead. Next month it will have a bell-turret with a small but noisy little bell. There is already a new old antependium on the altar and a little shrine around a three-foot statue of the Blessed Virgin—the first of many that please God shall honour His Immaculate Mother throughout this country which was first evangelized by her children and His, so many years ago. At High Mass priest and people united in rendering the old chant which wears so well. At Benediction, a censer, begged from the Oblate Scholasticate at Edmonton, came into use for the first time. The misery of having to be one's own altar boy will, I hope, in time re-

move the last of our rubrical transgressions. The congregation was both interesting and interested. One or two were fathers and mothers with their children about them. The rest were "units" in single blessedness, foot-free as are the majority in our floating population. Some day, perhaps, we shall be able to tell our Archbishop with pride that we have a good number of real families in our little parish. Till then we must work in uncertainty, ministering as best we can to the adventurers who have left their good homes in other places to follow the call of the West. Later on they may settle down and take root in our midst. In the meantime the privilege and responsibility of "travelling for Christ" is ours.

IVOR HAEEL

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 87 Bond St., Toronto.

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THE POLES IN PORT ARTHUR

Fort William, Ont.—There are not very many Polish families in our city, and those that are living here are practical Catholics, had up to now a very nice place of worship in the St. Peter's Church, Coalbrook, and still they have not been satisfied. They longed to pray and have the gospel in the language of a Mickiewicz or Siemkiewicz, though they understood very well the official language, used in St. Peter's—the Slovak.

And a few, as they are, they decided to build their own church. Last July, when His Lordship the Right Rev. Bishop T. J. Scollard came to Fort William to administer the sacrament of holy confirmation they asked his advice. And today the new church building is nearly finished, so that the dedication can take place in the near future. No appeals to the public have been made. Nearly all the members of the new congregation are common laborers, earning their living by hard work in elevators or similar concerns, but they are building from their own pocket. And to show the right spirit animating them, they invited Rev. Father Kowalski, O. M. I., a noted Polish missionary priest from Winnipeg, to Fort William, to give a holy mission to them, that they may enter the new building with regenerated hearts.

Rev. Father Kowalski, who is at present at Lemberg, Sask., giving there a mission, will arrive at Fort William, December 10th and the 8 days-lasting mission will commence on the third Sunday of Advent, December 11. The first sermon will be preached daily at 7 o'clock in the morning, the last at 7 o'clock in the evening. The evening services will be held in Polish and English languages, as all children do not talk Polish.

ENGLAND'S WAR MOTHER

MRS. McCUDDEN'S 8 SONS CATHOLICS Philadelphia, November 21.—A delicate tribute to England's war mother and the members of the party was paid by Cardinal Dougherty on the occasion of their visit here, when he presented to Mrs. Amelia Emma McCudden and to each of those accompanying her an American Beauty rose.

Mrs. McCudden's three sons killed in the War were Catholics and she takes pride in the fact that she reared them in the Catholic faith, though she herself is not a member of the Church.

She is accompanied on her American trip by her daughter, Cathleen.

AVIATION AS AID TO MISSIONARY WORK

Paris, Nov. 12.—Aviation as an aid to missionary work is to be tried out in British New Guinea, of which Bishop de Boismenu is Vicar Apostolic.

Father Leo Bourjade, one of the young missionary priests who will accompany the Bishop when he returns to his jurisdiction this

month, was among the most famous of the French aces during the War. He was ordained last July after completing his studies at Fribourg, Switzerland. He spent last summer at an aviation camp in France to improve his knowledge of aircraft which he expects to introduce at Yule Island, Papua.

On one occasion Father Bourjade took Monsignor Boismenu for a spin in his plane, flying over the city of Issoudun. Bishop Boismenu is a member of the Society of the Missionaries of the Sacred Heart.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses.

Gratefully yours in Jesus and Mary. J. M. FRASER.

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Because the Piano represents the "home dream" of so many young home-builders, there is a sacredness about its purchase—to fit those dreams it must be a good Piano—a worthy one!

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SHERLOCK-MANNING 20th Century Piano

"The Piano worthy of your Home" Ask us for full particulars, Catalogue and prices SHERLOCK-MANNING PIANO COMPANY LONDON CANADA

By Rev. George J. Eisler, of Caledonia, as deacon, and Rev. J. Francis O'Hern, rector of St. Patrick's cathedral, as subdeacon. Bishop Thomas F. Hickey gave the final blessing.

In the sanctuary were Rt. Rev. Mgr. Dennis J. Curran, Rev. J. Emil Gefell, Rev. John B. Crowley, Rev. Michael J. Krieg, Rev. Charles F. Shay, Rev. Francis Riley, Rev. William P. Ryan, Rev. William Hayes, Rev. William Tewes and Rev. George V. Burns. The bearers were Dr. George G. Carroll, Dr. Michael L. Casey, Michael L. Madden, H. Bradley Carroll, Charles O'Connell and Charles Carroll. Interment was made in Holy Sepulchre. Rev. J. Francis O'Hern, Rev. Thomas F. Connors, Rev. Dr. William E. Cowan, of St. Bernard's seminary, and Rev. John McMahon, of St. Ann's home, officiated at the grave. Amongst the relatives present were Right Rev. Mgr. Hassett of Shamokin, Pa.

DALTON

After a short but severe illness, Mrs. Charles Dalton died in Detroit on Sunday, Oct. 23rd. The deceased was one of the few pioneers of Kingsbridge, where she spent most of her life. The body was accompanied from Detroit by her sons and daughters, to her former home on the Lake Shore road. The casket was decorated by flowers and an abundance of Mass cards and spiritual bouquets. The Requiem Mass was celebrated by Rev. Father Dean, who also officiated at the graveside. Her death is mourned by five sons: John, Jerry, Joseph, Louis and Gregory; five daughters: Mary, Ann, Gertrude, Mrs. McDonald and Sister M. Ursula; two brothers, Messrs. Edw. and Zerry Flynn and one sister, Mrs. Jas. Dalton. To these surviving relatives heartfelt sympathy is extended by all who knew and loved Mrs. Dalton. May her soul rest in peace.

ENGLAND'S WAR MOTHER

MRS. McCUDDEN'S 8 SONS CATHOLICS Philadelphia, November 21.—A delicate tribute to England's war mother and the members of the party was paid by Cardinal Dougherty on the occasion of their visit here, when he presented to Mrs. Amelia Emma McCudden and to each of those accompanying her an American Beauty rose.

Mrs. McCudden's three sons killed in the War were Catholics and she takes pride in the fact that she reared them in the Catholic faith, though she herself is not a member of the Church.

She is accompanied on her American trip by her daughter, Cathleen.

AVIATION AS AID TO MISSIONARY WORK

Paris, Nov. 12.—Aviation as an aid to missionary work is to be tried out in British New Guinea, of which Bishop de Boismenu is Vicar Apostolic.

Father Leo Bourjade, one of the young missionary priests who will accompany the Bishop when he returns to his jurisdiction this

OBITUARY

REV. EDWARD A. BOLGER St. Joseph, Mo., Nov. 21.—The unexpected death of the Rev. Edward A. Bolger, pastor of St. Patrick's Church has caused universal mourning in this city, where he labored for many years of his priestly life. A leader in civic affairs as well as religious life his kindness and generosity had endeared him to his parishioners. He was a powerful factor in upbuilding the Catholic school educational system.

Rev. Father Bolger was born in Canada and studied at the University of Ottawa before completing his theological course at Kendrick Seminary. He was for some time assistant at the Church of St. Thomas the Apostle and the Church of St. Malachy in St. Louis.

WILLIAM V. MADDEN With the deepest regret we chronicle the death of William V. Madden of Rochester, N. Y. In the prime of life, a young man whose whole being seemed filled with unselfish devotion to his family and his friends, his death comes as an irremediable loss. His gentle disposition endeared him to all, many an unselfish deed and generous act being recorded of him.

William V. Madden was truly a Christian gentleman, respected, beloved, revered by all classes and his loss will be felt far and wide. To his family and friends we extend our deepest sympathy.

God rest the soul of the kindly, the gentle, the beloved William V. Madden.

The funeral took place Monday morning at 8:30 o'clock from his home, 33 Wick Park B., and at 9 o'clock from Blessed Sacrament church. Rev. Thomas F. Connors, rector, officiated at solemn High Mass of Requiem, and was assisted

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HOLY SOULS BURSE Previously acknowledged \$1,160 75 Friend, Elmira 5 00 M. M. K., Char'town 1 00 P. F., Windsor 2 00

In memory of Mrs. R. A. Schario, Guelph 2 00 F. C., Kerwood 10 00 Mr. & Mrs. J. Morris, St. George 2 00 D. J. Walker, Launching for favors, St. Stephen, N. B. 2 00 K. McDonald, Prescott 5 00 St. Patrick's Mission Circle, Sherbrooke 25 00

LITTLE FLOWER BURSE Previously acknowledged \$722 84 In thanksgiving 5 00 A. B., Windsor 2 00

SACRED HEART LEAGUE BURSE Previously acknowledged \$1,969 82 St. Patrick's Mission Circle, Sherbrooke 25 00

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CHATS WITH YOUNG MEN

DID YOU?

Did you give him a lift? He's a brother of man, And bearing about all the burden he can...

A GOOD TURN ELECTED HIM

Kindness and courtesy always pay. They cost nothing, but they invariably bring big returns.

James Davis, for years Congressman from Missouri, told at a Washington Scout celebration the story of how a typical Scout Good Turn had elected him.

"One morning," he said, "when I was about twenty, I was riding my horse into town when I met a boy who had been riding a mule loaded with a sack of corn."

"I dismounted, took off my coat, and put the boy and the corn back on the mule. Then I went on, and forgot all about it."

Nearly twenty years later I was candidate for Congress in the primaries. I didn't have much chance in the 'enemy's country,' but learned that some one there was very busy getting votes for me.

"At the county mass meeting which followed to celebrate the victory, a big, sturdy young man elbowed his way through the crowd to the speakers' stand and held out his hand."

"I don't suppose you know me," he said. And I admitted that I did not.

"Well," he continued, "you may remember a boy and a mule and a sack of corn in the road twenty years ago. Three men passed him before you came along, but you, the fourth, stopped to help the boy and the corn get back on that mule."

"That one little good turn," said Congressman Davis, "elected me."—Catholic Columbian.

A MEMORABLE LESSON

On one occasion, during a journey in Little Russia, while his horses were changing at a certain station, the Emperor Alexander expressed his determination to travel on foot to the next town, ordering his attendants not to hasten their arrangements, but to let him go forward unaccompanied.

"My friend, can you tell me which of these roads will bring me to—?" asked the emperor.

"The man of the pipe scanned him from head to foot, apparently surprised at the presumption of such a dignitary as himself, and between two puffs of smoke he growled: 'The right.'"

"Thank you, sir!" said the emperor, raising his hat with the respect this unclivil personage seemed by his manner to command.

"Lieutenant?" "Go on." "Captain?" "Much higher." "Major?" "You must still go on."

The other now assumed a more respectful attitude. "Your Excellency is then, lieutenant general?" "You are getting nearer the mark."

The puzzled officer kept his helmet in his hand, and now looked stupid and alarmed. "Then it appears to me that Your Highness must be field marshal?"

"The good-tempered prince then took the road to the right, leaving the surly officer greatly ashamed and astonished at the colloquy he had held with his sovereign. He never forgot the lesson that day.—The Ave Maria.

OUR BOYS AND GIRLS

APPLYING THE SERMON "O! the pastor'd a sermon was splendid this mornin'."

"But there's some in the parish that must have had warnin' An' worshipped elsewhere; But wherever they were, if their ears wasn't burnin'."

"There are women," sez he, "an' they're here in this parish, An' plentiful, too, Wid their noses so high an' their manners so airish."

"That's the way he went at them, an' faith, it was splendid— But wasted, I fear. Wid the most o' the women for whom 'twas intended, Not there for to hear."

"An' thinks I to myself, walkin' home, what a pity, That Mary Ann Hayes, An' Cordelia McCann should be out o' the city This day of all days."

"But, indeed, 'twas a glorious sermon this mornin'," Said Nora O'Hare, "Though I'm sorry that some o' the parish had warnin' An' worshipped elsewhere; But wherever they were, if their ears wasn't burnin'."

TRUE POLITENESS Politeness is refinement of manners. It is derived from a word which means to polish, and signifies a desire to bring to others the greatest pleasure and the least pain.

Politeness is modest, choosing to conceal a courtesy when done; it is benevolent, avoiding what is disagreeable to others and seeking to do what is gratifying to their feelings.

Politeness is often thought to be mere attention to external forms, a matter of bowing and shaking hands, use of compliments, and observance of what is fashionable, but this is a mistaken notion; true politeness is far more dignified than the outer garments of good will.

True politeness aims at the real good of mankind, and endeavors to

make every one easy and happy by contributing not only little attentions, but also services of a more substantial kind. This virtue is a coin, tending to enrich him who extends it even more than the one who receives it.

"Hearts, like doors, can open with ease To very, very little keys; And don't forget that two are these— 'Thank you,' 'sir,' and 'if you please.'"

On a little island there lived a number of fishermen with their families. Fishing was their only means of support. Among them was a family of five who were noted for their piety and religious demeanor.

Mrs. Winton had two daughters and one son, whom she shall call George, who had begun to follow the avocation of a fisherman like his late father.

One day, George came to his mother to implore her permission to join a crew of fishermen who were setting out on a deep-sea fishing expedition. The mother promised him she would give him his answer the next day.

Nothing unusual happened to disturb the even tenor of the cruise until the fifth day after their departure, when a terrific storm arose in the course of the night. The men were roused and ran to their posts in the ship, which was by this time at the mercy of the storm.

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WIRELESS IN PLIT

TO BE USED TO CARRY MISSION SERMONS

Pittsburgh, November 21.—A wireless telephone installed in the pulpit of Old St. Patrick's Church will carry the sermons preached during the mission to be given there by the Rev. Bertrand L. Conway, C. S. P., and Rev. David W. Kennedy, C. S. P., to hundreds who find themselves unable to attend the services. The wireless will be connected with a central station and the sermons will be heard by all those having wireless telephone attachments.

Questions asked by people of various creeds also will be answered over the wireless. The question boxes will be placed near the door of the church and the answers will be sent out broadcast.

In order to accommodate those who do not care to come to the church, but who wish to learn something about the Catholic faith, a series of noonday talks has been arranged for at the Harris Theater. The mission will start November 25 and continue until December 12.—N. C. W. C.

MARRIAGE

HARKINS-FLANAGAN.—At Toronto, on the 2nd November, Camilla Marie Flanagan, of Toronto, to Hugh Harkins, Barrister of Toronto.

DIED

McDERMOTT.—At her sister's home in Kane, Pa., Miss Anna T. McDermott, formerly of Brantford, Ont. May her soul rest in peace.

McCANN.—At the home of her son-in-law, T. V. Egan, Smith's Falls, Ont., Mrs. M. J. McCann, aged seventy-five years. May her soul rest in peace.

McDONALD.—At Glenwood, Souris West, P. E. I., Nov. 7, 1921, Mary Matilda, beloved wife of Archibald J. McDonald. May her soul rest in peace.

CAMPBELL.—At Little Pond, P. E. I., Sept. 28, 1921, Lucina, beloved wife of John D. Campbell, aged thirty-one years. May her soul rest in peace.

STEELE.—At Little Pond, P. E. I., Oct. 1921, Mary Ann, beloved wife of Wm. Daniel Steele, aged fifty-three years. May her soul rest in peace.

WALKER.—At Launcheon, P. E. I., May 7, 1921, John D. Walker, aged eighty-three years. May his soul rest in peace.

O'NEIL.—At Lethbridge, Alberta, on Wednesday, November 16, Mary A. O'Neil, beloved wife of John P. O'Neil, and daughter of Mr. and Mrs. Matthew Dorsy, Seaford, Ont., aged sixty-seven years. May her soul rest in peace.

TEACHERS WANTED

QUALIFIED teacher wanted for C. S. S. No. 10 and 11, Richmond, County Lennox, duties commencing January 1, 1922. State experience and salary expected. Apply to John Donovan, Sec. Sharp's Corners, Ont. R. E. 1.

TEACHER wanted, second class professional, for Separate School No. 14, Lanark. Duties to begin after Christmas holidays. Salary from \$800 to \$1,000 depending on experience. Apply to D. D. Macdonell, Box 36 Green Valley, Ont. Telephone address Alexandria 04, R. E. 2.

A PRINCIPAL able to teach English and French wanted for the Separate school, Billings, No. 2, Massey. Write Secretary, Separate School Board, Massey, Ont. 2250-2.

TEACHERS wanted for Catholic Separate schools, Fort William, Ont., holding second class Ontario certificates. Salary \$500 per annum. Duties to commence September 1, 1922. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 2250-1f.

WANTED by Iroquois Falls Catholic Separate School Board, one principal, four rooms graded, one assistant, four rooms graded. Applicants to have at least second class Ontario certificates, French and English. Duties to commence after Christmas holidays. State qualifications, experience and salary expected. Apply to Rev. A. Pelletier, Sec. Iroquois Falls, Ont. Box 93, 2250-3.

SITUATIONS VACANT

CAP BLE men and women wanted, willing to qualify as Inspectors; Carriers; Dairy Products; Factories; Feed and Seed; Grain; Fisheries; Weights and Measures; Immigration; also clerical for Customs and Inland Revenue; Railway Mail, etc., all grades. Particulars form. Address Box 985, Canadian Civil Service Institute, Toronto. 2251-2.

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AN educated companionable woman with business ability; also clean, capable housekeeper, to manage household with menials, a position where she can prove her value by doing the best that is in her, for all the good she can do. Unmarried, in her movements but at the same time perfectly trustworthy to her employers. Interested. Address Box 201, CATHOLIC RECORD, London, Ont. 2250-2.

WANTED a Sexton who can care for funerals and priest's home in a country parish. Lodging provided. Reply stating wages, age, etc. to Box 288, CATHOLIC RECORD, London, Ont. 2250-2.

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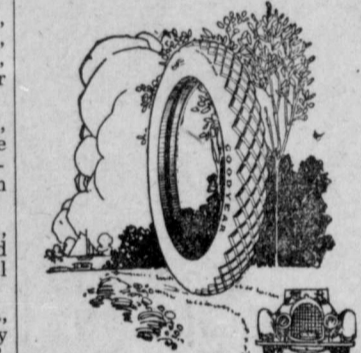
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BE WISE DO IT NOW! Solve this puzzle and win a CASH PRIZE. There are 3 faces to be found above, showing in the limbs of the tree and the body of the owl. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all the faces and marked them," and mail same to us with your name and address. In case of ties, handwriting and neatness will be considered factors. If correct we will advise you by return mail of a simple condition to fulfill. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to GOOD HOPE MANUFACTURING COMPANY, 46 ST. ALEXANDER STREET, MONTREAL, CANADA.

THE CALL FOR NURSES. FOR specialized as well as for general work is increasing daily. Now is the time to fit yourself for the best position. MARY H. LEIGHTON TRAINING SCHOOL FOR NURSES, Niagara Falls, N. Y. offers a first class course complete in three years. For particulars address Sister Superior, 2252-9.

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No. F15A 53 1/2, 220 1/2 " 56.50 5.65. No. F15A 54, 222 1/2 " 57.00 5.70. No. F15A 54 1/2, 224 1/2 " 57.50 5.75. No. F15A 55, 226 1/2 " 58.00 5.80. No. F15A 55 1/2, 228 1/2 " 58.50 5.85. No. F15A 56, 230 1/2 " 59.00 5.90. No. F15A 56 1/2, 232 1/2 " 59.50 5.95. No. F15A 57, 234 1/2 " 60.00 6.00. No. F15A 57 1/2, 236 1/2 " 60.50 6.05. No. F15A 58, 238 1/2 " 61.00 6.10. No. F15A 58 1/2, 240 1/2 " 61.50 6.15. No. F15A 59, 242 1/2 " 62.00 6.20. No. F15A 59 1/2, 244 1/2 " 62.50 6.25. No. F15A 60, 246 1/2 " 63.00 6.30. No. F15A 60 1/2, 248 1/2 " 63.50 6.35. No. F15A 61, 250 1/2 " 64.00 6.40. No. F15A 61 1/2, 252 1/2 " 64.50 6.45. No. F15A 62, 254 1/2 " 65.00 6.50. No. F15A 62 1/2, 256 1/2 " 65.50 6.55. No. F15A 63, 258 1/2 " 66.00 6.60. No. F15A 63 1/2, 260 1/2 " 66.50 6.65. No. F15A 64, 262 1/2 " 67.00 6.70. No. F15A 64 1/2, 264 1/2 " 67.50 6.75. No. F15A 65, 266 1/2 " 68.00 6.80. No. F15A 65 1/2, 268 1/2 " 68.50 6.85. No. F15A 66, 270 1/2 " 69.00 6.90. 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No. F15A 79 1/2, 324 1/2 " 82.50 8.25. No. F15A 80, 326 1/2 " 83.00 8.30. No. F15A 80 1/2, 328 1/2 " 83.50 8.35. No. F15A 81, 330 1/2 " 84.00 8.40. No. F15A 81 1/2, 332 1/2 " 84.50 8.45. No. F15A 82, 334 1/2 " 85.00 8.50. No. F15A 82 1/2, 336 1/2 " 85.50 8.55. No. F15A 83, 338 1/2 " 86.00 8.60. No. F15A 83 1/2, 340 1/2 " 86.50 8.65. No. F15A 84, 342 1/2 " 87.00 8.70. No. F15A 84 1/2, 344 1/2 " 87.50 8.75. No. F15A 85, 346 1/2 " 88.00 8.80. No. F15A 85 1/2, 348 1/2 " 88.50 8.85. No. F15A 86, 350 1/2 " 89.00 8.90. No. F15A 86 1/2, 352 1/2 " 89.50 8.95. No. F15A 87, 354 1/2 " 90.00 9.00. No. F15A 87 1/2, 356 1/2 " 90.50 9.05. No. F15A 88, 358 1/2 " 91.00 9.10. No. F15A 88 1/2, 360 1/2 " 91.50 9.15. No. F15A 89, 362 1/2 " 92.00 9.20. No. F15A 89 1/2, 364 1/2 " 92.50 9.25. No. F15A 90, 366 1/2 " 93.00 9.30. No. F15A 90 1/2, 368 1/2 " 93.50 9.35. No. F15A 91, 370 1/2 " 94.00 9.40. No. F15A 91 1/2, 372 1/2 " 94.50 9.45. No. F15A 92, 374 1/2 " 95.00 9.50. No. F15A 92 1/2, 376 1/2 " 95.50 9.55. No. F15A 93, 378 1/2 " 96.00 9.60. No. F15A 93 1/2, 380 1/2 " 96.50 9.65. No. F15A 94, 382 1/2 " 97.00 9.70. No. F15A 94 1/2, 384 1/2 " 97.50 9.75. No. F15A 95, 386 1/2 " 98.00 9.80. No. F15A 95 1/2, 388 1/2 " 98.50 9.85. No. F15A 96, 390 1/2 " 99.00 9.90. No. F15A 96 1/2, 392 1/2 " 99.50 9.95. No. F15A 97, 394 1/2 " 100.00 10.00. No. F15A 97 1/2, 396 1/2 " 100.50 10.05. No. F15A 98, 398 1/2 " 101.00 10.10. No. F15A 98 1/2, 400 1/2 " 101.50 10.15. No. F15A 99, 402 1/2 " 102.00 10.20. No. F15A 99 1/2, 404 1/2 " 102.50 10.25. No. F15A 100, 406 1/2 " 103.00 10.30. No. F15A 100 1/2, 408 1/2 " 103.50 10.35. No. F15A 101, 410 1/2 " 104.00 10.40. No. F15A 101 1/2, 412 1/2 " 104.50 10.45. No. F15A 102, 414 1/2 " 105.00 10.50. No. F15A 102 1/2, 416 1/2 " 105.50 10.55. No. F15A 103, 418 1/2 " 106.00 10.60. No. F15A 103 1/2, 420 1/2 " 106.50 10.65. No. F15A 104, 422 1/2 " 107.00 10.70. No. F15A 104 1/2, 424 1/2 " 107.50 10.75. 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