

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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POPE SOLICITOUS FOR URBCHINS

By Mr. Enrico Pucci
(Home Correspondent, N. C. W. C.)

Incidents of the life of Pope Pius XI. when he was a humble priest in Milan were recalled recently when the Sovereign Pontiff received a Milanese Holy Year Pilgrimage. Among the pilgrims was Cav. Guglielmo Sala, a tramway inspector in Milan. When the Pope, passing down the line of pilgrims, came to Sala he paused and asked: "How are the chimney-sweepers? Do they always come to the Cencle? And to catechism? To First Communion?"

When Signor Sala replied that the work concerning which the Holy Father asked was prospering and caring for the spiritual and material welfare of fifty boys, the Pope was greatly pleased and sent his most affectionate blessing to those carrying on the project, as well as to the boys who benefit by it.

In 1882 the then young Father Achille Ratti was appointed Chaplain of the house which was then conducted by the Sisters of the Cencle in Milan. This institution has been the center of many important religious movements in Milan affecting the highest as well as the poorest classes. It has fostered courses of religious lectures for teachers, and it also has cared for the children of the poorer classes by giving them instruction in the catechism and preparing them for their First Communion.

Although the present Pope, in view of his great literary and scientific attainments, might have been naturally disposed to minister to the more intellectual classes he manifested a strong predilection for the humblest and poorest. In this latter class were the chimney-sweepers of Milan—a group of small boys from the mountains of Lombardy who earned their meager living by sweeping the kitchen and bakery chimneys. Isolated from their families in most instances, these boys lacked the proper moral and material assistance necessary for their welfare.

Once a week, their faces still blackened with smoke and soot, they gathered at the Cencle and there the present Pope instructed them in catechism. At intervals those who had made enough progress were permitted to receive First Communion. Under his guidance the work prospered, and one of his assistants was Guglielmo Sala, who gathered the boys together and encouraged them to attend the instructions.

From 1882 until 1914, when he was called to Rome by Pope Pius X. to become Director of the Vatican Library, the present Pontiff held his position as Chaplain of the Cencle in Milan, and today amid the cares and responsibilities of his high office he still maintains an affectionate interest in the work with which he was once so intimately connected.

PROTESTANT BISHOP ANSWERS ENGLISH UNTRUTHS ON IRELAND

Dublin, Ireland.—Proof is furnished in the most recent statistics that Ireland is still "the most crimeless country." Criminality in its most serious forms has been almost wholly absent from the country's record in the past year.

These facts having been misrepresented in English Protestant publications, the Protestant Bishop of Ossory took occasion at the Ennisceorthy Synod to emphasize the truth.

"I saw it stated in an English religious publication the other day," he said, "that the South and West of Ireland were still disturbed and that outrages were frequent. Now I am in touch with people all over the South of Ireland, and it seems to me that in all this disturbed and restless world there are few quieter than this island in which we live. Our duty as Protestants is plain. We should not hold aloof from the life of the people, as if we belonged to a different caste. We should cooperate with the majority, though they happen to be of another creed, for the welfare and service of the nation. The persons who write those English reports as to trouble and violence in Ireland may do so in good faith. But it would be interesting to know where they get their information. The least one can say is that they have been grievously misled."

The bishop touched on another curious point, namely, that there are not enough Protestant teachers for the Protestant schools and that it is being found necessary to appoint Catholics to the vacancies.

He quoted from the Irish Protestant Diocesan Board's Report: "Protestant managers of schools have in several instances had to appoint Roman Catholic teachers because there were no members of the Protestant Church available." Commenting on this, he added: "Those Catholic teachers are doing excellent work. But it seems sad that our children should not be taught

by members of their own religion. The case is as serious as the shortage of candidates for the Protestant ministry."

COMPULSORY PUBLIC SCHOOL EDUCATION

MASONIC BODY STARTS FIGHT ON PRIVATE SCHOOLS

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

Washington, Oct. 26.—In the face of the decision of the highest authority in the land, the United States Supreme Court, that it is unconstitutional for the State to force all children to attend public schools, thereby establishing definitely the right of Private and Parochial schools to exist, the Supreme Council of the Scottish Rite Masons, Southern Jurisdiction, in convention here, has just unanimously endorsed a resolution containing the following words:

"We are therefore justified in continuing to assert and maintain our belief in the value of the compulsory requirement of attendance of all children upon the Public Schools."

In addition, the convention unanimously voted to indorse the bill for the creation of a Department of Education prepared under the direction of the National Education Association and its associated organizations, and authorized the Grand Commander to "take whatever action he may deem proper to carry out the purposes of this resolution."

The war on Private and the Parochial schools, in the face of their vindication by the Supreme Court, is to be carried on intensively, the convention decided, and vigorous steps are to be taken in that direction.

Concerning the Oregon Law case the convention's resolution said: "The decision of the Supreme Court in that case was, by the language of the opinion, limited to the facts of the case set forth in the allegations of the bill of complaint which were deemed admitted for the purposes of the case by the demurrer."

"The judge writing the opinion expresses very clearly that there was not involved in the case any question of the right of the State of Oregon to properly supervise the course of study, the sanitary and physical condition of school buildings, the qualifications of the teachers, or any other legitimate factor of education, and equally emphasizes the ground of the decision as the absence of any show of reason for the law. It was a material allegation of fact undenied that the Parochial and Private schools had not in any respect failed to perform their duty to the State, the parent, or the child."

"In view of that state of the record, the Court, of course, did not announce what its opinion would have been had there been a showing of fact that the rights of the child had been seriously invaded."

"We are, therefore, justified in continuing to assert and maintain our belief in the value of the compulsory requirement of attendance of all children upon the Public Schools, and the duty of all parents to see that school facilities are both adequate and efficient."

"We cannot at this time but insist upon the existence of the principle that the right of the child to avail himself of the educational opportunities of the Public School system is superior to the right of the parent or of any corporation, secular or religious, to shape in advance his intellectual allegiance, and we should be alert to unite with every movement which tends to the maintenance of such right."

The report was presented by a committee composed of Judge Edward C. Day, of Helena, Mont.; Chairman, Marshall W. Wood, of Boise, Idaho; Frank C. Patton, of Omaha, Neb.; Thomas G. Fitch, of Wichita, Kan.; and Edwin T. Meredith, of Des Moines, Iowa. "Its unanimous adoption may be considered indicative of the prevailing sentiment among the quarter million Scottish Rite Masons in the Southern Jurisdiction," said the statement.

"OBEY" DROPPED FROM MARRIAGE RITE

New Orleans, October 23.—The House of Bishops of the Protestant Episcopal Church here this week concurred in the action of the House of Deputies in dropping the word "obey" from the promises made by women in the marriage ceremony. The bridegroom's declaration "with all my worldly goods, I thee endow" also was dropped from the ritual.

Elimination of the promise to obey was not accomplished without considerable debate, and on the vote the proposal barely attained a constitutional majority. A change of one vote would have meant the retention of the promise.

Omission of the thirty-nine articles of religion, together with the title page now printed at the end of the prayer book, was approved by the deputies after debate.

EMINENT AUSTRIAN PRELATE

FATHER DREXEL IS GUEST OF PHILADELPHIANS BEARING SAME NAME

Washington.—When Father Karl Drexel, now an eminent member of the Parliament of Austria, was a small boy in a little Austrian town, his grandmother told him that certain members of his family had come to America years before.

He grew up and all but forgot the words spoken in his boyhood. He became a Catholic priest, then was elected a member of the Parliament in the old days of the monarchy. The War came; he served and had remarkable experiences during a seven years' captivity in Siberia. He returned, was elected to the Austrian Federal Council, became known as a powerful speaker and champion of the workers. His fame spread. One day he received a letter from Paris. The writer said she was a member of a Drexel family in America, and that she believed the two families were related. Thereafter several letters were written, in which Father Drexel was addressed as "dear cousin."

Some weeks ago Father Drexel sailed for the United States, a delegate of his country to the sessions here of the Interparliamentary Union. When he was in mid-ocean there came a radiogram saying that he would be expected to come to Philadelphia, the home of the Drexel family in this country. He has just told here, before his departure for Canada, of his visit to Philadelphia, where the Drexels are among the most prominent residents of the city. Somewhat bewildered, yet pleased, the priest received with the utmost graciousness, was made the honor guest at a family dinner, and was otherwise entertained as a member of the family.

After the sessions of the Interparliamentary Union in Canada, Father Drexel will return to Philadelphia for another brief visit. In the course of his first stay, he was shown some of the large charitable and social projects the family is conducting. Those who entertained him were of the Protestant branch of the family, notably Mrs. Alexander Van Rensselaer, who formerly was Miss Sara Drexel. At his second visit, he will meet Mrs. Edward Morrell, of the Catholic branch, who together with her late husband has founded important Catholic work for the advancement of colored people. Mother Mary Katherine Drexel, founder of the Sisters of the Blessed Sacrament for Indians and Colored People, one of the leading orders in its field in America, is absent in Texas, and will be unable to greet the eminent Austrian priest.

DIVORCE NIL IN PHILIPPINES

Most Rev. Michael J. O'Doherty, Archbishop of Manila, in an interview given the public press of Cincinnati, Ohio, made a surprising revelation concerning divorce in the Philippine Islands.

Only one case of divorce has come to his knowledge during a period of fourteen years of missionary work there. In that sole instance, His Grace said, the husband in the case came to America and accomplished his purpose through the channels of the American courts.

The Archbishop said the cause of this archaic situation lay in the divorce laws as it operates on the Islands. Only one ground for divorce is admitted—infidelity—and that must be established before the proper tribunal. This once established, the guilty party is imprisoned.

BOUNDARY FINDINGS EAGERLY AWAITED

As the announcement of the Irish Boundary Commission's decision draws near, there is a flutter of anxiety in political circles, north and south. Much attention was attracted by the forecast of Mr. Darrell Figgis, T. D., who lately said that Derry City, which is just within the North East border, would not only remain under Belfast jurisdiction, but would have its trade position strengthened by the addition of the adjacent County of Donegal to the territory of the North East. Since the enforcement of Partition, Derry has lost its important trade with Donegal, and many Protestant business houses in the city have found it necessary to move across the border into the Southern area in order to hold their customers.

The strongly Catholic Derry Journal derides the idea that the city of Derry, which is mainly Catholic, can remain in the North East area. It also rejects with sarcasm the suggestion that Donegal could come under Orange sway. It points out that Derry City controls a radius of sixty miles, and that as this district has a Catholic majority it must be transferred to the South.

HOLY FATHER ON REUNION

MONKS ARE COMMISSIONED TO UNITE SEPARATED CHURCHES

His Holiness, Pope Pius XI., in his strong desire for the reunion of the separated Churches and their return to the one true Catholic Church, has recently taken action in this direction by commissioning the Monks of the West to carry on this noble work.

After expressing his dearest wish that "all discord should cease and the nations of the earth find their way back to unity with the Catholic Church," His Holiness continues: "Today, above all, our heart and mind is lovingly turned to the many millions of people in Russia. It seems to us as if the unheard-of sufferings which have come over them are calling them back to the loving embrace of their Mother Church."

"And who could render more efficient help in this great work of Reunion than the zealous monks of the West, who have ever given such conspicuous services to Christian civilization? In order that a holy undertaking such as this be accomplished in due monastic manner, we enjoin upon you, dear son, to send a memorandum to all Abbots and Monks of the Order, and to elicit their fervent prayer to God for this unity and their co-operation in works that are calculated to bring about this unity."

"It would be desirable if the Abbots would agree upon designating one particular Abbey in their several Congregations, or at least in each country, for the purpose of aiding this noble work of Reunion in the most special way. This Abbey then should carefully select the monks who are to be thoroughly trained and prepared for the furtherance of the Reunion endeavors. The task will become easier if you send the most talented of your monks to the Oriental Institute in Rome, and by word and writing assist in stimulating everywhere the desire for unity and in spreading knowledge of the points of controversy between the East and West."

"We also earnestly desire, dear son, that all members of these Abbeys at all times exhibit sentiments of love and Christian forbearance towards the Slavs from Russia who live in our midst away from their fatherland. If they wish to study our holy religion, or if they already have returned to Catholic unity, now desire to be joined to the ranks of your Order, receive them in fraternal hospitality, which is so dear to your Order, and teach them to become pious sons of the Holy Church and, God willing, good monks.

"Therefore, dear son, let it be your earnest endeavor to carry this new plan into effect, for it gives the promise of a better future. For if God will give His graces, the time shall come when a new Congregation of the Slav Rite will emerge, whose Motherhouse will bring the monks of the East and West, together in Rome, the Capital of the Christian World. This monastery in its turn would then become the start and the centre of new Abbeys which would be founded in Russia itself.

"In the meanwhile, We trust in God and implore His help upon your efforts."

MEN MORE RELIGIOUS AND WOMEN CAUSE ANXIETY

New York, Oct. 16.—Men are becoming more religious, while modern conditions cause considerable anxiety about the women, is the opinion of Cardinal Hayes, Archbishop of New York, expressed in an address at the blessing of the Father Shealy Memorial Building at Mount Mastris, Fort Wadsworth, here Monday. The building is being built at a cost of \$125,000 in memory of the late Rev. Terence J. Shealy, organizer of the layman's retreat movement sixteen years ago.

In his address the Cardinal said: "We are gravely and sometimes, I might say, sadly disturbed and anxious about our good women, especially our young women. There has within a short time been a radical and revolutionary upset of principles that has eaten into the very home and that has desecrated the fireside, and is still menacing the civil, political, social and moral. The Church of God is really praying most earnestly that our good women may be saved from the disaster that is pending."

"Alongside of that there is a most promising sign of the times, and that is that the men are coming back to the altar. Men are not only going to Mass on Sundays now but on weekdays as well; they are going to the sacraments, not merely once a year or twice a year, but monthly and weekly and many of them daily."

"And when our men realize their opportunities and their duties in that direction; it means nothing else but our salvation; it means the

greater glory of God; it means the salvation of your own souls and the souls of others; it means a guarantee to our American ideals of life and of our own Government."

SIX INDIAN MISSION PUPILS LOSE LIVES

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

Six boys were burned to death and one fatally injured in a fire which completely destroyed the boys' building at St. Joseph's Indian Mission, Slickpoo, Idaho, at midnight Saturday, Oct. 3. Only the heroic work of the Sisters of St. Joseph prevented greater loss of life. Bedding and clothing were loaned for the survivors by the Government sanitarium, Fort Lapwai Reservation.

Thirty-one boys were asleep when the fire was discovered by Sister Angela who was still at work mending clothes for the boys to wear at Mass and Holy Communion Sunday morning. On discovering the fire, Sister Angela aroused the boys, dragged them from their beds and hurried them out of the dormitory. The other Sisters and the Jesuit Fathers, hearing the alarm, came to Sister Angela's assistance. But, unknown to the priests and Sisters, six boys returned to the burning building, probably to get their clothes as the night was cold. Their bodies were found, huddled together in the ruins. The boys were from five to fourteen years of age.

Washington, D. C., Oct. 6.—Commenting on the tragedy and the desperate situation at St. Joseph's Indian Mission, Monsignor William Hughes, Director of the Bureau of Catholic Indian Missions, said to a representative of the N. C. W. C. News Service:

"Father Cataldo, the veteran Indian missionary at St. Joseph's Mission, has for nearly ten years been begging for help to erect buildings that would be proof against fire. The response to his appeal has been only enough to lay a foundation. Father Cataldo has 144 children, mostly orphans, in the school. In the present buildings, which are mere shacks, the Sisters are enduring great hardships. The Nez Perce Indians are willing to help but are poor. The Jesuit Fathers and St. Joseph Sisters desire they would rather die than give up the work. To close their doors against the children would be to surrender to their enemies the entire tribe of 1,500 fervent Nez Perce souls."

"On receiving the telegram informing us of the fire, we wired to Father Cataldo the assurance of \$1,000 immediately and \$4,000 by Christmas. We had to borrow the \$1,000. The Bureau of Catholic Indian Missions must depend on the charity of the clergy and laity in order to send this necessary aid."

"Father Cataldo, although ninety years of age, is still able to preach to his beloved Nez Perce in their native tongue. He has mastered ten other languages during his life of over sixty years among the Indians of the Rocky Mountains."

TOLERATION GREAT NEED OF NATION DECLARES CORNELL PRESIDENT

Baltimore.—Toleration is the outstanding need of American life and society in the opinion of Dr. Livingston Farrand, President of Cornell University, as expressed in an interview published in a local newspaper.

"The present outcropping of intolerance in this country is almost incomprehensible. It is not only contrary to American and democratic principles, but the ultimate success of democracy in any country is involved with it," Dr. Farrand said.

With the remark that it is strange intolerance should have developed in the country to which "our fathers, Pilgrims and others," came in search of freedom, Dr. Farrand cited what he termed a particularly widespread series of expressions of intolerance.

"The commonest is, of course, the Eighteenth Amendment, but it is difficult to discuss satisfactorily on account of its having so many collateral considerations involved in it."

"And a yet more serious expression is that embodied in the Ku Klux Klan. A less dramatic but no less pernicious expression is represented by such legislation as the Oregon School Law which, endeavored to determine the school a child should attend. This law is but a single instance of legislative interference in matters that are private and should be left to private determination."

"The passage of the Tennessee law and the manner in which it was involved with the issue of Fundamentalism are to me incomprehensible."

The ideas of the speaking group. They are incompatible with the success of democracy in this country."

MADE CATHEDRAL CANON ON 100TH BIRTHDAY

Louvain, Oct. 19.—Father John Edward Lamal, or "Pastoorke Lamal" as almost everyone in Mechlin affectionately knows him, has just celebrated his hundredth birthday. On the anniversary he regaled his friends with the story of one notable incident in his long life—the time when he witnessed the entry of Belgium's first railroad train into his home city of Mechlin.

It was in 1838 that Father Lamal watched this epochal event. He tells of it with an appreciative twinkle, for he is hale and hearty. The train, he says, bore the King and his court, and was beribboned and beflagged bravely as for a triumph. It steamed impressively up to where the citizenry had turned out in thousands to greet it. Then the valiant populace, prepared to do its formal honor, hearkened to two of its snorts, took one look at its steaming exhausts and ignominiously bolted, fleeing wildly in every direction. Father Lamal recalls also how, on its next run, the pioneer locomotive seemed to justify the fear of the people, for it got out of control, jumped the track and landed in a nearby canal.

Cardinal Mercier, who is scarcely more widely known in Mechlin than is "Pastoorke Lamal," honored the centenary on his anniversary by making him a Canon of the Cathedral. Father Lamal still says his daily Mass, reads the papers, receives visitors and attends to his own correspondence with a firm and steady hand. This despite the fact that in his youth he administered to sufferers in several epidemics of cholera and smallpox.

"MESSENGER" EDITORS ARE RECEIVED BY POPE

(By Mr. Enrico Pucci
(Home Correspondent, N. C. W. C.)

Among the notable congresses held here during Holy Year was that of the directors of "The Messenger of the Sacred Heart," the organ of the Apostolate of Prayer, conducted by the Jesuit Fathers. Twenty-nine delegates from all parts of the world assisted at the conferences, the nationalities represented including: United States, Canada, Mexico, Columbia, Argentina, Brazil, Chile, Ireland, England, Italy, France, Spain, Portugal, Austria, Germany, Holland, Belgium, Flanders, Poland, Czechoslovakia, Yugoslavia, (Croatia), Yugoslavia (Slovenia), Hungary, Malta, Asia Minor (Arabia).

The United States was represented by the director of the "Messenger of the Sacred Heart" in New York, Father Mullaly, who has 300,000 subscribers to his publication; Ireland by the director of the "Messenger of the Sacred Heart" of Dublin with 200,000 subscribers; Canada by two directors, Father Langevin for the French Bulletin and Father Devine for the English; Mexico by Father Cardoso.

The figures which each director brought to the Congress showing the development of his own Bulletin were most encouraging. The United States and Ireland hold the first places with their figures already given, then follows Poland with 180,000 subscribers to its Bulletin.

The Congress closed with a Pontifical audience granted by the Holy Father. The delegates, who were led by the Rev. Father Ledochowski, Superior-General of the Society of Jesus, were welcomed by His Holiness with the greatest cordiality and benevolence.

FIRST BENGALISE PRIESTS WILL BE ORDAINED

Bandhura, India.—An American priest, Father John B. Delaunay, of the Congregation of Holy Cross, is busy here training the first natives of Bengal who will become Catholic priests. He is in charge of St. John's Apostolic School, where the youths are recruited and trained before being sent to the advanced Mangalore Seminary.

Father Delaunay already has sent seven of his students to the advanced seminary and an eighth to Washington, D. C., where he is studying at the Foreign Mission Seminary of Holy Cross. His first students will become priests in December, 1926, and will be pioneers of their race in that holy avocation.

Meantime, Father Delaunay is training sixty more youths here, some of whom will be sent on to the novitiate later to become priests or teaching brothers, and the rest trained and returned to their villages as catechists.

Father Delaunay, the head of this difficult pioneer work, is well known in the United States. He formerly was at Notre Dame University and at Holy Cross College, Washington. It is his ambition here to create a native Bengal clergy of sufficient numbers to care for the regularly established Christian centers.

CATHOLIC NOTES

Providence diocese's drive for \$1,000,000 for Catholic high schools was oversubscribed \$266,589 in cash.

Hudson, Mass.—A bequest of \$5,000 to St. Michael's Catholic Church here is provided for in the will of the late Lewis Apley, a member of the Unitarian Church. Like amounts are left to the Unitarian, Methodist, and Episcopal Churches of the city.

London, Eng.—To be the mother of six priest sons was the proud privilege of Mrs. Mary Dunne, who died recently at Newcastle-on-Tyne. Five of the sons are still living and four of them assisted at the Solemn Requiem Mass offered for their mother by the Right Rev. Joseph Thorman, Bishop of Hexham and Newcastle.

Rome.—Monsignor Angelo Mercati has been appointed Prefect of the Vatican Archives to succeed Monsignor Mariano Ugolini, the noted Oriental linguist, who has held that office for many years. Mgr. Ugolini, at his own request, has been retired and placed on a pension.

The Duke of Brabant, heir to the throne of Belgium, was scheduled to receive some advanced lessons in philosophy, just as he received from M. Theunis, president of the Council, some lessons in political economy. King Albert informed Cardinal Mercier of his desire, in this respect, and the venerable Archbishop of Malines, who was formerly professor of philosophy at Louvain, offered with the most touching kindness, to teach the young prince himself.

Philadelphia, Oct. 23.—Cardinal Dougherty, Archbishop of Philadelphia, escaped without injury from a collision between his automobile and a trolley car here Wednesday, in which the Cardinal's machine was practically demolished. The Rev. Dr. Gerald P. O'Hara, the Cardinal's Secretary, who was with His Eminence, suffered a broken bone in his right hand. His injury, however, has not prevented him from carrying on his usual duties.

Training of 50,000 children of Roman Catholic parochial schools throughout Chicago to sing "The Mass of the Angels" on Monday, June 21, 1926, the second day of four during which the International Eucharistic Congress will be held here for the first time in the United States will begin the first week in November. The Rev. James Hough, chairman of the music committee of the International Eucharistic Congress announced, "The Mass of the Angels" will be sung in the open stadium. His Eminence George Cardinal Mundelein, or one of a dozen visiting cardinals from Rome, will be the celebrant of the Mass.

Cardinal Gasparri, Secretary of State to His Holiness, Pope Pius XI., will attend the Twenty-eighth International Eucharistic Congress to be held in Chicago next June. This announcement has been made by the Right Rev. Edward F. Hoban, auxiliary bishop of the Archdiocese of Chicago, and chairman of the local committee of the Congress. Besides Cardinal Gasparri, who will come as Cardinal Legate, personally representing Pope Pius, ten other cardinals who reside at Rome will attend the conference. This will be the largest delegation of Roman dignitaries that has ever been in the United States at one time.

The ancient city of Stolberg, near Aix-la-Chapelle, has just made a solemn and pretentious occasion of the visit of an American priest, returning for the first time in eighteen years to say Mass in the parish of his childhood. The priest is the Rev. Boniface Mandelartz, O. S. B., pastor of St. Louis Church at Louisville, Colo., and of the Italian and Czechoslovak parishes of Holy Cross, Priory, Canon City, Colo. He returned to find that his family had moved to Aix, but that Stolberg Protestants as well as Catholics, were proud of him and eager to do him honor. Herr Schleicher, a Protestant official, turned over his large estate for the occasion.

London, Eng.—The medical officer of health for Birmingham, Sir John Robertson, utters a strong condemnation of birth control in his annual report on the health of the city. He declares that the teaching of birth control is leading to an increase of immorality, and he attacks the theories of the eugenicists. "The people who advocate birth control," he says, "are advocating something which will operate precisely in the opposite direction to that which they imagine." The medical officer's report, based as it is upon the argument of expediency, is likely to stir the local authorities to action against the propaganda which is almost everywhere permitted to go unchecked except in so far as it is opposed by the teaching of the Catholic Church. Sir John Robertson is not a Catholic.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHEW Author of "Allies of the Grand Woods, etc."

BOOK TWO.—BAYOU PORTAGE CHAPTER IX.—CONTINUED

It promised to be a long tedious business, this waiting for the ducks to swim within sight. Usually they seem to frequent all other spots save the one you were watching, dodging unseen through the mist clouds with a perversity that was maddening.

They were big French ducks and they bore straight down upon me, scudding low above the surface of the water. Had I been longer settled, had they arrived less unexpectedly, I would have realized that they were badly misled, but for the moment there was no time to think.

Up went my gun, its barrel swinging right and left as I clutched at the triggers. Boom! Boom! roared the double explosion, while the marsh awoke in earnest to a terrified din of rattling and quacking. And then, even before I could spring triumphantly toward my two prizes which had thudded down almost within my grasp, a long dark shape shot clear of the fog to the accompaniment of a shouting of angry, frightened voices.

"Holla you!" cried the angry voice. "Would you murder us in cold blood?" "Dieu," quavered the frightened one. "An inch more and that first shot would have done for me."

Frightened myself, I drew back from my ducks to stare uncertainly at a boat that had appeared apparently from nowhere. It was a large rowboat of the sort used upon the lower coast, and it was heavily laden with a varied assortment of casks and boxes half hidden beneath a ragged spread of tarpaulins.

Seated at the oars was a squat, evil-looking fisherman who eyed me furiously as he steadied his craft, while in the stern a short muffled figure crouched low against the drive of the wind. "Well?" demanded the oarsman again. "Are you trying to murder us?"

"No, M'sieu," I replied. "I am after ducks. The fog hid you, and besides, you were very close inshore." At this the man in the stern straightened a little so that his face became visible above the folds of his turned-up collar.

At this the man in the stern straightened a little so that his face became visible above the folds of his turned-up collar. It was a small meager face ending in a ragged wisp of beard, yet at first sight of it I uttered a cry of alarm, for I found myself in the presence of Monsieur Dugas.

During one trembling moment my old terror of the storekeeper returned to me, so that I shrank back from the bank prepared for instant flight. Then the training of the marsh asserted itself, and I faced about determined, for a while at least, to stand my ground.

After all, I told myself, the storekeeper would have to come ashore to catch me, and if he could run me down amid the pitfalls of my own familiar marsh, he would be sure-footed indeed. Also, once I was upon the water, I could easily outdistance him in my pirogue.

But Monsieur Dugas not only made no attempt at pursuit; he even failed to recognize me. Clutching his collar about his throat he gave me one glance, and then stared out over the marsh with the cold indifference of one who has looked upon a total stranger. "Bien," he observed in a tone of surprised relief. "There is only a boy, yes, is he?"

He paused, as though seeking some appropriate punishment, and his eyes picked out the huddled, feathery shapes of my prizes from the surrounding marsh grass. "Ha, ducks!" he exclaimed, his voice losing its grate of anger for the whine of avarice. "That will be something nice for breakfast. Put in for them, Pierre, and nab the youngster at the same time."

He reflected again, adding as though suddenly inspired, "Since he is so concerned about the channel, we will give him a taste of it by dropping him overside. Whether he swims out or not is his own affair."

Once more I shrank back from the bank, but this time it was to prepare for action. Had Monsieur Dugas merely threatened me with the channel, it is probable that I would have beat an instant retreat. His calm demand for my bag, however, placed me in the position of defending not only myself, but the tradition of the marsh. I was a trapper of Bayou Portage, and its code demanded that I should fight to the last ditch before surrendering so much as a single feather.

Quickly I upended the old gun, ramming home the powder and shot with trembling fingers. There was a time to load only one barrel, as the boat lay so close inshore that a dozen strokes sufficed to swing her into the bank. Then as, dropping his oars, the man Pierre prepared to thrust a leg overside, I raised my weapon and took careful aim, not at the advancing fisherman, but at the motionless Monsieur Dugas.

"Call your man off, M'sieu," I ordered. "As surely as he comes ashore, so surely will I fire." Again I had acted upon my former knowledge of the storekeeper, and again I was not disappointed. As though my gun had been some magician's wand, Monsieur Dugas shrank beneath its influence until he appeared but half his former size.

"Hold, hold," he cried. "Put down that gun this instant, you young fool. It may go off at any moment." "It will go off and at once, if you do not call back your man," I replied as steadily as I could.

By now the fisherman had stepped out upon the bank where he crouched in readiness for a sudden spring. In his eyes was an ugly light, and his heavy jaw was set determinedly. To this day I shudder at the thought of what would have occurred had I chosen him for my target.

"That is all right, Dugas," he growled. "He is only trying to scare you. Sit quiet now till I catch the little devil." He started confidently forward as he spoke, but the storekeeper recalled him with a sharp cry of terror. He was utterly demoralized, was Monsieur Dugas, and his efforts to squirm turtle-like into the shelter of his clothing were beginning to prove a sore trial to my power of gravity.

"No, no, Pierre," he shrieked. "Come back at once. The boy is mad. No, leave the ducks also. Quick, quick and let us get out of this. He means business, I tell you."

And to the storekeeper he added angrily, "You are a fool, Dugas. If this is the manner in which you expect to conduct your business, you had best return whence you came."

But Monsieur Dugas, still squirming beneath my aim, was in no mood for argument. "Lay to your oars, Pierre," he commanded hoarsely. "Pull, man, pull, and let us get out of this."

As for myself, I still held my ground and took an impish delight in covering the huddled, shrinking Monsieur Dugas until the rising mist of breath hid him from view. Then, when the creak of the oars, I looked had died out down-stream, I dropped my gun and executed a species of triumphant waltz as I beat back the warmth into my numbed arms and shoulder.

transferring my gaze inside the pirogue, I took stock of my lean, close-knit body. My sinewy, capable arms, my sturdy, well-muscled legs that could carry me all day through the marsh. This done I harked back to the past, recalling as best I could a certain small figure of which I had caught glimpses in the long clouded mirror of Madame Therese's front room—a pale fragile figure with big thoughtful eyes, and pipe-stem legs and arms.

I drew a long breath as I resumed my paddle. No, there was no mystery in Monsieur Dugas' failure to recognize me. I would have been safe from him even without my triumph. I would be safe from the General himself were I to meet him again. Of that fugitive John Marsh not a single trace remained. He had vanished into thin air, and in his place was a wholly different being who was known as Jean Trouve.

With this thought came a feeling of freedom, of sudden escape. Before I had hoped that the book of my life was closed upon the past. Now I found that I had torn out the page.

CHAPTER X. WHICH FORESHADOWS DISASTER What with my ducks, my conquest of Monsieur Dugas, and my discovery that, in a manner, I had been born anew, I returned to the camp in a fever of triumphant excitement. Indeed, so anxious was I to reach Toinette and unburden myself of the morning's adventures, that more than once I was in danger of capsizing during my brief passage of the bayou.

At the hut, however, I met with disappointment. Toinette was gone, and through the absence of certain well-known pots and jars from the shelves of the larder her disappearance was easily explained. Not to be outdone by me in the matter of our Christmas dinner, she had gone upon a foraging expedition of her own.

For a moment I felt decidedly crestfallen. Then, as I leaned my gun in a corner and flung the ducks upon the table, I was seized with a quite unreasonable resentment. Somehow I felt that Toinette had taken a mean advantage of me. Thus I fumed about until the cold unsympathetic silence of the hut drove me forth in search of Toinette. She did not deserve this, but anything was better than my tongue-tied inaction.

Outside, I was passing the hut of Dalfrey and Borges when the partners hailed me. Having breakfast late, they now sat smoking in their doorway. "Holla, Jean," they called together. "How is it with you this Christmas?" At this I was struck with a sudden idea. Why wait for Toinette when the partners were ready to my hand? Turning back, I approached the doorway.

"I crossed over to the other marsh a while ago," said I by way of a beginning. Dalfrey acknowledged this announcement by means of a nod. Borges, removing his pipe, uttered an absent, "So?"

"I was after ducks," I continued. "I shot two—both French." To this the partners replied merely with a double nod, after which they stared stolidly out upon the marsh.

TO BE CONTINUED FOR ANOTHER'S SAKE Down in a little winding lane sheltered from the north winds by tall ash trees, nestled the Widow Breen's cottage. She had lived all her life with the exception of two short years, in this quiet nook, where the birds sang sweetly from dawn to dusk, and the river with its soft swirl hurried on to the sea.

These two short years were the years of her married life. She left home a smiling, bright-eyed bride only to return, two summers later, a weeping widow and the mother of a fair-haired boy. Her two strong brothers, Shawn and Terry, who lived in the little homestead, farm, received her with open arms, ready to shield and protect her in her grief and distress. They viewed with tender affection her tiny, sunny-haired child, and as the days flew by those simple, stalwart countrymen vied with each other in gaining the love of their small orphan-nephew. They watched with amusement his pretty coaxing ways, they listened laughingly to his childish prattle, and were never so happy as when in his company.

In springtime they would carry him shoulder high to the lone bog where they delved in the brown peat and built up the turf sods into symmetrical brown clumps. In the summer they used to take him to the hayfields where he tumbled into the haycocks and picked flowers in the hedgerows, happy as the birds in the trees. He learned to sing from the thrushes, and to whistle from the yellow beaked black-birds. He was nature's own bonnie child, and loved her with a true son's devotion. One bright summer when the earth was thrilling with sunshine and gladness he sickened, and laid his restless fair head on his mother's breast with a wail of distress. A week later he died, and his stalwart uncles wept as if their hearts would break. Sheila Breen was too stunned to give vent to her grief. It was not till good Father Dan whispered kindly: "He has gone to be a little

angel in Heaven, Sheila, my child. So, the great God has been too good for this earth of ours, so He took him to Himself," that the widow gave vent to a wild, passionate burst of tears that seemed to save her reason, and amidst her choking sobs she cried again and again—"God's Holy will be done."

After the child's death things in the cottage took on a quiet routine. The loss of their golden-haired treasure seemed to draw the simple trio close together and make them even more united than ever. "Sheila, with a gentle, pensive air, went about the little cottage scrubbing and brightening, for she learnt from experience there was a strange panna in work. She reared the fluffy chickens, made the fried Mary Moran's golden butter for the little household; she milked the two roan cows, and took charge of the farmyard whilst her brothers ploughed the red earth or delved in the loam amidst heather and gorse. Years hastened by with their sunny summers and chilly winters; but as in many a peaceful Irish home, the inmates of the little cottage did not feel the flight. Their lives seemed to flow as smoothly and as swiftly as the little stream that bubbled by their door. Hale, hearty and happy they worked content in doing God's will and fulfilling their humble duties.

Sheila sometimes dreamed of her lost boy, especially when she had a visit from little Willie Moran, the son of her nearest neighbor and friend Mary Moran; she talked the two roan cows, and took charge of the farmyard whilst her brothers ploughed the red earth or delved in the loam amidst heather and gorse. Years hastened by with their sunny summers and chilly winters; but as in many a peaceful Irish home, the inmates of the little cottage did not feel the flight. Their lives seemed to flow as smoothly and as swiftly as the little stream that bubbled by their door. Hale, hearty and happy they worked content in doing God's will and fulfilling their humble duties.

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"Did anyone lead Willie astray?" she asked tremblingly. "Sure, he was the simplest and best-hearted gossiper in all Tipperary." "Aye, aye, Sheila, aithere, they played on his simplicity, and led him astray; but I can't find it in my heart to accuse him."

"Sit down by the fire, Mary Moran," Sheila said. "Don't hurry yourself; you will tell me by-and-by; perhaps I can help you?" "No, no, you can't!" Mary Moran cried with a gesture of despair, as she seated herself before the turf fire, and Sheila with a caressing touch, smoothed back the black strands of hair from her neighbor's forehead.

"Did he take anything that wasn't his own, Mary aithere? For it is said the people in the city are mighty particular about anything they own, and Willie might be led astray."

"Aye, led astray he was, Sheila," the younger woman muttered, "and led very far astray too." "Now, tell it all to me, Mary," whispered Sheila. "Sure I love the boy, he always made me think of my own Willie."

"Oh! 'tis well for you that has your boy in Heaven, and haven't to see him branded a thief," wailed Mary Moran. "Sure, now, what did he take, alanna machree?" coaxed Sheila softly. "What is worst of all—money! money! Sheila Breen."

"Did he now, Mary?" the elder woman said softly, "but he is young, very young, perhaps he wasn't so much to blame." "Ah! you say that, Sheila Breen, but the world doesn't look at it that way. He had big sums of money passing through his hands and he began to bet on horses. There was an older clerk who talked him into taking loans, and then he bet and lost, and took more money, thinking to make good his first loss, and then lost all. Now, he has got three days to make up his debt of £100, or go to gaol."

"£100," repeated Sheila in horror; the sum in her eyes was a large fortune. "Yes," returned her neighbor, in tones of despair. "and you know yourself he will have to go to gaol. Where would I, a poor widow with ten children, get such a sum?"

Sheila's dim grey eyes were fixed musingly on the bright peat fire. It was just the sum she had stowed away in the cupboard for the wants of her old age. She knew Shawn and Terence had died happy in the thought that she was provided for. She had looked forward to a quiet time of rest after her long laborious life. Why should she give up all to atone for another's sin? Her eyes turned from the glowing peat to the pale, distracted, woe-begone mother.

"God and His Holy Mother send me consolation tonight," prayed Mrs. Moran, "sure, it is the heavy cross I have to bear." "God will rise some friend for you, Mary," Sheila said softly, "and though Willie has made this mistake, he is not a bad lad."

"I know that," wailed the mother; and, if I had £100 to give him, I know he would be good and steady ever after; but sure, as it is there is only the gaol for him."

"The gaol," Sheila repeated with a shiver, Willie, the bright haired laughing boy—a convict." Her dim grey eyes gazed thoughtfully once more into the ruddy embers. She was old, her life was spent, what did it matter if she had to toil on wearily for the few days that remained to her? All would soon be over, and she would seek rest with the great God who loved her; but Willie was young and had to live his life. If he were convicted and sent to gaol, his career was ended, he was an outcast among men, and perhaps his very soul would be lost. "His soul," she repeated under her breath; "What is money compared to a soul? Be brave Sheila Breen, God will provide for you; give what you have for His sake!" she rose slowly and went to the cupboard, fumbling for some minutes in the dim firelight. She came quickly back to Mary Moran's side carrying a small brown box.

"Here is the £100 for you, Mary," she said caressingly; "save your boy with it, and give him old Sheila Breen's love, and tell him to live an honest God-fearing life." "You with a hundred pounds, Sheila!" the younger woman cried in bewilderment. "Aye, it is the saving we all worked so hard for." "It isn't right for me to take it," Mary cried quickly. "Do as I bid you," Sheila returned, her eyes flashing; "it is my gift to Willie; and 'tis not for you to interfere with it." "May God reward you, Sheila Breen, for I can't," Mary exclaimed with choking sobs, "it is only in Heaven that this great kind deed can meet you," and kneeling down she kissed the old woman's toilworn hand. "Go home to your children, Mary," Sheila said gently, "and make it all right for Willie. Don't thank me, you have said enough." With prayers on her lips Mrs. Moran stole down the winding lane, whilst Sheila, still sitting before the peat fire, softly told her beads. On the morrow Sheila Breen took up anew her life of toil. Bravely and patiently she worked in the little homestead farm during the few years that remained to her. Her one great consolation and joy was

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St. Jerome's College KITCHENER, ONT. Business College Department

to hear of Willie Moran's well-being and steady advance in the path of solid virtue.

"With God's help I'll prove myself worthy of the sacrifice you made for me, Mrs. Breen," the lad had promised her in husky tones on the day he came to thank her for his redemption; and, much to Sheila's pride and satisfaction, he kept his word like a man.

When the end came and she lay down to die her thoughts fixed on the great God above and her soul at peace with all the world, she turned from her prayers to send a last loving message of encouragement to her big boy, Willie.

A white marble cross marks the spot where simple, saintly Sheila Breen lies, and every year a successful business man makes a pilgrimage to the little hillside churchyard to kneel and pray by the grave-side of the staunch friend who had saved him from ruin.—Mary T. McKenna, in The Irish World.

FOUR LECTURES ON MCGEE

By Rev. JOHN J. O'GORMAN, D. C. L. Conspicuous

LECTURE I.—MCGEE THE IRISHMAN (CONTINUED)

FINAL WORK FOR IRELAND

The defeat of Fenianism in Canada was not by any means McGee's only service to the Irish race during the decade of his life. To this period belongs not merely some of his finest Irish poetry but also his longest prose work, namely, his "Popular History of Ireland." The young Irishmen realized the need of a well written digest of Irish history which would put the story of their land before their contemporaries. It had been one of the dreams of McGee's life to write such a book and while in Montreal he was far removed from the sources he would have liked to consult, he had sufficient leisure and peace of mind to undertake and complete the task. McGee's history of Ireland ranks with MacGeoghegan's history of Ireland, written in French in the eighteenth century as one of the best digests of Irish history which had until that time been published. Twenty five years after his death it was still used as a text-book in Ireland for the Intermediate Schools. In 1866, as already mentioned, he published the pamphlet entitled "The Irish Position in British and Republican North America." Even in 1867, busy as he was with the question of Canadian Confederation, McGee did not neglect an opportunity of helping his native land. When in London in February, 1867, in connection with the Canadian Confederation, he wrote both the Prime Minister, Derby, and the Chancellor of the Exchequer, Disraeli, suggesting: (Cited from J. J. McGee's Reminiscences.)

"You should refer the whole State of Ireland to a royal Commission of a limited number of Irish Gentlemen of the first character and of local distinction and popularity—nine or seven or five, Catholics and Protestants proportionately. The Royal letters should hold out the hope that if their recommendations were such as could be adopted, they would be made the basis of future Imperial Legislation."

This suggestion, British statesmen hastened to adopt fifty years later—and then threw into the waste-paper basket the admirable report of that Commission. Had that report been adopted, England would have spared the shame of the Black and Tans and Ireland the horror of a civil war. In his last public speech on the Irish question delivered on St. Patrick's Day, 1868, at Ottawa, but a month before his death, McGee appealed publicly for justice to Ireland. After mentioning the personal appeals which he had made to British statesmen, he uttered words which re-echoed in the British House of Commons:

"I will only say farther on the subject of Ireland, that I claim the right to love and serve her, and her sons in Canada, in my own way, which is not by either approval or connivance with enterprises my reason condemns as futile in their conception and my heart rejects as criminal in their consequences. Before I close, Mr. Mayor, permit me to add one thing more. Speaking from this place—the capital of British America—in this presence—before so many of the most honored public men in British America—let me venture again to say, in the name of British America—to the statesmen of Great Britain—Settle for our sakes and your own; for the sake of international peace, settle promptly and generously the social and ecclesiastical condition of Ireland, on terms to satisfy the majority of the people to be governed. Everyone sees and feels that while England lifts her white cliffs above the waves, she never can suffer a rival Government—a hostile Government—to be set up on the other side of her; whatever the aspirations for Irish autonomy, the Union is an inextinguishable political necessity, as inextinguishable for England as for Ireland; but there is one miraculous agency which has yet to be fully and fairly tried out in Ireland; brute force has failed, proselytism has failed, Anglicization has failed; if only as a novelty, try patiently and thoroughly, statesmen of

the Empire! the miraculous agency of equal and exact justice for one or two generations." As a friend of the Imperial connection for Ireland and for Canada—as a friend of continued peace between England and the United States, in which we also are deeply interested—I venture most respectfully to make this suggestion to the rulers of the Empire, and I have to thank the gentlemen of the Committee, both Irish Protestants and Irish Catholics, citizens of this city, for having given me a befitting opportunity in which I could offer publicly such a suggestion, with the additional weight of your concurrence. As for us who dwell in Canada, I may say, finally, that in no other way can we better serve Ireland, than by burying out of sight our old feuds and old factions—in mitigating our ancient hereditary animosities—in proving ourselves good subjects of a good Government, and wise trustees of the equal rights we enjoy here, civil and religious. The best argument we here can make for Ireland, is to enable friendly observers at home to say "See how well Irishmen get on together in Canada. There they have equal civil and religious rights; here they cheerfully obey just laws, and are ready to die for the rights they enjoy, and the country that is so governed." Let us put that weapon into the hands of the friends of Ireland at home, and it will be worth all the revolvers that ever were stolen from a Cork gunshop, and all the Republican chemicals that ever were smuggled out of New York. Gentlemen and Mr. Mayor, I again thank you for your three-fold gratification you have afforded me this evening; for your great and undeserved compliment to myself personally; for being allowed to unite with you in this way in a union banquet of Irish-Canadians in the capital of Canada; and lastly, for the opportunity you have afforded me of saying a word in season on behalf of that ancient and illustrious island, the mere mention of which, especially on the 17th of March, warms the heart of every Irishman, in whatever latitude or longitude the day may dawn, or the stars look down, upon political destinies, or his private enjoyment. (The whole speech is given in Clarke's Short Sketch of the Life of McGee—1868.)

It will be noted that in this speech McGee put outside the sphere of practical politics the establishment of a Government in Ireland which would be hostile to England. In his generation, with Fenianism still lingering in Ireland, repeal of the Union was impossible. McGee therefore advocated the Union as an inextinguishable political necessity and turned his attention to the reforms which could be obtained at once. The logical development of his thought had been Canadian autonomy for Ireland, a policy which he doubtless would have advocated had he lived. Two years after McGee's death the Home Rule party was founded in Dublin. Now, of course, there are people who consider that one is not an orthodox lover of Ireland unless one be a republican—a definition of Irish patriotism which would exclude 99% of the Irishmen who have lived during the past three centuries; for neither Owen Roe, nor Sarafield, nor the Gaelic poets of the eighteenth century, nor O'Connell, nor the majority of the Young Irelanders, nor the Home Rule Party, nor the Free Staters, considered the acceptance of a British King as incompatible with the truest Irish nationality. One is true to Ireland if one believes in the Irish Nation and, according to one's opportunities, with truthful heart, nobly and helplessly, help the Nation to lead her own life in peace and harmony, not merely with England, but with the whole commonwealth of nations which go to make up the civilized world. The political programme will necessarily vary according to circumstances, and honest differences of opinion will exist as to the best means to employ; but the national programme remains the same. McGee, though slandered shamelessly by Irish extremists during the last sixteen years of his life and finally murdered by an irresponsible Irish Canadian Fenian as the result of this campaign of calumny, served Ireland during the brief period of his public life as well as any man of his generation.

McGee followed up his St. Patrick's day speech at Ottawa with the following letter (Cited in Clarke's Sketch of the Life of McGee.) to Lord Mayo, a letter which he sealed with the last drop of his blood less than three days later.

THE TRUE SECRET OF IRISH CANADIAN LOYALTY
House of Commons, Ottawa, Canada. April 4th, 1868.

My Lord:—During the Irish debate, in the Imperial Parliament, on the 10th day of last month, the report of which has just reached you, you did me the high honor to refer to my public position in this country, and to point your testimony to the loyalty of the Irish inhabitants of Canada, by the use of my humble name.

I am, My Lord, deeply sensible of the very handsome manner in which you then spoke of myself personally; and of the just tribute you paid to the class of colonists to which I have the honor to belong; and I trust Your Lordship will not feel that I take an ill way of showing my gratitude by inflicting on you this letter.

It has forced itself on my mind that I owe it to Your Lordship, as an eminent Irishman in the Imperial service, as well as to dear old Ireland, and in some degree to Canada also, to explain in a few sentences the sense in which alone I could receive the high personal compliment you have paid me, with unmixt satisfaction.

Our countrymen, My Lord, in the Dominion of Canada, with their descendants, are a full third of the four millions of Her Majesty's North American subjects. In religion they are nearly half and half Protestant and Catholic. Though few can be called wealthy, the majority of both creeds are proprietors in town or country. In the city I represent, (Montreal,) their aggregate property, acquired mostly in this generation, is valued at many millions of dollars. In the rural parts there are literally thousands of them who possess their lands in fee, and unencumbered. The best specimens of both classes are among the most meritorious members of Canadian society. Property has made them conservative in the true sense—conservative of character, and zealous to uphold the law. The generous national temperament, shrivelled and cankered by hopeless penury at home, has renewed its youth with us, and keeping forth fruits of public and private good, to the great satisfaction of every lover of this country. Without having acquired the feverish thirst for riches, the love of empty show, or the ill understood democratic notions of so many of the Irish in the neighboring republic, our settlers here will be admitted by all who know equally well both sides of the boundary line, to be as warmly interested in the good repute and good government of their beloved fatherland as any set of men can be at home or abroad.

As a general rule—an almost unexceptional rule—both classes, in town and country, while ardently and unmistakably Irish, are at the same time as loyal to British American institutions, as thoroughly content with the Government under which they live—the Imperial connection included—as any other portion of our population, of whatever faith or origin. Being one of the Members of the Parliament and the Government of this country for some years past, I have felt it to be my first duty to strengthen and extend this patriotic spirit, for their own good and the good of our adopted country; and doing so I have felt bound necessarily to resist and combat the invidious and incessant efforts to the contrary of the secret Irish societies established during the civil war, at New York. When these societies had given you so much trouble, even on your side of the Atlantic, Your Lordship may imagine what efforts they must put forth in these British provinces, one-third Irish, and within one day's reach of their headquarters.

Our countrymen in Canada, My Lord, do not so much regard the American Fenian leaders as enemies of England, but rather as enemies of Canada, and enemies of Ireland. We see in them not so much regulators of Irish wrongs as promoters of Ireland's reconstruction. Those of us who are Catholics, living in and by our holy faith, add to this political hostility towards Fenianism, a rooted horror of all secret societies, so frequently condemned and anathematized by the Church. Knowing, moreover, what manner of men the American organizers usually are—seeing the wanton misery they have caused their dupes "at home"—and the dishonor they have brought on the Irish name everywhere—the very sound of Fenianism is detested with us, save and except by a few characterless desperadoes among the floating population of our principal cities.

Everything our emigrants find in Canada is very unlike everything they left behind them in Ireland. We have here no established Church, no system of tenancy at will, no Poor Laws, nor any need of that. We have instead, complete religious equality among all our churches, a general acquisition of property as the reward of well-directed industry, the fullest local control of our finances and revenues; our collegiate and primary education; our public works; our militia, marine, and courts of justice. Therefore it is, My Lord, we are loyal to the Queen in Canada, and well content as well as may be, with the government of this country.

It is not for me, at this distance from Ireland and in the absence of recent experience, to make the application of the example, or so much of it as can be applied, to the very different condition of Ireland. I but state the facts of the Irish position in these provinces, for Your Lordship's meditation as an Imperial adviser of the Crown, as I have already had the honour to do more fully, last year, while in London, to your illustrious late leader, the Earl of Derby, and in 1865, when in Dublin, to Lord Kimberley, then Lord Lieutenant.

I must not, however, assume that the passing notice with which Your Lordship honored me in the late debate, can justify intrusion on your valuable time; but I felt, on all the grounds above stated, a strong prompting to explain frankly to Your Lordship the true secret of Irish Canadian loyalty. We are loyal because our equal civil, social and religious rights are respected by this Government, in theory and

in practice. Were it otherwise, we would be otherwise. I have the honor to be, Your Lordship's obliged and obedient servant,
THOMAS D'ARCY MCGEE,
One of the Members of the City of Montreal in the Canadian Parliament.
To the Right Hon. the Earl of Mayo, etc., etc., Chief Secretary for Ireland, Dublin.

GLADSTONE THE HEIR OF MCGEE'S IRISH POLICY
McGee's appeals to the British statesman were not in vein. It is true that the disestablishment of the Irish Protestant Church and the Land Act of 1870 are usually considered as a by-product of the Fenian disturbance. The argument runs thus: Had Fenianism not shown that there were Irish grievances, there would have been no remedial legislation. This argument is a case of the old fallacy of post hoc, ergo propter hoc. If it were valid, remedial legislation should also have followed '98 and '48. Indeed Hayden-Mooney in their standard Short History of the Irish people are frankly puzzled as to why the British Government selected the Irish Church for disestablishment as the first grievance to be attacked, for "its selection was certainly not due to any special insistence then of the Irish themselves on this particular point." (p. 515.) The answer is a simple one and it was given by Gladstone himself. It was due, not primarily to the Fenian agitation, but largely to the example and request of Thomas D'Arcy McGee, that the Protestant State Church was disestablished in Ireland and the Land Act of 1870 was passed. McGee had outlined these two necessary reforms in a letter published in the Montreal Gazette, January, 1867. Gladstone's words are, or should be, historical. They are quoted by the first biographer of McGee, Henry J. O'C. Clarke, in 1868, but curiously enough are entirely ignored by McGee's latest biographer Mrs. Skelton. Gladstone spoke as follows:

"Now, go with me across the Canadian border and look for a few minutes to the state of the Irishmen in Canada; and here, instead of referring to lengthened and various documents, I will quote the words but of a single witness. Possibly the name may be known to you I am going to mention; it is the name of Mr. D'Arcy McGee, a gentleman who I believe, was well known in Ireland during so much of his life as he passed there as one of the most vehement of Irish patriots, and as one of those who either exposed himself on that account to the penalties of the law, or else was within an ace of exposing himself. That was the character of Mr. D'Arcy McGee. He went to Canada. Canada is under the sway of the same belief. In what does Canada differ from the United Kingdom? Canada has a free Parliament, and so have we; but Canada has got just laws regulating the tenure of the land on which the people depend for subsistence; and Canada has not got installed and entrenched in exclusive privileges the Church of a small minority. It was said of old that men who crossed the sea changed the climate but not the mind; but mark the change which passed upon the mind of Mr. D'Arcy McGee. Let me read you his testimony, for they are words more significant and more weighty than I can give you; words that cannot be carried home too forcibly to the minds of the people. Only a few months ago Mr. D'Arcy McGee spoke as follows at a public festival given to himself and his colleague at Ottawa. Speaking of Fenianism and of the spirit with which he was prepared to resist it, he says: 'I wish the enemies of her internal peace, I wish the enemies of the Dominion to consider for a moment that fact, and to ask themselves whether a state of society which enables all to meet as we do in this manner, with the fullest feeling of equal rights and the strongest sense of equal duties of our common country, is not a state of society, a condition of things, a system of laws, and a frame of self-government worthy even the sacrifice of men's lives to perpetuate and defend? Such is the metamorphosis effected on the mind of a disaffected Irishman by passing from a country of unjust laws to a country of just laws; but has he changed his mind with respect to Ireland? He thinks and speaks of Ireland as he thinks and spoke of her before. He says: 'Speaking from this place, the Capital of British America, in this presence before so many of the honored men of British America, let me venture again to say in the name of British America, to the statesmen of Great Britain, settle for our sakes and your own, for the sake of international peace, settle promptly and generously the social and ecclesiastical condition of Ireland on terms to satisfy the majority of the people to be governed. Everyone sees and feels that while England lifts her white cliffs above the waves, she never can suffer a rival government, to be set up on the other side of her. Whatever the aspirations of the Irish for autonomy, the Union is an inextinguishable political necessity—as inextinguishable for England as for Ireland. But there is one miraculous agency which has yet to be fully and fairly carried out in Ireland. Brute force has failed, proselytism has failed. Try, if only as a novelty, try patiently and thoroughly, statesmen of the

Empire, the miraculous agency of equal and exact justice for one or two generations. Gentlemen, I wish to impress on the minds of the people of England this advice of Mr. D'Arcy McGee. Since those words were uttered the man from whose mouth they proceeded has been removed from this lower world, and his death—due, as some think, to Fenian licentiousness—has added a melancholy dignity and a greater augmentation of weight and force to the impressive sentiments which he has uttered. It is in pursuance of these opinions that we have proposed to parliament the policy on which you have to pass your judgment."

AFTER FIFTY YEARS
For the next two score years, the Irish people and the British Parliament followed on the whole the programme of constitutional and friendly settlement of Irish grievances advocated by McGee. Then in the second decade of the twentieth century began a new chapter of the world's history, which could not have been foreseen in 1868. It is nevertheless significant that while McGee's Irish policy of 1868 did not stand the strain of the Larue Gunrunning and Easter Week and the Black and Tans, McGee's Irish Canadian policy did not require to be, and was not abandoned. The 50,000 Irish Catholic Canadian volunteers in the overseas military forces of Canada during the World War were as many proofs that Canadians of Irish birth or descent are second to none in their allegiance to this Dominion and to the English Crown which holds us in union and partnership with our sister nations of the British Commonwealth. It is significant that among those who enlisted in Ottawa were three nephews of Thomas D'Arcy McGee; of these two were killed and the third was wounded.

No monument has yet been erected to D'Arcy McGee as an Irish patriot. Yet he well deserves to be remembered in his native land. For a quarter of a century—the whole period of his manhood—D'Arcy McGee served faithfully the Irish at home and abroad with that hardest of all labour, brain labour. Even those who have forgotten his existence have benefited by his service. Irish historians will yet do justice to his memory. In the words of the McGee Centenary article in the Cork Weekly Examiner, he was a "fascinating genius, who in ballad, essay, lecture and book, zealously devoted himself to the freedom and glory of the Irish race." (Cork Weekly Examiner, April 25th, 1925.)

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LONDON, SATURDAY, NOV. 7, 1925

THE NEW POLAND

The newspapers the other day carried a despatch informing the reading world that Poland had just succeeded in securing a loan of \$100,000,000 through Vienna bankers, with whom banking interests of the United States were closely associated.

That news item has great and pleasing significance. It is not the amount—though that is one that few post-war European countries could negotiate—but the fact that in the judgment of world finance there is no question of the stability, progress, and prosperity of the new Poland.

In recent numbers of *The Commonwealth* Ladislav Wroblewski, minister plenipotentiary to the United States from Poland, has two most interesting and informative articles on *The New Poland*. In the first this distinguished son of Poland recalls some of the outstanding facts in Poland's thousand years of history. Glorious, and important in its influence on the civilization of Europe and the world, was much of that history. "The rescue of Vienna by King Sobieski in 1683 was the last flash of Poland's vanishing greatness." But that great incident had great results. It saved Europe from Mohammedan domination, saved Christian civilization from, at best, the fate of the Balkan States. Soon Poland enters into the dark days of dismemberment and oppression; her fate was the fate of Ireland. Singularly alike; but Ireland's period of slavery and arrested national development lasted six times that of Poland. What Mr. Wroblewski says of Poland is, therefore, even more true of Ireland:

"If proof be needed of the infallibility of the dictum that a nation's soul, like a man's soul, is immortal—that material force never can prevail against moral power—such proof has been furnished by 120 years of Poland's life while in physical fetters. During that time, three Empires—the Russian, the German, and the Austrian—representing 250,000,000 inhabitants and maintaining two-thirds of all the armies of the world, endeavored to kill in a more or less clever way, Poland's national conscience. What was the answer of the soul of Poland? During 120 years, not one moment of resignation. The inevitability of regeneration was an article of faith for every Pole.

"The day of August 6, 1914, came. No historian will ever be able to picture the storm of intensely dramatic feeling aroused among men in various parts of the globe by the beginning of a new chapter in the world's story. But where, ever the Polish language was spoken, the World War was received with the words 'at last'—words which meant relief, hope, faith. And yet this war brought 600,000 Poles enrolled in the German and Austrian armies into bloody conflict with 500,000 Poles in the Russian army. No horror of Greek tragedy could surpass such a merciless fate. But there was no mourning in Poland on this account. Everybody felt, everybody believed, everybody knew that those who would come back safe from the War would live to see their country free. So the final act, the most elaborately cruel act of the long drama, the killing of brothers serving one oppressor by brothers serving another oppressor, develops into a triumphal prologue, into the awakening of the nation from its temporary death. I dwell upon this element of faith in the inevitability of the regeneration because I see in it a decisive argument for the immortality of a nation's soul."

This Polish writer sees the marvellous, bordering on the miraculous, in Poland's resurrection: "Russia, the colossus of the

East, tumbled down fighting against Germany; the German steam roller was crushed in the West. The three political powers which had strangled, or believed they had strangled, the freedom of Poland, fell down while fighting on opposite sides, regardless of their affiliations with the ultimate victors or the vanquished. Finally, on January 8, 1918, the President of the United States, laying down a definite peace platform, announced in Washington, 6,000 miles from Poland, the independence of Poland as one of America's chief war aims. Up to that day, there were, besides Poles, few believers in a free Poland emerging out of the War. After Woodrow Wilson had spoken, New Poland became an unescapable reality for the whole world."

Few Catholics throughout the world but will see with this Polish fellow-Catholic that "the finger of God is here;" even though, unlike him, they do not feel in their very blood the thousand years of Polish history and Polish aspirations. But to Maynard Keynes, the distinguished English economist, the finger of God was invisible. In the Consequences of the Peace he scoffs contemptuously at the dream of a great Catholic power in East-Central Europe. Clear-headed and convincing as his famous volume is, and wonderfully accurate as was his analytic forecast of the disastrous consequences of the Peace Treaty—the last six years' experience has proved that—we now know that he was as wrong about Poland as the greatest blunderers of them all were about many other things.

For a time it looked as though Poland were on the brink of financial and economic ruin—ruin irretrievable. The Polish mark sky-rocketed with the Russian ruble while yet hundreds of millions of dollars were being "invested" by otherwise sane people in the comparatively stable German mark, which in the end soared beyond the reach of calculation or imagination into trillions to the dollar. The chaotic state of its currency added incalculably to devastated Poland's stupendous difficulties in reestablishing the social and economic life of the nation. Conditions were such that the Maynard Keynes type of prophet and others, to whom the wish was father of the thought, appeared to be justified in their prediction of the ultimate if not speedy collapse of the new Poland.

The year 1924 brought a definite settlement of the great problem of the exchange value of Poland's currency. The budget for that year was balanced, and a national bank of issue established. Zloty—the new Polish monetary unit—is now at or about par.

The Polish minister at Washington modestly writes:

"I am not expert enough to be able to say whether it was within human power to introduce a sound currency earlier. I do not feel qualified to state whether it was at all possible, otherwise than by a miracle, to establish a normal currency in a country which inherited the Austrian crown, the Russian ruble, and the German mark as circulating media, and which had no gold mines. I am not able to judge whether it was possible to organize at the same time, within an incredibly short period, the entire public, social, and cultural life of the country along modern lines."

And he adds this paragraph which is illuminating as revealing the Polish point of view:

"But if it were not possible to do all these things at one time, then, I have no doubt, it was wiser, and more practical too, to devote all our energy in those early years to education, sanitation, protection against epidemics, to the restoration of railroad communication, than to attempt experiments in currency reform, experiments which, in all probability, in that melancholy environment of bankrupt countries, would have proved disappointing. I believe that those other problems relating to the physical, and moral welfare of the people were more urgent, were of a higher type, and that it was more profitable, even from a materialistic point of view, to approach them first."

The writer from whom we quote gives some interesting statistics showing that, while pessimistic outsiders despaired of Poland's future, the Poles themselves attacked their stupendous problems with faith, and hope, and high courage:

"In the dismembered pre-War Poland there were two universities—

now there are six. The number of high schools has been increased from 463 in 1914, to 800 in 1923; the number of primary schools from 18,000 before the War, to 31,000 at the end of last year. Instances where our peasants proceeded first to rebuild a damaged schoolhouse or to erect a new one, and only afterwards to rebuild their demolished homesteads, were not rare. The number of teachers is not sufficient to cope with the magnitude of the work. Still, about 10,000 school teachers are being trained every year—we expect within two years to equip every school adequately. Unlike the way in which Poland herself was treated, she does not discourage education among the national minorities within her territory, and it is the Polish government that opens new schools wherever they are needed in the provinces inhabited in part by Ukrainians, Germans, and White Ruthenians."

All this must challenge the admiration and enlist the good will of enlightened people the world over. We might take for granted the enormous amount of work done by way of physical reparation—for all Poland was a devastated region—but for the fact that some details enable us to grasp more adequately the incredible task that Poland has already achieved:

"The Polish railways started in 1915 with a total of 5,285 miles, whereas the present railway system comprises 11,000 miles. There were destroyed in the War 7,500 bridges, 93 stations, and over 3,000 other railway buildings. Since the end of the War with the Bolsheviks, all this damage has been repaired. . . . We had only 2,000 locomotives in 1918, now we have 5,600; 110,000 freight cars instead of 5,000."

We said at the opening of this article that the fact that world finance decided in favor of a large loan to the Polish government was a guarantee of the stability, progress and future prosperity of Poland. It goes without saying that financial judgment is not swayed by sentiment; nor is it a blind judgment, but one based on the most extensive and accurate information. The United States of America have already enormous investments abroad, and must, in the present condition of the world, enormously extend such foreign investment. Mr. Wroblewski quotes Mr. Willis H. Booth, vice-president of the Guaranty Trust Company, and president of the International Chamber of Commerce, who visited Poland last year. Though we reprinted at the time in the columns of the *Record* this as well as other testimonies to the vigorous life of the new Poland, we give here a few sentences from what Mr. Booth said on his return from Poland to the United States:

"The physical conditions of Poland are showing each year a marked improvement. To any one familiar with the country three years ago, its present status is a source of amazement. Largely an agricultural country, we find 100 per cent. of the arable land under cultivation at present, though the yield will be only about 80 per cent. of the pre-war yield on account of lack of fertilizer. Modern methods of crop rotation are employed, and the living conditions of the rural population compare most favorably with those of other European countries. . . . Poland has both high and low grade coal, lumber, low grade iron, and salt in abundance, with ample surplus of the latter for export. There are also rich oil fields and deposits of zinc, lead, and some silver. The iron and coal industry centering about Katowice reminds one of Pittsburgh, with its forest of smoke stacks. . . . The textile industry in Lodz and surrounding cities is in a very high physical state. Though these large mills were wrecked during the German occupation, they have been restored to first class condition, and are equal to textile mills anywhere. . . . The transportation lines and the main trunk highways are a first class condition. . . . The people in the main are well fed and well clothed, energetic and apparently happy. Altogether Poland as a country presents an attractive view to the investigator. With rich agriculture properly diversified with industry, it can easily support in a prosperous way a population larger than its present one of approximately thirty millions. The resources and wealth are sufficient to form the background of a sound system of taxation which will even

support the military establishment necessary in the face of exposed frontiers."

The testimony of this hard-headed business man, who investigated Polish conditions on behalf of American industry and finance, is convincing, at least so far as the material prosperity of Poland is concerned. But another American business man, Mr. Samuel S. Vaulclair, president of the Baldwin Locomotive Works, who also visited Poland last year, and whose interest likewise was in business and foreign trade, testifies to something higher, but something on which not only business, but social order and civilization itself, may ultimately depend.

Mr. Vaulclair said: "Poland is going to be the salvation of all business in Europe, because Poland will separate the Bolshevistic tendencies of the East from the democratic countries of the West. Every bit of traffic between Russia and western Europe must go through Poland. Every railroad passing either to the east or the west passes through Warsaw. Liberty regulated by law, that which has made the American nation what it is today, is the slogan of an enthusiastic, optimistic, and determined nation."

There is no question that the greatest menace to Europe, to the Christian civilization of the world, is Bolshevism,—atheistic communism, violent and virulent. And the very cement of the impregnable bulwark that Poland opposes—and has already effectively opposed—to the tide of Bolshevism which threatens to submerge Europe, is the Catholic religion; that religion which informs the conscience, the ideals, the aspirations, the institutions, and the social order of Poland.

OTTAWA BOYS' CLUB

Twentieth century civilization seems to be equally capable of producing unhealthy conditions and of remedying them. Our industrialized city life, with its thousands of inventions to serve the comfort of man, has, by its multifarious occupations and amusements, deprived family life of much of its intimacy. The most restless member of society, the boy, is to a large extent, not merely in cities but also in towns, beyond effective family guidance during the greater proportion of his periods of recreation. A boy's unconquerable desire is to be a man. Some type of man is his hero and him he endeavors to imitate. The boy's heroes should be his father, his school master and his priest, together with those men who in past or present history have attained eminence for the nobility of their character and the greatness of their achievement. Yet it is unfortunately impossible for father, school master and priest to play more than a minor role in the development of the boy's character during the latter's free time. His father is usually from home at work practically all day and has little opportunity for companionship with his son. The school master, if the boy is fortunate enough to have one, for most boys in primary schools are under school mistresses, has little to do with the guidance of the boy outside the school house and school yard. The priest, while he desires to be all things to all boys, and while he provides them with the necessities of religion—the eucharistic sacrifice, the sacraments and religious education—is physically incapable of so multiplying himself as to enter intimately into the recreation of two, three or four hundred boys. As the result, the boy during his time of play, when he is most master of his own activities, lacks usually the presence of father, teacher and priest and falls under the influence of the most dominant character present. This is usually the leader of the gang. We can learn even from a comic cartoon, "Mickey McGuire Himself" is a picture of such a gang leader far truer to life than many imagine. The evils caused by the street gang are not easily exaggerated. The enormous wastage, moral, intellectual and economic, due to the deteriorating effects of misapplied recreation, constitutes one of the pressing social problems of the day. So many of our boys, who have the highest form of idealism presented for their imitation by teacher and preacher, who see daily an example of sacrifice, industry and love in the lives of their parents, and who receive in Church the sanctifying graces which

should preserve them against defection and carry them to perfection—so many of these very boys frustrate the fond hope of parents, teachers and priests and drift into shiftless mediocrity or even into crimes against the law of God and the law of the country. What is the cause of this? One cause is that the boy is, during his recreation period, over-exposed to influences deteriorating to character. Whether the boy be rich or poor in material goods, guilty of offences against the law of the land or socially impeccable, he is rightly described as "underprivileged" if his recreation hurts him instead of helping him. To remedy this evil arising from the misuse of play is the purpose of all those engaged in the free time guidance of the boy. One of the most effective remedial means employed is a Boys' Club conducted by a professionally trained supervisor. A strikingly successful example of such a club is the Ottawa Boys' Club, an account of which was presented to our readers last week.

Four factors are required for the successful functioning of a Boys' Club—a capable, trained and paid supervisor, a suitable club house, sufficient funds and boys. When the first three conditions are present the boys will come. The supervisor provides and directs the physical, intellectual and vocational programme and maintains a healthy moral tone in the club. He is assisted by part time workers and by volunteer helpers, all of whom are trained by him or take special courses in boy work elsewhere. The direction of boys during their free time is even a more delicate task than their instruction in the classroom; for they must go to school, but their attendance at the club is wholly voluntary. Hence the necessity of getting the best trained workers and of having permanent, in addition to the caretaker of the building, at least one full time professional boy worker. The Ottawa Boys' Club spends about \$5,000 a year on salaries. It is money well spent.

The need of Boys' Clubs is no longer a subject of debate among Catholics. For Pope Benedict XV. invited the Knights of Columbus to establish a club of this nature in Rome, and today, in answer to that invitation, the Knights are conducting not merely one such club in Rome but five such centres in the eternal city.

From a religious standpoint there are four kinds of boys' clubs attended by Catholics; first, clubs controlled exclusively by Protestants; secondly, undenominational clubs controlled by a directorate consisting of Catholics and Protestants; thirdly, clubs controlled by Catholic directors but open to all boys, irrespective of creed; and finally, clubs exclusively Catholic in directorate and membership. The first type of club, represented chiefly by the Y.M.C.A., is unsuited to Catholics. The Y.M.C.A. conducts Protestant religious services and frequently attempts proselytizing. Its anti-Catholic activities were rightly condemned by the Holy See. The second type of club, with its mixed directorate, is not in itself objectionable, if proper precautions be taken to safeguard the religious life of the boys. There is always a danger, however, that by the choice of the supervisor, or in some similar way, a tone be given to the club, detrimental to the Catholic character of its Catholic members. Therefore only when the circumstances necessitate it—and this is the sole competent judge is the bishop—should Catholics undertake to form a club with a mixed religious directorate. The fourth type of club, with directorate and membership exclusively Catholic, is as justifiable as are Catholic schools open to Catholics only. In a country such as Italy, for example, this is the only practical type of Boys' Club for Catholics. To be successful, it must be interparochial and have a professional supervisor. Parish clubs run by merely volunteer workers cannot long compete with the Y.M.C.A. A parish club, especially if it has a club house, can however become the nucleus of such an interparochial club. Our clerical readers will doubtless remember the very helpful article on Catholic Clubs published in the October number of the *Ecclesiastical Review*. There is certain to be a great increase of such clubs in America in cities where Catholics are very numerous.

In addition to the above mentioned type of club, which is exclusively Catholic in control and membership, there is the club exclusively Catholic in control whose membership is open to all the boys of the community. The Ottawa Boys' Club is of this type. By its Letters Patent, its chaplain is appointed by the Archbishop of Ottawa, and he and the five English-speaking parish priests of Ottawa are the ex officio directors; and its elective directors, who are laymen, must be members of the Catholic Church. By virtue of the same Letters Patent, the club is open to all the boys of Ottawa irrespective of religious belief, maternal language or ancestral nationality. There can be no doubt but that a club of this nature is fully justified. Our Catholic hospitals receive non-Catholic patients; our Catholic convent schools teach non-Catholic pupils; our Catholic St. Vincent de Paul Society, by the constitution given it by its founder, helps non-Catholic poor. For our non-Catholic fellow citizen is our neighbor whom we must love as ourselves. It is our duty to help him, according to our opportunities, in all his spiritual and material needs. We are not true Catholics unless our charity be catholic, that is, universal. By allowing non-Catholic boys to avail themselves of the advantages of our clubs, we are not merely helping them to become better citizens, but we are also helping Mother Church by breaking down prejudice and by increasing true brotherly feeling.

The primary reason why such a club opens its doors to non-Catholics is not that it may make an appeal to a certain number of non-Catholics for financial assistance. On the contrary, it is that the club may itself be of assistance to all the boys of the community, non-Catholics as well as Catholic. With a Catholic supervisor and Catholic volunteer workers there is no danger that the Catholic philosophy of life should in any way be sacrificed or minimized; while with that jealous care for the rights of others, which is a characteristic of Catholicism, there will be no possible danger of any person attempting to undermine the religious convictions, heretical though they be, of the non-Catholic boys who frequent the club. One example may serve to illustrate how this works out in practice. During the six weeks that the Ottawa Boys' Club conducted their summer camp at Mink Lake, Mass was celebrated every Sunday in the camp for the Catholics, while the Protestant boys were motored to Douglas to a Protestant service. All Catholics are indeed anxious that all those outside the Church should by freely becoming members of the Church enjoy all those spiritual advantages of which Christ has made the Catholic Church the exclusive and necessary vehicle. But just as a Catholic would not think of interfering with the religious education of the child of his Protestant next door neighbor, so the Catholic directors of the Ottawa Boys' Club very rightly avoid interfering in any way with the religious convictions of its non-Catholic members.

The CATHOLIC RECORD congratulates the directors and supporters of the Ottawa Boys' Club. Its success during the past two years has been the result of unselfish sacrifice of time and money by public spirited citizens. There is need of such a Club in Ottawa and, as the need will last, the Club will last.

THE INEVITABLE OUTCOME

By THE OBSERVER

It is no surprise to Catholics to see the Sacred Scriptures gradually abandoned by the religious descendants of those who made the great mistake of supposing that the Sacred Scriptures were the sole rule of faith. That a book without a teacher, read and studied upon a principle of the absolute right of private interpretation, should be misunderstood was absolutely inevitable. Catholics said from the first that that would be the inevitable outcome.

From the first of the Protestant heresy, that was the outcome of an attempt to make the mind of the individual the interpreter of the book which of all the books in the world is the most difficult to understand. The books of the statutes of the various countries of the world are simple to understand in comparison with the Bible. Yet, no nation has ever been so blind to human frailty and fallibility as to

allow every private citizen to interpret its laws for himself and to shape his civic conduct accordingly.

We erect courts, and we give to the judges of those courts the power, and not only the power, but the exclusive right, to make authoritative interpretations of the meaning of the laws of the land. No sane man would think for a moment of doing anything else in a matter so important as the interpretation of the laws of a country.

But, a man who should make an erroneous interpretation of the laws of his country would be in a far better case than a man who makes an error in interpreting the revelation of God to man. The effects of the former error are only of this world. The other mistake may damn a soul and indeed by continuous effect damn the souls of millions of others. We do not mean that God will damn anyone for an honest mistake. But there are other matters to be thought of in respect of honest mistakes.

Can anyone calculate the evil results to those who first rejected the necessity of several of the Sacraments? Can anyone calculate the ill that has resulted to the millions of their descendants by the closing of that channel of God's grace?

Besides, there is no limit to the operation of private interpretation. It has led thousands to atheism. Interpretation by private individuals has led thousands to reject the Bible altogether. Where is the limit? Where can the line be drawn except where the Catholic Church has always drawn it?

We have instances of the evil operation of this false principle all through the four hundred years since Protestantism first proclaimed it.

A good deal of attention is being attracted by the disputes now in progress in the United States and to some extent in Canada, amongst the ministers of the Anglican Church. They are divided into two parties, one of which strikes freely at doctrines which have been, by most Anglicans, regarded as of the substance of the Christian faith. The other party holds to those doctrines. But we notice that in some cases the arguments of men of the latter party who are beginning to be called "Fundamentalists" are far from holding to the real fundamentals of Christianity or even to what was once the standard Anglican understanding of Christian fundamentals.

In one or two cases we have seen expressions from so-called fundamentalists which simply throw the Sacred Scriptures open to attack by anyone. Doubtless such is not at all their intention; at least it is possible that they do not clearly perceive the logical results of taking a too yielding attitude. The fact is, it is getting to be comparatively rare to find anyone amongst the ministry of non-Catholic churches who is willing to stand up for the inspiration of the Scriptures as it was once agreed upon by practically all Protestants. For instance of what we mean, one fundamentalist said the other day that he did not believe the story of Jonah and the whale. Another man who calls himself a fundamentalist is understood to be of the opinion that there is no hell or that it is not eternal. With such gaps in their fundamentals, it is not to be expected that others will refrain from making the logical remark: "If you give up certain parts of the Sacred Scriptures what is there to prevent us from giving up still more of the Sacred Scriptures? Is there a point to which we may go and no farther? Why are you a better judge than anyone else of where that point is, if it is at all?"

We see in this controversy men who have given up, one after another, all or most of the main doctrines of Christianity, and who laugh at the idea that they can be put out of the Anglican Church. And that is not so strange; for if a Church cannot command assent to at least a minimum standard of doctrines, how can she put anyone out of her communion? Modernists can point to men in England who were well known to disbelieve in some of the main doctrines of Christianity as taught for centuries in that Church and who nevertheless rose high in that Church. Why are some ministers to be disciplined when others just as heretical have been made bishops?

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

**TWENTY-THIRD SUNDAY
AFTER PENTECOST**

THE SPIRITUAL HIGHWAY

"But our conversation is in Heaven."
(Philipp. III, 20.)

God made us for heaven. It is clearly pointed out in the Scriptures that it is God's will that all men be saved. If we fail to gain this end, the fault totally will be ours, for God will render to everyone according to his works. Our life, therefore, should be filled with such acts only as will dispose us for heaven. In other words, every deed that we perform—if we are fully capable of doing rational acts—should be a stepping-stone to heaven.

There is a journey toward practically everything that we wish to take up in life. This journey does not always entail bodily motion, but it does require motion of the mind or heart, or both. If you are desirous of becoming a scientist, you must pursue the path of science. If you wish to be an artist, you must follow the path of art. If you are anxious to learn a profession, you must travel along the road that leads to it. This journey, too, is generally an arduous one. It is not always a straight road that we follow; nor is it always smooth or level. Like the steamer making a very long voyage, which must stop at different ports, going out of the straight course sometimes in order to reach them and take on supplies and coal—on the road to our ambition we must often stop and gather many things that will better dispose us toward the gaining of our goal. To the earnest man these difficulties are not setbacks, but rather opportunities to gain experience. The more we are forced to work for what we wish to obtain, the greater we will appreciate it when we do arrive at its possession.

Now, while we are laboring amid worldly pursuits, we must remember that there is a state which if we attain—and we must strive to attain it—will make us more than worldly beings. It is the state of sainthood—the state that unites us to God, and puts us on the right road to the blessing for which God made us, namely, heaven. As we labor and toil, in order to become men of science, or artists, or members of professions, or even ordinary laboring men, so also we must endeavor to fit ourselves to be children of God—saints. No one ever becomes thoroughly versed in his calling unless he labors faithfully in it, and strives, by his industry and experience, to know it from all its angles. So, too, with the state of sainthood. This state will be fully realized only in heaven, after our days on earth are ended. However, our life in this world is to be the path that will lead us there. By our actions, we step forward along this path and gradually dispose ourselves for our eternal reward. This, however, comes about only when our actions are morally good. As only the diligent worker becomes proficient in his work, so also it is only the fervent, energetic and good-willed Christian who becomes well disposed for the state that awaits him beyond. Besides our actions, however, there are also our prayers that help to make us real children of God. They are, as it were, the anticipation of the conversation that we will carry on with God and His heavenly attendants hereafter.

Therefore we must strive while living this mortal life to have our conversation in heaven. If we do not, we never will enjoy its blessed peace. Unless we endeavor now to live in deed and in word in union with God, how can we reasonably expect to be totally transformed, especially in sentiment, and enjoy Him hereafter? We must begin now the life that we expect to live hereafter. The love we have for God during our present life will not be destroyed by death, but will be perfected. The prayers that we are wont to recite now will unite us to God by a bond that death will not tear asunder, but rather will strengthen and perfect in an infinite degree. But, if we neglect all these things, can we reasonably expect to enjoy their perfect consummation in the hereafter? Certainly not.

By remembering our duty to God, and fulfilling it exactly, we gradually become so that we live a life that is a foretaste, though a delicate one, of the life in heaven that will be ours if we persevere. But if we are totally taken up with the things of this world, and are, as a consequence, worldly, we must not expect to be versed in the things of heaven when we die, since we never paid any attention to them during our life.

Hence familiarize yourself with heaven now, by having your conversation in heaven—that is, by serving and loving God with your whole heart, and by praying to Him with all sincerity and humility.

SOUDEIA RELIEF COLUMN

Paris, Oct. 5.—Several religious met their death in the course of the fighting in Syria when the Druses, Moslem rebels, attacked French troops and laid siege to a French detachment in the citadel of Soudeia.

Information received by the League for the Rights of Religious announces that in order to relieve Soudeia, a column was formed in

great haste with all the resources of man power that could be mobilized. Incorporated in this column were sixty-eight young religious of age to do military service. They were sent to the firing line after only a few days training.

From private letters it has become known that several were killed, several wounded and that several have been proposed for decorations.

ST. ANTHONY'S BREAD

For centuries St. Anthony of Padua has proven himself the Friend of the Poor the wide world over. We often hear it said that "God helps them that help themselves." To a certain degree this is true but oftentimes the saying is used as a cloak for selfishness and as an excuse for not helping those who really are not in a position to help themselves.

St. Anthony, as the champion and friend of the needy, serves notice upon his Clients that if they would employ him as their heavenly advocate they must pay him a fee in the form of Bread for his poor. In a word St. Anthony helps those who help the poor.

The Friars of the Atonement gave lodging and food to an average of forty poor men every day during 1924, or a grand total of forty-three thousand meals during the course of the year. It was St. Anthony who paid every cent of the huge cost by the fees he induced his Clients to pay in the form of thank offerings for favors they received through the medium of the Perpetual Novena to St. Anthony conducted by the Franciscan Friars of the Atonement at Graymoor. More-over the Graymoor Friars set aside ten per cent. of what is given to them as St. Anthony's Bread to feed the poor and needy who appeal to them from everywhere beyond the boundaries of Graymoor.

That St. Anthony helps those who promise to help him feed and lodge his Graymoor dependents, witness the following testimonials:

J. K. O'B., Los Angeles, Calif.: "Herewith find check for recent success in some ventures."

C. A. F., Bronx, N. Y. C.: "I wish to advise you that I have received an increase in my salary, and, as by my promise to St. Anthony, I herewith enclose my offering."

M. O'D., New York: "Please find enclosed offering promised to St. Anthony for getting my husband the position he wanted."

R. M. K., Hackensack, N. J.: "I wish to acknowledge with gratitude my answer to petition made to St. Anthony in the last Novena. For a number of years money invested returned nothing but uncertainty and new expenses. I prayed that through the intercession of St. Anthony we would be cleared of debt by May 1, and, although the prospects were not at all certain, still, on the evening of May 1 papers were signed that cleared us of all debt and put a few dollars in the bank."

Mr. A. H. K., Tulsa, Okla.: "Am sending an offering for Bread as a thank offering to St. Anthony for finding lost articles."

Miss D. K., Cinn., Ohio: "One night I went out and I lost my door key. I had no place to go and, if it was not found I expected I would have to stay on the back porch of the house until morning. I looked everywhere and I could not find the key. Coming home discouraged I prayed to St. Anthony to help me find the key. I went into a drug store and in a few minutes a passer-by brought in a key which had just been found on the sidewalk and it was my missing key. I send offering for St. Anthony's Bread."

Mrs. J. U. U., New York City: "I recently lost my muff at a railroad station and promised St. Anthony an offering if it was found. I am glad to say that I got it back again and enclose my check herewith."

Address all petitions to St. Anthony's Novena, Friars of the Atonement, Graymoor Garrison, N. Y.

THE CARTHUSIAN MONKS ARE NEVER SICK

The above fact shows what a vital thing is proper food. These monks living their simple life within monastery walls, in Surrey, England, have been practically disease free for many years, save such diseases as are incident to old age.

Not many months ago flu prostrated the entire district in which the monastery is situated, yet not a single case developed among these monks. The national health authorities investigated and attributed their immunity from disease to their simple diet of whole grains, milk vegetables and fruits.

Dr. Robt. G. Jackson of Toronto, Editor of the Dietetic Age of New York City, has long claimed that most of our diseases are due to the refinement or denaturing of our chief foodstuffs, the grains, aided by white sugar. He has invented Dr. Jackson's Roman Meal, a natural grain food made from whole wheat, whole rye, flax and bran, to compensate the deficiencies of white flour and refined "ghost cereals." Plenty of Roman Meal, milk, vegetables and fruits will work wonders in the health of the Canadian people. Dr. Jackson was himself wrecked by 55, when he invented Roman Meal, but at the age of 65 his physique is better than that of 9 out of every 10 men

regardless of age, thanks to the wonderful body-building properties of Roman Meal. Used persistently, it will do as much for anyone. At grocers.

PRIEST'S PLAN TO CUT LIVING COST

GOVERNMENT ENDORSES AND GIVES 1,000,000 PESETAS TO GREAT COOPERATIVE PROJECT

By Rev. Manuel Grana (Madrid Correspondent, N. C. W. C.)

Don Domingo Bueno, Canon of Tuy, acting for the Federation of Catholic Agrarian Syndicates of Galicia, recently asked the Military Directorate for an advance of 1,000,000 pesetas for the work of the rural slaughter houses. General Primo de Rivera, after causing the project to be thoroughly examined by experts, has declared it to be of public utility and has granted the request. The work is beginning this summer.

It is easy to understand the years of efforts, as difficult as they were fruitless, to obtain from the Spanish Government this money for a purely religious undertaking. The cattle interests of Castile and Andalusia were opposed to it. Furthermore, the Directorate had instituted a regime of economy reducing expenses all along the line, and had not been able to raise the salaries of rural priests as it had intended. The Municipality of Madrid, as it happened, was opposed to the project because it had just opened a model slaughter house, one of the best in Europe, at a cost of 40,000,000 pesetas. Canon Bueno proved that the only way for Madrid to obtain an abundance of fresh meat was to establish these slaughter houses in the very centers of production.

BOON TO HUMBLES CLASSES

The plan developed by Canon Bueno may be summed up as follows:

The slaughter houses are cooperative concerns, operated by associations of small farmers, and although they were devised and are to be built by the Catholic syndicates, they will exclude no one. Any farmer in Galicia may become a member, because, being a Christian work, it is intended for the benefit of all, particularly the small farmers. These slaughter houses, established in the cattle-raising districts, where they may become known by all the farmers, will stimulate activity by bringing before their very eyes the advantages of cooperation and their own share therein.

Canon Bueno, who has devoted his life to the improvement of the humble working classes, has given several years of study to the plan for rural slaughter houses, and has demonstrated the fact that the shipping of live stock from the point of origin to the great slaughter house of Madrid results in a loss of weight of 15%. Galicia exports annually to Castile more than 30,000,000 kilograms of meat on the hoof, and the loss due to shipment is almost 12,000,000 pesetas. With the new slaughter houses, the loss of weight and also the cost of feed and care during shipment will be eliminated, and the shipment of meat will be much more simple than that of the live stock.

CONSUMERS WILL BENEFIT

According to the calculations of Canon Bueno, the profits under the new plan, even on the present scale of production, will be 37,000,000 pesetas, which will be divided between producers and consumers. The consumer will be able to buy meat at 2.65 pesetas a kilogram less than before. The slaughter houses will begin by shipping 10 tons of meat a day in refrigerator cars, but soon will be able to increase shipments to 300 tons a day to the rest of Spain. It also is expected that the amount of beef cattle raised will be tripled in a few years, with great profit to the whole district.

The rural slaughter houses of the Catholic syndicates have awakened great enthusiasm, and in view of the large volume of business expected, other syndicates, non-Catholic, formerly violently opposed to the project, have associated themselves with the Catholics. Some of the local authorities who actually had waged a legal warfare against the Catholic syndicates have now joined in with Canon Bueno in his petition to the Government for funds. This new unity is one of the most laudable results of Father Bueno's work.

WORK ALREADY BEGUN

Ten slaughter houses are to be built in different parts of Galicia, chosen because of production and transportation facilities. With the million advanced by the Government, work has begun on the first slaughter house at Porrino, province of Pontevedra, a few kilometers from the episcopal See of Tuy. The first profits from this establishment will be used to begin construction of two more. There will be three in the province of Coruna, two in Orense, three more in the province of Lugo and two in that of Pontevedra.

To insure proper intensity of effort, each slaughter house will serve a radius not exceeding 40 kilometers. This will guarantee service throughout the entire district, due regard being given the density of the population and the financial resources of the municipalities. The slaughter house of Porrino will supply 800 municipalities. It should be noted that these pro-

vinces are the most thickly populated of the peninsula, reaching about 112 inhabitants a square kilometer.

Denmark is the other agricultural nation, which, like Spain, has established cooperative slaughter houses on a large scale. It has 45. France and Switzerland are now beginning. It is greatly to the credit of the Catholic Agrarian Federation of Galicia that it has introduced them in Spain. Other districts of the peninsula will follow its example. Statistics will be prepared to permit proper distribution of cattle to the slaughter houses, agricultural and cattle-raising methods will be improved so that small farmers may increase their profits. Canon Bueno believes that the capital invested will be fully covered the first year and the million, advanced by the State may be used to begin work on the other slaughter houses which will be built and be in full operation in five years' time.

DICTATOR PRAISES PRIEST

When Canon Bueno presented the plans and technical information concerning the slaughter houses to the Military Directorate, General Primo de Rivera was greatly impressed. The Director gave high praise to the hard working Canon of Tuy, to whom the district will be indebted for a great increase in wealth.

This is the first time that the Spanish Government has treated officially with the Catholic Agrarian Federation. This is equivalent to recognition of the juridical personality of the organization, which had been disputed by the Spanish bureaucracy. This is a new triumph for the Catholic syndicates, who see in it a valuable precedent which will greatly aid their future development.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.

People suffering from these ailments can get speedy relief by taking one or two of Dr. Norvall's Stomach and Tonic Tablets at bedtime, and if necessary, one in the morning.

These Tablets not only act as a laxative, but they are also an excellent tonic. They are sold throughout Canada at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle or five bottles for one dollar.

Take no substitutes and insist upon getting Dr. Norvall's Stomach and Tonic Tablets. Address: The Dr. Norvall Medical Co. Ltd., 108 Hunter Street, Peterborough, Ont.

THE BRITISH "CASEYS"

ST. COLUMBA KNIGHTS MAKE RAPID STRIDES

Preston, England.—The British "Caseys", the Knights of St. Columba, have reached a membership of 18,000, it was announced prior to the annual convention which opened Sept. 28. The Knights have been in existence only three or four years and this rapid progress leads to the belief that the Order will sweep England and Scotland.

The British Knights follow very closely their American model. Their constitution is practically the same and the ritual is almost identical.

Only the first and second degrees have been exemplified to the generality of members. The third degree has been tried experimentally but there is a difference of opinion as to its acceptability in this country.

A few of the Knights were originally members of the American K. C's. One of them, Mr. J. Cryan, head of the ritual committee, took his third degree in Denver, Colorado, more than twenty years ago.

The movement has found favor throughout the country to a remarkable extent, and has broken through the barriers which all Catholic organizations have experienced and few of them have overcome in the past.

The Catholics of the North and the Catholics of the South of England have rarely pulled together in lay organizations. The North has a local pride which prevents it from taking readily to movements originating in London. London folk regard as provincial anything emanating from elsewhere in the country.

In the North the Catholic Young Men's Society has flourished for many years. It even got a foothold in the Midlands. But the South never gave the movement a welcome. Until the Knights of St. Columba came, there was no social organization embracing the Catholic men of London and the South in anything like a general way. The Catenian association, it is true, has made steady progress throughout the country; but its membership is limited by a class distinction, and the clergy are not admitted as members.

The Knights of St. Columba began in Scotland and their headquarters are still in Glasgow. The clergy saw the possibilities of the

new organization and flocked to its standard.

One priest, Father T. Simpson, of Cleator Moor, is a Grand Knight—the only clerical Grand Knight in the country at present. Three Bishops are members.



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CHATS WITH YOUNG MEN

THREE LESSONS

There are three lessons I would write, Three words as with a golden pen, In tracing of eternal light Upon the hearts of men.

Have hope. Though clouds environ round, And gladness hides her face in scorn, Put thou the shadow from thy brow— No night but has its morn.

Have faith. Where'er thy bark be driven— The calm's disport, the tempest's mirth— Know this: God rules the hosts of heaven, The habitants of earth.

Have love. Not love alone for one, But such as many brother call, And scatter like the circling sun, Thy charities on all.

Thus grave these words upon thy soul— Hope, faith, and love—and thou shalt find Strength when life's surges maddest roll.

Light when thou else wert blind, KINDNESS ALWAYS PAYS

A genial member of New York City's police force, employed in traffic duty where the problems are many and patience is often tried, is wearing a smile these days more winning, if possible, than is his usual wont.

WORK AND STUDY We are all of us familiar with the man of wealth or means who keeps on working although he could well afford to take it easy the rest of his life.

OUR TALENTS Perhaps you undervalue your own importance in the scheme of things. It is a common failing and a comfortable one.

OUR LORD, WHO UNDERSTOOD PERFECTLY the needs of men, and had all history before His eyes, gives a significant turn to one of His parables. He tells us of some servants whose master was about to leave for a journey, and gave each of them a certain sum of money to traffic with while he was away.

One received five talents, another two, another only one. Now, the significant detail for us just now is this—that the man who received only one talent was the one who lost heart and went off and hid his money in a napkin.

OUR BOYS AND GIRLS ONE SINGLE SOUL One single soul, Oh! what is its worth? His Heart's last drop Who redeemed the earth.

And how many souls may be thine, may be thine, And a throne like that where the Seraphs shine: While angels in wonder and envy see The glorious mission God gives to thee.

MONTH OF THE HOLY DEAD November belongs to the dead by time-honored Catholic tradition and practice. We call this the month of the holy souls, or of the poor souls; and these tender terms remind us of the teaching of our faith regarding the souls detained in purgatory and of our duty and a—blessed mercy it is—to help these souls by our prayers and good works.

THE POPE'S WELCOME The tour of the hall completed, His Holiness mounted the throne and delivered a speech in which he welcomed with all the affection of his paternal heart, the children come from the distant America to gain the spiritual gifts of the Holy Year and to ask for the benediction of the common Father.

BLESSING FOR ALL AMERICANS "Returning to your country you will say that the common Father has love for all your people and to all he sends his blessing which comes from the depths of his soul.

TEXT TO SUIT OCCASION A colored preacher in Alabama had at one time served a short jail sentence and was fearful lest his congregation discover the fact, as in his later years he had been a model of rectitude.

THE POLITE CAB DRIVER The other day, in a downtown district of Pittsburgh, two Sisters stepped up to a taxicab which was

standing at the curb and spoke to the driver, who immediately removed his cap and stepped out of his machine. The Sisters asked how to get to a certain address, whereupon the driver volunteered to take them where they wanted to go.

EXTENSION SOCIETY PRAISED BY POPE

By Mrs. Eustace Pined (Rome Correspondent, N. C. W. C.) The pilgrimage brought to Rome by Mgr. W. D. O'Brien, director of the Catholic Church Extension Society, was one of the most successful and interesting of the American pilgrimages coming to Rome this Holy Year.

THE POPE'S WELCOME The tour of the hall completed, His Holiness mounted the throne and delivered a speech in which he welcomed with all the affection of his paternal heart, the children come from the distant America to gain the spiritual gifts of the Holy Year and to ask for the benediction of the common Father.

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Before going out, however, His Holiness again paused beside Mgr. W. D. O'Brien, and very benevolently spoke to him congratulating him on the work he is doing as director of the Extension Society, and again blessing all those who take part in any way in this great and worthy work.

ST. PETER'S BAY RE-VISITED

Little waves flecked with foam kissing sand-drifts That blush crimson with wantoning glee: Far away sounds the boom of the ocean, A lone curling wings in from the sea.

THE POPE'S WELCOME The tour of the hall completed, His Holiness mounted the throne and delivered a speech in which he welcomed with all the affection of his paternal heart, the children come from the distant America to gain the spiritual gifts of the Holy Year and to ask for the benediction of the common Father.

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CATHOLIC WOMEN'S LEAGUE

REPORT OF THE PEMROKE CONVENTION

The Catholic Women's League of the diocese of Pembroke has reason to be proud of the success attending its fifth annual convention, which took place Thursday, October 22nd, at Renfrew.

AFTERNOON SESSION

In the afternoon the business meeting of the Executive was held in the club-rooms of the Knights of Columbus, with the Diocesan President, Mrs. F. A. Parent of Arnprior, in the chair.

Forty officers and delegates answered the roll call, and these represented eight of the ten district subdivisions. The meeting opened with the singing of "O Canada," and with prayer.

On behalf of the Renfrew subdivision the President, Miss Martin, extended a hearty welcome to the women who were assembled from all parts of the diocese of Pembroke to assist in making the work of the Catholic Women's League a success.

The Convention was honoured by the presence of the National President, Mrs. B. C. McCann, who was introduced by Mrs. Parent.

After the reading of the minutes and correspondence, a report was presented by each district subdivision, and by the convenors of the various diocesan committees.

These reports showed that during the past year the ten subdivisions by their combined efforts had raised approximately sixteen thousand four hundred dollars.

This money was made chiefly by bazaars, teas, concerts, card parties, home cooking sales and tag days. Much of it was dispensed for the various needs of each parish, while a share went to aid in the work carried on by the Diocesan and National Councils respectively.

While the convention was in progress a telegram was received from the Hamilton Diocesan Executive bringing best wishes for success. This was much appreciated by the officers and delegates of the Pembroke Diocese.

The last item on the agenda was the election of officers for the year 1925-26, and the result of the election was as follows:

President, Mrs. Ed. Scott, Renfrew; Past President, Mrs. F. A. Parent, Arnprior; First Vice President, Mrs. J. J. McGuire, Eganville; Second Vice President, Mrs. J. R. McDonald, Sand Point; Third Vice President, Mrs. P. Roache, Killaloe; Secretary, Mrs. M. T. Duggan, Renfrew; Treasurer, Mrs. J. J. Murray, Pembroke.

It was unanimously decided to accept the invitation to make Killaloe the meeting place for the next annual convention.

The meeting closed with the singing of "Holy God We Praise Thy Name," and "God Save the King."

EVENING SESSION

In the evening about two hundred people assembled at Hotel Renfrew as guests of the Renfrew subdivision. The dining room of the hotel was taxed to its full capacity until there was not even standing room available.

This gathering was honoured by the presence of His Lordship, Right Rev. P. T. Ryan, Bishop of Pembroke, and by the National President, Mrs. B. C. McCann, of London. Very Rev. Mgr. French kindly consented to act as chairman.

Music was provided by an orchestra composed of ladies of the parish, while Miss Celina Wadsworth was heard in a piano solo, and Miss Helen Gallant in a vocal number. These ladies by their efforts helped to make the evening a success, and their music was much appreciated.

Mrs. F. A. Parent, who is Past President of the Pembroke Diocese, and who is also the Third Vice President on the National Executive, gave a summary of the work accomplished during the past year by the Catholic Women's League of the diocese of Pembroke.

At the conclusion of Mrs. Parent's report, Mrs. J. J. McGuire of Eganville and Miss M. Martin of Renfrew rose to read an address and to make her a presentation of a life membership in the Catholic

Women's League of Canada. The Diocesan of Pembroke took this opportunity and this means of showing its appreciation of the honour which has come to it through the election of Mrs. Parent to the Third Vice Presidency on the National Board.

Mrs. B. C. McCann, the National President, gave a most comprehensive and inspiring address. Under the headings, Organization, Education, Social Service, Magazine and Immigration, she dwelt on the various purposes and activities of the League as a National Unit.

In dealing with Social Service, Education and Immigration, Mrs. McCann gave an outline of the great amount of good that is being accomplished throughout the Dominion, and further she visualized the extent and the possibilities of the work that is yet to be done.

Catholic immigration is today the greatest problem of the League. To help solve this problem the community of the Sisters of Service was founded last year by the Catholic Women's League, under the direction of the Rev. Father Daly, C. S. R.

In coming to the convention Mrs. McCann has brought this diocese into closer contact with the National Executive, and her words should prove an inspiration to awaken fresh energy and fresh interest in the pursuit of all that will bring honour and glory to "God and Canada."

At the conclusion of her splendid address, Mrs. McCann was presented by Miss Mamie Kelly, on behalf of the Renfrew subdivision, with a sheaf of chrysanthemums.

His Lordship, Bishop Ryan, in rising to speak, expressed his gratitude for the good work that had already been done by the Catholic Women's League in the diocese of Pembroke, and again he voiced a sincere wish that the League be well established throughout his diocese.

He congratulated the women on the results attending their efforts since they have been banded together in a Dominion-wide organization. He lauded the importance that is being attached to the subject of immigration. He said "To meet and welcome the immigrant who lands on our shores, who comes without friends, who leaves behind every tie that binds him to his native land, is indeed a work of charity and worthy of your support."

Once again he stressed the value and the absolute necessity of unity and self-sacrifice, and the League would indeed be successful if each and every member would ever keep in mind and put into practice this advice of His Lordship.

Rev. Father Murray of Campbell's Bay, who accompanied Mgr. French to the meeting, endorsed the good work of the League and expressed himself as being entirely in accord with it.

Each guest on entering the hotel was handed a number, and during the evening a souvenir of the convention at Renfrew was presented to the holder of the lucky number. This souvenir took the form of the League emblematic pin, and was won by Miss Esther Foy of Eganville.

At the conclusion of the program Miss Martin moved a vote of thanks to the speakers and all others taking part in the evening's proceedings. This vote of thanks was seconded by Mrs. Ed. Scott.

Refreshments were then served after which the convention closed with the singing of "Holy God We Praise Thy Name" and "God Save the King."

OBITUARY

REVEREND J. EDWARD TALLON, C. S. B. Rev. Edward Tallon of the Congregation of St. Basil, a recently ordained subdeacon and a member of St. Michael's College staff, died on Oct. 16 from pneumonia which set in after an operation for appendicitis. Mr. Tallon was the son of Mr. and Mrs. J. E. Tallon of Cornwall, Ont. and belonged to Monsignor Corbett's parish of that city.

He was the second son of that family to become a victim of appendicitis, and he was the second subdeacon of Monsignor Corbett's parish to die this year within a few months of the priesthood.

Mr. Tallon came to St. Michael's College in 1915 and graduated a Bachelor of Arts in 1919. He attended Ontario College of Education in 1920 and spent a year teaching at Assumption College, Sandwich. Just as he had nobly responded to the call of his country in those hectic years of 1917-18, he hearkened to the voice of his Divine Master when he called him to become a religious. He entered St. Basil's Novitiate in 1921 and devoted his energy and talents to the education of Catholic youth and to his own preparation for the priesthood. He taught a year in St. Thomas College, Houston, Texas and returned to Toronto to complete his theological studies.

The circumstances of Mr. Tallon's death were particularly distressing. Only eighteen months ago a younger brother, Vincent, who was attending St. Michael's College at the time, died from appendicitis. This loss was a very bitter one to his family, but the soreness of their hearts was gradually being healed by the expectation that at Christmas, God would compensate them with the dignity of having a son and brother a priest. But God willed otherwise! Edward, having been thoroughly prepared, breathed his last at St. Joseph's Hospital,

Toronto, the evening of Oct. 16th. He was buried exactly two months after receiving subdeaconship, and two months before he was to be ordained to the priesthood. The ambition of his young life and the hope of his parents were blasted suddenly by the hand of Death.

His funeral was indeed very sad. Vested as a subdeacon, he lay in the sanctuary surrounded by his sorrowful parents and his grieving relatives, by his fellow-teachers and brothers in religion, and by his devoted pupils. Very Rev. F. Forster, Superior General of the Congregation of St. Basil sang his Solemn Requiem Mass assisted by Rev. E. C. LeBel as deacon and Rev. R. E. Lowrey as subdeacon. Rev. Father Bellisle gave a very beautiful and touching tribute to his memory as one of the most promising and most admired members of the Community. The deacons with whom he was to have been ordained bore their dead confrère to the hearse and conducted him to his last resting place. Father E. J. McCorkell, Superior of St. Michael's College, read the services at the grave in Mt. Hope Cemetery and thus forever parted from our midst the mortal remains of a beautiful character and a splendid example of virtue.

The heartfelt sympathy of the staff and students of St. Michael's College goes out to his grief-stricken parents; to Sister Eulalia, of St. Joseph's Convent, Toronto—his sister; to Sister Pauline, his aunt; to William, a brother who is to graduate from St. Michael's next June; and to the other members of the family. May God grant them grace to bear up perseveringly under this sad bereavement and may He enable them to say resignedly—Thy will be done!

SISTER MARY SHEILA

The Ursuline Community of Chatham lost a young and valued member in the death of Sister Mary Sheila, who departed this life November 10. Although she had not been in good health for some weeks, her death was unexpected by all but herself. With admirable resignation to God's good pleasure she offered her life to her Creator when ever He should be pleased to take it, and she loved to repeat:

"My fate is in Thy Hand, My God, I wish it there; My heart, my life, my health, I leave—entirely in Thy care."

Her cheerful disposition, together with a deep, unobtrusive spirituality, made her loved by all who knew her. Of her it may be said that "in a short space she fulfilled a long time."

On Wednesday morning, October 14, the solemn Mass of Requiem was celebrated in the Convent Chapel of the Nuns, by a cousin of the deceased Sister, the Rev. Father Reid, St. Thomas Aquinas Church, Montreal, assisted by the Rev. F. X. Laurendeau, Pastor of Our Lady of the Lake, Ford, as Deacon, and the Rev. P. A. Mahoney, St. Peter's Seminary, London, as Sub-Deacon. The Rev. P. J. Harrigan, Blessed Sacrament Church, Chatham, was Master of Ceremonies, and assisting in the Sanctuary were also the Rev. G. Blonde, Ford; the Rev. R. H. Dignan, Blessed Sacrament, Chatham; the Rev. J. Emery, Big Point, the Rev. J. White, Tilbury.

Sister Mary Sheila was a daughter of Mr. and Mrs. Thomas O'Hara, Waterloo St., London, and besides her parents, leaves to mourn her loss three sisters and three brothers. To the bereaved family and to the Ursuline Community we offer our sincerest sympathy.

THE HOST

"There's the sight of a Host uplifted— There's the silver sound of a bell— There's the gleam of a golden chalice— Be glad, sad hearts, 'tis well! He made,—and He keeps love's promise With His own all days to dwell.

The Priest comes down to the railing Where heads are bowed in prayer; In the tender clasp of his fingers The Host lies pure and fair; And the hearts of Christ and the Christian Meet there,—and only there.

O Love that is deep and deathless! O Faith that is strong and grand! O Hope that will shine forever O'er the wastes of a weary land! Christ's Heart finds an earthly heaven In the palm of the priest's pure hand!"

ASCribES CURE TO ST. TERESA

New Bedford, Mass.—Miss Alice Toomey, of this city, attributes the cure of an injured foot, after eight and a half years of suffering, to the intercession of St. Teresa, the "Little Flower." Physicians have now certified that the foot is normal, although previous to a novena to St. Teresa the sufferer had consulted 28 doctors and still was forced to make her visits to the church with the aid of a cane.

Miss Toomey injured her foot in 1917. Two bones were broken and later atrophy of the bones was shown by X-ray pictures. In constant pain, she went to hospitals, tried special shoes, massages, electrical treatments and metal braces. The pain continued and she was forced to use crutches. Then

she began a series of prayers to St. Teresa. The foot improved and she was able to get about with a cane. Last month she started a novena to the "Little Flower." On the ninth day she rode to the shrine of the "Little Flower" in St. Lawrence's Church here, and a priest placed the relic on her foot. She prayed until 6 o'clock in the evening. While at the shrine she tried to move her foot but it was sore and stiff and she experienced great pain. When she left the church, however, she was able to make the fifteen-minute walk to her home without her cane and she declares her foot seemed normal. The swelling and pain have now disappeared for the first time in more than a decade. Two doctors, one a non-Catholic, have examined the foot and certified it to be normal, and an X-ray photograph taken recently shows a normal condition except for a slight swelling.

CHRISTIAN LOSS IN GERMANY

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

Two notable effects of the Free-thinkers' Movement in Germany are recorded in the twelfth volume of the Church Handbook for Catholic Germany, edited by Father Kroese, S. J., and Joseph Sauren, which has just been published. They are the heavy losses to Christianity that the movement wrought in the years 1919 to 1923, and the increased number of mixed marriages by Catholics.

Protestant churches were by far the heaviest sufferers in the losses of the Christian groups. They were the first to feel the effects of the baneful new propaganda, which first struck them in 1908. From 1919 to 1923 alone, Protestantism lost 1,017,000 members, from which are to be deducted nearly 600,000 as reconversions. Catholics over the same period suffered separations of 161,667, but conversions and reconversions bring the number down to roundly 100,000. The separations were largest in 1920, when 44,704 occurred, but the number has been declining steadily since. In 1923 the relatively small number of 18,074 separations was recorded.

Thus the proportion of losses for the four years stands: Protestant, 950,000; Catholic, 100,000. The population of the country may rightly be given as 40,500,000 Protestants and 20,500,000 Catholics, the figures being correct as for 1922. It will therefore be seen how much more heavily the Free-thinkers' propaganda struck the Protestant churches than it did the Catholic.

The increase in the number of mixed marriages by Catholics is regarded as more serious than the separation problem, which apparently is being overcome and is only temporary. In 1910 there were 46,205 such marriages, but the number rose to 83,297 in 1919 and to 90,922 in 1920. In 1921 it was 75,270. Of every 100 Catholics married, 13.4 took non-Catholic spouses in 1910; 14.4 in 1919; 15.6 in 1920, and 16 in 1921. "Nearly half a million Catholics solemnized mixed marriages in the years 1914 to 1921," says the Handbook.

Saxony provides a critical point in the mixed marriage problem. There since 1913, of every 100 Catholics, 73 on an average have contracted mixed marriages. In Mecklenburg-Schwerin it is worse, the proportion being 68 out of 100 in 1913 and 76.9 in 1920. In Berlin in 1921 there were 6,446 mixed marriages to 1,069 purely Catholic. Pomerania and Schleswig-Holstein also recorded more mixed marriages than purely Catholic. Conditions in Upper Silesia and Bavaria, on the other hand, are good in this respect. In 1921 of all the marriages solemnized in these districts only 3.8 and 8.6, respectively were mixed. Predominantly Catholic Westphalia, however, has experienced an increase in mixed marriages of from 12.9 to 14.5 for every 100.

One of the most interesting points observed in connection with mixed marriages is that these unions proper on an average less issue than purely Catholic marriages. Domestic discord and adoption of birth control methods in the former cases are blamed. In Prussia 16.7% of the marriages of Catholics in 1921 were mixed, but only 8.6% of the children born were the issue of mixed marriages. In Berlin in the same year purely Catholic marriages were only a third of those solemnized in which Catholics were concerned, but more than half the children born were of all-Catholic unions. The situation to an extent offsets the increase in mixed marriages, as far as losses to the Church are concerned.

CHURCH BUILT ON SITE OF 204 YEARS AGO

Prairie du Rocher, Ill.—The dedication of St. Joseph's Church here marked the 204th anniversary of the establishment of the first Catholic church in its vicinity, which formerly stood on the site now occupied by the new church. The records of St. Anne Du Fort Chartres—the early name of the church—date back to 1721 and are still preserved in a fireproof vault of the new building.

The first church here was built during the reign of Pope Clement XI. to serve the spiritual needs of the French soldiery at Fort Chartres—

then the military capital of the vast French territory west of the Alleghenies stretching from Montreal to New Orleans. The powder magazine of the old fort is still intact and the place is now a State Park.

IN MEMORIAM

In loving memory of Pte. J. J. Rouland who was killed in action in France on Nov. 1st, 1918. May the Sacred Heart of Jesus have mercy on his soul.

DIED

KELLY.—At a local hospital, following an operation, Mrs. James P. Kelly, nee Maud O'Toole, daughter of Mr. and Mrs. John O'Toole, 67 College Avenue, Ottawa, Ont. May her soul rest in peace.

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WANTED: A Catholic governess for two boys in seventh grade who are attending school. Address Box 523, CATHOLIC RECORD, London, Ont.

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