

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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OHIO MINISTER ASKS FOR ARMISTICE

ADDRESSES LETTER TO THE MAYOR, PRESS AND PUBLIC

Youngstown, O., Nov. 17.—On the evening of the fifth anniversary of the signing of the Armistice in the World War, the Rev. Levi Bateman, pastor of the First Christian Church this city, read an open letter from his pulpit suggesting that the citizens of Youngstown sign an armistice to put an end to the feeling of religious and racial strife that has prevailed in this city for many months.

There are three portions to the letter from Rev. Bateman. One is addressed to Charles F. Scheible, the recently elected mayor of Youngstown, a second portion is addressed to the citizenship generally and the third to the press.

Mr. Scheible was the candidate endorsed by the local members of the Ku Klux Klan and polled more votes than the other five candidates combined. His total was something over 20,000, while the remaining five candidates polled something over 19,000.

PROMISED IMPARTIAL ADMINISTRATION

In a card of thanks to the citizens for his election the day after the election, Mr. Scheible declared that he would be "the servant of the entire people irrespective of race, creed or color" and that he "would not be the slave of any one particular section."

REV. BATEMAN'S PROPOSALS

Rev. Bateman has been a resident of Youngstown fourteen years. In the portion of the letter addressed to the populace generally Mr. Bateman says:

"I want to propose to Youngstown, my city, an armistice. Let it on this anniversary of the armistice of the great World War suspend hostilities and let it declare a truce."

"I would that my city might have peace, instead of an attitude of suspicion, of bitterness and hate; let its people cultivate an attitude of good will. Let each seek to understand the other, capitalist and laborer, foreigner and native American, black man and white man, rich and poor, learned and unlearned, Protestant and Catholic, Jew and Gentile. The life of your people is knitted together by many common interests. Your hope for today as well as for the future is in a sympathetic understanding of the various groups within your midst and an attitude of good will."

In the portion of the letter addressed to Mr. Scheible, Rev. Bateman said:

"Mr. Scheible, I congratulate you. You have been highly honored by your fellow citizens. You have been elected mayor of the city by a substantial majority in a campaign that was hard fought and in which there were many candidates. Well you may feel honored and justly proud. You are the mayor of all the people, not the mayor of any particular group, but the mayor of all. You deserve the support and the co-operation of all in every worthy and honest effort. It shall be my earnest prayer and should be that of all the people that your administration will mark the beginning of a new era in the life of our city."

SUGGESTION TO PRESS

To the press, Mr. Bateman suggests:

"Let us have a corner known as editors' corner where you sit down at a table, eat together and talk over the problems of the community and the relation of the press to the same. It might be a little difficult for you at first, you might need a moderator, but it would become easier in time and would be worth while for the city's good. You have much influence on the city's mind, in influencing current thought. You can do much to make for peace, for the attitude of good will, for community faith, for cooperation and for a broad constructive program. Let us have fewer scare and sensational headlines and more headlines that tend to unite the people, and to strengthen our morale. Let us have less criticism and more commendation. Such a policy persistently followed on your part would do much to give our city a new mind and spirit."

CATHOLIC ELECTED JUDGE

That the thought of the entire electorate was not entirely directed toward the alleged Klan candidate, is shown by the election of Joseph L. Heffernan, a young attorney, to the post of municipal judge. Judge Heffernan polled 22,000 votes, a greater number than that given for Mr. Scheible, and 9,000 more than his opponent. Judge Heffernan is a brother of Rev. James A. Heffernan, one of the priests of the diocese of Cleveland. He is a native of Youngstown and has had much success here as a newspaper man and lawyer.

The assembling of perhaps 25,000 male and female members of the Ku Klux Klan here on the night of November 10 was said by many to be a demonstration of Klan strength

in this vicinity. Notwithstanding the large gathering no disorder followed and beyond the initiation of 2,000 men into the order the incident was of no special moment. Refusal of the mayor to permit the Klan to hold a parade was overruled by issuance of an injunction by a common pleas judge, and the Klan, numbering thousands, passed quietly through several streets in one of the outlying sections of the city.

DISTRESS IN GERMANY

Washington, Nov. 23.—A letter received here from the Rev. Bernard R. Hubbard, S. J., formerly of California, and now at Innsbruck, tells of some of the conditions prevailing in Central Europe under the regime of worthless paper currency and general economic disruption.

One instance cited by Father Hubbard is that of a parish priest in Munich who closed his church, announcing to his parishioners that he could no longer say Mass because he could not purchase the Hosts to be consecrated. At that time a single small wafer cost two million marks and a large wafer, four million.

Telling of the experiences of a friend who had occasion to travel through Saxony recently, Father Hubbard writes:

"He said he saw hundreds of women going to the market places looking at the prices and then crying because they could not buy anything. The prices are terrible and the farmers will not sell their produce for worthless marks. They have car loads of food too."

LEGION THANKS N. C. W. C.

Washington, Nov. 23.—Appreciation for aid given by the National Catholic Welfare Conference in promoting Americanism is expressed in a letter addressed to the Rev. J. J. Burke, C. S. P., General Secretary of the Conference, by Garland W. Powell, National Director of the Americanism Commission of the American Legion. Mr. Powell's letter reads in part:

"The American Legion at its Fifth Annual Convention held at San Francisco, California, October 15-19, 1923, passed a resolution of thanks and appreciation for the cooperation given the Legion in its patriotic work and endeavors by all national organizations who aided us in our Americanism undertakings."

"Included among these organizations was the National Catholic Welfare Conference. It is only through cooperation of the kind given us by you and other organizations that the Americanism work can ever hope to go forward and the many things we have undertaken can be accomplished."

BOSTON INSTITUTE OF TECHNOLOGY

Boston, Nov. 24.—Congregationalists lead and Roman Catholics are second in a complete religious census of the Massachusetts Institute of Technology, compiled by the College Christian Association.

The college numbers 12 Quakers, a larger number than was expected would be found in a single college. Congregationalists number 418 students or 14.2% of the student body. The Roman Catholic Religion is second with a total of 378, or 12.8%. The Episcopalians are third with 351 members, or 11.9%.

The census also show that 6.3% are Jews and 1.8% Christian Scientists. The number of heathen religions represented absolutely defied classification. The college has students from almost every nation on the earth. Every type of religion is represented as well as every form of lack of religion.

This is the first effort ever made to classify the students as to religion, and it was found that a filing system would be necessary to keep track of all the beliefs professed.

JUBILEE AS RECTOR OF "CHURCH OF PRINTERS"

New York, Nov. 24.—The twenty-fifth anniversary of the appointment of the Right Rev. Luke J. Evers, founder of the night worker's Mass, to the rectorship of St. Andrew's in City Hall Place, was observed by him on Wednesday. A celebration in his honor was arranged by his friends and parishioners.

When Mgr. Evers took charge of the parish it was thought the church would have to close its doors because of the scarcity of parishioners, as it is situated in the office district of the city, with but few residences within its domain. However, the priest who founded the Holy Name Mission on the Bowery and is the Catholic Chaplain of the Tombs, rehabilitated the parish. The printers' or night workers' Mass, which Mgr. Evers first started in St. Andrew's, has been copied all over the world.

PARIS PAYS HONOR TO CARDINAL AMETTE

Paris, Nov. 17.—Three of the Municipal Councillors of Paris introduced a motion proposing that one of the squares of the Capital be named for the late Cardinal Amette. The motion was accepted, and consequently the square which is to surround a new church now under construction will be named for the venerated Archbishop of Paris. The church will be dedicated to Saint Leon, the patron of Cardinal Amette.

In explaining the motives of their request, the Municipal Councillors said:

"The death of the eminent Archbishop of Paris called forth the unanimous regret of the nation because during the great War he gave to all the magnificent example of the man who desires but one thing here below—the integral accomplishment of his duty."

"The day after his death, M. Poincare, former President of the Republic, who, more than any one else was in a position to know the greatness of his character, wrote the following lines in the *Revue des Deux Mondes*:

"The death of His Eminence Cardinal Amette is a loss for France. As M. Maurice Barres has rightly said, the venerable Archbishop of Paris was, in 1914, one of the most active promoters of the sacred union, and during the whole War he remained its vigilant guardian. Not for one minute did it occur to his mind to ask or to expect advantages for a political party or even any satisfaction of any kind in the domain of religion in return for the collaboration he offered to the State. What he gave to his country he gave freely and unreservedly without calculation and without conditions."

"This great prelate was a great Frenchman."

The statement closes with the remark that not a single criticism or discordant note marred the unanimous expression of regret at the death of Cardinal Amette, and that this tribute to his memory is intended to perpetuate his memory for future generations.

RELIGIOUS ISSUE IN GERMANY CHANGED

By Rev. Dr. Wilhelm Baron von Capitaine

Added to Germany's difficulties of an economic or political nature is a storm of religious divergence and controversy. A new element has been injected into this problem during the past few years by the efforts of Bolshevists, Communists and Socialists to destroy religion of all kinds. Thus the controversies of today vary from the traditional rivalries between Catholics and Protestants or between the various sects of Protestantism. The most bitter of Germany's religious disputes today centers around the attacks made by the radical extremists upon all Christianity.

A striking illustration of this feeling was given recently at Speyer when a socialist government official refused to affix his signature to a new issue of bank-notes because the word "God" was used in the inscription on the note reading, "Help yourself and God will help you."

Catholics and Protestants, while naturally differing as to the kind of religion to be taught, have long been contending for the teaching of religion in the schools. Probably an arrangement satisfactory to both sides could be worked out if it were not for the influence of the Bolshevists and other radicals who object to the teaching of any kind of religion. So far this anti-religious element has been able to prevent any legislation that would settle this issue for the schools.

The Bolshevists have a well equipped and financed center in Berlin and they are carrying on an active propaganda throughout Germany.

Protestantism in Germany has suffered greatly from the fall of the Prussian monarchy. It no longer occupies the favored position of the "Landeskirche" aided by the power of the Kaiser and the enthusiastic patronage of the former Empress. Since the downfall of the Kaiser, efforts have been made to reorganize the former State Church, but without very encouraging results. Synods have been held and it was proposed to place a Bishop at the head of the Protestant body, but, so far, there has been considerable evidence of lack of internal harmony.

On the other hand, aside from purely economic conditions, the Catholic Church in Germany is in a very favorable condition. There have been many conversions, including a considerable number among the intellectual classes.

Catholics, including members of the clergy are taking an increasingly prominent part in public life. An example of this is the case of Dr. Brauns, a Catholic priest, who has held the Ministry of Labor in the Febrbach, Wirth, Cuno, and the present Stresemann Cabinets. There are also three Catholic priests in the Reichstag at the present time.

MAURICE HEALY DEAD

Dublin, Nov. 14.—The death, at the age of sixty-four, of Maurice Healy, brother of the Governor-General of the Free State, has caused widespread regret. As a tributed respect to his memory, the Recorder of Cork adjourned the City Court.

In law, in politics, in literature, Mr. Healy occupied a leading place in Ireland. At the age of twenty six he entered the British Parliament as a member of Parnell's party. With the exception of a break of a few years he continued to represent Cork City in the Parliament at Westminster from 1885 until 1918.

He attained high rank as a parliamentarian. He mastered the intricacies of every subject. He drafted many clauses which were embodied in the Land Acts and the Franchise laws. He was generally recognized as the ablest lawyer in the South of Ireland. Healy was widely read and was an authority on literature. Every Catholic cause found in him an ardent supporter, and, where necessary, a powerful defender. He was nowhere more at home than in the Catholic Young Men's Society, Cork. For years he was one of the principal figures at the annual meetings of the Society. His addresses on those occasions were ornate and classical, and packed with philosophy and wisdom. A thorough-going Catholic in practice all his political fights he received the whole-hearted support of the Bishops and clergy.

His reputation stood almost as high in Britain as in Ireland. In the course of a graceful tribute to his memory the London Times declared that the great happiness of his life was in making happiness for others.

FRENCH NUN RECEIVES CROSS OF LEGION OF HONOR

Paris, Nov. 17.—Queen Amelia, of Portugal, presided at a touching ceremony held in the apartment formerly occupied by Pasteur in the Pasteur Institute, when the Cross of the Legion of Honor was presented to Reverend Mother Catherine of Jesus Christ, Assistant General of the Congregation of Saint Joseph of Cluny, who has been the Superior of the Pasteur Institute for nineteen years. Mother Catherine, known in the world as Madame d'Ornelas de Vasconcelos, comes of one of the great families of the Portuguese aristocracy and it is for this reason that the ceremony was attended by Queen Amelia in person.

The Archbishop of Paris is represented by Mgr. Odelin, vicar general. Madame J. B. Pasteur, daughter-in-law of the great scientist and Dr. Louis Pasteur Valery-Radot, his grandson, also were present.

The principal collaborator of Pasteur, Dr. Roux, who is the present Director of the Institute, was appointed by the Government to make the presentation. Dr. Roux read the presidential decree proclaiming that Mother Catherine "had directed the nursing sisters with such zeal and intelligence, that she had been the most valuable collaborator of the medical staff. He then made a brief address in which he congratulated the Superior on having been "an accomplished Pastourene."

Very modestly Mother Catherine replied that she never desired any decoration. "It was," she said, "a great honor and a joy more than sufficient to have been associated with the work of Pasteur. Nevertheless, this cross is dear to me because it will please my mother. I thank you. May God reward you."

Dr. Roux then pinned the Cross on the habit of the Superior, and in the name of the Minister of Hygiene, distributed the medals of Epidemics to eight religious of the hospital.

CHURCH RETURNED TO BENEDICTINES

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Nov. 12.—The famous church of the Benedictine Abbey of Maria-Laach, near Andernach, has been given back to the Benedictines who lost it when the Abbey and all its property was secularized in 1802. The ceremonies attendant upon the transfer of ownership were held recently and attended by representatives of the civil government and the ecclesiastical authorities.

A white marble high altar bearing the imperial arms of the Hohenzollerns in this church is the gift of the former Kaiser Wilhelm II. The altar was given at the time the Benedictines were granted permission to use the church several years ago and the work of restoring it was undertaken.

The Abbey of Maria-Laach was established by Count Henry II. of Lorraine in 1008 and became famous in the Middle Ages as a seat of learning. In 1802, in the great secularization movement, it was taken

away from the Benedictines and became subject first to France and then to Prussia. In 1863 it was purchased by the Jesuits who were driven out a few years later during the Kulturkampf. After that, the property passed into the hands of private owners and finally the Abbey itself was sold by Count von Schaesberg to the Benedictines of the Beuron congregation. The Abbey Church was not included in this purchase and it had remained the property of the State up to the time of the recent transfer.

A BUSINESS-LIKE POSTMASTER-GENERAL

Reorganization of the Secretary's Branch and the Postal Service Branch of the Post Office Department has reduced the number of employees to these two services by 52 and effected a saving to the treasury of \$37,000 a year. This, it is but fair to say, is but a sample of a number of steps toward efficiency and economy achieved by the present Postmaster-General Mr. Charles Murphy.

Mr. Murphy is proving himself a good Postmaster-General. While other Government departments have exhibited remarkable unconsciousness in respect of both aggressiveness and economy, he has been striving—and not unsuccessfully—to put the Post Office on a business-like basis, to make it of more service to the nation, and to run it with regard to the country's financial capacity. As a consequence there has been inaugurated numerous reforms highly beneficial to the public, coupled with savings of thousands of dollars to the national treasury.

Mr. Murphy's success is due to two things: (1) his recognition that good business is good politics; and (2) to his capacity to cut through red tape and replace rigid departmental formula with an elastic recognition of changing public needs. The newspapers of Canada, whose dealings with Mr. Murphy have been considerable, can particularly testify to the latter quality. He has recently removed a number of irksome, outworn, and unnecessary regulations concerning the carriage of newspapers that have handicapped publishers and subscribers for a long time.

We hear much in these days of "business men" in politics. Some of the "business men" in the King Ministry could do no better than to emulate Mr. Murphy—who is satisfied to be called a politician.—The Ottawa Journal, Nov. 26th.

Politically the Ottawa Journal is opposed to Mr. Murphy and to Mr. Murphy's party. In view of the fact that we have recently called attention to the unworthy, the rancorous spirit manifested in certain quarters, it is with pleasure we give space to the foregoing appreciation of the Postmaster-General by so ably conducted a newspaper; and one which will not be suspected of unduly favoring the representative of English-speaking Catholics in the Dominion cabinet.—E. C. R.

POPE AIDS GERMANS AND URGES THEM TO BE PATIENT

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Nov. 12.—In a letter to Cardinal Schulte, Archbishop of Cologne, Pope Pius XI. urges the Catholics of Germany to bear their afflictions and troubles with patience and fortitude. Together with the letter, His Holiness sent a donation of 150,000 lire to be used for relief work. The letter reads:

"We are sending 150,000 lire to you with the desire that it be used to relieve the needs of the German people. We should like, of course, to be able to give more, even so much as would make it possible to provide effective relief for all your needs. The fact, however, that we send such proof of Our love demonstrates to Our common children that Our love for them has not only not diminished, but that We bitterly regret all your sufferings and grief, that We implore God to grant you consolation and relief in your sorrow and, if possible, to put an end to it. The end of an affliction may come sooner and more easily when—as is the duty of Christians—the afflicted bear it with hearts full of patience and confidence and when they unite in love and assist each other to the best of their abilities."

Cardinal Schulte has issued an appeal to Catholics throughout the world asking for food and fuel to prevent suffering in the Rhineland and Westphalia. The Cardinal has also personally interviewed the head of the Inter Allied Rhineland Commission in an effort to make arrangements for the transportation of relief supplies over the railroads under French-Belgian control.

CATHOLICS JOIN WITH PROTESTANTS

JESUITS STIRRING ADDRESS AT INTERDENOMINATIONAL GATHERING

London, Nov. 12.—"We should" said the well-known Manchester Jesuit Father Day, "light such a fire in England as by God's grace shall never be put out." Making his own this phrase uttered centuries ago by the fiery Protestant reformer Latimer, Father Day made an eloquent appeal at the Albert Hall in London for a Christian order of society.

This vast building, within whose walls public meetings of all kinds have been held, sacred concerts, the Vatican Choir, Irish republican meetings, was filled with a great audience of members of all religious denominations to promote a Christian order in industry, politics, and citizenship.

The Protestant Archbishop of York presided, the Free Churches were represented by many of their ministers, and Father Day was spokesman on behalf of the Catholics.

This movement is gaining ground. It has its drawbacks, as it is interdenominational, and for obvious reasons it has to keep itself within well-defined and elementary principles. But its aim is to discover how the principles of Jesus Christ can be applied to the social, political, industrial, international and home life, so as to bring about a truly Christian order of human society. Upon these fundamental principles, upon which they are all able to agree, Catholics, Anglicans, and Protestant Nonconformists are working to bring about this change in the life of the nation.

Far-seeing Catholics in England are giving their support to the movement, one of the most prominent among them being the well-known Dominican sociologist, Prior Vincent McNabb. But the rank and file of Catholics has not yet wakened up to the possibilities of the movement.

Speaking before a huge audience of many thousands in the Albert Hall, Father Day admitted that the Catholics were among those people who are somewhat suspicious of interdenominational action. On this ground he admitted that he himself had hesitated to take part in the movement. But after assisting at three conferences, the Jesuit Father declared that the atmosphere "was always tinged with earnestness, and mutual consideration and cordiality were conspicuous."

Conference after conference is being held; points of discussion and divergence are being talked out. And the climax will come early next year when, in Birmingham City, all these conferences and discussions will converge on a great campaign of action to make Christ reign in the homes and industries of the people; *Pax Christi in Regno Christi*, which is the remedy of the Holy Father for the maladies of a sick world. Of this great culminating nation-wide congress, Father Day declared that it was safe in his opinion to prophesy that "it will prove widely and deeply beneficial to the cause of Christianity in England."

PROGRESS IN WALES

London, Nov. 24.—Cardiff Catholics are undertaking to provide a new institution in the Welsh capital for the Catholic working boys of the archdiocese. The Society of St. Vincent de Paul will have control of the institution, with the active support of several prominent Welsh Catholics.

The archdiocese of Cardiff is on the way to become one of the most important Catholic strongholds in Great Britain; due, no doubt, to the wisdom of the Holy See in promoting a native Welsh prelate as Metropolitan of this ecclesiastical province.

Only recently the Catholics of the capital decided, at a cost of some thousands of pounds, to build new Catholic schools. The city now possesses the first Catholic high school ever opened in Wales, and on all sides there are abundant signs that Catholic activity is very energetic in both religious and social schemes.

In the city itself besides the Metropolitan Cathedral, dedicated in honor of St. David, Patron of Wales, there are six parish churches, besides other public churches, and chapels, and the convents. But besides this ordinary organized work, there is a vast field for Catholic endeavor on account of the port activities, for Cardiff is one of the chief sea-port towns of Great Britain. In addition to the resident Catholic population, many thousands of Catholic seamen find their way into the city whilst the ships are lying off the port. For these Catholic transients special facilities are necessary, and the local council of the St. Vincent de Paul Society finds the fullest scope for its activities.

CATHOLIC NOTES

Rome, November 23.—The seat of the Bishop of Alton, Ill., has been transferred to Springfield by Pope Pius XI., it was announced today. The Rev. Dr. James A. Griffin, recently appointed to the See of Alton will become bishop of Springfield.

London, Nov. 14.—The Sacred Congregation has created a new Ursuline province in England. The novitate has been established at Crewes. The new province has been formed out of religious communities that came from France about twenty years ago and took refuge in this country.

Cologne, November 6.—Dissemination of the principles of Communism among the pupils of the public and private schools of Munich has been put under an official ban by the civil authorities. School children are forbidden to join the Communist young people's organizations. Existing unions of Communist Youth were declared dissolved and any attempt to recruit pupils to Communism strictly forbidden.

London, Nov. 12.—Under the title of the Catholic Women's Review a new periodical is about to be added to the organs of the Catholic press in England. The new journal will be produced under the auspices of the Catholic Women's League, and will serve not only as an official organ of the League, but also to help non-Catholics to understand the attitude of Catholic women to many questions of the day.

Merrill, Wis., November 23.—A large mansion formerly owned by the late T. B. Scott, wealthy lumber man, with its eleven acres of surrounding land, has been given by the city to the Sisters of the Holy Cross of Switzerland. They will occupy it as their mother house and eventually will conduct a hospital there. The hospital will be financed largely by citizens of Merrill. The property was sold to the city five years ago.

St. Louis, Nov. 14.—Following opposition to a flat denunciation of the Ku Klux Klan a modified resolution was adopted by the Democratic State Committee here. The resolution reads: "We pledge ourselves anew to a continuance of the struggle for the fullest civil and religious liberty; we stand, as we have always stood, against prescribing or limiting the right and privilege of our American citizen because of his race or religious beliefs."

Paris, Nov. 8.—Canon Ulysse Chevallier, famous archeologist and historian, has passed away at Romans, in the province of Dauphine, at the age of eighty-two years. In addition to numerous works on the Dauphine, he composed, in twenty years, a "Reperatory of the Historical Sources of the Middle Ages" and a Liturgical Library of 15 volumes. He was a laureate of the French Academy, a Doctor, "Honoris Causa" of the University of Louvain, Knight of the Legion of Honor, and had received many decorations from foreign governments.

Paris, Nov. 16.—The Christian Syndicates have won another success at the elections held for the renovation of the "Conseils des Prud'hommes," the bodies organized to arbitrate differences arising between workmen and employers. Not only were the retiring Councillors belonging to the French Confederation of Christian Workmen re-elected, but in the section of the employees of the printing industry, the retiring Councillor who belonged to the General Confederation of Labor (socialist organization) was defeated by a woman, the candidate of the Catholic syndicates.

Americans and other English-speaking visitors and residents in Paris now have a church of their own. St. Joseph's Church at 50 Avenue Hoche not far from Arc de Triomphe. On Sundays Masses are celebrated there at 7:30, 8, 9, 10, 11:30 and 12 o'clock. The sermon at 10 o'clock Mass is in English. There is a sermon and Benediction on Sunday afternoons at 3:30, except during the summer months when the 12 o'clock Mass and the afternoon sermon are omitted. On week days Masses are at 7:30, 8 and 9 o'clock and Confessions are heard daily in English from 8 a.m. until noon and from 3 till 8:30 p.m.

Boston, Nov. 25.—Rev. Father O'Reilly, C. S. R., who is conducting a mission at the Mission Church here, denounced rent gouging landlords who are constantly increasing rents on poor tenants. He said that these "rent gougers" violate God's laws of justice and charity. They are bound by the laws of charity to assist the poor in every way, but when they raise rents \$5, \$10 and perhaps \$20 every few months, they are not heading that law. "They may get away with it in this life," he said, "but it will be a different story in the next. This business of raising rents to fancy figures is, in reality, only robbing the poor who have a hard enough time without paying exorbitant rent to landlords, who only chuckle at the tenant's misfortune."

CARROLL O'DONOGHUE

CHRISTINE FABER

Author of "A Mother's Sacrifice," etc.

CHAPTER LI.—CONTINUED

"Young Berkeley came, as Carter had anticipated—came with all the incredulosity of a devoted and entirely untrusting affection. He found the proofs of the horrid tale in his deserted household, in Carter's apparently distracted demeanor, in the account given by the servants, in the excited gossip of the place. Horrified, sickened, he seemed after the first dreadful shock to shut himself within a stern pride and reserve. What his feelings were no one knew. When Carter would propose pursuit of the fugitive, and at least recapture of the children, the young husband answered sternly:

"She has staid my name; let her infamy shroud her and hers!"

"He paid and dismissed the servants, bade Carter a short farewell, and engaging a nurse for his remaining child, departed with it to England.

"In the interval Sullivan, passing as the husband of Marie, and the father of her beautiful baby, journeyed to the place designated by Carter; but in a village near Tralee the poor young mother became unable to proceed. They were in an inn, and Richard, in deep distress, knew not what to do; the kind landlady called the attention of the Catholic pastor to the case, and he in turn, strangely interested, brought it to the notice of one of his wealthy and estimable parishioners, Mrs. O'Donoghue. She immediately removed the little family to her own spacious home, and there cared for the sick lady with all the tenderness of a mother. Sullivan was interrogated upon his past history; he shrank from maintaining the false pretenses he had been inured to assume, and he felt that he had met with true friends, who would aid in rescuing his unhappy charge; but he feared to change his line of conduct without Carter's sanction, and as there was not time to communicate with the latter—before satisfying his questioner, he determined for the present to adhere to his falsehood, and after, when he should have acquainted Carter with the whole, he would retract his statement, giving reasons for the same which must prove a sufficient excuse. So he told an apparently straightforward story—a truthful one so far as Marie's early life was concerned, adding that in her unprotected state her dying father had consented to her union with a man who was her inferior in everything save honesty. Illness after the birth of her child had unsettled her reason, and they were on their way to friends who would care properly for her. Sullivan also produced the marriage certificate, and thus convinced Mrs. O'Donoghue and Father Meagher of the truth of his tale. But Richard had no opportunity of retracting his story; his account to Carter brought back immediate directions to maintain the part he had undertaken, that he, Carter, would explain why when he joined him, as he speedily intended to do. All the tender care availed naught; Marie died, clasping her baby, but giving no other sign of returning reason; and Mrs. O'Donoghue, charmed with, and strangely attracted to, the beautiful infant, proposed to Sullivan that he should adopt it. Poor unhappy Sullivan, too glad to be rid of a charge which galled him to care whether this proceeding on his part would please Carter or not, eagerly consented, and when they would have continued to call the little one Marie Sullivan, he begged them not to say that now, as the child was provided with such a home as it should have been her mother's right to grace, and as her future would be one of happiness, her lady mother's culture, their respect for her prospects by thrusting himself, comparatively uneducated as he was, and so inferior as he felt himself to be, in her path,—he would rather that his identity be concealed from her; let her think that her parents had both died, and he would be happy in knowing that she was as well provided for—in being occasionally near her when she would not know of the fact. For that purpose he wished her name changed. His wishes were gratified, though the kind people wondered much at an affection which, seeming to be so deep, could thus make an entire surrender of its beloved object. That arrangement had been little more than completed when Carter arrived in the neighborhood, bringing with him little William Berkeley, whom he had taken from the convent in which he had temporarily placed him. To Sullivan's dismay, he did not bring the latter's child; and then for the first time the poor fellow discovered how sadly he had been the dupe of Carter's nefarious jealousy and hate of young Berkeley, his unrequited passion for Marie, the successive steps by which his plot of villainy had been executed—all were bare, and Sullivan discovered for the first time that the fury which had refused to spare its two hated objects would henceforth relentlessly pursue him, unless he yielded implicit assent to every future scheme. It threatened him with disclosure of his child;—it told with infernal triumph of the abduction of the little one which was to Sullivan as the apple of his eye; and when the poor, duped man, appalled, despairing,

and desperate, sought for some outlet from his dreadful situation, Carter mockingly bade him remember that he was a wretched culprit,—on every side were proofs of his horrible guilt, and that did he set foot within the place from which he had taken Marie, it would only be to fall into the merciless hands of those whom young Berkeley had employed to avenge his wrongs; and Carter threatened further to remove Sullivan's little daughter, Cathleen, whom he had already abducted, to some place utterly beyond her unhappy father's reach; but he pledged himself, if Sullivan remained true to him, to take the most tender care of her, and in the future, when all fear of discovery and Carter's villainy should be removed, to restore her, rich, educated and accomplished—he promised, however, that in the event of her dangerous illness, her father should be conducted to her.

"The meshes of that web of villainy were too intricately and skillfully woven about the wretched man to permit him to make an easier ascent to his evil plot. Convinced him that any attempt he might make to expose Carter's guilt would be futile because of his inability to produce proofs of the same, and that perhaps such endeavor on his part would only result in more suffering to himself, even perpetual separation from his child, he became the unresisting tool of Carter. Entirely abandoning his once steady habits of employment, he tried to drown his wild longing for his child, and his dreadful remorse, by indulging a growing appetite for liquor. Under that influence he was still weaker to oppose schemes of evil, and Carter, speedily becoming aware of that fact, plied the poor wretch with drink in order to induce a ready assent to his evil plots. Thus Sullivan sunk until he became at last so wandering a beggar, rarely remaining two consecutive days in the same place, and taking mostly to the mountains, that people gave him the sobriquet of 'Rick of the Hills.' Everybody knew him because of his wandering habits, and while most persons were repelled, because of the repulsive exterior which his hard, wretched life had given him, no one feared him. It was not known that he was intimate with Carter, for it was a part of the latter's policy to conceal that fact. With the little boy he had in charge, Carter had taken up his residence in the immediate vicinity of the O'Donoghue homestead; he had sufficient means to live in a style which must proclaim to the simple country folk a person of no mean birth nor breeding, and as he was a regular attendant, and in time a generous benefactor, of the little parish chapel, he won the favor of the kind-hearted clergyman. Giving out that his youthful charge, whom he continued to call by the name in the baptismal certificate which he had so fraudulently obtained, was the orphan child of dear deceased friends, he hired a nurse for it—a woman of the neighborhood whose gossipy character was in itself a recommendation to the wily Carter. He managed so that she should repeat incidents of his daily life and instances of his charity which must win for him the esteem and trust of the entire neighborhood. He succeeded; not even Cairn O'Donoghue, the head of the O'Donoghue homestead, and a man whose virtues were written on every heart that ever knew him, was regarded with more favor than Mortimer Carter eventually received.

"His unrequited love for Marie had transferred itself with as wild an ardor to Marie's daughter. In the youthful lineaments of the child was a growing reproduction of her mother's face, and each time that Carter saw her, which he frequently did, through opportunities of his own making, he yearned to hasten the time in which, with Marie of marriageable age, he intended, by fair means or foul, to make her his wife. He was not well pleased that Sullivan had surrendered possession of her, but with his usual confidence in his own ability, he doubted not, at the arrival of the time, to be able to devise a scheme which should place her within his power.

"One day he was afforded an opportunity of saving the life of the youthful heir of the O'Donoghues—Carroll, a baby, who, springing from his nurse's arms, had fallen into the stream, on the bank of which little Marie, now known as Nora McCarthy, and Carter's little charge had been playing. Carter, who was present and witnessed the accident, saved the child. The boy's parents sought every means of testifying their gratitude; Carter and his charge became constant visitors, and former, in his business conference with Cairn O'Donoghue, evinced so much financial ability, as well as shrewd judgment in other matters, that the intimacy culminated in Carter making his abode with the family, and his youthful charge receiving the same care and attention as the children of the house.

"During this time the unhappy, wandering Sullivan—wandering always with the hope of somewhere meeting with his little one, and of whom he never could conceive that she was other than the infant who had been snatched from him,—frequently sought Carter by stealth to beg the whereabouts of his child; but the answer was always the same; the child was well, and well done for, but the time had not come

to give her to her father; and then the wretched threats were repeated, and the liquor used, and 'Rick of the Hills' sunk again into his miserable cowardly state.

"Mrs. O'Donoghue, as beloved as her husband, died in giving birth to a girl two years the junior of the heir of the house, and the little family, now comprising the brother and sister, and the adopted girl and boy, were as fond and united as though really bound by the ties of kindred. When the boys became old enough, they were sent to college; it was the first separation among the young people, and it was sorely felt. But a greater trouble was to visit them; before the education of either was completed they were recalled to the death-bed of him who had been so true a father to them all. Cairn O'Donoghue died, appointing Mortimer Carter the legal guardian of his children. The boys returned to college, the girls lived daily lives of edification and blessing, while Carter apparently was so exemplary in his conduct that he had the entire trust and affection of his wards, when reflection convinced him that any attempt he might make to expose Carter's collegiate course, and when he came home in the full vigor of his buoyant manhood, Carter perceived what he had feared would happen—an affection springing up between Carroll and Nora; but he would do nothing just then to prevent it; he preferred to wait, feeling that before the affair would reach its climax, a scheme which he had already devised would prove an effectual bar. Accident favored him. The Fenian rising was in agitation, and Carroll, of the very temperament to be allured into the movement, participated with heart and soul in all its measures. Then was Carter's time. He was the idol of the impulsive young fellow—to him Carroll confided everything; and to Mortimer, now believing that the latter was as devoted an adherent of the cause as he was himself, he repeated all that he knew of the secrets of the organization. It was easy then for Carter to connive at Carroll's arrest and conviction, and the young man was transported to Australia, and the ancient O'Donoghue homestead, with its broad, beautiful lands, encumbered by debt, owing to the expense of Carroll's trial, and other causes, passed from possession of its heirs, and was put into the market to be sold.

"Carter exulted that so much was accomplished; then, providing a moderately comfortable, but humble, home for the two girls, he proposed for the hand of Nora McCarthy; that was the first revelation which his ward had of his true character; he was scorned, and the favor with which he had been regarded was changed to indignation and contempt.

"Then his passion for revenge became active. He threatened them with eviction from the very shelter which, with pretended kindness, he had provided, unless Miss McCarthy consented to be again espoused, and the two unprotected girls took refuge in the home of their life-long friend, the pastor of the village. All of Carter's transactions, feigning to be one in heart with the Fenians, and cloaking the free access which he was permitted to Tralee garrison under the pretense of securing information for the adherents of the Irish cause, were fully understood by poor Rick of the Hills; his wandering life enabled him to learn various items of news, and he was shrewd enough to fathom more of Carter's secrets than the latter desired him to do. Carter's sincerity was beginning to be doubted by others also; various reports were circulated about him, but with all that, he had sufficient powers of artifice to maintain, not alone his reputable standing, but the unreserved confidence of those partisans of the Irish cause who were most influential in his neighborhood. He had turned secret informer for the sake of the reward.

TO BE CONTINUED

EXQUISITE PORCELAIN

The members of the Vogel family were united in the feeling that mother was a trial.

"She bosses so!" sputtered Fred, the only son of the house. "You'd think I was a kid."

"She's old-fashioned," protested Othilia, still smarting from mother's criticism of her latest gown. "Old-fashioned and prudish! You'd think I was a nun, the clothes she wants me to wear."

"It's not so much," added Flavia, "what she wishes me to wear as what she insists on wearing herself that bothers me. She's ridiculous in our cast-offs—and she's needed a new suit ever since I can remember. If we were poverty-stricken—but we're not. Her hair, too—she has the prettiest hair, but just look how she combs it! Strains it straight up in back, and straight back in front, and twists it into an ugly 'washerwoman knot' that resembles nothing so much as a hunk of binder-twine."

Even father, who had been wont to find mother all perfection, was beginning to feel resentful toward her. There had been a time after the children had grown beyond babyhood, when mother had never found fault with father. In those days they had time to read together, to play together, to go into the country with the children on gay little picnics and fishing trips or to steal away alone together to a church social or carnival—father had enter-

tained a secret fondness for merry-go-rounds and "hotdawg" sandwiches. But of late years mother had changed. There were no more books in the evenings; no more chummy, spirited hands of "Sixty-six," no more tender talk-fests after the children were asleep. In the first place, the children were never asleep, but usually abroad, Flavia, taken when she was sixteen; Othilia at a dance, and Fred whenever his fancy led him; and in the second place, mother was always sewing or pressing or fussing at something for some member of the family. Nor were there any more socials, or carnivals or card parties. Mother didn't "care to go" any more, or she didn't "feel like it." Mother was fussy when he was late for meals, and grumbled when he spilled pipe ashes on the rugs, or left his slippers in the middle of the floor. Once she would have put the slippers away without a word of remonstrance, and gently pulled his ears for spilling the ashes. Father took up golf to replace the fishing trips, and avoided the house except at meal times. "Sixty-six" with mother was replaced by "penny-ante" in the back room of Steve's soft-drink parlor on the corner. Flavia complained of this bitterly. It annoyed her to have father seem to enter and leave such a "disreputable place."

Mother had her grievances, too—and voiced them frequently. Fred "ran around too much." His so-called "shiek hair-cut" aroused her mirth because it reminded her of an ancient picture of grandpa Sawyer, taken when he was sixteen; she was unkind enough to mention the picture in the presence of two of the "fellows" who also affected the new style. She had no patience with Othilia. She would slave for hours over a new gown for her and then criticize it unmercifully. She derided Flavia's "high-flown" notions, and insisted on putting tooth-picks on the table when there was company, and serving full-size cups of coffee when Flavia wanted demitasse. An actually sensitive soul, mother knew that her family found her lacking, and it but served to make her more resentful. They were ashamed of her! Very well! She would make them more ashamed of her! That was her attitude, and even mother did not know just why she assumed that attitude. There were days when she hated herself, and always she was genuinely worried by the strained relations existing between herself and her family. There were times—Saturday afternoon when she knelt in the dim coolness of the church after Confession—when she sorrowfully promised her Lord that she would not be irritable and fault-finding; that she would be a wise and gentle mother; that she would defer to the girls' wishes in the little things they asked of her—like that about the toothpicks, though goodness knew how she could get along without them, she was so used to them; and that she would "set her foot down" about Othilia's low-necked dresses, and helped her to plan dresses that were just as pretty and so so delicate. Othilia was so sweet when you made a confidant of her, and didn't domineer over her. Alas for resolutions! At the first hint of friction mother was off at a tangent, and more of a trial than ever.

Now it was August—sweltering, blue-blasting August. To father in the morning, mother remarked that she didn't know when she had "felt the heat" as she did this year, and this afternoon, after an extremely tiring day she felt as though she would not take another step. Othilia, Fred and their "crowd" had been playing tennis up at the River End courts, and had all come trooping in, tired, hot and dusty. In spite of mother's querulousness, the Vogel home was a gathering place for the young folks. Mother could always be depended on for a cooling bowl of punch or lemonade, generously supplemented by cakes and sandwiches. It was astonishing how much food and drink young people could consume. Mother, wholly unlovely in a faded Mother-Hubbard, her hair twisted in the inevitable knot, had just returned from the kitchen with the third plate of cookies, when a remark of Othilia's caught her ear. She was talking to Alice Ormsby.

"I think you have the loveliest mother, Alice," she was saying. "She is like exquisite porcelain. I always think that she has just stepped from the fragrant pages of a romance. It must be wonderful to have a mother like her."

A spasm of pain crossed the face of Mother Vogel, and she raised a quivering hand instinctively, as though to ward off a blow. Othilia's comment had been entirely sincere. Real envy had been in her voice. Mother set down the plate of cookies and hurriedly left the room.

All the afternoon it rankled—that chance remark of Othilia's. "Exquisite porcelain!" Mother looked at her own face and figure in the glass and nodded wryly. She held out her stained and toil-worn hands and inspected them severely. Times without number she addressed her own image accusingly.

"Exquisite porcelain!" she exclaimed acridly. "Common clay, that's what you are. Not good enough to be the mother of your daughters. Kate Ormsby is the exquisite porcelain—she who has nothing to do from morn till night but fuss with her face and her hair. 'Exquisite porcelain,' indeed!"

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Mother was unusually gentle at breakfast, and her breakfast was even better than usual. Hot biscuit with honey—a favorite dish—graced the table; luscious, iced berries with rich cream; bacon just crisp enough to be delicious; golden-brown coffee. No acrimonious remarks accompanied the service either, and the family was in excellent humor until mother spoiled the last few mouthfuls for them.

"Since Flavia has a meeting this afternoon, you will have to prepare dinner, Othilia," she remarked, quietly. "I am leaving on the morning train."

"Leaving! Mother! Leaving, for where—and why?" Othilia exclaimed.

Across the table father raised mildly incredulous eyes from the morning paper and regarded her curiously. Mother calmly buttered another half of biscuit, and enjoyed the effect of her bomb-shell.

"I am about to take a vacation," she finally vouchsafed, "and I prefer not to say where I am going."

A vacation, Mother. They were dumbfounded. In all the years they could remember she had never taken a vacation that did not include them. It had never occurred to them that a vacation that included them was anything but a vacation for mother. Mother was really going away alone—and not going to tell them where. She surveyed them tranquilly, quite as though she was doing the usual thing. Each face expressed varying emotions, and mother realized with a fresh pang that whatever the emotions might be, they did not include sorrow. Her absence for a little while would be a relief to all of them. Even to father.

It was father who broke the silence. "That will be fine, mother," he said, heartily. "You need rest. The girls can keep house and look after everything. Good idea not to let us know where you're going, too—then we can't write you our troubles. How much money will you need?"

She was prepared for that. The sum she demanded took away his breath, but father was a good soldier. He said nothing until he was drying the ink on the check. Then it was to Flavia he spoke.

"You will have to do without that new dress a while longer," he told her. "Mother made a wicked hole in that checking account."

Mother was mean enough to rejoice just a little.

There is something queer about the psychology of clothes. Mother Vogel, who was perturbed, cranky and fussy when she left home, clad in her shabby, well-worn apparel, her faded hat slightly askew over her "washerwoman knot" and her heels run over, arrived at the Lake-side summer hotel serene, well-poised and good-natured, and deep in her heart she was obliged to admit that her delightfully tranquil state of mind was due, not so much to the absence of her family, about which she was inclined to worry, as to her own pleasing appearance. For mother had stopped in the city and spurred herself to unforgivable extravagance. The greater part of father's generous check had gone to the making over of mother. She had determined that she would no longer buy "common clay," and all that she needed to keep alive that determination was the repetition of the magic phrase, "Exquisite porcelain." Gazing upon her when she arrived at her destination, no one would have doubted for an instant that the result justified the pains taken to achieve it. Mother was perfect, from the top of her silvery, marcelled hair, to the tips of her dainty shoes. The old ladies on the veranda of the hotel liked her at once, and in less than a day she was quite at home there, exchanging embroidery patterns, learning new crochet stitches, and resting.

At home, however, it was quite different, for there no one rested, Flavia, who could be an excellent housekeeper, belonged to innumerable culture clubs, and kept a social calendar that accounted for the greater part of her time. Othilia had never felt the urge to learn housekeeping. Mother had always assumed the burden, and they had been selfish enough, or thoughtless enough to allow her to do so.

"I don't wonder," sobbed the younger girl after a harrassing morning in the overheated kitchen, during which she had succeeded in producing a jar of rather soggy cookies, and two scorched and sticky "boiled-over" pies. "I don't wonder that mother was cross. I don't see how she could ever smile. Flavia, you'll have to get dinner, I just can't. The upstairs work isn't touched—and Fred is going to bring home a bunch—and I'm dead, I tell you—simply dead."

Flavia, toiling over a paper on Chaucer, looked up wearily. "Who's to do the mending, I'd like to know?" she inquired helplessly. "There's a basketful of that. Fred says he hasn't a shirt with a button on."

"Well, let him sew them on, then," retorted his younger sister, unfeelingly. "All that young man does is make work—and then more work. You should see his room—cigarette ashes and newspapers and soiled socks."

The speech ended in a wail. Othilia's tears were about to flow again.

Then, quite suddenly, she changed her mind about weeping and began to laugh. She sat down on the bottom stair step and rocked back and forth and shrieked hysterically,

while Flavia gazed at her with amazement and ever-increasing exasperation.

"Othilia, you're going crazy! Will you tell me," she demanded at last, "what on earth is so funny?"

"Oh, Flavia!" Othilia went off in another gale of laughter, the while she wiped tears from her eyes with the corner of her amused apron. "It's—it's you! You're so fun-funny! You look like Minerva fallen from her high estate—with Chau—Chaucer in your hand like that—and your shoestring untied—and your hair done up in a 'washerwoman's knot' like—a hunk of binder-twine."

Meanwhile Mother was getting homesick. By the end of the first week her bitterness had worn itself out, and she was wondering what she was doing at home. Poor girls! The care of the house during this hot weather would be hard on them. After all, it was probably her own fault they were so dilatory. She had never taught them to help her. And she didn't blame them for wanting her to "dress up" more. She was beginning to enjoy her pretty coiffed hair and smart clothes. At home she had been too tired to care about her appearance. One day she had the headache which was terrible, that racked and tore her poor nerves until they were raw and quivering—and how she longed for Flavia! Flavia, who stepped so lightly when she was ill, and drew the shades until the light was just right—Flavia who had such cool and soothing hands. When the other mothers told her of their children, she spoke proudly of hers. Flavia was so clever, Othilia so pretty and popular, and Fred was so handsome, and such an athlete! Then there was father. She was sick with longing for father. Who could fix his tie as well as she, or his eggs for breakfast? She became ill with dread when she remembered the choking spells he sometimes had in the night—she had not thought to tell the girls to put cold applications on his throat and pound him on the back. She had meant to stay two months, but at the end of the third week she sent them a telegram and went home.

They were all at the station to meet her; she saw them when the train pulled in—her dear, dear family. Father for all his avoirdupois and dignity, reached her first, and the kiss he gave her was as nothing to the words he whispered in her ear.

"Lordy, honey!" he said, "how I've missed you. Don't ever leave your old man again, will you?"

Fred was next, swinging her from her feet and hugging her ecstatically.

"Gee, mother, it's great to have you back!" his characteristic exclamation. "The girls are rotten housekeepers, and everything's been at sixes and sevens without you."

Flavia, usually so cool and composed, kissed her fervently.

"We're never going to let you work so hard again," she whispered. "And then you'll never want to leave us."

But after all, it was Othilia who poured healing ointment on mother's troubled soul.

"Oh, mother!" she cried, as she kissed her repeatedly, and then still clutching her hands as though she would never let her go, held her at arm's length to gaze at her with adoring eyes. "Mother, you dear, darling old peach! You're the most beautiful thing in the world! You look just like a beautiful, dainty Dresden shepherdess."

And mother was content. At last—at last—she was "exquisite porcelain."—Mary Mabel Wirries in The Magnificat.

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MODERN TEACHERS

HAECKEL'S FRAUDS IN NAME OF SCIENCE SHOWN BY FATHER GILLIS

New York, N. Y.—"Ernst Haeckel—Beyond Darwin" was the subject of the address delivered in the Church of St. Paul the Apostle by the Rev. James M. Gillis, C. S. P., in the series he is giving on modern teachers and their teachings.

"All the world knows Darwin and his theory of evolution by natural selection," said the reverend lecturer, "but perhaps not everyone is equally well acquainted with Ernst Haeckel, and yet Haeckel is the man who popularized the Darwinian theory, not only in Germany but particularly amongst the English reading people, and indeed all over the world. Darwin was above all, an investigator, a discoverer, a pioneer, but Haeckel, though a professor, was particularly a popularizer. Darwin was never an atheist, he was at the worst an agnostic. His spirit was reverent. But Haeckel was blatant atheist, not so much a scientist as an amateur theologian, a zealot, a propagandist of infidelity. It is due largely to Haeckel that Darwinism, as the

world knows it, is generally materialistic and atheistic.

"Now, what manner of man was this Haeckel? Was he a thoroughly reliable scientist who published only what he could prove? He was a scientist indeed. He achieved much in the realms of biology and anthropology, but as a teacher he was unreliable. It is perfectly just to accuse Haeckel of deliberate fraud in his over-egger preaching of the gospel of evolution.

CONFESSED TO FRAUD

"In his 'Natural History of Creation,' he printed three wood cuts, representing a man, a monkey and a dog, and three other cuts representing the embryos of a dog, a fowl and a tortoise. He then pointed out that in neither instance could any difference be found between the one and the other. A professor in the University of Basle discovered that Haeckel had simply printed the same cut three times over, and called it by different names. Haeckel confessed, and admitted that he had been guilty of an 'unpardonable piece of folly,' but later he repeated the same kind of offense.

"In a lecture on the Problem of Man, he drew skeletons of a man, a kangaroo, a chimpanzee, an orang-outang and a gibbon, in such a way as to over-emphasize the likeness between these animals and man, in the attempt to prove that they all had common ancestors. Another scientist, Doctor Brass, publicly accused Haeckel of fraud, saying: 'Not only has Professor Haeckel falsely represented the evolutionary changes of man, the monkey and the other mammals, but he has even taken from the work of a scientist the figure of a macaco, cut off its tail and made a gibbon of it.'

"Strange to say, Haeckel confessed to the fraud, and indeed went further than a mere confession. He said, 'Six or eight per cent. of my drawings of embryos are really falsified. We are obliged to fill the vacancies with hypotheses, but I have the satisfaction that side by side with me in the prisoners' dock stand hundreds of fellow culprits, many of them the most esteemed biologists. All figures, morphological, anatomical, histological and embryological, which are circulated and valued in students' manuals and in reviews and works of biology, deserve in the same degree, the charges of being falsified. None of them is exact. All of them are more or less adapted, schematized and reconstructed.'

UNPARDONABLE TRICKS

"Now, to the layman, such tricks as these, perpetrated by a scientist, are not only shocking and scandalous, but unpardonable. We feel that we can hardly trust that scientist again. A scientist makes it his boast that above all other men he is addicted vigorously to the truth. Scientists protest that they, and they alone, eschew hypothesis, or at least imagination, not to say falsification and forgery. But the chief falsifier and forger in drawings in the world of science, Ernst Haeckel, is the man who, through millions of copies of his books, has enormously influenced public opinion towards accepting the theory of evolution. Remember the vast mass of people who are persuaded of the truth of evolution, have not studied scientifically. To do so is beyond their power. They have taken it at second-hand or at tenth-hand from those whom they thought they could trust, as being rigorously scientific. We have had, and indeed we have at present, right here in New York, an exhibit at the Museum of Natural History that is every bit as fraudulent as the manufactured designs of Haeckel, yet it remains where it is, the semi-educated and the uneducated and those that imagine themselves to be educated, may see and learn its false lesson.

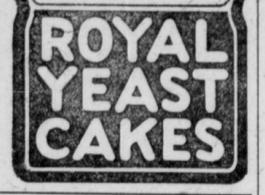
"Haeckel was not only a fraud, he was a great dogmatist. His works abound in dogmatic statements. He is always absolutely certain; whereas, Darwin, again and again, used the word 'apparently' and 'probably,' or his favorite clause 'We may well suppose' (which, as somebody has counted, appears eight hundred times in Darwin's two chief works; Haeckel is never uncertain; he is absolute, apodictic, dogmatic, Alfred Russell Wallace, who shares with Charles Darwin the fame of originating the theory of evolution by natural selection, says, 'I have no sympathy with Haeckel's unfounded dogmatism of combined negation and omiscience, and more especially when the assumption of superior knowledge seems to be put forward to conceal his real ignorance.' These are harsh words from a scientist of another, but the misfortune is that for every one individual who reads the carefully guarded statements of Wallace, there are a hundred thousand who have read and been influenced by the reckless asseverations of Haeckel.

SUPPORT FOR MR. BRYAN

"There has been a great deal of fun made of William Jennings Bryan, because he ventured, though not a scientist, to break into the controversy of evolution, and particularly because he is fighting against the teaching of evolution in the schools. He is made the butt for the jeers of millions of people who are no more scientific than himself. Their usual criticism takes the form of saying that the shoemaker should stick to his last, and Bryan should stick to his last,



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politics and leave biology alone, but apparently these critics of Bryan are not aware that one of the greatest scientists that ever lived, Virchow, took the same stand as Bryan in maintaining that the theory of evolution should not be taught in the schools, because it is only a theory, merely hypothesis. Yet it is taught, and taught as if it were absolutely certain. And all those—I will not say who deny the theory,—but all those who question the desirability of teaching an unproved hypothesis to immature minds, with no distinction between an hypothesis and an established scientific fact, are held to be simpletons, or worse.

"Always remember, that evolution is not proved. It is still an hypothesis. A. R. Wallace, in another place, said, 'We hear much about the missing link, but there is not merely one missing link, there are a dozen missing links in the chain that connects man with the beast.' It would seem to be not only common sense but good science to wait until these links are found before preaching evolution as a dogmatic certainty."

ANGLICANS SEEKING SEPARATE SCHOOLS

London, Eng., Nov. 13.—Alarmed by the encroachment of the State schools upon their own denominational schools, the Anglicans are at last beginning to wake up to the fact that if they wish for definite religious instruction they must fight for it.

A conference has recently been held at which the Anglicans put forward claims that are very much in line with the Catholic position. For example, a manifesto issued by the recent conference declares that if the State is to be impartial as between the two types of schools (secular schools and denominational schools) it must have the responsibility of allocating schools so as to meet the needs of the people.

Nor, says this same manifesto, is it reasonable that the State should provide one type of school out of the taxes, to which both parties contribute, and that schools of the other (confessional) type should be provided only if those who believe in them will pay extra. This is practically the argument of the Catholic educationalists, who cannot see any justice in being obliged to pay the education taxes, and then having to find extra money to build their own confessional schools.

A number of principles are laid down in this manifesto, among them the claims that religious instruction is not only a part of

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both require for their fullest efficiency participation in religious worship.



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LONDON, SATURDAY, DEC. 8, 1923

THE CRUMBLING OF AN OLD TRADITION

In the second lecture of the Present Position of Catholics Newman's thesis is that Tradition is the Sustaining Power of the Protestant View. It is a wonderful chapter of a wonderful book. It is very difficult to condense or summarize such a masterpiece of lucid exposition of the facts of history and their bearing on the present position of Catholics in England. We ask our readers to read or to read again this chapter if not the entire book. In spite of moving pictures and the enormous output of light literature there are still some who like to devote the leisure of the long winter evenings to reading that is worth while.

Without attempting, then, to summarize or to condense we shall quote a passage or two which may serve more than one purpose:

"This broad fact of Catholicism—as real as the continent of America or the Milky Way—which Englishmen cannot deny they will not entertain; they shut their eyes, they thrust their heads into the sand, and try to get rid of a great vision, a great reality, under the name of Popery. They drop a thousand years from the world's chronicle, and having steeped them thoroughly in sin and idolatry would fain drown them in oblivion. Whether for philosophic remark or for historical research, they will not recognize what infidels recognize as well as Catholics—the vastness, the grandeur, the splendor, the loveliness of the manifestations of this time-honored ecclesiastical confederation. . . . As little is known by Englishmen of the religious sentiments, the religious usages, the religious motives, the religious ideas of two hundred millions of Christians poured to and fro among them and around them as if, I will not say, they were Tartars or Patagonians, but as if they inhabited the moon."

And the proximate cause of this remarkable state of mind is tradition; "they go by tradition, immemorial, unauthenticated tradition."

The origin of this tradition is thus indicated:

"These antagonist peculiarities of the English character which I have been describing, lay clear and distinct before the sagacious intellects which were the ruling spirits of the English Reformation. They had to deal with a people who would be sure to revolt from unnatural speculations of Calvin, and who would see nothing attractive in the dreamy and sensual doctrines of Luther. The emptiness of a ceremonial, and the affectation of a priesthood, were no bribe to its business-like habits and its ingrained love of the tangible. Definite dogma, intelligible articles of faith, formularies which would construe, a consistent ritual, an historical ancestry, would have been thrown away on those who were not sensitive of the connexion of faith and reason. Another way was to be pursued with our countrymen to make Protestantism live; and that was to embody it in the person of its Sovereign. English Protestantism is the religion of the Throne: it is represented, realized, taught, transmitted in a succession of monarchs, and an hereditary aristocracy. It is religion grafted upon loyalty; and its strength is not in argument, not in fact, not in the

unanswerable controversialist, not in Apostolic succession, not in sanction of Scripture—but in a royal road to faith, in backing up a King whom men see against a Pope whom they do not see. The devotion of its crown is the tradition of its creed; and to doubt its truth is to be disloyal toward its Sovereign.

"It was plain, then, what had to be done in order to perpetuate Protestantism in a country such as this. Convoke the legislature, pass some sweeping ecclesiastical enactments, exalt the Crown above the Law and the Gospel, down with Cross and up with the lion and the dog, toss all priests out of the country as traitors; let Protestantism be the passport to office and authority, force the King to be a Protestant, make his Court Protestant, bind Houses of Parliament to be Protestant, clap a Protestant oath upon judges, barristers-at-law, officers in army and navy, members of the universities, national clergy; establish this stringent Tradition in every function and department of the State, surround it with the lustre of rank, wealth, station, name and talent; and this people, so impatient of inquiry, so careless of abstract truth, so apathetic to historical fact, so contemptuous of foreign ideas, will ex animo swear to the truth of a religion which indulges their natural turn of mind, and involves no severe thought or tedious application. The Sovereign is the source and the centre, as of civil, so of ecclesiastical arrangements; truth shall be synonymous with order and good government. . . .

"The principles of Protestantism rapidly became the standard generally, to which genius, taste, philosophy, learning and investigation were constrained and bribed to submit. . . . As to Catholicism, the utmost liberality that can be extended towards it, is to call it pretty poetry, bearable in a tragedy, intolerable in fact; the utmost charity towards its professors is to confess that they may be better than their creed,—perhaps believe it, and are only dupes,—perhaps doubt it, and are only cowards. Protestantism sets the tone in all things; and to have the patronage of the wealthy, the esteem of the cultivated, and the applause of the many, Catholics must get its phrases by heart. It is the profession of a gentleman; Catholicism of underbred persons, of the vulgar-minded, the uncouth, and the ill-connected."

We think it well to recall the origin and fact of this all-pervading Protestant Tradition. But again we urge our readers to go to Newman's masterpiece, *The Present Position of Catholics*, for the account of its genesis and still present effect. There are Catholics, reading Catholics, who have not read Newman, not a chapter of those many volumes, without which the English language as well as English literature, would be poorer than it is. Let them begin now with the Present Position of Catholics, or at least with that chapter we have indicated.

It was written over seventy years ago, and much water has run under the bridges since then. There has been within the present generation an intellectual revolution in England as regards the Catholic Church; but the Tradition, though weakened and less universal, is still strong. An instance, we had almost written an amusing instance, of its living force is furnished by a prominent Churchman, often in the public eye as a prophet and exponent of that attenuated religion acceptable to the modern mind. In the Atlantic Monthly, some time ago, writing on "Catholic Church and Anglo-Saxon Mind" he illustrates the Tradition almost in the very words of Newman. He asserts that the Catholic Church is a "political autocracy" an "autocratic empire," a "powerful solvent of State loyalty." "Every true Catholic is only conditionally a patriot," and "the Catholic priest *qua* Catholic priest is not a gentleman." And the burden of his essay is that since an Englishman is by nature valiant, honorable, truthful, fair-dealing and chivalrous he simply cannot be a Catholic.

Now Newman was an Englishman, English by birth, and by education, an English scholar and an English gentleman. Dean Inge can not admit this and maintain his thesis. So he tells us that "Kingsley bungled his attack on Newman's truthfulness and put himself in the wrong; but Kingsley had a sort of 'horse sense'

that there was something radically amiss, from his point of view, which was that of an English gentleman, in the operation of Newman's mind. As another English critic said, 'after reading Newman I lose all power of distinguishing fact from fiction.'"

It is not worth while characterizing this valiant, honorable, truth-loving and chivalrous attack on the dead. The Apologia answered Kingsley and utterly annihilated his charges. When Newman died after half a century of Catholic life all England honored him sincerely as a great Englishman embodying the best characteristics of his race and nation. Dean Inge is but the valiant flea that dares to bite the tongue of the dead lion.

And England's respect and affection and admiration for Newman was an evidence that the old Tradition was beginning to crumble, especially amongst the educated. There are a thousand others.

The title and the reflections of this article were suggested by some public utterances of a broad-minded and cultured gentleman, Nicholas Murray Butler, President of Columbia University.

One was a letter in which he placed himself on the list of prominent people offering moral support to St. Francis College building fund campaign.

His letter reads as follows:

"I earnestly hope that the generous and public-spirited people of Brooklyn, without regard to church affiliation, will aid the Franciscan Brothers in their campaign to raise \$750,000 for the purpose of increasing and extending their educational work."

"This devoted company of Christian servants has for generations done a noble work in the world, and we in America need their assistance and co-operation now. I do not doubt that their appeal will be successful."

Presenting last week the annual report to the trustees he denounced mediocrity in scholarship in America, and added:

"It may be that the period through which we have been passing is but a little understood preliminary to a new and tremendous outburst of intellectual, aesthetic and moral achievement. The twentieth century awaits the awakening call of a great spiritual leader such as the thirteenth century had in St. Dominic and St. Francis."

This is getting far indeed from the Protestant Tradition. Of course there is the Ku Klux Klan; that sort of thing that lives, moves and has its being in the Tradition; but it is significant that it is disappearing from the minds of those for whom President Butler speaks.

Again in the Thanksgiving exercises he spoke in part as follows:

"Never in history were so many men and women instructed in the elements of learning and never before in history were so many men and women walking the streets with starvation and want staring them in the face."

Evidently education, as it has been understood amongst us, is radically defective in some way.

President Butler declared that the world was without adequate leadership, that Governments have lost touch with the people, and that men, in their hopelessness, were turning to the old instrument of dictatorship. He praised the "great captains of the mind and soul in the age of Victoria," and deplored the absence in this generation of a great voice to point the way to a solution of the world's problems, the "old, old problems and difficulties of the mind and of the spirit."

"There is a room in the National Portrait Gallery in London to which I like to go whenever I feel depressed at the lack of leadership in this world of ours. I like to go and stand in the room where are gathered together the leaders and the great captains of the mind and soul in the age of Victoria. It has been fashionable to say sharp things of the Victorian Age, but stand, if you will, in that room, look up at those faces, and tell me where and when, even in ancient Greece and Rome or in France, where there were so many human spirits of many sided capacity and leadership, as look out on you? There are poets—Tennyson, Browning and Swinburne; there are statesmen—Disraeli and Gladstone; there are scientists—Huxley, Tyndall and Spencer; there are ecclesiastics—Newman and Manning."

Shades of our Nordic ancestors! Newman and Manning!

With the "gloomy Dean's" candle not hid under a bushel! Let casting its Nordic beams across the Atlantic the head of a great university deplores the mediocrity of to-day and wistfully looks back to the time when Newman and Manning stood greatly out among the great captains of the mind and soul.

Another great Victorian, Thackeray, the satirist of snobs and snobbery, has evidently something to teach the present generation also.

"A SCORNFUL VIEW"

On matters of general interest the Literary Digest collates the various views and comments of the newspaper press. The recent vote in Alberta repealing the prohibition law and establishing in its stead government control and sale was naturally one of those matters of general interest that called for universal comment.

The Montreal Gazette is thus quoted:

"The Province of Alberta has had prohibition for seven years, or, rather, it has had a prohibitory law. Following in the wake of that law there grew up, as there always does grow up, an illicit traffic in liquors of dubious quality, a traffic which defeated the purpose of the prohibitory law and, at the same time, created a condition which proved to be, in some important respects, more injurious than that which had prevailed previously. The public have been in a position to contrast the results of prohibition in their own Province with the effects of temperance legislation in other Provinces, in the neighboring Province of British Columbia, and in Quebec, and they have drawn their own conclusions."

The Digest quotes "the scornful view of government control of liquor selling taken by the Toronto Globe":

"This Province is likely to be spared the degradation of Quebec and British Columbia, where the so-called system of government control is debauching public and private morals and where run-running and bootlegging are flourishing as never before. The pendulum has swung backward in four of the nine Provinces, but it will swing forward again. Experience of 'government control,' a grotesque misnomer, is giving the prohibitionists everywhere new arguments and equipping them for further battles."

This "scornful view" of the Globe contrasts strangely with the considered judgment of the Gazette. The Gazette is presumably too close to the actual conditions in Quebec to see it in the perspective of the Globe. Or perhaps the villainous system of government control in debauching public and private morals has corrupted the morals and obscured the judgment of the Gazette, though it still holds its place in the forefront of the best Canadian newspapers. Then again perhaps the Gazette is quite honest and clear-sighted. We ourselves spent a couple of months in Quebec this summer and, perhaps because we read the Globe, were prepared to see evidences of the "degradation" and "debauching" influences of government control. The shock of not seeing them spurred us to vigilant search for them. Absolutely not a trace was visible. The thirst of pious neighbors in Ontario and the United States may make an imperious demand that bootleggers find it profitable to supply; but conditions make bootlegging in Quebec unnecessary and unprofitable.

Such "scornful views" as those of The Globe impelled the gentlemen of the Quebec Liquor Commission to a spirit-d refutation of what they plainly stigmatized as malicious calumnies. According to the statistics cited by the Commissioners Ontario under prohibition has proportionately more arrests for drunkenness and more for general crime than has Quebec with government control.

But conclusive as these statistics are they are not so startling as some cited by the Globe itself. From an editorial in the issue of Nov. 28 we clip the following:

"The potable spirits of domestic manufacture released by his Excise Officers all over Canada during the year ending March 31, 1923, paid duties of \$8,588,114. That portion released in this prohibition Province of Ontario under Dominion laws

and regulations paid duties totaling \$8,354,705."

And the article concludes with this reference to "gangs of rum-runners who appear to experience little difficulty in passing all the liquor they can handle through the Customs Department, ostensibly for export, but really for sale and consumption in this Province."

It is true that in this vigorous editorial The Globe is attacking the Minister of Customs for not preventing this "flood of liquor"; but that in no wise lessens the significance of the fact that "this prohibition province of Ontario takes over half the potable spirits of domestic manufacture released by Excise Officers all over Canada."

We have no brief for the Minister of Customs. But it is interesting to note that similar strictures have been passed on the British Government for openly conniving at flooding the United States with contraband liquor.

Fanatics, or enthusiasts if you will, who see in prohibition not only the whole law and the prophets but the whole range of international and interprovincial relations, can not see that other important considerations must be taken into account. International law is the outgrowth of centuries of international relations; its usages cannot be lightly set aside even for the sacred cause of prohibition. So with relations of the Federal government to the various provinces. That is why Great Britain and America are now anxiously trying to find a way out of the difficulties created by prohibition without sacrificing rights and principles of far-reaching importance. And that, too, is why the officials of Washington and of Ottawa are at the present writing conferring in Ottawa.

From another Globe editorial entitled "Thirty Real Beers" we clip this:

"Of thirty-two bars which he visited, only two did not sell beer. In no case did the bartender hesitate to serve a stranger. The selling did not end at eleven o'clock at night, and it was discovered also that Sunday was the heyday for business."

This was not in Quebec where public and private morals are debauched by government control. No, it was the recent experience of a Telegram reporter in Toronto. The Globe expresses no doubt at all of the accuracy of the Telegram's circumstantial account. Summing it up the Globe goes on:

"At noon-hour all the barrooms are fairly well-filled. There is a crowd again from five to seven o'clock. At night the bars on the outskirts do a thriving trade, while those in the centre of the city are almost deserted. One hotel proprietor explained that only one half-barrel was handled at a time, so that there would be little for the police to confiscate if they should make a raid. Evidently this contingency gave the hotelmen no great concern. The reporter had been in thirty-two hotels, and no one had given him a second glance."

The Chief of Police denies; the Chairman of the License Board questions the accuracy of the story. The Globe says "it is a challenge which must be met with something more than mere denial."

While "thirty real beers," "good beer with a lively kick in it," can be obtained with such facility even on Sunday "this province is likely to be spared the degradation of Quebec and British Columbia where the so-called system of government control is debauching public and private morals."

Oh God we give Thee thanks that we are not as the rest of men.

LABOR'S RIGHTS

By THE OBSERVER

It is related of that great financier, the late J. P. Morgan, that he was once asked whether he thought that ten dollars a week was enough wages for a longshoreman, and he answered that he thought it was, if he could get no more and he took it. Much of the labor trouble in the world today has come as the natural result of the sins of the employers of labor in the past. Godless principles, such as, "All the traffic will bear," and, "All we can get," were for generations the accepted principles of those who set out to make money on a large scale. And it is very natural that labor, since it has become highly organized, and powerful, should seek to turn back on employers in general, the false

principles from which the forefathers of the present laborers suffered so long and so much.

But the difficulty felt by a Catholic journalist in giving approval unrestrictedly to all that labor unions are now trying to do, is that social justice can never be reached by adopting and acting on a false principle, no matter which party uses it. To show what we mean, there is a socialist paper called "The Call," which, in remarking on the above quoted saying of J. P. Morgan, said: "This really great man is of the opinion that a wage worker is justified in taking all he can get, and that when he takes it, it constitutes sufficient wages. And we are decidedly of that opinion also."

But the "Call" was not of that opinion also; for if it had been, it would have had to agree that ten dollars a week was enough for a longshoreman if he could get no more and accepted it; which was moral nonsense when Morgan said it, and did not change into sense when "The Call" said it; and that shows the folly of trying to express justice in words that are inadequate for the purpose; and shows also that labor does not get into a sound position by adopting the false principles of its employers.

It is usually about wages that strikes are declared; and it is necessary to think clearly and accurately on questions of wages, and to exclude false principles and unsound reasoning from the consideration of such questions. Even the wildest Socialist leader will tell us that a strike should be the last resort of labor. Conciliation and arbitration should be used to the farthest possible limit; and this duty is equally binding on employers and employees. The State, through its government, representing the whole people, including all employers and all employees, and every citizen in the country, has a duty also. The days of letting them fight it out are gone.

Neither strikes nor lock outs are what they used to be. The closing down of industries ought no longer to be permitted for insufficient reasons; whether done by the employer or by the employees, it can no longer be permitted as an unquestioned and unquestionable right. Justice, so far as justice can be done to the greatest number, is the aim and the only legitimate aim of all civilized human society and of States. "Justice" is the important thing; more important than wages or profits. The Government of a civilized country has the clear duty of doing all in its power to avert strikes, and to settle them on just terms when they cannot be averted.

Pope Leo XIII., with his great and sympathetic comprehension of the problems of our times, said thirty years ago:

"When work-people have recourse to a strike, it is frequently because the hours of labor are too long, or the work is too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralyzing of labor not only affects the workers and their masters alike, but it is extremely injurious to trade and to the general interests of the public. Moreover, on such occasions violence and disorder are generally not far distant, and thus it frequently happens that the public peace is imperiled. The laws should forestall and prevent such trouble from arising; they should lend their influence and authority to the removal in good time of the causes that lead to conflicts between employers and employed."

The Pope—the Labor Pope, as he has been called, because he was so great a champion of the rights of the workingman—wrote those words years and years before there was in any country a law establishing conciliation boards; years before the establishment of the first Workman's Compensation Act, years before there was a hint anywhere of such a thing as compulsory arbitration. The Pope thought a long way ahead of the thought that was current in his time.

On the whole we may say that there is a much better state of public sentiment today than was common when Leo XIII. wrote his famous encyclical. The old idea that labor was a commodity to be bought and sold without regard to the human factors involved and without comprehension that there are duties of justice and of charity involved in the relations between

employer and employee, is pretty well abandoned by even the most stubborn of the employing class. And the rights and interests of the public as a great third party whose interests are not just the same as either those of employer or employee, are beginning to be recognized also.

NOTES AND COMMENTS

A Toronto sheet noted throughout Canada for its scurrility on the one hand (especially where Catholics or the Irish are concerned), and for its colossal ignorance on the other, gives considerable space to a disquisition on the Baconian theory as to the authorship of Shakespeare's Plays, citing a recent article in the Dublin Review by Monsignor Barnes, who is described as "an Irish Roman Catholic divine."

This is a fair sample of the literary knowledge of the sheet in question. Mgr. Arthur Stapleton Barnes is not an Irish priest, nor is the Dublin Review, in which his article appeared, an Irish periodical as it seems to take for granted. The Review as is well-known is both owned and published in England and is Irish only in its name. As for Mgr. Barnes, he is not only English by birth and parentage, but prior to his conversion was an Anglican clergyman.

As to the authorship of Shakespeare's Plays the discussion (if there can really be said to be a discussion on this point) is not likely to be advanced or retarded by the Toronto journal. For ourselves it would seem to us that three centuries of literary tradition and the unquestioned acceptance of the Bard of Avon as the author by the greatest minds of successive generations far outweighs any technical objections that have thus far been brought against it. The mere fact that Shakespeare is so little in evidence in the literature of his generation has no bearing whatever upon the point, since he wrote exclusively for the stage and not for publication. It remained for future editors to discover the inexhaustible riches which lay embosomed in these ephemeral productions, as they seem to have been regarded at the time, and by putting them into print to give them immortality.

"It is a wholesome thought," says the editor of the Calcutta Catholic Herald, "to realize that our ancestors were not always so stupid as they look,"—that is, as portrayed on the monuments. This lesson is emphatically brought home to us by the perusal of Father Moreux's recently published book on "Pharaoh's Mysterious Book." And, it may be added, it is made patent to the whole world by the excavations now in progress in Egypt.

According to Father Moreux, who is Director of the Observatory at Bourges, the great Pyramid of Cheops, built about 2500 B. C., was really a landmark of the astronomical and mathematical discoveries of the time and served to perpetuate their results. All the measurements are geographical and astronomical. The diagonals of the base when prolonged enclose exactly the Delta of the Nile, and the line which runs due north to south, cutting the Delta into two equal parts, passes exactly over the point where the diagonals meet.

FURTHER, the orientation of the pyramid gives the latitude and longitude with far greater accuracy than Brahe did in 1577. Then again the circumference of the base divided by twice the height of the pyramid gives 31,416, or the exact proportion between the circumference and the diameter. The same figure is obtained by comparing the surface of the meridian section of the pyramid to the surface of the base. Moreover, the pyramidal or sacred inch multiplied by 10,000,000 gives exactly the distance from the pole to the centre of the earth.

So THAT these and many other coincidences prove that not only was the Pyramid of Cheops the dictionary of scientific research to the Egypt of his day but is to us of a later time proof that in the matter of scientific knowledge it had anticipated many of the achievements of the savants of to-day. It is indeed not beyond possibility that as excavations progress it will be found that the present generation

has much more to learn from those olden times than it has hitherto dreamed of.

THE PRESENT generation is not particularly familiar with the Paisley Shawl, that outer garment so well known to their mothers and grandmothers. A collection of these shawls which exists in Glasgow, has but recently attracted the attention which it merits. The majority in the collection are woven, with an infinity of threads and pains, but some are needle-sewn, and many have needle-sewn borders. There are lovely silk and gauze specimens, but the majority are of wool—that fine wool which imparts wondrous warmth in the coldest of climates. The colorings are all Eastern, very soft, exquisitely blended. There are no aniline dyes; all soft, vegetable and herbal dyes. And there are no garish reds or blues, yet the effect is said to be of incomparable richness, as seen in the replicas sent as wedding gifts to Queen Alexandria and Queen Mary.

THE MANUFACTURE of the shawls dates from the Napoleonic wars when British soldiers, returning from Egypt, brought with them Indian and Turkish shawls of great artistic beauty. The Paisley weavers, always clever craftsmen, set to work to copy them, and from that dingy little town there began to come wares rich in Eastern beauty. Through all of these shawls run the same symbolic designs. There is the "tree of life" that sometimes grows into great and bold designs and sometimes is truncated into a little spade-like emblem; the lotus flower of the East; long graceful peacocks feathers; and the pine cone, a religious symbol from Chaldea, said to be taken from the date palm.

THE INDUSTRY lasted until 1870; and there were 7,000 looms in Paisley turning out the shawls; now, we are told, there are few hand-loomed at all, and none weaving shawls. It is a forgotten art, but the shawls endure, and there is scarcely a mother or grandmother in Scotland that does not possess one or more. Those in Canada who cherish them as heirlooms may be interested in these particulars.

NEWSPAPER TRUST A DANGER

London, Nov. 12.—Condemnation of newspaper monopolies, and the new monopoly created by Lord Rothermere and Lord Beaverbrook in particular, was made by Mr. G. K. Chesterton at the Newcastle City Hall, in addressing a meeting on behalf of the Catholic Workers' College at Oxford.

Taking as his theme the topic "Need Newspapers Talk Nonsense?" Mr. Chesterton said: "If there could be a paper that consisted entirely of open and avowed nonsense it would be a glorious institution, much more valuable than many of the papers that exist."

"Everybody talks nonsense. At any rate, everybody who disagrees with me talks nonsense. But they are so absolutely plunged in the pit of nonsense that they labor under the delusion that I talk nonsense."

Everybody knew, Mr. Chesterton declared, that there had just been created one of the largest trusts in the world, a trust in newspapers. Lord Rothermere and Lord Beaverbrook had joined their forces in one of those great commercial combinations which dominated the modern world, for which a man could have been put in the pillory in the Middle Ages.

Referring humorously to such a possible combination as Sidney Webb and Bernard Shaw, or a combination of Chesterton and Belloc in newspapers, the speaker said that if such possible combinations were to arise the people would, at any rate, know what to expect. But they did not know what they would get from the Beaverbrook-Rothermere combination. They did not know what these two men stood for.

For the first time a state of affairs had arisen in which power existed without glory or notoriety such as was usually attached to it. They were in danger of falling under an entirely nameless and obscure domination, and under that condition there was danger of a new kind of nonsense which required rather special consideration, apart from that form of nonsense which was the outcome of such colossal ignorance as to be almost incredible if one had not an inside knowledge of politicians and journalists.

Mr. Chesterton, continuing, spoke of the absence of real knowledge of events in Europe which appeared in the press, in reference to Fascism, Bolshevism, Socialism, and Ku Klux Klanism, and declared that the English people were faced by the broad fact of a money monopoly which was now attacking the world of news and ideas, and he hoped that in the years to come they would be

remembered as having been among those who in that time and at that moment called upon the name of liberty.

PIONEER WELFARE WORKERS

By Helena T. Gossmann

At Mondovi, an Italian city surrounded by a remarkably fertile country, was born in 1716 a woman who, out of the simplicity of her life and the high standard of her ideals, fashioned a work for chosen members of her sex that still exists and aids in her country's welfare and progress.

In 1746, being then thirty years of age and deeply impressed by the needs of the young working women of her town, particularly those without homes, Rosa Govona opened her humble home to a few such.

"Here," she said, pointing to her humble dwelling, "here shalt thou abide with me; thou shalt sleep in my bed; thou shalt drink from my cup, and thou shalt live by the labor of thine own hands." From this beginning grew her organization and in a few years this association, founded upon the principles of labor and mutual aid, became a shining factor in the useful works of Italy.

One chronicler speaks thus of the early work of Rosa Govona and the reception accorded her work in Mondovi.

This association, being something quite novel in Mondovi, was naturally attacked; the wise decided and censured it; grave imputations were cast on the morals of Rosa and her companions, and libertine young men followed and insulted them whenever they left their home. Their prudent silence, and, above all, their blameless life, at length prevailed over calumny; and they were allowed to live and labor in peace; nay, more, the authorities of Mondovi, seized with a sudden fit of official zeal, repaired their long neglect of an institution reflecting so much honor on the community with which it had originated, by offering Rosa, whose abode had now grown too narrow, a house in the plain of Carcassona. This she readily accepted, and was soon surrounded by seventy young girls.

ENLARGING THE WORK

"She obtained another and larger house in the plain of Brao; but, extending her views with her means, Rosa no longer confined the labors of her friends to the common tasks of needlework: the house of Brao became a real factory for the manufacture of woollen stuffs. Nine years had now elapsed since Rosa first took home the orphan girl. She might well have rested satisfied with what she had done; but, consulting only her zeal and anxious wish of spreading the good effects of her system, she set off for Turin in the year 1755.

"Rosa Govona entered the capital of Piedmont with no other protection than her own strong faith, and no higher recommendation than the two or three young girls who accompanied her. She simply explained her project, and asked for an asylum. The fathers of the oratory of St. Philip gave her a few rooms 'for the love of God,' and the military depot sent her tables and straw mattresses. Rosa and her companions were quite satisfied, and establishing themselves in their new abode, they cheerfully set to work."

The king, Charles Emmanuel III., assigned to her large buildings then vacant. His majesty also read and approved of the judicious rules laid down by Rosa, and as a result, by royal decree, the factories of the Rosinas were organized and registered and came thus under the inspectors of the crown. She established two factories in Turin, one for cloth for the soldiers of the army and one for ribbons.

New establishments followed in Novarra, Fossano, Savigliano, Saluzzo, Chieri, and St. Damian of Asti. Over each doorway was the engraving of her motto:

"Thou shalt live by the labor of thine own hands."

MONUMENT TO HER MEMORY

Rosa devoted twenty-one years of her life to this work, always founding establishments. She died on Feb. 28, 1776, in the sixtieth year of her age at the central house in Turin.

On the simple monument erected to her memory in the Chapel of the Rosinas may be read today the following inscription: "Here lies Rosa Govona of Mondovi. From her youth she consecrated herself to God. For his glory she founded in her native place, and in other towns, retreats open to forsaken young girls, so that they might serve God. She gave them excellent regulations, which attach them to piety and labor. During an administration of thirty years, she gave constant proofs of admirable charity and of unshaken firmness. She entered on eternal life on the 28th day of February, of the year 1776, the sixtieth of her age. Grateful daughters have raised this monument to their mother and benefactress."

A graphic description is given of her personal appearance and of her rule and life by a sympathetic biographer:

"In aspect she was grave, earnest, and resolute. A plain cap, a white kerchief, a cross on her bosom, and a brown robe, constituted the attire of the founders of the Rosinas."

One of her biographers calls her Sister Rosa, but it does not appear

that she took any vows, or sought to impose any on her community. The Rosinas are bound by no ties; they can leave their abode, and marry if they wish; but they rarely do so. There will always be a certain number of women whom circumstances or private inclination will cause to remain unmarried. Rosa Govona was one of these; and for them she labored. She wished to save them from vice, idleness, and poverty; to preserve to them unassailed the noblest inheritance of human beings; dignity and self-respect."

COMMUNITIES STILL FLOURISH

The Rosinas are still in a prosperous and happy state. Members are admitted between the ages of thirteen and twenty; they must be wholly destitute, healthy, active, and both able and willing to work. They are patronized by government, but labor is their only income: all work assiduously, save the old; who are supported by their younger companions. To preserve the spirit of the modest and retired life which Rosa wished her daughters to lead, no commercial matters are transacted save at the establishment in Turin, which governs the other houses.

The labors of the Rosinas are varied and complete: whatever they manufacture, they do with their own hands from beginning to end. They buy the cocoons in spring, and perform every one of the delicate operations which silk undergoes, before it is finally woven into gros-de-naples, levanines, and ribands. Their silks are of the best quality, but plain, in order to avoid the expense and inconvenience of changing the looms with every variety of fabric. They also manufacture linen, but only a limited number of Rosinas can undergo the fatigue of weaving. The Government buys all the cloth of the army from the Rosinas; they even manufacture all the accessory ornaments, and make up the uniforms, which are cut out for them by tailors. Gold lace and the rich vestments of priests, are likewise produced by these industrious women, who excel in every female art, and are renowned for their skill in embroidery. The produce of their varied labors is gathered at Turin in a large warehouse, and sold there by trustworthy persons.

PATRONIZED BY GOVERNMENT

The house of the Rosinas is patronized not only by the government, but also by many of the inhabitants and tradespeople of Turin; for there is a general preference in favor of goods excellent in quality, fair in price, and manufactured by the hands of these pure and innocent women. Their profits are moderate, but sufficient. The house in Turin alone spends eighty thousand francs a year; and it holds three hundred women; of whom fifty, who are either old or infirm, and consequently unable to work, are supported by the rest.

SHAKESPEARE'S TOWN HAS CATHOLIC MAYOR

London, Nov. 24.—Stratford-on-Avon, Shakespeare's town, saw something of its ancient Catholic glory repeated on the Sunday following the mayoral elections in England, when the Catholic Mayor of Stratford proceeded through the streets in full civic state to attend High Mass in the church dedicated to England's Apostle, St. Gregory the Great.

At the City Hall, the Mayor of Stratford was joined by the Aldermen and Councillors, by the local magistrates and all the public officials of the borough, and preceded by the sword of state, the procession set out for the Catholic Church, pausing on its way before the War Memorial Cross to pray for all who had fallen in the War.

At the church, which is served by the Benedictine monks of the English Congregation, the Mayor and Municipal Council were received by the celebrant of the Mass, and by him conducted to the seats of honor.

PRIMATE MADE KNIGHT OF LEGION OF HONOR

Paris, Nov. 24.—M. Poincare has obtained the signature of the President of the Republic to a decree awarding the Cross of Knight of the Legion of Honor to Mgr. Lemaitre, Archbishop of Carthage and primate of Africa.

Mgr. Lemaitre, before becoming Archbishop of Carthage, was Vicar Apostolic of the Sahara and of French Soudan.

He was formerly a pastor in the Nevers diocese, and each year, after leaving the seminary, he requested his bishop to let him go to evangelize the Africans. His bishop would not give him up. Having become the senior pastor he renewed his request, and at last it was granted, after sixteen years of waiting. He entered the order of the White Fathers, who soon made him director of their farm-school in Tunisia. He was such a remarkable technician, grew such wonderful wheat and grapes, and raised such splendid cattle that he became the general advisor of the colonials.

Finally he was appointed vicar apostolic of the Soudan. Here his success was no less great and when, during the War, he obtained permission from Clemenceau to organize religious services among the black troops at the front, he

received the warmest of welcomes from the Africans who were delighted with this prelate who spoke their language fluently and understood perfectly their every need.

PRESBYTERIANS AND THE KU KLUX KLAN

Brooklyn, Nov. 23.—Both the Rev. S. Parkes Cadman and Dr. Sherwood Eddy, director of the Foreign Missions Board of the Presbyterian Church, attacked the Ku Klux Klan, for its policy of breeding class antagonism, at the regular Sunday morning service at the Central Congregational Church, this borough, of which Dr. Cadman is pastor.

"The activities of the Ku Klux Klan have spread far and wide and are tending to injure the work of our people in foreign countries," said Dr. Eddy. "We cannot expect the people of China, Korea or other countries to pay much attention to our missionaries when they know that in the home of these missionaries there are such organizations as the Klan which preach class hatred."

THE MENACE OF FANATICISM

New York, Nov. 24.—Addressing seven hundred members of the Fifth Avenue Association at their sixteenth annual dinner in the Waldorf Astoria, on Wednesday evening, Augustus Thomas, the playwright and producer urged determined opposition "against the onrush of fanaticism that is threatening the country as it was never threatened before."

He called attention to the fact that it was strange, indeed, how bigotry moved in cycles, recalling the cry of "Rom, Romanism and Rebellion" during the campaign of James G. Blaine for the Presidency. Attacking the Klan, Mr. Thomas said: "If being a member of the Catholic Church is to exclude a man from political opportunity, then there is something wrong in this land. You men should stand up against this sudden disturbing emotional bigotry."

NO PAPAL DELEGATE TO IRELAND

Some ecclesiastics in Ireland were under the impression, after the visit last February of Monsignor Luzzo, that an Apostolic Delegation would soon be established in the country. One or two Catholic journals expressed the opinion that the visit was the first step towards the establishment of a permanent delegation in Ireland. In high quarters, however, it was considered that the allocation of a delegate would be indefinitely delayed by the negative result of Monsignor Luzzo's peace mission. This view is now confirmed by a Rome correspondent, who states:

"An authentic source of information has just stated that the Holy See is not going to send an Apostolic Delegate to Ireland."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MID SNOW AND ICE

"Aux Glaces Polaires," by Father Duchaussois, O. M. I., appeared a few years since. That wonderful book placed for the first time before the eyes of the world the heroic story of Canadian missionaries in the Far North among the Indians and Esquimaux. Some one has truly said that this story forms one of the grandest pages in the history of Christian missions and tells not only mere occasional heroic acts, but heroism day by day and lasting to the end, remaining until now *inconnue ou méconnue*. As the title given above indicates, the story of the Canadian Indian missions originally appeared in French. Rev. Father Dawson, O. M. I., Church of Mary Immaculate, Inchicore, Dublin, has now given us a most complete, literary and entirely admirable translation of Father Duchaussois' "Aux Glaces Polaires." Burns, Oates & Washburne, Ltd., are the publishers and the volume of 328 pages with a first-class map of Western and Northern Canada reflects credit on that justly famous publishing house.

The history of the Canadian Missions in the West and Far North is written with skill and with a great deal of most interesting detail. The author, with no undue haste, searched diocesan archives and had access to letters, documents and diaries the substance of which now appear in print for the first time. As the story deals mostly with the labors of the Oblate Fathers, the writer was favored by the fact that he had living witnesses of many of the events and foundations which he chronicles. For the story of the early days of the Red River Settlement, for the heroic

deeds of Mgr. Provencher, the first Catholic Bishop of the Territories, the author was in a position to consult priests and laymen who were intimates of Mgr. Taché, the coadjutor and successor of Mgr. Provencher, who was the instrument of God in bringing the famous Oblates of Mary Immaculate to the Canadian snows.

"Mid Snow and Ice" paints without exaggeration a page of Canadian Catholic history that ought to be well known to every intelligent Catholic. The Catholic Church stands out gloriously mid snow and ice in the West and North long before the steel rails invaded the country. The fur traders representing their various companies, the priests and the Indians, were the only occupants of the vast region from the Great Lakes on to the Pacific Ocean and from the savage plains of the United States, territories unto the Arctic Ocean. The fur companies were there for gain, the missionaries were there for God to gain souls for Jesus Christ. Nobly and generously did they do their work without expectation of reward. To evangelize the poor were they sent and to God and Eternity were their eyes directed for approval.

The contents indicate the interest that the volume holds for the reader. The strange life of the explorers and fur traders is well depicted. The wild Irishman, Rowan, factor and friend of Bishops and priests, passes before us, stamping with anger when Father Laeomte throws in his face a few pieces of fur and returns harsh word for harsh word when accused by the angry and excitable Celt of taking furs from the Indians. "All the men in the Northwest belong to the Company." The Domes with their bundles of pelts paddle the deep waters of the Mackenzie and barter for the necessities of life and "fire water." Their existence is precarious and they have learned to depend on the Fur Companies as children upon their parents. This trust was seldom violated. The "man of prayer," the priest, and the great chief of prayer, the bishop, were always with the Indians, gently restraining them, advising and directing them. The missionaries were the peace-makers and well was this known to the traders and the Government. The priests slowly, but surely, won their way and converted the Indians and Metis (half-breeds). In this work of evangelization they had as a rule the assistance and co-operation of the companies, and especially the Hudson Bay Company. The author in his interesting narration of life in the wild places, gives full credit to those who in any way aided the missionaries in their work and even pays compliments to the Protestant missionaries whenever they were deserving of them.

The manly men of the gospel, dressed in the rough garb of the North, pass before us one by one on their way to Eternity. We are spectators of their lonely, Christlike lives on the prairies, in the Indian camps, in the forts and trading posts, in the forests, on the lakes and rivers, in the barren lands and in the midst of the pagan Esquimaux. No wonder Archbishop Domettull, Superior-General of the Oblates, said to the author, Father Duchaussois, "You have really been working in a diamond mine and I am happy that you have made good use of your opportunities. In these days of propaganda—not always on behalf of good causes—books like yours are of great importance. Our missionary fathers have been too silent, too fond of the shade. Even they themselves, however, will be gratified if your words are spread widely abroad and especially among all young people who are generous enough to think of serving God in a religious or priestly career." Yes, they are an example to all in the Catholic Church and their story gives an impetus to religious vocations and to the laity to support the Canadian missions. True it is, and too true, that the priests in the West and North have been and are too silent about themselves and their work! We must remember, however, that the Great Missionary of all was silent for the greater part of His life and only appeared in the public eye for a brief period in His sacred career.

Provencher, Taché, Langevin, Grandin, Clut, Faraud, Lacombe, you and many more like you, have gone to your reward. Your work lives after you and the apostolic spirit of De Mazenod is still safely enshrined in the souls of a Grouard, a Breynat, a Charlebois and a Bunoz. The "good old days" have passed away, but the seed sown in sorrow and pain amid snow and ice, by the grace of God, has borne immense fruit and has been harvested by His Church. Well-organized parishes and dioceses stand today where you camped with the buffalo hunters. The Black Robe has gone to the North, the Prairies have given place to the barren lands and sunny Alberta to the icebergs of Coronation Gulf, but still the brethren of the household of Mozenod bear the cross aloft and evangelize the poor.

We have given this notice to "Mid Snow and Ice" because the Catholic Church Extension Society since 1898 has done much to make the lives of our Canadian missionaries more comfortable and their zealous work more effective. Readers of the instructive work of Father Duchaussois shall readily understand the need of a society such as Extension and shall eagerly

make it the medium of their charity for the missionaries of Northern and Western Canada.

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

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

PREVIOUSLY ACKNOWLEDGED \$6,940 47

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WEEKLY CALENDAR

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

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

Tuesday, December 11.—St. Damassus, Pope, was archdeacon of the Roman Church in 355 when Pope Liberius was banished. The Saint followed the Pontiff into exile and later returned to Rome where he was chosen to succeed Liberius on the latter's death. After overcoming local dissension he devoted his time to the extirpation of Arianism in the West and Apollinarianism in the East and for this purpose convened several councils. He died in 384.

Wednesday, December 12.—St. Valery, abbot, was born in Auvergne in the sixth century. After spending a number of years in several monasteries seeking spiritual perfection he travelled into Neustria where he converted many infidels and established a monastery of his own. He died in 621.

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

Friday, December 14.—St. Nicasius, Archbishop, and his companions, martyrs. St. Nicasius was the Bishop of Rheims who was killed by the barbarians who plundered that city in the fifth century. Florens, his deacon, Jocond, his lector, and Eutropia, his sister, were martyred with him.

Saturday, December 15.—St. Mesmin, was appointed abbot of the monastery at Micy in the time of King Clovis. During a terrible famine he fed nearly the whole city of Orleans with wheat from his monastery without perceptibly reducing it. He also drew an enormous serpent out of the place in which he was afterwards buried. After governing his monastery for ten years, he died as he had lived, in the odor of sanctity, in the year 520.

BLESSED THOMAS MORE

More men in any age have so combined public office with private virtues as did Blessed Thomas More, knight, author, Lord Chancellor of England, and martyr to his Catholic Faith.

More was born in London, February 7, 1477, and while still a child was placed in the household of Cardinal Morton, Lord Chancellor and Archbishop of Canterbury. His intellectual attainments marked him for advancement and the Archbishop sent him to Oxford to study. Later he studied law in London where his legal abilities attracted great attention although he himself manifested greater interest in poetry and literature.

After serving as Under-Sheriff of London and as a member of an embassy to Flanders, he was recalled to Court where honors were heaped upon him by Cardinal Wolsey, then the Lord Chancellor, and the King. When the Lutheran controversy broke out on the Continent More was drawn into it and some of his polemical writings on that subject still remain. It was during this period that he served as High Steward of Cambridge University and as Chancellor of the Duchy of Lancaster.

In October, 1529, More succeeded Cardinal Wolsey and Lord Chancellor of England, the first layman who ever held that office. As Chancellor, among other things, it was his duty to enforce the laws against heretics. This he did with vigor, although making every effort to give the accused a chance to recant.

During his term of office only four persons suffered the extreme penalty provided for heresy under the laws of the kingdom at that time.

Then came the King's break with Rome, followed by the proclamation ordering the clergy to acknowledge Henry VIII. as "Supreme Head" of the Church. There is evidence to show that when this proclamation was issued, More immediately tendered his resignation, which, however, was not accepted. But his firm opposition to the King's designs regarding divorce, papal supremacy and the laws against heretics, soon made him objectionable to Henry and in May, 1532, his resignation was accepted.

For eighteen months thereafter he lived in retirement devoting his time to literary pursuits. His name was included on the original Bill of Attainder aimed against those who opposed the King but More's popularity was so great that the King finally deemed it expedient to remove his name.

However, in July, 1535, he was indicted for high treason because of his continued refusal to acknowledge the legality of the course pursued by the King. He was tried, found guilty, and sentenced to be hanged at Tyburn. The King, however, changed this sentence to beheading on Tower Hill where the execution took place on July 6.

He was formally beatified by Pope Leo XIII. in the Decree of December 26, 1886.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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God will have the soul make itself as a fool in His sight, as indeed it is.—St. Teresa.

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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION
 "The Lord possessed me in the beginning of His ways." (Prov. viii. 22.)

The dominant thought in this holy time of Advent is the coming of the Redeemer. How appropriate it is then, that there occurs at this time the Festival of the Immaculate Conception. For the Son of God offering Himself to become a Man to redeem us, a Mother had to be chosen for Him. A Mother of God! Picture the amazement of the angels in heaven that a human creature could possibly be so exalted! The purest, the holiest, the humblest of all the daughters of Eve was chosen.

But above all the endowments of grace, above all her virtues, one singular prerogative was needed and was granted. This chosen one should never for an instant be under the curse of fallen man. Original sin could not be allowed to taint her soul. "The Lord possessed me in the beginning of His ways." This is what we believe in accepting and professing the dogma of the Immaculate Conception of the Blessed Virgin Mary.

But is it not the boast and glory of the Holy Catholic Church that its faith is and has been always the same? That what was believed from the first is the faith of all its children always and everywhere? How can this be, says the world, when within our memory the Immaculate Conception was declared to be an article of faith? The definition was simply a declaration that belief in the Immaculate Conception had always existed, and was the mind and sense of the Church. Proof irrefragable of this is found in holy Tradition, in the writings of the Fathers of the Church, in the unanimity of the rulers and the faithful of the Church in venerating our Lady's Conception as such. What had been formerly freely, willingly, lovingly believed, was now declared to be a necessary part of our belief. Henceforth obedience to the Church demanded full, explicit belief and profession of this doctrine, that Mary in the first instant of her Conception was preserved from every stain of original sin by the power of Almighty God, to His honor and glory, and the glory of His chosen Mother.

And why was this declaration necessary? To defend the honor and glory of Mary. Impiety was assailing her; disbelief was denying her holiness; and the world was sneering at her purity. Cowardly Catholics thought it prudent not to provoke impiety to insult our Lady and wished to be silent; and doubt was stealing into the souls of the poorly instructed, and of many seduced by the irreligious. Therefore for God's honor and glory, and of His Virgin Mother, it was made imperative to believe and to own that the Virgin Mary was Immaculate. What had formerly been professed in love, had now to be professed in obedience as well, by the loyal children of the Church.

The other saints and blessed ones of God are crowned with many graces, but Mary is "full of grace," and is favored with one that no other can share with her. She is Immaculate! And this being her unique privilege, no other supplication to her touches her Mother's heart as this: "Mary, conceived without sin, pray for us, who have recourse to thee."

Two effects result from this belief and profession in the Immaculate Conception. The first is a wonderful increase in devotion to our Blessed Lady.

Not only have prayers been multiplied, but the wearing of her medals, the use of the Rosary, the holy pictures and statues in homes and in churches, all have increased. But above all we can notice the public testifying of our love and veneration of Mary. A few years ago, pilgrimages had almost died out in these countries. But now, not only is no one afraid to be a pilgrim, but pilgrimages are enthusiastically pilgrimages are joined by rich and poor. The sneers of the world are silenced. Yea, even in non-Catholic papers we read paragraphs—tolerant, kindly, sympathetic—about the blind and ailing journeying to distant Lourdes in faith and hope, seeking the help of Mary Immaculate.

And does Mary fail to respond to her children's faith and trust? This is the second wonderful result in the belief in the Immaculate Conception; the miracles that Mary works through her intercession. There are countless wonders in the souls of men; of those we know nothing. They are recorded by the angels. But we Catholics rejoice, and the world cannot deny, that there are many marvellous and incontestible miracles wrought year after year at Lourdes. In this age of doubt and unbelief, miracles are multiplied in behalf of those who turn to the Immaculate Virgin in their misery and distress. Thus the most favored, honor, exalted Queen of angels and of saints proves that she hearkens to and graciously answers the prayers of poor sinners. She loves to prove to us that, though she is the Immaculate Virgin Mother of God, she is our Mother too. Though the Almighty "has done great things for her, she does not disdain our humble prayer."

How meet and appropriate it is, then, that our Blessed Lady's festival is the harbinger of Christmas. Her unique dignity—Immaculate from the first moment of her Conception—was given that she might be worthy to be the Mother of our divine Saviour. Praise and glorify her on this great day, and for a reward for our devotion pray her to show us at Christmas her Son, our Saviour, and to obtain for us loyalty and fidelity to Him.

CIVILIZED MEN OLD AT FORTY

The highest authority in America, Prof. McCollum says: "Old age disease deaths have doubled within thirty years, every year younger persons being attacked, due mostly to faulty foods." In these thirty years patent white flour and refined cereals were invented and diseases of the heart, arteries, kidneys, brain, nerves, and digestive organs have kept even pace with their ever-increasing use, until now 105,000 young people die each year in the States alone under forty, from diseases which belong to seventy or beyond.

A return to a natural, unrefined, non-acid dietary of whole grains, milk, eggs, leafy vegetables, and fruits will go far to protect civilized man from the ravages of these diseases, unknown to simple races who do not use refined products.

Roman Meal is the only non-acid grain or cereal food, 400 parts "Excess Alkali" in each 1,000 parts, alkaline enough to correct the "Excess Acids" of white flour, other cereals, meats, fats, and sweets, all known to modern food science as "Excess Acid" foods, because they turn the blood from its natural alkalinity to acid. Acid blood lowers vitality, irritates vital organs, prevents body repair, prematurely bringing on old age and disease. Roman Meal keeps the blood alkaline or non-acid, relieves the organs of irritation and strain and rebuilds them, restoring youthfulness and vigor of body and mind. Being non-acid it cools the blood and keeps you upstanding and fit.

Use Roman Meal every day. It makes delicious porridge, muffins, pancakes, johnnycake, etc. Add it to your white flour baking to improve its flavor and to restore valuable properties lost in making flour white. All groceries sell Roman Meal.

A SAINT ON DANCING

The following passage from the eminently sane St. Francis de Sales, in the "Introduction to a Devout Life," gives the sensible position on dancing:

"Dances in their nature are indifferent things; but as they are but too often performed they are very prone to become evils. They are full of dangers. They are pleasures of the night. But in the night and in the darkness evil creeps in very easily. The more so in an entertainment which, by its very nature, inclines to evil. They are protracted deep into the night, which makes a person unfit to get up early, and thus robs one of the time to serve God. It is at all times folly to change the day into night, light into darkness, good works into play. The partakers vie with each other in vanity, and vanity is but too often the proximate occasion to evil thought and dangerous spooning. I, therefore, tell thee, regarding dancing, what the physicians say about mushrooms. The best of them are of no account. The best dances are not worth much. But if you must eat mushrooms, see to it that they be well prepared. If, for some reason, you must attend a ball, prepare yourself. The preparation should consist of modesty and good intention. Eat mushrooms but rarely, and then very little, says the physician. Dance little, and not often, say I. If you do otherwise you are in danger to get a liking for the dance. Mushrooms easily draw the poison out of the ground where they grow. Balls and dances have a tendency to attract the vicious elements."

GROPING TOWARDS BETTER THINGS

For a long time discerning men, with souls attuned to the richer harmonies of life and with minds appreciative of the higher values of human existence, have complained of the unsatisfactoriness of modern civilization; now this painful sentiment, that an essential quality is lacking in the general make-up of the world in which we live, is becoming more common and pronounced. It has become articulate through magazines and newspapers that are always quick to reflect the temper of the passing hour and to catch the fleeting mood of the public. Our generation is beginning to realize that, in its feverish activity and in its mighty endeavors, it has missed something which above all things it ought to possess and without which it can enjoy none of the things for which it has toiled and labored. The tremendous efficiency of which it boasted has somehow miscarried and failed to yield what was expected. That elusive something that makes life really worth while and living a joy, we seek in vain in the world around us.

It is a promising sign that our age is no longer feeling comfortable among the things which it has

created and that it is reaching out for those better things that give dignity, value and zest to human existence. The poignant sentiment of disillusionment that is torturing our age and making it pause in its wonted pursuits is an earnest of a return to easier and nobler ways of living. The living generation, in spite of its apparent frivolity and artificiality, has again become conscious of the stirring of its soul that had long been forgotten and sadly neglected. It is experiencing a change of heart and mind. A hunger and craving for spiritual things are awakening in many hearts. The absorption in the things of the sense has been proved unprofitable. The soul is coming into its own.

For a time we were proud of living in what was called with much aptness and fitness an industrial age. We gloated over the expansion of industry. We rejoiced at the increased production of commodities and at the multiplication of material goods. We did not notice the simultaneous deterioration of men and the decline of human happiness. Industry had assumed undue proportions in our life; from a means it had become an end. Gradually it has usurped a dominant position and instead of serving man it had enslaved him. Is not the hurry with which the modern man and woman perform their work, the excitement under which they labor, an eloquent sign that they are only trying to get through with unpleasant tasks? The demand for more production has truly made a slave

of man. It has taken the joy out of work and rendered it hateful; for no slave ever loved his work. Thus we have discontent, unrest, destitution in the midst of plenty, and a restiveness that drives man from change to change and permits him to find peace nowhere. This is the precious legacy of an industrial age, first and foremost the things that were not tangible and that could not be expressed in figures.

This age is coming to an end. Even craze for pleasure and the wild demand for excitement, so evident everywhere, indicate at bottom that man's longing for the spiritual has again been awakened and is keenly aroused. Material civilization is giving him all that it can give; but it still leaves him dissatisfied. Not long, and man will turn his eyes in the right direction and seek and find the things that will also nourish his soul. He will reinstate the spiritual in its rightful position, and make the material subservient to the higher aims of life. Not inappropriately this interesting phenomenon that we see going on under the surface of daily events has been styled a spiritual awakening. It means that man is becoming aware and mindful of his real needs; that he is beginning to see that he has been trying to feed on chaff his soul almost starved on such a diet. To carry around with oneself a starving soul, that is clamoring for a nutriment in keeping with its nature, cannot but make life miserable and intolerable. So the modern generation will listen

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to the demands of the soul in order to find the peace and rest which it has not tasted for such a prolonged period.

A civilization, freed from the spell of industrialism and giving proper recognition to spiritual values, will bring back to us many things for which we have been longing. It will restore beauty and gladness in a world that has become drab and gloomy. It will restore peace and contentment in a world that was torn with strife and embittered. Instead of morbid excitement that exhausts the body and leaves the mind empty, it will give the soul calm possession of itself and, with that, supreme joy and happiness. This spiritual awakening cannot be full and lasting except for the co-operation of religion, for which it consequently represents both a challenge and an opportunity. Re-

ligion will not be found wanting; it will quicken the spiritual sense and bring it to finest and richest flowering.—Catholic Standard and Times.

Make God and goodness your foundations. Make your examples of wise and honest men: shoot at that mark: be no mocker, mocks follow them that delight therein. Have your friends in a reverence.—Wyatt.

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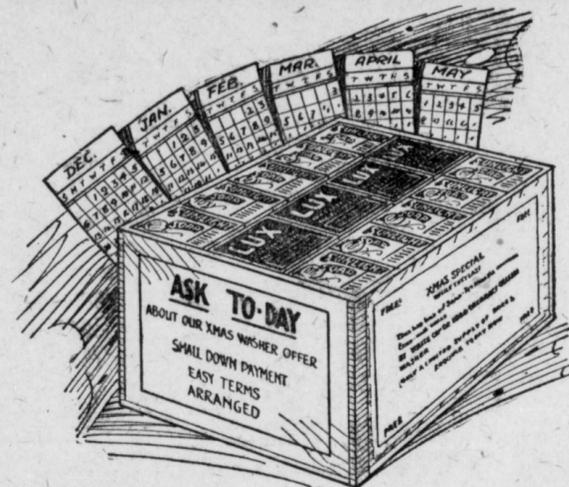
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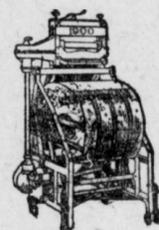


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Only 100 Machines on These Terms
 You'll Have to Hurry!

With the first one hundred electric washing machines sold during December will be given away absolutely free, with each purchase, a six months' supply of soap. Think of it! Five dollars will put in your home the finest electric washing machine and

wringer on the market, and soap enough to last you six months. One hundred women will be the happier—one hundred women freed from the terrors of Blue Monday—one hundred women saved the expense of a six months' supply of soap.

There is No Time to Waste

If you would be one of the lucky purchasers to receive this remarkable gift of six months' supply of soap—Hurry! Don't waste time. The first 100 Electric Washing Machines and Wringers sold will see the supply of free soap exhausted. And you might as well have it as anyone else. Don't waste time. Act!

\$5 Down Puts One In Your Home

Five dollars puts the machine in your home with soap enough to last you six months if you're among the first hundred purchasers. Small weekly payments buys the machine outright in no time. You'd spend five dollars on an evening's entertainment. Let that five dollars rid your wife or mother of the awful drudgery of old-fashioned washdays. Give them the chance to do their washing quickly and easily, and add years to their lives.

Give HER a "1900" for Xmas

A 1900 Electric Washer is an ideal Xmas Gift for wife or mother. It will lighten their labors—make your wife's heart glad, and add years to your mother's life. You'll know by the glad light in her eyes on Xmas morning that your gift is the gift of all gifts. And you'll never miss the money. \$5 down and the balance in small weekly payments. Reserve your machine to-day and get six months' supply of soap free.

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CHATS WITH YOUNG MEN

WISHING

Do you wish the world were better? Let me tell you what to do. Set a watch upon your actions...

Do you wish the world were wiser? Well, suppose you make a start by accumulating wisdom.

Do you wish the world were happy? Then remember day by day, just to scatter seeds of kindness.

Do you wish the world were more confident? At the immigrant station on Ellis Island, N. Y., the officers send back to their own country all paupers...

Do you wish the world were more kind? How much money have you? "None," he smiled and answered.

Do you wish the world were more just? "I shall be all right," replied the young fellow, confidently.

Do you wish the world were more peaceful? The Pole laughed, and opening the bag, took out a cornet.

Do you wish the world were more united? "Can you play it well?" asked the officer more kindly.

Do you wish the world were more beautiful? When he had heard them he turned to the agent of the Fall River boats and said.

Do you wish the world were more holy? December 8, the Catholic Church celebrates the dogma promulgated in 1854, by Pope Pius the Ninth, of the Immaculate Conception of the Mother of God.

Do you wish the world were more merciful? This dogma is often confusing not only to non-Catholics, but too often to poor Catholics, who think it applies to the incarnation of Christ Himself.

Do you wish the world were more just? It is fortunate for us Catholics that so many years of study, contemplation and even controversy are devoted to the things on which the Church wishes us to be right and certain.

Do you wish the world were more kind? The various aspects that do not and cannot concern the layman, were examined under the mental microscopes of the greatest theologians the Church has produced.

Do you wish the world were more confident? The poet Longfellow, who was not a Catholic, once wrote the following beautiful lines on the position Our Blessed Mother holds in the world:

The poet Longfellow, who was not a Catholic, once wrote the following beautiful lines on the position Our Blessed Mother holds in the world:

We read a great deal today of the mission of woman in the world. The noblest mission that a woman can have is to model herself upon the pattern of the Blessed Virgin.

Today when the sacred cornerstones of the social structure, marriage and the family, are being undermined, by false theories of feminism, true women must fly to the defence of these higher sanctities of life.

Through long years she has guarded the Catholic family, watched over the education of our little ones, preserved unswayed the purity of the faith, and enabled Catholic organizations laboring under her auspices to write into the annals of our progress golden records of Catholic achievement.

One of the tragedies of the modern world has been played out on the stage of personal religion. Wars, revolutions, famines, pestilences, earthquakes have all stricken one or more of the nations of the earth in the last decade.

ROUTED ARMIES One of the tragedies of the modern world has been played out on the stage of personal religion.

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STARR SKATES advertisement featuring an image of a skate and text: "Figure Skating Comes Easter on the Starr", "International" SKATE, "BEST- BECAUSE OF THEIR TEMPER".

Louis Sandy advertisement for Habit Materials and Veilings, featuring an image of a building and text: "HABIT MATERIALS and VEILINGS", "Specially Produced for the Use of Religious Communities".

SULLIVAN'S REMEDY advertisement for FITS, featuring an image of a medicine bottle and text: "SULLIVAN'S REMEDY FOR FITS", "PRICE \$2.00 BOTTLE".

Dr. Chase's Nerve Food advertisement featuring an illustration of a woman and child, and text: "Health Rundown?", "Health Restored", "Dr. Chase's Nerve Food".

Asthma advertisement for Vapo-Cresolene, featuring an image of the product and text: "Asthma", "Vapo-Cresolene", "Est. 1913".

Holy Name Society Badges and Buttons advertisement featuring an image of a badge and text: "Holy Name Society Badges and Buttons", "HOLY NAME SOCIETY ST. FRANCIS CHURCH TORONTO".

T. P. TANSEY advertisement for Christmas buttons, featuring text: "T. P. TANSEY", "329 Craig St. West Montreal".

My Christmas List advertisement featuring a list of items and prices, and an image of a fountain pen: "My Christmas List", "Mother - a dainty silver mounted Waterman's Pen with ribbon \$17.50", "Dad - one of those big mottled Waterman's Pens he's been talking about see the year \$16.50".

