

The Catholic Record

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

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POPE DEEPLY MOVED BY BIG PILGRIMAGE OF PROTESTANTS

PILGRIMS CONFESS THEMSELVES
PROFOUNDLY IMPRESSED

By Mrs. Enrico Pace
(Rome Correspondent, N. C. W. C.)

One of the audiences which touched the heart of the Pope most deeply during the past few weeks was that in which he received the second Holy Year pilgrimage from Scandinavia. A peculiar characteristic of this pilgrimage was that not only included some Protestants but also the first Scandinavian pilgrims—both that the Protestants were in an overwhelming majority. In the first pilgrimage from the Northern countries there were 40 Protestants out of a total of 440 pilgrims. In this second pilgrimage, however, there were only 30 Catholics out of a total of 210.

Visits by Protestants who have come to Rome and who have been so much impressed by the grandeur and beauty of the Catholic religion, even to the point of being converted in many instances, is not new in the annals of Holy Years. Not a few have been converted and many of them have left striking testimonials in favor of the Roman Church.

CALVIN'S GRANDSON BECAME
CARMELITE

For example, in the Holy Year of 1600, among those converted was Stephen Calvin, grandson of the heresiarch, who was received by the Pope with great cordiality and abjured heresy. Later in life Stephen Calvin became a religious in the Order of the Discalced Carmelites. Again, in the Holy Year of 1650 under the Pontificate of Innocent X., the heretic Christopher Rantau was converted. He afterwards wrote a very beautiful letter to his Protestant friend, George Calixt, describing his impressions of Rome and the Holy Year and saying:

"Here in Rome all peoples and all tongues find themselves bound together in an indivisible link of one Faith only and one Charity only." In the first Scandinavian pilgrimage, which consisted of pilgrims from Denmark, Norway, Sweden, Finland, and Iceland, and which was the first from that country not only in this Holy Year, but in all the centuries which have passed since the Reformation, there were, as heretofore stated, a considerable number of Protestants. These non-Catholics took part, however, in all the practices of the Holy Year; they were present at the Papal Mass and audience and even at the General Communion in the Vatican Basilica and they manifested the greatest respect and devotion. After the Communion they declared that they were profoundly impressed and envied the good fortune of Catholics in being able to participate in such a touching feast of the soul. Their conduct was almost that of the 20 Bulgarian Schismatics who came to Rome with a group of 100 Catholics from that country. The Schismatics participated in all the prayers and visits to the Basilicas, attended the Papal Mass and audience and demonstrated no less veneration for the Vicar of Christ than did their Catholic companions.

After the first Scandinavian pilgrimage had returned home its members were so enthusiastic about their visit to Rome that a second one was organized. And notwithstanding that in this second pilgrimage there were six times as many Protestants as Catholics, the entire group went through all the visits which, for Catholics, constitute the fulfillment of the requirements for obtaining the spiritual benefits of Holy Year. All members of the pilgrimage carried the regular pilgrim's cards and wore the regular badges. They all visited the Basilicas, the catacombs, and the Missionary Exhibition. While the Catholics were repeating their visits to the Basilicas and attending to other pious practices necessary to gain the Holy Year indulgences, their Protestant friends saw the monuments and historical places in Rome, and some of them went as far as Naples to see that city and the excavations at Pompeii. However, they seemed to prefer to visit sacred monuments of Christian piety and to watch the processions of pilgrims passing through the streets of Rome in daily magnificent spectacles of devotion.

PROTESTANTS KISSED POPE'S HAND

But where the Protestant pilgrims showed they understood the importance and spiritual significance of the Holy Year was at the Papal audience and in the manner in which they bore themselves in the presence of the Holy Father. That evening they were all gathered together in the Sala del Conclistoro, which was reserved for the Scandinavians exclusively, and there they awaited His Holiness in silence and profound meditation. When the Pope arrived all knelt immediately and remained kneeling while he passed. The Holy Father, smiling with great benevolence, approached the group of ecclesiastics, which

included Monsignor Snoys, of Bergen, Norway; Father Jensen, parish priest of Copenhagen, and Father Meyer, S. J., of Stockholm, and greeted them cordially. Then, accompanied by Monsignor Snoys, who speaks French well, the Pope passed round the rows of kneeling pilgrims, giving each his hand to kiss and distributing the commemorative medals. All of the pilgrims, Protestants as well as Catholics, fulfilled this act of homage and gratefully received the Jubilee medal. The Pope questioned Monsignor Snoys frequently about various points of the pilgrimage and His Holiness from time to time greeted the pilgrims, speaking in French.

When he had finished the round of the salons, the Holy Father ascended the throne and addressed the pilgrims in French, giving a discourse particularly adapted to the special conditions of his hearers. Giving some personal reminiscences, the Pope recalled how at a certain time in his life he had had the idea of visiting the Scandinavian countries, their churches, their cathedrals in which still live testimonies of the art, history and faith of those peoples, that faith which has now made the Scandinavians feel a longing for Rome. Various circumstances made it impossible for the Pope to make that visit, he said.

Now the Scandinavians have come to visit him for the second time this year and he was deeply moved. He wished the pilgrims abundant consolations of mind and spirit and above all he hoped that they would find in Rome Christian Catholic souls. He concluded by bestowing his Blessing and invoking divine grace so that the holy inspirations and suggestions that the Holy Father has inspired in each of them should bring forth fruits. He asked Monsignor Snoys to translate his words into the language of the pilgrims. Then the Pope, using the Latin liturgical formula, imparted the Apostolic Blessing. All of the pilgrims knelt again and received the blessing respectfully and with bowed heads. As they rose the pilgrims gave three cheers for the Sovereign Pontiff, who left the room smiling and blessing them.

INSPIRING SCENE OF POETIC BEAUTY

It is impossible to describe the beautiful impression that this memorable audience made on them all. But the impression was not yet complete. The audience had taken place in the evening, and, on leaving, the pilgrims found themselves in the Cortile di San Damaso, lighted only dimly by the reflection of the lamps in the three galleries, closed in with large glass panes, which run round the three floors of the magnificent Papal Palace. In the first of these galleries the Pope has passing in review Italian pilgrims, who were voicing their joy at his presence by singing the pious songs of their country.

The Scandinavian pilgrim stopped to listen and whilst looking towards the gallery they saw the confused shadows of the pilgrims lined up and of the Pope, who was passing among them blessing them. It was a scene of poetic and impressive beauty, and the Scandinavian pilgrim did not cease until the singing and ceased in the figure of the Pope had disappeared into another saloon where other pilgrims awaited him. Then leaving the Vatican at last they could hardly find words to express their joy and admiration. Amongst them were two or three journalists, Protestants, and one of them said:

"I have travelled all over the world and I have seen scenes and spectacles of every kind and magnificence; but I have never seen anything so beautiful, so touching and so profoundly impressive as what I have seen this evening." Turning to a Catholic near him he added: "Really we Protestants have nothing similar, nothing so high and so convincing for the soul as you have in your Pope."

RECEIVES PORTUGUESE PILGRIMS

Meanwhile Pius XI. had passed into the Ducale Hall, where the Portuguese pilgrims awaited him. They, according to the custom of southern peoples, welcomed him with a burst of enthusiasm as noisy as a little before that of the Scandinavians had been contained and correct. The Holy Father, before beginning to greet them one by one, passing along the rows, stopped a moment as if to embrace all together in a smiling glance. Certainly the Pope, at that instant, must have compared—in his thoughts—the manifestations of the sentiments of the men who live within the Polar Circle and those who are separated from burning Africa only by a narrow strait. And his heart must have exulted in recognizing in the very different exterior forms the expression of similar sentiments of homage and filial affection.

A little later, speaking to the Portuguese, he mentioned the Scandinavians whom he had greeted and blessed a little while before and said:

CAUSES SENSATION IN ETERNA CITY

(Special Cable, N. C. W. C. News Service)

Rome, Oct. 16.—Count Jose Delamotha, native of Mexico, dealer in precious stones, and friend of many members of the Italian nobility, has been arrested here and charged with trying to steal the rich jewels that adorn the statue of the Virgin in the Church of St. Augustine. The arrest has caused a sensation since the Count has enjoyed great esteem in the most exclusive social circles. Police believe they have succeeded in linking the Count with other mysterious robberies of churches during the past few years.

BURGLEAR'S TOOLS FOUND ON CAPTIVE

Last Friday night the Count secreted himself in the Church of St. Augustine and allowed himself to be locked in. About midnight he came out of his hiding place and attempted to remove the jewels adorning the statue of the Virgin. A lay brother on guard gave the alarm and the police arrested the Count in a small room near the organ, where he had sought refuge. When arrested he was searched and a set of burglar's tools and some gold objects which did not belong to the church were found. He also had a topographical plan of the Church of St. Louis, which is near St. Augustine's.

Further investigation by the police, they declare, has fixed the guilt upon the Count for the theft of precious objects from the Cathedral of St. Ambrose, in Milan, several years ago while the present Pope was Archbishop of that See. On that occasion the thief forced open the tomb of St. Ambrose and took the richly ornamented episcopal ring, which had been given by Cardinal Riboldi, Archbishop of Turin, to Cardinal Ferrari, Archbishop of Milan, and which had been placed in the Saint's tomb by the latter. Five diamonds were also taken from the episcopal cross of St. Ambrose. This outrage caused a great furor in Milan and several ecclesiastics connected with the cathedral were arrested on suspicion. All were released after a few days, however, when no evidence could be found to link them with the theft. The present Pope, then the Cardinal Archbishop of Milan, was greatly distressed because all the circumstances indicated that the theft had been perpetrated by some one closely connected with the cathedral. At that time no one had any suspicion that Count Delamotha, in any connection with the robbery, but it has now been recalled that he was a frequent visitor to the Milan Cathedral and had obtained permission to make studies and photographs of the tomb of Saint Ambrose.

UNDER SUSPICION IN MILAN

It has also been recalled that the Count made similar photographic studies of the richly jewelled picture of the Madonna in the Church of St. Bernardine in Milan, and that the Sacristan of that church discovered him attempting to hide in the church basement. The rector of St. Bernardine's wished to have him arrested then but some nobleman intervened in his favor, guaranteeing his future good behavior and the arrest was not made. The Count was, however, forbidden to enter the Church of St. Bernardine again. At the time he denied any criminal intention and gave various unconvincing explanations of his behavior. Stories are now being told of attempts he made to approach other rich shrines in various sanctuaries and also the royal treasures at Monza.

When news of the Count's arrest reached Milan a woman representing herself as his wife came at once to Rome and endeavored to convince the police that it was all a mistake.

IRELAND PREPARING FOR
THREE CENTENARIES

Ireland is starting preparations for three very striking Christian centuries. The greatest of them all will occur in 1932, which will be the fifteenth centenary of St. Patrick's coming to preach the Gospel in Ireland. In 1929 the Catholics of Ireland will have enjoyed exactly one hundred years of Emancipation, and widespread celebrations will crown the immortal achievement of Daniel O'Connell, who freed his country from the Penal Laws. The year 1926, now close at hand, will be the seventh centenary of the canonization of one of the greatest of the Irish saints, St. Laurence O'Toole. It is expected that the last-mentioned event will be the signal for a literary incident, in the publication of the long-awaited Life of St. Laurence O'Toole, on which the Dean of St. Patrick's Protestant Cathedral is at work. Father McInerney, the distinguished Dominican scholar, says: "I am confident

BENEDICTINE ABBOT
ENTHRONED

By Rev. Dr. Wilhelm Baron von Capitaine
(Colombie Correspondent, N. C. W. C.)

The ecclesiastical enthronement of the new Abbot of St. Matthias, Dr. Laurentius Zeller, has just taken place at Trier, thus completing the return to the Benedictine Order of an ancient medieval house of which they have been bereft since the French Revolution. St. Matthias' Abbey has for many years belonged to the parish of St. Matthias, but for a long time it has been the wish of Catholics generally that it be returned to the Benedictines. Bishop Bornwasser in 1922 finally gave the Order administration over it, together with the tomb of the Apostle St. Matthew and the entire group of large buildings, the parish assenting to the change. The Holy See gave its approbation, and the translation has now been completed with the enthronement of the abbot.

RETIRED CATHOLIC LORD
MAYOR HONORED BY KING

London, Eng.—The retiring Lord Mayor of London and his two sheriffs—all three Catholics for the first time since the Reformation—have been honored by the King. The Lord Mayor, Sir Alfred Louis Bower, becomes a baronet, and Alderman F. J. Barthorpe and Mr. H. G. Dowser, two sheriffs, are to be knighted. The sheriffs have already made way for their successors, but the Lord Mayor will not go out of office till November 9, when the new "first citizen of London" will be duly installed with the time-honored pageant through the city. To mark their last Sunday in office together, the city's chief officials attended Mass together at Westminster Cathedral. They were formally received as they reached the cathedral in state and were conducted to special seats before the sanctuary. The new Lord Mayor is an Anglican and a freemason.

SCHOOLS TO COMBAT
COMMUNISM

London, Eng.—To combat the anti-Christian propaganda of the proletarian Sunday schools run by the communist party, evening classes for young men and women are being started at the Church of St. Thomas of Canterbury, Manchester. In other northern cities similar action has been taken when communist activity begins to affect young Catholics, who are invited into anti-Christian meetings after attendance at harmless-looking dances and social gatherings. Announcing the commencement of instructional classes in Christian doctrine, Father C. Diamond, of Manchester, condemned the attitude of present-day leaders of thought toward the basic truths of Christianity, which resulted in the growing evil of birth-control and the weakening of the marriage tie.

ANGELICAN UNION PLAN FACES IMPASSE

London, Eng.—Discussing the recently concluded conversations between the Anglicans and the Free Church, which broke off on the question of the validity of the Free Churches' ordinations, the Methodist Times says: "If we are prepared to face the facts with honesty there is nothing changed in the attitude of either party."

Our Anglican friends ought to know that, unless the representatives of the Church of England are prepared to accept the implication of the acknowledgment of the 'real' ministries of the Free Churches, the conferences are not merely 'suspended,' they are concluded."

THE ANGLICANS HAD FORMERLY ADMITTED IN AMBIGUOUS TERMS THE 'VALIDITY' OF THE FREE CHURCH ORDERS, BUT AT THE LAMBETH CONFERENCES THEY CALLED FOR RE-ORDINATION BEFORE A FREE CHURCH MINISTER COULD BE PERMITTED TO OFFICIATE IN AN ANGLICAN CHURCH.

The Universe accuses the Anglicans of playing a double game. "On the other hand," says this Catholic paper, "they are trying to win the approval of the Catholic Church, and of the schismatic churches of the East, and on the other they are seeking to secure the allegiance of the various Protestant sects. With the former the establishing of their claim to valid orders and apostolic succession is the only key to recognition; with the latter it is just that very claim that bolts and bars the door to corporate reunion. They know that once they admit to their ranks a non-episcopally ordained ministry, they are cut off for ever from East and West alike. They also know that if they declare nonconformist orders to be utterly null and void, all hope of home re-union is dashed to pieces. And so, on one pretext or another, by carefully veiled phrases and amiable ambiguities, they hope to get dissenting ministers to submit to the laying on of their unappointed hands."

INDIFFERENCE TO RELIGION
REBUKED

London, Eng.—"We talk of Empire. We have carried our name across the waters where we should have carried God's Body and Blood." This criticism of British indifference to Christianity was uttered by Father Bede Jarrett, O. P., when addressing the Guild of Our Lady of Ransom on its feast day. He did not pursue the subject, beyond pleading for the establishment of an outpost of the faith in every village in England. Another "church hall" which can be used for a school or for social purposes during the week and opened up as a church on Sundays, is being built at Abercynon, South Wales, where the foundation stone was laid recently by the Archbishop of Cardiff. It will serve a ready-made congregation of five hundred, mostly employed at the local colliery. Mass has been said lately in a room at the local hotel, loaned by its non-Catholic proprietress.

CATHOLIC SCHOOL ON PAR
WITH STATE INSTITUTIONS

Milan.—Another victory for Catholic education has been revealed in the recent decree of the Italian Ministry of Public Instruction granting official status to the Superior Normal School of Mary Immaculate. This means that diplomas and certificates issued to the graduates of the Catholic Normal School will have the same value as those granted by State institutions. It also means that graduates of this institution are entitled to teach in the Public Schools and lycées.

CARD. MERRY DEL VAL'S
BROTHER ROBBERED

New York, Oct. 16.—Jewelry, watches, and diamond studded decorations received from various European monarchs, of a total intrinsic value of approximately \$50,000 were stolen here from the apartment of Domingo Merry del Val, brother of Cardinal Merry del Val, Spanish Ambassador to England. Domingo Merry del Val is a diplomatic messenger of the King of Spain. He came to the United States in March carrying confidential messages from the King. While he was in this part of the world he was also attended to business in connection with his extensive mining interests in North and South America. He is vice-president of the Patino Mines and Enterprises Consolidated, Inc., a tin mining corporation of South America, with holdings valued at \$50,000,000.

Among the decorations on the list of stolen articles furnished to the police were the insignia of Isabella the Catholic, most highly prized of Spanish decorations; and the badge of a Commander of the Order of the British Empire, fashioned of gold and encrusted with jewels. The robbery occurred while Don Domingo was absent on a visit for several days with friends on Long Island. His diplomatic passport and other important papers were not touched.

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ANGELICAN UNION PLAN
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Count Steals Jewels Causes Sensation in Eternal City

that it will be irreproachable in tone, ably written, and based upon careful and minute research." Dean Lawlor, although a Protestant, has done valuable historical and biographical service in studying the careers of the great Catholic Churchmen of ancient Ireland. He has given the public, the finest edition of St. Bernard's "Life of St. Malachy."

FIRE AT NOTRE DAME U.

South Bend, Ind., Oct. 16.—While the celebration of Founder's Day was being closed Tuesday night at the University of Notre Dame here, fire destroyed one of the great buildings on the campus which has reached a definite stage in the growth of the university since its founding in 1842. Starting at 10 o'clock, flames within twenty minutes had enveloped the large barn on the Dor Road, across from Howard Hall, the new freshman dormitory. The structure and most of its contents were beyond saving when the South Bend fire department reached the scene. The damage is tentatively estimated at \$65,000, partly covered by insurance. The building was erected in 1905.

Flames shot rapidly into the sky and were visible for miles around. Students who had been preparing for bed slipped on bathrobes and hastened to the scene. Many in South Bend, believing the university on fire, rushed to the grounds. These included many students. A huge crowd shortly surrounded the blazing building, but could do nothing to stay the flames.

A wind from the southeast was fortunately responsible for carrying the sparks from the burning building away from adjacent university structures and over the wooded land behind the library, where they fell harmlessly into the waters of St. Mary's Lake.

The great barn contained 150 tons of alfalfa hay, many of the farm implements used by the university department of agriculture, and much of the stock raised by Leo, one of the foremost stock raisers in the country. Seven fine horses perished in the flames, but twelve others were led from the building before the blaze had made too much headway. The fire gained so rapidly, however, that only the few horses were saved, and the remaining contents of the building, an auto truck, a sedan, several wagons, all the usual barn machinery, tools and smaller lots of grain and produce were lost.

ANGELICAN CHURCH LOSING
HOLD SAYS CLERGYMAN

London, Eng.—An Anglican clergyman, the Rev. A. Manby Lloyd, charges that his church has lost its influence on the people. "It is time," he says, "that the Church of England, and especially the episcopate, wake up to the obvious fact that it no longer commands the allegiance and the respect of large masses of the people."

"Nine-tenths of the working men of Protestant England never darken the doors of a church, except for such formal family affairs as christenings, weddings and funerals. The prayers leave them cold; the preaching too often moves only to contempt."

Mr. Manby Lloyd has worked in Canada and the United States. He is now at Leamington.

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CATHOLIC NOTES

New York.—The Order of the Sacred Cross, a papal decoration, was bestowed upon Mrs. Justine B. Ward, foundress of the Pius X. School of Liturgical Music.

Dublin.—Welcomed by the parish priest, one of the heads of the Presbyterian Church in Ireland, the Rev. Dr. Simms, M. P., arrived at Newtownards, in Down County, to open a Catholic bazaar organized to get funds for the purchase of a new parochial house.

London, Oct. 5.—A large bronze crucifix designed by the late John Sargent and which is now in the United States, will be brought back with a view to its serving as his monument in St. Paul's Cathedral here. The crucifix, 18 feet high, was designed for the Boston Public Library as one of a series of pictures and symbols giving the history of the religions of the world, culminating in Christianity.

A nun who was the daughter of a peer died recently at Bullingham, Hereford, Eng., at the age of eighty, a few months after the celebration of the diamond jubilee of her religious profession. Sister Frances Arundell, superior of the Sisters of Charity of St. Vincent de Paul at Bullingham, was the Hon. Cecily Mary Arundell, second daughter of the eleventh Lord Sargent of Wardour. The funeral at Melmont Abbey was attended by the Archbishop of Cardiff.

La Croix Nantaise, Nantes Catholic paper, announces that Mademoiselle Raymond Margerie, beneficiary of a miraculous cure at Lourdes, is to enter the convent to consecrate her whole life to gratitude to the Blessed Virgin. Mademoiselle Margerie, who is twenty-three years of age has suffered from tubercular affections. A surgical operation had been performed but had not effected a complete cure. Several physicians testified officially at Lourdes that the trouble has now entirely disappeared.

Cologne, Oct. 5.—Princess Theresa of Bavaria, only daughter of the former Prince-Regent and member of a distinguished Catholic family, is dead. Although of royal blood, she elected to become a scientist and gained eminence in the fields of geography and natural science. She traveled extensively in Europe, and in North and South America, and wrote important books, for which she was awarded an honorary degree as a Doctor of Philosophy and made an honorary member of the Bavarian Academy of Science. She was seventy-five years old at her death.

Washington, Oct. 9.—The Ku Klux Klan is wholly devoid of real Americanism, and is now engaged in an attempt to put control of Public Schools exclusively in the hands of Protestant organizations, former Judge Lawrence Becker told members of the Secular League in an address here this week. Judge Becker declared that several denominations are still following "Fifteenth century principles of religion," making reference in that connection to the Scopes case in Tennessee.

Paris.—Miss Laura Hopkins, daughter of W. A. Hopkins of Brattleboro, Vt., whose career of charity work in Paris for several years has made her well known, has become a Benedictine nun. Her father and sister were present at the ceremony. Miss Hopkins was a leader of a group of young women of prominent families and wealth who, before the War, left the social world and dedicated themselves to charities. They lived with their own charges in a very poor quarter of Paris. In the War they devoted themselves to refugees. Miss Hopkins has now decided to continue her work as a religious. Her name in the order will be Mere Emmanuel.

Chicago, Oct. 10.—His Eminence Cardinal Mundelein, Archbishop of Chicago, on Thursday was decorated with the Star and Cross of a Grande Officiere of the Royal Italian Order of the Crown of Italy. He is the first American to be honored. Dr. Leopold Zunini, Italian Consul General, presented the decoration to the Cardinal in his private office in the chancery. His Eminence wore his full cardinal's robes. The decoration is in recognition of the cardinal's "services to humanity, religion and education of children of immigrants." It was brought to Chicago by a special messenger.

Rome, Oct. 15.—The Rev. Paul Genuy, S. J., a Professor of Theology at the Gregorian University, was killed in the streets of Rome Monday morning by an Italian soldier who had become suddenly demented. The affair caused great excitement. The Pope sent his condolences to the Superior-General of the Jesuits and solemn funeral services were held this morning in the Church of St. Ignatius. Among those who attended were Cardinals Billot, Bishop Crimont, Vicar-Apostolic of Alaska; the French Consul, representatives of the army and of various religious orders, as well as numerous members of the clergy. Father Genuy was a native of France.

THE INHERITANCE OF JEAN TROUVE

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

BOOK TWO.—BAYOU PORTAGE CHAPTER VIII.—CONTINUED A flood of words rushed to my lips, hard ugly words which, if spoken, could scarce have been unsaid. But Toinette saved me from the peril of my anger. She sat now with her face buried in her hands and her voice came strangely dull and muffled from behind the barrier of her tight-pressed fingers.

"So there you are, Jean," she repeated. "If you are wise you will make a far different choice from your former one. A while ago I said that I did not tell you at first because I hoped that things would change. Now there is no hope and things will not change except, perhaps, for the worse. If through the last few days I have hidden my feelings, it has been only that you might do your best, and what is the result? Your loss is the greater, and you are blind, it is not fair that you should work for those coffee-house keepers upon the mainland. You should go where your efforts will bring their just reward."

Rising, she stood for a moment before me, her whole small body trembling with the final desperate effort that was to carry her from the room. "There now, Jean," she gulped. "You know, it will always be like this with us. And you are only a boy."

By now I had lost the last vestige of my anger. Toinette had struck at its root with her first few words. As she had said, I was only a boy, but this lesson in the value of things was very complete. Though my thoughts groped blindly, I was beginning to understand.

"One question, Toinette," said I. "You love me?" "Why, yes, Jean," she answered simply. "And Papa Ton loves you too."

Then my eyes filled and I understood. "Bien," said I. "The rest does not matter. Let us get up now, and forget what you have said." But we ate nothing that night, for Toinette had reached the limit of her endurance. Far into the darkness she sobbed and shivered in my arms as she told of the torments of those last few days.

"Ah, Jean, it was so hard, so hard," she repeated over and over again. "Never have I known such shame. I could not have stood the firelight. Even the embers were too much for me. And yet, Jean, I might have known that you would not think that Papa Ton was treating you unfairly. Before, when the skins were all our own, it was not so bad. This time it was more that I could bear."

Who are longing for one sweet word Of the love that once had been!

One morning, on returning to luncheon, I was surprised to find my uncle already in the dining-room. Never, since my arrival at Moorside, had I known him appear at any meal till several minutes after the gong had sounded. Indeed it was his habit to linger in the library up to the very last moment, and no one dared invade his privacy save Davenport, the butler, an old and trusted servant, who also acted as his master's personal attendant.

I am going tonight to Manchester, my dear Hilda," Uncle Roger remarked, as we seated ourselves at the table. "I find there is rather an interesting collection of books to be sold this afternoon. So I shall take Davenport with me, and probably remain until tomorrow evening. You will not be dull, I flatter myself that your tastes are too like my own for you to require trivial amusement from external sources, and I trust you will not feel nervous there is really not the slightest occasion."

"No," I answered somewhat dubiously. I was far from timid, as a general rule, but on the other hand, my courage had never been put to any very severe test. The prospect, however, of spending the night alone with three women servants in a house so isolated as Moorside, would not have dismayed me except for the fact that my uncle's two hobbies were both expensive ones.

His passion for gathering together rare old editions had already rendered his library one of the most valuable private collections in England, while his wonderful assortment of unset gems was even more costly and considerably more notorious. These precious stones, each and every one of which was remarkable for its singular beauty and worth, had been brought by him at different times from all parts of the world, and much as I admired them, their presence in such a desolate, unprotected spot, was in my humble opinion anything but an unmixed pleasure.

"The jewels Uncle Roger," I began diffidently at last. "Oh," he answered smilingly, "is that what is troubling you? Well, I am going to take them with me. My dear old friend Professor Grassmere has often expressed a great desire to see them, and as he is a confirmed invalid, he cannot possibly come here. The jewels, therefore, must go to him, and that is the reason I shall require Davenport. When I say the jewels, however, I mean all except the big diamond. That I really dare not risk, and shall leave it locked up in the top right-hand drawer of my writing table. But you need have no fear concerning it, for Moorside has never yet been visited by thieves and the chances are about a thousand to one against its being so visited on the particular evening."

I tried to assume a calmness I was far from feeling. Presently he motored away with Davenport, the latter keeping guard over a most unpretentious looking bag, wherein reposed the famous gems.

at the steadiness of my own top— "you have come on a fruitless errand, for my uncle took them away with him this afternoon."

For an instant an ugly look crossed the man's face—the look of a beast balked of its prey. "No lies, young lady," he exclaimed, turning on me fiercely. "Lies won't serve your purpose I warn you."

"How dare you accuse me of falsehood?" I was beginning indignantly, when a sudden sense of self-preservation silenced the words on my lips. "No," I went on quietly, "you are right. Lies will not serve my purpose. But I can only repeat my former statement: The jewels are not in the house, disbelieve me or not, as you please."

"A likely story," he blustered. "But I'm too old a bird to be caught with such salt, and I mean to search the place from end to side."

"Very well," I answered, secretly wondering how I was to possess myself of the diamond. A sudden idea flashed into my mind, or perchance an inspiration, from St. Anthony, to desperately, ever had the greatest devotion. "Have you secured all the outer doors? No motor, much less any footsteps, could be heard in this storm, and it would be awkward, to say the least, if my uncle and Davenport returned before you were ready."

He gave me a sharp glance, and then to my amazement, proceeded to act upon my advice. "VELVETEX RUGS Suitable for any room or hall. They last a life time. We pay Freight or Express both ways on all orders in Ontario. 'Velveter' is not the kind with the dirt woven in, and soon to shake to pieces."

Every possible and impossible hiding place suggested itself to me, only to be impatiently dismissed. I heard heavy footsteps returning; an instant more, and my chance would be gone. Stooping over the fire, I placed the gem amongst the wood ashes that lay piled in little soft grey heaps upon the tiles, and when the man entered, he found me leaning back in my chair, with my open book upon my knee. "My word, but you're a cool hand," he remarked in a tone of reluctant admiration.

"I am cool because I have nothing to fear," I replied. "You told me that you came for the jewels and as they are not here, why should I disturb you? You have nothing to gain by injuring me."

He made a gesture of impatience and moved away. "Are you not coming?" he asked when he reached the door. "Why should I?" I replied. "What you intend to take, you will take, and as I am powerless to prevent you, I prefer to remain where I am."

A few moments later, I heard drawers broken open, locks wrenched off, doors banged in, books and ornaments thrown to the ground, while a stream of oaths greeted each fresh but fruitless attempt to discover the coveted gems.

Presently the sound of a heavy iron door grating slowly on its hinges, warned me that at last my unwelcome visitor was entering the strong room, where all the plate was stored, of which Mrs. Cookson always kept the key.

I rose to my feet, slipped off my shoes, and stole noiselessly across the hall and down the passage, which was only dimly lighted. Yes; the big door stood wide, I could hear the man busy inside and, taking my courage in both hands, I leant forward, and throwing my whole weight upon the door, forced it slowly but surely, till it closed with a dull crash. A perfect volley of curses, kicks and groans informed me that my burglar was a prisoner.

"It is no use your trying to get out," I said as I took the key from the lock and put it in my pocket. "I could not open the door even if I would, so you will have to stay where you are till Cookson wakes, or my uncle returns to release you."

I felt elated, triumphant, and completely mistress of the situation. The fellow might struggle and kick the long night through, but he was powerless to escape, and a feeling of passionate thankfulness filled my heart as I walked back to the hall.

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CHAPTER IX. I SHOOT MY CHRISTMAS DINNER AND STRUGGLE WITH AN ENEMY OF MY OWN

Upon the feast of Christmas no work was done at Bayou Portage. That is to say that from dawn to sunset the business of the skins was allowed to languish, the inhabitants occupying themselves only with such labors as were incidental to their existence.

AN ALARMING EXPERIENCE

Moorside was certainly a charming abode; but there is no denying the fact that it was an exceedingly isolated one. Standing on a lonely eminence, surrounded by the billowing undulations of the moors which gave it its name, and distant some three or four miles from any other habitation, it was scarcely the residence one would have expected of a solitary old man to choose.

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FOUR LECTURES ON —McGEE

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

THE VANQUISHER OF CANADIAN
FENIANISM

McGee's greatest work for Ireland, while a Canadian, was his defeat of Fenianism in Canada. This is not a pleasant subject, yet it would be cowardly to pass it over. The utter futility of the constitutional movement in Ireland in 1865 when Sadler and Keogh had sold themselves for office, Lucas died, Duffy emigrated and Archbishop Cullen sided with the Whigs rather than with the Tenants' League and independent Irish Party, led by an inevitable reaction to the revival of the physical force method of seeking to remedy Ireland's grievances. Fenianism was organized in Ireland and in the United States in 1865 by James Stephens and John O'Mahoney. Fenianism, as an oath-bound secret society pledged to armed revolt, fell under the censure of the Catholic Church, which rightly objects to the transfer of the government of men to conspirators working in the dark, bound under oath to obey unknown superiors. McGee, while realizing the good intention of many individual Fenians, saw in the organization but folly in the mass and continental revolutionary doctrines in the leaders. While some of his condemnations of Fenianism are exaggerated and lack the serene statesmanlike patience with which he faced other contemporary Canadian questions, nevertheless, on the question of Fenianism in Canada posterity sides with McGee. He may at times have been unnecessarily personal in his criticism of Fenian leaders and uncharitable in his estimate of their motives, but as to Fenianism itself, McGee saw clearly that as a military organization it was bound to failure and as an oath-bound secret society it was condemned by Rome. Hence he regarded it as opposed at once to the welfare of Ireland and the advancement of morality. In this, every bishop of Irish birth or descent in the world agreed with him. His third reason for opposing Fenianism was the determination of the majority of the American Fenian leaders to hit England by invading Canada. Canada, a country which had provided a happy home and a national opportunity for hundreds of thousands of Irish men and which had never in all her history done anything but good to Ireland, was now in the unauthorized name of Ireland to be invaded by Irish American Fenians, who invited the Irish Canadians to become traitors to their country, and join in a Civil War against their brother Canadians. The villainy of this policy is apparent once it is stated. Irishmen rightly object that a section of the colonists who settled in Ireland in the seventeenth century should still consider themselves alien to the nation, should view their fellow Irishmen with suspicion and hatred, and should seek to set up by armed force within Ireland's four seas a State against a State. Therefore, true Irishmen could not expect that the Irish settlers in Canada should consider themselves alien in the land of their adoption or seek to destroy its unity by sectional hatred or armed force. The statesmanlike McGee saw the futility and immorality of the Fenian attack on Canada and determined to overthrow it. In this he succeeded thereby saving Canada from bloodshed and Irish Canadians from lasting disgrace.

Whatever views the reader may hold as to the relative value during the past hundred years, of the two rival methods of helping Ireland, namely, physical force and constitutional agitation, there is no question as to the justice of McGee's resistance to Fenianism in Canada. Charles Gavan Duffy speaks for all when he said: "His resistance to a Fenian invasion of (Canada) a country where Irishmen were generously received and fairly treated, was not an offense but a merit. There was no leading member of the (Young Ireland) party from Davis to Meagher who would not have done the same." (Four years of Irish History, p. 776.)

THE WEXFORD SPEECH AND THE IRISH POSITION

While today no one criticizes McGee's Canadian opposition to Fenianism, many are less enthusiastic about the manner in which he denounced physical force in Ireland in his famous Wexford speech in 1865. In fact there are four lines of criticism against the speech which he delivered on that occasion on "Twenty Years' Experience in America." First, it is claimed that he unnecessarily condemned Fenianism in Ireland. The answer to this is that McGee believed Fenianism was the wrong method of helping Ireland and that he was perfectly justified in saying so. Secondly, it is urged that McGee in this speech fails to call attention to the real Irish grievances that require to be dealt with, if not by physical force, then certainly by a constitutional agitation. The answer is that McGee spoke as a Canadian cabinet minister and could scarcely appropriately discuss merely political matters publicly in Ireland. However, privately he pointed out these grievances quite plainly to the Lord

Lieutenant and, when he returned to Montreal, he urged in a public letter those who could remain in Ireland to "remain to remedy the unhappy past by all reasonable and just reforms; not as thieves of the night, conspiring for a chimerical Republic, but as frank, fearless sons of the soil, manfully and lawfully contending that whatever is wrong shall be righted and whatever is necessary to Ireland's peace and prosperity shall be supplied." (The Irish Position in British and Republican North America.) The third criticism is that McGee gave too gloomy a picture of the position of the Irish in the United States. This is to a certain extent true. Yet McGee felt that the average American letter which the Irish in that country sent back to their relatives at home, gave a very false picture of the New World, as it usually omitted to give any real description of the brutal conditions which so many Irish were obliged to face in the American Republic. There is no doubt that McGee, with the picture of the degradation caused by the New York tenement houses burning in his brain, with his remembrance of the terrific influence of American materialism and of the periodical tidal waves of American Protestant bigotry, went to the other extreme and gave an unduly gloomy picture of the position of the Irish in America. Yet speaking as a Canadian Minister of Immigration he was surely not exceeding his rights by pointing out certain distinct advantages and safeguards which British North America offered the Irish emigrant in a greater manner than did the United States. It is obvious that there were no great city slums in Canada; that in a country about two fifths Catholic the Irish Catholic had a better chance of becoming a Cabinet Minister or Premier than he had of attaining the highest political positions in the United States; and that the government-aided Catholic schools of Upper and Lower Canada had no counterpart in the American Republic where the undenominational public school alone received public taxes. There are some of the arguments by which McGee, in the pamphlet he published in Montreal in the following year, defended his criticism of the United States and preference for Canada. Yet it must be admitted that even in this pamphlet "The Irish position in the British and Republican North America," he gives too unfavourable a view of the position of the Irish Americans, though it does give a necessary record of some plain facts which it was the business of the Irish Americans to face and remedy, as they indeed have since done.

There was a fourth criticism of McGee's Wexford speech and it concerned itself with his reference to the Young Irelanders. What McGee said was this: "I am not ashamed of Young Ireland—why should I? Politically we were a pack of fools, but we were honest in our folly, and no man need blush at forty for the follies of one and twenty, unless indeed he still perseveres in them." This casual remark was very badly worded and only half expressed McGee's views. This The Nation pointed out at the time: "They (nearly all the leaders of the Young Ireland party) now refer to it as a disastrous error into which they were swept by that surge of popular excitement, which, rising in Paris, spread through Europe, and momentarily bore away the strongest minds with irresistible force. A few of those leaders, it is true, still hold by the doctrine of the barricades; but they are those whose ardor was as great as their judgment was defective; and in Mr. McGee's curt criticism we have, roughly spoken, the self-accusation which most of his colleagues sometimes express.

Nevertheless we take exception to Mr. McGee's reference to the politics of the Young Ireland party not so much for what he does say, as for what he does not say, while touching on the subject at all. To confess or condemn folly may be highly praiseworthy; but not to define more clearly the limits to which such condemnation was meant to reach, is, in the present case, to abandon to aspersions, if not, indeed, indirectly to cast aspersions upon, the noble principles, the pure and lofty ambitions, and the useful labours of the Young Ireland Party.

"This," continues Mrs. Skelton, from whom we have cited the above words, "was the usual point of attack of the Irish press. As the Wexford People put it, they interpreted him as anxious to justify his Canadian loyalty and equally anxious to leave his Irish disloyalty unjustified. Fortunately for McGee's lasting reputation, this brief dismissal of the politics and deeds of '48 is not the only record he left of his mature estimation of them. No doubt it would have been wise for him in this speech to have enlarged a little on his reasons as he did in 1860 on the floor of the Canadian Parliament when twitted with being a rebel:

"Sir: I will say on the outset, it is not true. I am as loyal to the institutions under which I live in Canada as any Tory of the old or new schools. My native disposition is towards reverence for things old and veneration for the landmarks of the past. But when I saw in Ireland the people perish of famine at the rate of five thousand souls a

day; when I saw children and women as well as able-bodied men perishing for food under the richest government aid within the most powerful empire of the world, I rebelled against the pampered state church—I rebelled against the bankrupt aristocracy—I rebelled against Lord John Russell, who sacrificed two million of the Irish people to the interests of the corn buyers of Liverpool. At the age of twenty-two I threw myself into a struggle—a rash and ill-guided course—I do not defend the course I took. I only state the cause of that dissatisfaction, which was not directed against the government but against the misgovernment of that day. Those evils in Ireland have been to a great extent remedied; but those only who personally saw them in their worst stages can be fair judges of the disgust and resistance they were calculated to create. Sir, I lent my feeble resistance to that system, and though I do not defend the course taken, I plead the motive and intention to have been both honest and well-meaning."

"But to speak thus at Wexford May, 1865, did not occur to McGee. Fenianism was rampant, and it obsessed his mind. His one care was to give no shadow of countenance to any one still holding by the doctrine of the barricades." (Life of McGee, pp. 449-450.)

That McGee appreciated to the end of his life the lofty idealism and unselfish patriotism of the Young Ireland party is evident also from the poem which he published in 1862 when Richard Dalton Williams, a former member of that noble group, died in the United States.

"They were a band of brethren, richly graced
With all that most exalts the sons of men—
Youth, courage, honor, genius, wit, well-placed—
When shall we see their parallels again?
The very flower and fruitage of their age,
Destined for duty's cross or glory's page."

In this Wexford speech there were errors of judgment but no lessening or lowering of Irish patriotism. (Even Duffy, who never forgave McGee for his Wexford speech, wrote: "We can now perceive that the Young Irelanders' first work was their wisest and best, and that Irish nationality would have fared better if there never had been a French Revolution of 1848. That transaction arrested a work which was a necessary preliminary to social or political independence, the education of a people long depressed by poverty or injustice, in fair play, public spirit and manliness. It is a work which must be begun anew by another generation." Four Years of Irish History, pp. 778-779.)

ARCHBISHOP CONNOLLY'S TRIBUTE

The greatness of McGee's service in opposing Fenianism in Canada and the grandeur of character and wisdom of statesmanship he therein exemplified, were duly appraised by a contemporary observer who was well qualified to judge—that great churchman and statesman who ruled the See of Halifax, Archbishop Connolly. In a public letter dated Halifax, July 22nd, 1867, to Henry J. Clarke, Esq., Q. C., on the Claims of T. D'Arcy McGee, Esq., M. P. for Montreal West, to the Confidence and Support of the Irish and their Descendants in the Dominion of Canada, this revered statesman wrote in part as follows:

"At a crisis like the present I feel it a duty to raise my humble voice in behalf of an Irishman, who under a kind Providence, has been mainly instrumental in lifting up his fellow countrymen and co-religious to a position which, I believe in my heart, they never attained in this or perhaps any other country. Thomas D'Arcy McGee, as an individual, may have his faults and his shortcomings—of which no mere human being, however great and good, can be entirely exempt; but as a public man, whose career I have narrowly watched with deepest interest since he first touched the soil of Canada, I unhesitatingly say that he has earned for himself a loftier public character, and has done more for the real honour and advantage of Catholics and Irishmen here and elsewhere, than any other I have known since the days of the immortal O'Connell. During the dark period of his brief misunderstanding with Archbishop Hughes in New York, that brightest and best of Ireland's sons in America declared to myself that 'McGee had the biggest mind and was unquestionably the clearest man and the greatest orator that Ireland had sent forth in modern times.' To this I heartily subscribed then but I had not even the advantage of a personal acquaintance; and now, at this critical moment, I do it the more earnestly with the unmistakable retrospect before me of his brilliant and almost faultless public career in this country, which stamps him for all time, and beyond competition as our best and representative Irishman. If I were asked to whom above all others I would wish to entrust the advocacy of Ireland's cause, I should say without a moment's hesitancy, that that man was Thomas D'Arcy McGee, the ex-Minister of Canada."

To his intellectual supremacy I would add one other quality, which is the crowning of all in a public

man, and that is, a high souled patriotism, which, amid the rubbish of popular clap-traps, and the ever tortuous eddies of unthinking and passionate love of country tiding on to ruin, made him rather seek, on all occasions the hidden gem of truth, and advocate all that was sound in policy, despite the clamour of the crowd, whose behalf he was putting forth at the risk of their displeasure his gigantic strength.

"One or two years since a man of very commonplace ability and of no character whatever, might have earned any amount of Irish popularity by a similar process (to that adopted by the Fenian leaders.) It should deal largely in Irish grievances with fire, and thunder, and vengeance, as his stock in trade, and bid defiance in his own person—always, mark you, carefully kept away from danger—and he becomes a hero and a chieftain, and any other grand personage you may please to call him from that hour. A man with the towering ability of McGee had but to hold his tongue and preserve his honour and significant silence, whilst in Canada as in Ireland his fellow-countrymen were blindly marching on to inevitable destruction, and amid senseless and rabid men, his patriotism might be ensared at a small premium, and his popularity endure like that of O'Mahoney and Roberts and Stevens; but throughout British America as in Ireland, men of other creeds and nationalities would shout Traitor! and the blood, the whitened bones and the devastated homesteads of Irishmen, the wailing and tears of Irish women and orphans in this now happy land, would bring malediction and cry shame upon him as the author of their unparalleled misfortune. The great majority who are in a far better and far happier position here than elsewhere, might, no doubt, pursue the safer and more prudent course; but if Mr. McGee,—the Daniel O'Connell of this country,—had not fearlessly come forward at the critical moment with genuine Irishery and true patriotism, and electrified the country with his matchless eloquence, who is to blame for the consequences for Irishmen in British America? Like the unseen match, it might not have been heeded at the moment, nor the real danger understood by many to the present day, but if that match had been once ignited and if D'Arcy McGee had not been on the watch towers when all others could have yielded to no man in my love to my fellow countrymen and my co-religious at home and abroad. I distinctly state my conviction as Irishmen and Catholics in this country are concerned, it would have infallibly ended in nothing short of a disastrous conflagration. The single action now living who could have foretold the consequences for Irishmen and their true interest in the new Dominion of Canada than what has been achieved by all other beads."

TO BE CONTINUED

JESUIT MARTYRS HONORED

Aurillesville, N. Y., Oct. 2.—Ten thousand Catholics, coming from all parts of the East in special trains and buses and in small groups, on Monday paid tribute at this small town to the Jesuit martyrs Jogue, Goupil and Lalonde as civic characters and pioneers. Impressive ceremonies were enacted centering around the Hill of the Martyrs, where Father Jogue met his death.

Cardinal Hayes of New York led a delegation from that city; Victor J. Dowling, Justice of New York Supreme Court, was the chief speaker; and State Senator William T. Byrne of Albany attended as the representative of Governor Smith. The Very Rev. Laurence J. Kelly, S. J., Provincial of the Eastern Province of the Jesuit Order, greeted the visitors. Bishop Gibbons of Albany gave the Benediction. Dr. Conde B. Fallon, New York read a poem on Father Jogue by P. J. Coleman. There were delegations from many Eastern Jesuit universities and colleges, and special trains were run from Cohoes, Buffalo, New York City and Boston, with buses from Boston and vicinity. New York sent 500, Toronto 100, and Washington 100 and Philadelphia 50.

Dr. Alexander C. Flick, State Historian, declaring that Father Jogue's life was a lesson in friendliness and toleration, urged that Lake George be renamed "Lake Jogue's" and that other memorials be erected to the missionary.

"In an age devoted to pleasure and frivolity, when self-indulgence is king and right-hearted indifference to what the morrow may bring is the attitude of all too many, it requires the remembrance of lives such as these blessed ones to make the thoughtful pause, and bring them to wonder what can come out of a life of suffering and sacrifice," Justice Dowling declared.

"If but a portion of the love for God and neighbor that inspired the martyrs could be instilled into the hearts and minds of a generation growing up with slight respect for either, what good would be accomplished, not only for church but for home and country as well."

"We cannot have the melancholy satisfaction of viewing the relics of the earthly tenevments of these

three valiant champions of the Cross, who went to heaven from this former humble clearing in the forest. But while these hills endure and the valleys are verdant and the river murmurs a requiem to their memory, the 'Mission of the Martyrs' shall be kept in perpetual remembrance and shall hold a secure place in the minds of the faithful and of all who admire valor and devotion, as the spot where three heroic souls gave to God their all, cheerfully, willingly, in prayer, in service, in torments and in death itself."

CHINESE CATHOLICS IN EUROPE ORGANIZING

By M. Massiani
(Paris Correspondent, N. C. W. C.)

The movement started last year by the Chinese students in Europe to bring together those professing the Catholic faith, is developing successfully. The Catholic Chinese Young Men's Association of Paris, founded a year ago, announces that it has made progress and accomplished useful work. Its members already include 166 Chinese Catholic students of France and Belgium and each month this number is being increased through the baptism of students who adopt the Catholic faith.

The Catholics also form distinct groups in other associations in which the Chinese students are organized by provinces, and form united and active minorities in this small circle. Thus, in the Association of the Natives of Hunan, there are 20 Catholics out of a total of 300 members.

The Chinese Catholic students have been publishing since last January, a monthly bulletin written in excellent French. It gives evidence of a spirit of ardent and generous Catholicism and of true patriotism.

"Our motto," the bulletin says, "is 'God and Country.'" But beside our own country, we love our countrymen also, and we shall have no rest until you too love China and unite your efforts with ours to save her. We suffer to see our country unknown, misunderstood, sometimes even despised by our brothers in the faith.

There has also been formed a

general association of Chinese Catholics in Europe. It already includes seven sections, each headed by a delegate.

All the French or Belgian priests who have come in contact with the Chinese students pay high tribute to their faith and base high hopes on the spread of the influence which they will exert when they return to China where the intellectual element has been exploited by Protestantism and even more by rationalism.

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Dominion.

LONDON, SATURDAY, OCT. 31, 1925

THE CHURCH OF GOD

The central, basic fact and truth
of Christianity is the Incarnation:
the assuming of human nature by
the eternal Son of the eternal God.
Conceived of the Holy Ghost, and
born a helpless babe in the stable at
Bethlehem, subject to human infirmi-
ties throughout His human life,
He yet remained God omnipotent
and omniscient; to whom nothing
was impossible, nothing past, present
or to come, was unknown.

There are those, nowadays, who
deny the divinity of Jesus Christ,
deny His infinite power, His infinite
knowledge, and still call themselves
Christians, even call themselves
ministers of the Gospel of Christ.
With these masqueraders and the
vagaries of their modernism we
have, for the moment, nothing to
do. The Catholic Church now as on
the day of Pentecost teaches the
stupendous truth of the Incarnation;
and with unwavering faith she
will ever hold this beacon-light
before mankind until time shall be
no more.

But countless thousands of souls
outside of the visible body of the
Church—perhaps through no fault
of their own—still tenaciously cling
to the basic Christian truth of the
Incarnation.

We need to appreciate, writes
Father Elliot, that the doctrine of
the Incarnation is not a hard one to
accept. There is no revolt in the
natural mind against the thought
of God becoming Man. It is not a
thought which arouses aversion in
us. Indeed, we give it welcome.
That man should be raised to a partici-
pation in the divine nature is a
difficult thing to understand, if the
word is meant to imply a full and
clear comprehension. But the
human race or any part of it has
never felt it to be incredible.

The sense of want in man is of
such a depth as to be the universal
argument for his need of more than
human fruition, and in the moral
order it is the irrefragable proof of
both his native dignity and his
natural incapacity so to demean
himself as to be worthy of it. This
want is implanted in man and it
attests the need of God in a higher
degree than nature can provide.
God plants this yearning in the
human soul as a gift superadded to
the high endowments of innate
nobility.

The best spirits God ever made
have always felt this huge universe
no bigger than a bird-cage. But
during the ages prior to Christ's
coming human aspiration had beat
its wings against the sky in vain.

Cardinal Newman makes Agellius
say to the yet heathen Callista that
"the Christian religion reveals a
present God, who satisfies every
affection of the heart, yet keeps it
pure." A present God: less than
this were a revelation unworthy of
God to a creature instinct already
with supernatural divine question-
ing. A present God is God
possessed; He is one with the be-
loved. And this means the change
from the relation of Creator and
creature to that of Father and son.

Human life is never known in its
solemn and overpowering reality
till it is known as destined to union
with the life of God. So the
Psalmist: "My soul thirsts for
Thee, oh! how many ways my flesh
longs for Thee, O Lord my God."

"The dignity of man suggests the
possibility of the Incarnation; the
aspirations of man suggest its
probability; the degradation of man
cries out for it, and implores its
immediate gift. As a matter of
fact, the entire human race has ever
expected that God would come
among men. The ignoble taint of
idolatry is thus palliated—a vice so
widespread and deep-seated that
without palliation it were fatal to
humanity's claim of dignity."

In these days when men, regarded
as thinkers, set bounds to divine

omnipotence, and look upon their
own views of the universe as the
nearest thing possible to omnisci-
ence, the foregoing argument,
which we have condensed from
Father Elliot, may be denied its
due force; but this can only be
done by denying that the things of
the human mind, the aspirations of
the human soul, are not as real as
the things discerned by the human
senses. And present day sophists
generally disguise such stark
materialism with vague and evasive
rhetoric.

But for the most matter-of-fact
minds the historical proof of the
Incarnation is absolutely conclusive.
To prove that any being comes from
God on a special mission miracles
are required; that is to say the
special display of the divine power.
Much more necessary are they if He
claims to be God Himself. We
affirm Jesus of Nazareth to be true
God, the Creator and Lord of all
things, begotten of the Father
before all ages, and one and the
same being with Him, born of Mary
in the fulness of time; in essence,
power, wisdom, goodness, and joy
true God.

Now the supreme proof of Christ's
mission and claims is His resurrec-
tion from the dead.

The Apostles were men of hard-
headed common sense; slow to
believe; so bewilderingly slow that
we find it hard to understand; no
wonder the Master upbraided them
for their little faith. And yet
these hard-headed, sensible, entirely
human men were finally convinced
and believed with an absolute faith,
and, in life and in death, never
wavered in their testimony to the
truth. St. Paul tells something of
the cost of such testimony:

"Of the Jews five times did I
receive forty stripes, save one.
Thrice was I beaten with rods; once
I was stoned; thrice I suffered ship-
wreck: a night and a day I was in
the depth of the sea. In journeys
often, in perils of rivers, in perils of
robbers, in perils from my own
nation, in perils from the Gentiles,
in perils in the city, in perils in the
wilderness, in perils in the sea, in
perils from false brethren; in labor
and painfulness, in watchings, in
hunger and thirst, in many fastings,
in cold and nakedness."

If any human testimony can be
convincing, then the lives and deaths
of the Apostles as well as their
words are proofs of their sincerity.

St. Paul is clear and unequivocal
as to what the Apostles believed
with all the intimate conviction of
which the human soul is capable:

"For I delivered to you first of
all, which I also received: how that
Christ died for our sins, according
to the Scriptures; and that He was
buried; and that He rose again the
third day according to the Scrip-
tures; and that He was seen by
Cephas (St. Peter), and after that
by the eleven. Then was He seen
by more than five hundred brethren
at once: of whom many remained
until this present; and some had
fallen asleep. After that, He was
seen also by me, as by one born out
of due time. For I am the least of
the apostles, who am not worthy to
be called an apostle, because I per-
secuted the Church of God. But by
the grace of God I am what I am:
. . . for whether I or they;
whether I, or they; so we preach,
and so you have believed. Now if
Christ be preached that He arose
again from the dead, how do some
among you say, that there is no
resurrection of the dead? But if
there be no resurrection of the dead,
then Christ is not risen again. And
if Christ be not risen again, then
our preaching vain, and your faith
is also vain."

Though outside of the Catholic
Church there are those who still
have a firm belief in the Incarnation,
to the Catholic it seems strange
that they do not see the obvious
implications of that great funda-
mental Christian truth. It is not
for us to judge them; indeed, we
are expressly forbidden to do so;
that we can safely leave to the
Searcher of hearts. But there is a
very distinct groping after that
unity of Christendom for which
Christ prayed. Many discern dimly
the One, Holy, Catholic and Apo-
stolic Church. They see it dimly
because the clouds and mists of
inherited prejudice obscure their
vision. But all their yearning and
groping and striving for unity is,
consciously or unconsciously, bring-
ing them nearer to Christ's own
divine plan of Christian unity,
clearly outlined in the Gospel.

In the Gospel of St. John, after
He had proved His divinity by ris-
ing from the dead, our Lord said to
His disciples: "As the Father has
sent Me, I also send you. When He
had said this, He breathed on them,
and He said to them, Receive ye the
Holy Ghost. Whose sins you shall
forgive, they are forgiven them;
and whose sins you shall retain, they
are retained."

In St. Matthew the same idea of
divine authority transmitted to men
by the Christ whose own divinity
had just been proved is thus clearly
conveyed: "And Jesus coming,
spoke to them, saying: All power
is given to me in Heaven and on
earth. Going, therefore, teach ye
all nations: Baptizing them in the
name of the Father, in the name of
the Son, in the name of the Holy
Ghost, teaching them to observe all
things whatsoever I have com-
manded you: And behold I am
with you all days, even to the con-
summation of the world."

It is hard to understand how even
prejudice and traditional bias can
obscure the clarity or lessen the
force of these words. Our Lord
spoke unmistakably as God. He
confers on His chosen followers
powers which He, as Godman, has
received from God. In virtue of
those divinely derived and divinely
bestowed powers He bids them go
forth to teach all nations—with no
exception—a definite body of truth,
not picking nor choosing nor leav-
ing; and he assures them that
throughout that teaching mission
He will be ever with them, to guide
and protect those whom He has
sent to teach in His name as long as
the world shall last.

That is the Catholic Church.
Divine in its origin, divine in its
mission, it does and must claim pro-
tection against error in its teaching
in virtue of Christ's divine promise
and guarantee.

PERSECUTION CONTINUES

By THE OBSERVER

That some of the persecutors in
France are still after the Church,
despite the professions of toleration
made by others a short time ago, is
not surprising. The Church has
always been persecuted and always
will be. In England, in France, in
Scotland, in Ireland, in Spain, in
Portugal, in the Spanish American
countries of the new world, in the
United States, in Russia, in the
Balkans, in Turkey, in Holland, in
Germany, in every country and in
every age, the Church of God has
experienced the persecution which
was inflicted on her Divine founder
Jesus Christ.

All the civilization that the world
has, it owes to the Catholic Church;
and so far from being grateful for
that civilization, it is, and always
has been, the habit of nations and
rulers of nations, to turn the hand
of organized civilization against the
great benefactor without whom the
world would still be in darkness and
in barbarism.

The Catholic Church built and
rebuilt the structure of European
civilization. She turned the pagan-
ism of the Roman Empire into
Christianity; and when that Empire
was borne down by Asiatic barbar-
ians, she turned to do the work
again, and in the course of time she
turned that Asiatic barbarism into
Christianity.

The proudest cities of Europe are
built on the sites of the old Catholic
monasteries which were the first
rallying points for ordered and
settled civilization, where first the
barbarian was induced to live a
regular and ordered existence, and
to give up war and migratory habits
for the life of agriculture, and to
give up movable tent for perman-
ent house.

Fools sometimes say that long ago
the Catholic Church had too much
to say about politics. The Catholic
Church made politics, created polit-
ics. The Catholic Church created
those conditions which made ordered,
regular, settled political existence
possible and necessary; and every
settled governmental system in the
world is traceable directly back to
her intervention in the chaotic
affairs of Europe and to her direct
and powerful influence in substituting
for that chaos the orderly
methods, the systematic laws, and
the peaceful habits which lie at the
root of all the political and legal
and parliamentary systems which
we call civilized.

Mingle in politics indeed! The
Catholic Church made politics. She
made the civilization which makes
politics possible and at the same
time makes it essential. Who

taught the barbarians who overran
Europe the elements of law? The
Catholic Church, which preserved
the legal learning of The Roman Em-
pire amidst the chaos of its fall and
mingled with it the elements of
Catholic theology. Who taught
the roving savages who overran
Europe that there was another way
to make a living other than raiding
one's neighbors, and turned his
spear into a scythe? The Catholic
Church, or Catholic Churchmen, did
that too.

Who preserved the Bible when
every barbarian in Europe was wild
to get all Christian manuscripts in
his hand that he might burn them?
The Catholic Churchmen did that
also. Who persuaded the roving
warriors to settle into villages and
to set up the foundations of law
and government? Who but the
Catholic Churchmen, who alone had,
in all Europe, a gleam of civilized
learning to light the way.

And all the time and in every
land, the civil rulers have contin-
ually endeavored to shake off the
moral obligations which the Catho-
lic Church by her Divine mission is
bound to go on preaching to the
end of the world. The tyrant of the
Middle Ages who defied the laws
his ancestors had agreed to, and
crushed his subjects into misery
and degradation, has his crown
shaken off his head by the great
moral empire which was, by the
international law, the law of
nations of those times, the court of
appeal for all the oppressed peoples
of the world.

A Kaiser of the Middle Ages who
undertook the conquest of the
world, would, by the international
law of Catholic Europe, have had
to justify his war before that great
empire or have the public opinion
of all Europe against him, even in
his own land, and probably a league
of all the other Catholic nations.

No wonder that tyrants and
ambitious fools in high places have
always wanted to keep the Church
out of all public influence.

NOTES AND COMMENTS

A FEW additional notes in regard
to sixteenth century Bibles. The
supposed "hunger" for English
vernacular translations has already
been dealt with, also the method
pursued by Tyndall in financing a
second edition of his much-lauded
version.

OF ALL the Bishops of that tur-
bulent time Gardiner and Bonner
have been especially singled out for
vituperation and slander, and where
the multitude have joined in the
hue and cry because of the treat-
ment of heretics in the reign of
Mary, very few are aware of the
circumstances under which they
labored or of the provocation they
with in discharge of their duty
to the State. That, however, is aside
from the present enquiry and must
be deferred to another time.

TO BISHOP Gardiner is imputed
much of the blame for the burning
of Tyndall's Bible, leaving out of
consideration, as his traducers have
been accustomed to do, the strong
reasons he had for suppressing it.
Tyndall had purposely mistrans-
lated many passages. "The only
wonder is," says Dore, "that his
animosity to the Church of England,
and his strong Lutheran bias, did
not produce a greater crop
of errors." It is well to recall, too,
the fact that it was the custom
of the age to burn the books of op-
ponents. Luther burnt the books of
the Canon law, and the bull of Pope
Leo, and John Calvin burnt all the
copies he could lay his hands on of
Servetus' Bible, and wound up by
burning Servetus himself. In this
matter of Bible burning the
"Reformers" enjoy unenviable
supremacy.

BUT AS to Bishop Gardiner, and
the attitude of the Church gener-
ally to vernacular translations. At
the very beginning of the Reforma-
tion, the English bishops took into
consideration the desirability of a
new translation, and Gardiner him-
self had the work in hand. But
the majority of the Council were of
opinion that the unsettlement of
the times was not propitious for this
work, and it was set aside for the
time being. This after calm de-
liberation by the best and wisest
men in the land. In view of subse-
quent developments we may admit
that their judgment was in error
in this particular, but those who
were living at the time and were
cognizant of all the circumstances
imputed no blame to them. Even

Cramer, who saw the gross misuse
made of the sacred book, said of the
bishops who remained true to
Rome: "I can well think them
worthy of pardon which at the
coming abroad of the Scripture
doubted and drew back."

BUT we are told by the advocates
of indiscriminate Bible distribution
(even the naked savages on the
Congo who cannot read are deluged
with copies) that the many versions
issued in the sixteenth century
prove that the Book was in demand.
But what are the facts? There are
a variety of ostensibly different
editions in existence which examina-
tion shows to be simply old editions
issued with new titles. This plan
was frequently adopted by Bible
printers. When they had a large
remainder they added a new title
and fresh preliminary matter, and
tried to sell the book as a newly
revised and corrected edition, as
says Dore, "Bibles and Testaments
did not meet with so ready a sale
in the sixteenth century as writers on
the subject have represented."

FOR EXAMPLE, a New Testament
was issued in 1548, claiming on its title
page to be a new version by Coverdale.
This is untrue; it is simply
an edition of Tyndall's translation.
In fact, to quote Dore once more,
"no dependence can be put on the
titles of many Bibles and Testaments:
often printers made inaccurate
statements for ignorance; but in
other cases the title page
was composed in order to sell the
book, without any regard to truth."

THE WHOLE story of this traffic in
the Holy Book is sordid in the
extreme, and will not stand the
light of day. The attitude of the
Catholic Church, the only authorized
and ever-vigilant guardian of the
Scriptures, has been misrepresented
and misconstrued. But, it is not
the interest of modern propaganda
to acknowledge the truth or to
rectify its judgment. Neverthe-
less, to repeat our words, the fact
remains that the last word in
defence of the Scriptures will be
said by the old Church, which has
seen the rise and will see the fall of
every system opposed to her. She
gave the Bible to the world and she
will cherish it to the end.

KLAN UNIVERSITY DIES

ATLANTA, Ga.—The final chapter in
the attempt of the Ku Klux Klan to
convert the now defunct Lanier
University into a great seat of Klan
culture and learning was written
here Monday when all of the office
furniture and other equipment of the
erstwhile university were sold at a
court sale for \$975. The buyer
was the Georgia Savings Bank and
Trust Co., plaintiff in the litigation
which resulted in the forced sale.

Included in the so-called equip-
ment were ornate framed certifi-
cates signed by William Joseph
Simmons, former Imperial Wizard
of the Klan, designating Edward Y.
Clarke as Imperial Klingle and a
life member of the Klan. There are
also several framed pictures of Klan
initiations and of a great assembly
of Klansmen on Stone Mountain.
Lanier University was purchased
by the Klan several years ago and
thereupon began to languish.
Finally it ceased operations, leaving
only a collection of unsatisfied
obligations as a memorial of its ex-
istence. E. Y. Clarke who was
once head of the University is now
engaged in private business in
Atlanta, having broken with the
Klan shortly after the present
Imperial Wizard, H. W. Evans, was
elected.

SPLENDID GIFTS MADE TO MISSIONS

By M. MAESTRANI

(Paris Correspondent, N. C. W. C.)

At the suggestion of Mgr. Ruch,
Bishop of Strasbourg, it has been
decided to hold each year a Mission-
ary Exhibit in a certain district of
the diocese where all the gifts
offered by the population to the
priests who preach the Gospel in
distant lands will be placed on view.
Each district will hold such an
exhibit in turn.

This year the Altkirch district, in
Upper Alsace, held its exhibit at
the end of September. A few
figures will give an idea of the
generosity with which the offerings
were made by the population of
villages which are only now rising
from their ruins, many of them
being among those most severely
damaged by the War.

The exhibit contains 61 chalices,
38 ciboriums, 35 monstrances, 25
copes, 120 chasubles, a large num-
ber of crucifixes, missals, albs, and
many pieces of altar linen placed at
the disposal of the missionaries.

Waldigkofen, a single village of
900 souls offered 6 chalices, 4 cibori-
ums, 3 monstrances; two small
neighboring villages each gave 6
gold vessels. In short, a total popu-
lation of 38,000 souls gave gifts
valued at more than six hundred
thousand francs.

CATHOLIC WORKERS IN MEXICO

HOLDING BACK BOLSHEVISM

OBTAINING RESULTS DESPITE HOSTILITY OF GOVERNMENT

By Charles Phillips.
(Special Correspondent, N. C. W. C.)

MEXICO CITY, Oct. 17.—It must be
evident to anyone who has followed
this series of articles on Mexico, as
it is evident to even the casual
observer here, that the whole Mexi-
can situation resolves itself finally
into an attempt to Bolshevize the
southern republic; that is, to make
of it, as nearly as possible, another
Russian Soviet Republic operated
on a communistic plan, the basis of
which is absolute materialism and
the inspiration of which is Marxian
socialism.

The Marxian socialists of Russia,
having failed to convert Europe to
their doctrines (as they have tire-
lessly endeavored to do ever since
the day that Lenin took hand in
Moscow, and as they tried particu-
larly to do in the Red invasion of
Poland in 1920) the Bolshevists have
now shifted the field of their inter-
national class war to the American
continent, choosing Mexico as the
most likely center from which to
push the radius of their communis-
tic regime to wider horizons.
They are spending millions to
accomplish this; Mexico, behind the
scenes, is heavy with Russian pro-
pagandist gold. And in the Mexi-
can government they have found an
apt and ready "comrade" with
Calles, the half-Oriental president,
an outright Leninist, and Morales,
his right hand man, a still more
ardent radical.

CRUSHING CATHOLICISM MEANS TO AN END

But Russian Bolshevism, being
purely materialistic and rational-
istic and therefore, necessarily,
anti-religious, is pledged to the per-
secution and the destruction of
Christianity. The two cannot mix;
a new civilization founded on
Marxian socialism means the wiping
out of the old, the Christian civi-
lization. And Mexico is Christian and
Catholic. Therefore, an inevitable
factor in the Bolshevist campaign in
Mexico is the persecution of the
Catholic Church. And one of the
principal means of carrying out this
program is the attacking of the
Catholic Church on the grounds of
social reform.

Mexico needs social reform. No
one denies that, any more than one
denies that the whole world needs it,
social reform, has always needed it,
and will always need it so long as
fallible human beings, and not
archangels, populate the globe.
But Mexico especially needs it.
Backward conditions, climate, racial
deficiencies, all these have produced
a bad situation in Mexico. The
industrial laborer and the peon,
working in the fields, have a hard
lot. It is not, then, a question of
whether social reform is needed,
but what kind of social reform?
Shall it be Russian communism,
which means class war, demoraliza-
tion, and the disruption of the
country? Or shall it be Christian
socialism, based on the Christian
concept of moral right and justice,
on which alone a happy and pro-
gressive life can be founded?

Taken from the purely practical,
the temporal or material point of
view, Russian communism can never
serve the Mexican worker, better
his lot or raise his standard of
living. Such a regime presupposes
an ideal democratic State, made up
of a representative government
ruling over and for a people cap-
able of self-direction. The Mexican
masses are not only too ignorant
now, but by reason of their very
racial traits, are not well fitted for
such a thing. Socialism of the kind
promoted by the Bolshevist advo-
cates of the day in Mexico is not
short of madness; to give its
honest protagonists full credit, it
can be called nothing but political
idealism gone mad; purely theory,
without a thought for the facts of
the case. It could mean nothing in
the end but the ruin of the country
and the exploitation of the masses
for the benefit of a special group or
ring of politicians. This from the
material point of view. And of
course it would mean the moral dis-
ruption of the people, the taking
away from them of the sole pro-
tectant that holds them up to the plane of
a decent and progressive life—their
Christian faith. This away, the
Mexican masses would sink inevit-
ably to the level of helpless victims
of political exploitation, without
initiative, without any aim or spur
in life, except discontent and class
hatred.

THE COUNTRY'S BEST HOPE

What then is the alternative? If
these people would be ruined, ma-
terially and spiritually, by a "soviet
reform"; and if the fact still
remains, as it does, that their condi-
tion demands some kind of
reform, what is the alternative?
Obviously, Christian reform, "Chri-
stian socialism." It is such a reform
that the Catholic Church in Mexico
advocates, and has long advocated;
it is working for and has worked for
for many years. This is one hope-
ful sign in the Mexican mess of
today. That very organization, the
Catholic Church, which the present
government attacks and persecutes,
largely in the name of social
reform, is in itself really, and has
been long really the only organiza-
tion which can give—and is giving—the
Mexican proletariat a chance

for a bettered life, improved con-
ditions, decency and progress.

Ideally and theoretically, of
course, the whole teaching and doc-
trine of the Catholic Faith could be
summed up in the words "social
reform." If the Catholic Faith
were lived up to and practiced uni-
versally, there would be no need of
social reform anywhere. But it
isn't; and so the Church must go
further than the mere preaching of
the gospel. It must organize the
gospel. It is doing this in Mexico.
Christian social reform in this coun-
try is not confined to the pulpit. It
is organized among the people; it
has been so organized for years,
and this organization daily grows
stronger and at the present moment
is one of the big factors in the war
which Bolshevism is waging against
Christian civilization in the western
world.

CATHOLIC LABOR ORGANIZATION

"The National Catholic Confed-
eration of Labor" is the name of the
chief Christian workingman's society
in Mexico. In its present form
it is a new organization; but it has
a tradition back of it dating from
the days of Leo XIII, and his fam-
ous Encyclical "Rerum Novarum"
—a tradition which gives the lie to
those calumnies of the Church
who say, as they do say here over
and over again, that the Church
does nothing and has done nothing
for the proletariat. Such people
are fond of calling Madero "the
father of social reform" in Mexico.
They do not know, or they forget,
that long before there was a
Madero there was Galindo, one of
the foremost Catholic publicists of
this country, who preached agrarian
reform, based on Christian prin-
ciples, years ago, spending his life
going up and down the republic
advocating a just land division.
They do not know that land reform,
cooperative credits, accident insur-
ance, and other such practical
movements for social betterment
were advocated, preached, and in
some measure inaugurated by the
Catholic Church long before Lenin-
ism or Bolshevism were heard of.
The history of social reform in
Mexico, in fact, if honestly read,
shows the Catholic Church pioneer-
ing in that direction rather than
opposing reform or being indiffer-
ent to it, as her enemies claim.

Today Catholic ideals and activi-
ties for the betterment of the work-
ingman's life in Mexico center in
the National Catholic Confedera-
tion. It was organized three years
ago, at Guadalupe, through the
initiative of the workers of that
city headed by their able and pro-
gressive Archbishop, who invited
delegates from all over the republic
to join him and his men in consol-
idating the strength of the Mexican
Christian laborer to national pro-
portions. There, was excellent
ground to work on and rich material
to draw from, thanks to the orga-
nization already accomplished, espe-
cially by the Jesuit priest Faber
Medina, who for many years had
labored in the cause of Christian
social reform. The idea of a
national body of Catholic work-
ingmen took the popular mind. Local
unions throughout the country
hastened to affiliate themselves. Their
action increased interest in their
own unions, which began at once
to grow in membership. Today, after
only three years, over 25,000 men
belong to the Confederation, repre-
senting more than three hundred
trade or professional units scattered
over the country.

WORK OF THE CONFEDERATION

What is the Confederation doing?
For one thing, it operates a score of
rural banks; and the good accom-
plished by this activity alone, to
quote from the very competent
authority, Father Miranda, head of
the Social Secretariat (the national
clearing house for Catholic social
organizations in Mexico) is simply
wonderful.

"More intense cultivation of the
land," says Father Miranda, "in-
creased industry on the part of the
peons working the land, increased
savings, increased production and
wealth of the regions where the
banks operate, higher standard of
living, more home life, less disrup-
tion of families, and a decided
decrease of drunkenness, the curse
of the Mexican peasant"—these are
among the obvious and demonstrable
fruits of the Confederation's work.
But it is not the peon alone, the
rural workingman, who benefits by
the practical Christian social
reforms inaugurated by the Con-
federation. The industrial worker
likewise profits by it. Better wages,
better housing conditions, less
infectious mortality, these are some
of the manifest results of the Con-
federation's work in the industrial
centers. And if the evidence of
these improved conditions were not
sufficient to demonstrate what the
Confederation is doing, there is now
the much more dramatic evidence
of the emphy of Bolshevist advo-
cates and red radical organizers,
who, baffled by the practical and
constructive things accomplished by
the Catholics, have lately taken to
the open persecution of Christian
workers,—banned, let it be noted,
by government authority.

OUTRAGE AT JALISCO

The most flagrant case of this
sort of persecution took place just
a few weeks ago while I was in south
Mexico, in the State of Jalisco.
There, in a large factory outside
the city of Guadalupe, six hun-
dred Catholic workers were dis-
charged and arrested because they
refused to sign upon the roster of
the newly organized local soviet.

Nearly a score of Catholic men and women who intervened to help the workers were also arrested and jailed. And to put a climax to the story, within a few days of this scandal the Guadalajara authorities condemned without compunction, and began to raze to the ground, a whole street of workingmen's houses—significantly occupied by the families of those men who had stood out against the rads.

The Catholic laborers of Mexico are organized and are organizing more and more. Women's, as well as men's unions, are increasing in number. The Catholic Church in Mexico is frankly on the fighting line for social reform. True, twenty-five thousand is a small number in the midst of half a dozen million workingmen. But it is a brave, a vigorous and a healthy beginning. It is nothing sporadic; it has permanency in it.

I have seen large groups of these organized Catholic workers gathered in meetings, poor, yes, and ignorant, less reasonable than any such groups would appear at home in America. But they were orderly, they were enthusiastic, they had the light of faith and determination in their faces. And they have leaders, not only in their bishops and priests, but lay leaders, who are devoted heart and soul to the cause of Christian social reform, and who are ready to sacrifice their lives (as some of their comrades have already done) in the struggle against the anti-Christian powers that seek to crush them.

This, as I have said, is one of the most hopeful of all the signs of hope that I have seen in "the Mexican mess." The only hope, after all, in this "mess," is the Catholic Church. She alone not only understands but loves these people. She knows their limitations, their simplicities, their needs. She knows that social reform, which looks only to the body, to the immediate material need, is fatal; that it destroys. She knows that to lift the Mexican masses up, to hold them to the plane of progress and decent living, their souls as well as their bodies must be fed—they must be given something to live for, as well as something to live on.

She knows that the rationalistic, godless, atheistical "social reform" of Marxian socialism means not only the loss of souls, but the ultimate material ruin of Mexico, of her fields and her factories, of her agriculture and her industries. Given over to that Mexico, with its vast masses of ignorant, indolent, half-primitive workers, veritable children of the southern soil and sun that nurtures them, would not collapse from sheer ingrowth of self-poison, from the disintegration of rank political corruption. Knowing this she works tirelessly, far-sightedly, for the only kind of social reform that can ever save Mexico—Christian social reform based on the principle of man for God and his brother, not man for himself alone.

NOTABLE TRAITS IN LATE CARD. BEGIN

A few notable traits brought to light by the death of the Primate of Canada will no doubt appeal to our readers.

CARDINAL BEGIN'S SPIRITUAL WILL

Two wills, a spiritual one and another regarding his belongings, have been left by His Eminence, the late Cardinal Begin, in his lifetime Primate of Canada.

The last mentioned will has not been given out for publication and is known to contain a few bequests for charitable purposes. The estate is a very small one as any funds he might have had at any time of his life were used for the education of poor pupils.

The Spiritual Will, however, of the deceased has been given out by the authorities at the Cardinal's Palace. It is dated December 16th, 1917. His Eminence first reminds his soul to God and asks forgiveness for any neglect in his duties.

His Eminence also asks that all those he might have offended for forgiveness and forgives everyone who might have offended him.

He asks the blessing of God for the members of the clergy and the faithful, and thanks those who have cooperated with him in trying to relieve the poor.

The only request contained is that the singing at his funeral be rendered by the young singers of the Basilica Choir.

CARDINAL'S QUOTA TO "PETER'S PENCE"

A letter addressed to the late Cardinal Begin by the Primate Secretary of His Holiness the Pope, thanking the Cardinal for the generous contribution made to "Peter's Pence" by the Archdiocese following the last collection for the church funds, has been made public at the Archbishop's Palace. A sum of 140,000 liras was sent from this district, and the Primate Secretary thanks the late Cardinal, Archbishop Roy, Bishop Langlois, the members of the clergy and the faithful for their great generosity and wishes to convey to them all the Holy Father's apostolic blessing.

No cause, little or great, left the kindly pastor unmoved. All who approached him were sure of a sympathetic welcome. Even in his busiest moments, he would listen to you as if you were his only concern.

In the same month of July which saw the Primate pass away, there died in far off Marseilles, France,

another whole-souled priest, whose great aim in life was to lead souls to God through the practice of Perfect Charity and Contrition. This was Father Frederick Rouvier, S. J., when the English translation of the latter's admirable book, "The Conquest of Heaven," was presented to Cardinal Begin, His Eminence at once, spontaneously and unsolicited, offered the following letter:

Archbishop's Palace, Quebec, October 27th, 1924.

Dear Friend:

I am happy to approve the English translation of "The Conquest of Heaven," by Father Frederick Rouvier, S. J., and to add my own praise to that of the seven cardinals and many bishops who have already unreservedly recommended this admirable book.

Jansenism, that most insidious of all heresies, pictured God as a merciless judge who would exclude the vast majority of mankind from Heaven. Men's hearts were thus almost instinctively turned from their Maker.

Now "The Conquest of Heaven" convincingly proves from Scripture, the Fathers and the foremost spiritual writers, that God is above all a God of love, *Deus caritatis*, that *He wills all men to be saved and none to perish*, and that Heaven is within reach and easy reach of every one who merely forms the habit of making frequent acts of Perfect Charity and Contrition.

Many, deeming it impossible to produce such acts, never attempt to do so. How greatly they are mistaken, is lucidly and forcefully demonstrated by the author. With a little practice, through the consideration of the Sacred Heart's unfathomable love for us all, especially in the Passion, and in Holy Communion, all souls can easily learn to make acts of Charity and Contrition sufficiently perfect to obtain, if not the remission of all temporal punishment due to sin, at least pardon for mortal sin. What a priceless blessing for the countless souls, not only of infidels and non-Catholics, but also of Catholics suddenly snatched away by death before the priest can hear their confession.

I gladly bless "The Conquest of Heaven," and pray that it may be as widely read and do as much good as its English rendering as it has done and still continues to do in French, and also that priests will preach it, in order to accustom the faithful to make more frequent acts of Perfect Charity and Contrition.

Accept the expression of my affectionate sentiments in Our Lord.

L. N. CARD BEGIN, Arch. of Quebec.

OTTAWA BOYS' CLUB

By One of its Directors

On October 1st, 1925, the Ottawa Boys' Club completed the second year of its existence. It may interest the readers of the CATHOLIC RECORD to give a brief description of the aims and achievements of this club. Many cities and towns are now about to undertake in a systematic way boys' work and Ottawa's experience may be helpful to others.

The Ottawa Boys' Club is under the exclusive control of Catholics but is open to all boys irrespective of creed. The Club puts into practice the universality of Catholic charity by welcoming and serving any boy, whatever his religion. Last year of the 823 boys who used the Club, 100 were Protestants, 8 Eastern Orthodox and 1 a Jew. The following extracts from the annual report will give a general idea of the nature and achievements of the Club.

PURPOSE OF THE CLUB

The Club was established on October 1st, 1923, to provide boys with social, physical and educational opportunities under the proper leadership, to give boys supervised occupation during leisure hours; to instill in them principles of honesty, cleanliness, sportsmanship, courage and self-reliance—to make better citizens for Canada. It is now generally recognized that in a large city a club of this nature is a necessary supplement to home, church and school.

ACHIEVING OUR AIM

With the clubhouse at 79 Laurier Avenue West (opposite Cartier Square), as general headquarters and with Mr. Fred McCann, expert on boy work, directing the programme, progress is being made toward the objective that is leaving its impress on the community. In the clubhouse there are now work-shops for vocational training, gymnasium, shower baths, game room, billiard and pool tables and a library. More than one thousand dollars is being spent on improvements to the building required by the rapid expansion of the club.

Healthful outdoor games are an important feature of the programme. The library has been taken over by the Catholic Girls' Club who not merely have donated 2,000 books suitable for boys but also provide a capable volunteer librarian who has full charge of this branch of the club's activities.

MEMBERSHIP GROWING

Comparing the second club year, ended September 30th, 1925, with the first, definite expansion is shown in every department and important new activities have been added. The total membership of 823 is an increase of 282. The jump in

attendance of boys from 20,672 to 27,850 demonstrates how the club is attracting boys under its influence. The membership is made up of boys from seven years to twenty, with but fifty over seventeen. They come from 38 churches of every creed in the city, from 38 Public Separate and Secondary schools and represent nearly every race.

THE ATTENDANCE

Gymnasium evenings..... 5,018
Gymnasium afternoons..... 1,018
Game Room..... 5,987
Boxing Class..... 417
Wolf Clubs..... 741
Boy Scouts..... 665
First Aid Class..... 212
Plumbing Class..... 61
Carpentry Class..... 401
Playgrounds..... 1,708
Other special sittings..... 680
Billiard and Reading Rooms..... 7,805
Philharmonic Orchestra..... 1,044
Boys' own orchestra..... 165
Social entertainments..... 1,350
Sunday concerts..... 9,500
Hockey Games..... 885
Summer Camp..... 81

THE OTTAWA JOURNAL'S TRIBUTE

The Ottawa Journal is equally appreciative, on October 18th, it devoted the following editorial to the club:

"A famous English social worker said recently that no less than half a million boys in a period of ten years in London became either criminals or chronic loafers solely on account of the fact that they had no proper care and guidance in their formative years."

"No agency of the city has done finer work for juveniles than the Ottawa Boys' Club. An attendance record in excess of 37,000 visits by the youth of the city in a single year to this organization's splendid clubhouse on Laurier Avenue is some indication of the high place it has taken in the boyhood life of the community."

"Not only are the boys kept off the streets and away from bad company in the autumn and winter season, but last summer nearly one hundred youngsters found real joy and inspiration for successful manhood in the club's outdoor camp at Mink Lake. The membership is made up of 823 boys mostly from seven to seventeen years of age and they are drawn from every nationality and every creed in the city."

The welfare work of the Ottawa Boys' Club in connection with the Juvenile Court, a prominent city official recently, "outside entirely of their other splendid efforts has earned them the respect of everyone who has any knowledge of the dangers of boyhood."

"But this great work cannot be carried on without funds. Last year's financial statement showed a small balance on the right side of the ledger, but if the good work is to continue more money is urgently needed. The club is asking for \$12,000 for the year's work and the response to the appeal should be both prompt and generous."

FINANCE

"Last year's receipts amounted to \$12,526.49, of which amount over \$10,000 consisted of direct donation. Only a paltry membership fee is required of the boys. The chief item of the expenditure was that for salaries, namely, \$4,548.25. A club of this nature cannot function properly without a professional supervisor who is an expert in boy work, a capable caretaker, and several part-time paid workers. These are supplemented by the volunteer workers whose assistance is indispensable."

The successful functioning of the Ottawa Boys' Club will require each year a donation from the citizens of Ottawa of at least \$10,000. The collecting of this sum is undertaken by the Club directors and volunteer workers and by teams provided by Ottawa Council Knights of Columbus, St. Mary's Holy Name Society, Blessed Sacrament Holy Name Society, Ottawa Subdivision Catholic Women's League, Catholic Girls' Club, Holy Family Subdivision Catholic Women's League, Ottawa Junior Division Catholic Women's League, Ladies Auxiliary, Division No. 41, Ancient Order of Hibernians, Alumnae of Gloucester St. Convent, St. Mary's Parish Children of Mary and the Blessed Sacrament Tabernacle Society.

For the collection to be a success from one half to two thirds the amount must be obtained from persons contributing from \$25.00 to \$500.00 each. Last year two gave \$500.00, two gave \$300.00, two gave \$250.00, four gave \$200.00, eighteen gave \$100.00, one of whom was His Grace the Archbishop of Ottawa, three gave \$75.00, twenty-two gave \$50.00, and fifty-eight gave \$25.00 each, while four others gave other sums larger than \$25.00. The combined contributions of the 114 persons who gave \$25.00 or more each, amounted to over \$6,700.00. In addition 92 persons gave \$10.00, eight gave \$15.00, and four gave \$20.00, three gave \$8.00, and 122 gave \$5.00 each, or a total of \$1,754.00 from these 229 persons. It will be seen, therefore, that of the \$10,000.00 of donations last year, less than \$1,800.00 came from persons giving less than \$5.00. It is the business, therefore, of the collectors to get large sums from those who can afford to give that amount. Twenty-five cents from a

really poor person means a great contribution for him and consequently greater merit than \$25.00 from a rich person, but the club, while proud to receive the widow's mite, depends for its financial support chiefly upon the well to do. This year's canvass for funds was not yet over when these lines were written, but that it will be a success is evident from the fact that between Wednesday, October 14th, and Monday, October 19th, \$8,000.00 were collected. The club fills a necessary need in Ottawa and has come to stay.

CHINESE MISSION BURSES

THE QUEEN OF APOSTLES AND THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purgation.

We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, my friends."

Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ. Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of Apostolic men can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests, "Have pity on me, have pity on me!" opens a way for us to win merit for our dear departed.

Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bourse for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bourse may be donated for the Souls in Purgatory. Could there be a grander monument to the merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed.

CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont.

INCOMPLETE BURSES

Sacred Heart League..... \$8,697 70
C. T. MacDonald, Brook Village..... 1 00
Hugh McCarron, Charlottetown..... 8 25
St. Joseph, Patron of China 3,588 38
Queen of Apostles..... 3,398 38
J. F..... 5 00
Immaculate Conception..... 3,028 98
Holy Souls..... 2,032 89
K. H. London..... 2 00
Thanksgiver, P. E. L..... 1 00
C. T. MacDonald, Brook Village..... 1 00
Mr. & Mrs. M. Dalton, Lucknow..... 2 00
St. Anthony's..... 1,870 45
Little Flower..... 1,680 39
C. T. MacDonald, Brook Village..... 1 00
Nellie English, St. John's, Nfld..... 5 00
Blessed Sacrament..... 624 80
Holy Name of Jesus..... 548 75
Comforter of the Afflicted 506 00
St. Francis Xavier..... 427 80

CORK MAY RECOVER RUBBER INDUSTRY

Dublin, Ireland.—The efforts of the Munster clergy to attract industrial enterprise to the South of Ireland are likely soon to have a remarkable outcome. The Dunlop Rubber Company is looking for a factory in the vicinity of Cork, and the old British military barracks are being considered as a likely situation.

This development is doubly notable, as it will mean the return of one of the greatest companies in the world to the country of its origin. The Dunlop concern began in Dublin, in Westland Row, now used as a government office; and the company there enjoyed two decades of unrivalled success before transferring itself to Great Britain. Its return to Ireland at this juncture would be specially welcome in view of the renewed prosperity of the rubber industry, which is now regarded as being assured of at least three years of continuous good fortune, thanks to the great American motor industry's demand for the commodity.

The clergy are convinced that the convenient position of Cork, from the viewpoint of American trade, gives an excellent opportunity to make it a centre of rubber activities,

ties, while the presence of the Ford factory on the spot opens up other encouraging possibilities.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WONDERFUL GRACE BY THE PRESIDENT

The following letter from a priest on one of the Western Missions tells of a wonderful grace accorded to a Catholic who had for years given up the practice of religion. There are many cases of this kind in the West. Children grow up, as did this woman's without religious instruction and the precious heritage of the Faith is lost.

We need money with which to make possible the practice of religion for those living in sparsely settled districts, where without assistance from outside they must remain beyond the reach of Church and Sacraments.

My dear Monsignor:

A few weeks ago I wrote describing some of our work in the West, and you saw fit to publish the letter in the Register. Since you experienced difficulty in getting people interested in our needs, I am writing again with the hope that accounts of ordinary things here may enkindle the hearts of your readers and stir them up to make sacrifices for the important work of Extension.

A month ago, something occurred which caused me no small amount of joy and consolation. One evening about dusk I arrived at a little village about fifteen miles from where I was due to say Mass on the following morning. The travelling all day, on account of heavy rains, was very difficult, and as the weather had cleared, I judged it wise to spend the night there in the hope that during the intervening hours the roads might have a chance to dry a little.

A fire of poplar wood in the kitchen stove around which we were seated seemed to spread a feeling of comfort and cheer after a hard day's journey. I was about to retire when there occurred a rapping at the door, and upon its being opened, a voice inquired if there was a priest there. In answer they ushered in an overgrown boy who explained hurriedly that his mother was very ill and for three days had been asking for a priest. Some one had told them of my arrival and he had hurried over. On the way to his home, in reply to my questions, the boy stated that the family did not go to any church. His mother was a Catholic, though his father, who had died several years ago, was not, and he never remembered being in a church.

We reached the home, where all was excitement and the poor woman was greatly relieved to see me. This is her story: "I was born in the East many years ago. My people were fervent Catholics, well-to-do, and gave me a good education. I belonged to the Children of Mary, and every first Sunday of the month received Holy Communion with the other girls of the parish. At last I obtained a teacher's certificate and was anxious to do something for myself. One day another girl who was going to the West persuaded me to accompany her. My parents strongly objected to this, but I was obstinate and in the end had my way. For several years I taught school, but was seldom within reach of a church or able to attend Mass. At first every couple of years I went home in summer and practiced my religion while there. Then came the death of my parents. Several times I travelled to the City to make my Easter duty, but by degrees grew careless. A young man, not a Catholic, began visiting me; we became engaged and later married outside the Church. I have five children grown up, none of them Catholics. Now I am going to die and what shall I do?"

A sweet consolation came to her when she had made her peace with God, but there was the great anxiety about her family. The three girls and two boys, brought up without any religion, were visibly affected by their mother's request that they should be Catholics. They are now studying catechism and I have great hopes of them.

There are many such examples in the West, but this case is unusual in the fact that at the very last God vouchsafed such a wonderful grace to the poor woman. She was well brought up and instructed, yet living far from God and religion

Should \$100 have the same rights as \$1000?

EMPHATICALLY, yes! There is no reason why \$100 should not earn the same rate of interest as \$1,000. The only difficulty is to find an investment medium where in small amounts will earn 6% or 6½% the same as larger amounts. However, this difficulty is eliminated by the Graham Investment Plan. Through us you can buy safe, seasoned bonds on time payments of as little as \$50 per month, and your money earns the coupon rate of the bond, 6% and upwards, while you are saving.

This interesting plan is explained in "The Miracle of Interest," a 16-page book, illustrated with charts showing how money grows. May we send you a copy?

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FIVE MINUTE SERMON

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

ALL SAINTS

ETERNAL REWARD

Be glad and rejoice, for your reward is very great in heaven. (Matt. v. 12)

All Saints! A great and consoling festival for each of us, who believe what he learned in the Catechism as a child: "God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next." Yes, it is the vision of the next world, blessed and glorious, that lifts up our souls today. We behold the multitude of those blessed ones, who in life knew, loved, and served God, and are now happy with Him for ever in their Father's home. It was not merely the festival of the great saints of God, whose names and lives we know and venerate, but of every man, woman, and child whose piety and fidelity have been rewarded with the crown of life. In humble hope and yet with loving confidence we too may count upon that reward, for God is faithful, if we now in life strive strenuously to know, love, and serve Him.

The example of the saints should encourage us, in spite of our past sins and negligences and weakness and cowardice. What they did by the grace of God we too may accomplish with the help of that same grace, which will never be wanting to us if we pray for it. True, the heroism of the martyrs, hermits, ascetics, men may daunt us, but we must remember that it was by the power of God's grace that became the great saints whom we venerate. It was not the great actions and events of their lives that made them saints, but because they were so holy that they became famous.

The foundations of their holiness we read of in the gospel today. "Blessed are the poor," said our Lord, not only despising what the world could offer them, but the poor in spirit—that is, cultivating humility and the fear of God. "Blessed are the meek," those who forgive and bear no resentment. "Blessed are those that mourn," mindful of their sins and wasted opportunities. "Blessed are those who hunger and thirst after justice," putting God first in all things in their daily lives. "Blessed are the merciful," for God takes as done to Him of all kindnesses done even to the least of our brethren. "Blessed are the clean of heart," for those who refrain from all taint of evil and act with a pure intention are rewarded, "for they shall see God." "Blessed are the peace-makers," thus imitating our Lord Himself. "Blessed are they who suffer persecution," and our Saviour warned His followers that this would be their portion, for the world hates those who are not of the world, for there is in the Kingdom of God. These things are the foundations of the holiness of the saints. And the more faithful in their observance, and in cultivating their spirit, the more holy they became in life, and the more blessed now, "for great is their reward in heaven."

It is on such a day as this that we realize the transforming power of God's grace. What the world makes no account of, and which it sneers at and despises, if done with a pure intention and for the love of God, is precious in His sight. Obedience, forgiveness, kindness, humility—little thought of, yea, perhaps ridiculed in this world, are the secret springs of holiness, that have raised up countless thousands to become the saints of God. Though now secure and blessed and glorious in heaven, the saints are deeply interested in our welfare and endeavour to serve God. Their Lord and Master loves us, died for us, is offered on our altars for us, as He loved and died for them. He nourishes us, as He did them, in His tender mercy, with His own sacred Body and Blood. For His sake, then, for His glory, they are willing, yea, anxious, to help to save us by their example and their prayers.

We see why they are interested in us—because we are the redeemed of Christ. Our worth is what we are; and we are Christ's, and He ransomed us at a great price. And though we may have defiled our souls with many sins and much neglect, nevertheless we are worth the precious Blood of our Redeemer, for that has been given for us. For God has so loved the souls of men! And the saints are most anxious that we should remember this, and with all earnestness should cast off by repentance all that disfigures the soul that the Almighty values so. Let us ask the saints to make us think of this, and be brave enough to attempt anything to make ourselves fit for heaven. It is all included in one word for us, by our great English saint, the Venerable Bede. He says: "Give thyself and thou shalt have that—that is, the Kingdom of heaven. Give thyself!" That should be the thought to make us break with sin, to cast aside anything that is not leading us to God. And then with all our soul, give ourselves in faith and hope and love to God's good service. In His mercy, He accepts of ourselves—with all our powers, thoughts, words, and deeds, our whole self offered to Him; and in return He gives us Himself, the light, glory, and joy of heaven. "Be glad and rejoice, for your reward is exceeding great in heaven."

GENERAL INTENTION FOR NOVEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SALVATION OF THE DYING

Our Redeemer Jesus Christ suffered and died upon the Cross for the salvation of all men without exception. The dogmatic teaching of the Church on this point is found in the Council of Trent (Sess. vi, ch. 2); Him (Christ) God hath proposed as a propitiator, through faith in His blood, for our sins; and not for our sins only, but for those of the whole world. This teaching is clearly set forth in Holy Writ: "But if any man sin, we have an advocate with the Father Jesus Christ the just; and He is the propitiator for our sins; and not for ours only, but also for those of the whole world" (1 John, ii, 1-2). St. Paul (1 Tim. ii, 1-2). St. Paul (1 Tim. ii, 1-2), asks, that prayers be said for all men, because God wills the salvation for all. "For there is one God, and one mediator of God and men, the man Jesus Christ, Who gave Himself a redemption for all."

Yet this universal atonement of Christ for the sins of men is not absolute, but conditional. Only those are saved who fulfil the conditions necessary for sharing in the redemption wrought by Christ. "He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark, xvi, 16). Hence the Council of Trent teaches: "But though He (Christ) died for all, yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated" (Sess. vi, ch. 3). "The blood of the Lord," says St. Augustine, "is given for thee, if thou wilt; if thou wilt not, it is not given for thee."

Thus our free-will, that great gift of God, which is the badge of man's nobility, carries with it a stupendous responsibility. By it we can co-operate with the grace of God, walk in the way of His commandments, and win for ourselves the glory of everlasting life. By it, too, we can harden our hearts to the inspirations of divine grace, rebel against the laws of God, and persevering in rebellion even to the end merit the punishment of eternal death. It is a dreadful alternative, the more dreadful when we consider that in a single moment, even in the last instant of our conscious existence on earth, we may determine our lot for all eternity. It is an alternative we all have to face. Our life here below is but a short preparation for a future life, a few years of warfare sharp and unrelenting, wherein we hew our eternal destiny; soon, sooner than most of us faint would realize, "the night cometh, when no man can work" (John, ix, 4), and we shall stand before the judgment-seat of Him "Who will render to every man according to his works" (Rom., ii, 6).

There is no escape from physical death. It is as universal as the human race. It is part of the penalty we are all forced to pay for the sin of Adam. The germ of death lurks in every child that is born into the world. It has only to bide its time to claim its victim. We know a great deal about death, but we are loath to sit down and calmly review our knowledge. Our nature abhors death and shrinks even from the thought of it. We know that death is certain, that all the science of the learned, all the tears of loving friends, cannot cheat it of its prey; we know that death closes the chapter of our earthly existence and robs us of everything except our merits before God, that our bodies will hardly have grown cold before the ranks will close in and our place be filled, and our memory fade from the minds of men. What we do not know is when and how we shall die. When we awake in the morning, however brightly the sun may be shining, we awake in the shadow of the silent Reaper. When we go to our rest at night, he still stands over us. At any moment we may fall beneath his sickle.

Yet physical death, the dissolution of soul and body, is but a thing of time, a mere passing phase in our existence. It is by no means the end, for the soul will return to its dwelling, the dead bones will be re clothed and live again. Far more appalling than the physical struggle that ends our earthly career is the eternal issue that is irrevocably settled as soon as the spark of life is quenched. Is the soul already poised to wing its flight across the border of time going to turn at last to God with a cry of love and resignation, or, if it is already turned towards God, to remain unshaken before the final assaults of its powerful enemies? Is it going to find its eternal rest in the bosom of its Creator, or to be cast away into the outer darkness in final and hopeless exclusion from the infinite Being for Whom it was created and Who alone can satisfy its longings?

This thought of death has made even the saints tremble. If we could bring ourselves to realize its full import, we too should at least tremble, yet, like the saints, stretch forth our arms in loving trust to the Heart of boundless mercy, and for the glory of God, the salvation of our fellowmen and our own interests, join in the apostolate which is urged upon us in this month's Intention. To pray for the dying is an apostolate that is within easy reach of everyone. It is an apostolate that is abso-

lutely Catholic and world-wide. It is an apostolate that can be exercised efficaciously, at any moment of the day or of the night. Statisticians tell us that every year an army of 33,000,000 souls passes in review before the tribunal of God. Every day death claims an average of 91,554 victims; every hour, 3,766; every minute, 62. Every second of time marks the passing of a soul. These figures stagger our imagination, but since they are only figures and represent the death-rate of the whole world, they do not impress us as they ought. Our horizon is too limited. We stand aghast at the empire of death when war or pestilence, earthquake or shipwreck, fills the front pages of our newspapers with stories of hundreds or of thousands snatched from life at one fell swoop of the Harvester; but we think little of the aggregate toll that he is exacting day by day from the human race in every quarter of the globe. We should be astounded to read some morning that the earth had opened overnight and swallowed completely one of our cities of over 90,000 people. There would be public prayer and country-wide mourning; the disaster would be recorded in history. But we do not stop to reflect that the routine work of the Angel of Death, if less spectacular, is just as effective as his master strokes.

If we are not moved to sympathy and a desire to help the thousands of souls that every day enter the final struggle, it is not because we are heartless, but because we are heedless. Yet in such a cause can we afford to remain heedless? Can our charity remain lukewarm and inactive when we remember that for each of these souls the Heart of Christ encountered the Agony of Gethsemane, that He gave His life-blood to the very last drop that they might all be saved?—when we remember that we bring the greatest glory to God, the fullest consolation to the Sacred Heart of our Saviour, by coming to the spiritual aid of countless souls in their moment of direct need? Christ knows full well what it is to be abandoned. He experienced in all its bitterness the utter blackness and loneliness of death, when the Father seemed to have forsaken Him. He cried out in anguish of desolation, even though His Mother Mary and John, the beloved disciple, stood close beneath His Cross. His is a Heart that can and does sympathize with the dying, and is ever waiting to give them grace and show them mercy, even as it forgave and consoled the penitent thief. But the key to that grace and mercy He often leaves in our hands. Among the 90,000 or more who are passing through their death agony today how many are infidels and idolaters, how many are veteran sinners who have little thought of God in their hearts, how many are destitute of all spiritual goods? Perhaps the only help that will reach them is what you are disposed to give. Your fervent cry: "Agonizing Heart of Jesus, have pity on the dying!" may at any moment bring light and strength and victory to an immortal soul that is about to go down in the struggle.

The Heart of Jesus is rightly invoked as the "hope of all who die in Him," and as the Sacred Heart is never beyond the reach of our simple prayer, so, too, no soul while yet imprisoned in the flesh is beyond the influence of the Sacred Heart. Through that merciful Heart our prayers will carry our apostolate where it is needed most. While kneeling at our bedside we may be helping the dying and winning souls for Christ in lands that have never been trodden by the feet of our missionaries. And not only by our lips and our hearts may we carry on this fruitful apostolate, for the glory of God and the salvation of our neighbor, but also by our good deeds and our sufferings patiently borne. What is to prevent us from offering to God for the dying the trials and afflictions, great and small, which beset our path through life; our days well spent in the simple and light-hearted performance of our very ordinary duties; the little acts of the will which we have to make at every hour; our petty passions; the unkind thought quickly cast out; the uncharitable word left unspoken, or, better, turned into a charitable one; the frequent renewal of our resignation to God's will and His plans on our life? The field of apostolate is as wide as the world, and the means of helping the dying are within easy reach of everyone. All that is wanting is our zeal. And if God's glory and the salvation of souls are not motives strong enough to impel us to enter heartily into this great work of mercy, we may remind ourselves of our own interests.

"Give," says our Divine Lord, "and it shall be given to you: good measure, and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again" (Luke vi, 38). "Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you" (Mark iv, 24). "Blessed are the merciful for they shall obtain mercy" (Math. v, 7). These are Christ's own promises to us, often repeated. The cup of water given in His name will not go unrewarded, yet the cup of water fills but a slight temporal need, quenches but a passing thirst. It

can in no way be compared to a prayer or good-work offered for the dying, which fills a spiritual need and may prevent the eternal thirst of an immortal soul for which Christ shed His blood. If we are mindful of the dying, we can rest assured that when our own last moments come and the chill hand of death is stealing down over our features we shall not be forgotten. The souls of those whom we have helped will in turn intercede for us; God will not refuse us that crowning grace of a happy death, which through the years of our life we have begged of Him for others in our love for His glory and in our charity for our neighbor. Our work of spiritual mercy will be returned unto us with interest no otherwise than if we had performed it for Christ Himself. Who will be our Judge? "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Math., xxv, 40).

"Most merciful Jesus, Lover of souls, I beseech Thee by the Agony

of Thy most Sacred Heart, and by the Sorrows of Thy Immaculate Mother, cleanse in Thy Blood the souls of sinners throughout the world who are now in their agony and who are to die this day. Amen. "Agonizing Heart of Jesus, have pity on the dying."

By a decree of February 2nd, 1850, an indulgence of 100 days is granted each time this prayer is recited, and a plenary indulgence once a month to those who recite it three times a day at intervals, and fulfill the usual conditions of approaching the Sacraments and praying for the intentions of the Sovereign Pontiff. These Indulgences are applicable to the Souls in Purgatory. J. I. BERGIN, S. J.

Common sense is the root of good government. Apart from a political slogan, common sense is perhaps the rarest of the virtues, and certainly the utility most needed by mankind today is common sense. Under the scheme of things it counts for more than genius.

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MAKING OUR RAILWAYS PAY

The sure way—the only way—that our perplexing railway problem can ever be solved.

Temporarily our Canadian National Railway system is in a hole. To deny the fact would be rank untruthfulness, to belittle its importance would be sheer folly. But this huge public ownership enterprise CAN and MUST be pulled out of the hole, and it's up to the men and women voters of Canada to do it!

A Leaf Big Enough for Two

If our foresight had been as good as our hindsight, we would never have built the excessive railway plant we have today. But what is done cannot be undone. There is no use crying over spilt milk. The problem now is to chart for ourselves the course that will most quickly and most surely place the Canadian National Railways on a paying basis.

Thus far the main effort of its management has been to get more business—freight and passenger—for the C.N.R. by taking it away from the C.P.R. By that method, the cost of securing business is greatly increased for both systems, with no real advantage to either. They are merely fighting over the division of a loaf, which isn't large enough to provide sustenance for both.

The only way our railway problem will ever be solved is for the voters of Canada to see to it that our railways are given a bigger loaf to divide—a loaf of freight and passenger traffic that will be large enough for both systems to thrive on.

We Have the Acorn, We Must Grow the Oak

How to increase freight traffic—that is the kernel of our problem! The average Canadian freight train earns \$5.00 per mile travelled; the average passenger train earns only \$2.00. So it's up on the freight end of the business that we must concentrate.

Of course, some kinds of freight are more profitable than others. There is very little margin of profit in carrying grain, first because the rates applicable to it are lower

per ton per mile than the rates on any other commodity, and second because the grain movement is a peakload traffic, calling for an enormous investment in cars that are idle the greater part of the year.

But there is a substantial margin of profit in hauling general merchandise. What can we do to ensure our railways getting more of it?

Higher Tariff the Cure

Increase our population—start a big immigration movement—and the rest will follow as a matter of course! Easier said than done? Not at all! All we have to do to start the tide of immigration flowing through our ports is to hold out to the prospective immigrant the assurance of a steady job at good wages, or the chance to engage profitably in farming or some other form of production or service.

A higher tariff, that will be a real Protective Tariff, will give him a guarantee covering every point. And nothing else under Providence will!

A Lower Tariff is Poison

A Tariff policy that allows the Canadian market to be supplied more and more by outside workers, automatically operates to reduce the freight traffic available for our railways. When for instance, due to insufficient tariff protection, the Libbey-Owens glass factory in Hamilton was forced to surrender the Canadian field to its sister plant in Belgium, Canadian railways lost the hauling of 2,000 carloads of raw material per year!

If Canadian cotton and woollen mills only had the making of the textiles, that

we import every year, our railways would have the hauling of another 50,000 carloads per year of raw material freight.

Picture to yourself the scores of other things that under a low tariff policy we import, when under a higher tariff policy we would be making them in our own workshops, and you can hardly fail to realize that the same—the sure—solution of our railway problem is all ready-made for us, and awaits only our order via the polls to put it into operation. The necessary traffic is there. All we have to do is reach out and get it!

Increasing Imports Mean Bigger Railway Deficits

Every time that low duties take away a portion of the domestic market from a Canadian industry and give it to a foreign industry, our railways suffer in four ways.

- 1. They lose the hauling of the raw material that such industry would have used.
2. On the finished product, instead of the full local rate, they get only their proportion of the through import rate—a much lower net.
3. When it results in the Western Canadian market being supplied from a U.S. factory, they lose the long East and West haul, and get only the short haul from the international boundary.
4. They lose the hauling of all the merchandise that would have been consumed by the workers who, due to the resultant unemployment, emigrate to the United States.

Lower duties throw people out of work. They just as surely throw railways out of work. We can never save our railways by giving them less work. We must use our brains and our courage to secure them more work—better paid work! Higher tariffs will do it.

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CHATS WITH YOUNG MEN

A PRAYER FOR THE HOLY SOULS

Jesu, by that shuddering dread which fell on Thee; Jesu, by that cold dismay which sickened Thee...

ALL SAINTS AND ALL SOULS

Two days in the Christian year join together to make, as it were, one solemn commemoration of the life after death.

These two days with the sublime doctrines of which they are the expression, reveal in a striking manner the power of the Catholic Faith to satisfy the religious craving of the human heart...

Looking on the multifarious sects and cults, each claiming to be the divinely instituted church of Christ, it is little short of amazing that they should have intentionally left out of their religious systems or willfully discarded such a soul-satisfying explanation of the life after death...

This rejection of the twin beliefs in the intercession of the saints and in Purgatory have brought lamentable consequences in our day. Human nature craves some means of uniting itself in spirit with those who have passed away.

At the same time the elimination of the doctrine of Purgatory has brought about the revival of spiritism which has been commended to supply the explanation in many fickle minds of the condition of life after death...

The Communion of Saints is a bridge of prayer, built on the firm foundations of faith, bright with the iridescent hues of hope...

mortal in Heaven, or suffering for a time sustained by hope in the purging flames of Purgatory.

On All Saints Day we recall the vast multitude of saints, honor their virtues, and ask their intercession. The Christian year is too short to give every saint a day, and so on this one day we pay our meed of praise and veneration to the saints known and unknown...

As the night of All Saints Day deepens into the dawn of All Souls, we pass naturally from the observance of an inspiring festival of joy, to the sad contemplation of the feast day of sorrow.

Heaven, earth, and purgatory, mingle together on these two great feast days. Faith and hope join hands in the Communion of Saints. Life and death, joy and sorrow, the goodness of God and the evil of sin take on a deeper meaning in the supernatural light that All Saints and All Souls shed upon the world.

OUR BOYS AND GIRLS THE POOR SOULS Pray for them, little children. When you hear the wild wind sigh; Some under seas are sleeping; Some in lonely graveyards lie...

Murmur it over and over—"Oh, may they rest in peace!" Be sure that the Lord will listen And grant them swift release.

ALL SAINTS

Perhaps at no other time of the year does the Liturgy of the Church show to greater advantage than during the first two days of November. The dramatic contrasts, the setting, the suggestiveness, the grandeur—all these points in which the Church makes the highest art the handmaid of the highest religion, are here to be seen at their best.

This is one most effective and inspiring contrast—the dreariness of the season and the glory of the Feast. Another is in the Mass of the day itself. In the Epistle we behold that vast multitude of all nations and peoples and tribes and tongues that stand before the Throne and in sight of the Lamb, clothed with white robes and palms in their hands.

The tenderest and most appealing, however, of all the contrasts in the Liturgy of All Saints is the sudden and exceedingly dramatic change from gorgeous white to deepest black, from the exultant hymn which celebrates the triumph of the Saints to the mournful chant of Vespers for the Dead.

Through all, through the glory and the grief, we find the mercy and justice of God, the power of His

grace, the splendour of His beneficence, the inspiration and at the same time the salutary warnings of His teaching, brought on as it can be only, by the Church, the mother of Saints.—The Sentinel of the Blessed Sacrament.

JESUS, HAVE PITY!

A noted speaker recently told this touching story: I am told of a young man in a farmhouse at the base in France dying of his wounds. Beside him was a friend—wounded, too, but not mortally.

"Before passing away, he softened and, turning to his friend who held his hand, he whispered: 'When I die will you shed a tear for me? If you don't no one will. Nobody cares for me.'"

"The young officer—a Catholic—drew from his pocket a little crucifix and, holding it before the eyes of his dying friend, he answered: 'Do not say that. See, here is One Who not only dropped one tear but shed all his blood for you.'"

"He looked up—the dying man—his eyes glazed in death, and he struggled to say, 'Let me kiss it.' He rose up and kissed it. After doing so he gave a last look at his friend, and as he fell back on his pallet he gasped out the word 'Sweet!' and fell back dead."

"Call it prayer in tabloid form or what you like—be sure before God it was his salvation. The last word of the poor soldier before he closed his eyes in death was 'Sweet!' He meant 'Sweet Jesus have pity on me.' See how the Lord is sweet—sweet as honey fresh from the honey comb. His mercy, too, is sweet, and may it be your joy and your comfort both in life and death. When you gaze at any time, in any place on the figure of the Crucified, ejaculate with the dying man, 'Sweet, Sweet, Jesus, pity me.'—New Zealand Tablet.

CATHOLIC SCHOOLS' GROWTH

Enrollment in Catholic secondary schools in the United States has increased by 186 per cent. in the last nine years, a survey just completed by the N. C. W. C. Department of Education reveals.

Three extensive surveys of the Catholic educational system have been made by the N. C. W. C. Department of Education. The first, in 1920, showed a total enrollment in Catholic preparatory schools of 129,848, an increase of approximately 74 per cent. over 1915, the earliest year for which figures were obtainable.

TO PASS 200,000 IN 1926

Should enrollment continue to increase at the same rate—and there seems every reason to believe it will, says the Department—the enrollment in 1926 will have reached the grand total of 205,912. Statistics in the hands of the Department show that it is more than justifiable to assume the increase in teachers employed in the secondary schools is keeping pace with the increase in students.

These figures, says the Department, will do much to uproot the misconception that Catholic preparatory schools are woefully under-named—that one teacher is compelled to instruct too many pupils to make for efficiency. It will be seen, it points out, that in 1920 there was an average of 16 students to each teacher, and that the average in 1922 and 1924 is reduced to approximately 15.

INCREASE IN HIGH SCHOOLS

The 1924 survey shows that the High school enrollment in each of the 102 dioceses underwent a substantial increase in the previous two years. Even in some of the smaller dioceses the number had almost doubled.

students, 375 teachers; Boston—7,375 students, 388 teachers; Brooklyn—7,890 students, 387 teachers. The totals for these six dioceses are 50,932 students and 2,687 teachers.

THE LARGEST SCHOOLS

The largest individual Catholic High school, according to the survey, is the Catholic Girls' High School in Philadelphia, with an attendance of 1,688 pupils. Next in line among the larger schools come the Boston College High School with 1,881 boys, the Roman Catholic High School of Philadelphia with 1,128 boys, Immaculate High School of Chicago with 908 girls, St. Mary's High School of Chicago with 871 girls, Duquesne University Preparatory School of Pittsburgh with 752 boys, La Salle Academy of Providence, R. I., with 750 boys, and Mercy High School of Chicago with 750 girls.

Opening of a large number of Catholic High schools in the last few years has done much to swell the number of Catholic High school students, the survey says. The development of the central High school, which has won almost unanimous approval in the larger centers, has been a material aid. This plan, it is found, has been a powerful encouragement to send Catholic children of school age to Catholic institutions.

The N. C. W. C. Department is making a check-up of the entire Catholic educational system. Data thus far obtained leads it to believe that increases similar to those in the High schools have been registered in all other departments of the system.

London, Eng.—Catholic schools alone show an increase among the voluntary schools in the statistics of public education for the year 1923-24 just published. The Catholic schools number 1,132, an increase of three on 1922. The average attendance of 317,878 shows an increase of 3,465. During the year 135 Church of England schools

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were closed or transferred, with a loss of 29,378 children. The Wesleyans gave up seven schools, and fifteen other voluntary schools were transferred. Altogether there were, during the year mentioned, 154 voluntary schools fewer than in 1921-22, with a loss of 58,509 pupils.

What will be the bliss of the just, when, at the end of the world, the soul, embalmed with the fragrance of Heaven, shall come to seek its body, to enjoy God for all eternity? The bodies of the just shall shine in Heaven like brilliant diamonds, like globes of love!

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FOREIGN MISSION NEWS LETTER

A NEW WAY TO BECOME A SISTER
The catechist visited Father Byrne, one of the American Missionaries in Korea, simply to put a question to him.

farm is more than an acre in extent, these thrifty peasants must plant a variety of crops in little plots—everything in fact that they need for themselves and their families.

TURK PRIEST LECTURES IN ROME
The Holy Father is keenly interested in the conversion of the Mussulmans, and expressed a wish that Missionaries entrusted with the task of preaching the Gospel to them, be given an opportunity of studying closely their language, religion, customs and manner of thought.

INTERNATIONAL UNION OF CATHOLIC WOMEN'S LEAGUES
From October 22 to 28th will be held in Rome the 6th Triennial Congress of the International Union of Catholic Women's Leagues.

WARSAW'S ANGEL OF MERCY
Before Sister Elizabeth entered religion she was the Countess Czacka, a young and refined member of the nobility, engaged to a nobleman and the marriage-day actually fixed.

CATHOLIC TRUTH SOCIETY
NOVEMBER 8TH IS CATHOLIC TRUTH SUNDAY IN MONTREAL
The pulpits of every English-speaking Catholic Parish in Montreal will, on November 8th, be devoted exclusively to a thorough explanation of the aims, methods, and importance of the Catholic Truth Society.

THE TOWN IN THE DISTANCE
The beauty and charm of the scenery in China add a refreshing touch to the missionary's journey, for instance, Father Galvin writes: "Ahead of us to the west, thirty miles away, we could see the temples of the city of Anlu glistening in the sun."

allow their fellowmen to be tossed here and there in the cross current of uncertainty and unbelief. The Catholic Truth Society offers you the opportunity of helping roll back the flood of misrepresentation and distortion that has been flung against the Church for centuries.

MARRIAGE
LESSARD-O'BRIEN.—In St. Joachim's Church, Edmonton, by Rev. Father Tavernier, on October 5th, 1925, Ethel O'Brien, youngest daughter of Mrs. O'Brien and the late P. O'Brien of Ottawa, to John L. Lessard, of Athabasca, Alberta.

WEEKLY CALENDAR

Sunday, November 8.—The Feast of the Holy Relics. Some non-Catholics regard the veneration which the Church pays to relics of the Saints as sinful and contend that this pious practice is merely a remnant of paganism.

Monday, November 9.—St. Theodor Lillo, martyr, was a soldier in the imperial army in his youth but when his superior officer ordered that all Christians should sacrifice to the pagan gods, he refused.

Tuesday, November 10.—St. Andrew Avellino, when he was thirty-six years old joined the Theatine Order. He suffered for fifty years from a most painful injury but refused to use a carriage to relieve his sufferings.

Wednesday, November 11.—St. Martin of Tours, when only a boy became a Christian in defiance of the wishes of his parents. In 373 he became Bishop of Tours.

Thursday, November 12.—St. Martin, Pope, sat on the Papal Throne from 649 to 655. He incurred the enmity of the Byzantine Court by his opposition to the Monothelite heresy and was seized and taken on board a ship bound for Constantinople.

Friday, November 13.—St. Stanislas Kostka, was a member of a noble Polish family. He studied in the Jesuit College of Vienna and after having been cured of an illness by Our Lady he was hidden by her to enter the Society of Jesus.

Saturday, November 14.—St. Didacus, was a native of Spain, born in the middle of the fifteenth century. He entered the Order of

St. Francis but remained a lay brother all his life in perfect observance of the vows of poverty, chastity and obedience. His superiors sent him on a mission to the Canary Islands where he hoped to gain the crown of martyrdom.

DIED
FLANAGAN.—At Seaford, Ont., on August 19, 1925, Mr. Thomas Flanagan. May his soul rest in peace.

VIOL corrects disorders of the nervous and digestive systems because it is a scientific preparation of beef marrow, eggs, salts of lime and iron, malt extract and fresh lemons that builds, strengthens and repairs.

Every man has far more, not only more, but far more, grace given him than is enough to save him.

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WANTED
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SEALED TENDERS addressed to the undersigned and enclosed in Tender for Water and Dredging, Wiarton, Ont., will be received until 12 o'clock noon, Tuesday, November 3, 1925, for the construction of a public building at Wiarton, Ont.

SEALED TENDERS addressed to the undersigned and enclosed in Tender for Public Building, Wiarton, Ont., will be received until 12 o'clock noon, Tuesday, November 3, 1925, for the construction of a public building at Wiarton, Ont.

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