

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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SUPPORTS CATHOLIC IDEALS

MUSSOLINI RECOGNIZES THAT CATHOLICISM IS THE HOPE AND STRENGTH OF ITALY

The Revue Catholique des Idées et des Faits, one of the leading Catholic publications of Belgium, has devoted several articles of late to the question of a Franco-Belgian-Italian federation. Several of these articles were brought to the attention of the Italian Dictator, Mussolini, who made known that on several points he was thoroughly in agreement with the Belgian review. The Revue Catholique des Idées et des Faits has now undertaken an investigation or survey of the religious, moral, political and economic situation of New Italy, and Mr. Norbert Wallex, Professor of the Commercial and Consular High School of Mons, has been appointed to make this investigation, in the course of which he will interview members of the Italian Government, prelates and prominent laymen.

The first interview obtained by Mr. Wallex, was with the Dictator, whose statements, as published in the Belgian Review, cannot fail to be of general interest. Speaking of the necessity of a strong Belgian policy, Mr. Wallex opened the interview by saying:

"Excellency, Belgium is not a little nation. She is a great nation by her technical power, by her civic energy, by her sense of honor, by her artistic creations—the most beautiful with those of Italy—by the

"By the quality and activity of her Catholicism," interrupted Mussolini.

Mr. Wallex then proceeded to state that Belgium needed a strong policy but could conduct such a policy only in constant and intimate accord with Italy.

CATHOLICISM THE STRENGTH OF ITALY
Signor Mussolini listened with the closest attention, interrupting the speaker many times for an explanation, or to express an opinion.

"Yes," he said at last. "Belgium and Italy must collaborate and that intimately. You are right to emphasize the preponderant role of Catholicism in the life of nations. The strength of Italy, her joy and her marvelous chances for the future are due to Catholicism. I have frequently proclaimed it. I shall proclaim it whenever I have the opportunity. Catholicism, by its doctrines and its precepts of renunciation, penance, sacrifice, mortification, Catholicism, by its asceticism persuades men to combat themselves within themselves and in combating themselves to develop their deeper energies; or, more exactly, Catholicism trains men to prepare and assure the triumph of their best energies, those that make heroes and saints. It is thanks to our Catholicism that we Italians have preserved the spiritual vigor, the spiritual nobility, the spiritual fecundity which takes the place of the material wealth which we lack and which, by the way, make us fit to conquer it."

"Without Catholicism what would have become of us Italians? What would have become of us? Look, my dear sir, at the majority of the European peoples. They have given themselves up too much to the thirst of enjoyment. They have coarsened. They have become materialized. And if they are Protestants, they have dragged religion down in their downfall. They allow it to subsist only as a formula behind which there is nothing or almost nothing religious. Nothing is more significant in this connection than to examine the meaning of the word 'comfort.' This word comfort, my dear sir, is Italian. It signifies for us what it signifies in its original acceptance: joy of the spirit, joy of the heart, the delightful peace of the whole soul, a taste for super-terrestrial realities. That is comfort. But how many other peoples have made this word a synonym of arm-chairs and modern plumbing."

CATHOLICISM VIRILIZES BY PURIFYING
"Catholicism renders to Italy, as it renders to all the nations which consent to being penetrated by it, the incomparable service of virilizing them, or purifying them, of raising them above themselves by the victorious struggle which it induces them to wage against their grosser or evil appetites. Catholicism has rendered us greater services than that. By its spirit of mortification it convinces us that we should consume less of than we produce. It has thus endowed us with material resources thanks to which we have passed through crises which another people, doubtless, would not have survived."

"In what I have told you," the Dictator continued, "you will find the principal reasons for my attitude toward Catholicism—respect for Catholicism, protection of Catholicism, collaboration with Catholicism. The ecclesiastical Hierarchy should be honored by the State. Whenever I have the opportunity I

order the civil and military authorities to attend the great religious ceremonies. Ask what was done at Genoa at the last Eucharistic Congress. The resources of the clergy should be increased. Spontaneously and by a simple decree I have added thirty-eight million lire to the budget for this purpose. The teaching of Catholicism should be encouraged and stimulated by the State. I require all teachers to be punctual and zealous in this respect. The prestige of the Cross must be recognized, sanctioned by the State. I have reestablished the Crucifix in the court rooms and in the schools. I propose to reestablish it in Parliament."

"But what is Faith without morals?" he immediately added.

"I treat with severity whosever undertakes to pervert my people, because by perversion they are weakened and dissolved. And to dissolve them would mean their eviction from the world. It would mean the annihilation of our efforts to place Italy in the front ranks of the nations."

PROTESTS UNAVAILING

In reply to a question as to whether there was no protest against this action, Signor Mussolini stated that the immense majority of his compatriots approved of his energetic measures, and that those who protested knew that their protests were perfectly useless.

"Unfortunately," he said, "many Catholics do not understand this language. Let Catholics read the Gospel. Christ drove the money-changers out of the Temple. This example has lost none of its value. There will always be money-changers in the Temple, there are always men who exploit, sell or pervert their brothers. Therefore, there must always be men to chase them out or submit them to a treatment more radical still."

It is the intention of the correspondent of the Review to interview various prelates and laymen devoted to the interests of the Church, and after an impartial examination of the facts, the statements made by Signor Mussolini will be reviewed and commented upon.

"TOO MANY LAWS"

Declaring "You can never drag men by law into morality," the Most Rev. Michael J. Curley, Archbishop of Baltimore, in an address before the Baltimore Kiwanis Club, attacked the method of continually piling up new laws to meet every new condition.

"We have too many laws," the Archbishop declared. "There is a tendency in the United States to pile on a law to meet every new condition that arises in public life. If a man drinks, drinking is forbidden, if a man happens to cut his throat with a razor, a law banning razors at once goes into effect. Knives and forks will probably be forbidden as lethal weapons within a few years."

The Archbishop further declared that without law there can be no liberty and that a deep respect for law, particularly in a democracy, is essential. He pointed out, however, that men who work constitutionally for the repeal of a law in which they do not believe are fulfilling their sacred civic duty just as certainly as the men who established the law.

N. Y. CONVERTS' LEAGUE

New York, Nov. 22.—The Right Rev. Bishop Molloy, of Brooklyn, has accepted the office of honorary vice-president of the Catholic Converts' League, according to an announcement just made. His Grace Archbishop Patrick J. Hayes, recently accepted the office of honorary president of the league, and Bishop Dunn, Auxiliary Bishop of New York, joins Bishop Molloy, both being honorary vice-presidents.

Louis H. Wetmore, secretary of the League, recently wrote Bishop Molloy asking him if he would accept the office. The Bishop's reply is as follows:

"My dear Mr. Wetmore: Allow me to acknowledge receipt of your courteous communication in which you very considerably invite me to become one of the honorary vice-presidents of the New York Branch of the Catholic Converts' League."

"I wish you to know that I am deeply appreciative of this proffered honorable recognition. My only reluctance in accepting this distinction is the conviction that I may not be able to manifest my interest sufficiently actively in the worthy work of your league. Since, however, you assure me that it will not be necessary to assume any burden I shall readily accept this honorable office."

"With best wishes to you and your associates for the more successful and fruitful realization of your laudable aims, I am sincerely yours,

"THOMAS E. MOLLOY,
Bishop of Brooklyn."

PAN-AMERICAN MASS

RELIGION IS DEMOCRACY'S ONLY SAFEGUARD AGAINST ULTIMATE FAILURE

Washington, Nov. 20.—Representatives of the United States and Latin-American Governments, the Apostolic Delegate, Archbishop Curley, of Baltimore, and prominent Americans of many different religious creeds at the annual Pan-American Mass in St. Patrick's Church here yesterday listened to a sermon on "The Church and the Republic" by the Very Rev. Ignatius Smith, O. P. Father Smith took the opportunity to expound the relationship between religion and the civil power with particular reference to the role of the Catholic Church in the United States. In the course of his address he referred to movements fostering religious and racial bigotry, of which he said, "all of us, real Americans without distinction of race, color or creed, are profoundly ashamed."

STATUS OF CHURCH IN UNITED STATES

Referring specifically to the status of the Catholic Church in the United States, Father Smith continued:

"The free institutions of our governments give almost unlimited opportunity to malevolent citizens to confuse liberty with license and, under the name of national patriotism and love to operate against the fundamental principles of democracy. It is to warn you against an exaggerated appreciation of the Americanism and democracy of such epidemics that I now speak. The primitive Americanism of the founders of our nation one hundred and fifty years ago was not atheistic and it was not anti-Catholic. The Constitution of this nation was written not in a spirit of religious discrimination but in the God-given hope that this land would be the sanctuary for the oppressed peoples of the world, that they come here with equal right and that they remain here with equal right as well as their institutions and their religions do not thwart the purposes of the land."

The Most Rev. Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, and the Most Rev. Michael J. Curley, Archbishop of Baltimore, were in the sanctuary during the Mass. The Rev. John I. Barrett was the celebrant.

representative government she would be seeking to obliterate the very fields in which she has been most successful. That is not only diplomatically inconceivable but is also in contradiction to the historically established fact that the Catholic Church is ever ready to step along with the wants of the people as long as these progressions make for a material happiness that does not thwart the purposes of a God whom she represents in society."

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DIPLOMATS' PRESENT

Diplomatic officials who attended the Mass were: William Phillips, Under-Secretary of State for the United States; Mr. Augusto Cochran de Alencar, ambassador from Brazil; Senor Dr. Don Rafael H. Elizalde, minister from Ecuador; Dr. J. Varela, minister from Uruguay; Dr. Arturo Padro y Almeida, charge d'affaires of Cuba; Licdo. Emilio C. Joubert, minister from the Dominican Republic; Senor Don Manuel Zavala, charge d'affaires from Nicaragua; Dr. Enrique Olaya, minister from Colombia; Senor Dr. Don Ricardo J. Alfaro, minister from Panama; Senor Dr. Don Jodro Manuel Araya, minister from Venezuela; Senor Don J. Rafael Oreamuno, minister from Costa Rica; Mr. Leon Dejean, minister from Haiti; Senor Dr. Don Ricardo Jaimes Freyre, minister from Bolivia; Dr. L. S. Rowe, director general of the Pan-American Union; Franklin Adams, secretary of the Pan American Union; William A. Griffin, trade adviser to the Pan-American Union, and William V. Griffin, chief clerk. The special representatives of the special missions from Peru and Chile, Drs. Carlos Aldunate, Ernesto Barros, Mielton Porras and Solon Polo, were also present.

Following the Mass, Monsignor Thomas, Rector of St. Patrick's, entertained the distinguished guests at luncheon in the rectory.

THE LITTLE FLOWER

CURES DYING CHINESE PRIEST

In a letter addressed to Monsignor Freri, General Director of the Society for the Propagation of the Faith, Bishop Favona, C. M. V., Apostolic of Western Chekiang, (China) relates a wonderful cure obtained through intercession of Blessed Teresa of the Child Jesus. Writing from Hangshaw, he says:

"One of our young Chinese priests, ordained two and one half years ago, the Rev. John Ouang, was recently cured miraculously during a novena to Blessed Teresa. Father Ouang was suffering from a tumor in the leg and the Chinese physicians were unable to give any relief. The pain became so intense that it was decided that the patient should go to Shanghai and be operated upon. The operation was performed but it was too late; gangrene had set in and the poisoning of the blood was far advanced. According to the doctors death was unavoidable and could occur at any time, and suddenly."

"Under those circumstances the Last Sacraments were administered to the young priest and he was already making the sacrifice of his life, when the Sister Superior of the hospital advised him to make a novena to Blessed Teresa. The novena was begun and from the third day the patient felt much better, recovering sleep and appetite. At the end of the novena he was up and could say Mass. He writes that his strength is returning rapidly and that within a few days he will be able to resume his work."

"Help me to thank the dear Blessed Teresa, the great friend of the missions, who keeps in reserve for them some of her choicest flowers."

GUATEMALA DECREE MENACES

Guatemala, Nov. 19.—A new decree recently promulgated by the President of Guatemala making it necessary to obtain a government license before taking up collections or making a drive for funds for whatever purpose, has caused great concern in Catholic circles where it is interpreted as another attempt to wipe out Catholicism by depriving the clergy and the churches of financial support. The full text of the decree is as follows:

"Decree No. 846.
"Jose Maria Orellana, Constitutional President of the Republic,
"Whereas: It is convenient to dictate the measures necessary to guarantee the handling of the funds collected among the public in order to establish subsequently the control necessary for the safeguarding of the interest of the country.
"Therefore, By virtue of the authority vested in me by Legislative Decree No. 1238, of May 11 last,
"I Decree:

"Article 1. In order to make any public or private collections, in whatsoever form they may be, the solicitor must previously obtain a license from the Jefatura Poltica of his jurisdiction for the necessary license. The party making such solicitation must give satisfactory proof of the necessity of the collection and of the advisability of the purpose for which it is intended.

"Article 2. Having fulfilled these requirements, if the proof given is satisfactory, the Jefatura Poltica will order the formation of a committee of honorable persons among whom a Treasurer will be appointed to handle the funds.

"If the persons proposed are accepted, the appointment will be confirmed, and after obtaining the guarantees required by the office, the license will be granted.

"Article 3. The Political Chiefs will open a book for the registration of the licenses granted, describing the circumstances and details which they contain.

"Article 4. Any natural or juridical person, association, corporation or institution which has charge of the handling of funds derived from public contributions, donations or subscriptions of whatever nature they may be, is obliged to render detailed account of the administration and inversion of said funds to the General Direction of Accounts through the medium of the Jefatura Poltica upon fulfillment of the aim for which the collection was made, or every two months if the undertaking be of longer duration.

"Article 5. Persons making collections or drives and who do not comply with the conditions referred to in the foregoing articles will come under the application of the vagrancy laws, without prejudice to their other responsibilities. The funds which they may have collected will be taken over by the Jefatura Poltica and forwarded to the respective Charitable Institutions.

"Article 6. The present Decree, which becomes effective on the date of publication, will be reported to the National Legislative Assembly at its next ordinary sessions.

Done at Government House, in Guatemala, the twenty-sixth of October, one thousand, nine hundred and twenty-three.

"J. MA. ORELLANA,
"The Secretary of State in the Department of the Interior and of Justice.

"R. E. SANDOVAL."

VICTIM OF CHARITY

Paris, Nov. 9.—A young French philosopher and Catholic writer, M. Leonard Constant, recently met his death in the Rhineland, in a manner worthy of the generous causes he had always served during his life. He was killed while giving aid to a German wounded in a street fight.

Professor of philosophy in the French lycee of Mayence, M. Constant was on his way to the lycee when he happened to become the witness of a bloody encounter between two groups of Germans firing at each other with revolvers. One of the men fell wounded, and without concern for the bullets which were still passing between the two groups, M. Constant, although the father of six children, did not hesitate to brave the danger in order to give aid to the victim. He was bending over the wounded man when a bullet struck him in the forehead. He died a few hours later.

M. Leonard Constant was forty years old and one of the most active collaborators of the Catholic democratic movement of which Marc Sangnier is the head. All who knew him say that he was an extremely gentle and generous man, with the highest and most radiant ideals. A remarkable professor and a man of vast culture, he was one of the teachers of whom the University expected great things. Unfortunately, none of the philosophical works which he had outlined and dreamed of writing, were ever written, for he had delayed the

completion of his books in order to devote himself without reserve to his task as an educator and to the practice of every form of charity. The Minister of Public Instruction ordered the Cross of the Legion of Honor to be carried to him on his death-bed.

IRISH AND ENGLISH CATHOLICS

London, Eng.—A lecture on the relations between Irish and English Catholicism by the Irish Jesuit, Father Gannon, was the feature of the annual conference of the Catholic Young Men's Societies at Wigan City. Gilbert K. Chesterton, who was one of the speakers, made an address on modern journalism, in which he returned to his attack on the modern press and press combines.

A great number of Lancashire Catholics attended the conference which coincided with the official attendance at Mass of the newly-elected Catholic Mayor. The delegates to the conference joined in the mayor's procession to Mass. The Mayor of Wigan gave an official reception to the Archbishop of Liverpool who has returned from a visit to Lisbon, and other distinguished guests.

RECIPROcity OF SERVICE

Father Gannon, who came over from Dublin especially to deliver the address, began by tracing the ancient origins of the relations that have existed between the Catholics of Ireland and England, relations that go back to the dawn of Christianity in these islands. There has been a reciprocity of service between the Catholics in both islands, Father Gannon said, which it was better should be stressed than the unhappy political division that have divided them. From the time of St. Patrick down to the present day, it was pointed out, there have been alternate phases in which the English church succored Ireland and later was repaid by the latter in full measure and overflowing, to need and receive assistance still later on, and again repay that debt in succeeding ages.

"The great famine in Ireland was already raging when Daniel O'Connell died," continued Father Gannon, "and it was to us Irish in another phase in the relations between the Catholic Church in the islands. Immigration of Irish Catholics into England began on a huge scale. This immigration, more, I think, than any way of conversion in England itself, though that, too, was considerable, explains the fact that, whereas there were some 100,000 Catholics in Great Britain at the end of the eighteenth century, there are over 2,000,000 today."

"It is, of course, obvious that the influx of poverty-stricken aliens against whom there reigned at the time a centuries-old prejudice on racial as well as religious grounds, had its drawbacks no less than its advantages. It created an unfortunate semi-identification of Catholicism, or Papistry, as it was called, with Irish nationalism, which has exercised a repelling influence on sections of opinion in England that might otherwise have been amenable to the Drang nach Rom inaugurated at Oxford in the thirties."

"But it surely is equally obvious that the new-comers, with their profound faith, formed the nucleus of that young Church, which since Wiseman, Waterford's gift to it, has gone on prospering and to prosper, I hope, until it brings the whole people, whom Columbus, Aidan and Augustine converted, back in some not too remote day, to full Christian unity."

"Per contra, the growth of the Church in England has reacted very favorably on the prestige of the Church in Ireland. It became increasingly difficult for the old ascendancy to regard as outside the pale of civilization a creed which was winning yearly thousands of converts from the very elite, intellectually and socially in England."

ALLEGED CATHOLIC INFERIORITY REFUTED

"Absurdities often die slowly and die hard; but they do die. And the pretension of Protestantism to a monopoly of culture, intelligence, learning, and the like was as baseless an absurdity as was ever imposed on men. Whatever apparatus of truth was in it came from the simple fact that Catholicism, when conquered by the sword, was despoiled of its possessions, robbed of civic rights, denied education, and deliberately blinded by a long incarceration in darkness. With every fetter that has fallen from the Catholic community in these islands there has begun to disappear some feature of the so-called inferiority of Catholics. And this will continue with the process of the sun. Let no man be so weak in faith as to doubt of that!"

It is a great art to help others to be true to their best, and the one who can do this is worthy of great honor and praise.

CATHOLIC NOTES

St. Louis, Nov. 28.—Very Rev. Benedict Schmidt, O. F. M., died early on Wednesday at St. Anthony's Hospital after a short illness, at the age of sixty-six.

London, Nov. 24.—Birmingham Vincentians of St. Thomas Abbey parish, have presented their fellow parishioner, the Lord Mayor of Birmingham, with a Roman missal in commemoration of his election to office as chief magistrate of the city.

New York, Nov. 24.—Sister Mary Antoninus, who for eighteen years was Mother Superior of the girls' department of the New York Catholic Protectors, died on Tuesday in St. Vincent's Hospital, where she had been under treatment since last summer. Born in Providence, R. I., Sister Mary Antoninus was seventy years of age and was a nun for fifty years.

Maryknoll, N. Y., Nov. 15.—Lack of personnel has obliged Bishop Gauthier to hand over the sub-prefecture of Fatchao to the Maryknoll Fathers. Father Bernard Meyer went to Fatchao at the Bishop's invitation, to take possession of these newly established Christian settlements. The Catholic Mission at Kochow, of which Father Meyer has been pastor, bears witness to his great zeal and his exceptional enterprise.

There are many signs of the gradual return of England to the old faith, declares the Cardinal Archbishop of Westminster. It is to be seen in the increasing average of converts, which each year is in excess of that of the year before. But it is most noticeable in the increasing number of Catholic churches, and the ambitious plans, such as the new cathedral projected for Liverpool.

After being lost for two centuries the body of Bernadina della Chiesa, first Christian Bishop of Peking, has been disinterred and reburied with fitting ceremonies at Hungghialou, a suburb of Tsinan. Bishop della Chiesa was born May 8, 1644, at Venice where he later joined the Franciscan order. He died December 31, 1721. The Bishop belonged to the same family as the late Pope Benedict XV.

London, Nov. 14.—Founded more than five centuries ago and preserving an unbroken continuity with the past, the Bridgettine nuns of Syon Abbey in Devonshire have received a special Papal letter from Cardinal Gasparri in which His Holiness commends the work of the nuns on behalf of the Holy Souls. Anniversary Masses, founded and endowed 500 years ago by King Henry of Agincourt, are still celebrated in the choir of the nuns, although the endowments were stolen centuries ago.

Brooklyn, November 24.—The essay of Miss Eileen O'Keefe, of All Saints' High School, Queens, has been selected as the best submitted by more than 8,000 school children of the Borough of Brooklyn in the American Legion essay contest on "Should America Prohibit Immigration for Five Years?" It was announced by the committee on awards. The winning essay was forwarded to State Legion headquarters and will be considered when the State and national winners are selected.

Berlin, Nov. 15.—As many false statements have appeared in the press concerning the donations made by the Pope to the Germans, the Katholische Korrespondenz has announced that the Holy Father has given to the Cardinal Archbishop of Breslau and the Cardinal Archbishop of Cologne the sum of 150,000 lire each for distribution in the dioceses represented at the Bishop's meeting at Fulda. In addition to this the sum of 50,000 lire was sent by His Holiness to the Bishop of Osnabrueck for the work in the Diocese.

Dublin, Nov. 14.—Increasing attention is being paid to the treatment of children in Ireland. Provision has been made for medical and dental inspection and treatment in the schools. Hitherto juveniles charged with offences against the law were tried in the ordinary criminal courts in surroundings and an atmosphere that were not edifying. Under the Courts of Justice Bill, about to become law, children's courts will be established in the cities of Dublin, Cork, Waterford and Limerick.

Cardinal Dubois accepted a special invitation to witness the performance of a film entitled "The Tragedy of Lourdes," the work of the well-known historian, George d'Espasbes, conservator of the Palace of Fontainebleau. It describes the conversion of an atheistic father whose paralyzed daughter is miraculously cured at Lourdes. The principal scenes of the film were taken at Lourdes, by special permission of the religious authorities, at the time of the great national pilgrimage last summer.

CARROLL O'DONOGHUE

CHRISTINE FABER

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

CHAPTER LI.—CONTINUED

"Carroll O'Donoghue escaped from Australia and returned safely to Ireland. He was in secret quarters waiting an opportunity to pay a stealthy visit to his sister and his affianced. Rick knew of his arrival, though Carter did not, and Rick had learned, through unguarded hints dropped by Carter, that information had been supplied to the authorities which would bring a military force to the very spot where Carroll was secreted in the bosom of a devoted band. Rick warned the unsuspecting fellows, without disclosing his own suspicion that it was Carter who had supplied the information—not that he did it to save the traitor, but lest the latter, discovering at any time that Rick had been in any instance untrue to him, might take the revenge he never ceased to threaten. The military force, with Captain Dennier at its head, marched to the spot to which they were ordered, only to find all the men whom they had expected to capture. On their return they lost themselves in the wild way by which they had to journey. Rick and the Hills saw them, and concealed themselves, till, divining from their manner that they had lost their way, he was impelled, by the hope of perhaps learning something which might benefit Carroll O'Donoghue, to appear among them as a wild fellow who had little or no sense. He did so, and acted as guide for the party back to the garrison, where he met, to his own surprise, and to Carter's discomfiture, Mortimer Carter, and the latter learned from Rick of Carroll's presence in Ireland. His scheming now became more vigorous and deadly. He set every faculty to work to gain information which should insure young O'Donoghue's recapture; and he succeeded so far as even to make the miserable Rick become at last the betrayer of Carroll—the latter was arrested just without the house which had been the shelter of his sister and his affianced. But the law was too slow for the traitor Carter—he would have O'Donoghue out of the way quickly; and he planned an escape for the prisoner, then gave information to the authorities which should cost Carroll his life, either by a shot from one of the armed guards, or a speedier conviction when this attempt to escape should be brought forward on the trial as evidence against the prisoner. Carter was also determined to press his suit with Nora McCarthy in a way which he fancied must compel her to accept him. He took Rick more into his confidence, and revealed to him for the first time all his mad passion for the beautiful girl; degraded as poor Sullivan was, he had yet sufficient manhood to express to Carter's face his indignation at the thought of such an alliance; but what was his horror and dismay when he found it proposed to him that he should claim this girl as his daughter! sufficient was known to Father Meagher to prove his claim, and then, to Rick's greater horror, he stated how that it was in view of this very project he, Carter, had concealed for all these years Cathleen Sullivan from her father. From that moment that he had learned of Rick's surrender of little Marie to the O'Donoghues, and knew what advantages would be hers, he thought how, should she, when of marriageable age, refuse his hand, he could humble her by producing Rick as her father—that was the plan by which he had intended to frustrate her marriage with Carroll O'Donoghue; and should it be insufficient to prevent it, at least it would cover her with shame. For the purpose of carrying out his cruel scheme he had continued to hide Cathleen Sullivan from her father; so doing gave him a power which always kept Rick his unresisting tool. And Rick was forced to consent. But Carter did not bargain for the issue. He had not correctly estimated Nora McCarthy's noble character. He had supposed that she would shrink from the horror and the shame of being this vagabond-beggar's daughter, and he had told Rick to place before her two alternatives—either to become Carter's wife, with the world remaining in ignorance of her parentage, or to refuse to do so, and be published as daughter of Rick of the Hills. But Sullivan, dumfounded at the noble manner in which she received his revelation, could not speak to her as Carter had bade him do—he could only endeavor to act his wretched part as best he might. Nora McCarthy, believing herself to be Rick's child, yielded all to go with him—home, friends, the lover to whom she was affianced,—and her noble devotion to the unhappy wretch, her efforts to reclaim him, her pure, angelic character, touched and won his heart; he could no longer endure her sacrifice, and he came to me and told this story. Previously accident had given me information of a young woman, named Cathleen, whom Carter had brought when a baby to a widow living in the north of Ireland, and to whom he paid regular sums for the child's care. He claimed to be the little one's uncle, and he made occasional visits to see her. I had no hesitation in pronouncing her to be Sullivan's abducted child, and I saw the poor, unhappy father depart for the place of her abode.

"I have finished, my lord, and I await your answer."

He stood with folded arms, and head slightly bent forward, the flush on his cheeks deepened to a vivid glow. Lord Heathcote at last removed his hand, and raised his head; was that the stern, cold face which had drooped to its hidden position at the beginning of the tale—that white, aged looking countenance? every line had been brought forth with startling distinctness, every feature betrayed an agony upon which it was painful to look. He rose from his chair, and tottered to the priest, saying, in so cracked a voice that it might have belonged to eighty, rather than the fifty years he was:

"This cruelly injured husband of Marie—this Walter Berkeley—did he who unfolded to you this tale tell you who he was?"

The priest bowed low, and responded: "He did, my lord. Carter had unguardedly on one occasion imparted to him that knowledge. You, my lord, are the Walter Berkeley of my tale."

"Oh, God!"

The nobleman flung his hand wildly to his forehead, then, as if seized by some sudden convulsion, he clutched frantically at the air for a moment, and Father O'Connor, alarmed, hastened to support him. "Thank you; I am better," he said, when he had rallied; and he strove to assume the wonted coldness of his voice, as he released himself from the gentle hold. "But this is an idle tale," he continued, quickly; "what proofs have you to sustain Marie Dougherty's innocence of all that has been imputed to her—what proofs to show that Sullivan's story is not a concoction to shield himself?"

"None, my lord, beyond what I have told you—she who could prove its truth has long since been accorded justice in Heaven."

"Do you believe it—did this mysterious tale carry conviction to your heart?" and the nobleman seemed to await the answer in trembling expectation.

"I did, my lord; full and entire."

Lord Heathcote tottered to his chair, and sunk into it. The perspiration stood in beads upon his face, and his breath was labored. "You tell me," he said, speaking with difficulty, "that the daughter of this Marie Dougherty grew to be the image of her mother—is she as bright like this?"

He pulled from his bosom a golden case, set round with pearls; touching the spring, it opened and revealed the counterpart of Nora McCarthy. The likeness was so exact and so vivid that the priest started, and his manner, more even than his words, expressed the remembrance which the picture bore to his living copy. He closed the case and returned it to his breast, then, leaning forward until his labored breath seemed to fan his listener's face, he said:

"The twin son of this Marie Dougherty whom Carter abducted—where is he now—what is he doing?"

"Living obscurely among the poor of Ireland, with no desire save to do what little good he can, and remain unknown to the world."

"Is he known to you?"

The question was put in a painfully eager way.

"He is, my lord."

Lord Heathcote leaned back and closed his eyes; but the working of his mouth betrayed how little diminished was his inward agitation. After a few minutes he looked up, and said with the first natural tone of voice he had used since the conclusion of the startling tale:

"You have admitted that you know this son of Marie Dougherty whom Carter is said to have abducted—do you also know his twin brother, whom Berkeley was reported to have carried to England? did no suspicion ever enter the mind of Sullivan—did he never gain from Carter any information which might lead him to surmise the identity of this son?"

"Never, my lord, to my knowledge—I do not know the young man."

"But this daughter—this counterpart of her injured mother—you know her?"

"I do, my lord, well."

"And did you not, when this strange story was told you, immediately unfold it to this sister and brother, or did you not hint at portions of it which might work upon their minds?"

"No, my lord; my first and only impulse was to come to you. All that I have told you is buried in my own breast."

A look of satisfaction crossed Lord Heathcote's features, and he said in a still more natural tone: "Will you bind yourself to follow some instructions I desire to give you?"

"I shall be happy to do so, my lord, if they conflict with no duty."

"They will not. I would have you maintain profound secrecy about all that you have told me, and I would have you bring to me, here in the castle, this girl, Nora McCarthy—I would see her without having anything of this interview disclosed to her. Can you do this?"

A shade passed over the priest's face. "I do not know, my lord; but I can try, and should I fail, I shall acquit your lordship."

Lord Heathcote bowed his assent, then touched the hand-bell at his side, and waving an adieu to Father O'Connor as the attendant entered

the room, leaned back in his chair and closed his eyes.

CHAPTER LII

THE WORK OF A SPY

Father O'Connor, the prey of emotions as wild and varied as much of the scenery through which he passed on his return journey, hastened back to Tralee. There he found, to his relief, Nora once more in the bosom of her friends—Clare and the both inmates of general Mrs. Murphy's home. Father Meagher coming up from Dhrummacol as often as the duties of his pastoral charge would permit, and Dennier, in his courteous, kindly way dropping in as frequently as the laws of etiquette allowed, but far too seldom to satisfy the desire of his own impetuous heart; and he found also Tighe a Volt once more installed as Dennier's valet; but he found no too sad at the thought of Carroll's approaching doom to wear even the semblance of a smile, and his own emotions, roused into wildest being by the scene through which he had so lately passed, were also subdued and saddened by the near approach of the dreadful end. He had little time, however, to give to deliberations other than those required for the delicate mission intrusted to him by Lord Heathcote, and he seized the first opportunity of requesting from Nora a private interview.

She had become anxious about Rick, and having received no word from him, he first thought was that Father O'Connor had perhaps some alarming intelligence to communicate.

"No," the priest said in answer to her fears when they were alone, "you have no cause for alarm; but perhaps you will wonder when I ask you to come immediately with me to Dublin."

"To Dublin—why?" she could hardly speak for surprise.

"I cannot tell you, Nora—I have only to ask you to submit blindly to my directions in this matter—I have only to say that I think it is well for you to go."

"Ah! I understand," she said quietly; "poor Rick—and then she stopped and corrected herself—"my father is there ill; he has acquainted you of it, but he would not let me know, lest it should induce me to make some sacrifice, and he has written to you not to tell me; but you think it is my duty to know and to go to him. Is not that it?"

"No, Nora; that is not it; but this journey, if you will undertake it, may go far to right a wrong of the past, and to restore a reputation which has been foully defamed."

"Carroll," she said—"it will take me from him."

"Only for a few days, and as they tell me all of you have been refused access to him for the present, your absence can hardly make much difference."

"I shall go," she said quietly. "How soon shall we start?"

"Can you be ready this evening?"

She gave a brief assent.

They turned away to join Clare, and at that instant the knocker on Mrs. Murphy's hall door sounded. It was Dennier, with the information that he was called to Dublin by a most importunate letter from Lord Heathcote, and that he would be obliged to start for the capital that very evening.

"Miss McCarthy and I are also going," said Father O'Connor; "with your kind permission, we would prefer to travel in your company."

It was the first announcement of Nora's intended journey, and Clare became frightened. "Going to Dublin!" she repeated in a dazed way! "going to leave Carroll and to leave me—what does it mean?"

Father O'Connor took her aside, in his own quiet, gentle way soothing her and explaining—without, however revealing aught that he was told to conceal,—why it was not practicable to grant her request to accompany Nora. She seemed satisfied, determining to return at once to Dhrummacol, and there remain until Nora came back; and when the two gentlemen, each actuated by the thought of little Nora beside the junior member of the firm that was waging a fight against the Refinery operated by her parent's fortune.

have a pint of mulled porter together."

With every evidence of delight, he to whom the invitation was given accepted it, and the two repaired to an inner room, which was filled up with round tables and wooden chairs.

TO BE CONTINUED

MARIAN MEDDLES

By Mary Clark Jacobs in Rosary Magazine

Altuna was a quiet, little town, towards which many weary, toll-worn workers, looked eagerly at the close of the day. Here they invested their savings in comfortable bungalows, with broad, white verandas in the front and a vegetable garden and chicken run in the rear; here, in slippers and shirt-sleeves, they rested their tired bodies, their fagged brains, and garnered strength for another day in sweeter factory or shop or amidst the dull routine of the office.

Then into this haven of peace crept, like the spectre of death, a modern manufacturing plant, polluting the atmosphere with obnoxious fumes, menacing the lives of babies, lessening the frail vitality of the aged, scarring all who must breathe the gas-laden air.

When the big oil refinery was being built on the outskirts of Altuna the inhabitants did not dream its portent. With idle curiosity for some, the promise of employment for others, they watched the huge oil tanks in the process of construction; they saw the mighty fume tunnels stretch skyward, gleaming in the sunlight like black exclamation points against the background of the hills. But when the refinery began to operate and the huge vats of boiling oil belched their fume-laden breath over the little town of Altuna, the people were aroused. They protested, but their protests were ignored or smiled at superciliously. A mass meeting of the inhabitants was held at the Town Hall and legal counsel employed to fight this menace to lives and homes. A just judge granted an injunction restraining operations. The usual red tape of legal procedure followed: The case was carried to the higher court; the injunction was lifted, and in the end the Refinery was declared not obnoxious, no menace to health or comfort and permitted to operate at will.

And into this maelstrom, where money purchased the power to bring destruction, came two young people, to love, to suffer, to fight, and, in the end, to conquer, because their cause was just and their fight upheld by the might of right.

Although John Hartley's name was seldom heard in connection with the Refinery it was well known that he owned the controlling stock in the company known by all but his daughter Marian. Beautiful, vivacious, lovable, Marian was his only and idolized child. For her he worked, saved and planned. Meanwhile, the object of all his labor floated through society's midst, laughed, sang and danced, unspooled by adulation, and frequently at her side was a promising young attorney, Jerry Warrington.

Early one afternoon the young man ran up the broad stone steps of the Hartley mansion.

"So sorry, Marion," he explained, after she greeted him, "I can't play golf with you this afternoon. Business requires me to go over to Altuna to gather some evidence, so I must forego the pleasure of driving you to the Country Club."

"Altuna?" she repeated. "The little town over the river?" he nodded. "I would like to see Altuna. I read an article in the evening paper that excited my curiosity. It was about an oil Refinery over there." He looked at her earnestly for a minute and realized that she was perfectly honest. She did not know that her father was interested in the plant.

"Will you go with me to Altuna? My firm has been retained to fight for the removal of this Refinery. It is on that case I am working this afternoon. If you would enjoy the ride, my car is outside."

Marian was eager to go and a few minutes later was on her way towards the little town, seated beside the junior member of the firm that was waging a fight against the Refinery operated by her parent's fortune.

Their first stop was at a little cottage where a worried mother bent over the cot of a suffering baby, as it gasped for breath.

"Why don't you move?" demanded the girl. "You should take the baby away from these terrible fumes." The mother wrung her hands in helpless misery.

"What can I do? Where could I go? My husband gave up a good position to accept what he thought to be a better one at the Refinery. When the owners heard that we carried the fumes of the oil for my baby's illness, they discharged him. We have no money; all our savings are invested in this house and we can't sell it now. No one would buy it while the plant is operating." Before she departed, the contents of Marian's mesh-bag were poured into the woman's lap—but that would not save the baby!

After several similar visits, during which the young attorney gathered new, or improved his old, data, the girl's indignation grew beyond bounds.

"The owners of this plant are murderers she declared, as Jerry drove the car homeward.

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"Marian, don't say any more," he begged her earnestly. "I'm glad you came with me this afternoon, immeasurably glad that you realize the conditions that exist at Altuna and the cause of all the misery; but, please, do not say any more about it until you have investigated further and found out who is the controlling stock holder of that plant."

"Who owns that Refinery across the river, just outside of Altuna?" she demanded that evening, as she faced her father across the dinner table.

"It is a stock concern," Mr. Hartley parried. "There are many stock owners."

"But one man—one big man—owns the controlling stock. Who is he?" she insisted. The father smiled indulgently, his face flushing with pride.

"That one big man is your father, my dear."

The smile on the face of the girl froze. The beautiful dining-room, the table with its wealth of silver and crystal, the father she loved and revered, seemed to fade from her sight and instead, as in a dream, she saw the picture of the afternoon—the gasping baby, the stricken, helpless mother, the father without money or work. And her own father was the cause of all this misery!

"Oh, no, no! Not you, father, not you!" she cried.

"Why not I?" he laughed again, not noting her agitation. "Doesn't my little girl think her old dad important enough to be a big man?"

"But you don't take any active interest in the Refinery—you don't know anything about the workings of it—you don't bother with details?" she pleaded. "I suppose it is just your money that is invested there."

Mr. Hartley laughed heartily.

"My dear, I know everything about the Refinery. That is my business. I don't invest money haphazardly." Marian arose from the table, her lips trembling.

"Oh, father, surely you don't know that the vapor thrown off from the oil in the process of refining is injuring the inhabitants of Altuna, killing the babies slowly."

"Do you know that?"

There was a glint of anger in his eyes as he answered:

"Who has been telling you that nonsense? Let the people of Altuna get out if they don't like my Refinery."

"But they can't move," the girl protested, repeating the words of the mother of the sick babe. "All their savings are invested in their homes; they can't sell them. They must remain or lose all they have saved."

"My Refinery has three hundred and fifty thousand dollars invested there; Altuna hasn't a residence that cost more than five thousand dollars—the majority of them cost about half that sum."

"Couldn't you move the Refinery?"

"—take it far away from any town?" she begged.

He smiled patiently at her ignorance.

"We must be near the railroad for proper transportation facilities, and it is cheaper to be located near a town where we can have fuel, gas, electricity and water at a minimum cost. Who has been telling you about this plant?"

"I went to Altuna this afternoon with Jerry Warrington."

"Jerry Warrington? One of the lawyers retained by my antagonists? You will see no more of this Warrington. I am glad you are leaving for the seashore early next week. There you will forget all this nonsense my enemies have told you."

Marian did not answer but into her grey eyes came the same steely glint that man had come to know and fear when working with Mr. Hartley. If he thus lightly dismissed the unpleasant subject by sending his daughter away, the girl was not so careless. She must strike a blow to this Refinery through her father. A plan was forming in her active brain. After she bade him good night, she dropped to her knees before the little shrine of the Immaculate Mother of God that had belonged to her own dear, dead mother, and begged for strength to execute her plan even at the risk of her health, and thus bring home to her father the great harm, and his entire responsibility for the same, that the Refinery was inflicting upon the people of Altuna.

Miles from all obnoxious odors and health-destroying fumes, Mr. Hartley passed a busy, summer. He missed his daughter and longed to join her, but the agitation stirred over the Refinery, while quieted by the higher court's decision in his favor, did not permit him to get away. Her letters were his chief source of pleasure. How he loved that little girl! She was well, happy, enjoying every luxury money could buy! Ah, the summer was almost over, and the first touch of frost would bring her back to him!

The phone, tingling beside him, interrupted his pleasant reverie. Mechanically, he put the receiver to his ear. Two minutes later, with face stamped with a great fear and lips that trembled, he staggered to the door of his office and ordered his car. In two minutes more he was racing, in defiance of all speed laws, towards Altuna. In front of a little cottage he sprang from the auto. Jerry Warrington awaited his coming at the door.

"Marian?" he cried. "Marian

—my daughter! Why is she here?"

The young man shook his head and pointed to a door. "You will find her in there."

Somehow he managed to drag his leaden feet to the door indicated, to cross the room and drop on his knees beside a couch on which was stretched a girl—his daughter Marian. She held a cloth to her face—and the cloth was stained red.

"What does it mean?" He gasped. Why are you here ill when I thought you were enjoying yourself at the seashore?"

"I never went there at all," she answered. "I came straight to Altuna and have been here ever since. I wanted to test the effect of the fumes from the Refinery. If they did not harm me, I would be sure that you were right in refusing to move your Refinery."

"But your letters—you wrote me constantly?"

"I wrote the letters here and forwarded them to a friend, who mailed them. Ah, father, forgive me the deception, but I had to prove to you that the fumes were injurious—that you could not continue to injure the health of the people."

"And you risked your health—your life?" he cried. "Marian, how could you do it? How could you do it? How could Jerry Warrington let you do it?"

"He didn't know anything about it, father, I wrote to him just as business and discovered my presence by an accident. Then I could not silence him. He phoned for you at once. Ah, father, you need not worry. I am not injured yet. That handkerchief is stained, but it is merely a local hemorrhage caused by the fumes of the oil inflaming the membrane. I was caught in the rain; a cold developed and the fumes aggravated it. I am not in the condition of the poor people who must live here all the time."

The anguished father raised his head, caught his daughter's hand and kissed it: "You win, little daughter," he whispered, "the Refinery will menace humanity no more. It shall be moved far from the homes of people, as you once asked me to move it."

"Oh, daddy, my summer was not wasted!" she threw her arms about her father's neck.

"And Jerry Warrington, my opponent—he wins, too, I suppose?"

Marian laughed softly: "Did I quote it correctly? Jerry is doubly a winner—a case and a wife at one time!"

"Hum!" Mr. Hartley arose to greet his future son-in-law. "Young man, you are indeed fortunate, but let this occasion be a warning to both of us. Perhaps, together, we can watch this young lady. Just see what happened: I lose thousands of dollars, the Refinery will be moved away from Altuna, you win your case and a wife—and all because Marian meddled."

"All is fair in love and law," Marian laughed softly.

"Hum!" Mr. Hartley arose to greet his future son-in-law. "Young man, you are indeed fortunate, but let this occasion be a warning to both of us. Perhaps, together, we can watch this young lady. Just see what happened: I lose thousands of dollars, the Refinery will be moved away from Altuna, you win your case and a wife—and all because Marian meddled."

"All is fair in love and law," Marian laughed softly.

A GREAT PAINTING

By Myles K. Connolly in The Antidote

In Boston, in quaint picturesque old Boston, is a little studio that a great painting has made like unto a sanctuary. In the studio a Madonna by Raphael radiates the light, the beauty of the Queen of Heaven and her Son.

You open the door with no more than ordinary curiosity. Then, suddenly before you in the soft, diffused light of the glass roof you see—the most beautiful painting in the world! That painting commands the room. It commands you. Though you be the bitterest of iconoclasts, there comes a strange impulse that bids you kneel and burn incense. You stand enrapt before the Idea Beautiful that is impassable, elusive, yet catches as it flies at the garment of your soul. You stand in silence before what is nigh a miracle, the painted concept of a great artist who has risen above the greatness of his technique and put into the world forever that swift intuition of the Divine that has been his solitary impulse.

That painting is the supreme accomplishment of Raphael—his Madonna Gonzaga. And it divulges its beauty in the studio of P. E. Duffee on Boylston Street, Boston.

One does not have to be a connoisseur to appreciate the depth and breadth of the loveliness of that canvas. Its treasure is for the simple and the profound. . . . The Mother bends a side-long pensive glance at her little Son in her lap with His hands crossed, and on His face the first light of a dawning baby smile. He is about to whisper something and Mary is a little wistful, a little sad in her supreme happiness, as if already she had a woman's dim tuition of Golgotha. But He, does He not see a gaunt black cross against a brooding sky? . . . He sees, but He sees beyond the glory of His home-coming to His Father's House. Is that the light on His little face?

A thousand vague questionings drift down your mind like snowflakes, and melt away unanswered. But you are left with the great possession of inexplicable, unanswerable Beauty.

It is Raphael's Madonna Gonzaga—the missing Madonna. It is Raphael's. Whisper the magic name, and need one say more? The technique, in detail, in selection, in composition, in execution, is the perfect artistry of the master. In the words of a critic of the Boston

Post at the time of the painting's discovery in Boston:

"This painting is so wonderfully executed that many who have seen it immediately realize that a feeling of awe and devotion is demanded of them. . . . Aside from the chain of history connecting this marvellous work of art to the ages of the past, there is an air of the golden age of art that impresses the fortunate observer. It needs no more human could have blended in soft hues the blues, greens and reds; no mere human could have made a canvas throb with four centuries of a Madonna's heartbeat or speak with tenderness, unsurpassed purity, and indescribable feminine beauty that the Mary of nineteenth centuries ago possessed—none but Raphael the Divine."

All who have seen the remarkable painting have been rapturous in its praise, but none more than the art critics. The enthusiastic laudation of these connoisseurs, so often inclined to a cold skepticism, is a tribute that is paid only to a Raphael or one equally great.

Nathan Haskell Dole said in the Boston Transcript:

"One might almost believe that the rose-colored bodice had been dipped in living roses. The lovely folds of the outer garments are of the blue of heaven itself, and the flesh tints deserve only the name of immaculate, significant of the divine soul that animates the faces of Mother and Boy. But in a Madonna one looks for the expression of sweet pride of motherhood with the infinite foreboding that veiled under the tender lids and curves the mouth with thoughts, thoughts too deep for utterance! Most of Raphael's infant Christs are painted without clothing. This, perhaps the solitary exception, is completely draped. The pure white of the little garment seems to be symbolical. The sleeve is turned up just above the wrist and the chubby hands are crossed in an attitude of natural devotion. The right foot rests on the mother's left hand. The absolute simplicity of the whole pose, the freedom from anything affected or sophisticated, is one of the great charms of this wonderful picture. The Mother's face is of the most perfect oval, and is not of too marked Italian type. Indeed, one might see in it just a hint of the loveliest characteristics of a young Hebrew woman, especially in the rather long but still delicate nose, with its graceful curves and sensitive nostrils. The Child is chubby and human, with wide eyes and lovely lips, serious, as befits His Divine origin, and yet with a gleam of childish life in His expression."

THE STORY OF ITS WANDERINGS

To the lover of history and the names and abodes of the great past story of this great painting has a fascination that probably no other possesses.

It gazed upon the splendor of Renaissance Italy, saw the court of King Charles I. of England, was a treasure of the Palace of King Philip IV. of Spain, and finally became a jewel in the glory of Napoleon. The company of a Raphael seems even a privilege to great names like these.

The painting had many wanderings before it finally rested in the studio of Mr. Duffee on Boylston Street. The Master painted the Madonna by order of Isabella d'Este of the family of the Dukes of d'Este of Mantua. It remained at Mantua from 1520 to 1628, when it was purchased by Charles I. of England, a pupil of Rubens and the greatest art patron of his time, and smuggled out of Mantua almost at the cost of a popular revolution. Vincenzo II., then Duke of Mantua, sold his whole collection to defray the expenses of war. The sale was kept secret up to the time of the Duke's death. When the people of Mantua learned of the sale of their treasures the young Duke had difficulty in preventing an uprising. He offered to buy back the pictures for twice the price, but King Charles refused to sell. So the Madonna was hung in the galleries of Hampton Court.

Twenty years later came the beheading of Charles by the Roundheads. His art treasures were put up for sale at the famous Somerset auction, in the inventory of which the painting was valued at £800. It was priced too high for purchase. But later, word of the famous work came to the ears of Philip IV. of Spain, and it was purchased secretly by him for £2,000 and conveyed in stealth to his capital. On its arrival the English ambassador was dismissed. The precious painting was kept secretly in the Escorial palace under the guardianship of the famous painter, Velasquez, and was estimated by the Spanish monarch as "the pearl of my collection."

Then came the invasion of Spain by Napoleon and the great painting was taken by him to Paris, where, after the name of the artist had been either forgotten or purposely concealed from the French conqueror, it was exhibited and proclaimed a masterpiece by Murillo because it came from Spain and Murillo was the one Spanish painter of Madonnas known to the French.

With the downfall of the Napoleonic Empire the picture was lost to view. Rumor came of it now and then in various parts of America but nothing definite was known, until in 1912 it was discovered by Mr. Duffee in the garret of a

private home in Boston. The discovery was the fruit of many years' search by this well known art connoisseur.

Why it stayed hidden away in Boston for so long is told by Dr. Gifford, rector of the Brookline Baptist Church in his Christmas sermon of 1913:

"The picture was brought from Paris to the United States and found a resting place in New England. A resting place, not a home for many years; a home is a question of atmosphere quite as much as of housing. When the picture reached New England the teeth of Protestantism were on edge against anything belonging to the Roman Catholic Church. The Puritan Fathers had eaten sour grapes and their children's teeth were on edge. Our Puritan ancestors had many virtues; love of their work was not one of them; patience with those whose religious convictions differed from their own had small place among our fathers.

No dim religious light Through windows richly dight fell on the Puritan worshipper; he wanted white light on manuscript scrolls—car-gates were wide open. The beauty of holiness did not include form and color. Art is long and outlasts prejudices; environment modifies heredity; the children of the Puritan love art and beauty. The Holy Family is one of the finest paintings in Boston. At a time when movies reproduce the shifting stage, it is well to turn again to the art that pictures the One who is the same yesterday, today and forever.

It is well to turn to art—when that art is Raphael's. True beauty nourishes the soul, sweetens it, cleanses and makes it strong. For beauty is a glimpse of God. Great artists are the anointed who draw the veil. The veil drawn discloses the divine in poppy field or hearth or solitary star, in peasant hand or elfin foot or weeping eye.

In world or man the great artist discovers the image of God. Usually he is content with errant and dim reflections of the Infinite Beauty. Few have reproduced, with the success that alone can justify so great an undertaking, the miracle of God Himself on earth. Greatest among those few is Raphael. And Raphael's supreme accomplishment is his Madonna Gonzaga—the most beautiful painting in the world."

THE CHURCH HOPES AND FEARS NOTHING FROM THE WORLD, WHICH NEITHER MADE HER NOR CAN DESTROY HER. Firm in the conviction, that has been vindicated by the history of the ages, that she is destined to carry on the perpetual mission of Christ among men, the Church has gone on from century to century, thriving under persecution, gathering more adherents from being ridiculed and ignored, and manifesting in the splendor of her gifts and graces with dazzling clearness to overthrow her how useless it is for man to fight against God.

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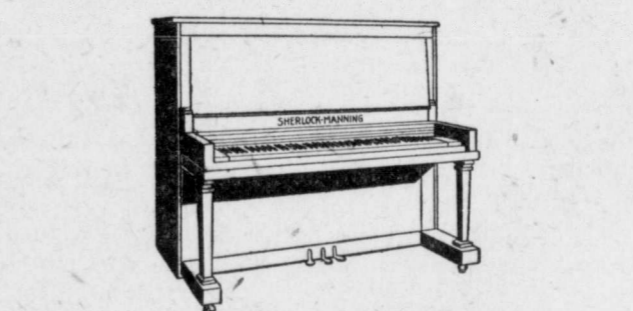
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THE FARMERS AND POLITICAL ACTION

In answer to charges that organized labor in America lagged far and away behind the labor movements of Europe, Samuel Gompers, long head of the American Federation of Labor, pointed out the essential difference of aim and of method between American and European labor movements.

There is just one salient point in Mr. Gompers' comprehensive reply that is pertinent to our subject. It is this: The aim of organized labor both in America and in Europe may be stated broadly to be the betterment of the living conditions of the workers.

The American method might appropriately be called that of direct action. It is significant that the term "direct action" in England has been used to designate quite another thing altogether.

The radical difference between the European and the American method is obvious as soon as it is stated. The claim of Mr. Gompers that nowhere in Europe has the success of organized labor in attaining its aim been comparable with that in America, will be conceded even by the "liberal" sympathizers with European revolutionaries.

This controversy has been recalled because of its bearing on a question of great interest to Ontario farmers. Its application will be obvious to the average intelligence. Mr. Morrison, the Secretary of the United Farmers, in a recent speech as reported by the Farmers' Sun, said:

"The political future of the U.F.O. was an open question, which must be decided by the annual convention. There never had been any machinery for political action provided, the change would have to be made by the convention.

decided by the annual convention. There never had been any machinery for political action provided, the change would have to be made by the convention.

Mr. Morrison admitted that the Farmers' movement had suffered a slump so far as membership is concerned. Evidently many farmers are losing faith in their organization. This is to be regretted for, as Mr. Morrison declared:

"Up to the present, in spite of mistakes, the Farmer Movement had been well worth while. It had put the farmer on the map as he never was before; it had turned them into an articulate, self-assertive industry like other industries.

Mr. Morrison admits that mistakes were made. One mistake, and the one that probably accounts for the present falling off in membership, is, we think, the exaggerated hope of betterment of farming conditions through political action.

Self-help not through political action, or not through political action exclusively or chiefly, should be, in the widest sense of that term, the guiding principle and the motive of the organization's every activity, the reason for its existence.

There is entirely too much self-depreciation amongst farmers. There are boys and girls who have had the good fortune to be born on a farm, and who from childhood have been accustomed to hear their parents belittle the profession of agriculture.

There are boys and girls who have had the good fortune to be born on a farm, and who from childhood have been accustomed to hear their parents belittle the profession of agriculture; complain of its hardships, its drudgery; envy the supposed happier lot of the city dweller; and so on through the whole whining litany.

Dr. Edwin V. O'Hara in the current Catholic World has an article which we commend to the earnest perusal of our readers. In the meantime the following excerpts may serve a useful purpose as subjects of meditation for some of our readers, young and old:

"To say that the farm is a home, as well as a business, is to make an important, but yet only superficial, statement. The real significance of the farm for civilization does not consist in its having a parcel of land set aside for human habitation; cities have that. It consists in the fact that the industry of agriculture is essentially of a character to provide the natural environment for wholesome, vigorous, and prolific family life.

"The vast majority of farmers are their own employers, and consequently develop the qualities of successful employers; namely, initiative, foresight, and independence of spirit. There is no other large industry in which a man has an equal opportunity of becoming the head of an independent business.

"Again," Professor Carver is quoted as saying, "those who have little initiative—those to whom the question of what to do next is always a painful one—will always prefer industries where questions of this kind are solved for them by bosses, foremen and superintendents."

"But," Dr. O'Hara adds, "men of courage, self-reliance, resourcefulness, will always find a special attraction in an occupation which allows them to be self-employed."

"The Catholic Church has always encouraged private ownership of property as a source of security to the family and of stability to the nation. The great Encyclicals of Leo XIII. expatiate on its importance. It is unnecessary here to detail the advantages which arise from private ownership of property; the sense of responsibility, of thrift, of independence, are all fostered by it."

Mr. Morrison says that "the Farmer Movement has put the farmer on the map as he never was before; it had turned them into an articulate, self-assertive industry like other industries. It had put the farmer in a place where he could feel that he didn't have to humble himself to anyone."

There is the right ring to that. If the United Farmers organization succeed in instilling into its members, especially the younger ones, self-respect, appreciation of the dignity of their calling, positive pride in their work, it will have done more for farmers than if it governed Ontario politically for a generation.

For in the matter of self-help, even in the narrower sense in which the term is unfortunately often used, this spirit, this attitude of mind is a necessary condition precedent.

Other considerations, many of them, point the same moral. At another time we shall discuss other phases of the question. In the meantime we urge our rural readers to interest themselves in their organization to make it the power for good that it ought to be in the rural life of Canada.

WHAT IS EDUCATION

Many will remember when "education" was accepted as a term whose meaning was obvious, self-evident, needing no explanation or definition. We boasted of our progress in "education," of our system of "education," of the spread of "education" until it had become universal. And our statistics on the subject were considered comprehensive and satisfactory when they divided the world into those who could read and write and those who could not; the literate and the illiterate which we blindly assumed to be synonymous with educated and uneducated.

A thoughtful article in The Open Door of the Farmers' Sun has this to say on the subject: "Even were it possible to secure teachers with a fair knowledge of the manifold subjects of the present top-heavy curriculum, it would be utterly impossible to impart more than a superficial smattering to the average pupil during his comparatively short public school career. A superficial knowledge is a dangerous thing, and is evident in the host of half-baked theorists and impractical idlers who overcrowd our cities. Judging by the product of our public schools, which is finding its way into the business life of the community at this time, its education, so far as the simpler and more important rudiments are concerned, has been grievously neglected. The school curriculum needs to be simplified, not still further complicated."

The Catholic Church has always and everywhere consistently held that religion is a vital, an essential part of education; that to divorce religion from education is absolutely fatal, subversive of education's chief purpose.

This view is now the rule rather than the exception amongst thoughtful observers outside the Catholic Church.

"We have no desire to belittle the value of practical knowledge, but infinitely more important than the technical or material aspect of education is the moral, or, if you like to call it so, the religious or spiritual aspect of it."

There was a time—and that not far distant either—when such a clear cut assertion of the part religion must play in education could be found only in a pastoral letter of a Catholic bishop or in some other such distinctively Catholic presentation of education. Now it is quite common to find this Catholic view accepted by non-Catholics and propounded almost as a recent discovery. The writer already quoted continues thus to amplify and emphasize:

"Education is not merely a process of gathering encyclopedic knowledge of facts and figures, and ways and means, but rather a process of acquiring those virtues and principles which we sum up in the word 'character.' Dr. Johnson wrote that 'The knowledge of external nature and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. The first requisite is the religious and moral knowledge of right and wrong.'"

And after deploring the fact that education and the results of education today are not used for moral purposes, he says: "This would not be so did we but wholly recognize the principle laid down by Socrates, that 'the most important lesson we have to learn is how to do good and avoid evil.'"

The article closes with this quotation from Dr. Smiles: "Nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who wield the reins of government."

Now the last thing in the world we desire to do or lead our readers into doing is to indulge in any idle triumph over the inconsistencies and the failures of the much-vaunted system of modern secular education. No, rather should we humbly thank God that those outside the household of the faith are being led to embrace the Catholic view of Christian education. We have been true to the Catholic principles governing this all-important matter; we have fought for them and suffered for them. Humbly grateful to God that we have had that privilege, now that the justice and necessity of these principles are gaining general recognition, let us not grow weary in well doing, but taking a fresh grip of our courage and our convictions carry the good work on, at the cost if need be of fresh sacrifices, until the whole Christian world accepts the Catholic ideal of Christian education.

THE HOME BANK DEPOSITORS

At the meeting last week of the Home Bank depositors according to the Globe report of the proceedings Mayor G. G. Henderson of Fernie, B. C., stated, that the bank's assets on the Pacific Coast, made up mostly of timber limits, would, if held for two, three or five years, bring 100 cents and probably 150 cents on the dollar, whereas if sold at this uncture they would not realize 10 cents on the dollar. He moved, therefore, that a holding company be formed to take over such assets of the Bank.

Why a new holding company specially created for this purpose? Trust companies do just this sort of work. They are fully organized already, with qualified staffs, offices, experience and every other requirement to undertake the work that the proposed new holding company would have to do. But the new holding company formed for this special purpose will have to rent offices, and create an entirely new organization to look after the Home Bank assets exclusively. And the entire cost of all this overhead expense will have to come out of the Home Bank assets.

ALIEN IMMORALITY

"Some of New York's shows are so foul they would not be tolerated in Suez," so say the members of the Board of Temperance of the Methodist Episcopal Church in New York. The New York theatre, they say, had sunk to depths of indecency which must be characterized as alien.

There is a little touch of the Pharisee at the end, of course. The gentlemen are quite right in the main, and might well have left the

matter there. But that would not have been in accord with the usual pharisaism of national and racial self-complacency. Alien, say they. Now we wonder at what stage, at what compositions, at what fashions, at what actors or actresses, at what motion picture producers, in all the wide world, New York can cast any stones. Is it necessary to resort to foreign countries to find indecency or foulness of thought? Is it necessary to go outside of American compositions, or American dirt diggers to find authors looking for gold in the dung heaps of public entertainment? Is the United States so clean that American critics can hope to calculate the enormity of the corruption of public morals by instituting comparisons with "foreign" countries.

The gentlemen of the Methodist Episcopal Church board give us the answer to these questions; for they say that New York tolerates shows that would not be tolerated in Africa. What is the use of hypocritically and pharisaically pretending that Americans or Canadians or some other race or people in whom we are specially interested are all right if "alien" ideas could be kept out? It is nonsense on the face of it. Men sin for the same reasons everywhere; and commit the same sins everywhere. If the Americans or the Canadians have in times past reached a higher general standard of morals, it was because of the cleanness of a country and peasant population, and the clean inheritance they had received from a clean ancestor. But there is little difference between one big modern city and another, whether situated in Europe or in North America. New York has nothing to learn from Paris, nor London from Berlin, in depravity and wickedness.

Why try to put the bulk of the blame on "aliens"? Dirt is not a product that is indigenous to any one country alone. There is an outpour of filth from New York; and it is not "foreign," unless it be taken for granted that the devil is a foreigner. A story is told of a traveller in Ireland who was questioning his driver about the places they were passing through. There was the devil's gulch and the devil's gap, and the devil's rock, and other places bearing the name of the devil, and said the traveler: "The devil has a lot of property about here, Pat." "He has sir," said Pat, "but like all the other bad landlords he's an absentee." But unfortunately the devil is not an absentee from any country in the world.

There is nothing that men do that is more foolish than to continually try to blame "foreigners" for whatever is wrong in their country. It is childish, and indeed better might be expected from an intelligent child. Nothing more plainly marks the narrow bounds of narrow minds than this absurd propensity to ascribe an overwhelming preponderance of virtue to one's own country and people and an overwhelming preponderance of sin and evil to some other country and people, bestowing such sin and evil equally on all "foreigners," or principally on some country or people the special objects of our prejudices.

THE NEW YORK TIMES Book Review heads a notice of the "Life of Mrs. Humphrey Ward" as "Memoirs of a Dead Life." Full as the life of this deceased lady was with achievement in a literary sense it was indeed a "dead life" if measured by the good her writings ever accomplished, or by the measure of inspiration to the things of the spirit which can be credited to them. For that reason if for none other her books will in all probability die with her, and the world will be none the poorer for the loss.

WHILE the air in Canada is permeated at the moment with the discussion on "Church union" between three of the leading Protestant denominations, religion without dogma is the ideal kept most prominently before its aspirants. With those who resist the impending merger there is some show of adhesion to the cherished convictions of their fathers, but with Protestantism in general abandonment of the basic truths of Christianity goes on apace. One preacher in effect advocates suicide; "honor," according to his perverted thinking, "being in God's view more than life." Another defends putting certain incur-

able cases out of existence, while others categorically deny the Divinity of Christ. As for divorce and subsequent remarriage, almost all the sects are committed to this form of practical polygamy. To call Protestantism as such a form of the Christian religion has therefore become a mere abuse of language. The thought is full of sadness, but in view of the onflowing current described, there is no blinking one's eyes to the fact.

AGAINST THIS "stream of tendency" a certain conservative element is becoming alive to the stupendous folly of divorcing religion from education if, as one expresses it, "Christianity is worth preserving." One Presbyterian minister, an official examiner of the papers returned by candidates from all over the Dominion who seek diplomas from the various denominations as "trained teachers," has called attention to the deplorable ignorance of the Bible which these papers display. Here are a few examples culled from a long array of them.

"On the mountain Jesus spoke the ten commandments."

"Another important event in Jesus' Galilean ministry was the destruction of the Temple."

"Matthew's Gospel was the first epistle to the Thessalonians."

"Lazarus was the widow's son at Nain."

"Peter denied that he knew Jesus when He was on the cross."

"Jesus' twelve disciples were Peter, James, John, Timothy, Thomas, Matthew, Judas, Pilate and others."

THESE ARE NOT the answers of children, be it remembered, but of Normal School teacher candidates, writing official examinations. It is well within the truth to say that such answers would have been impossible under the same circumstances a generation ago. The fact that they are possible now constitutes, as a Protestant clerical journalist puts it, "a startling challenge of our religious education and the indifferent way it has been attempted in past years." And yet Catholics, who in face of the bitter opposition and under threat from some sources of deprivation of the right to bring up their children in the love and fear of God, have consistently adhered to the only true system of education, meet with nothing but misrepresentation and abuse from the very people who are forced to acknowledge the evils which have flowed and continue to flow from the Godless system to which they have pledged themselves.

THAT MERE ignorance of the Bible is not the only consequence of Godless education, and that mental training of itself is insufficient to stem the tide, the daily papers continue to bear ample witness. The Toronto Globe which would have its readers believe that liquor is almost the sole cause of crime, and Prohibition the infallible remedy, stated editorially a short time ago that, as figures prepared by the United States Government show there has been an increase of 400% in the number of embezzlements during the past ten years while burglaries had increased only 100% within the same period—in other words crime committed by men of education has far outrun crimes of violence. That the prisons of the United States and Canada were never so full as at the present time is also the witness of official reports. In view of which it is no wonder that thinking men are coming to realize that a revision of the system which is largely of their own making is foremost among the urgencies of the time. Then it will come home to them that in this as in so many other things the Catholic Church is in the right after all.

NOTES AND COMMENTS

THE NEW YORK TIMES Book Review heads a notice of the "Life of Mrs. Humphrey Ward" as "Memoirs of a Dead Life." Full as the life of this deceased lady was with achievement in a literary sense it was indeed a "dead life" if measured by the good her writings ever accomplished, or by the measure of inspiration to the things of the spirit which can be credited to them. For that reason if for none other her books will in all probability die with her, and the world will be none the poorer for the loss.

THE PRESIDENT OF CHILI WELCOMES CARDINAL

Cardinal Benloch, of Spain, was formally received by President Alexandri of Chile, in the great Reception Room of the Palacio de la Moneda. The President made the following speech of welcome: "Eminence: 'I sincerely appreciate the greeting of amity and fraternity which you bear to me in the name of His Holiness the Pope. I appreciate also, and am deeply moved by the greeting you bear from your Sovereign, the King, the Chief of great and noble Spain. 'You must know, Eminence, that just as children begin to love their mothers with greater intensity,

tenderness and affection when they attain to the fulness of life and greater age, so also, peoples like ours, the heirs of traditions, glories and nobility, love more than ever the mother-country which engendered them and in whose cradle they saw life, when they have achieved the plenitude of their liberty.

"Do not marvel, Eminence, over the fraternal affection with which you are received here, because you have come as the messenger of a Sovereign with whom we maintain good and cordial diplomatic relations and because you are likewise the messenger of Spain. You are at home, Eminence, you are among Chileans, and you must therefore consider us as Spaniards.

"Your mission of fraternity, peace and love is a response to the aspirations and desires of my country because at the present time, when waves of turbulence are stirring a part of humanity, waves of peace and love must flow to these new worlds, the children and heirs of the glorious and noble traditions of your native land.

"Eminence, you are at home."

**TO CRUSH KLAN
IS DUTY OF PROTESTANTS
DECLARES SPEAKER
YOUNG**

Under the caption "America and the Klan," Benjamin Loring Young, Speaker of the House of Representatives of Massachusetts, gives his reasons for opposing the Ku Klux Klan, in the current issue of Public Affairs, a monthly magazine published in Washington.

"By persuasion, if possible, by trickery and fraud, tyranny and oppression, the offices of government have been taken from the American people and placed in control of the Klan," declares Mr. Young in his scathing denunciation of the Invisible Empire. He further points to the Klan as an issue to be met generally, saying: "It should be explained and defeated not by the Catholic, the Jew and the Negro whom it attacks, but by the decent, white, gentle Protestant people of America."

Following is the greater part of Mr. Young's article:

"The real spread of the Klan has come in the last three years, and today it claims several million members, divided among all the States.

"By their fruits, ye shall know them." The Klan has shot across the continent like a flaming meteor. It has left behind a trail not merely of passion and hatred but of violence, bloodshed and murder.

"Several States of the south lie prostrate under its dominion. Representative government has been abandoned. The invisible empire holds sway. Unknown and irresponsible leaders, self-styled by the fantastic names of 'imperial wizard,' 'cyclops' and 'knight,' have passed secret judgments on men and on measures. By persuasion, if possible, by trickery and fraud, tyranny and oppression, the offices of government have been taken from the American people and placed in control of the Klan.

"Do I exaggerate? The facts prove every statement. Read the testimony before the Congressional committee at Washington, read the evidence in the trial before Judge Odum at Mer Rouge, Louisiana—threats, kidnapping, whipping, torture and murder. In fact, Governor Parker went to Washington to secure, if necessary, the help of federal troops in preserving order and upholding justice. I have personally talked with citizens of Georgia, Louisiana, Oklahoma and Arkansas and have learned first-hand of the methods used in those States. Cities, towns and counties have, for months, been under a reign of terror.

SELF-SEEKING ADVENTURERS

"The promoters of the Klan have been self-seeking adventurers. The little ring which controlled the organization in its first years made fabulous profits from the initiation fees. The sworn evidence has shown that the \$10 initiation fee has at times, been distributed as follows: \$4 to the solicitor \$1 to the State organizer, 50 cents to the go-between, 50 cents to the order, and \$2.50 to an inside group known as The Southern Publicity Association. On this basis of division, one million members means \$2,500,000 for the inside ring.

"Is it any wonder that the organizers and officers think the Klan is a good thing? They have reaped a rich harvest from the blind prejudices of their misguided followers. Springing from obscurity to great wealth, many have already retired from the Klan to enjoy ease and luxury for the rest of their days. The New Englander who joins the Klan is buying the cheapest 'gold brick' ever offered for sale.

"But this movement is too serious to be met with ridicule and laughter. It should be fought out on the merits. It should be explained and defeated, not by the Catholic, the Jew, and the Negro whom it attacks, but by the decent, white, gentle Protestant people of America.

A CALL TO MASSACHUSETTS

"Those of us in Massachusetts whose ancestors came to our shores with the Pilgrims and Puritans and whose forefathers developed this State, created her government and defended her against foreign menaces in every war, should take the lead against this un-American and un-

Christian organization. We are as proud of our English tongue and our Anglo Saxon blood as any of our fellow citizens can be of their race and origin. But we bitterly resent the implication of the Klan that the American of colonial stock seeks to dominate and terrorize his fellow citizens of other racial origin and religious belief. Supremacy, leadership, public and private honor depend on character and ability. They are not founded on hatred and violence.

"I regard the Ku Klux Klan as a hateful thing; hateful because in cowardly fashion it works in secret and shrinks from the light of day; hateful because it substitutes for the orderly methods of American Government; hateful because it relies for its ultimate sanction on mob violence, the very antithesis of the American ideal of liberty under the law; hateful because it strikes at the most fundamental of all rights, the freedom of the individual to worship God in accordance with the faith of his fathers and his own conscience.

"Hatred begets hatred. Violence feeds upon violence. Many people were afraid that disorder and rioting might follow any meeting of the Klan in Massachusetts. The Klan has a perfect right to hold meetings in its own buildings, and to announce its doctrine in the free light of public discussion. We may disagree with its doctrines, but its members are entitled to their constitutional rights and their own opinions. Public gatherings of masked men bearing arms must be prohibited, but if the members check their guns at the door, take off their bathrobes and nightcaps and tear up their masks, their meetings should have every protection which the police power can afford.

AN EXAMPLE OF INTOLERANCE

"The Klan is merely a dramatic example of the general spirit of intolerance—a spirit which has come before and may come again. No special group, based on race or religion, has any monopoly of intolerance. In recent years we have seen examples on all sides, and it should be attacked by right-thinking Americans wherever it appears.

"Nothing can justify political movements based on race or religion. False to every theory of our Government, they would in practice divide the American people permanently into hostile camps.

"Our house would be divided against itself for all time. The possibility of a united citizenship would forever be destroyed.

"The problem of the melting pot may at times seem difficult, but it can never be solved by religious persecution or race hatred. It can be solved only by fair dealing, by education, by the example of high ideals and by the cornerstone of our political faith, the equality of all men before the law.

"The Ku Klux Klan is false to the declaration of Independence, false to the Constitution of the United States, false to the lessons taught by Washington, Lincoln and Roosevelt.

"The Ku Klux Klan is not yet a political issue in Massachusetts. But it is a political issue in a dozen States, and the leaders of the Klan openly announce their intention of capturing every office in the Government including the Presidency of the United States. Here is an issue upon which patriotic citizens cannot keep silent. Those who are not publicly against the Klan must be counted as being with it. There can be no surrender to force and no compromise with murder. No doubt the great majority of Klan members are God-fearing, well intentioned men, but they must be judged by the company they keep.

HIGHER EDUCATION OF CLERGY

For the Catholic dioceses, in providing opportunities for higher education of the clergy, the university has established the first graduate school of Catholic theology in the United States, also the first school of canon law. Catholic University has given to the church 4 archbishops and 21 bishops. Its academic accomplishments for the clergy consist in having provided advanced courses for 1,925 ecclesiastics and conferred degrees on 76; prepared them to serve as canonists, superintendents of schools and directors of charities; trained them for missionary work among non-Catholics, and obtained 22 scholarships for clerical students. Religious orders also have benefited in the affiliation of the houses of study of 15 orders, appointment of 16 of their members as professors, and the providing of instruction for their students.

In the interest of Catholic charities, the university has organized the department of social action of the National Catholic Welfare Conference, established the Association of Catholic Charities; published the Catholic Charities Review; and affiliated with it the Catholic Social Service School and provided it with teachers.

Numerous publications also have emanated from the university, notably the "Catholic Educational Review," the "Catholic Charities Review," the "Catholic Historical Review" and the "Catholic University Bulletin." The university also has co-operated in editing and publishing the Catholic Encyclopedia and in establishing the Universal Knowledge Foundation, and collaborated in publishing with the University of Louvain the "Corpus Scriptorum Orientalium" the "Coptic Version of the Bible," and the "American Ecclesiastical Review."

BIRTH CONTROL IN CHICAGO

Chicago, Ill., Nov. 17.—Having been refused a license to open a clinic, which the city officials declare would be a birth control institution, Mrs. Helen G. Carpenter and a group of club women have sought a court order to compel the issuance of the license. In answering this plea in court, the bill filed by Mayor Dever and Health Commissioner Bund-nen says:

"Such a clinic, if permitted to operate, may result in injury to the public health and public morals. Its teachings will result in the dissemination of information, which, if given in a public clinic, will get to the knowledge of unmarried men and women to the destruction of their morals."

**ENGLISH CATHOLICS
IN MUNICIPAL LIFE**

The recent municipal elections in Great Britain have shown that although the Catholics are in no way organized for political action, they nevertheless take a prominent part in public and political life. Participation in national politics is debarred to the Catholic clergy and to clerics in holy orders, which is the official description of the Anglican clergy. By the Protestants and Non-conformist ministers, who are evidently looked upon as being persons not possessing holy orders, can seek election to Parliament without renouncing their clerical character.

But in local politics there are many offices for which clergy of any denomination are eligible; hence it follows that in local populations with considerable Catholic element, the aim seems to have been an attempt to draw votes away from the Irish candidates. But, as the results now show, instead of the Irish being returned to the Council as a diminished body, they were returned to the extent of twenty-four seats, which is exactly one more than the number held in the old Council. Coincidentally, the Laborites found themselves in minority, and with exactly one seat less than the Catholic candidates.

**UNIVERSITY REVIEWS
34 YEARS' WORK**

Since its foundation thirty-four years ago, the Catholic University of America has enrolled 16,137 students and conferred 2,781 degrees in course, it is stated in a memorandum sent this week to each Catholic pastor in the United States by the Right Rev. Thomas J. Shahan, Rector of the university, setting forth the accomplishments of the university in creating a center of Catholic learning in the National Capital.

The Catholic University further has advanced the cause of higher education for Catholics by dedicating to that cause 29 buildings, collecting in its libraries 250,000 volumes, obtaining 103 fellowships and scholarships, and establishing 22 endowed chairs and appointing on its staff 233 Catholic professors.

**OUR CHRISTMAS DOLLAR
CLUB APPEAL**

The approach of Christmas urges upon us the necessity of making a special effort on behalf of our missionaries and their many activities. Do not, dear friend, consider it something that will do another time. At this season of the year thousands of kind acts done by friends are acknowledged, and we put away the thought of self in favor of those about us. It is a time when we assume special burdens. But even though our motives are the very best, is it not true that too much that ought to be better directed is spent on vanities.

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WEEKLY CALENDAR

Sunday, December 16.—St. Eusebius, Bishop, was born of a noble family on the island of Sardina. He was taken to Rome by his mother and having been ordained, served the Church of Vercelli with such zeal that when the episcopal chair became vacant he was unanimously chosen by both clergy and laity to fill it. He fought courageously against the heretics who had him banished to Scythopolis and thence to Upper Thebais in Egypt where he suffered grievously. He died in the year 371.

Monday, December 17.—St. Olympias was the glory of the widows of the Eastern Church. After the death of her husband twenty days after her marriage, she resolved to consecrate her life to prayer and to devote her fortune to the poor. She was appointed deaconess by Negerius, Archbishop of Constantinople. She suffered great persecution and crowned a virtuous life by a saintly death about the year 410.

Tuesday, December 18.—St. Gatian, Bishop, came from Rome with St. Dionysius of Paris about the middle of the third century. In spite of great opposition he succeeded in making converts to the faith, although constantly in danger of death at the hands of the pagans. He died in peace and was honored with miracles.

Wednesday, December 19.—St. Nemesion, Martyr, was an Egyptian who was apprehended at Alexandria during the persecution of Decius. He was charged with having committed theft and having easily cleared himself of this accusation, he was then charged with being a Christian. After being scourged and otherwise tortured he was condemned to be burnt with the robbers and other malefactors.

Thursday, December 20.—St. Philogonius, Bishop, was placed in the See of Antioch upon the death of Vitalis in 318. When Arius broached his blasphemies at Alexandria, St. Alexander condemned him and sent the sentence in a synodal letter to St. Philogonius who strenuously defended the Catholic Faith before the assembly of the Council of Nice. In the storms which were raised against the Church first by Maximin II. and afterward by Licinius, St. Philogonius won the title of Confessor. He died in 322.

Friday, December 21.—St. Thomas, apostle, was one of the fishermen on the Lake of Galilee whom Our Lord called to be one of His apostles. He was slow to believe and after the Resurrection would not credit the report that Christ had risen. But at the actual sight of the pierced hands and side and gentle rebuke of the Saviour, unbelief was gone forever and his faith triumphed in the joyous utterance, "My Lord and My God."

Saturday, December 22.—St. Ischyrion, martyr, was an inferior officer who attended on a magistrate in an Egyptian city. Upon his refusal to offer sacrifice to the idols, his master became infuriated and killed the Saint with his own hands.

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While the spirit of Christmas prevails let us not forget that we owe something to those far from our doors where the missionary goes in God's name to speak of the Christ Child. How beneficial to the souls he seeks if he carry with him a message of encouragement from those of the household! It is impossible to resist the charity thus displayed.

During the summer months we put out our first "Dollar Club" appeal of 1928 for our missions and missionaries. Many were away, many forgot, many neglected, many did not think it worth their notice. The very sign on the corner of the envelope, "The Catholic Church Extension," warned the "prudent" ones that the rubbish heap was the only fit place for such a letter. What, dear reader, do you think of such a spirit? Is this the spirit of Our Divine Lord in our regard, is this the spirit of the Infant of Whom the angels sang? Where is the manifestation of "good will?" Can we afford, dear Catholic friends with the daily assaults made on the Church, to remain idly indifferent and expect that our lack of faith and charitable zeal will not have in our very midst results that we little believe possible. Read your letter, dear friend, and get your name on the missionary list.

"THEY TELL ME"

David H. Pierce in America

This is the period in American history which future students of philology will denominate as the age when the expression "they tell me" was in vogue. If you sit in the lobby of a hotel, in the smoking-room of a Pullman, or in a theater, some one is ready to offer gratuitous knowledge, prefaced by the introduction, "I don't know much about it myself, but they tell me."

What are we being told? Terrible things. "They tell me" that a certain brand of cigarettes is manufactured by Catholics and I should not purchase them. In West Virginia I was told that labor unrest in that hapless State was engineered by the Catholic Bishop of Wheeling, who was leagued with Lenin and Trotzky to overthrow the United States Government.

A salesman in Kentucky reported to his manager recently: "Do you know that in certain towns I cannot sell Blank Soap?"

"Why?" inquired the chief.

"What's wrong with the soap?"

"Nothing," he replied. "But have you noticed the decorative emblem on the can?"

"No, does it affect the soap?" inquired the manager anxiously.

"The customers believe," explained the salesman, "that the design is a mystic Catholic symbol, and I cannot dispose of the brand in many small towns."

The gullibility of the element to which the Klan makes an appeal is high unbelievable. In Ohio I was told that a high naval officer, a Catholic, delivered an anti-American tirade via radio, and that his speech was hotly answered by an Akron physician, who promptly turned in and offered a rebuttal. A Catholic teacher, in this State, name of said teacher unknown, washes her hands daily after reading a Protestant Bible to her children.

Yes, it is terrible. I have been blind. I must begin to realize at once that my Catholic neighbors, (I am not a Catholic myself,) ordinary hard-working folks, who have sympathized with me in my sorrows and rejoiced in my moments of happiness, are designing villains. I have failed to realize that even their breathing is studied, regulated by the Holy Office in a manner best designed to conquer the world.

Teachers are being dismissed after years of service. An efficient French instructor in a West Virginia High school was discharged recently because of her Faith. A former student writes me of her successor: "I have heard that they have a French teacher that doesn't even know as much as some of the boys and girls do."

But what do efficiency, length of service, or real worth matter, just so one hundred per cent. Americanism be kept unswayed?

Last summer I was the guest of an acquaintance in a New York State village. A little orphan girl of the town had been adopted by a local family. "She has a good home now," said my host. "Her parents were drunkards. But isn't it too bad that her foster parents are Catholics?"

"Indeed," chimed the hostess. "Better dead than to be raised a Catholic."

Thus it goes, ad nauseam. Where the Klan is strong, Catholic teachers are being dismissed. The Public schools, falsely termed "Protestant schools," are ready to sacrifice efficiency and high standards in the belief that something is to be gained by dismissing a few Catholic teachers because Catholic children do not patronize the schools. Let us be consistent and carry this contention to its logical

CONCLUSION

We should begin by dismissing professors from European institutions now holding chairs in American universities, because students of their nationality do not predominate in their classes. We can get our French from Professor Smith of Tulsa, and our German from Doctor Jones of Scodus Point, New York. Never mind if our accent is incomprehensible outside of villages under five thousand north of the Gulf of Mexico. Let us have one hundred per cent. Americanism, in education, cigarettes, and soup. "They tell me" is evidently counted on to do the job.

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THIRD SUNDAY OF ADVENT

THE CHARACTER OF THE MESSIAS

"There hath stood One in the midst of you, whom you know not." (John 1:26.)

The prophets had foretold and partially described the Messiah that was to come. But was it not most appropriate that the most explicit testimony of Him and revelation of His character should be given us by and through means of the Baptist?

Moreover, the Baptist later on, when cast into prison by Herod, sent two of his disciples to our Lord, and by his questions caused our Blessed Lord to reveal Himself openly to us—the character and description of our divine Lord given us by Himself!

How blessed are we, preparing to celebrate the anniversary of the coming of that divine Redeemer, to look upon Him portrayed so clearly by His own Blessed Self! As in those days, so now, there are countless ones that need Him.

It is well for us to realize this merciful character of the Saviour. It was not always thus. Formerly, under the old Law, the Almighty was the God of justice. His wrath flamed out; His vengeance overtook the wicked.

Then why did the Redeemer thus come, filled with compassion, ready and longing to befriend and forgive? Becoming Man Himself, He wished to be one with us, to dwell amongst us, to share our sorrows, to take upon Himself our sins and miseries.

And again, he came pitying us, ready to help us, for He knew the enemies that would plot our ruin. He could not leave us helpless amidst such perils. It was through spite and hatred against Himself that the devil would never cease from trying to work our ruin.

The Blessed Redeemer came to do all that even an Almighty and loving God could do to save poor mankind from eternal death. He came "to save His people from their sins." Will it not, then, be all our own sad, miserable fault if the evil one prevails against us?

IS THE CHURCH BEHIND THE TIMES?

The opponents of Catholicism, broadly speaking, belong to two classes. We have, in the first place, the common or garden Protestant sectarian, who will tell you that the Catholic Church receives payment for the forgiving of sins; that she discourages the reading of the Bible, that her claims are unscriptural; that she pays divine honors to the Blessed Virgin, and even to the Pope.

While we are justified in dismissing as an ignoramus the ordinary Protestant bigot, to whom we feel that we have done justice if we have suggested the investing of a penny in a child's catechism; this second class of opponent deserves to be taken more seriously.

Again, when men of learning, who find themselves opposed to the claims of the Church, are confronted with the fact that many of the great leaders of science like Copernicus, Pasteur, Ampere and a host of others were devoted Catholics, they will answer that these men won their place not because but in spite of the authority of the Church.

Now it is because our objectors fail to distinguish between true and false science that they ridicule what they call the conservatism of the Church. Between the dogmas of the faith and the established conclusions of science there is not and never can be any conflict.

Secondly, our opponents do not appreciate the difference between investigation and teaching. Catholics are never denied freedom to investigate; they may be denied freedom to teach as true and proven what is really only surmise.

Their theories may subsequently be proven to be true in fact, but until they are thus proven the Church has the right, where faith and tradition are involved, to oppose their being taught as facts. How often has it happened that theories are given to the world, have spread like wild-fire, and afterwards, when calm study and judgment have had time to do their work, have been abandoned!

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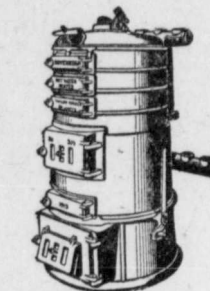
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Solve this puzzle and win a CASH PRIZE. There are 4 faces in the picture besides the two Campers. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all the faces and marked them" and mail same to us with your name and address. In case of ties, handwriting and neatness will be considered factors. If correct we will advise you by return mail of a simple condition to fulfill. Don't send any money. You can be a prize winner without spending one cent of your money. Send your reply direct to: GOOD HOPE MANUFACTURING COMPANY 275 CRAIG STREET WEST. MONTREAL, CANADA

CHATS WITH YOUNG MEN

SENSITIVENESS

Time was, I shrank from what was right. From fear of what was wrong; I would not brave the sacred fight, Because the foe was strong.

But now I cast that finer sense And sorer shame aside; Such dread of sin was indolence, Such aim at Heaven was pride!

So, when my Saviour calls, I rise, And calmly do my best; Leaving to Him with silent eyes Of hope and fear, the rest.

I step, I mount where He has led; Men count my haltings o'er; I know them; yet though self I dread, I love His precept more.

REMEMBER

That it is not work that kills men; it is worry. That if you and your job are not friends, part company.

That the longer you live, if you live right, the less you will think of yourself.

That following the line of least resistance is what makes rivers and men crooked.

That determination reduces hard work to nothing; procrastination makes hard work out of nothing.

That to keep watching, to keep working, to let the brain and hand go together—that is the secret of success.

That if you divide the mind, you scatter the effort. It is not only necessary to concentrate, but it is necessary to concentrate on one thing at a time.

That the man who is an optimist is usually a success, for his mind is never worrying about the reasons why a thing cannot be done. He doesn't think that way.

Many people miss being efficient because they think that to be so they must be wizards or super-human beings.

Becoming efficient is a process simple to follow and should be practicable to all.

The efficient man is capable because he knows.

The inefficient man is incapable because he doubts or fears his knowledge.

Efficiency depends not only upon whether you know or don't, but if you know how well you know it.—The Tablet.

BE LIBERAL WITH PRAISE

Don't be afraid to praise people. It is very well to say that it hurts there may be those who do their best work without encouragement, but let us remember that nearly all of us who live on this earth are human beings and work best when encouraged.

It is a great mistake not to tell people when you are satisfied with them. If the cook sets before you a dinner fit for a king, tell her so. Don't be too loffy to praise the office boy if his work is commendable. Tell him so.

Do you like to be praised yourself? Then depend upon it the other fellow will like it.

Pour the oil of encouragement on the wheels of progress and watch 'em whirl.

I'm not advocating soft soap or flattery or gush. No one likes to be gushed at, and any fool can tell flattery from the real thing.

But when a man has made a hit with you, tell him so. He may be dead before you can get another chance, or you may die yourself.

It takes quality to appreciate quality, so when you praise a thing to yourself really offering a compliment to yourself. Doesn't that appeal to you? Will you let all the good things in life pass you by and you as mum as a dead owl?

Wake up, man, watch out for a chance to praise someone; admit to yourself that you like what he has done, and then—tell him so!—Catholic Transcript.

DO THE HARD THINGS FIRST

A successful business man, being asked by a friend how he had managed to climb the ladder so fast, pointed to a neatly framed motto hanging over his desk, reading, "Do the Hard Things First," and said:

"I had been conscious that I was not getting on so well as I should. I was not keeping up with my work; it was burdensome to me. When I opened my desk in the morning and found it covered with reminders of things to be done during the day, I became discouraged. There were always plenty of comparatively easy things to do, and these I did first, putting off the disagreeable duties. Result: I became mentally lazy; I felt an increasing incapacity for my work."

"But one morning I woke up. I took stock of myself to find out the trouble. Memoranda of several matters that had long needed attention stared at me from my calendar. I had been carrying them along from day to day. Fastened with a rubber band were a number of unanswered letters which necessitated the looking up of certain information before replies could be sent. I had tried for days to ignore their presence. Suddenly the thought came to me, 'I have been doing only the easy things. By postponing the disagreeable tasks, my mental muscles have grown flabby. They must get some exercise.' I took off my coat and proceeded to 'clean house.' It

wasn't half so hard as I had expected. Then I took a card and wrote on it, 'Do the hard things first,' and next day I had the line printed, and there it is where I can see it every morning. I assure you, I've been doing the hard things first from that day to this.—Ave Maria.

OUR BOYS AND GIRLS

"IF ONLY THE MAN WOULD LEAD"

There isn't a boy but wants to grow Manly and true at heart, And every lad would like to know The secret we impart. He doesn't desire to slack or shirk— Oh, haven't you heard him plead? He'll follow a man to play or work if only the man will lead.

Where are the men to lead today, Sparring an hour or two, Teaching the boy the game to play Just as a man would do? Village and slums are calling— come, Here are the boys indeed, Who can tell what they might become

If only the man would lead? Motor and golf and winter sports Fill up the time a lot, But wouldn't you like to feel you'd taught

Even a boy a knot? Country and home depend on you, Character more we need, How can a boy know what to do If there isn't a man to lead?

Where are the men to lend a hand? Echo it far and wide, Men who will rise in every land Bridging the great divide. Nation and flag and tongue unite, Joining each class and creed. Here are the boys who would do right, But where are the men to lead?

WHAT THE ALTAR BOY SHOULD REMEMBER

Nothing can be small or unimportant which is connected with a dignity the angels covet. The first requisite is punctuality. Who would keep royalty waiting his own convenience?

When one is invited to a dinner party, he dresses, not to gratify his own vanity, but to honor his host.

You recall the fate of one who neglected to clothe himself in the wedding garment. There should be no carelessness or untidiness in the person of the King's page.

Every article worn by the priest when saying Mass has a deep religious significance; so, too, have the garments of the server a special meaning, and are to be treated with the reverent care due to sacred things. Punctuality and proper attire are only the preparation for public worship—which consists outwardly of reverent attitudes and of adorning and supplicating words placed upon the lips by Holy Church herself.

All this, the altar-boy, in his conspicuous place in the Sanctuary, should consider, and remember especially when making the responses in the Mass.

So great is the care of Holy Church to treat the Word, when He becomes flesh and dwells among us, with proper deference, that she has set apart a language for this purpose. In the house of God our mother tongue is forgotten, and the noble Latin language is used.

Respect for a superior can be shown in no way so manifestly as in the tone and manner of our address. We strive to speak deliberately, grammatically distinctly. With an equal one may use contractions and colloquialisms; but when God is publicly addressed in the language He Himself has chosen each word should be perfectly enunciated, dropping from the lips like beads of gold.

Surely this was one of the ways in which St. John Berchmanns performed his duties perfectly. No unbecoming word, we know, was ever spoken by him. Words have wings, and once they are set free, like wild birds, can never be recalled. "Set a watch, O Lord, before my mouth, and a door round about my lips," was the prayer of quick-tempered King David, and might well be the prayer for each of us, but most especially of him who serves the priest at the Altar and whose lips utter sacred words.—Selected.

ONE WAY OF DOING A FAVOR

One day in spring a young girl, who had been visiting friends in the country, stepped on one of the electric cars which pass a great railway station. Besides her suitcase and a variety of parcels in all shapes and sizes, she carried a bunch of lilies, the fragrance of which pervaded the car.

A little woman in black sat beside the girl, and she looked at the flowers with eyes that seemed to be looking back into bygone years. In spite of an air of refinement, her dress showed poverty and the girl knew that here was one whose circumstances had been better. Notwithstanding the wistfulness with which her seat mate looked at the lilies, the girl did not venture to offer them to her. The sensitive pride in every line of the delicate old face forbade it.

But the generous impulse in the kindly young heart was too strong to be thwarted, and in a minute or two the girl had formulated a plan of action. Turning to the old lady and holding up the lilies, she said,

"It seems too bad to bring them so far and then have to throw them away, doesn't it?"

"Throw them away?" the old lady repeated in shocked tones. "My dear, don't think of it."

"But I've got so much to carry," said the girl, gravely, though her eyes twinkled under the long lashes. "My cousins came down to the train with me, so I did not mind it much at the end, but when I got off the train here I dropped these things and the brakeman had to pick them up for me. And when I leave this car I don't know how I shall manage it with such a load. Would you mind," she hesitated a minute, "would you care for the lilies? I'd be sorry to bother you with them if it was trouble, but really they're too pretty to throw away."

The old lady took the flowers, looking as if she did not quite know whether she was doing a favor or accepting one, but evidently feeling too delighted to trouble herself over that fine point. And the girl whose tact had been more than a match for the other's pride left the car carrying away a memory even sweeter than the fragrance of the lilies.—Catholic Universe.

although you can imitate the machinery of these institutions, you do not possess the fuel to make it go? By the fuel she meant Holy Communion, which alone promotes and keeps up the heroism requisite for such works.

There never yet was a fine, pure soul that might not be ruined by evil habits, nor an evil inheritance that might not be sweetened and ennobled by good ones.

THE STRENGTH GIVEN IN HOLY COMMUNION

A certain gentleman went to visit a hospital which was under the care of the Sisters of St. Vincent de Paul. During his visit an operation had to be performed on one of the patients, which caused her intense pain, and her cries of anguish resounded throughout the house, rending the hearts of all who heard them. The gentleman could not endure them, and instantly left the ward. The Sisters alone remained calm and firm at the side of the poor woman. "How can these good Sisters stand there so courageously," he asked of the superioress, "when even I, who have strong nerves, cannot endure it any longer?" "Sir," she replied, pointing to the door of the tabernacle in their chapel, "it is there where they get that courage and strength you so much admire. It is Jesus Himself who gives it to them in the Holy Eucharist."

A Protestant minister, who admired the heroism and wonderful success of the Sisters of Charity in caring for the sick and the unfortunate, was desirous of starting similar works of charity. He therefore applied to the superior general of these Sisters for information. The superior general took him through a number of their institutions and gave him all the necessary information and explanations concerning their working. When the minister was about to take his leave, the superior general said to him: "My dear sir, I am sorry to say, you will never succeed." "Why not?" "Because,

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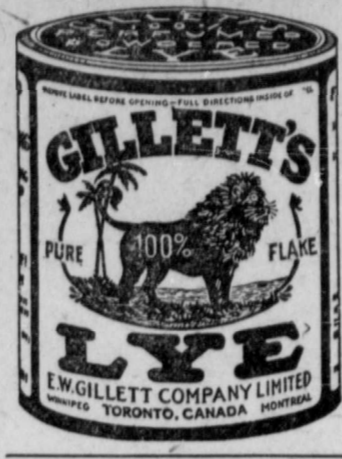
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How many Christmas presents are you going to give? Check over the names. Do you know that you can give every one of them Eversharp or Wahl Pen, or both, and stay well within your allowance?

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The all-metal Wahl Pen is another great writing achievement. Here is a pen that can never split. It is made in durable gold and silver. It is beautiful. It is distinctive. It will last a lifetime. And it holds more ink.

Give Eversharp, Wahl Pen, or both in the velvet-lined gift box. Eversharp, \$1 to \$50; Wahl Pen, \$4 to \$50. Look for the name on each.

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We are all Failures—and the best of us are those that know it.—Mgr. R. H. Benson.

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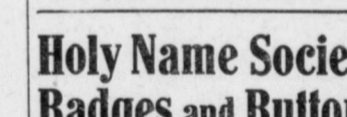
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Infant Jesus Buttons 50c. Dozen; \$2.50 per 100; \$20.00 per 1000.

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You may yourself buy the Annuity for the person to whom you wish to present it, or you may join with others in the purchase. Such Annuities may be of any value from \$50 to \$5,000 a year. They may be purchased at any age, to start at any age you choose, and, of course, will last as long as the life of the Annuitant. There are special plans of purchase by which provision may be made, if necessary, to protect the interests of the Annuitant's dependents.

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CATHOLIC STUDENTS

Catholic Students will it not interest you to know: That so many of your fellow students are playing an important part in the great Missionary endeavors of the Catholic Church.

That already one thousand students have rallied under the noble motto of "The Kingdom of the World for its King and Lord."

That these one thousand are interested and enthusiastically engaged in Missionary work—that they find the "Crusade War" the most attractive and most entertaining method of doing great things for God and souls.

That the Crusade is bearing a message of hope to the most despairing Mission fields—that it is a bright ray of sunshine to dispel the darkness of unbelief and heathenism.

That the Canadian Catholic Students' Drive for 100 Units—that it is preparing for a huge convention next summer—that if you overlook this notice your school may lose the grand opportunity of being a pioneer Unit.

That if you desire to assist Missionaries in their efforts to save souls you will do your utmost to impart this important message to your school, college, convent or seminary.

That any interest you take in extending Christ's Kingdom on earth—which the "Crusade Way" will do—will merit you a worthy seat in its Kingdom in heaven.

Students—this is your opportunity to do big things in a big way while yet you are at study for the Home and Foreign Missions. Weigh well this appeal and if this work interests you write for complete details to the C. C. S. M. C.

St. Augustine's Seminary, Kingston Rd., Toronto, Ont.

WHERE WILL YOU SPEND CHRISTMAS?

In all the cycle of the year there is no time that brings families together as does the Yuletide. Though you were at the ends of the earth you would long to be home for Christmas and if it were at all possible you would be there.

In the long ago when travelling facilities were very limited, people journeyed many weary miles and endured great hardships that they might be with friends and loved ones on Christmas Day. Today it is so different. The modern railway enables you to cross the continent in a few days in comfort.

This year there promises to be the usual heavy Christmas and New Year travel north, south, east and west, and in order that you may reach your destination as comfortably and speedily as possible, Canadian National Railways are making preparations far in advance.

Anyone wishing to pay for the travelling expenses of relatives or friends from any point, need only to place the money in the hands of the nearest ticket agent of the line; our representative will deliver the transportation free of charge to your friends at the other end in a few hours. When travelling this Christmas go "National Way."

NEW BOOKS

"Teens and Twenties." By Mary D. Chambers. Cloth. Boxed. \$1.75. Emerson once said, "Many times the reading of a book has made the future of a man."

DIED

CALLAGHAN.—At Wallaceburg, Ont., on Tuesday, November 27, 1928, James P. Callaghan, aged fifty years. May his soul rest in peace.

RATCHFORD.—At her home in Sturgeon Falls, Ont., on Monday, November 26, 1928, Ellen McDermott, widow of the late William Ratchford, aged sixty-one years and seven months. May her soul rest in peace.

GIBBONS.—At Quyon, Que., on Thursday, Oct. 18, 1928, after one week's illness of pneumonia, borne with Christian fortitude, Michael Gibbons, youngest son of the late Mr. and Mrs. Moyles Gibbons, aged fifty-seven years. May his soul rest in peace.

Very many shed tears merely for show, and have perfectly dry eyes when no one is looking on.—Seneca.

Man himself is moulded by trifles. In his life there are few big things. The big things are but the aggregation of trifles, the fitting second, the little thought, the little deed, the trifling sacrifice.

There are many at peace as long as we hold them in good esteem; but let their honor be ever slightly touched they at once lose all their peace.—St. Teresa.

TEACHERS WANTED

WANTED a teacher holding a first class certificate as principal for N. S. S. No. 3 McKillop and Hilbert. Duties to commence Jan. 3rd, 1929. Apply to P. V. McGrath, Sec. St. Columban, Ont. 2507-3

WANTED an experienced qualified teacher for S. S. No. 4, Scarborough. Ten new County, salary \$800. Small attendance. Duties to commence Jan. 1929. Apply to J. J. O'Connor, Sec. R. R. No. 3, Eastville, Ont. 2556-2

WANTED qualified teacher for Junior room, Separate school No. 1, Sandwich South. Situated on Provincial Highway with hourly bus service to and from Windsor. State qualifications, experience and salary expected. Duties to commence Jan. 3rd. Apply to Robert A. Halford, Sec. Treas., Maidstone, Ont. 2556-2

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You can earn the extra money for these things by devoting a part of your time as an authorized home-worker for the Auto Knitter Hosiery Company. You can do the work right in the privacy of your own home and you can work where and when you like and as much as you like. But while you are working you will be earning a guaranteed wage and your pay cheques can be made to represent a steady weekly income of extra money—money with which to buy the things you need and want. Don't miss the opportunity of at least learning all about this plan. Mail the coupon today—now—and get the facts. Auto Knitter Hosiery (Canada) Co., Ltd., Dept. 412, 1870 Davenport Rd., West Toronto, Ont.

This Book is Yours—Free Send for It Today

If you are facing the problem of "not quite enough money" it will pay you to send for this free book and learn the facts about this splendid opportunity for spare time work. It will tell you how people everywhere are making money through the Auto Knitter Company's plan and will show you how to quickly become an authorized home-worker in this money-making industry. It will explain how hundreds of men and women are now earning from \$5 to \$20 a week in spare time at home, without neglecting their regular duties. And it will show you how you can join this big army of satisfied, progressive workers and enjoy a steady, independent income with which to buy many of the luxuries that make life worth while. The coupon will bring the facts—mail it today.

Learn All About This Home Money-Making Plan

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Form for requesting the book and coupon: "MAKING EXTRA MONEY AT HOME IN SPARE TIME". Includes fields for Name, Street, City, Province.