

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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2461

THE IRISH AGREEMENT

TRIUMPH OF STATESMANSHIP AND GOOD WILL

London, Dec. 8.—(Associated Press Cable)—The negotiations at London for settling the difficulty caused by the refusal of Prof. Eoin MacNeill, the Free State representative, to recognize the award of his colleagues on the Irish boundary commission, has been concluded with a celerity unusual in Irish disputes.

The terms of the new agreement, amending the articles of the Anglo-Irish treaty, were issued tonight and Premier Baldwin was able to read them to the Commons before the House rose. The new agreement was signed in the prime minister's room in the House of Commons at 8 o'clock this evening and embodies settlement of the boundary question with the full assent of all parties concerned.

The agreement was signed in behalf of the British Government by Stanley Baldwin, Winston Churchill, Sir William Jönsson-Hicks, Lord Birkenhead and Col. L. C. M. Amery; in behalf of the Free State by William T. Cosgrave, Kevin O'Higgins, Ernest Blythe and Peter O'Byrne, all members of the Irish Cabinet; and in behalf of Northern Ireland by Sir James Craig, the Ulster premier, and Secretary Blackmore, of the Ulster Cabinet.

WITHHOLD AWARD

Final formalities were arranged with top speed in order to allow Mr. Cosgrave and his colleagues to catch the night boat train for Dublin. Among the last proceedings was an interview between Premier Baldwin, Judge Keenan and Joseph Fisher of the boundary commission, which arranged that the commission's award is not to be published.

The new agreement revokes article 12 of the Anglo-Irish treaty, which provided for the boundary commission and releases the Free State from obligation under article 5 to pay a portion of the British war debts, while the Free State undertakes to shoulder the whole costs of compensation for damage to property in Ireland.

A slight concession also is made to the Northern Government in the transfer to the Ulster Parliament of powers heretofore invested in the Council of Ireland. Ulster has the advantage, too, of retaining the existing boundary.

In his statement to the Commons Premier Baldwin expressed the hope that the necessary legislation authorizing the new agreement would be passed before the House rises for the Christmas recess.

NO STATEMENTS

After the agreement was signed there was just time for the Free State ministers to dine with President Cosgrave and the British ministers who signed the document before starting for Dublin. They had no time to make a statement to the press.

In British Government circles emphasis is laid on the comprehensive nature of this triple agreement on the boundary problem which prevented a settlement at the Buckingham Palace conference before the War and nearly wrecked the Irish treaty four years ago. In this connection the prime minister wished to acknowledge on behalf of the Government its deep sense of the services the boundary commission has rendered to the cause of Irish peace and unity.

The Government's view is that the new Irish agreement is more satisfactory to the general interest than the result of any arbitration would have been, and that it could not have been secured but for the work of the commission.

It is understood that in the course of the debates in the House of Commons the ministers will make a full explanation of the negotiations and the meaning of the new agreement. It is believed that the article abrogating the provision for the council of Ireland and permitting the different governments to get together may mean still further advances toward reconciliation.

THE AGREEMENT

In the text of the new agreement, amending and supplementing the articles of the Anglo-Irish treaty, as issued tonight, the preamble says:

"Whereas, the progress of events and the improved relations now subsisting between the British Saorstát (Free State) and Northern Ireland governments and their respective peoples make it desirable to amend and supplement said articles so as to avoid any causes of friction which might mar or retard the further growth of the friendly relations between said governments and peoples, and

"Whereas the British Government and the Saorstát Government being united in amity in this undertaking with the Government of Northern Ireland, and being resolved mutually to aid one another in a spirit of neighborly comradeship, hereby agree as follows."

Then come the five articles of the treaty.

Article 1 revokes the powers conferred by the proviso to article 12 and leaves the territory of Northern Ireland as fixed by the Irish treaty.

Article 2 releases the Saorstát from the obligation under article 5 to assume the liability therein mentioned. (Part payment of British war debts)

Article 3—The Free State assumes all liability undertaken by the British Government for malicious damage done since January 1, 1919, to property in the Free State area and will repay to the British Government the money that has been paid with respect to such damage.

Article 4—The Free State agrees to promote legislation increasing by 10% the compensation with respect to malicious damage to property done in the Free State area between July 11, 1921, and May 12, 1923, and providing for the payment of this compensation by issuing 5% compensation stock or bonds.

Article 5 does away with the council of Ireland—in which the British Government participates—and provides for Ulster and the Free State meeting together whenever necessary for consideration of matters of common interest.

The agreement is subject to confirmation by the British Parliament and the Free State, and the act of the British Parliament confirming the agreement will fix the date on which the agreement shall become effective.

SEEK PEACE

Col. Amery, secretary for the colonies, in a speech here tonight, alluded to the agreement. He said that Northern and Southern Ireland had agreed to put aside any boundary settlements which would disturb the existing boundary and to accept the existing frontiers so that no man could be shifted from one government to another, but that on each side they should continue to live at peace for all time.

"To make that agreement possible," he went on, "we have freely and generously withdrawn our claim to the Irish Free State's proportion of the war debt. On the other hand, the Free State has taken upon its shoulders to repay to the British Government the cost of the compensation to those who suffered in the recent disturbances in Ireland and, further, to show their good-will have undertaken to increase the compensation 10%."

"They also, in conjunction with Northern Ireland, have agreed to lay aside certain difficult and contentious cases relating to the co-operation of Northern and Southern Ireland and also that they would meet freely to co-operate whenever necessary in the common interests of Ireland."

"I believe that the agreement will stand towards the previous treaty as the treaty of Locarno stands to the treaty of Versailles—a supplementary and complimentary treaty, which will not only clear up the outstanding difficulties but exchange for a formal settlement of peace a true peace of the spirit, a true and permanent reconciliation in which the signatories have not only joined hands, but hearts in working together for the common good."

CRAIG PLEASED

Belfast, Dec. 8.—(Associated Press Cable)—Sir James Craig, the Ulster premier, sent a message to the Ulster people tonight, thanking them for their restraint and patience during a prolonged period of anxiety and suspense.

"I am fully satisfied with the outcome of the negotiations," the premier said in his message. "The signatories to the agreement separated with cordiality, which I sincerely trust may result in more friendly relations being permanently maintained among all parties and cliques throughout Ireland."

Sir James Craig's satisfaction over the agreement is not unanimously indorsed in Belfast. The Northern Whig comments: "The British Government has surrendered once more to the Sinn Feiners. But for the taxpayers who furnish the bribe to the latter the proceedings of the last days would supply material for a screaming farce."

The Belfast News Letter, on the other hand, indorses Premier Craig and rejoices that his pledge not to yield an inch of territory has been made good.

6,800 NUNS MEMBERS OF GERMAN RED CROSS

By Rev. Dr. Wilhelm Baron von Caplaine (Cologne Correspondent, N. C. W. C.)

Fifty-four mother-houses of Sisters and 6,800 nuns in Germany are members of the Red Cross, according to the report presented by its officers at the annual meeting which has just been held in Berlin.

Other statistics presented in the report show that the Red Cross is supporting 214 hospitals with 20,000 beds, and thousands of community stations; that it now has 4,628 branches in Germany with 12,000,000 members; and that it maintains 2,055 sanitary detachments with 69,700 workers.

Because of its international character, this organization of mercy also has had the care of those expelled from the occupied districts.

It was decided at the Berlin meeting to establish a Junior branch to propagate the ideals of the Red Cross among the youth of the country.

RADIO LECTURE ON SCHOOLS

REV. JAMES H. RYAN GIVES REASONS FOR CATHOLIC SCHOOLS

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

New York, Nov. 3.—"Principles of Catholic Education" was the subject of an address by the Rev. Dr. James H. Ryan, Executive Secretary of the Department of Education, National Catholic Welfare Conference, broadcast from Station WLWL (the Paolist Fathers' Station) tonight during the weekly N. C. W. C. Study Club Hour.

Dr. Ryan took up the necessity of education for the maintenance of a democratic form of government and pointed out that private education in the United States now takes care of between four and five million children as compared with 25,000,000 in the Public schools. He defended the right of the private religious school to exist and asserted there is no reason why the present arrangement cannot be continued. Discussing Catholic schools in particular, he said:

The reasons why Catholics maintain separate schools are the following:

"In the first place, there is an historical reason. The first schools in the American Colonies were religious schools. The Catholics founded schools in their different settlements at the same time as they built homes and churches. Schools followed the missionaries into Florida, California, New Mexico, and Maryland. Later academies and colleges were built. As the settlers moved towards the Middle West they were followed by the priest and the schoolmaster. What was done by Catholics was also done by other religious bodies. Many of our most famous educational institutions, like Yale, Harvard, Princeton, and Dartmouth, owe their origin to the desires of religious bodies to bring education to their people. From the very beginnings until well towards the middle of the last century, practically all education in the United States was in the hands of religious organizations. The Catholic Church maintained its interest in these early schools which she had founded. New schools were built, new colleges founded, the work of education was developed, teachers were better trained, equipment was brought up to date, with the result that today the Catholic Church is educating wholly from its own resources of men and money, upwards of 2,500,000 children in 7,000 schools and colleges. The Catholic Church, therefore, is in the educational field in the United States today because she always has been an educator and cannot remain true to her glorious past were she to refuse to do her share of a work begun hundreds of years ago by those great men and women who first came to these hospitable shores."

Secondly, the Church is in education for religious reasons. The Church is essentially an educational organization because she is the bearer of a message delivered to her by Christ Himself to the people of each and every generation. Christianity is not an emotional religion. It possesses certain beliefs and it advocates a certain mode of life. For one to be a true Christian he must be educated in Christian doctrines and practices. His mind must be trained in the acceptance of the beliefs of the Church; his emotions must be purified; his will must reach out for and attain the highest morality. Such an acquisition is patently impossible unless the Church teaches what her beliefs are. The very complexity of the Christian ideals makes constant striving towards its attainment the work of every believer. Nor can we be satisfied till the truth of Christ is made to illumine the minds of all men, till this truth in its fulness becomes the guiding star for nations as well as for every individual conscience.

"In the third place, the Church is in education for the reason that she cannot be the teacher of mankind in any adequate way unless she conducts schools and colleges. In our complex modern industrial society it is plainly necessary to conduct schools if a church wishes to make secure the acceptance and understanding of her beliefs. The home is inadequate to this task; the Sunday sermon or Sunday school no less so. The school with its religious atmosphere and conducted by consecrated teachers, can bring to bear upon the minds of the young the full force of Christian truth. The school thus becomes a laboratory where the child is taught the formal truths underlying the Christian religion and is exercised

in the living of these truths. The religious school is thus not only a preparation for life; it is a life in which correct religious ideals are taught and wholesome attitude and habits are inculcated. The Public school because of the secularist philosophy which guides its work and outlook presents to the child a series of educational values which we Catholics regard as inadequate and an attitude towards Christianity and life which we believe to be both false and unsatisfactory. If we could accept this secularist point of view there would be no reason for duplicating the educational work of the State. But here precisely is the point at issue. We cannot accept an estimate of the Christian religion which begins by minimizing its eternal unchangeable truth and ends in the theory that one religion is as good as another."

A BLACKGUARDLY REGISTRAR

London, Eng.—The Lord Chancellor, who wrote the other day to Judge Cluer when his attention was called to remarks favoring birth control uttered in court, will have another case before him soon. The South London Catholic League, which brought the Judge Cluer case to the attention of the Lord Chancellor is again active.

A paper devoted to birth control propaganda published the other day an offensive utterance attributed to the registrar of Croydon. The South London League wrote to the Lord Chancellor about it, and he in turn wrote to the registrar, who denied that he used the words alleged. The Lord Chancellor gave the League the substance of the denial and that Catholic organization then expressed its regret.

Now the woman to whom the alleged remarks were addressed has come forward, and she insists that the words complained of were those used. She writes to the Secretary of the League:

"The writer of this letter is the person referred to. I have had fifteen children and fourteen are alive. I have done my best to bring them up healthy. The registrar of Croydon County court used the words: 'Are they all your husbands?' and I said 'Of course they are,' and he snarled my husband should have known better. I answered: 'We have not asked anyone to keep them,' and walked out of the box."

"It was the first time I knew it was shame on a married woman's part to have children, and I wished the floor would have let me through. The court was full and it seemed as if everyone was thinking the same thing of me. I am grateful to think there are some people who do not think it a sin."

The woman has been interviewed by a priest and she adheres to her statement. The South London Catholic League has now written to the Croydon registrar, Mr. J. E. Fox, and announces that it will communicate his reply to the Lord Chancellor.

SIGNIFICANCE OF OREGON SCHOOL DECISION

The contention of the State of Oregon that it had a right to abolish private and parochial schools for the public good, is what brought from the United States Supreme Court its momentous pronouncement against making the child "the mere creature of the State," against standardizing children "by forcing them to accept instruction from Public school teachers only," and upholding the right of the parent to direct the education of his child, said the Rev. Dr. John A. Ryan in his "Education Week" address, at the Catholic University of America.

Dr. Ryan explained that these pronouncements are not integral parts of the Supreme Court decision, but are *obiter dicta*, or expressions of the court's mind in passing. They do not deal with the matter immediately before it for decision, but with allied subjects. Thus, said Dr. Ryan, the Court could not rule specifically upon the rights of parents and children in the Oregon case, since no legal action on that phase of the question had been brought or could be brought at the time.

The Supreme Court was warranted, however, in uttering these collateral beliefs by the fact that the State sought the abolition of the private and parochial schools for the public good, he continued. The *obiter dicta* constituted the Court's reply—that the public welfare did not include standardizing children, nor making the child the creature of the State. This pronouncement, while not a specific decision, nevertheless indicated what the decision of the court would have been had these related questions been before it.

"This is quite sufficient for all the practical interests and purposes of educational freedom at schools. The maintenance and choice of schools. It has a very great practical value," said Dr. Ryan.

EDUCATE FOR PEACE

NOTABLE EDUCATION WEEK ADDRESS AT CATHOLIC UNIVERSITY

Washington, Nov. 21.—The development of a peace-loving habit of mind is the concern of education, a function of school and college, and should be an essential part of every teacher's duty, the Right Rev. Mgr. Edward A. Pace, Director of Studies at the Catholic University of America, declared in an Education Week address before the student body this week.

Dr. Pace spoke on "Education for Peace," in a three-day observance of American Education Week where in twelve members of the faculty delivered addresses covering many phases of education.

CULTIVATING PEACE-LOVING HABIT

International contacts and interchange of ideas, diplomacy, arbitration, assistance in times of calamity and the very horror and costliness of war itself are education for peace, said Dr. Pace, but the developing of the essential peace-loving habit of mind should begin "with the earliest years of each citizen's life."

"It should affect every faculty of the pupil's mind—imagination, emotion, intellect and will," he continued. "Directly or indirectly, formally or incidentally, it should enter into the teaching of every school subject and in particular of those things which have the strongest appeal to human interest."

This does not mean, Dr. Pace warned, that the school should exaggerate the value of peace or hold it up as a condition that must be preserved at all costs. The teacher must look at the question of war from all possible angles. "By so doing," said the speaker, "he will come to recognize, as a matter of principle, that war under given conditions is justified, and even more, that the waging of war may become a nation's imperative duty."

What should be borne in mind, said Dr. Pace, is that war "is the extreme measure—to be prevented if possible, to be adopted only as the last resort, and never to be adopted save for good, just and sufficient cause." This conviction, the speaker held, should be implanted so firmly in the mind of the pupil that it will grow deeper and stronger as he advances to maturity of judgment and takes up the full duties of citizenship. Regarding preparedness, Dr. Pace said:

"If preparation for national defence is necessary, preparedness to reason calmly, to weigh alternatives and to avoid precipitate action is the more urgent need of government and people alike."

"If education is to further the cause of peace," he continued, "it must engender the habit of considering the rights of others no less than our own. It is well that our children be proud of their country; but their pride and ours will be more fully justified when, as a result of genuine education, we shall appreciate the fact that there was some civilization in the world before Columbus the foreigner came to these shores."

Declaring that "we have yet to realize our ideals of liberty, of a free people governing themselves, with due respect for authority and of the freedom to which every citizen is entitled," Dr. Pace drew the lesson that "to make narrowness and sectional bitterness impossible at home is to develop a breadth of view and a calmness of judgment that will go far toward the maintenance of friendly relations with all other peoples."

FATHER WASHINGTON SON OF LAST OF NAME BORN AT MT. VERNON

Hot Springs, Va.—The Rev. Richard B. Washington, pastor of Sacred Heart Catholic Church here, is a collateral descendant of the first President of the United States. His pastoral charge includes not only the fashionable visitors to the resort hotels, but also the native Catholic population, which includes many Catholic negroes. His administration of his parish with all its diverse elements has been a marked success.

Father Washington is the son of the late George Washington, who was the last person born at Mount Vernon. The line is descended direct from John Augustine Washington, eldest full brother of General George Washington. Father Washington's mother was Miss Serena Porterfield, daughter of the late Col. George Alexander Porterfield, who served as aide to General Zachary Taylor during the Mexican War and as head of the Confederate forces in West Virginia during the Civil War. The pastor of Sacred Heart Church is the last of his branch of the family.

Before his ordination to the priesthood Father Washington studied at Mt. St. Mary's College, Emmitsburg, Md., and later attended the North American College in Rome.

SISTER OF CHARITY PUBLICLY DECORATED WITH CROSS OF LEGION OF HONOR

Shanghai.—The Catholics of this part of China are greatly elated over the honor which has come to Sister Gilbert, Superior of Saint Vincent's House at Ningpo. The French Government has awarded the Cross of the Legion of Honor to Sister Gilbert and the presentation was made by Admiral Frochet in the presence of the French consul and of the officers of the French naval vessel "Algol." Sister Gilbert has labored in China for forty-three years.

Speaking of the wonderful work accomplished by the Sisters of Charity, Admiral Frochet, in his speech, said: "Do not be afraid, Sister, wear this Cross on your breast, for it is well deserved. While nations agitate, held Congresses and come to blows to find a solution for the great problems of the life of peoples, you, Sister, have found the secret. It is the means which your great Order has known and employed for more than three hundred years; that of delicate charity which does not humiliate him who receives nor fill with pride him who dispenses it, because it is based on love and humility. And this is why I am happy to have honored you, and in your person all your Sisters here and your great Order, all through the world which it edifies by its charity and its example."

Again, at the luncheon which followed the ceremony, Admiral Frochet said:

"On the eve of giving up my command, at the end of my career, I feel that I could receive no greater reward for my work and my services than the honor which has come to me today in decorating an humble Sister of Charity, thus expressing to the Shanghai mission all my esteem and admiration for its work."

KING ALBERT OF BELGIUM HONORS CARDINAL

Rheims.—Baron de Gaiffier d'Hestroy, Ambassador of Belgium to France, recently came from Paris to present to Cardinal Luçon the insignia of the Order of the Grand Cross of Leopold which has been conferred upon the eminent French prelate by King Albert. Many persons of prominence witnessed the presentation.

The Ambassador recalled the tragic hours of the bombardment of Rheims and paid a tribute to the proud attitude of the great prelate who gave to the world so splendid an example of patriotism, courage and dignity. He expressed the feeling of admiration of the Belgian sovereign and people.

Cardinal Luçon thanked the ambassador and praised the heroism of King Albert and the Belgian people. He then paid a tribute to the great Cardinal Mercier whose moral authority has won the admiration of the world.

MARSEILLES RIOTERS SENTENCED

Marseilles, Nov. 22.—The Court of Assizes has passed sentence on one of the men who was responsible for the death of three Catholics and the wounding of many others following the manifestation organized by the National Catholic Federation here last winter. The men taking part in the manifestation were attacked on their way to their homes by bands of anti-clericals armed with revolvers and clubs.

Only three of the aggressors were found. Two of them were sentenced to several months in jail by the Correctional Court. The Court of Assizes has just handed down its judgment on the case of the third who was accused of killing one of the manifestants with his revolver. The assassin was an Italian anarchist named Ricardo Carretti. He has been sentenced to seven years confinement and five years of exile.

FRENCH-CANADIANS HONORED IN PARIS

Paris, Nov. 22.—Seventy-two members of the Society of French Canadian Delegates, led by Mgr. Le Pailleur, their chaplain, stopped in Paris on their return from a pilgrimage to Rome. The Canadian pilgrims visited many of the principal shrines of France: Notre Dame de la Garde, Lourdes, Lisieux, etc.

In Paris they visited Cardinal Dubois. They were received by Cardinal Touchet in Orleans and also went to Versailles to pay their respects to Bishop Gibier.

President Doumergue received the Canadians in the Elysee Palace and the Municipal Council of Paris held a reception for them at the Hotel de Ville.

On All Saints Day they attended Mass in the Parisian church for foreign Catholics where an auxiliary of Cardinal Dubois presided. The Commissioner General of Canada in France and a representative of the French Ministry of Foreign Affairs were present.

CATHOLIC NOTES

London, Eng.—Forty years after its foundation, the Liverpool Catholic Needlework Guild has just held its first public meeting. The guild has 567 members, and during the year it distributed 1,819 garments to 48 institutions.

Milwaukee, Wis., Nov. 21.—Marquette University's free medical dispensary, conducted in connection with the university's hospital and medical school, treated a total of 7,999 patients during the last fiscal year, it has been announced here. There were 19,914 visits registered.

Milwaukee, Wis., Nov. 21.—Debaters of Cambridge University, England, were defeated by the Marquette University debating team here last week by an audience vote of 286 to 181. The Marquette team had the negative of the question: "Resolved, That This House Pities its Grandchildren." Almost two thousand heard the debate.

London, Nov. 2.—A jubilee gift of \$12,500 was handed this week to the Archbishop of Glasgow, by the Most Rev. Donald Mackintosh, on behalf of the clergy and laity of his diocese. He was ordained in Rome on Nov. 1, 1900, and was afterwards successively vice-rector and rector of the Scots' College there.

The new School of Philosophy Building at the Seminary of St. Mary's of the Lake, Mundelein, Ill., is the gift of Mr. and Mrs. Edwin J. Stubbs of Chicago. The building, which is already in use by the professors and students, is one of the group of Seminary buildings of which the Church is the center, on the heights overlooking the lake.

Brooklyn, Nov. 20.—Announcement has been made here that the new \$2,000,000 clubhouse of Columbus Council No. 126, Knights of Columbus, will be opened with an elaborate program of events beginning November 29 and continuing for one week. The new clubhouse is an eleven story building containing 200 furnished living rooms, a restaurant, a banquet hall seating 1,000, a large council chamber, library, gymnasium, billiard room, bowling alleys, Turkish baths and many other features.

Paris.—Marshal Lyautey, as is well known, has always been on the best of terms with the Sultan of Morocco. During a recent interview, the Sultan and the Marshal were discussing the French army of occupation in Morocco. "Valiant soldiers, the French," observed the Sultan, "but they are not really religious." The Mohammedans are so devoted to their faith that they are filled with astonishment at beholding the indifference of some Christians to theirs.

A "Tolerance" edition of the Minneapolis Daily Star, edited by a board of local clergymen of various denominations (including a Catholic and Jewish Rabbi) has been published in Minneapolis. Publication of this edition is a part of the "good-will" movement initiated here to counteract the influence of the Ku Klux Klan. Every line of type which goes into the paper, from the first page to the comic strips, will be carefully scrutinized by the clerical editorial board. In addition, each of the pastor-editors will contribute one signed editorial.

London, Nov. 16.—Catholic Evidence Guild open air speakers gave 4,685 addresses in the twelve months just closed. This is 1,000 in excess of the speeches made by the members during the previous twelve months. During the year 1,680 meetings were held, an increase of 178. Nine new pitches have been opened. Four pitches were closed, two of them by the police who decided that midday meetings caused an obstruction to traffic. So popular has the Hyde Park pitch become that the Sunday meeting now lasts eleven hours. Speakers begin at 11 a. m. and continue with reliefs until 10 p. m. M. G. Hewins, son of W. A. S. Hewins, who was under-secretary of State for the colonies 1917-19, has been elected Master of the Guild.

Dr. Hardee Chambliss in an address at the Catholic University, Washington, named Pasteur, Albert Magnus, Roger Bacon, Basil Valentine, Galileo, Torricelli, Pascal, Coulomb, Galvani, Lavoisier, Volta, Bio, Ampere, Dulong, Chevreul, Becquerel and Jean Baptiste Dumas as eminent scientists and sons of the Church to prove his statement that "from the dawn of modern science seven or eight centuries ago to the present time we find Catholics taking high rank and some of them first place among the experimenters of their time." Concerning evolution, he said: "The Catholic Church has made no pronouncement—the gives her priests and laymen the greatest possible freedom and in many instances offers them every encouragement to pursue, discover and teach scientific truth. Her attitude in this matter appears to be far more liberal than that of any other Christian denomination." He also cited the great number of priests and nuns now studying science in both Catholic and non-Catholic universities.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW
Author of *Alline of the Grand Woods*, etc.
BOOK TWO—BAYOU PORTAGE
CHAPTER XV.
I MOVE ON

We returned to the Lasalles' where Madame Alcide, refusing all offers of rest and refreshment, entered immediately upon a final adjustment of Papa Ton's affairs. "I thank you, Madame, but I seldom tire myself," said she in reply to Tante Odile's protestations. "As for food, I have neither the time nor the heart for it just now. It is necessary that I be home tonight, and there is much to attend to. With your permission, and with the aid of yourself and the rest, I will make my arrangements."

Accordingly, once Madame Alcide was seated in the best of the few ancient chairs, the others gathered about her, Tante Odile, Father Lasalle, Le Bossu, the *cure* and Doctor Poussard. I sat with Toinette upon one of the bunks, feeling very much as a prisoner must feel who awaits the findings of a jury. It seemed a wholly unnecessary nuisance, this eternal settling of one's future. Why, I wondered, did they not let Toinette and me go on as before? We would miss Papa Ton terribly, but except for this we could manage as well as ever.

Some such thought must have troubled Toinette, for suddenly her hand crept into mine. "You will not leave me, Jean? You will not let them take me away," she begged.

This was reassuring, but by now Madame Alcide had begun to speak, and I could only squeeze the small cold hand in reply.

"My brother, he left anything of value?" questioned Madame Alcide, addressing Le Bossu. "The little man smiled whimsically.

"That depends upon what you mean by, of value, Madame," he replied.

"He leaves a daughter and a boat, both of the name of Toinette. There is also the hut, but that must belong to the first one who cares to claim it. We know nothing of rent upon the marsh."

He paused while the *cure* appeared a trifle dizzy, and the Doctor frankly bewildered. Madame Alcide, however, seemed capable of a fine appreciation of the little man's quaint humor.

"Well spoken, M'sieu," said she. "You are as thorough as you are brief. That is the trouble with most of our people. They talk too much. As for what my brother has left, since you consider the daughter named Toinette of chief value, and since it is only human for one to desire the best of everything, I will take her myself."

"A wise choice, Madame," commented Le Bossu. "Then she goes with you this afternoon?"

"She does," answered Madame Alcide. "I have already arranged a place for her in my home."

At this I felt Toinette's hand tighten in mine, and a moment later she had risen, dragging me forward with her.

"I am sorry, Madame, but I can not go with you," said she. "I must be here to look after Jean."

Madame Alcide received this announcement with a composure wholly uncomplimentary to Bayou Portage. One could see that, since arriving at the camp, she was prepared for anything.

"You must call me, Tante Aurore, not Madame, Toinette," she corrected.

"As for you staying here with Jean, it is out of the question. It would not be right or proper, as *Pere* Parmentier will tell you."

"Most certainly not," agreed the *cure*.

"And why is it not right that Jean and I should keep on as before?" questioned Toinette.

"This proved too much for Madame Alcide's powers of endurance. Evidently she had remembered that, after all, Toinette was a Laval.

"Child, child," she remonstrated. "It is indeed time that you went with me. Can you not understand that you are almost grown, and that, before, your father was alive to protect you?"

"But Jean will protect me just as well," protested Toinette. "He is almost a man."

will understand. But we are wasting time. You will go home with me, and there is an end of the matter."

Before replying Toinette gazed appealingly at Le Bossu. The little man's face was sad, but his nod was unmistakable.

"Bien," gave in Toinette. "I will go then. But Jean must go with me."

"As you wish," temporized Madame Alcide. "I will see to it, once you are settled. It is probable that it can be arranged."

Toinette shook her head. "Jean must go with me," she repeated. "He must go when I go, and he must stay where I stay. Otherwise I will not leave."

Having spoken, Toinette released my hand and returned to the bank where she froze at once into her former attitude of stark indifference. There was something so decisive, so wholly final about the action, that Madame Alcide was impressed beyond the power of argument.

"Well?" she questioned a little breathlessly, turning to her advisers.

"Pardon, Madame," put in Le Bossu. "It is this way with Toinette. She does not mean to be bad or stubborn. It is only that Jean here has become as a brother to her, and she can not bear to be away from him. It would be kind if you were to satisfy her in this. As for the boy, I, myself, will vouch for him in every respect."

As he spoke the little man gave me a look that seemed to say, "Now is the time for them to know who you really are. If, however, this is not your wish, you may count upon my silence."

There fell a brief pause during which Madame Alcide looked me carefully up and down. Evidently she found nothing to offend her, for when she spoke her tone was one of frank capitulation.

"I do not wish to be unkind," she began. "On the other hand this is a matter deserving of some thought. I had planned to take my niece into my home. If this boy comes with her, I must arrange all over again."

She considered a moment, and then added, as though the thought had just occurred to her, "But the boy himself has not been consulted. Perhaps he would rather remain. Come, what do you say, Jean?"

"I must go, Madame," I replied. "I promised Papa Ton. I will work hard, I will live in the woods if there is no place at your home. Only let me stay near Toinette, and I will be satisfied."

Madame Alcide's look was kindly. "Well spoken again," said she. "You seem quiet and polite, Jean, and you have a good face."

She broke off wavering, and turned to the *cure*.

"What do you think, *Pere* Parmentier?" she questioned.

"You will make no mistake in taking him," came the reply. "You have room, and he will prove of help to you."

"And you, Poussard?" continued Madame Alcide.

"*Pere* Parmentier is right," answered the Doctor. "As for work, I will, if necessary, find him a place in my manufactory."

"That is settled then," decided Madame Alcide. "I will take him, and I will do the best for him that I can."

Abashed yet grateful, I started to mumble my thanks, but Madame Alcide waved them aside.

"Off with you and get ready," she ordered. "Also take Toinette. If, when you return, I shall have finished this business, we will leave at once. We can not afford to lose the tide."

Of my last visit to the hut I retain only a memory of unfamiliarity. Dark, cold, curiously disordered by the many who had come and gone, the well remembered room was like the abode of a stranger. Somehow, as I looked about, I felt no sorrow at the thought of my departure. It was a shell, that hut, empty even of its memories. With the death of Papa Ton the soul had gone out of it.

Gathering together such garments as might be worthy of my new estate, I thrust into the bundle my mother's picture, and the gold piece given me by Madame Therese. The picture, my one link with the past, I had kept carefully in a sheltered spot. Often I had turned to it in moments of misfortune to find the vague comfort of that first night upon the prairie. Toinette too never tired of gazing at the sweet wistful face, although she always turned away from it with a light of reflected sadness in her eyes.

As for the gold piece, despite our many necessities, Toinette had never allowed me to part with this memento of the rue Bourbon.

"No, Jean," she would say when I pleaded the call of our empty larder. "Remember, it was the last gift of your dear Madame."

Thus I left Bayou Portage as rich as I had arrived, my richer for, at the last moment, when Toinette had come from her little room, bundle in hand, I had a final thought.

my feelings of the last few moments. "It is not so hard to leave," she muttered, half to herself. "It is no longer home. It is only a box of boards."

That was it, and now that I knew, I understood the wisdom of our going. Madame Alcide was right. I told myself. Toinette and I could not have gone on together. There could have been no Bayou Portage for us without Papa Ton.

Reaching Tante Odile's we found the council over and its participants engaged in considering a miraculously discovered pot of coffee. At sight of us Madame Alcide at once set down her cup.

"You are prompt, you two," she declared. "Also yours is a good example to follow. Come, *Pere* Parmentier. Come, Poussard. Remember the tide."

At this came a bustle of leaving-taking, during which I was kissed by Tante Odile, soundly smacked upon the back by Father Lasalle, and more or less pulled about by the various children. Also, at the landings, there was a second outburst of farewells in which I said good-bye to every one over again, this time receiving a silent handgrip from the partners, and a long, incoherent blessing from old Valance before Le Bossu called me aside. The little man's eyes were suspiciously bright, and he spoke with a catch in his voice, for he had just taken leave of Toinette.

"Adieu, Jean," he began. "Adieu and good luck."

"But, Bossu," I exclaimed, alarmed by his choice of words. "You speak as though I am not to see you again. Will you not come to the woods?"

"Of course," he replied. "But Bois Berard is not Bayou Portage. It is out of my way as it is out of the way of these other friends of yours. You will not see us often."

"Then I will come back," I cried. "I will come back as soon as I can."

The little man shook his head. "No, Jean," said he. "You will not come back, nor will you wish to. You are through with the marsh. You have all that it can give you. It is time to move on. And that is another thing. Here the paths of our lives will separate, going different ways. For me it is the same old round of skins and game. For you—"

He paused while his arms went about me in a final embrace. "But we will see," he finished. "And now you must go since the others are waiting."

So I slipped from his grasp and went down to the launch where Toinette, her good-bys over, sat staring with unseeing eyes at the waving group upon the bayou bank. Even when we slipped out from the landing and headed up-stream she maintained her air of mute detachment, although I noticed that the hands that held her bundle were clenched as with a grip of desperation. Only when we rounded the mud flat did she betray an interest in our departure. Then, as the inhabitants and the few remaining visitors raised a final cheer, she waved with the rest of us until a bend of the marsh hid the camp from view.

"Well, we are off," observed Doctor Poussard as though in earnest of his readiness to take part in any forthcoming conversation.

But Madame Alcide was deep in thought.

"As you see," she replied, after which she resumed her meditation, glancing repeatedly from Toinette to myself.

As for *Pere* Parmentier, he had already begun to doze with his hat pulled over his eyes. So the Doctor, his duty done, hunched himself into a crumpled brown ball, and was immediately fast asleep.

Thus we journeyed in silence, yet for me the short voyage was replete with interest and incident. Throughout my stay at Bayou Portage I had not been up as high as the bridge, and once the nearer, familiar reaches of the bayou were passed, each bend of the twisting stream held some new vision for my well-trained eyes.

Now it was a ribbon of muddy beach, starred with tracks, and littered with clean-scraped mussel shells—a very *El Dorado* of conks. Now it was a tiny cove from which whirred frantically a flock of unsuspecting teal. Now it was a school of jumping mullet that glittered for an instant above the brown water, as though Nature, in her prodigality, had thrown aloft a handful of silver.

It was late before we raised the hills of Marsh Island and when at last we reached the bridge and swung in toward the weather-beaten pile of the old warehouse, the sun had all but dropped below the marsh rim. At once Madame Alcide abandoned her thoughts and, the launch resumed charge of the expedition.

"Poussard, you will fetch Achille," she ordered, as we scrambled ashore. "You, Toinette and Jean, will wait here with me until all is ready. As for you, *Pere* Parmentier, there is a place for you if you will have it."

But *Pere* Parmentier, although spoken of as the *cure* of Bois Berard, was in reality a resident of the prairie. His small church lay some distance from the woods, and he had accordingly ridden in alone, meeting the others at the bridge. Having thanked Madame Alcide for her offer, he followed Doctor Pous-

sard around the corner of the warehouse. Shortly after the two reappeared, the *cure* astride a small, wicked-looking pony, and the Doctor leading an ancient and enormous white horse that was hitched to a battered surrey. At sight of this equipage Madame Alcide saw fit to perform a sort of equine introduction.

"My horse Achille," she announced. "He is a prince of horses although, like his namesake, he is a little uncertain about the heels. You know the story?"

I replied that I did not. Toinette merely shook her head.

"Then I will tell it to you at the first opportunity," continued Madame Alcide. "Without it you can not appreciate the beat at his true worth."

She broke off to give the horse a friendly pat upon the shoulder.

"He is all right, Poussard," she demanded.

The Doctor bowed, accompanying the movement with a grimace of pain.

"As right as he is heavy," Madame Alcide answered ruefully. "Then you have been careless, Poussard, chided Madame Alcide. "It is quite evident that he has stepped upon your foot again."

Having been assured of Achille's condition, Madame Alcide ascended to the driver's seat. Then, while the limping Doctor climbed up beside her, she ordered Toinette and me to get in at the back.

Thus we rolled ponderously off, crossing the bridge and the causeway, while *Pere* Parmentier followed beside us, his every energy bent to the restraining of his impatient pony. At the prairie's edge the *cure* gave up the struggle. Bidding us good night he loosened rein, and at once shot away in the direction of his home.

After this we labored across the silent shadowy prairie, until finally there loomed ahead a high black bulwark of forest. Evidently Achille became seized with a longing for the comforts of his stable, for now he quickened his pace to such good effect that the dark barrier of trees was picked out with a scatter of lights, very small and fitful, like the glow of fireflies. Then, as we went on, and the soft swish of the grass underwheel was rasped with a crackle of dead leaves, the lights became fixed and larger until they developed into the orange squares of lamp-lit windows.

"So," said Madame Alcide, pulling up before a line of fence that sprang wraith-like out of the darkness. "We have arrived."

All along Toinette had sat mute and rigid, her bundle clasped in her lap. To the trials of the day had been added a wearisome journey, yet she had uttered no word of complaint. Now, as Madame Alcide descended earthward with a word to us to follow, Toinette rose stiffly, dropping her bundle at her feet.

"Jean, Jean," she suddenly cried, and with the words she fairly threw herself into my arms.

In a moment I had her back on the seat again hugging her close to my breast. And there she lay, a limp, stricken bundle of despair, torn by the fierceness of her long pent-up grief.

"That is right," soothed Madame Alcide, leaning inside to comfort Toinette with a caress. "When you have had it out you will be better. Jean will stay with you until it is over."

So I sat on, hugging Toinette close while she sobbed her heart out against the carriage seat of my old jacket. And as I sat it seemed that the strange night voices of the woods were raised in a hymn of triumphant joy. I forgot my doubts, my perplexities, the unguessed future that lay ahead. For the long wait was over, the barrier was down, and Toinette had come back to me again.

TO BE CONTINUED

HE CAME TO SCOFF

The last rays of a November sun stretched forth their purple beams into the melancholy sky. The spires of the Carmelite convent gleamed and glistened, while on the air stole softly the sounds of the convent bell.

Below, leaning close to the wall near the chapel gate was a crippled lad, whose bright eyes eagerly scanned the faces of the groups of people who had promised to meet him here after his school closed.

His deformity attracted the sympathetic interest of a gentleman who was passing by. "Well, my boy, why are you standing here in the cold, and where are all these people going?" he asked in a kindly voice.

"Gosh! Don't you know?" replied the boy, "they're going to the Novena, and so am I when my mother comes. I'm praying for my leg to be cured."

"Poor child, do you think that going in there will cure your leg?" asked the man in surprise. "Why not go to a doctor?"

"Say, we've been to every specialist in this city in three years. They can't cure me, but I know Blessed Teresa will if I make this Novena in her honor."

As the boy spoke the earnest look that came into his eyes kept the Doctor from making a scornful reply. Instead he said, "Well, when you are better will you come to see me?" Then handing the boy his card he said "Good night" and left him.

Little did Jimmy Foley dream

that the name on the card was that of a world-famed scientist. A man who had devoted his life to the study of the causes and cures of diseases of children; and yet with all his research and study he could not save the life of the one most dear to him, for three years ago an infection of the spine caused a lameness, which resulted finally in the death of his only son, a lad of seven years.

Only by plunging into his work was he able to fight off the grief which threatened to engulf him. To him there was no God—no hereafter—death ended it all. His one thought and aim in life was to combat that mysterious enemy, that had robbed him and others of their loved ones. Seeing the lame boy lying there, he wished to help the lad for the sake of that other boy who died.

Ten days later a little boy was in the reception room of the scientist, Dr. Peabody's office. His face bore the shining evidence of having come in vigorous contact with soap and water. His pleasant smile could not hide the nervous shifting of his cap from one hand to the other. At last the door of the private office opened and the uniformed nurse told him to come in. The boy walked over to Dr. Peabody's desk and said, "I'm Jimmie Foley, you told me to come and see you after the Novena and it finished last night."

Dr. Peabody was amazed and exclaimed to the nurse. "Ask Dr. Lombard to come in here please." When his friend entered he said, "Look at this boy, this is the case I spoke of last week! What do you make of it?"

The elderly man looked the boy over critically for a while and then answered, "There is nothing permanent in this. As soon as the excitement wears off the trouble will return."

"Well, I would like to observe this case," said Dr. Peabody in a puzzled voice. "Would you like to be my office boy, Jimmie?"

The prospect of being able to "do something" and help his mother who had done so much for him, made the boy so happy he could hardly speak and the doctor told him he could begin work tomorrow.

It is now more than a year since Jimmie started to work for Dr. Peabody. What a happy short time it seemed, for the Doctor was like a kind father to the lad! The doctor was never able to satisfy himself regarding the boy's mysterious cure though he tried to attribute it to a freak of "nature."

One morning Dr. Peabody told Jimmie that he need not come to the office for a week as he was called to Canada to attend a conference. Jimmie took a medal of Blessed Teresa from his pocket and asked Dr. Peabody to carry it in his pocket.

The doctor laughingly asked if it was a better talisman than a rabbit's foot. Noting the disappointed look on the lad's face he promised he would keep it "but of course Jimmie must understand he thought this all nonsense."

On his way home that day Jimmie stopped at the Carmelite convent and asked to have a special novena started that day for his intention, which was that Dr. Peabody might believe in God and then become a Catholic, but to no one, not even his mother, did he dare express this wish.

Nearly a week later the Montreal express was tearing along at almost lightning speed to make up lost time. A severe storm broke over the country the train was passing through and the engineer, ever on the alert, suddenly closed the throttle, but all in vain, for the bridge that spanned the river was torn down by the floods and the cars piled one on the other as they rolled down the embankment to the river below.

At the hospital where the injured were rushed was the unconscious form of a man in whose pocket was found a medal of Blessed Teresa. The nurse believing him to be a Catholic, but to no one, not even his mother, did he dare express this wish.

Meanwhile the surgeon at the hospital felt he could not save the right arm of the doctor, but the priest asked him to wait a little longer, hoping that consciousness might return, and as if in answer to a prayer, the sick man's eyes opened and looking around he saw the priest and weakly asked him why he was there. They explained that they had found the medal and thought he was a Catholic.

"No, I do not profess any faith, for I do not believe there is anything beyond the grave," he said. Then in a little while he spoke again. "My office boy gave me the medal."

The priest looked at him for a moment, then placed the medal in the palm of the injured arm. To the astonishment of all, the man lifted the arm to see the medal—suddenly the man's face brightened and pressing the medal to his lips he cried out, "I have found God!"

The roses were in bloom and their fragrance flooded the little rustic church where the June sunshine streaming in through a little window above the altar formed a halo around the young priest's head. After Mass the children gathered

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around him to hear the stories of his far-off native land, for no one was better loved than Father James Foley. Today, he remembered, was to be the beginning of the missionary work of Father Peabody in the land where the Chinese lilies grow. —Little Flower Magazine.

FOUR LECTURES ON MCGEE

By REV. JOHN J. O'GORMAN, D. C. L.

LECTURE TWO.—MCGEE THE CATHOLIC LAY APOSTLE

THE CATHOLIC HISTORIAN AND APOLOGIST

McGee's religious programme of 1852 was an excellent one. He had always been a devout disciple of the Church, now he became her zealous apostle, realizing that it was his proud privilege not merely to benefit personally by the Church but also to help others to do the same. Let us see how he carried out his programme, for history deals with deeds not with desire. McGee did not have to wait long for an opportunity for his Catholic lay apostolate. The outbreak of Know-nothingism in 1852 showed the need of some layman who could act as the historian and apologist of Catholicity in the United States. McGee accepted the task.

The party whose members were later described as Know-nothings, was organized in the city of New York in 1852. It was an outboard secret society which declared its purpose to be:

"To protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to resist the insidious policy of the Church of Rome and all other foreign influences against our Republican institutions in all lawful ways; to place in all offices of honour, trust or profit, in the gift of the people or by appointment, none but Native American Protestant citizens."

In pursuance of their policy "to protect every American citizen in the legal and proper exercise of all his civil, religious rights and privileges" Know-nothing mobs attacked Catholic Churches in 1853 and 1854, burning some and blowing up others, attempted to disqualify, in opposition to the Constitution of the United States, all Catholics from office and in some instances did not hesitate to murder Catholics. McGee was the lay leader of the Catholics of the United States against this ignorant movement. A competent observer who was none other than the Archbishop of Halifax bears the following witness to McGee's apostolate against Know-nothingism.

"At no time did he render such signal service to Ireland's religion and people in a foreign country than during the reign of terror inaugurated by Know-Nothingism in the neighbouring Republic. At a moment when millions of Catholic laymen in that country were struck dumb, and could scarcely utter a word in their own defence, Archbishop Hughes, Thomas D'Arcy McGee, and some very few others, came to the rescue, and but for their joint efforts at that critical period God alone can tell what may have been the consequences. I myself was eye-witness of many of the transactions of that period, and I unhesitatingly say that if it had culminated as many Bishops, and Priests, and intelligent laymen feared, and became an institution of the country, Irishmen and their religion would have been just as much persecuted there as they were in the penal times of Ireland. Happily we had some three or four giants in the legislature—in the political platform—in the press, and in the pulpit, to do battle for us; and nobly did D'Arcy McGee, first among lay Catholics, do his portion of the duty. Happily for us, through the goodness of God and the efforts of our few public apologists, this storm, like most storms in that country, passed over with comparatively little harm, and was not of very long duration." (Funeral oration on McGee, p. 15.)

McGee's greatest work against Know-nothingism was that series of public discourses, delivered during the lecture season 1853-54, first at New York, and subsequently, in whole or in part at Boston, Cincinnati, Washington and Baltimore. These were published in 1855 under the following title: "The Catholic History of North America—five discourses, to which are added two discourses on the relations of Ireland and America." Like all McGee's writings, save his "History of Ireland," his "Catholic History of North America" is unfortunately out of print. As it contains McGee's finest Catholic historical lectures, no apology is required for inserting here some of the most important paragraphs. The author requested in his preface "that the work may be taken as a sketch, or synopsis, or stop-gap and no more."

It forms the basis of all subsequent histories of the Catholic Church in the United States, as is expressly admitted by a subsequent ecclesiastical historian in the same field, Dr. John O'Keane Murray. (Popular History of the Catholic Church in the United States, p. 503, 3rd ed. New York, F. & J. Sadlier, 1876.)

McGee begins by stating his primary thesis: "I have publicly announced for some time that I am prepared to prove in these discourses three propositions, to wit:

"First—That the discovery and exploration of America were Catholic enterprises, undertaken by Catholics with Catholic motives, and carried out by Catholic cooperation. "Second—That the only systematic attempts to civilize and Christianize the aborigines were made by Catholic missionaries. "Third—That the independence of the United States was, in a great degree, established by Catholic blood, talent, and treasure.

If I succeed in establishing these three propositions, as I believe I shall succeed—may we not hope that the offensive tone of toleration and superiority so common with sectarians will be hereafter abated; that more merit will be allowed to the ages before Protestantism which produced all the great oceanic discoverers; that a more respectful style may be used in speaking of Spain and Italy—the two arms of European civilization first extended to draw in and embrace America?

"If I can show—as I believe I can—that since its discovery America has never been wholly broken off from its Catholic commencement—that its religious orders are associated inseparably with its annals, then may I not hope to satisfy you, and through you to persuade your children, that the Church is no stranger, no intruder, neither unknown nor untried here, but that as certainly as it is the oldest institution in Europe, so it is the oldest in America." (Catholic History of North America, pp. 9-10.)

It was easy to prove his first thesis, namely that Catholics had discovered and explored America "before Protestantism was born in a by-way of Germany." After giving evidence for his second proposition he drives the argument home in the following paragraph: "I have shown you that the greatest names of modern Catholicity are bound up in the story of the Indian race. I have mentioned the missions of the Jesuits, Dominicans, Carthusians, Franciscans, Recollects, and Vincentians. I might almost assert that every Catholic order is represented in the history of this continent. Why be at war with history? The Jesuits are there, in the outer gate of all our chronicles. Speak to them civilly as you pass on. For us, cold complaints are not enough. Our blood warms at witnessing their heroic virtue, and we are compelled to raise our voices in evidence of our homage. They were the first to put the forest brambles by their side the first to cross the thresholds of the wigwags of every native tribe; they first planted the cross in the wilderness, and shed their blood cheerfully at its base. Shall we not study their lives and recall their words? Shall we not figure them on canvas and carve them in marble? Shall we not sing the songs of their triumph, and teach it to our children's children, until the remotest generation? We have never had cause to be ashamed of them; and God grant they may have none to be ashamed of us. I ask again of those not with us, Why be at war with history? The Jesuit is in the gate, and you can no more enter the first chapter of your own chronicles without meeting him there than you can enter Quebec in time of war without giving the sentry the countersign." (Ibid. pp. 66-7.)

THE CHURCH IN THE REPUBLIC The finest lecture in this series is that entitled "The Church in the Republic." The following extracts show McGee's marvelous ability to visualize and summarize history: "From Catholic Governments has come all our increase of territory, while emigration has been a chief source of our increase in numbers. The first Irish emigrants, or exiles rather, had failed to implant Catholicity in British North America. In retired spots of Barbadoes and Jamaica, Maryland and Pennsylvania, certain favored families, sprung from that stock, had retained the traditions of their fathers; a few had the happiness never to be totally deprived of the sacraments; but the vast majority had, in the absence of church and priest, fallen insensibly away. From the English till the American revolution, this is the sorrowful story of three generations. A better day had come with our present constitution, and the second outpouring from Ireland was not destined to be religiously barren. The same properties which made the Irish poor essential to the growth of the new State, made them most serviceable to the extension of the new Church. Their poverty, in the eye of faith, clothed them in raiment richer than kings; for, of all its titles, Christianity has still rejoyced most to be called 'the religion of the poor.' Our Lord and His apostles—were they not poor? The saints and servants of God in all ages,—did they not glory in poverty? Who can forget those thrilling words, 'The poor you have with you always.' Into America, destined to become the most prosperous nation the earth had seen; where wealth was to be the rule, and poverty the exception; where gold was to circulate through all classes, rather than be shut up as an idol in temples where merchants worship, or lavished with Assyrian wastefulness on the palaces of effeminate princes,—among this rich democracy, unsightly clans of strangers—poor, ignorant, despised, but believing in and obeying God—were to bring, wrapped up in their rags or hidden in their bosoms, the

supernatural seed, whose growth was predestined to take the place of the natural forest. "Admire the wonderful things God works with the humblest instruments. The Puritan possessed all New England—its corn-fields and villages, its falling and flowing waters, its soil and its minerals. He planned factories, modelled ships, projected new routes of intercourse. Outcast Catholics came to his gate, asking for work and wages. They were welcome; they had arrived in good time. One was sent to the ship yard; another to the mill, a third to the railroad. As their masters looked on approvingly at their work, they dreamed not that every man there was fulfilling a double purpose,—rendering to Caesar the things that are Caesar's, and to God the things that are God's. They dreamed not that the Carpenter's axe was shaping out, not only stanchions and ribs of ships, but altars and crosses. They dreamed not that the common laborer in the field, girl with the sower's sheet, was casting mysterious mustard seed upon New England soil. When the mill agent paid over his hard-earned wages to the operative, little he dreamed that on the morrow a part of that Puritan capital would be used to erect a Catholic school, an orphan asylum, or a college. Yet so it had been ordered. The Puritan was to become rich; and the Catholic in his poverty was to come after him, to win wages from him by industry. The same tale may be told of the Puritan, with the money of the Puritan himself, the cross the Puritan had so long rejected.

"Out of New England the same Providence is manifested. The merchants of New York desired to unite Lake Erie to the Hudson, for their own profit. An army of Catholic laborers is marshalled along the line. They penetrate from end to end of the great State. Their shanties spring up like mushrooms in the night, and often vanish like mists in the morning. To all human appearances, they are only digging a canal. Stump orators praise them as useful spades and shovels, who helped on the great work of making money. But the work of the great before us, it is plain enough those poor, rude, and homeless men were working on the foundations of three episcopal sees, were choosing sites for five hundred churches, were opening the interior of the State to the empire of religion, as well as of commerce. "The same tale may be told of the mines of Pennsylvania, Illinois, and Lake Superior. They are the cathombs of the church in their several regions. In unwholesome damp, in cavernous darkness, in life-shortening toil, uncheered by air and sun, the Irish and German miner has wrought not for himself only, but for the Church. Reckless, profane, but beyond all things, sometimes he, the missionary of a mineral district if he has found those workers in lead and iron hard or stolid men. Have they preferred natural darkness to heavenly light? Has their unenviable lot made them callous to the call of charity, or insensible to the love of God? He will tell you that among those sons of earth, those familiar of darkness, he has often met the tenderest piety, the most fervent faith, and the noblest generosity towards religion.

"In the humbler regions, in the corn-growing country, in the river towns of the south-west, among the long-shore men on the Atlantic our religion has found her readiest resources. Never was there a church which could so truly be called the church of the poor and of the people. No Constantine, no Clovis, no royal apostle like St. Olaf or St. Eric has been here. The aims of the poor laid the broad foundation, the mechanics raised the walls, the servants adorned the sanctuaries. This is the true glory and true history of the Church in America—a glory and history most largely shared by her Irish children. Great material works they will leave behind them; but far greater moral consequences; cathedrals, not canals, shall be their witness with posterity; the Church in the new world shall be their enduring monument." (Ibid. pp. 101-3.)

McGee concludes this portion of his work with the following words: "Our history in America, my dear friends, is noble and encouraging. Its more frequent study must make us love the country better, and the Church not less. It must also help to inspire that easy and habitual sense of social right so necessary to enable us to discharge gracefully all the obligations good citizens owe to a good government." (Ibid. p. 111.)

THE IRISH IMMIGRANT AND THE REPUBLIC The anti-Catholic bigotry of the Know-nothings had been directed in a very special manner against the Irish emigrant. Hence for McGee's purpose it was necessary to deal with his own people under a separate head. He had already written a book "The History of the Irish Settlers in North America" which showed the very large contribution which the Irish, both Catholic and Protestant, had made from Colonial times to the history of the United States. Now he deals particularly with the class that is under attack, the emigrant. Turning towards his critics he simply overwhelms them with the following argument: "You who make the term foreigner a reproach to us,—who are

you? Children or grandchildren of foreigners. And we, who are we? The percentage of native generations, destined to rule this continent in conjunction with your children's children. In one sense we are all foreigners to America; European civilization is foreign to it; white complexions are foreign to it; the Christian religion is foreign to it. The term conveys no stigma to the well-informed mind. The man of reading and reflection knows that at one time or other it was true of all humanity—true of the first man, as it may be of the last. The history of our race is a history of emigration. In Asia Eden was; but beyond Eden the world lay. The first emigrants were that sad pair who travelled into the outer darkness, lighted by the glare of the fiery sword threatening at their backs. When their ears no longer caught the rustling of the trees of paradise, or the flow of its living waters, they felt themselves truly emigrants:

"Some natural tears they shed, but dried them soon; The world was all before them, where to choose A place of rest, and Providence their guide."

"Upon what consolation did our first parents rest? Upon labor and upon hope, 'Go forth and fill the earth and subdue it,' and the promised Messiah. Since then, the story of the posterity has been the same. Westward with the sun they travelled from the first, keeping on earth an apparent parallel to his apparent course. The cities of Enoch, Babylon, Nineveh, Tyre, Thebes, Carthage, Rome,—what are they? Landmarks and tidemarks of the endless emigration. In the days before history, in the mountain mists of tradition, we see the dim forms of pioneers and leaders, carrying their tribes from old homes to new homes, over mountains and across straits, and through the labyrinth of the primeval wilderness. All mythology is a story about emigrants; and the tale did not end when Hercules set up his pillars at the Strait of Gades, and forbade his descendants to tempt the exterior ocean. In the dawn of classic light we see mankind with darkened and troubled brows, gazing out to the forbidden west as they lean against those pillars. The fearless Phoenician came, and swept by without slackening sail or heeding Hercules; he went, and came, and went, disenchanted mankind of their fears. The Romans talked of having reached the earth's ultima; and so Europe rested for ages, in full belief of the Roman geography. At last Columbus rose, that inspired sailor, who, dedicating his ship and himself to the protection of the Blessed Virgin, launched fearlessly his pillars at the undiscovered sea, and into the unknown world he introduced the new world, to the acquaintance of the old. After Columbus we came, borne onward by the destiny of humanity, in obedience to the primitive charter of our race—"Go forth and fill the earth and subdue it; and in the sweat of your brow you shall earn your bread."

"The Irish emigrant stands on this high ground; and so standing, he can look the past fearlessly in the face. He has no cause to be ashamed of his predecessors here. If they founded no exclusive New Ireland, the blood of no exterminated Indian tribe rises in judgment against them; if they were sole proprietors of no province, neither have they to answer for enslaving the African. They were here, subordinates in power, but principals in labor. They could say, and we may say for them, that in no department of American development have the Irish mind and the Irish arm been unfelt. We have given the Union, his last and his greatest speculative and a greatest practical statesman—John C. Calhoun and Andrew Jackson; we have given the Union two vice-presidents, nine signers of the Declaration of Independence, six authors of the Constitution, ten major generals to its army, and six commodores to its navy. In science, and in authorship, in oratory we have been represented, as well as in digging, and delving and carrying the hod. We can look history in the face; and, putting our hands upon any part of the fabric of the State, we can say, as a people, This was partly our work." (Ibid. pp. 132-5.)

TO BE CONTINUED

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Solve the Puzzle AND WIN A CASH PRIZE advertisement with image of a puzzle.

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Bedside Table advertisement with image of a table.

A full line of Hospital Equipment advertisement with image of hospital equipment.

The Metal Craft Co. Ltd. advertisement with image of a metal craft.

Funeral Directors advertisement with image of a funeral home.

E. C. Killingsworth advertisement for funeral services.

J. Sutton & Son advertisement for funeral directors.

A Simple Confession Book advertisement with image of the book.

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Funeral Directors advertisement with image of a funeral home.

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THE IRISH BOUNDARY AGREEMENT

Not since the Anglo-Irish treaty of four years ago has anything so momentous occurred as the agreement reached last week by all the parties concerned in the menacing dispute over Article XII. of that treaty.

The spirit of Locarno that brought about the dawn of real peace in Europe must have informed the deliberations of the representatives of Great Britain, the Irish Free State, and Northern Ireland. This Associated Press Cable makes clear that British statesmen were fully seized of the vital importance of the negotiations:

"London, Dec. 3.—In an address here tonight Lieut.-Col. Amery, secretary of the colonies, expressed the belief that the settlement today of the Irish boundary dispute is a historical event little less important in its bearing upon future peace of the English-speaking nations, not only in these islands, but throughout the British Empire and even in the United States of America, than the Locarno pact signed two days ago."

And further Col. Amery said: "I believe that the agreement will stand towards the previous treaty as the treaty of Locarno stands to the treaty of Versailles—a supplementary and complementary treaty, which will not only clear up the outstanding difficulties, but exchange for a formal settlement of peace a true peace of the spirit, a true and permanent reconciliation in which the signatories have not only joined hands, but hearts in working together for the common good."

With profound uneasiness and foreboding we last week referred to the menacing situation about to be created by a gross breach of faith in carrying out of the proviso of Article XII. of the Treaty of 1921. That proviso was briefly this: Those parts of the Six Counties that wished to join the Free State should be so transferred. As Lloyd George said in the House of Commons, if Ulster was not to be coerced, neither was Ulster to be allowed to coerce others within the Six County area. To ascertain "the wishes of the inhabitants" the natural and necessary procedure would be to take a plebiscite. No plebiscite was taken. It might have been agreed to take the vote in parliamentary elections, or the census, as indicating the wishes of the inhabitants. But persistent rumors and confident forecasts indicated that instead of giving the Nationalist minorities of Northern Ireland the relief secured to them by the Treaty that, under the incidental "economic and geographic" consideration, the paramount consideration of "the wishes of the inhabitants" was to be ignored. And so far from carrying out the purpose and intent of the Treaty, large Free State areas were to be added to Northern Ireland. The resignation of Professor MacNeill, the Free State representative on the Boundary Commission, confirmed the foreboding of evil that had been for some time growing in intensity throughout Ireland. Such paltering in a double sense, keeping the word of promise to the ear but breaking it to the hope, would have destroyed the work of the last four years. The Free State Government could not for a moment acquiesce such an outrage. If it did there would be no Free State Government in forty-eight hours. All Nationalist Ireland, North and South, would be united and aflame. And then—another period of strife and chaos.

That has been averted by the agreement. It is one of the gains. At this writing we know nothing of how the Irish press and people

have received the settlement. We are but giving our own appreciation of the worth of the agreement reached which we regard as a triumph of statesmanship. Doubtless the Republican papers will find fault. There are Republicans in Ireland who are clearheaded, patriotic Irishmen. One of these is reported to have said: "I never read the Republican weeklies because I want to remain a Republican."

In the dreary monotone of constant abuse and vituperation of the Free State Government this press has made great play of Article V. of the Treaty of 1921 which reads:

"The Irish Free State shall assume liability for service of the public debt of the United Kingdom as existing at the date thereof and toward the payment of war pensions as existing on that date in such proportion as may be fair and equitable, having regard for all just claims on the part of Ireland by way of set-off or counter-claim, the amount of such sums being determined, in default of agreement, by the arbitration of one or more independent persons being citizens of the British Empire."

Article III. of the present supplementary treaty releases the Free State from the obligation assumed in the foregoing Article V. of the Treaty of 1921. That at least should please those papers that harped on the intolerable injustice of Article V.

However, that concession is not so great nor so magnanimous as many of our newspapers will doubtless make it out to be.

One of the just claims on the part of Ireland as a set-off or counter-claim would inevitably have been the over-taxation of Ireland since the Union. In 1896 the British Government appointed a Commission (known as the Childers Commission) to inquire into the facts about the financial relations of Ireland and Great Britain. This Commission found amongst other things that Ireland was paying a very large sum over and above her fair contribution to the Imperial Exchequer—paying one-eleventh of the tax revenue of the three kingdoms, while her tax capacity was only one-twentieth. And that, up to that time, in principal and interest England had taken from Ireland \$1,250,000,000 in excess of Ireland's fair contribution.

Another counter-claim would be for the wanton destruction of property by the British during what is often called the Black and Tan war. The American Commission appointed by the American Committee of One Hundred found that:

"House burning and wanton destruction of villages and cities by Imperial British forces under Imperial British officers have been countenanced and ordered by officials of the British Government, and elaborate provision by gasoline sprays and bombs has been made in a number of instances for systematic incendiarism as part of a plan of terrorism. "A campaign for the destruction of the means of existence of the Irish people has been conducted by the burning of factories, creameries, crops, and farm implements, and the shooting of farm animals."

Ireland gives up this counter-claim and agrees to reimburse England for such sums as have already been paid on this account.

So, concessions on this score are made by both sides. But the gain is very real and very great. For the Treaty of 1921 did not determine what was Ireland's "fair and equitable proportion" of the war debt. Neither was there any definite basis agreed upon as to Ireland's counter-claims. The definite appointment of the present supplementary agreement is infinitely more satisfactory and removes a probable—not to say certain—ground for misunderstanding, irritation, and serious disagreement.

All such dangerous uncertainties are now removed.

The Government of Ireland Act, 1920, provided for a Council which should have control of such affairs as are common to Northern and Southern Ireland. The Treaty of 1921 continued that provision, transferring to the Dail Eireann the powers the previous act gave to the Parliament of Southern Ireland. On this Council the representation of Northern Ireland was to equal that of Southern Ireland, while the President was to be appointed by the British Government. It was as

awkward and cumbersome as it was unfair to Southern Ireland. It never functioned during the five years that have since elapsed. Indeed such a body was never constituted and it is extremely improbable that it ever would be constituted. Henceforth, North and South will come together unhampered by this cumbersome futility, and free to settle their differences, to arrive at the conditions of cooperation without interference from England. The responsibility for failure to agree will rest exclusively on Irishmen, North and South. We consider this a distinct advance toward national unity and a manifestation of British good will toward that desirable and eventually inevitable consummation.

What, it may be asked, of the Catholic minorities in the Orange enclave that had the right to expect relief under Article XII. of the Treaty which the new agreement revokes? A great many Irishmen had come to realize that, no matter how great the areas transferred to the Free State, important Catholic minorities must still remain. The position of these would be very materially weakened by the transfers of Catholic border areas to the Free State. The shameless gerrymandering by the Orange Ascendancy Government, which deprives Catholics of their just representation in both local and provincial governing bodies is naturally exasperating to the Northern minority. But, though longer delayed, the relief that must eventually come will extend to all the Catholic population of the Northeast, while transfers of border areas would give relief only to a part and leave the rest more helpless than ever.

Again Londonderry is the signally weak link in the Northeast Ulster chain. The bulk of its most profitable trade is with the adjoining county of Donegal. A persistent forecast of the finding of the Feetham Commission was to the effect that for "economic and geographic" reasons a large part of Nationalist Donegal was to be annexed to the Orange province. Separated from Donegal, Derry is doomed to economic anæmia if not to economic ruin. Obviously, this condition will tend to hasten the day of Irish national unity. The transfer of Donegal territory to Northern Ireland would enable the little province to survive indefinitely. In the face of this the maintenance of the status quo is a Free State victory.

Moreover, the uncertainty as to the boundary afforded the pretext for arming a large proportion of the Protestants of Ulster and vesting them with the authority of "Special" constables. For the maintenance of this force the British Government contributed \$6,000,000 a year. That contribution will doubtless now cease and the "Special" police force be dissolved. The appeals to prejudice and passion, to fear and suspicion and distrust, which hitherto has kept the governing Orange oligarchy in power in Northern Ireland, will begin to fall flat. Political questions will be considered more and more on their merits. Already there have been signs unmistakable of that trend in Northern politics. Then the Catholics of six county area will become a growing political influence which will enable them to regain their political and civic rights.

Since writing the above we have seen the Saturday morning papers. It is extremely gratifying to note the favorable reception of the agreement by both the English and the Irish press.

Hardly less so are the disgruntled comments of the bitterly anti-Irish Morning Post and Daily Mail.

THE HIGH-STRIKES

By THE OBSERVER
Who was it that used to call hysterics the high strikes? Anyhow, there is a little paper down in the Maritimes somewhere which had a bad case the other day. Just this way.
"It is damnable to submit to be ruled by Quebec; but such is the plight Canada is placed in. Is the French vote forever to keep the English population in thralldom? This is a pretty state of affairs. If Quebec is to combine its vote for the purpose of enslaving the other provinces, it is high time the province is cut loose and sent about its business."

A man who insisted on taking this bit of choice English "as she wrote" might be in doubt whether

it is the Province of Quebec or the Province of Nova Scotia or wherever Bridgewater is, that is to be "cut loose." But the point, for the moment is, that the Bulletin, which is the name of the high-striker, has "cut loose."

We do not know why unanimity, or approximate unanimity, in the voting in one province should be more significant or objectionable, than similar action in another province. The province of Quebec has as much right, as far as we know, to reduce the number of its opposition members to six as the province of Ontario has to reduce the number of its supporters of the government to ten or eleven. Anyone who will be so good as to tell us why will put us in his debt.

The province of New Brunswick at the last election selected its representatives in the proportion of ten to one, and Nova Scotia in the proportion of eleven to three, without any excitable editor going into high-strikes about it. But of course there is always an added cause for excitement and suspicion in the case of Quebec which does not exist in regard to other provinces. That is, we suppose, why Quebec is accused of trying to "enslave" the other provinces. We wonder what half educated schoolboy wrote that accusation, anyhow.

How could Quebec enslave anyone by merely voting solid for one of the two great political parties which have ruled Canada alternately for sixty years? Would government by either one of those two parties amount to slavery? Quebec has only sixty-five members out of two hundred and forty-five, and a margin of a hundred and eighty members ought, one would suppose, to be a sufficient guarantee against enslavement by that particular province.

We wonder when our civilization in Canada will have advanced far enough to rid us of those old prejudices which obscure judgment and distort vision. It is a sad thing that there is not, amongst average Canadians in the other provinces, any adequate understanding of Quebec with its millions of virile, manly, honest Canadians. It is a reflection upon our education that when you mention Quebec to the average Canadian outside of that province, his mental reaction to what you say is as though you had spoken of a land in the southern hemisphere. He thinks of Quebec as he thinks of any of the countries which he roughly calls "foreign."

Nor is this utter lack of understanding, and even of common information, peculiar to the other provinces. We were on a train one evening approaching Montreal, and, engaged in conversation with a Montreal business man of seeming intelligence, we asked him some question about city management; and as he replied to it, he added: "You know we have this French element in Montreal." We answered with some dryness, which we suppose he did not notice, that we had heard there were French people in that city. We do not know whether he was aware that Montreal was the fourth largest French city in the world. "French element"—yes, just what you'd notice.

What curious shutter closes down in the prejudiced mind when anything or anyone is mentioned that is mentally classed as "foreign"? The ordinary processes of thought seem to stop, not to go again till another topic is taken up. "Have they colleges in Quebec?" we were asked by a friend, to whom a remark of ours had conveyed the idea for the first time. There's an illustration. Had we been talking of an English community, though he had never heard of it before, he would have taken it for granted there were colleges there. But the opposite assumption seems to be made in the case of Quebec, or else there is a blank in the mind which takes no impression from ordinary means.

Well, let us hope that time and slow but better understanding will correct all this. Meantime we suppose political and social consequences will continue to flow from the unhappy lack of simple and ordinary information.

NOTES AND COMMENTS

IN CONNECTION with the interesting letter on Robert Burns' relations with Bishop Geddes of Edinburgh, which appeared in these columns last week, the high value placed on relics of the poet in our day is exemplified by the sale at Sotheby's famous auction room in

London a week or two ago of some lesser manuscripts in Burns' own hand. One little fragment consisting of twelve words brought £8, while an autograph poem "To the Unco Guid," in eight stanzas, brought £385. Still another poem, inscribed to Miss J. Ferrier, afterwards Mrs. General Grahame, found a ready purchaser at £276. How Burns would have stared had this occurred during his lifetime! And how true it is that a great poet is not fully appreciated by his own generation!

ANOTHER ITEM in the collection, one of the famous letters from Ellisland addressed to Mrs. Dunlop, realized £245. The fragment of twelve words, sold for £8, was written in praise of Colia, in Ayrshire. It reads: "Farewell old Colia's hills and dales, her healthy moors and winding vales." Of the 20 or more items disposed of 8 were purchased by a trustee of the Burns Museum at Alloway for a total of £1,408. The entire collection realized about £2,000. In view of the poet's treatment by the Kirk, and the black looks cast upon him by the pharisees of his day, the friendship shown to him by the Catholic Bishop Geddes, so fully dealt with by our correspondent, is pleasant to recall.

THE GREAT attention given to Burns in late years has tended to somewhat obscure the fame of James Hogg, the "Ettrick Shepherd," who comes only after the Ayrshire Bard in the esteem of his countrymen. Like Burns, Hogg was of Lowland birth, but his muse was largely inspired by the scenery and traditions of the Highlands. He is called the "Shepherd," because of his long experience, first as a cattle herder, and then as a shepherd on the hillsides of his native shire, the care of sheep being considered the more important task. It was while thus occupied that he began to write those verses which have made his name famous. It was by the reading of Allan Ramsay's "Gentle Shepherd" that the muse was first stirred within him.

HOGG had published several volumes of poetry before he gave voice to the Jacobite enthusiasm which rings throughout his ballads and which so deeply stirred adherents of the Stuart dynasty. At this interval of nearly a hundred years from the time they were written (Hogg died in 1835,) the wail of desolation in "Flora Macdonald's Lament" can still thrill the heart of every listener. And who that is not dead to the deepest feelings in human nature, let alone descendants of the heroes of the Forty-Five, can resist the pathos of "Waes me for Prince Charlie," or "Will ye no come back again."
"Follow thee! Follow thee! Wha wadna follow thee,
Lang hast thou loved and trusted us fairly:
Charlie! Charlie! Wha wadna follow thee,
King o' the Highland hearts,
Bonnie Prince Charlie."

Hogg, it need scarcely be repeated, was an ardent Jacobite himself, and it is related how he trudged many a weary mile over the Highlands interrogating every likely person in his efforts to obtain reminiscences of that eventful affair which terminated so tragically on that bleak spring day on Culloden Moor. The Stuart cause may be a thing of the past, but it still has power to stir the heart's profoundest emotions, and will doubtless continue to do so for countless generations to come. It has long been the fashion to cast stones at the memory of the Stuarts, but be their faults what they may have been, it remains true that, as has been well-said somewhere, there must have been many good qualities in a family that has called forth a loyalty and devotion as absolutely pure and selfless as any the world has seen. Of James Hogg, their laureate, the inscription on his tombstone truly says: "He taught the wandering winds to sing."

LUDENDORFF REBUKED

By Rev. Dr. Wilhelm Baron von Caplaine (Oologno Correspondent, N. G. W. C.)
The gibes of General Ludendorff, who recently made a speech in which he attacked the Bavarian clergy, has just been rebuked in Silesia in a novel and effective way by German officers in the World War.
Ludendorff's attack aroused much resentment, among Catholics, and

the Silesians were no exception. His attempt to step out of the character in which he was revered, that of a soldier, into the role of political agitator, wherein he spent his time making loose, tactless speeches, brought particular ridicule.

Accordingly, when Ludendorff visited Silesia, the veteran officers marched in solemn procession to the monument to General von Moltke, famous leader in the War of 1871, who was known for his discipline to indulge in talking, and there deposited a wreath with the following inscription:
"On the occasion of the presence in Silesia of General Ludendorff, the German officer veterans present this wreath of flowers to General Moltke the Silent."

TO CONSIDER BILLS HOSTILE TO CHURCH

DRASTIC LAWS ARE PROPOSED AFFECTING TAX EXEMPTION TO CHURCHES, HOSPITALS AND SCHOOLS

Olympia, Wash.—An amendment to the State Constitution to permit Bible reading in the Public schools and a general revision of the tax laws, including drastic changes in exemptions granted to churches, hospitals, and schools, are among the proposals now being considered by the Legislature of the State of Washington meeting in extraordinary session.

Under the proposed revisions of the tax laws, exemptions to churches would be limited to those "whose seats are free to all" and to a circumscribed area in addition to that actually covered by the church and parsonage.
The proposed changes with regard to hospitals, orphanages, asylums and schools are such as would compel the appointment of specified public officials on the directing boards of all such institutions supported "in whole or in part by public donations or private charity" to make officials of schools and hospitals to make their books accessible at all times to tax officials; and require schools and hospitals to make annual accountings under oath of all funds received and disbursed before their claims to exemption could be allowed.

As applied to hospitals, orphanages, asylums, etc., the section of the act relating to this compulsory accounting reads as follows:
"The superintendent or manager of the library, orphanage, institution, home, or hospital claiming exemption from taxation under this act shall make oath before the assessor that the income and the receipts thereof, including donations to it, have been applied to the actual expenses of maintaining it, and to no other purpose. He shall also, under the oath, make annual report to the State board of health of its receipts and disbursements, specifying in detail the sources from which the receipts have been derived and the object to which the disbursements have been applied."

The requirement for a sworn statement as to educational institutions is practically identical in terms, including the provision for detailed accounts of the sources of revenue and the purposes of expenditures. It is provided, in general, that property of educational institutions exempted from taxation shall not exceed ten acres for each institution. An exemption of forty acres is allowed, however, to institutions of collegiate rank, except that "where such college is under the direction or control of any religious denomination such larger exemption shall be allowed to one college only directly controlled by such religious denomination."

It is believed here that enactment of the proposed revision of the tax laws would make the granting of exemptions to churches, schools and charitable institutions discretionary with local officials and would impose the burden of proving the right to such exemption upon these institutions each year, instead of allowing an exemption once granted to stand until challenged, as at present.

In addition to the attempt to curtail the tax exemptions of churches and schools under a general revision of the tax laws, another bill has been introduced in the lower house of the Legislature which would exempt church buildings, parsonages and cemeteries only, and would abolish the exemption as applied to schools, libraries, orphanages, hospitals and similar institutions.

BIBLE READING BILL

The Bible reading measure which is proposed as an amendment to the State constitution to be submitted for vote of the people of Washington at the elections next year, is of the conventional type. It reads:
"That nothing in this constitution shall be so construed as to forbid the use of the Bible by the Public schools and educational institutions of the State, for such literary, historical and moral purposes as may be deemed advisable by the duly constituted State authorities having supervision over the Public schools and educational institutions of the State."

The amendment contains a proviso that children may be excused from "any study of the Bible" upon the written request of a parent or guardian.
There is also another Bible reading bill which would attempt to do

by statutory enactment what is contemplated by the proposed constitutional amendment on the same subject. The proposed statute contains no provision for excusing children whose parents object to their presence while the Bible is being read and would require all pupils above the fourth grade to learn the Ten Commandments.

STATE CERTIFICATES FOR TEACHERS

Two other bills which, if enacted, would affect the interests of parochial schools are now before the House of Committee on Education. One of these bills would require all private school teachers to obtain certificates from the State authorities and would restrict the right to teach in either Public or private schools to citizens of the United States or aliens who have declared intent to become citizens. The other of these two bills would require parochial schools to use the same text books and follow the same courses of instruction as prescribed for the Public schools except that religious schools would be permitted to give courses in religious instruction in addition to the prescribed course.

THANKS PRESIDENT

Washington, Nov. 20.—Archbishop Cieplak, former head of the Catholic Church in Russia, came to Washington during the past week to thank President Coolidge for the sympathy manifested by America toward the Catholics of Russia—manifestations which were instrumental in saving the life of the Archbishop after a Bolshevik tribunal had condemned him to death following a farcical trial in 1923. The Archbishop, accompanied by Hipolit Gliwic, Charge d'Affaires of the Polish Legation here, was received by the President of the White House and conferred with the Chief Executive for nearly a quarter of an hour. He told the President of the gratitude felt by the Catholics of Russia for the expressions of sympathy from the United States Government during the Moscow trial and also for the material assistance given by American relief organizations. The President's reception was said to have been most cordial.

Since his arrival in America last week Archbishop Cieplak has received notification of his appointment to the Archbishopric of Vilna, Poland, which appointment he said, will preclude an attempt on his part to return to Russia. He will remain in the United States for a few weeks visiting those cities having a large number of Americans of Polish birth or descent, and also visiting some of the larger public institutions, schools and hospitals. He will return to Rome before proceeding to Poland to assume charge of his new Archdiocese.

HONORED BY APOSTOLIC DELEGATE

A dinner in honor of the distinguished visitor was given at the Apostolic Legation here Thursday night at which the following were present: The Most Rev. Pietro Pomasani-Biondi, Apostolic Delegate to the United States; the Right Rev. Thomas J. Shahan, Rector of the Catholic University of America; the Right Rev. Mgr. Edward A. Pace, Director of Studies at the Catholic University; the Very Rev. Mgr. Filippo Bernardini, Professor at the Catholic University; the Rev. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference; the Rev. Stanislaus J. Kruzcek of Passaic, N. J., Archbishop Cieplak's traveling companion; the Very Rev. Mgr. Paul Marella, Auditor of the Apostolic Delegation; and the Rev. Dr. George L. Leech, Secretary of the Delegation.

CATHOLIC UNIONS IN MEXICO

Mexico City.—A heated debate has taken place in the Chamber of Deputies here in regard to the interpretation which should be given to article 114 of the Labor Law. On the interpretation given this law may depend the future existence of Catholic labor unions or other labor associations affiliated with religious denominations.

Article 114 is as follows:
"In no case or for any motive may Boards of Conciliation and Arbitration or the authorities exercising the functions thereof recognize, for the effects of labor contracts, the simultaneous existence of two groups in the same body, except in railroad bodies, where a society may exist for each office or profession. Employers or firms may not make contracts with two or more groups of the same nature, profession or office and the contract may be made only with the group having a majority of members in active service. Nor may they recognize the existence of labor groups constituted with a view to devoting their activities to the service of any religious creed or to the defense of the economic interests of their own interests."
Opponents of the measure base their stand on the argument that the article is unconstitutional in that it deprives working men of the free right of association accorded by Article 123 of the Constitution. They also claim that it limits freedom of contract and that by denying minority syndicates the right to deal with the employer it actually deprives them of civil

personality and destroys the object of association.

The proponents deny that the maintenance of Article 114 would subject minority labor groups to control by such powerful organizations as the Crom (Regional Confederation of Mexican Workingmen,) asserting that it merely would give the Crom preference in fixing labor contracts in those factories or firms where the majority unions are organized. They further state that the ultimate aim of labor unionism (which they claim, is merely a method of combat) is to unite the proletariat of the world into a single large organization. This aim, they declare, cannot be achieved by preventing the development of the large national labor organizations through playing into the hands of capital under pretext of protecting minorities.

It is evident from these arguments that the Crom labor organization, communistic in its tendencies, is to make it impossible for the labor organizations affiliated with religion to exist in Mexico. The fate of these latter therefore, seems to hang on the interpretation of Article 114 of the Labor Law, and the debate of this article, which is not yet closed, is therefore occupying the attention of every labor group in Mexico.

COOPERATION

FATHER BURKE PLEADS FOR UNIFIED CATHOLIC SPIRIT AND EXPRESSION

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

An eloquent plea for a broadening of the horizon of the individual Catholic and for unified Catholic spirit and action for the greater glory of God was voiced before the Newark Diocesan Council of Catholic Women, by the Rev. John J. Burke, C. S. P., executive secretary of the National Catholic Welfare Conference. Father Burke preached the sermon at the Solemn High Mass celebrated at the Cathedral by the Rev. Edward F. Quirk of Paterson. The Mass opened a convention notable for its enthusiasm and reports of activity in the last year.

The speaker developed his plea for unity by simple parish and diocesan illustration and fortified it by citing modern movements and tendencies which demand common Catholic action.

"We realize that our interests, our work, since all are in the Church Universal since we are in Christ, are sanctified by the blessing of unity and of universality," he said. "When we fail to know this truth and to see this farther horizon, we fail in knowing to what we are called: we cramp, we obstruct the work of the Church and the living Christ."

LOYALTIES ALWAYS LOCAL

Emphasizing that loyalties are always local—the home, the parish, the diocese—Father Burke continued:

"The secret of the infinite value of all these immediate personal loyalties is that they are loyalties to Christ. Their strength will endure, their strength will extend in proportion as the Holy Spirit reveals to us that the well-being of Christ, the well-being of the Church, is dependent thereon.

"Our active Christian life, therefore, is not an individualistic one. Our conduct, in any case, affects the Church at large, the Christ working and suffering for men.

To limit our religious life to the bare fulfilling of appointed obligations is to deprive the Church and our fellows of the help that we might give; is to dull the spiritual edge of conscience and lose that lotter vision which both burdens and exalts."

Outlining the proven efficacy of parish and diocesan unity, he continued:

"And if we were to have, through all the dioceses of the country, both a common channel of information and a common, unified action on matters that are common to all, would we not the more fully promote the work of the Church, more securely safeguard her interests, and more faithfully preserve that record of Catholic service, of right principles and of right standards which the Catholic Church, through her children, is contributing to America?"

"Our duties are shaped by our necessities. In this country we have not only State governments, we have a Federal government, and through that Federal government may come measures that affect every parish, every diocese, every citizen in the land.

"Not only for the safeguarding of our rights but for the contribution of our convictions which as citizens and as a body we ought to give, the Catholic body of this country must have its common, united share, its common united voice before the representatives and the official hearings of our Federal government. Are we to speak these simply as this or that Catholic organization? Are we to dissipate our strength, and waste or never know its united power and opportunity?"

WHERE UNITED ACTION IS NEEDED

The Oregon School Law case, the general question of religion in education, the immigration situation and birth control propaganda were cited as pointed examples where united Catholic action in the interest of justice and morality was vitally needed.

Declaring that "any united work demands that the individual forego self and self-opinion; that cliques vanish; that parties disappear; that personalities be submerged," Father Burke concluded:

"The common work of the Church calls for your help, for your cooperation, because it is the common work. If we could but dwell upon its further opportunities, its cooperation with Catholic women's organizations abroad, its share in the solution of the world's problems, our souls would reach out with even greater zeal, our hearts yearn to lift the burden borne by the great living Heart of Christ."

FOREIGN MISSION NEWS LETTER

A GOOD, OLD, CHINAMAN

At times the missionary finds traces of a primitive religion among the heathen, and age-old doctrines are presented by pagan souls in startling forms. No one would expect to find a tradition of original sin among the millions of China, yet, at Sy-lin, a good and simple old Chinaman came to see the missionary. The Catholic religion had impressed him because it taught people to be good and promised a heaven for the good and a hell for the wicked.

"I am a follower of the fasting sect," he said, "I want to purify myself until I am worthy to enter paradise."

"Purify yourself—why?" asked the missionary. "You seem to be a good, old man, your life has been rigorous and long,—you must be as clear as crystal by now."

The old man insisted he must do penance for his sins, to wipe them out by abstinence and suffering, and when the priest inquired if his sins were bad enough to merit such long penance he replied:

"It is not I who have sinned. It is the heritage of our ancestors and nothing we can do will ever make up for what they have done."

Clearly there was some being sinned against, but the old man could not explain whom He was. Then the priest spoke of the Creator, and in the midst of his sermon, the old man saw a crucifix on the wall and asked, "Is that He nailed to the Cross?"

On being told the story of the Redemption, and that by His Death we were purified 1900 years ago, he fell on his knees before the image of a Christ he did not know, exclaiming, "Then I adore Him. It is but fitting He should be thanked."

PAGAN PAPER GIVES SPACE

An interesting development in propaganda is reported from the Vicariate of West Chekiang, where Father Thomas Leung is stationed. In this Vicariate, a part of the Pagan newspaper is set aside for the missionaries and from time to time they print news of missions and views against the Ancient Cult of paganism in these columns!

THE NEGRO

Life seems to be a very joyous affair to the Negro who lives in the Philippines. "Sufficient of the day" is well expressed in their conduct if they do not find today what is acquired, they simply go on expecting to get it some other time. Except in the case of very small children, weeping seems to be unthought of by any Negro, but they are a timid people and on seeing a person of another race approach, immediately hide in the bushes and will not come out until the person is far away and all danger is passed. This natural timidity is well shown in their pictures, for their eyes show a kind of inborn fear. Nevertheless in some cases when they have to defend their dear ones, they become courageous and face fear without blanching, but they are a peaceful race, not given to attacks on human beings or warfare of any kind, and they also exhibit many characteristics which give hope to the missionary, such as their perseverance in our Faith.

SANCIAN

Sancian is a mountainous island, rugged, for the most part, and stretching an irregular line along the sky for ten miles or more, with here and there small bays and sandy beaches. In one of these beautiful horseshoe bays the mission lies. The bay faces northwest; that is, the mainland of China, and the mission is situated at the curve of the horseshoe, between two of the largest villages on the island. At one end of the horseshoe is the spot which makes Sancian a sacred shrine. It is the hillside where the intrepid Xavier died, and, for a time, was buried. A Gothic chapel (at least it is so once and still is in its lines) is built over the spot. Bishop Guillemin, built the chapel in 1869, and there is a tombstone inside the chapel, raised over the grave by the Portuguese of Macao, in 1689.

WHY THE DELAY

Perhaps you are surprised to learn how recent has been the work of evangelization of Sancian and may wonder what was happening between St. Francis Xavier's time and that of Bishop Guillemin. If you dust off your history of mission work in this part of the world, you will quickly realize that it has been practically only in our generation that missionaries have had a free hand. The last three centuries were noted for not only an insufficient number of workers in a vast

field but also for bitter persecutions. When opportunities did present themselves, it was natural that efforts should first be made on the mainland where dwell the millions, rather than on a small island which even now counts only a few thousand.

PERSECUTION AND SETBACKS

When attention was focused on Sancian, serious setbacks came. About forty years ago, a persecution broke out. The chapel was attacked for supposed treasures, the windows smashed, and everything that could be pried loose, even to the flooring carried away. The missionaries had no means to restore the chapel, and soon ants came along and continued the destruction. Nevertheless, wonders have been accomplished. The inhabitants are not a religious people, even from the point of view of pagan cults, and it is a tremendous step to Catholicism, but in the past twenty years, out of a population of about eight thousand, there have been nearly one thousand conversions.—The Field Afar.

NOTED PRIEST SCIENTIST

TELLS OF ARCHEOLOGICAL FINDS IN AFRICA

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

How an apparently trifling discovery made during the routine of parochial duties led to the remarkable archeological revelations concerning the early Christian times of Northern Africa was related here by Father Delattre of the "White Fathers," who was in Rome recently with a Holy Year pilgrimage. When the pilgrimage of which he was a member was received in audience by the Pope the Sovereign Pontiff took the occasion to praise Father Delattre in public for his remarkable scientific achievements.

Going back to a time fifty years ago when he was a young priest working in Northern Africa under the direction of the famous Cardinal Lavignerie, then a Monsignor, Father Delattre, told his story of the insignificant beginning of the great discoveries which have attracted world-wide attention. One day he said while he was crossing a field to visit a sick parishioner he noticed a stone fragment bearing the Latin letters "Euge." While he was examining the fragment one of the Arab children accompanying him said:

"Father, if you like these stones there are a lot of them in this field."

CHILDREN BROUGHT HIM INSPIRING STONES

The priest instructed the children to collect all of the stones they could find and then continued on his way. Returning when the sick call was completed he found that the children had collected fourteen fragments, all bearing phrases indicating that they came from an early Christian cemetery, such as "in pace," "fidelis," etc. Further investigation showed him that the entire field was strewn with similar stones and in a few days he had collected 1,400 fragments, all lying about on the surface of the ground. Monsignor Lavignerie's attention was called to these finds and he and Father Delattre decided that the site must be that of a Christian cemetery of the first centuries. Monsignor Lavignerie authorized Father Delattre to lease the field and begin regular excavations and research.

Bases of pillars, and a semi-circular wall soon came to light and these finds were brought to the attention of the famous Archeologist Giovanni Battista di Rossi, who cleared the excavators that the site was of a great Christian Basilica. Encouraged by this, he continued their excavations and soon had uncovered the entire outline of the ancient church, 66 meters long, 45 meters wide, and with nine naves divided by eight rows of columns. It was of the type of architecture found in many Mohammedan mosques in Northern Africa and Spain in fact it is from early basilicas such as this that the Arabs copied their mosques. Altogether, about 20,000 fragments of the basilica were uncovered, all bearing inscriptions of one kind or another, but, strange to say, the name of the basilica itself has never been determined. One theory is that it was called the "House of Charity," based on the modern name of the district "Damous el-Karites," which some believe to be a corruption of the Latin "Domus Charitatis." The theory is not, however, generally accepted.

CHURCH IN WHICH ST. AUGUSTINE PREACHED

It was in another field nearby that the finding of similar fragments led to the excavation of the ruins of the so-called "Basilica Majorum," in which St. Augustine preached, and where were found the tombs of Sts. Perpetua and Felicitas, St. Saturnus, St. Saturninus, St. Revoceaus, and St. Secundulus, together with inscriptions telling of their martyrdoms.

Still another Basilica has been brought to light in this territory. It was a large edifice near the seashore with seven naves, an atrium, and funeral chambers. It is believed to have stood near the place from which St. Augustine

embarked for Italy, leaving his pious mother, St. Monica, mourning. From this belief has originated the name given to the reconstructed edifice, "St. Monica's Tears."

Father Delattre's discoveries have brought him world-wide recognition as a scientist and many honors have been bestowed upon him. The French Government has made him a Chevalier and an Officer in the Legion of Honor and his fellow scientists have made him a member of the Institute of France. His discoveries are not limited to Carthage nor to evidence of Christian civilization only. He has also found valuable traces of—Egyptian, Etruscan, Greek, Hebrew, Roman and Punic, antiquities. Among the Punic monuments are four sarcophagi, one of which, colored and of extraordinary beauty, is that of a pagan priest of Carthage. He has also found a cemetery dedicated to the priests, priestesses and magistrates of Carthage and the ruins of an amphitheatre, now being uncovered, will, it is expected, yield further valuable discoveries.

DEVOTION TO BLESSED VIRGIN INDICATED

One of the notable results of the excavations in Northern Africa, in so far as they relate to early Christian times, is the light they throw upon the devotion to the Blessed Virgin held by the Christians of those days. The image of Mary and invocations to her appear frequently. She is appealed to sometimes with the classic invocation "Sancta Maria adjuva nos," and sometimes with the Greek title of Mother of God, "Teotoko." One of the finest monuments uncovered is a marble bas relief of the fourth century showing the Virgin and Child.

Father Delattre's visit to Rome has served to call attention to the approaching celebration of the centenary of the birth of Cardinal Lavignerie. The Pope will write a letter commemorating that event, it has been announced. The subject of the excavations in Northern Africa has attracted considerable attention among Americans, inasmuch as the archeological work has been very largely financed from that country through the efforts of Count de Prorok and others.

WEEKLY CALENDAR

Sunday, Dec. 20.—St. Philogonius, Bishop, was placed in the See of Antioch when St. Vitalis died in 318. The blasphemies of Arius brought forth the condemnation of St. Alexander who sent the sentence to St. Philogonius in a synodal letter. The latter made a strenuous defence of the Catholic Faith at the Council of Nice. Philogonius also won the title of "Confessor" in the storms which were raised against the Church by Maximin II. and later by Licinius. The Saint died in 322.

Monday, Dec. 21.—St. Thomas, Apostle, was a fisherman on the Lake of Galilee when the Saviour called him to be one of His Apostles. Thomas was incredulous and after the Resurrection did not credit the report that the Lord had risen until he actually saw the Saviour. Then, when he had seen the pierced hands and side, and had been gently rebuked for his incredulity, his Faith triumphed in the joyous utterance, "My Lord and My God."

Tuesday, Dec. 22.—St. Ischyron, martyr, was a petty official who served a magistrate in a city of Egypt. His master ordered him to offer sacrifice to the idol and when Ischyron refused to commit that sacrilege the magistrate reproached him with the most abusive and threatening words. When Ischyron persisted in his refusal the magistrate killed him with his own hands.

Wednesday, Dec. 23.—St. Servulus was a beggar who had been afflicted with the palsy from his infancy. He was never able to stand, sit upright or even lift his hand to his mouth or turn from one side to another unaided. Alms contributed by those who passed the porch of St. Clement's Church in Rome were his sole support. He consecrated his time to God singing hymns of praise and thanksgiving.

Thursday, Dec. 24.—St. Delphinus, Bishop. Little is known of this saint except that he was elevated to the Episcopate. He was present at the Council of Saragossa in 380 which condemned the Priscillianists and also attended the Council of Bordeaux which condemned these same schismatics. He baptized St. Paulerius in 388 and in several letters the latter speaks of Delphinus as his father and his master. Delphinus died in 408.

Friday, Dec. 25.—The Nativity of Christ, or Christmas. When the world had subsisted about four thousand years, Jesus Christ the eternal Son of God having taken flesh in the womb of the Virgin Mary and being made man, was born to her at Bethlehem in Judea. Mary with her spouse St. Joseph had come to Bethlehem to be enrolled and, unable to find shelter elsewhere, had taken refuge in a stable, and in this lowly place Christ was born.

Saturday, Dec. 26.—St. Stephen, the first martyr, is thought by some authorities to have been one of the seventy-two disciples of the Saviour. After the Crucifixion he boldly upbraided the chief priests for their murder of the "Just One" and for hardening their hearts against the Holy Ghost. Stung with anger the priests gnashed their teeth against him. Then filled with the Holy

Ghost and looking up to Heaven, he cried out: "Behold I see the Heavens opened and the Son of Man standing at the right hand of God." The priests thereupon rushed at him, dragging him outside the city, stoned him to death.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

REAL PROSPECTORS

BY THE PRESIDENT

Every year the richness of Canada's resources becomes more apparent. Coal, nickel, copper, silver and gold mines are increasing their output as development takes place and those interested in minerals and acquainted with conditions talk about vast stores of undiscovered wealth hidden in the immense tracts of rocky and barren country.

The idea of becoming wealthy and especially acquiring hidden treasure appeals so strikingly to people that some men set out to find it and nothing can stop them in the pursuit of gold. This was evident some years ago when gold was discovered in the Klondike. Thousands of men, many of whom perished on the way, made a mad rush to the place. But apart from these rushes men are constantly at work prospecting for gold. Their ambition is to strike it rich. All their thoughts and energy are centred on gold. Hardship, privation and fatigue, they just hunger and do not eat; they just work, digging into the soil, drilling and crushing fragments of rock to find traces of the precious metal. Only a small percentage of those engaged ever succeed in striking anything worth while and these seldom reap much benefit. They may receive something for their claim, but usually the great profit is realized by others.

The great majority of men in the world are in much the same position as prospectors. The main business is striving for the things of earth and its pleasures. Though surrounded by crowds of fellow-men, they are as unmindful of God as the prospector whose eyes ever behold the spectre of gold during the days and nights of his solicitude.

There are prospectors of another kind in this country of ours,—missionary priests—whose quest is not for gold, but for objects far more precious. They seek for souls; souls that were created to the image of God. The dirt and filth of earth may have darkened the fair image, but it is there, and the business of these men is, by means of a wonderful process which they alone possess, to remove what has obscured the brilliant lustre and make all bright and beautiful again. Their is a difficult task because of a very powerful enemy, with many accomplishments, who works for the eternal ruin of souls and schemes day and night against them.

There are plenty of priests for the care of Catholics in the more settled parts of the country, but not so away out in the West. Precious souls are not credit the report that the Lord had risen until he actually saw the Saviour. Then, when he had seen the pierced hands and side, and had been gently rebuked for his incredulity, his Faith triumphed in the joyous utterance, "My Lord and My God."

LEADERS ALONE BITTER

When entering Dublin after his journey through the country districts, Archbishop Mannix caused his carriage to pause for a moment while he saluted the place where Robert Emmet was executed. Then, surrounded by torch-bearers, he proceeded to the great hall of the Rotunda to receive civic honors. The building being much too small for the assembly, His Grace had to address the huge crowd outside as well as within.

He prophesied that the Boundary Commission Report would be unsatisfactory and that "it would be far from giving the South what the South was promised." Apart from this point he displayed considerable optimism. "Ireland," he said, "is sound. Those who think otherwise will learn the fact to their cost, and before long, I bear away to my distant home the strong conviction that Ireland is not done with yet."

He expressed himself as highly pleased with the tone and outlook of the ordinary population in all the districts through which he passed. "Whatever bitterness or narrow-mindedness there is in the leaders, there is none in the people. They have lately been lectured a good deal about the example of Denmark. The only big thing that Denmark can teach them is that a nation has no need to abandon its own language in order to be successful. But I have no doubts or fears on that subject. Ireland will abandon nothing—because she has not abandoned her Faith."

He concluded: "Believe me, better times are coming. As Irishmen let us aim at peace—peace with one another. Try, I ask you with all the sincerity in the world, try to devise a means by which all Irishmen can stand on a common platform. God will help you to do it."

Go every day to Salute Jesus Christ in a special manner in the Blessed Sacrament, that He may give you His love.

PREVIOUSLY ACKNOWLEDGED

- Dan Lynch, Renfrew..... 2 00
- J. B. Dubé, Rutland St..... 20 00
- Verlie Hewston, Buckingham..... 1 00
- Hugh Evans, North Collins, N. Y..... 2 50
- Friend, Southwold..... 8 00

MASS INTENTIONS

- A Friend..... 2 00
- Mrs. E. Keon, Wyman..... 2 00
- Mary Walker, Newton, Mass..... 2 00
- Friend, Hamilton..... 1 00
- For repose of a soul..... 1 00
- Mrs. J. Murphy, Summerside..... 2 00
- B. Robertson, Hamilton Catholic, Bradford..... 2 00
- Mrs. J. A. D., Summerside..... 2 00
- A Promoter, P. E. I..... 2 00
- Mrs. M. M. McKinnon, Cochrane..... 1 00
- Mrs. J. G. Bernard, Montreal..... 8 00
- John B. Cummins, Cornwall..... 6 00
- E. C..... 4 00
- Mrs. J. P. Brophy, Mulgrave..... 2 00
- D. A. McD..... 10 00
- Mrs. Fred J. De Lory, Georgetown..... 2 00
- Mrs. M. Meehan, Amherstburg..... 5 00
- Thanksgiving, Mrs. Amanda Butts..... 2 00
- Friend, Reserve Mines..... 2 00
- Mrs. E. O'Brien..... 1 00
- Mass Intentions, New Glasgow..... 5 00
- Mrs. J. W. Gallagher, Eganville..... 1 00

INCOMPLETE BUSES

- Sacred Heart League..... \$8,781 95
- Mrs. D. A. Harquail, Campbellton..... 1 00
- P. Kelly, Kippewa, P. Q..... 1 00
- M. M. K., Char town..... 2 00
- St. Joseph, Patron of China 3,592 38
- M. E. O'Gorman, Quebec..... 1 00
- M. C. D., Antigonish..... 2 00
- M. C. D., Antigonish..... 2 00
- Queen of Apostles..... 8,414 38
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"ARE YOU THERE, LORD"

This is the question which the child in the legend asked, as he tapped lightly on the door of our Eucharistic Lord's abode; and this too is the question which often comes to our lips as we bring our troubles to place before His Throne. How seldom do we leave His Presence without being refreshed in spirit, for His Promise, "Knock and it shall be opened unto you," still holds good.

But, if we hearkened to other souls than those of our own self pleading, we might hear in the stillness an answer to our query, "Are You There, Lord?" such as this:

"No—I am not there! I am here, ready to receive your homage, but lock you to the East—I am not there, among the pagan hordes whom I love with an undying Love. They cry out in a wilderness of darkness for a sanctuary in which they may take refuge, but only priests can erect the tabernacles wherein I abide. Who will help to send these laborers into My Vineyard?"

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HE WHO PROFESSES RELIGION BUT DOES NOT PRACTICE IT IS A HYPOCRITE.

FIVE MINUTE SERMON

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

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 it was 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? Therefore we find in Advent that St. John is brought before us in the gospels. His preaching, his works had led men to think that he himself was perhaps the Messiah. But "he confessed, I am not the Christ," to the priests and levites, who had been sent to question him. "And the next day," says the gospel, "John saw Jesus coming to him and he saith: Behold the Lamb of God, behold Him who taketh away the sins of the world." "And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and He remained upon Him, and I saw and gave testimony that this is the Son of God" (John 1).

Moreover, the Baptist later on, when cast into prison by Herod, sent two of his disciples to our Lord, and by his questions causes our Blessed Lord to reveal Himself openly to us—the character and description of our divine Lord given us by Himself! What excuse can man have not to know Him; and knowing Him, not to love Him and follow Him? John's disciples gave his message, Art Thou He that art to come, or look we for another? "And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in Me" (Matt. xi. 3.). Then the Baptist drew from Christ the description of the character by which He would be known by man. The God of Truth made Man gave testimony of 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. And He comes to us with the same benevolence, the same readiness, the same power to do us good. Have we not ourselves been amongst the crowd, and have we not ourselves felt the divine touch of His mercy? Perhaps we were blind, and He opened our eyes to the Faith! We may have been lying helpless on the road to heaven, powerless to proceed, and the lame have been made to walk. Lepers in sin, more than once—yes, many—times—have been cleansed and forgiven. Alas! perhaps for years, our souls, dead to God through sinful habits, have been raised to life again by His grace. And our hard, laborious lives have been sweetened and filled with hope of eternal joy in heaven, because we poor have had the gospel preached to us.

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. But now with the coming of our Lord and Saviour, Jesus Christ, how different! And this is why the Baptist gave testimony of Him and our Lord revealed Himself, so that no one could mistake the object of His coming, and no one feel that he was too utter an outcast not to be forgiven.

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: for He remembered that we were but the dust of the earth—poor, weak, and helpless creatures. He had in His mercy created us for Himself, and He came to restore us, to re-establish us, that we once again might be "the sons of God and heirs with Christ." He is the Saviour, who "loves the souls of men."

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 envy of the evil one is our constant danger. Envy because the Redeemer came to raise us up and fit us for the thrones left empty by the fallen angels. To know that we are meant through the Redemption of Christ to reign in glory, whilst the fallen spirits pine in the abyss of misery, is the cause of the enmity, which can never cease, between the devil and the souls of men.

The Blessed Redeemer came to do all that even an Almighty and allowing 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? Shall we not, then, welcome Him at this holy time, and offer Him loyalty and loving obedience? Trust in His goodness, for He came "to seek and to save that which was lost."

EDUCATION

PUBLIC SCHOOL OFFICIALS HEAR CATHOLIC VIEW

Baltimore, October 16.—Speaking from a platform on which sat two prominent officials of the Public School system, Archbishop Curley outlined the Catholic position with regard to education and entered a vigorous denial that the Church is in any way opposed to the welfare of the Public schools. He spoke at the dedication of the new St. Ambrose parochial school here after Isaac S. Field, President of the Baltimore Board of School Commissioners, and Dr. David E. Weglein, Acting Superintendent of Public Education for the city, had delivered addresses congratulating the Church authorities on their development of education and expressing a desire for cooperation between Public school authorities and private schools in matters of common interest. The occasion is believed to be the first in Baltimore on which prominent Public school officials have spoken at the dedication of a parochial school.

NOT FOE OF PUBLIC SCHOOL

"The Catholic Church is not antagonistic to the Public school," the Archbishop asserted. "It has never been antagonistic. Catholics cheerfully pay their quota of taxes for the support of the Public school system. As citizens of this country we wish that system well and want to see the children of their neighbors given an education that will equip them for the battle of life. "The Catholic school authorities wish to cooperate in every possible way with the Public school officials in everything that pertains to the advancement of education. We Catholics are desirous of having our stand in this matter made perfectly clear. That stand has been misunderstood, and even misrepresented at times. It seems to me that this occasion is a fitting time to make known our attitude.

"We Catholics are candid and open concerning our views on education. We believe that the Public school is a splendid institution as far as it goes, but we feel that it does not go far enough for us. I mean this: We Catholics believe that the great essential of education is religious training. We believe that our children ought to be taught not only reading, writing, mathematics, geography, history, and the other branches taught in the Public schools, but also the doctrines of their religion. We believe that our children ought to have kept before them always the duties which their religion teaches—the duties of loving God and their fellowmen, of placing the salvation of their souls before all else.

"Surely, if we believe in such an education, and are willing to build schools and to conduct them for the sake of such principles, if we are willing to do such things, the while we cheerfully and readily pay for the building and upkeep of our Public schools, none can say us nay. We ask nothing of others when we carry out our convictions. We trench not on the rights of our fellow-citizens. We shirk no duty in assuming further duties. We, who do not use the Public schools, pay as much in the support of them as our fellow-citizens who avail themselves of all the opportunities such schools afford.

RESPECT RIGHTS OF ALL

"Our non-Catholic friends who give serious thought to our insistence upon parochial schools are fair enough to say that we have the courage of our convictions. What we teach in our schools may be seen by all men. We teach, as I have said—love of God, love of country, love of fellow men. "A few minutes ago you who are gathered here witnessed the raising of an American flag in front of this new school. Above this building is the Cross of Christ, the symbol of our religion. Every morning as the child enters this school he will look up to that Cross and see in it a reminder that his great purpose in life is to save his soul, to serve God faithfully and loyally always. Every morning as he looks up at that flag and salutes it he will be reminded that he is to serve that flag in peace and war—to live unselfishly and patriotically for that flag and die in the defense of its honor, if ever such a sacrifice shall be asked of him. He will remember it is the flag of Protestant, Jew and Catholic. He will remember that while he asks all men to respect his rights to worship his God according to the dictates of his conscience, he in turn recognizes the rights of Protestant and Jew to serve God as their consciences tell them. He will respect that right. Respect for the rights of all men will be taught in this building for it is the nursery of religion, patriotism and tolerance."

CALIFORNIA THIS WINTER

When winter comes let the cold blasts of winter blow you south to California where the weather is mild, the air invigorating and the breezes balmy, you can enjoy every kind of recreation careless of time and carefree of weather. Happy weeks may be spent in great resort hotels, either along the coast or inland. To these alluring winter resorts the Canadian Pacific Railway offers most excellent service, the most convenient and comfortable route. Let our representative plan your trip and arrange attractive itiner-

ary to California, across Canada, through Vancouver and Victoria, B. C., Canada's gateway to the Orient. Canadian Rocky mountain scenery is superb in winter. Full information from any Canadian Pacific Agent, or W. Fulton, District Passenger Agent, Toronto.

CATHOLIC RESEARCH FACTS

LOWEST OF PRIMITIVE TRIBES HAS A RELIGION DECLARES PRIEST-SCIENTIST

By Mrs. Enrico Paoletti (Home Correspondent, N. C. W. C.)

The thesis that there exist peoples anywhere on the earth without any religion whatever, has been contradicted finally and solemnly by Catholic scientific research. Father Schmidt, S. V. D., missionary and eminent ethnologist, declared at the Religious Ethnology Week held at the Catholic University of the Sacred Heart in Milan. This gathering, wholly Catholic, is one of the most important scientific congresses in its field, and is so recognized by ethnologists the world over. Father Schmidt ridiculed the "Freudian Theory" and with pleasant irony labeled the Viennese a dealer in phantasms which scientific facts dispel. Research among primitive tribes disproves his exaggerated sex speculations utterly, he said.

UNION OF MORALS AND RELIGION

Contrary to the theory now widely held, the priest-scientist asserted, actual investigation shows that the union of morals with religion is very close among the most primitive peoples. In the most ancient tribes, he said, there are found very simple moral ideas, but ideas which are definite and elevated. There is an identical conception of fundamental principles in all peoples and through all phases of their development, he added. It is in observance of moral laws that the tribes differ. At the same time, the most backward tribes are more highly developed in certain religious beliefs than the most advanced of peoples.

Tracing the cultural development of ancient civilizations and examining their geographical locations, inter-mixtures and resurgence, Father Schmidt, considered the pygmies in particular. Purity and family institutions among these people are on a very high plane, he said.

CATHOLIC SCIENTIFIC LEADERSHIP

The Religious Ethnology Week was another striking evidence of the Catholic Church's deep interest and leadership in scientific fields. Of world-wide scope and purely Catholic, it counts among its scientist members many priests, notably from the mission fields. They come from all parts of the globe. To such eminence has the gathering attained that secular ethnological journals give it prominent place. The researches and studies that it records annually have been of immense importance to the science generally. This is the fourth Week to be held. Cardinal Mercier and the University of Louvain were among its first and most ardent patrons.

This year a particular significance was lent the Week by virtue of the Vatican Missionary Exhibit. At this Exhibit are gathered data of the most intense interest to the ethnologist, scientifically collected and arranged. The Exhibit and the Week, then, are complementary, the one showing forth the valuable ethnological material collected by Catholic scientists, the other giving to the world the thought and the facts evoked therefrom.

Particularly the Catholic scientists who foster and attend the Weeks are engaged in the ethnological study of the religious, customs and usages of savage and little-known peoples to whom Catholic missionaries penetrate. At the Milan gathering reports were made on researches conducted among such widely varying peoples as the Terra del Fuegians in South America, the Negritos in the Philippines, the Ruandans of Central Africa and the Pygmies of the Island of Malacca.

HOLY FATHER'S BLESSING

Addresses were delivered in the course of the Week by eminent scholars of Italy, Germany, Austria, France, Yugoslavia and other countries. Some of the widely diversified subjects were: "The History of Religions in Italy," "Causality in Primitive Peoples," "The Freud Theory," "The Influence of Economics on the Development of Civilization," "The Malacca Pygmies," "The Terra del Fuegians," "Christianity and Pagan Mysteries," "The Morals of the Semites," "The Bloody and Bloodless Sacrifices of the People of the Altaia Regions," "The Pygmies of Ruanda," "Christian Ideas in Koran and Islam," "The Idea of Redemption in Humanity," "The Unity of Moral Conscience in Humanity" and "Supposed Relations Between the Eucharist and Pagan Mysteries."

Cardinal Tosi, Archbishop of Milan, opened the Week after celebrating the Mass of the Holy Ghost, and Father Gemelli, O. F. M., Rector of the Catholic University of Milan, read a warm message of blessing and encouragement from the Holy Father praising the eagerness for study among learned Catholic men. Father Schmidt, who has been the soul of the gathering since it was first instituted, reviewed its history, and a telegram

of felicitation was read from the Italian Minister of Education. Recent publications, notably "Comparative Study of Religions" by Father Pinard de la Boulaye, S. J., and "Peoples and Civilization" by Father Schmidt, were then discussed.

ETHNOLOGY MUSEUM AT ROME

Father Schmidt, after expressing the gratitude of the scientists to the Holy Father and praising the Vatican Exhibit, announced that the section of the Exhibit prepared by two secretaries of the Week will not be dispersed, but will constitute an ethnological museum in Rome at the side of the Mission Museum. Father de la Boulaye in an address declared there has been a general reaction against the arbitrary attitude of the evolutionists, and urged the employment of historical criticism in ethnological research.

Cardinal Ragonese presided at the final session. Father Schmidt suggested that National Religious Ethnology Weeks be instituted in all countries. As the meeting closed, the scientists voted to make Father Schmidt President, instead of Secretary-General, the title he has held since his able and vigorous labors helped bring the Week into existence. The next international Week will be held in 1928.

"SPECIALS" FIRST, THEN WIDOWS AND ORPHANS

Joseph Devlin, former member of the Irish Parliamentary Party and now a Nationalist member of the Belfast Parliament, protested vehemently before that assembly regarding the paltry amount which it was providing for pensions to widows and orphans. The maximum sum for the whole area of North East Ireland was \$725,000. Criticism was rendered specially appropriate by the poverty and unemployment prevailing in all parts of the country, and extending throughout the counties governed by the Belfast Legislature.

The Minister responsible for the proposal admitted the inadequacy of the provision, and stated that it was impossible to do better "in the present condition of the Government's finances." Mr. Devlin pointed out, however, that \$1,500,000 was being spent on a partisan police force that was a menace to a large part of the population. He was proceeding to compare this figure with the sum proposed for the widows and orphans when the Speaker intervened to disallow "arguments based on certain analogies."

The Minister reiterated his admission that the Government was in low financial water, and added: "We could make savings in the direction of the police if we thought it right. But we don't because we believe our first duty as a Government is to make ourselves absolutely sure that the territory over which we are guardians is perfectly free from attack."

This statement is taken as implying that the Special Constabulary which is so intimidatory to the Catholic citizens will be maintained regardless of cost till the Boundary question is finally put to rest.

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CHATS WITH YOUNG MEN

"NO CROSS, NO CROWN"
I sometimes think, when life seems drear,
And gloom and darkness gather here—
When hope's bright star forsakes my skies
And sorrow in my pathway lies—
It would be sweet, it would be best,
To fold my tired hands and rest;
But then God sends an angel down,
Who sweetly says, "No cross, no crown."

Last night I heard the river moan
With sad and melancholy tone;
I saw its water flashing free,
And dashing headlong to the sea.
I would have plunged beneath its tide,
And on its friendly bosom died,
But then God sent an angel down,
Who whispered still, "No cross, no crown."

I said the world is dark and lone;
There is no hand to hold my own;
I cannot bear the noonday heat;
The thorns so pierce my bleeding feet!
"Behold!" he cried, "where sacrificed,
Shine the red, bleeding wounds of Christ.
And fell his tears of mercy down,
While still he said, "No cross, no crown."

Then turned I to the river shore,
And sought the lonely world once more,
With aching heart and burning head,
To battle for my crust of bread;
But Hunger came who knew me well,
And fainting by the way I fell;
But still God sent an angel down,
Who, weeping, said, "No cross, no crown."

"No cross, no crown," as standing there,
The cross too heavy seemed to bear;
And for the crown, I could not see
That it was ever meant for me.
The words I could not understand,
Even while I pressed the angel's hand;
But still he looked with pity down,
And still he said, "No cross, no crown."

Back to the world I turned again,
To feel its grief, endure its pain;
But all the sweetness that it gave
I followed, weeping to the grave.
And from the cold and quiet sod
I lifted my sad eyes to God,
And saw the angel coming down,
And in his hands a golden crown.

Then I forgot my earthly loss,
And, kneeling, lifted up the cross—
Through all that once made life so sweet
Lay 'neath the lilies at my feet.
A radiance from the realms of light
Flashed for a moment on my sight—
A still, small voice came fluttering down:
" 'Tis enough—receive the crown."

THE ROYAL WAY
Man must suffer here below. It is the universal law from which none is exempt. In human affairs, if man finds himself confronted by some irksome or disagreeable condition which by strenuous means he can overcome, he leaves nothing undone to remove it from him. He claims exemption on the ground of his wealth, his influence, or on some other common plea.

There is one exemption that man, however exalted or affluent he may be, cannot obtain. It is exemption from the law of suffering, from the cross. With a cry on his lips he enters this dreary valley through which he is destined to walk with tottering feet. Many a rough fall forces him to his knees and chastens his soul, but he must go on. With a moan of anguish he goes forth at the end of the road, after a long or short journey as the case may be, to render an account of the brief journey that he has made.

There are those who, feeling the sharp pricks of the thorns of life, have cast to the winds the thought of a loving and all-wise Creator. Foolishly they assert, reasoning by their limited lights, that a kind and loving Father must of necessity bestow none but good gifts on His own. By good they mean the agreeable, the pleasant things. Whereas true philosophy teaches that the so-called pleasant and agreeable things are often hurtful to man, do not strengthen him either in soul or body, and even pall on the immortal part of him in the end.

Man cannot escape suffering, no matter how securely he may shield himself from it. Wherever you go, says a Kemptist, you carry within yourself the seed of the trouble. You cannot avoid it. Suffering is the great panacea of life. At first sight this appears paradoxical. But when considered closely in relation to human affairs, it will be found to be the truth. How then, shall we endure this suffering, since we cannot flee from it? Christ is the great Exemplar of suffering. After Him weak men and women have balanced themselves bravely, keeping close to His blood-stained tracks. Fallen, they have raised themselves, and weary and travel-stained, wounded and assailed, they have struggled on. We all admire the man who can bear suffering without a murmur. The patient who can submit to the torture inflicted upon him for his physical healing is looked upon with

admiration by the surgeon, who wounds him that he may make him whole. Suffering, borne patiently, makes men so strong that they are the admiration, not only of their companions, but even of the angels and of God Himself.

It is an easy matter to be calm and equable when things go well with us. The Palmist well illustrates the bravado with which the self-sufficient man starts out in the morning to conquer the world. Alas, before the day is spent he finds out that he is vulnerable, and crawls back humbly to the feet of his Maker, acknowledging his need. Unmanly, to say the least, appear the petty complaints we hear on all sides from worldly-minded persons who strive to flee from the healing shadow of the Cross. They are willing to stand with the Apostles on Tabor and be with Christ Glorified. But they shrink from the dark Garden, the shadow of the Cross. They cannot endure the sight of a drop of blood. What weaklings are they who would contravene the designs of their Creator and would refuse to offer to a dying God one drop of the sympathy that He craves!

The Way of the Cross. In our churches we see the crowds following, on the Fridays of Lent, the priest, as he travels from Station to Station with the Crucifix. They contemplate His sufferings and they are moved to compassion. But Christ asks them to go out into the city, to their homes, to the workshop and to tread that Royal Road after Him.

They go, and a little suffering comes near to them. How do they receive it? In a lax and pleasure-loving age, when few persons imagine themselves strong enough to fast, when few will restrain themselves from the usual round of pleasures,—we may well ask ourselves: Is suffering the badge of all our race?

How shall we personally help to establish the reign of a Crucified Master in this weary and care-worn world? The answer: By suffering our little trials in patience, by restraining ourselves in all the miseries of our daily life, by treading the wine-press with One Who shed the last drop of His Precious Blood for the salvation and peace of the world.—The Pilot.

OUR BOYS AND GIRLS

WHOEVER LOVES THE WINTER
Whoever loves the winter
Loves the beauty of the snows
In all their varied setting.
Where all their grandeur glows:
On ancient mountains, gleaming
In sunset colors grand;
In woodland ways, where sunlight
Plays,
And carves a glittering strand.

Whoever loves the winter,
Loves the buoyancy of youth;
Life's will-creating combat,
The vastness of God's truth;
The wilderness's splendor
In isolation's grip;
The sweetness and completeness
Of Nature's fellowship.

Whoever loves the winter,
Love's the hearth and home as well;
The radiant warmth of kindly hearts,
Where old age has to dwell;
And counts those moments precious
After the busy day,
When with one's kin the home
Within,
We chat and read and pray.

Whoever loves the winter,
Should love the God of all,
Who orders all our doings,
Each season's rise and fall.
Gloria in Excelsis, ringing
On Heaven's eternal shore,
Its echoes seem down-flinging
To earth's illumined floor.

THE "O SALUTARIS"

It is not generally known, perhaps, that the singing of the hymn, "O Salutaris Hostia," during Benediction is of French origin, and recalls a remarkable event in French history. In 1818 France was attacked on all sides by the enemy, and the country had never been in greater peril. It is interesting and edifying to learn now how the King of France of that time, Louis XIII., acted. He at once had recourse to God, and he appealed to episcopal authority to implore assistance from the Most High by having the hymn, "O Salutaris," sung during Mass at the moment of the Elevation.

"O Salutaris Hostia,
Quae coeli pandis ostium
Bella premunt hostilia;
Da robur, fer auxilium."

"O Saving Victim, opening wide
The gates of heaven to man below!
Our foes press on from every side;
Thine aid supply! Thy strength bestow."

The France of that day received relief.

ROSARY MOST REFRESHING

The famous musician Joseph Haydn was the son of a poor wheelwright in Rohran, Lower Austria. His father played the harp, to the music of which his mother would often add that of her charming voice. This it was which first awoke the musical talent of the great composer. One day when he was in company with several distinguished musicians, the question arose as to the best way of refreshing the mind

when one is wearied with mental labor. "For my part," said one, "I find nothing so effective as a glass of good wine." Another remarked: "When my ideas begin to flag, I quit my work and go into company."

"And how is it with you," Haydn?" asked one of his companions. "I take my Rosary, which I always carry about with me," he answered modestly; "after a few decades I am sure to feel refreshed both in body and in mind."—Catholic News.

A CHILD'S IMPRESSION

The impression left on the mind of a child by Benediction is beautifully expressed in an incident told in the Ave Maria.

Little Mabel, though her parents were non-Catholics, was brought up by a good Catholic nurse, who always attended High Mass and Benediction every Sunday. Rather than have the trouble of caring for the child at such times, Mabel's parents permitted her to go to church with her nurse, and during the first years of her childhood she never missed a Sunday or Holyday.

It was with intense interest that she watched the different ceremonies of the Church. She liked the red vestments which her nurse told her were worn on the feasts of martyrs who had shed their blood for Christ; she also liked the heavy gold vestments, which seemed to light up the whole sanctuary, and which she had been told were used on great feasts, like Easter. But perhaps what attracted her most was the Benediction of the Blessed Sacrament, when the priest held up the golden monstrance and the light of the candles reflecting from it made it seem like the eye of God looking down upon the people.

Mabel had been told time and again what Benediction with monstrance meant—that it was God blessing His children on earth.

Mabel's nurse had been gone away for over two years, and she was now nearly ten. She had not been to church many times, and seemed to have forgotten all about the ceremonies that used to delight her so much. But one day as she stood on the seashore holding her mother's hand, she turned suddenly to the west where the setting sun, a great golden disc, flamed in the sky; and she dropped upon her knees and bowed her head. "What is it?" said her mother, who feared something had happened to the child. "It is the Benediction," Mabel whispered. "God is blessing the world. Kneel down, mother, and say a prayer."

NOBEL MEDALIST

DECLARES CLASH BETWEEN RELIGION AND SCIENCE INEXCUSABLE

New York, Oct. 19.—"There is no scientific basis for the denial of religion," "Nor is there any excuse for a conflict between science and religion." These are two of the striking statements of Robert Andrews Millikan, Ph.D., Sc. D., Nobel Prize winner, Edison Medalist, holder of many other learned awards and one of the foremost of living scientists.

Dr. Millikan makes his statements in an interview entitled "A Scientist's God" appearing in this week's issue of Collier's. Added significance is lent to his words by his Eminence in the world of science. He has studied at seven universities in three countries; has won the Comstock prize for research in electricity and the Hughes Medal of the Royal Society of Great Britain, in addition to the Nobel and Edison awards; has been vice-chairman of the National Research Council, and is the author of many scientific works. His discoveries in electricity have been revolutionary.

SCIENCE ONLY REVEALS GOD

"I cannot explain why I am alive rather than dead," says Dr. Millikan at the start of the interview. "Physiologists can tell me a great deal about the mechanical and the chemical processes of my body, but they cannot say why I am alive. But would it not be utterly absurd for me to deny that I am alive?" "Our scientific knowledge compared to what we knew a hundred years ago is very great, but compared with what there is to be known it is trivial. The map of the earth used to have on it many great, blank spaces marked 'unexplored.' Now there are very few of them. The map of science is still a great blank sheet with only here and there a dot to show what has been charted, and the more we investigate the more we see how far we are from any real comprehension of it all and the clearer we see that in the very admission of our ignorance and finiteness we recognize the existence of a Something, a Power, a Being in whom and because of whom we live and move and have our being—a Creator by whatever name we may call Him."

MATERIALISM CALLED ABSURD

Noting that the conceptions of this Creator are varied, Dr. Millikan discards the materialistic conception summarily. "Materialism, as commonly understood," he says, "is an altogether absurd and an utterly irrational philosophy, and is indeed so regarded by most thoughtful men." Then, declaring that he is chary of making dogmatic denials

or affirmations in the field of religion, he continues:

"This much I can say with definiteness—namely, that there is no scientific basis for the denial of religion—nor is there in my judgment any excuse for a conflict between science and religion, for their fields are entirely different. Men who know very little of science and men who know very little of religion do indeed get to quarrelling, and the onlookers imagine that there is a conflict between science and religion, whereas the conflict is only between two different species of ignorance."

The impossibility of real science and real religion ever conflicting becomes evident when one examines the purpose of science and the purpose of religion. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals and the aspirations of mankind.

FAITH OF GREAT SCIENTISTS

"Many of our great scientists have actually been men of profound religious convictions and life. Lord Kelvin's estimate of the age of the earth at around a hundred million years did not seem to him or to the church to be in conflict with the first chapters of Genesis. He said: 'I believe that the more thoroughly science is studied, the further does it take us from anything comparable to atheism.' And again: 'If you think strongly enough, you will be forced by science to the belief in God, which is the foundation of all religion. You will find it not antagonistic but helpful to religion.'"

"Take other great scientific leaders—Sir Isaac Newton, Michael Faraday, James Clerk Maxwell, Louis Pasteur. All these men were not only religious men but they were also faithful members of their communities. For the most important thing in the world is a belief in moral and spiritual values—a belief that there is a significance and a meaning to existence—a belief that we are going somewhere! These men could scarcely have been so great had they been lacking in this belief."

"HEROES ALL BELIEVE IN GOD"

"And it is because of this belief that men are willing to work and to die for causes. Men and women prefer to die rather than to live in the consciousness of having played the coward, of having failed to play the part which is their great scheme of things. It is true that not all men are like that, but I am optimistic enough to think that most men are. Why? Simply because most men believe that there is a world scheme, that they are a part of it, that their deaths are going to contribute to its development; in short, because most men believe in God."

"This is the obvious inference from the fact that men are willing to die for a cause. They may not know whether there is a personal immortality for them or not, but they do know with absolute certainty that they live on in memory and in influence; many of them, too, have faith to believe that they live on in consciousness, but in either case they are a part of a plan of development which gives meaning to life. In other words, men who have the stuff in them which makes heroes all believe in God—in a power in the world which makes for righteousness."

ESSENTIALLY OF RELIGION

In conclusion, Dr. Millikan says: "It is beyond belief that we may some time be able to do in our laboratories what the sun is doing in its laboratory. Then it is conceivable that science could, if given the chance, transform this world within a generation. 'But to what end? Without the moral background of religion, without the spirit of service which is the essence of religion, our new powers will only be the means of our destruction.'"

DAYS

I have a little fairy friend
And, when the skies are grey,
She flies into the dimming past
To seek a Golden Day.

Now Golden Days are rare days,
As all old sinners know,
And oft times they are buried deep
Among the Days of Woe.

I sent my elfin friend this morn
To scan the troubled years
But weary came she back tonight,
Her bright eyes filled with tears—
"A million ugly hours I dragged
From off a heap of Time—
I found, tonight, a Golden Day
All covered o'er with grime."

"And, though I bathed her pallid form
And dressed her—most like new,
She sighed and said that she was tired—
Would come no more to you."

I comforted the sobbing elf—
"Wipe all our tears away.
Tomorrow, dear, we two will try
To make a Golden Day."

—EDWARD P. BUTLER

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REUNION

ORIGIN OF RECENT MALINES CONVERSATIONS IS TOLD BY EARLY ADVOCATE

By Rev. J. Van der Heyden (Louvain Correspondent, N. C. W. C.)

Those who attended the recent Study Week for the Reunion of Churches at Brussels heard from the venerable Abbe Portal and from his intimates—who completed what his modesty caused him to withhold—the interesting actual story of the origin of the now famous Malines Conversations of Catholic and Anglican theologians, the fifth of which will be held soon in the archiepiscopal residence of Cardinal Mercier.

It is now revealed that the story of the conversations began thirty years before the first of them, held in 1911, was planned.

Father Portal, who is now an old man, though physically and mentally strong and possessed of all the warm-hearted enthusiasm of youth, was in 1899 professor of theology in the Seminary of Cahors, France. He was taken seriously ill that year and in 1899 professor of theology in the Seminary of Cahors, France. He was taken seriously ill that year and in 1899 professor of theology in the Seminary of Cahors, France.

He there met Lord Halifax, who was sojourning on the Isle nursing his sick son. The priest and the English lord became fast friends, with the result that both desired to tighten that friendship by the practice of the same religious faith.

Under the impulse of the desire, animated by a charitable spirit of emulation and of mutual regard, they have since zealously vied with each other for the reunion of Christian churches.

In 1903 the Abbe, to start the ball rolling and to establish a point of contact, wrote a booklet on the validity of the Anglican Orders. His conclusion was that their validity was very doubtful, at best.

His countryman, Mgr. Duchene, became interested, took up the question in the wake of Father Portal, and reached the conclusion that they were valid. The publication of this great historian's views on the matter created a furore, with the result that the Abbe Portal was summoned to Rome to confer with the Holy Father.

That course, however, was not to the taste of the English Catholics. Nor were they favorable to a direct appeal of the Pope to the Archbishops of York and Canterbury, another of Father Portal's suggestions. The Holy See took a similar view, and it was voiced in Pope Leo's encyclical "Ad Anglos," published in 1895. There followed the Holy Father's letter, "Apostolicae Curiae," pronouncing the Anglican Orders invalid.

It was not what the Abbe Portal, Monsignor Duchene and others had expected. But Rome had spoken, and they bowed submissively to the verdict.

At the conclusion of the World War, Father Portal invited his noble English friend to a tour among the ruins of his own land and of Belgium.

The Abbe kept up his friendly relations with Lord Halifax and further contented himself with working at converting his own Catholic countrymen to the idea of the possible reunion of the churches. Lord Halifax, for his part, remained buoyant with hope and devoted himself more zealously than ever to the Association of Prayer for the Reunion of Churches that he had founded among his Anglican coreligionists and that counted then 60,000 adherents.

At the conclusion of the World War, Father Portal invited his noble English friend to a tour among the ruins of his own land and of Belgium. The invitation was accepted and together they went over the scenes of the conflict. It was quite natural that they should feel impelled to include Mechlin in their tour and to pay their respects, as so many visitors of mark were doing, to Belgium's War Cardinal whom Marshal Foch had just called "the greatest figure of contemporary history."

decided to frame an appeal for the union of all Christian churches. That appeal, which contained propositions for mixed conferences, and Lord Halifax's visit to Cardinal Mercier were the origin of the Malines Conversations, held successively in 1921, 1923, 1924, and in the month of May of the present year. The Abbe Portal after having waited thirty years for the realization of his dream, now feels that he has not waited in vain.

Under Cardinal Mercier's vigilant and perspicacious eye, there is no danger for Catholic orthodoxy. The Holy Father, who knows all about them, approves the Conversations and wills that they should be continued.

To an interviewer the Abbe remarked: "The personality of your great Cardinal rendered them possible. You cannot imagine the ascendancy he exercises over those who take part in the conversations. 'God knows the esteem I feel for the Cardinal's powerful intellect; but it is eclipsed by his radiating goodness.'"

"It is providential, too, that Mechlin is situated in Belgium. Belgium is a small country, nobody can accuse you of nursing imperialistic designs. The great evil of nationalism is practically unknown to you."

"The union of churches, you see," he added, "is a Catholic undertaking and nothing but that. The first thing to do is to convert to that work our Catholic brethren."

OBITUARY

SISTER M. ST. JOSEPH

In the death of Sister M. St. Joseph which occurred at St. Mary's Hospital, Kitchener, on Wednesday, November 25th, the Community of the Sisters of St. Joseph lost one of the most lovable of its youngest members. Until a few months ago the deceased was on the staff of their Hamilton Hospital, and was remarkable for her affable, courteous manner and unflinching gentleness.

Early in September, she was transferred to the Sisters' Hospital, Kitchener, where she continued her good work until incapacitated for it by the illness which resulted in her death. The heartfelt sympathy of many friends is extended to Mr. and Mrs. Francis Kelly, her bereaved parents, and to her sorrowing brothers and sisters who reside in St. Patrick's Parish, this city. Sister Mary Visitation of St. Joseph's Novitiate is also a member of the family of the late Sister St. Joseph. The funeral services will be held in the Chapel of St. Mary's Hospital, Kitchener, on Friday morning at nine o'clock, after which the remains will be brought to Hamilton for interment in Holy Sepulcher Cemetery. R. I. P.

MRS. MARY C. GADEN

The archives of Heaven record the entry of another saint in the passing of Mrs. Mary Cormack Gaden, who died at the Mother House of the Grey Nuns, Montreal, Nov. 17, fortified with the rites of Holy Church. Marrying a non-Catholic, her whole life was given in prayer and sacrifice for his conversion which she had the happiness to see twelve years before his death. Of a family of five only one daughter survives, Rev. Sister M. Bonaventure, Mount St. Joseph, Peterboro. Mrs. Gaden was a member of the Third Order of St. Francis and was buried in the habit. The beautiful church of the Grey Nuns was draped in purple and the body was met at the door by the chaplain and conducted to the foot of the Sanctuary, where the lights surrounding the bier represented twelve crowns. At her request the Requiem Mass was sung by the Franciscans. Interment took place at Belvidere Cemetery, St. John, Newfoundland. To her daughter, Sister Bonaventure and Mrs. McLellan, Belleville, her only sister, we extend sincere sympathy. Give unto her, O Lord, a piece of refreshment, light and peace.

MRS. JAS. McLAUGHLIN

On Nov. 22nd there closed a long, useful and honorable career in the death of Mrs. Jas. McLaughlin of Anten Mills. Suffering a slight stroke of paralysis about two years ago her strength gradually weakened. Six weeks ago she was taken to her daughter's Mrs. D. J. Kenny, Long Branch, Ont. It was felt that a change would probably benefit her condition and restore her to former good health but subsequent developments resulted in a rapid decline of vitality culminating in her death on Sunday, Mrs. McLaughlin was formerly Catherine Culliton, born in Melancthon, Grey County, sixty-two years ago, second daughter of Mr. and Mrs. John Culliton of that place. In 1888 she married James McLaughlin, Postmaster, Anten Mills. Mr. McLaughlin died in January, 1921. Mrs. McLaughlin was a home loving woman of a kindly disposition of the highest integrity and one who enjoyed in large measure the esteem among whom she associated. Left to honor the memory of a faithful, loving mother is a family of five sons and two daughters all of whom were present at the funeral. James, Leo, Harold and Kathleen reside at the homestead; Will of Espanola; Wilfrid and Mrs. D. J. Kenny of Long Branch; also four sisters and

one brother, Mrs. F. McManamen, Miss B. Culliton and Mike Culliton of Melancthon, Mrs. M. McAuliffe and Miss M. Culliton of Durham. Relatives attending from a distance include Mrs. Jno. Culliton, Mrs. Annie Culliton, Mr. and Mrs. J. McManamen, Mrs. Gaudet and Miss Letitia, Mr. Dan and D. J. Kenny, of Toronto; Mrs. McAuliffe and Miss M. Culliton of Durham; Mr. and Mrs. Jim McLaughlin of Midland; Mr. and Mrs. W. E. Clarke of Barrie. The pall-bearers were Thos. and Jno. Shanahan, Jno. McManamen, Walter Clarke, Jim McLaughlin and C. J. McLaughlin. Many friends gathered at the funeral Tuesday morning to show their respect for one who was so well and favorably known. Rev. G. J. Culliton, nephew of deceased, sang Requiem High Mass. Interment was made in St. Patrick's Cemetery, Phelpsion. The high esteem in which she was held was testified by the large number of spiritual offerings. May her soul rest in peace.

One was a child of three years who was cured of a suppurating ear; and the other, a little boy who had infantile paralysis. The Sanctuary is 153 x 55. The basement is completed and was blessed on Sept. 30. Novenas and other literature will be furnished free of charge to those who write to the Sanctuary of the Little Flower, Wakaw, Sask.

DIED

BARNARD.—At St. Joseph's Hospital, London, Ont., November 8th, 1925, Charles Barnard, beloved husband of Florence Barnard. May his soul rest in peace.

MCCANN.—At St. Joseph's Hospital, Kenora, on Thursday, November 26, 1925, Mrs. Julia Catherine McCann (nee McVeigh) beloved wife of William McCann. May her soul rest in peace.

To know God and to understand His ways is the great end of life, and to walk in His presence is all sanctity.

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APPLICATIONS are solicited from good Catholic families for the adoption of children for wards of Children's Aid Societies. There are two boys and two girls over school age, and a few boys and girls twelve to fourteen years of age whose education has been neglected. Also a number of younger children are in need of homes. William O'Connor, children's branch, 119 University Ave., Toronto, Ontario. 2861-4

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SANCTUARY OF THE LITTLE FLOWER

The Sanctuary of the Little Flower was begun last May. People of every nationality have come forward with their offering to help the erection of the shrine. The shrine is not only a church but it is also a place of pilgrimage. On the day of the canonization, May 17th, Wakaw witnessed a scene that will never be forgotten. Thousands of people flocked to the first pilgrimage in order to pray to her who scatters roses in abundance. During the summer months private pilgrimages took place and on Sept. 30, the feast day of the Little Flower, a second pilgrimage was organized. Two miraculous cures were recorded.

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