

# 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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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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A CONTRAST

As compared with the Orange spirit of intolerance and persecution which holds the northeastern corner of Ireland in its deadly grip, the spirit of tolerance of the rest of Ireland is constantly being testified to by leading men of the minority. There is no week passes in which these men do not feel called upon to give public expression to their gratefulness for the fairness and kindness shown them by the vast majority of another way of thinking, among whom they live. Just to hand, there are two remarkable samples of this kind of testimony to the broadness of the true Irish spirit. One is from the Protestant Bishop of Ferns (Wexford), the other is from a leading Dublin Protestant Unionist, Howard Hely.

### "RELIGIOUS BITTERNESS OR INTOLERANCE UNKNOWN"

The Irish daily press reports that the Right Rev. Dr. Day, Protestant Bishop of Ferns, presiding at a Diocesan Synod at Enniscorthy, County Wexford, said: "There is another thing which I find where ever I go, a real spirit of toleration, Protestant and Roman Catholic families living side by side in perfect friendliness. They help each other in times of hay-making and threshing. Their interests are identical, and such a thing as religious bitterness or intolerance are almost unknown I think in this part of Ireland."

### A PROTESTANT UNIONIST'S TESTIMONY

The Dublin Irish Times, a Protestant organ, prints a letter from Howard Hely, who, a leading Dublin Unionist, is also a member of the Dublin Board of Guardians—in which he says: "At first I thought my presence on the Dublin Board of Guardians would prove unpleasant to me. I have come to change my opinion after a year and a quarter's work with my Sinn Fein colleagues. Although a non-Catholic and a non-Sinn Feiner I have always been allowed to give free expression to my views of the tactics and aspirations of the Sinn Fein movement, although they must, at times, have necessarily been very unpleasant to my Sinn Fein friends. From the three non-Sinn Fein Guardians two have been elected chairmen of committees, and I would have been similarly honored were it not for my defective hearing. There was a complete absence of political or religious considerations in making appointments under the Board." In conclusion, he states that there is not, nor is there likely to be, anything in the nature of religious persecution under Sinn Fein, to the good-will of which the sole passport is to be "a good Irishman." Such testimony to the fairness and liberality of Sinn Fein Ireland, throws out, by contrast, the cruel thirteenth century narrowness and venomous hatred of its neighbors which is the leading characteristic of Belfast.

### REPUBLICAN COURTS

The Republican Courts are now functioning throughout Ireland. Magistrates, defendants, advocates, members of the public and representatives of the press were present at the first open Parish Court held in Dublin. The Registrar declared the Court open in the name of the Irish Republic, and while he made that declaration all present stood up. The first case reported from the Court sitting for the Northern side of the city was one in which a lady was charged, at the suit of the Corporation, with selling adulterated milk, and after hearing evidence on both sides, the Court imposed a fine and administered a severe warning against further offending. Some interesting points were raised by solicitors, one being that previous convictions "in other courts" should not be brought against defendants. The offences for which the defendants were being tried under "the new procedure" should be regarded as "first" offences. The President of the Court advised a defendant not to appear there again. He (the defendant) was living in a district where there were "hundreds of children, future citizens of the Republic." These, said the President, were to be protected, and the Court must look after their interests.

### THE EFFICIENT REPUBLICAN POLICE

The Republican police are now doing the chief part of the country's police duty—doing it with a thoroughness and efficiency that was unknown for the ages during which Ireland lay strangled under the fearful net-work of that elaborate and very mean spy-system, known as the Royal Irish Constabulary. The Irish Republican Chief of Police has explained the system in an interview which he gave to the correspondent of the Manchester Guardian, in Dublin. This correspondent gives his own testimony as to the efficiency of the Volunteer

Irish force. He says that "Those who have observed the Volunteer Police on duty, always in mufti, and sometimes with a brassard or ribbon, will agree that they work efficiently and quietly, though perhaps without the long-trained patience of the best English metropolitan constabulary." Such a degree of perfection may perhaps arrive if peace is made, and when possibly the Dublin Metropolitan Police join the ranks of the Volunteers. "For quite ten months," the Chief explained, "the police have been under the Home Office, and have had a complete civilian organization of their own. Each man is a Volunteer, and came either from the Republican Army or from the civilian population. The men are unpaid, and only get certain allowances for distance duty. Many of them have private work to do by day, and go on duty at night. Others have the day occupied with police work alone. Nearly all of them are young men, and they are very keen and painstaking. Often they have difficult and dangerous affairs to handle." He went on to tell how a Volunteer policeman, who was sent to arrest a man, was fired on, and lost an eye in consequence. In this particular case the police had to appear in force to make the capture. "Ordinarily, we make no use of arms or of force. We want to be quite different from the R. I. C., and we can only keep the confidence of the people by avoiding a military or semi-military method. We never carry arms, except under the most exceptional circumstances, and even then we do not fire if it can be helped."

### £1,500 WORTH OF HARDSHIP

At the English quarter Sessions, Lord Bandon, of Bandon, County Cork, who was kidnapped by the Sinn Fein, many months ago, and who was released after the true, claimed £3,000 damages for personal injuries resulting from his kidnapping. At the hearing of the case, he described how he had been kept on the move during all the time he was "in kidnap." Like the story goes in the old Irish Folk Tales, Lord Bandon seems never to have slept two nights in the same bed, nor eaten two meals at the same table. Some nights, he said, he had no bed at all—which was worse entirely. And sometimes, the poor man actually had to walk three or four miles to reach his bed. Very inconvenient indeed, for one of that class who (if tales are true) are usually carried to bed. Worse still, he was sometimes whirled in an Irish jaunting car, over mountain roads, and had the break broke inside of him, and soul jolted out of him. He was gone three weeks and a day, and, poor man, lost fourteen pounds weight of aristocracy. On being cross-questioned he complained that the people were as kind to him as they could be under the circumstances; and, but for the fact that they nearly killed him, treated him well. The English judge awarded him £1,500.

### CONNAUGHT RANGERS

It will be recalled by many readers of this column, that some fifteen or sixteen soldiers of the Connaught Rangers, who, because of Ireland's treatment, mutinied in India, were sentenced to various terms of imprisonment—after some of their leaders had been shot. One of these has succeeded in making his escape from an English Military Prison at Woking, to which he had been transferred. Although he got away from the prison in a daring manner, and headed into the heart of a hostile country, and though police and military have been scouring the territory for many miles in every direction during weeks past, the brave fellow succeeded in throwing them off his trail, and still at large. And it is devoutly hoped that he shall so remain.

### "THE STORY OF THE IRISH RACE"

Readers of this column, and more especially those who are casting around for a suitable Christmas present for their friends, may be interested to know that my new History of Ireland entitled "The Story of the Irish Race," on which I have been working for three years, is now ready. It is a complete (popular) history of Ireland from the earliest times down to the sitting of the Peace Conference. A blank page is left for recording the results of the Conference. However poorly my part of the work may be done, the printer and book-binder have together turned out a truly beautiful book of 720 pages bound in Karatol and gold. It is published at \$6 by the Irish Publishing Co., P. O. Box 1300, New York City.

### SEUMAS MACMANUS, Of Donegal.

All the doubts of sceptics are as nothing, or as very little, compared with the great doubt which arises in men's minds from the ways of Christians themselves—saying one thing and doing another.—Jowett. If, in heaven, we could have one regret, would it not be that we had profited so little by time?—Madame Cecilia.

## THE IRISH HIERARCHY

### THANK AMERICA AND DEAL WITH PEACE CONFERENCE

Dublin, Oct. 21.—The Cardinal, Archbishops and Bishops of Ireland at their annual meeting at Maynooth welcomed the Anglo-Irish Peace Conference and prayed for its success. They hoped that under Divine Guidance its deliberations would eventuate in peace which would satisfy the national rights and aspirations of the Irish people and thereby induce a condition of permanent friendship between the two countries. They went on to say:

"A golden opportunity now exists of establishing that blessed and long-wished-for concord by a great act of national freedom untrammelled by limitations, and free from the hateful spirit of partition, which could never be anything but a perennial source of discord and fratricidal strife. "That memorable Conference enters on its solemn work supported, as we know, by the prayers and good wishes of the British and Irish peoples for its ultimate success. We appeal for co-operation on all sides to facilitate the removal of its undoubted difficulties. Especially do we appeal for a cordial observance of the Truce so happily established, and so faithfully kept outside one unhappy district."

### URGE CAMP RELEASES

In Ireland the release of the men in internment camps has been strongly urged by all the public boards and leading citizens. This claim has been supported by many individual bishops. Speaking as a body the Hierarchy as a body reinforced the demand in these words:

"And, as a very potent factor towards the attainment of peace, we urge with all earnestness the immediate liberation of the internees, whose prolonged confinement, in most cases without charge or trial, is, to say the least, a cruel hardship, and exasperating cause of resentment and ill-will."

A sub-committee of the Conference was appointed to go into this question and to take measures to insure a strict observance and if possible an extension of the truce.

### REPLY TO U. S. HIERARCHY

The message from Cardinal O'Connell on behalf of the Archbishops and Bishops of the United States to Cardinal Logue conveying the assurance of their sympathy, their prayers and their united good wishes for the happy outcome of the Conference was submitted to the meeting. The reply ordered to be called said:

"That magnificent message, assuring us and our people of the sympathy, united good wishes and prayers of the Church of the United States for a happy outcome of the Peace Conference has deeply stirred the heart of Ireland and filled us with enthusiastic hope. For Ireland recognizes in that message not the voice of a province or a nation, however multitudinous its people, but the voice of a Church, after Rome the most glorious in the world, that covers half a Continent and counts amongst its myriads of devoted children representatives of every branch of the human family. We feel that the united prayers of such a Church and people will not ascend to Heaven in vain."

### IRELAND'S DESTINY

"You justly note that this is a solemn and momentous hour in Ireland's history. Her destiny is hanging in the balance. Her representatives have this day gone into the Peace Conference in London. Neither they nor the people whom they represent are unmindful of the difficulties awaiting them there. But they enter that Conference chamber fortified by your invaluable assurance of American sympathy, and encouraged by the noble tribute you pay them when you say that 'their statesmanship has challenged the admiration of the world.' "In the painful struggle that has cost her so dear, Ireland is not animated by hatred of any people, nor is her heart set upon any invidious triumph. She seeks justice only, and the application to herself of the principles of freedom every nation aspires to, and which find their noblest expression in the great world of the United States. She is strong in her faith that justice, especially when sanctified by sacrifices such as she has made, and blessed with the sympathy of mankind, is, under heaven, sure of ultimate triumph."

### DEBT TO AMERICA

"You magnanimously acknowledge the indebtedness of your Church in America to the unfading faith of Ireland. On the other hand, it is not possible for Ireland, in any form of words adequately to manifest her obligations to America. That great country which has in our sorrowful past welcomed Ireland's exiled children to prosperity and honor under the American flag. "And now in these latter days, when our country lay bleeding under a terror we dislike just now to men-

tion, America has sent subsidy after subsidy, to the extent of millions sterling, through the White Cross and other channels of beneficence to alleviate the sufferings of our harassed people, to re-house the homeless, re-stock our devastated farms, and bring comfort, as far as money could do so, to every wounded heart within the four provinces of Ireland. But more important even than this wonderful manifestation of exhaustless beneficence is the moral strength transfused into the national heart by the consciousness of your nation's sympathy and by this inspiring message of yours from the majestic Church of the United States."

### IRELAND'S ACKNOWLEDGMENT

"Therefore, for all this, in our own name and in the name of our people, we thank you, Lord Cardinal and all your Episcopal brothers, as well as the priests and people of America. And we join with you in fervent prayers that as a result of the good will now existing in England and Ireland, and under the blessing of God, the sadness of Ireland's history for seven hundred years is at last coming to an end, and that we are on the eve of national freedom, peace and prosperity. And when Ireland shall, as we hope, have reached that long-wished-for goal, and shall have leisure to contemplate the various forces that helped her to gain it, most certainly she will reckon amongst the first and greatest of those agencies, after the fortitude of her own children, the support she has got from the American Church and from the mighty country of which that Church is such a glory."—N. C. W. C.

## IRISH CONFERENCE

### ULSTER "LOYALISTS" MAY WORK "GREAT DAMAGE TO UNITED KINGDOM"

The Manchester Guardian, Oct. 21

It is reported with some authority that Mr. Lloyd George will not stay till Parliament rises, short though the time may be, but intends, if possible, to be present at the opening of the Washington Conference on November 11. That looks like a rather sanguine expectation, but it is to be hoped it may be fulfilled. Nothing of consequence can in these days be settled without the Prime Minister, and the inconvenience of that state of things becomes rather striking when his presence is required, as undoubtedly it will be at the same time on both sides of the Atlantic. Great as is his nimbleness, that is a feat which unfortunately is beyond him. Undoubtedly it is important that he should be present for the first few weeks at least of the Washington Conference. Nobody can fully replace him, and his alert mind will lay hold, as in no other way would be possible, of the essentials of the problem there to be solved and the attitude of the various parties chiefly concerned in it. But when that other Conference proceeding behind closed doors meanwhile at his official residence? It took three months to get the Conference together; how can we expect to get all that really matters of its business done in three weeks? So far as the decision rests with the Government and Sinn Fein the thing might not be too difficult. . . . The position of the Government is in its essentials known. It was declared by the Prime Minister at the very outset of the discussion with Mr. De Valera. A great deal may remain to be explained, defined, adjusted, but if the main position of common citizenship within the Empire and of a common naval defence be accepted, all else is secondary. That was the position as stated by Lord Grey the other day with his usual impressive good sense and clarity, and it is the truth of the matter. But it is sometimes forgotten that there is a third party to be considered in any effective settlement, and that is the Irish minority, or "Northern Ireland," as by Act of Parliament it is now constituted, cannot be left out of consideration. An effort at least, and a determined effort, must be made to secure the co-operation of Ulster in any settlement. There can be a settlement which ignores Ulster and leaves the six—or will it be only four?—northern counties of Ireland with different powers, a different status, and a different relation to this launched? At what hour? With what probability of success?

"Whatever decision I took, I did not have before me a certainty. I trusted to the probabilities which I believed best founded, and for the rest, I felt myself and told myself that I was the instrument of a force more powerful than myself. All military men will tell you the same. We can only repeat the words of Bossuet: *Man moves and God leads him.*"

Cardinal Mercier concluded by inviting the faithful to ask Our Lady of Peace for the complement of victory; the union of hearts and wills for the reconstruction, prosperity and the unity of the Belgian nation.—N. C. W. C.

Belfast that he is about to be called into council. He is not himself an irreconcilable, though no doubt a stout upholder of what he conceives to be the interests and traditions of the important party of which he is the accepted leader, but he is to do with a good many irreconcilables, and he will have to consider them. The attitude of the Ulster minority has been hitherto consistently unhelpful and negative. It is that of a dominant minority which resisted desperately all attempts to interfere with its dominance, and which only when it saw that it could no longer be dominant consented to accept a change in the old order on condition that it could shut itself off in a fixed area of its own from a Home-Ruled Ireland and there exercise an undesired and unwelcome Home Rule of its own. That settlement is already obsolete, or rather it has never come into effective existence, for Northern Ireland could, under the Act, only receive its powers over police, finance and the rest when Southern Ireland—either voluntarily or under the sort of Crown colony government which was to be the alternative—had received its corresponding powers, and so far neither the one thing nor the other has happened and Ulster is living in a kind of constitutional limbo, with all the nominal apparatus of a Parliament and Government but with none of the necessary resources and powers. It is indeed a testing time for Ulster statesmanship. Ulster has the opportunity now of entering, pretty much on her own terms, into friendly partnership with the rest of Ireland, or by holding out in barren and impracticable aloofness she may render her present position full of danger and difficulty and that of the rest of Ireland no less difficult. She may play for a breakdown of the whole negotiations, and she might conceivably succeed, but it would only be at the cost of her own deadly loss, the destruction of the best hopes of Ireland, and great damage to the United Kingdom.

## NOT MILITARY GENIUS

### FOCH REGARDED HIMSELF ONLY AS INSTRUMENT OF GOD

Brussels, October 26.—Cardinal Mercier assisted recently at the solemn crowning of the statue of Our Lady of Peace on the square in front of the Cathedral of Saint Gudule. This statue has been venerated for many centuries in the church of Saint Nicolas at Brussels.

On this occasion the Primate of Belgium, in a pastoral letter, reminded the faithful of the duty of gratitude, by pointing out how many chances Germany had in 1914 to succeed in her enterprise.

Marshal Foch, the Cardinal said, was the first to recognize the pre-eminence of Providence in the military preparation of victory.

The Cardinal continued: "We personally had the joy and pride of hearing the great marshal, and if I am indiscreet in repeating his virile words here, I beg him to forgive me on account of the supreme interest which is my aim, an interest greater than his and his glory, namely, the glory of my Lord and my God."

"It was after the armistice, on one of those national days when the sovereigns of two worlds had come to offer their homage to the first soldier of the Yser, and strengthen with him the bonds of friendship which had led to the triumph of right and the confirming of our independence."

"In a quiet corner of a royal drawing-room, in the presence of General Weygand, who has since been the support and guide of Poland, on the 15th of August last year, I was endeavoring to express to Marshal Foch the admiration and gratitude which filled me in his presence."

"I had made use of the words 'military genius.' "There is no question of genius," said the hero, with a force which imposed silence; "at no time during the War was I conscious of being the master of events. I had meditated, without doubt; I had not voluntarily allowed any unknown quantity to be overlooked; yet in spite of all the unknown encircled me. I wanted a counter-offensive; I knew it to be necessary; but on what point of the front should it be launched? At what hour? With what probability of success?"

"Whatever decision I took, I did not have before me a certainty. I trusted to the probabilities which I believed best founded, and for the rest, I felt myself and told myself that I was the instrument of a force more powerful than myself. All military men will tell you the same. We can only repeat the words of Bossuet: *Man moves and God leads him.*"

Cardinal Mercier concluded by inviting the faithful to ask Our Lady of Peace for the complement of victory; the union of hearts and wills for the reconstruction, prosperity and the unity of the Belgian nation.—N. C. W. C.

## ATTEMPTS TO WRECK NEGOTIATIONS

### DANGEROUS TACTICS STIRRING UP ORANGE FACTION

By "Politicus," in Manchester Guardian

Great efforts are being made by the enemies of peace to upset the negotiations. They are employing very dangerous tactics. They are trying to excite all the inflammable feeling of a very explosive population in Ireland and to set up the idea in England that the Orange population is in danger. The English Government, it is alleged, are conniving at a great Sinn Fein conspiracy and are allowing the importation of arms. This is ridiculous nonsense. Searching for arms still goes on, and the Orange population is, of course, in no kind of danger.

The truth is that these mischief-makers are very much afraid that a settlement is going to be reached, and that the principle of no coercion is going to be applied in Ulster. For if that formula is to be applied it must be applied impartially. This means that some kind of local option must be allowed. A plebiscite would be taken and a boundary commission would be set up to draw the frontiers of the area that is to be excluded from the Irish State. To prevent intimidation the British troops could be used to keep order.

This plan does not suit the book of the extreme Orange faction, which wants to keep the Nationalist parts of the Six County area under its heel by force. But if the Ulster leaders have the courage to tell their followers the plain truth this solution would be far better, so far as the prospects of Ulster government are concerned, than the alternative plan under which this Government would start on its career with two counties in open mutiny on grounds that every Englishman must respect.

What could be urged against local option? A great many Conservatives argued for this method in 1914, and the case for it is stronger now than it was then. For the new Irish State is to have greater powers than an Irish Parliament would have had under the Home Rule Act, and it is therefore more important that Irishmen should have their choice, since more depends on it.

The agitation of the extremists here is dangerous because it may give the impression in Belfast that there is an important body of English opinion that is ready to wreck the Irish negotiations on this issue. In 1914 there was a powerful party ready to countenance and help the agitation in Ulster, partly for political reasons and partly because it was believed that Ulster was going to be put under the power of a Nationalist minority.

Nobody can suppose that any opposition of importance could be organized in England to a proposal to allow the people of Ulster to choose their own government. It is possible that it will be found to be necessary to come to a decision on this point soon, otherwise those who are trying to disturb the peace may force a crisis in Ulster.

## WILL WELCOME K. OF C. INQUIRY

Washington, D. C., October 22.—Numerous petitions, principally from Baptist and Methodist congregations, are being received by members of Congress urging them to support the pending resolution calling for Congressional investigation of all secret societies in the United States. This resolution was introduced by Representative Upshaw, friend and supporter of "Imperial Wizard" Simmons of the Ku Klux Klan.

The purpose of the resolution, as disclosed by its verbiage, is to include the Knights of Columbus in the inquiry as a secret organization of anti-American and anti-Protestant character. It is evidently this attempt to discredit the Knights of Columbus that wins the approval and assistance of the various Baptist and Methodist petitioners.

The Knights of Columbus have repeatedly published the text of the obligation taken by their members. They several years ago voluntarily submitted their ritual, by-laws and form of obligation to a committee of former grand officers of Masonic lodges for investigation. The report of the Masons was in substance that the Knights of Columbus was a patriotic organization free from any purpose or practice unfriendly to other religions.

In the course of the New York World's recent exposure of the Ku Klux Klan the Knights of Columbus obligation was again made public. The supreme officers of the Knights of Columbus have announced that they would do all in their power to aid such an inquiry.

You must expect to be bored if you are not interested in anything but yourself.

## CATHOLIC NOTES

There are about 200,000 Catholics in Siberia.

Rome, October 26.—Arrangements for a conference of astronomers at which an attempt will be made to fix a definite date for the observance of Easter, are being made under the auspices of the Vatican. It is probable that Cardinal Mercier of Belgium will preside at the conference, which will be held next April.

Rome, October 26.—Senior Errazuriz Urmeneta, Chilean Ambassador to the Holy See, is to retain his post, it is announced at the Vatican. This disposes of a report that he found his position under the new Chilean Government insupportable and intended resigning. It was said at the same time that Chile was to reduce her diplomatic representation at the Vatican to the rank of legation.

Rome, Nov. 3.—Pope Benedict XV, wept yesterday as he listened to the desolation of the horrors in famine-swept Russia. He is contemplating a new appeal to the Christian world to save Russia from death. The Pontiff received in audience Dr. Fridtjof Nansen, head of the International Committee for the Russian Relief. Dr. Nansen had called to thank the Pope for his gift of 1,000,000 lire to the Russian air fund.

Paris, October 26.—The papers have been commenting upon the remarkable case of a priest in the diocese of Nevers, Canon Perreau, who is a professor in the Catholic college of Chateau-Chinon. At the age of seventy-eight he is still teaching foreign languages and drawing in the same college in which he started as a professor immediately after leaving the seminary. In his classes today are several children who are the grandchildren of his first pupils.

El Paso, Oct. 17.—The boy scout troop of St. Patrick's Cathedral is rejoicing over its victory scored in the recent city athletic meet in which it captured first honors with 123 points. Trinity Methodist Church was second with 81 points and First Presbyterian Church third with 57 points. A new recreational ground was recently fitted up at St. Patrick's Cathedral for the boy scout troop which is one of the most active in this section of the country.

Notre Dame, Ind., Nov. 7.—A daily average of more than six hundred students of the University of Notre Dame are receiving Communion during the present school term, according to the Rev. John F. O'Hara, prefect of religion. The daily average is 612 as compared with a daily average of 486 during the last school year, when 119,381 Communions were received. During a recent mission the average was 1,007 daily. Father O'Hara estimated that every Catholic student at Notre Dame received Communion on an average of more than one hundred times during the last school year.

St. Louis, October 28.—After being compelled to refuse applications from many qualified applicants, St. Louis Jesuit University has begun the new scholastic year with a registration of 3,031 students representing forty States and twenty-two foreign countries. More than 100 applications to the college of medicine alone had to be refused for want of accommodations, notwithstanding a recent addition built at a cost of \$200,000. There are 182 students in the divinity department. One of these students is a Chinese Jesuit, Mr. Simon Tang of Canton, China.

Washington, D. C., Nov. 7.—Dr. Charles P. Neill, director of the National Service School for women conducted by the National Catholic Welfare Council, has been appointed a member of a special committee created by Secretary of Labor Davis to consider the welfare of immigrants coming through principal ports of entry into the United States. The committee, which also includes Fred C. Croxton, chairman of the Ohio Council of Social Agencies; Miss Julia Lathrop, former head of the U. S. Children's Bureau and Miss Lola D. Lasker, of New York, has proceeded to Ellis Island to begin its work. It will probably visit immigration stations in Boston and Philadelphia later.

London, England.—An interesting discovery has just been made in the heart of London, reminiscent of the times when many great and powerful religious houses were to be found in the metropolis. The recent find has been unearthed at the ancient priory of St. Bartholomew in Smithfield, where workmen came across an old well that dates back to the times of occupation by the monks. The well, which is under the Lady Chapel, goes down to a depth of some twenty feet, and there is still the old leaden pipe in it in a perfect state of preservation as it was before Henry VIII. It turned the Smithfield monks out of their house in 1539. The property is in Anglican hands.

TWO

THE RED ASCENT

BY ESTHER W. NEILL

CHAPTER VIII—Continued. "Perhaps—because—maybe," she said provokingly. "Don't you like it?" "Take off your mask."

"But he was not killed." "Then how can you see his ghost?" "He died! He died many years ago!" "Pruney! Pruney! Your ghost was quite alive. I'll show you to some day. Here, take another sip of brandy—you're better now. All these years you've been longing to see a ghost, and when you come across a real substantial one, you haven't strength to question him. Come, I'm going to send Martha to undress you and put you to bed. You will be all right in the morning. Sure you feel better now? Then I'll go downstairs, back to my guests."

"Dear me! How romantic! What made her say that?" "I believe I frightened her." "Oh, Dick!" "Why, it was the old, worn story of a soldier lover or something. She seems very old for that sort of nonsense; but I believe she has made a study of spiritualism until she half believes she can see ghosts. And in this case it wasn't so absurd because she took me for my grandfather."

architect to work out for me. Those are the blue prints. I want to know what you think of them." He opened them with eagerness. He was forgetful now of his own personal appearance. "I am so glad to hear it," he said enthusiastically. "I see you have planned for detached houses—that's fine; they can all have flower gardens. This kitchen seems very practical; stationary tubs and running water will save lots of labor. But I don't like the roof, it's too flat."

AN IDYL IN FRANCE She knelt there alone, Rosary in hand, in the gloom of the shell-pierced church. Through those very doors she had brought him, her little babe, in her arms. His great blue eyes had rounded, when she knelt with him before the shrine. His little face lit up at the wonder of it all. His baby voice had hushed, and he had kept very still; it had seemed as though he knew that he was in the house of God.

had confirmed him, and she kissed him as was her wont. "My son, what is it?" "Mamma" (rather shyly). "I want to be a priest." Her heart leaped. Her son a priest? Her little Joseph? Her little child? Was it possible? She kissed him again, and after a few moments of silence they went to the feet of our Lord, here in this holy place. And here she poured forth her Magnificat of praise and thanksgiving and gladness to the God who had blessed her. It seemed that he must have been spared from death for this. She made him her offering to God.



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heads had slipped through her fingers. She had come to the end of the decade; she had finished the last of the Sorrowful Mysteries; all that remained now for her was to make the last act of resignation to the will of God. Humbly she bent her head, and from her heart came the words of praise:

"Glorious be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen."

She made the Sign of the Cross and fervently kissed the feet of the figure upon her crucifix. Her sacrifice was completed.—Charles H. Mackenzie in Ave Maria.

**SO NEAR AND YET SO FAR**

An esteemed correspondent sends us a copy of a little volume entitled "An Altar Book for Children," published by Mowbray and Co., London, and intended for use at the Anglican service of the Holy Communion. It seems to be largely in use in South Africa in certain Anglican parishes. One of the prayers that the child is asked to say as the Anglican clergyman "presents" the bread and wine upon the altar is:

"Oh, heavenly Father, send down Thy Holy Spirit on this bread and wine that they may become the Body and Blood of Christ."

Then, after the *Sorsum Corda* (yes, they print *Sorsum Corda*) and the Preface and the *Sanctus*, comes the Consecration, and the child is told to "be very still now, for Jesus is now coming." And when the words of "Consecration" are spoken by the clergyman, the child is recommended to say this prayer:

"O Lord Jesus, I worship Thy Body and Thy Blood. I believe Thou art really present in this most holy sacrament—and I pray These help me to believe this with all my heart. Have mercy on all sinners and give rest to the holy dead."

We desire to speak with the utmost respect of these prayers, which, indeed, embody the spirit if not the actual words of the prayers which might be found in Catholic children's prayerbook; just as the service of the "Holy Communion" which the Anglican child is attending in its outer form and ritual, a semblance of Holy Mass. The attitude of every charitably-minded Catholic towards this Protestant revival of the "Mass" must surely be one of censure or derision but of pity and hope. Pity that so meaningless an imitation of the Holy Sacrifice of the Mass should gain belief and currency; hope that the practice of this Anglican devotion, empty though it be, may lead the Anglican child in after life to an examination and inquiry into the credentials of the Anglican Church and so to the threshold of the Catholic Faith, beyond which the red lamp of the Tabernacle glows like a beckoning star. For what puzzles and problems must not afterwards present themselves to the mind of a really intelligent child who has attended the Protestant "Mass!" As he or she grows up, his or her parents remove to another Anglican parish, where the "altar" is as bare as a Wesleyan table and the pastor denounces belief in the Real Presence as Romanist superstition. The child, now growing to manhood, is perplexed. If in one church of the Anglican communion Christ is really present on the altar in the Holy Communion, how is it that, on the statement of the accredited authority, the pastor, He is not present in the other? So the youth assuming that his sense of religion remains with him amidst such bewildering surroundings—inquires further. What about his bishop? No: his bishop does not believe in the Real Presence. The Archbishop, then? Nor does the Archbishop. Well, then, Canterbury? Canterbury replies in the words of the constitution of the Church of England that the Mass, with its doctrine of the Real Presence, is a heresy. At this point the intelligent Anglican enquirer will turn to the pages of English history. There he will read the story of the Catholic martyrs who died in the defence of Jesus in the Blessed Sacrament, who suffered untold tortures because they would not conform to the doctrine of the new Church of England and reject the Real Presence. Here are the words of a great Catholic priest, a convert from Anglicanism:

"Priests were tortured, hanged and butchered because they would not give up one iota of Pre-Reformation belief in the Sacred Host. They were the custodians of the Host and died in its defence. Which of your clergymen, O Anglican, was ever hanged for saying Mass. If your clergymen in the reign of Queen Elizabeth believed in the Mass, why did they not die for it? If they were Mass-priests why did they not own it, but they did nothing of the kind. They did the contrary. Why was it crime to say Mass after the Church of England was established? Because it was not the doctrine of the Church of England. It was forbidden by the Head of the Church of England, the Sovereign, and so it became not only heresy, but *lese-majeste*. And the Anglicans of those days, why were they never imprisoned, or starved or robbed,

or hanged for hearing Mass? They never were. Why? Because in Anglican churches there was no Mass. Yet the Mass went on in England all through the Penal times; but it was not said by Anglican clergymen but by Roman priests. *The Host never failed in England, but it was only to be found where 'Romanists' were.* All through the long weary time, whilst generations of Anglicans since the Reformation, have been wrangling over the 'Lord's Supper,' the same Mass which was said by the Blessed John Fisher has been in England; the same Divine Victim has vouchsafed His Sacramental Presence, which was the joy of the old cathedrals and parish churches. What is the use of all your wrangling, O Anglican! You want the Mass back? It is here. You want the perpetual Presence? It has never departed. You want Prayers for the Dead? They have never ceased. All that you labour for is at your door. We have kept, at far greater cost of life and property than you have, what you are only talking about and cannot get."

The truth is, as any broadminded High Churchman can discover for himself, that every Anglican priest who celebrates the "Holy Communion" in the belief that the Body and Blood of our Lord are really present on his altar is doing so in disobedience to the laws of his Church and his superiors. His authority is valueless, since it is derived from none but himself. When the Apostolic Succession was broken by the Church of England in the reigns of Elizabeth and Edward VI, that church lost the authority and power bequeathed by our Saviour to His apostles and their successors to bring down, in commemoration of Him, His divine Presence on the altar. This authority cannot be revived at the volition of any individual Anglican priest or prelate, however ardently he longs for the reality and truth of Catholicism. For three hundred years the Mass has been banished from the Church of England, and the belief in the Real Presence has been denounced as heresy. It cannot now be revived at the will or disposition, however pious, of any Anglican clergyman. Not Canterbury itself, by a recantation of the Elizabethan heresies, could now restore the Presence of our Lord in the Blessed Sacrament to the cathedrals of England. But across the road in some little shabby, obscure Catholic chapel, Jesus is in the reality of the tabernacle Host, in the shelter of His Church, which has survived all the persecution of the Protestant ages of England, as it will survive to the very end of time, nothing prevailing against it.

"So near and yet so far." Yet not so far that we need despair of them. Far better that our High Church Anglican friends should practice forms of Catholic devotion, empty and meaningless though they be, than that they should waste time in futile discussions about Church unity—a unity that can only be accomplished by unconditional submission to the authority of the One True Church. The revival of the "Mass" in the Church of England has, in fact, been the means of thousands of conversions to the Church of Peter. Not a day passes without some devout Anglican soul finding his way at last into the great shadows of the tabernacle where the red light burns, as it has burnt all through the centuries, flickering and flaming again, throwing its red beams on the gilded doors and on the figure of the Blessed Mother, while all the time in the outside darkness, Protestantism, the Sacred Bible in hand, has wrangled and fought and argued with itself until today nothing remains to it of Christian faith but the grey ghosts of human doubt and incredulity.—Southern Cross.

**CHILDREN AND HOLY COMMUNION**

The General Intention recommended by His Holiness Pope Benedict XV., to the members of the League of the Sacred Heart for the month of November is Early and Frequent Communion of Children. Sixteen years ago Pope Pius X. of saintly memory issued his decree *Sacra Tridentini Synodus*, urging Catholics to go frequently to Holy Communion and stipulating the conditions of state of grace and right intention.

Five years later in the decree *Quam Singulari*, the holy Pontiff extended the same invitation to children, declaring that "the age of discernment is attained by children when they begin to use the reasoning faculty, that is about the seventh year, sometimes before and sometimes after; from that moment begins also for them the obligation of observing the double precept of Confession and Communion." This memorable decree of Pope Pius X. brought the little ones of Christ nearer to Him, and restored to them the rights which our Saviour Himself would have them enjoy.

Our Holy Father, Pope Benedict XV., in urging this intention for November has in mind the wonderful results of the legislation of his predecessor. He would thereby remind parents and teachers that the Church has spoken on this important matter and whatever scruples they may have from ignorance or prejudice in allowing their children at any early age to approach the Holy Table must give

way to judgment of the Church. Parents who refuse in spite of the Church's teaching to allow their little ones to receive Holy Communion at the age of reason willfully refuse to obey the laws of the Church and are depriving their children of the strongest safeguard of virtue and the most powerful incentive to holiness of life.

The Holy Eucharist was instituted by Our Lord to give vital nourishment to the soul and to be a remedy against daily faults. Children need grace. They are from their nature prone to evil. The plastic age of childhood is peculiarly susceptible to new impressions. Bad companions suggest evil, the alluring movies, and the sensational newspaper, and the flaring billboards implant in their souls thoughts that lead to sin. Unless the grace of the sacraments is communicated to them children are in danger of falling victims of temptation and sin. To allow them to receive the Author of all grace and the Source of all Light while their baptismal innocence is still unshaken by the first stain of sin, is to adopt the best means of preserving in them that purity of soul and innocence of mind that is the badge of holy childhood.

For the practical Catholic there is but one answer to the objections that parents can raise to the practice of early and frequent Communion for children. That answer is the voice of the Church, which for them is the voice of God. The Holy Father has commanded, urged and entreated that parents allow their little children to use the right they have from Our Lord Himself of receiving His Body and Blood early and often.

This month the associates of the Apostleship of Prayer will pray fervently that parents may understand better and fulfil more carefully their duty to their children by seeing that they make their First Communion early and receive Our Lord often. The Eucharistic crucible that received such an impetus under the Pontificate of Pope Pius X. has been continued under his illustrious successor, Pope Benedict by blessing and recommending this intention to the members of the League of the Sacred Heart has called attention again to the source of light and grace and strength in these tempestuous days. For the example of the little ones in receiving Holy Communion often will not be lost on lukewarm parents, and grace unbounded will enter many homes that need it so badly. To enshrine Christ in the hearts of the children is the first step towards advancing the reign of Christ in the hearts of men.—The Pilot.

**PROTESTANTISM IN MEXICO SUPPORTED IN EVERY WAY BY STATE IT MAKES LITTLE HEADWAY**

(Translated from La Prensa of San Antonio by N. C. W. C. News Service)

For fifty years Protestantism has been virtually the State religion in Mexico. No favor which it has solicited, no work which it has undertaken, no help which it has required has failed to find support in official circles which have seemed solicitous to be ingratiating and church Protestant good will.

Places in which to hold their services? They were given the best of the closed convents; the Catholics were despoiled of their own money and by their own efforts, and by an anti-national sacrifice, they were even given a part of the Convent of St. Francis of Mexico, the cradle of Mexico civilization.

Safety for their congregations and missionaries? Public authorities were at their disposal and punished severely any offenses against religious tolerance.

Help for their propaganda? They counted on the favor of many sheets which claimed to be liberal, the ostensible and manifest object of which was to "de-Catholicize" the country and make it a vassal of the societies for reformist propaganda. All that was lacking was that some president, such as Herman Cortes, should be subjected to whipping for having missed Sunday services.

**THE RECORD OF HALF A CENTURY**

A half a century is sufficient to realize how Protestantism has advanced in Mexico and how it has influenced the progress of the country. The propaganda, it must be clearly understood, has obtained only mediocre results, and its influence has been harmful and pernicious.

Nineteen American, Canadian and English Protestant societies have been operating in Mexico since 1870. They have had 87 ordained missionaries, 13 doctors, 30 lay missionaries and 174 women, making a total of 294 foreigners, the majority of whom were Americans, for there were only six British subjects on the list.

The number of churches opened was 331. The number of persons baptized were 25,000 and the number of faithful of all ages and conditions, baptized and unbaptized is 92,356.

As compared with the 13,694,507 Catholics of Mexico, as given by the last census the proportion of baptized persons is 546 persons and the number of faithful of all conditions 1.48 per cent. At the result of practically half a century

of labor, these figures are so insignificant that it is truly astonishing that so little has been accomplished, even with the official support which, under Carranza, was obtained through the passage of anti-Catholic laws and also by the persecution and shooting of priests, the violation and imprisonment of nuns and the destruction of confiscation of objects used for religious purposes, such as money, buildings, vestments and anything intended for the service of the churches.

In fifty years the 11 reformed churches have each gained an average congregation of 4,850 persons and succeeded in baptizing 1,803 persons, with a staff of professors, and teachers of 777 engaged for longer or shorter periods of the half century by each church. Of course these proportions are not the same for each church. The Methodist, Episcopal and Presbyterian churches succeeded in obtaining 11,899 baptized members and 47,316 adherents respectively, while the Southern Baptists (established in 1880), the Nazarene of Pentecost, (1906) The American Bible Society, (1878) and the American Baptist Society of Women (1895), have not succeeded in gaining a single member.

**UNACQUAINTED WITH LANGUAGE**

It is certain that in the beginning none of the missionaries sent to Mexico knew the language of the country, for they spoke and wrote it very poorly, (as illustrated by the papers which they published in the country; Witness, Christian Advocate, Defender, etc.) and they wanted to impose English as the official language of their members. But things must have changed greatly with the sending of educated clergy—the acquisition of 400 native clergy and the introduction of Protestantism in certain centers capable of conducting propaganda with great success and activity, such as among school teachers and the foremen of mechanical workshops.

Nevertheless, the results are so unsatisfactory that the reformists have had to resort to the worn-out refrain that all Catholics are not Christians, and that they can be divided into pagans, utilitarians and sincere Catholics. This is the opinion of Mr. Gamio, to whom I shall frequently have occasion to refer in these articles.

I take for granted that which is stated by Mr. Gamio and confirmed by the Protestants. But have the latter gained their members solely from people of culture and education, freed from prejudice, and with minds broadened by science and philosophy? Such does not seem to me to be the case, in fact their flocks are not easily distinguishable from those "who pray for the success of their crops and the extermination of plagues—who exorcise demons during illness and employ philters to obtain revenge on their enemies."

An American author Wallace Thompson agrees that there is much to be censured in Mexican Catholicism; but he also says that no other religion has transformed or beautified a country as the Spaniards and their Catholic faith transformed and beautified Mexico during the three centuries of their domination. Spain gave to Mexico her government and her language, the Church gave her the religion, morals and art which still exist. Much might have been done which has not been done, but the Church is the only one which has concerned itself with the problem for whole centuries. This problem weighed like a granite cross on the strong shoulders of Diaz. Here and there have arisen a Protestant minister, or a dreamy idealist like Madero, but as a matter of fact the Catholic Church alone has obtained a notorious success in raising the moral and educational tone of the country.

**COST MANY MILLIONS**

Fifty years of Protestant propaganda in Mexico have certainly cost hundreds of millions of dollars, and thousands of millions of Mexican dollars have been wasted in the revolutions which were promoted by Protestantism, and yet it has been impossible to gain one sixteenth of the total population which still clings to its century old faith.

General Riva Palacio tells that while campaigning in Michoacan, he passed by a place called *Obispo quechoa*, and that the entire brigade under his command went to kiss, with the greatest devotion, a certain spot known to the natives. *Obispo quechoa* in the Tarascan dialect, means "place where the Bishop slipped" and is the place where the great Don Vasco de Quiroga missed his footing and fell to the ground while on his way to distribute alms and evangelize the Tarascan district. Has there been a Protestant missionary in Mexico whose footsteps will be venerated after four hundred years like those of that holy man of God?

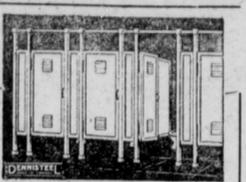
When "this occurs, religious reform" may have some chance of ally itself with our country.

As I grow older, I am prepared to call a man a good man on easier terms than heretofore.—Dr. Johnson.

There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—Henry Van Dyke.

Good habits are the soul's muscles—the more you use them the stronger they grow.

St. Vincent de Paul used to say: "If we had one foot in heaven, yet, if we ceased to mortify ourselves before we could draw the other after it, we should be in danger of losing our souls."



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LONDON, SATURDAY, NOV. 19, 1921

The second installment of "The Ulster Difficulty," omitted this week owing to lack of space, will appear next week.

We desire to call special attention to Dr. John J. O'Gorman's article this week on Separate Schools. It should be preserved for reference as it establishes from authentic historic records the facts that are essential to the understanding of the Separate School question.

In due course we shall deal with these phases of the question.

MR. HOCKEN'S CASE AGAINST SEPARATE SCHOOLS

That Separate Schools were foisted on Upper Canada in 1863 by a breach of faith on the part of Lower Canadian members of the Legislature of the then United Province of Canada (Upper and Lower) was Mr. Hocken's summary of the genesis of Ontario Separate Schools. Last week we showed that this "history of the establishment of Separate Schools" was utterly devoid of historic foundation and in direct contradiction with historic facts.

No one, Protestant or Catholic, learned or illiterate, can fail to see the mischievous nature of the implied appeal to anti-Quebec and anti-Catholic prejudice. And yet it may not have been a wilful distortion of history due to sheer malevolence. Amongst honest and fair-minded Protestants, and sometimes even amongst Catholics there is a surprising amount of ignorance and misinformation with regard to Separate schools. Mr. Hocken and those for whom he speaks, share, no doubt, that all too common view of Separate schools which is due mainly to lack of understanding or misunderstanding. They are, furthermore, almost necessarily precluded by prejudice from a sympathetic study of the question. They are none the less our fellow-Canadians and fellow-citizens and enjoy the unquestionable right to influence legislation, educational or otherwise, according to their views and convictions. And, apart from the baseless charge of his alleged history to which we devoted last week's article, Mr. Hocken's discussion of Separate schools before the Canadian Club was a perfectly legitimate exercise of that undisputed right. We welcome such discussion for we rest our case on its merits. The more it is discussed and studied the more clearly will it be seen that our request is based entirely on justice, equity and constitutional right.

Let us further consider Mr. Hocken's position. He is thus reported in the Globe:

"Replying directly to the argument of Archbishop McNeil, submitted to club members the week previously, Mr. Hocken bluntly contradicted His Grace on the main point of his argument—that the Separate schools of Ontario were really Public schools, and of public service just as much as the Post-office. Mr. Hocken maintained yesterday that these schools were not public, but that they existed only as a privilege extended to the Roman Catholics of Ontario."

Here we have the familiar misleading use of terms not clearly defined and susceptible of two distinct senses. The term 'Public' is, of course, opposed to 'Private'; but long usage has confined its application to one class of public schools; another class of public schools has by usage come to be known as Separate. These terms

are incorporated into the Educational laws of the Province; so that now they are regarded as antonyms. In that sense 'Separate' schools are obviously not 'Public' schools. In the circumstances we think the use of the term is ill-advised and confusing.

But Separate schools are most certainly not private schools; they are part and parcel of the provincial system of public education. So also are High schools, and Continuation schools, and Technical schools, in spite of the fact the term 'Public' has come by law and usage to designate specifically one particular class of public schools.

The term 'Public' school was not in use at all at the time the Separate School Act was passed. The system of public and general education founded by Egerton Ryerson was known as the Common School System. With the zeal of an apostle Dr. Ryerson worked indefatigably to extend the facilities of education through the Common schools to the children of all the people. It was a noble work to which he consecrated the best efforts of his life. He did not like Separate schools; he feared that they would retard the progress of the great cause he had so much at heart. But he came to see that his fears were groundless, and to admit that the Separate School principle "widens the basis of the Common School System."

In his analysis and comparative view of the Separate School Law of 1863 and the Bill of 1863, (the present Separate School Act) written before the measure was enacted into law, Dr. Ryerson expressly recognizes the fact which Mr. Hocken denies, namely, that Separate schools are really Common schools, part and parcel of the Common School System and consequently entitled to evenhanded justice in the distribution of funds allotted to school purposes.

Though we have recently quoted the passage it will bear citing again:

"When a Municipal Council chooses to apply the portion of the Clergy Reserves Fund to Common School purposes, it ought to do so in the equal interest of all the ratepayers, and not in any way to exclude any portion. If the Common School Law allows portions of those ratepayers, (both Protestant and Roman Catholic,) to have Common Separate Schools, they are acting under the law in availing themselves of the permission, as much as those who avail themselves of the permission to establish Common schools. For a Municipal Council to apply the share of the Clergy Reserves Fund placed under its control, to aid one class of these schools and not the other, is as clearly to exclude one class of ratepayers from their rightful share of that fund as if they were proscribed by name. Some Municipal Councils have acted very justly and fairly in regard to both classes of Common Schools; and if any other Councils have done or should do, otherwise, the Legislature should surely protect rights of the minority against any such proscription." (Italics ours)

So the founder of our School System bears out to the very letter the main point of Archbishop McNeil's argument which Mr. Hocken bluntly contradicted—that the Separate schools of Ontario are really public schools in the generic sense of the term, though not in the specific sense to which usage has now restricted the name.

And the full weight of Dr. Ryerson's testimony can be realized only when the circumstances in which it was written are borne in mind. At the invitation of the Premier the Chief Superintendent of Education was present in Quebec at the opening of the session to give such advice and explanations as the Legislature might require in the matter of School legislation. In this capacity he prepared the Analysis and Comparison from which we quoted above.

The following is a telegram from Dr. Ryerson to his deputy, Dr. Hodgins:

"Get five thousand copies of the present and proposed Separate School Act as compared, printed, folded and sent in parcels of one hundred each to Mr. Spink, (Parliamentary Distribution Officer,) by express, without a moment's delay. Send them daily as printed."

E. RYERSON. Quebec, 13th of April, 1863.

And from a letter written the same day Dr. Hodgins quotes Dr. Ryerson as follows: "The Members of the Government, and of all parties, have thanked me most heartily for the analysis and comparative view of the Separate School Law (of 1863) and Bill (of 1863.) Nothing that I have done, or written, since the Charbonnel controversy seems to

have been so popular. Mr. Skend, of Ottawa, (successor of the Hon. Mr. Vankoughnet,) wished me to get a thousand copies for him, to send among his constituents, and other members expressed a desire to have large numbers for the same purpose."

It was made, therefore, abundantly clear to everybody that the intent and purpose of the Separate School Act was to establish, not private schools, not some sort of schools foreign to and outside of the regular school system, but to provide another class of Common Schools for Catholics, both classes to be on an equal footing with regard to any financial aid extended by Province or Municipality for School purposes. And may we not say for a still stronger reason that both these classes of schools are entitled to their proportionate share of taxes contributed by the supporters of both alike?

If education is a public utility—and it is on that assumption that our whole Educational System is based—then Separate schools unquestionably perform their full share of public service; if they were abolished tomorrow it would cost the ratepayers, Catholic and Protestant, of Ontario and of the Province very much more than it does now to provide the public service rendered so efficiently by the Separate schools.

Mr. Hocken is right in saying that the Separate School Act did not receive the support of a majority of the Upper Canadian Members in 1863. But he is neither frank nor accurate in his statement that "Egerton Ryerson and George Brown reluctantly accepted at Confederation the establishment of Separate schools because they believed it was politic and would be a final settlement."

As recorded in that very passage of Dr. Hodgins' book which Mr. Hocken was quoting, George Brown, who it is true was strenuously opposed to the principle of Separate schools, made this all-important addition to the remarks quoted by Mr. Hocken:

"But assuredly, I, for one, have not the slightest hesitation in accepting it [the Separate School Act of 1863] as a necessary condition to the scheme of union."

Yes, a necessary condition for the scheme of union; and as such it was accepted not by a minority only from Upper Canada, but by all the Fathers of Confederation; as such it is a provision of the fundamental law of Canada beyond the power of the Legislature of Ontario to affect prejudicially.

Separate Schools exist, not as Mr. Hocken avers, "as a privilege extended to Roman Catholics of Ontario;" but as a constitutional right agreed to by all and solemnly guaranteed by the very Act that gave birth to Canada.

Until public opinion is seized of this fundamental fact with all its bearings and implications the simplest phases of Separate school questions will be obscured and confused by those who like Mr. Hocken regard Separate schools as a thing apart from our educational system, a privilege, forsooth, which with great reluctance but with greater generosity they have extended and continue to extend to Roman Catholics of Ontario. Indeed such persons are irritated because Catholics show so little appreciation of their great forbearance in not abolishing Separate schools altogether.

When this essential and fundamental fact—that Separate Schools are a constitutional right and not a privilege—is an ever-present consideration the natural sense of justice and equity of the great majority of the people will approve a just and equitable solution of Separate school problems as they arise.

Next week we shall consider the finality of the settlement of 1863.

MINORITY RIGHTS

The minority in Ontario enjoy certain educational rights constitutionally guaranteed as a necessary condition for the union of provinces which resulted in the formation of Canada. Our public men of over a half century ago foresaw the measureless possibilities of national development that such a union might effect. There was a great act of faith inspired by vision, by prevision.

We of this generation see their faith justified, their vision fulfilled, the possibilities of which they dreamed and hoped become actualities. With far less need for faith and vision the average Canadian

looking back over the wonderful past can with firm hope, and unwavering confidence look out on the still more glorious future.

Ours is a great heritage that we hold in trust for our children's children, for the Canadians of centuries to come. But we must be true to ourselves and to our best traditions. We cannot take our definition of rights guaranteed by treaty from the German statesman who in petulant scorn exclaimed: "a scrap of paper!"

Across the ocean at the present time a conference no less important than those which brought about the Canadian confederation is discussing the terms on which the peace and co-operation may replace the age-long strife and antagonism between the peoples of Ireland and Great Britain.

The issue is momentous; the London Times declares that the future history of the Empire, and the future history of the world is seriously involved in the success or failure of the Irish Peace Conference.

There, too, the question of minority rights plays an overshadowing part in the negotiations.

At the very time that Catholics of Ontario are asking that their schools be allowed to function according to the intent, purpose and spirit of their constitutionally guaranteed educational rights, a Protestant minority in Ireland is seeking anxiously and jealously to safeguard every conceivable right, educational, industrial, economic, political.

We hope and believe they will succeed. The concessions the majority are willing to make for the sake of peace and union would make the concession of Separate schools to the Catholic minority of Ontario a trivial matter in comparison.

And should success crown the present efforts of the Irish and English statesmen there is not a doubt in the world that the safeguards of minority rights will be scrupulously and generously observed.

Should the Irish majority treat constitutional guarantees as a mere privilege and deny their practical application to future conditions as they may develop, then we should be heartily ashamed of the bad faith of the Irish majority.

And those who are loudest in opposition to the reasonable requests of the Catholics of Ontario would be violent in their defense of the Protestant minority in Ireland, and in their denunciations of the perfidy of the Catholic majority.

It makes a difference whose ox is gored.

LEAVING IT TO CRAIG

BY THE OBSERVER

The politics of different countries have different characteristics. The Latin countries are emotional; and their emotionalism sometimes produces results in their public life which seem strange to us,—more cold-blooded—northerners.

The politics of England are characterized by a solemn hypocrisy which is shared by those of no other country that we know of. The American political faker is good-humoredly cynical; he cheats the public with a good-natured grin; and even while they curse him, they grin back at him. Canada excels in what I may call argumentative fakery, varied with a touch of American abuse.

But England's main political characteristic is a solemn, sanctimonious hypocrisy, which turns (reversing the case of the Jews,) every-money-changing shop into a Temple; every counter into an altar. English politicians excel in masking sordid money-changing, political thimble-rigging and log-rolling under the appearances of high principle.

The latest news from London, at the time I am writing, is, that Sir James Craig has been sent for to attend the London Conference. The press, and the news agencies, proceeding upon the well-settled lines of political hypocrisy, proceed to give Sir James a status he does not enjoy. First, they call him "the Premier of Ulster." He is nothing of the sort. There is no such place as "Ulster;" outside of historical records, and common and accurate parlance, and the area over which Sir James is alleged to be Premier, is not what is embraced in the term "Ulster" so used in popular parlance.

Nor is Sir James a Premier at all. He is Chairman of a debating society, which has no powers worth five minutes conversation. He and his debating society have not as much power as the Mayor and City Council of London, Ontario.

Yet, the news is solemnly cabled to all the earth that this man is sent for, and that in his hands, in all probability, lies the fate of the Conference. What is the idea? The idea is, to pretend that Sir James Craig represents some public interest of enormous importance, and that he is to be placated or conciliated if possible; but is to have his own way in the event of his proving implacable.

The fact is that Sir James Craig is a mere nobody. He is of no importance whatever. He represents nothing that good government ought to be concerned with. He leads a faction; and it is to the advantage of certain commercial, banking, and office-holding interests in London, that that faction should continue to exist, and that Ireland should not be united within its own borders, nor reconciled with England.

It is impossible for English politicians to say all this. They must dissemble; and they do. In plain terms, they tell lies. They give Sir James Craig a status which is wholly fictitious; and then they go on to magnify that false status to at least ten times its original proportions.

One might imagine, reading the papers of last week, that Sir James Craig was the dictator ruler of an independent nation; he is to be "invited;" the Empire is supposed to be hanging on his word.

The people whose word is really important, to English politicians, are the people whose Irish graft would be cut off by Home Rule. And the main reason why their word is so important to Mr. Lloyd George is, that he knows they can raise the No-Popery cry long enough and loud enough to drive him out of power.

Sir James Craig does not figure in the matter at all; all he has to do is to jump when the right people pull the right strings.

Mark where the hypocrisy comes in: In 1920, just a year ago, Lloyd George and his associates gave the English financial interests, who own Ireland, a guarantee. That guarantee was the division of the country. So long as that division exists, London must still rule Ireland; and a large part of the Act of 1920 consists of elaborate provisions for continuing Dublin Castle and the Boards.

All that, being sheer fakery, necessitated camouflage; and Sir James, and his debating society are part of the camouflage. But camouflage, like all other falsification, is progressive. You must add to it all the time. And so, Sir James, the fake Premier, becomes a fake dictator.

NOTES AND COMMENTS

THE FOLLOWING extract from the Sunday department of an Ontario daily paper will show to what pass Christianity has come with many who profess belief in His divinity and allegiance to His standard:

"Christ believed that every man was a God in the making. That was the secret of His healing. He didn't see the leper; he saw the perfect man, the God-made man who was intended to be happy and successful, the man who came on earth with a mission. If he had seen the leper, visualized him in his horrible symptoms, had seen the flesh falling off his bones, his fingers and toes becoming unjointed, *He could never have healed him.* He did not see the outer man; he looked beyond that to the reality of him, the wonderful man God had made"

This is the legitimate outcome of the non-dogmatic idea which outside the Catholic Church is gradually dissipating all belief in the supernatural.

WHILE THE world has heard a great deal about the achievements of the American Red Cross, and, perhaps to a lesser degree, of the Canadian division of that great movement, little has been heard on this side of the French Red Cross Society, or of the remarkable work it accomplished during the War and since. As a matter of fact, as we learn from reliable sources, the immensity of the actual reconstruction task of France has not interfered with the building up of an immense organization having the

relief of the needy and especially the care of orphaned children as its sole and only object. The Union of French Women, for instance, last year relieved upwards of 900,000 adults, distributing more than 2,000,000 articles of clothing, besides providing food and medicine. Over 135,000 children were at the same time cared for, and more than 200,000 young lives saved by the French Red Cross. In the Department of the North alone, the mortality rate, through its efforts, dropped from thirty to two per cent. So that it may be seen that while the Red Cross Societies on this side of the Atlantic have done wonders, their French brethren have not lagged one whit behind.

AN INDUSTRY which has heretofore been regarded as distinctively the product of Canada and Newfoundland is now it appears threatened with serious inroads by Norwegian competition. We refer to the curing of codfish and to the large export trade which had developed along this line. An interesting report on the West Indian trade in this commodity is made to the Department of Trade and Commerce by Commissioner Stevens, which by reason of its vital bearing upon the means of livelihood of many thousands of the people of Canada and Newfoundland must be of interest to a considerable section of our readers, which is our excuse for introducing the subject here. For such information as we possess in regard to it we are indebted to the Departmental journal, the Weekly Bulletin.

In Mr. Chisholm's report it is pointed out how before the War the market was almost evenly divided between Canada, the United Kingdom and Norway, with the United States as a poor fourth. The lack of transportation facilities during the War period worked to the advantage of Canada, and from 1915 onwards Canadian codfish exporters have enjoyed an increasing share of the business. So much so that in 1919, out of 181,517 boxes shipped to Cuba Canada's share was 70,275. In 1920 the total to that island had fallen to 87,860 boxes, but Canada's proportion of the whole was still maintained. In the last four months of 1920, however, Norwegian fish reappeared for the first time since 1917, to the extent of 13,859 boxes, and in the first four months of the present year Norway contributed 10,494 boxes out of a total of 57,328, against Canadian shipments of 40,868, the United States furnishing the remainder.

THE REASON for the seriousness of Norwegian competition lies in the fact that there is a slight preference in Cuba for the fish supplied from that source. This is said to be due to either one of two reasons. In the first place Cuban importers believe that the Norwegians use a superior quality of salt, which insures a much better color than that of the fish from Canada or Newfoundland. In the second place—and this is the more serious reason—the black nape upon the Canadian cod, which is removed from the Norwegian, is a harmful factor in sales. But, as the Commissioner succinctly points out, this nape could be removed with practically no trouble when the fish is cleaned, and the increased value of the fish would more than pay for that little extra trouble.

WHERE CANADA and Newfoundland have a distinct advantage in the matter of transportation. A weekly service via Boston is readily obtainable, and the freight rate is far under that of the European competitor. Norway on the other hand must rely upon monthly sailings, which result in a large number of cases being unloaded on the market at one time, spoiling the market and necessitating storage charge on any fish which is held over. Hence, as the Department at Ottawa urges upon the Canadian producer and shipper, every effort should be made to remove the trivial obstacles which stand in the way of the maintenance of the advantage gained during the War. This is a matter for those directly concerned to take to heart and since, as stated, the welfare of so many Canadians and Newfoundlanders hinges upon our fisheries it would be folly to disregard the timely warning issued by the Canadian Trade Commissioner to Cuba.

BOY LIFE

THE BOY—HIS PAST AND HIS FUTURE

(Adapted from J. S. Kirkley's "The Boy of Yours")

If some of the scientists are right, the boy had the same physical start as other animals, but has travelled farther and somewhere, on the way, a new power has got into him and made a difference as wide as the universe between him and them. They also tell us that there are many remnants left in him, of former stages of life, like scaffolding left around a building after it is completed, and that he is a sort of recapitulation of all these stages; they say, also, that the stages of his moral, mental and religious growth correspond to the stages of growth which the race has made. But upon that point we need not linger, for it is only an unproven theory; observation shows, however, that he grows through stages that are as interesting as they are exciting.

We know that while it was divinely arranged that he should have a physical origin and should bear a necessary likeness to his ancestors, a responsible and epoch-making ancestor of his was made in the image of God, in his moral nature, and though there has been a break in the image, he is a descendant of that ancestor and still shows traces of the descent.

His origin in God must be made a distinct consciousness with him as soon as possible. He should learn that his body is made from matter that God created, and according to a pattern which He devised and worked out; that his spirit is a reproduction, though a imperfect one, of God's image. That is the thrilling truth about him and for him, a truth of which he must be put into possession, so as to make it vital and constructive in his life. It can be taught in simple, untechnical statements and in the form of life, the life of those who show that they have learned that same truth and are living in it.

I have been speaking of general human heredity. His personal traits, which make him the kind of a boy he is, are due to the kind of ancestors he has. Heredity is a great, serious, sometimes comical, but oftener, tragical, force with him. He is more apt to be like his immediate ancestors, yet, sometimes, by a serious kind of perversity, he runs back into the generations and selects some ridiculous, or contemptible, trait and builds the freakish thing into the house of his life. That ancestor, or kinsman, may have been a pirate or a horse-thief, who ought to have been hung long before he persuaded some woman to marry him. "Atavism" is the word which tells that a boy had run back to get his traits. No one knows when his child will do that foolish thing. The laws of heredity work in unusual ways at times. But the simple fact is that a boy can't afford to have bad ancestors.

As a general thing, as already stated, the boy gets his traits from the nearest generation and that generation constitutes his environment as well as his heredity. His parents should be able to endow him with the very qualities he will need all his life and should see that he uses them; if not, they have no right to undertake to endow him at all, no right to undertake him. As he has to take what they give him, they are the ones to whom I am most emphatically speaking. Another thing to be noted is that he is a blend, which makes a new type, a product resulting from the union of two streams of ancestral traits, and he is different from the product of any other similar union in the history of the race.

So there are some unchosen factors working in the production of the boy, many and mighty and mystifying—his ancestors, remote and immediate, his place of birth and residence, his schools and companions, the atmosphere in which he lives. He cannot choose his parents, though I know some boys who must regret, to their dying day, that they didn't have that privilege. The community in which he is reared is not of his choosing and is regarded as not of his concern, though many a boy is ruined by it. When their parents died Tom was put into one family, Joe into another, Tom became a credit to the memory of his noble father; Joe was poisoned to the tips of his soul and life, poisoned forever by his environment.

A boy's past often dominates his future. Atmosphere does t, and

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that is prepared for him. It may be heavy with unbearable burdens and lack of appreciation; or fetid with moral pollution; or too rare with adulation and false pleasures; or languid with enervating luxury; or poisoned with hypocrisy and pretence. The atmosphere of the home is a composite of the exhaled characters of those who make the home. We may know his past, personal and ancestral, but no one knows his future. His relation to his past is one of approvals, or repudiations. He has the power to turn against an unfortunate heredity and environment; he has the power to choose all that is noble in the past and present, and his future is largely shaped by his attitude towards his past. But nobody knows just what he will do with it all after he has done it. He is the most uncertain of creatures. You can never tell his future from the way he looks and acts nor from the way his ancestors looked and acted, and just how he will turn out depends on how he gets himself related to this multifarious environment of his. He has the divine gift of choice but no one can forecast or force it. He was made that he might become perfect; will he even care enough about it to try the stupendous task? He has the power of imagination to picture; will to purpose and perform; imitation to conform to the highest; capacity to receive new force and to use the greatest power of all, personal force. He has kindred and friends who love him enough to supply him with what he needs. He must determine his future and they often decide what he shall determine. His unchosen factors may be bad, but he may choose a new environment and a heavenly ancestry, provided that he is rightly aided.

SEPARATE SCHOOLS

A NOTE

On the Constitutional Right of Catholic Separate School Trustees to establish and maintain High Schools or Secondary Schools.

1. To prove that any class of Catholic Separate School Trustees have by sections 1 and 2 of paragraph 98 of the British North America Act the inalienable constitutional right to establish and maintain High Schools or Secondary Schools, it is necessary to show that they possessed this right by law at Confederation. 2. All rights possessed by the Catholic Separate Schools of Ontario by law at Confederation are contained in the Separate School Act of 1863 (26 Victoria cap. V. Upper Canada). 3. According to paragraph 7 of this Separate School Act of 1863: "The Trustees of Separate Schools forming a body corporate under this Act . . . shall have all the powers in respect of Separate Schools that the Trustees of Common Schools have and possess under the provisions of the Act relating to Common Schools." 4. The Trustees of Common Schools in Cities, Towns and Incorporated Villages, obtained by law in 1850 and still possessed by law in 1863 and 1867 the power to establish or maintain High Schools or Secondary Schools as will be shown. 5. Therefore, the Trustees of Separate Schools in Cities, Towns and Villages possessed by law in 1863 and 1867, the power to establish and maintain High Schools, that is, Schools embracing the work of secondary education. 6. Therefore, this is one of the rights guaranteed to the Catholic Separate Schools and Trustees of Ontario by paragraph 98 of the British North America Act, and consequently one of the rights they still possess. B. There now remains to be proven that the Trustees of Common Schools in Cities, Towns and Villages possess the right by law to establish and maintain High Schools. 7. This power was given them by the Common School Act of 1850 (13 and 14 Victoria cap. 48). The fourth part of this Act is headed: "Fourthly, Councils and Trustees in Cities, Towns and Incorporated Villages." Under this heading comes paragraph xxiv: "The Board of School Trustees for each City or Town shall be a corporation. . . and it shall be the duty of such Board. . . Fourthly, To determine the number, sites, kind and description of schools in such City or Town." 8. The Common School Act of 1850, found in the Consolidated Statutes of Upper Canada, 22 Victoria, 1850, cap. 64 paragraph 79, No. 8 repeats these clauses of the earlier Act and they were in force in 1863 and in 1867. It is this Consolidated Common School Act of 1850 which is referred to in paragraph 7 of the Separate School Act of 1863. 9. That the words of the Common School Act of 1850 which gave to the Common Schools Trustees of City, Town or Village the rights "to determine the kind and descrip-

tion of schools" meant the right to determine whether such school might be elementary or both elementary and secondary, is certain from the official interpretation given by the Chief Superintendent of Education in Upper Canada in a "Circular to the Boards of School Trustees in the several Cities and Towns on their duties under the Common School Act of 1850." In paragraph 9 of this circular Dr. Ryerson writes: "Our School Law confers upon each Board of Trustees all the powers of establishing and maintaining the various kinds of schools (Classical as well as Common—see Twelfth Section of School Act, 4th clause) which are conferred on the School Corporations of the Cities, Towns and Villages; and my earnest desire and prayer is, that you may be disposed and enabled to exercise these powers with like wisdom, patriotism and success." Cited in Documentary History of Education in Upper Canada, Vol. 9, page 205. Moreover, Dr. Ryerson comments also in the official organ of the Department in January, 1851, on the powers of Common Schools Boards in Cities, Towns and Villages: "Each such Board has the charge of all the Common Schools in the Municipality, determines their number and kind, whether Primary, Intermediate or High Schools, whether classical or English, whether Denominational or mixed, whether many or few, etc." Therefore, according to both these official interpretations, the Common Schools in Cities, Towns and Villages have the right by law, to establish and maintain a classical school, that is a school doing the work of a High School or Continuation School. 10. Additional proof that the Common School Trustees of Cities, Towns and Villages have the right by law to conduct High Schools or Secondary Schools is found in the official School Manual of the Consolidated Acts relating to Common Schools in Upper Canada with the Decisions of the Superior Courts and Forms, General Regulations and Instructions for executing these Provisions, edited with Notes, by authority of the Chief Superintendent of Education, by J. George Hodgins, LL. B., Deputy Superintendent, Toronto, 1861. In this official Manual, we read pages 75-7, paragraph 79 of the Consolidated Common School Act: "It shall be the duty of the Board of School Trustees of every City, Town and Village respectively and they are hereby authorized. . . (8.) To determine the number, site, kind and description of schools to be established and maintained in the City, Town or Village. "This permission includes schools for boys, girls, coloured children, High Schools, etc., etc." Here, again we have an official interpretation given in 1861 that the Common School Trustees have by law the right to establish and maintain in Cities, Towns and Villages, High Schools, that is, schools devoted to secondary education. 11. Therefore, according to paragraph 7 of the Separate School Act of 1863 the same power is possessed by the Catholic Separate School Trustees of a City, Town or Village, for they possess all the powers that the Trustees of Common Schools have and possess by law. 12. These legal powers of Separate School Trustees remained unchanged at Confederation, for between 1863 and 1867 there was no Act modifying the powers of Common School Trustees or of Separate School Trustees. 13. Therefore, the power of Catholic Separate School Trustees to establish and maintain in Cities, Towns and Villages, Secondary Schools is one of those powers which is protected and still maintained in the Separate School Act of 1863 by paragraph 98 section 1 of the British North America Act: "In and for each Province, the legislature may exclusively make laws in relation to education, subject and according to the following provisions: (1) Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the Province at the Union." C. That not merely the Trustees of Common Schools in Cities, Towns and Villages but also the Trustees of Common Schools in rural sections had by law in 1863 and 1867 the right to establish and maintain Secondary Schools, may be inferred from the fact that they are obliged by law: "To permit all residents in such section between the ages of five and twenty-one to attend the school." D. Common School Act of 1850, 13 and 14 Victoria c. 48, Section xii, 13 (Also in Consolidated Common School Act of 1850, xxvii, 16.) Common School Trustees were of course not obliged to accommodate "the children of persons in whose behalf a Separate School (Catholic or Protestant) shall have been established" as the obligation then fell on the Separate School Trustees. That this is the right interpretation of the Act is shown by Section xix "Provided always that each Separate School . . . shall be under the same regulations in respect to the persons for whom such school is permitted to be established as are Common Schools generally." It will be noted that this Act by contrasting Separate Schools with

Common Schools generally classifies Separate Schools as Common Schools. 15. That rural Common School Trustees had at Confederation the right by law to give secondary education in their schools may be inferred also from the fact that according to the Common School Act of 1850, Section xii, nineteenthly: "It shall be the duty of the Trustees of each school section. . . To prepare and transmit a report to the Local Superintendent . . . which report . . . shall specify. . . Fourthly, The branches of education taught in the school; the number of children in each branch." This clause was also in the Common School Act of 1859 and was in force at Confederation. From this we have a right to infer that the trustees of rural school sections have by law the right to conduct the various "branches of education," primary, intermediate or high, in their school. 16. The "Order and classification of studies prescribed for the Common Schools in Upper Canada, as observed in the Upper Canada Model School, Toronto, adopted by the Council of Public Instruction, 31 December, 1858," cited on pages 146-7 of the official School Manual of 1861 above referred to, proves that any Common School in Upper Canada, whether rural or urban, might impart secondary education to its pupils. This list contains, in addition to the ordinary primary school subjects, the following obligatory subjects, "Algebra, Euclid, Mensuration, English Literature, Bookkeeping, Physiology and General English and Canadian History," and the following "extra subjects to be taken up at the discretion of the school authorities," namely, "Trigonometry, Elements of Geometry, Elements of Zoology, Elements of Botany, Elements Natural Philosophy." The powers thus possessed by Common School Trustees are by virtue of paragraph 7 of the Separate School Act of 1863 and paragraph 98 of the British North America Act still possessed by Separate School Trustees. 17. While this Note is not exhaustive, for there is more evidence to prove the extent of the power as regards secondary education enjoyed by the Common School Trustees in 1863 and 1867 and hence also enjoyed by the Separate School Trustees, it is submitted that sufficient evidence has been adduced to prove that Catholic Separate School Trustees in Ontario have by virtue of sections 1 and 2 of paragraph 98 of the British North America Act a constitutional right to impart secondary education and to establish and maintain secondary schools. It would be outside the scope of this short Note on the legal aspect of the question to show, as can and has been shown, that certain Boards of Catholic Separate School Trustees exercised this right to some degree both before and after Confederation by preparing pupils for Teachers' Certificates and for Matriculation and are exercising it today, and that their right to do this was contested for the first time by the Department of Education in 1915. 18. On the other hand, it is clear that when the Province of Ontario in 1871 reorganized its school system by abolishing the Common School and the Grammar School and by establishing the Public School and High School, it did not deal with or affect the inalienable rights and privileges which Separate Schools possessed as Common Schools, nor has there since been provided the legal machinery required by Separate School Trustees to enable them to exercise all the powers which the Common School Trustees possessed in 1867. The new Separate School Act of 1863 has unwittingly been tampered with and the all-important seventh paragraph has been changed so as to read: (45.) "It shall be the duty of every Board and it shall have power to . . . exercise all such other duties of Public Schools as can and are applicable to the case of Separate Schools except as to matters as to which other provision is made by this Act." Catholics have a legal right to insist that paragraph 7 of the Act of 1863 be re-incorporated verbatim into the present Separate Schools Act, for Public School Trustees do not possess all the powers as regards secondary education that were enjoyed by Common School Trustees. 19. Curiously enough, the present Separate School Act does, however, state verbatim that an urban Board "has the power to determine the number, kind, grades and description of schools to be established and maintained" (paragraph 45, p.) Catholics now ask that their Separate School Trustees be provided with the necessary legal machinery, so that in the words of him who fashioned the Ontario School System, they may establish and maintain the various kinds of schools, Classical as well as Common, High as well as Intermediate and Primary; and their earnest desire and prayer is that they may be enabled to exercise these powers with like wisdom, patriotism and success. JOHN J. O'GORMAN "It is only honest effort which will correct fallen human nature. The habit of virtue can never be attained by a negative attitude of mind."

STEPHENSON VERDICT

EDITOR DENOUNCES SPIRIT WHICH MADE IT POSSIBLE

Birmingham, Ala., Oct. 24.—The following editorial comment on the verdict of jury which found Rev. E. R. Stephenson not guilty of the murder of Father Coyle was published in The Birmingham News on Saturday: "The whole tragic mess growing out of the death of Father Coyle is ended, and for that one fact Birmingham may well be thankful. It has been a terrible thing for this city from the very moment when the fatal shot was fired on the porch of the rectory on Third Avenue to the verdict of a jury that tried his slayer and found him innocent of any wrongdoing in taking the life of the priest. "Knowing the bitter intolerance and bigotry that have marked this community for the past half dozen years, the press and public of the country at large, Catholic, Protestant, Jewish alike, have had their eyes upon the Jefferson County courthouse, to see what a jury drawn from this county would do in such a case. Birmingham, of course, will be the object for bitter criticism, and The News is forced to admit there will be some sound basis for it. "In the meantime, the city disgraced by this awful crime and doubly disgraced by this damnable verdict, must long bear the stigma of being a hotbed of religious prejudice, where murder is condoned and even applauded outright—when the victim is a Catholic. "The prosecuting attorney—the one court official who showed any degree of manliness in the trial of the murderer, Stephenson—spoke truly when he said, 'The eyes of the country are upon Birmingham.' "The eyes of the country were upon Birmingham—and they have seen. Have seen the law trampled under foot, have seen a so-called 'temple of justice' defiled and disgraced by a verdict that must bring the blush of shame to the cheeks of every decent-minded man and woman in that community. "But such are the fruits of religious prejudice, as preached by ministers of a certain type, and pandered to by politicians of the same mental and moral calibre, or worse. "Yet, in Georgia may not too severely condemn our sister State and city because of this course that afflicts them; for, be it respectfully admitted, Georgia, itself, is honeycombed with it all—even to the extent of sending to the United States senate a man who is a veritable high priest of religious bigotry and universal hate. "In the meantime, it is the duty of all good citizens to strive to hold in check this epidemic of intolerance as much as they may, by speaking ever occasion permits—by condemning the fomentors of strife and murder wherever they show their heads—for unless we do so, this scourge of scourges will sweep everything before it; even the civilization that has been our boast and pride. "Such verdicts as that which freed the murderer Stephenson can but serve to emphasize this warning."

ACQUITTAL WAS PREDICTED

"On the streets of Birmingham the night of the tragedy, hundreds of men predicted freely and openly that the slayer of Father Coyle would never be convicted. The News challenged that prediction editorially the day after the killing, but The News was wrong. The man who made this statement the night of the killing knew nothing of any plausible theories of self-defense, temporary insanity, or extenuating circumstances, all of which a Catholic priest had been slain by a Protestant minister, and they were confident that the slayer could never be convicted in Jefferson County. What a pity it is that men could thus forecast the course of events so far in advance! "It would be interesting to know upon which theory the jury acquitted the slayer, whether they believed him temporarily insane, or whether they really thought that he fired to save his own life. But the thing is done now, and it makes no vast amount of difference upon which particular defense the verdict was reached. "There are many persons in Birmingham who will not be at all satisfied with the verdict. The case was surrounded with bitter prejudice from the moment of the killing. Most anti-Catholics lined up with the defense, and some raised a large defense fund; but a majority of Protestants, not a part of the anti-Catholic organizations, and hating intolerance and bigotry, wanted to see a conviction, and so the mind of the whole community was excited to an unusual degree over the trial. But very few persons were interested in the case from a desire to see abstract justice done. The jury after all was, or should have been, a cross-section of the community mind, and coming from a prejudiced public, it would have been a very difficult thing for them to have gotten entirely away from all this mass-thinking."

CANNOT ANSWER CRITICISM

"Anticipating the criticism that will fall upon Birmingham following the verdict in the Stephenson case, The News regrets that there are few plausible arguments with which to answer it. The outside world and many persons in Birmingham will always believe that had a Catholic priest exactly similar circumstances, the verdict would have been the exact opposite. "The defendant, today a free man, has his punishment. He has been confined in jail for two and a half months. He will ever walk the streets a marked man, the man who slew Father Coyle. And so tragedy has marked every step of the case from its inception to the present moment, and the tragedy has marked thousands. There are many lessons to be drawn from it, one of which and not the least is that carrying a pistol tucked in one's hip pocket is not the best way to avoid breaking tragedy."

COLUMBUS ENQUIRER-SUN SCORES JURY

Savannah, Ga., Oct. 31.—Among the editorial comments on the verdict rendered by the Birmingham jury which recently acquitted the Rev. E. R. Stephenson of the murder of Father James E. Coyle, none is more definite and outspoken than that of the Columbus Ga. Enquirer-Sun, which under the heading "Must Civilization Submit to This?" says: "It is difficult, indeed, for anyone who has any regard for the enforcement of law to comment calmly on the action of that Birmingham jury in acquitting the Reverend Stephenson of the cold-blooded murder of a Catholic priest. To refer to the verdict as a travesty on justice, does not seem fully to cover the ground; for there was both in the trial and in the verdict, elements that removed it from the ordinary run of murder cases. "The crime itself was prompted by religious hate—bitter, murderous hate in the heart of a so-called 'minister of God'—and the defense of the murderer was pitched largely upon the same miserable plane; it being evident throughout that

the effort was to keep the 'religious issue' well to the front, and to obscure, as much as possible, the real issue of murder. "And on that issue, the jury voted 'for' Stephenson, the murderer, and 'against' the man whom he slew without warning; and that's all there was to it. "It would have been more decent, and a slightly less outrage on justice, had the jury based its verdict on the ground of insanity; for there alone lies any possible excuse or explanation for this cruel and frightful crime—a crime that shocked the entire country as few single murders have ever done. "But by the dishonest verdict as rendered, Stephenson goes free, to live out his miserable life, with the knowledge gnawing at his heart and conscience—if he has a heart and conscience—that he is a cold-blooded and cowardly murderer, no matter what any jury may have said about it. "And, sooner or later, he will, too, go to the grave—where, already, the bones of his victim mingle with the dust—and his soul stand in judgment before the Maker of them both. "There, no appeal to 'religious prejudice' will avail him; there, no sob-speech of lawyers will soften the verdict of the one Just Judge—but only repentance, complete and unfeigned, will serve to mitigate his crime. "In the meantime, the city disgraced by this awful crime and doubly disgraced by this damnable verdict, must long bear the stigma of being a hotbed of religious prejudice, where murder is condoned and even applauded outright—when the victim is a Catholic. "The prosecuting attorney—the one court official who showed any degree of manliness in the trial of the murderer, Stephenson—spoke truly when he said, 'The eyes of the country are upon Birmingham.' "The eyes of the country were upon Birmingham—and they have seen. Have seen the law trampled under foot, have seen a so-called 'temple of justice' defiled and disgraced by a verdict that must bring the blush of shame to the cheeks of every decent-minded man and woman in that community. "But such are the fruits of religious prejudice, as preached by ministers of a certain type, and pandered to by politicians of the same mental and moral calibre, or worse. "Yet, in Georgia may not too severely condemn our sister State and city because of this course that afflicts them; for, be it respectfully admitted, Georgia, itself, is honeycombed with it all—even to the extent of sending to the United States senate a man who is a veritable high priest of religious bigotry and universal hate. "In the meantime, it is the duty of all good citizens to strive to hold in check this epidemic of intolerance as much as they may, by speaking ever occasion permits—by condemning the fomentors of strife and murder wherever they show their heads—for unless we do so, this scourge of scourges will sweep everything before it; even the civilization that has been our boast and pride. "Such verdicts as that which freed the murderer Stephenson can but serve to emphasize this warning."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSIONS A MEANS OF SALVATION

The summer has quickly passed away and many refreshed after a pleasant holiday are down to work again. Very many, however, were without holidays. They had neither time nor money. Their business was of so much importance that they could not desert it for a moment, or their money, to the last cent, was required to carry on the business; the luxury of a holiday was out of question. Amongst this last class we find the missionary priest. He has fifteen or twenty missions to look after, he must seek out the souls scattered here and there over the prairie or in the mining camp, and do his best to bring them to God. He is a busy man with no time for amusement. He understands that in order to make an impression for the Church in the vast missionary districts of Canada a minute must not be lost. Fortunately he is of this mind for he has no money anyhow to spend on holidays. From his slender fund the necessities of life must be procured; vestments and altar equipment must be kept in good order for the Holy Sacrifice. No, he can't afford to spend money in luxury! There are about 800 of these missionary priests in the Canadian West. You can make things comparatively easy for them if you make a little effort, and, at the same time you can do a lot for your poor soul. How often really have you done anything worth while for your soul? You give a few cents every Sunday for the support of religion in your own parish. But it is no effort for you. You have never thought of the hundreds of priests and the thousands of Catholics scattered over the Great Northwest! If you did, it was rarely, with the realization that they were your brethren in the Catholic Church and that it was your

bounden duty to help them in their needs. You have spent a good deal of money one way or another for unnecessary things. Stop for a while! Give to Missions in Canada and give till it hurts. You will, I promise you, experience more pleasure and joy from that pain of sacrifice than from all the luxuries and pleasurable treats you lavished on yourself in the past. Think of this. It is means of salvation: do it today.

READ THIS FOR IDEAS

- \$5,000.00 will supply a priest to our Canadian missions forever. \$5,500.00 will pay the college course of a missionary student in perpetuum. \$500.00 will help toward the erection of a Mission Chapel. \$500.00 will mean a modest Priest-House. \$800.00 will defray the expenses of a seminarian for one year. \$200.00 will pay the college course of a student for the missions for one year. We have thirty-one. \$150.00 will buy a Missionary Mass Kit, containing everything necessary for the Celebration of Holy Mass. \$70.00 will buy a neat Altar, on which to offer the Divine Mysteries. \$40.00 will buy a Statue. \$30.00 will buy an Ostensorium of a Cope for Benediction. \$25.00 will buy a complete set of linens. \$20.00 will buy a vestment of any color. \$15.00 will buy a Set of Stations of the Cross; Six Brass Candle-sticks and Crucifix; or a Sanctuary Lamp. \$15.00 will buy an Alb; or a Benediction Veil. \$12.00 will buy a Surplice; or a Censor and Boat. \$10.00 will buy a Set of Altar Cloths; or a Set of Altar Cards. \$6.00 will buy Six Amices; an Altar Boy's Cassock; Six Paraficators; Six Corporals; or Twelve Finger Towels. \$3. will buy a Surplice for an Altar Boy. Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

FOCH ATTENDS MASS

CELEBRATED BY HERO PRIEST

Washington, D. C., Nov. 7.—Marshal Ferdinand Foch attended divine services for the first time in the United States at St. Matthew's Church in this city, where the Right Rev. Monsignor Thomas S. Lee made arrangements for the celebration of special Mass, to accommodate the distinguished French general, in the side chapel dedicated to St. Anthony. The Rev. Jules A. Baisnee, former French army chaplain, who was wounded at Ypres and holds the *Croix de Guerre* and the *Médaille Militaire*, was celebrant of the Mass, which was started shortly after eight o'clock. While the French general and his party, including General Weygand and Commandant De Breuil, French military attaché were assisting at the services, hundreds were hearing the regular eight o'clock Mass in the main auditorium, oblivious of the presence of the commandant of the allied armies in the church. Marshal Foch was met at the entrance of the church by Anthony J. Barrett of the National Catholic Welfare Council, who greeted him with the old French salutation, *Dieu-lesus dans les cœurs*.—May Jesus live in our hearts. Marshal Foch responded to the salutation and was escorted up the

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THE MURPHY MEMORIAL HOSPITAL

Philadelphia, October 31.—Within the space of half an hour, \$30,000 of the additional \$1-0-000 which the American College of Surgeons is to contribute to the Dr. J. B. Murphy Memorial hospital in Chicago, was subscribed by members of the organization at its annual meeting at the Bellevue-Stratford last week. Dr. George W. Crile of Cleveland, O., former president of the American College of Surgeons, presided at the meeting at which the total of \$30,000 was pledged. The College of Surgeons had agreed to provide \$200,000 of the total of \$700,000 which the hospital is to cost. The remainder is to be contributed by Mrs. Murphy, widow of the famous surgeon, and citizens of Chicago. The war prevented the members of the College from pressing their campaign for their part of the fund, but it is now announced that they are to conduct a canvas and complete the subscription of \$150,000 within a year.

FATHER FRASER'S CHINA MISSION FUND

A WAY OF HELPING THE HOLY SOULS It is most meritorious and certainly beneficial to the Holy Souls, whose month we are celebrating, to make an offering for their sakes, towards the education of those young men who are preparing to go to China to evangelize its countless millions, thirty-three thousand of whom die daily unbaptized. The Holy Souls Burse, though started three years ago, has not yet reached the \$2,000 mark, while \$5,000 is the objective aimed at. When completed this Burse will enable a succession of young men to study for the priesthood and missionary life, who in their Masses will not forget the Holy Souls nor the good benefactors who by contributing towards this Burse enabled them to attain to the goal of their desires, HELP COMPLETE HOLY SOULS BURSE! J. M. FRASER. QUEEN OF APOSTLES BURSE Previously acknowledged \$2,180 80 Miss C. O'Keefe, Vancouver..... 1 00 ST. ANTHONY'S BURSE Previously acknowledged \$1,281 15 M. M. New Glasgow..... 2 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,587 48 R. St. Thomas..... 5 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$888 50 ST. JOSEPH, PATRON OF CHINA, BURSE Previously acknowledged \$2,096 59 BLESSED SACRAMENT BURSE Previously acknowledged \$828 05 ST. FRANCIS XAVIER BURSE Previously acknowledged \$290 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$240 00 J. A. Chisholm, Calgary 5 00 HOLY SOULS BURSE Previously acknowledged \$1,142 75 J. A. Chisholm, Calgary 5 00 Mrs. J. H. Cole, Matheson 1 00 LITTLE FLOWER BURSE Previously acknowledged \$722 34 SACRED HEART LEAGUE BURSE Previously acknowledged \$1,929 07 Rev. M. E. Crowley, Merrickville..... 8 25 Michael Scully, Daere..... 5 00 "Fireside Club," North Tetsiagouche, N. B..... 11 00

RUGGLES TRUCKS have won! RUGGLES TRUCKS have won the foremost place in solving Canada's Transportation problems because they are built by men whose motor truck building experience is unequalled. "There's a Ruggles for every purpose." RUGGLES MOTOR TRUCK CO. LTD. LONDON - ONTARIO "Canada's largest exclusive truck builders."

FIVE MINUTE SERMON

F. P. HICKEY

OUR GUARDIAN ANGELS

"He hath given His angels charge over thee: to keep thee in all thy ways" (Ps. xc. 11.)

Every child is taught that it has a Guardian Angel; all Catholics believe it, and no doubt most ordinary Catholics sometimes, if not daily, address a prayer to him. But is not this a very paltry recognition of the favor that God has bestowed on us, in appointing one of His blessed spirits to guide us and protect us? It requires faith for us to realize that, though unseen, we each have an Angel, whom we should revere, and in whom we should trust. And according to the faith we have in his power manifested. The Angel is always ready and willing to assist us, but his aid should be invoked, and we should be ready on our part to obey his inspirations. When we remember that perhaps we have dallied with temptation, committed mortal sin, or even lived in sin, utterly regardless of the presence of our Angel, we see how dreadfully we have neglected the aids and safeguards given to our souls by God.

If the devotion of St. Cecilia, Virgin and Martyr, towards her Guardian Angel had been no more fervent than our own, she would not be the great Saint that she is, no church, no festival would keep her memory alive, no mention of blessed Cecilia in the Sacred Canon of every Mass that is offered up to God. Her Guardian was no more sympathetic nor powerful than our own, but his help was implored and his intervention confided in, and his love was shown in response to the love offered to him by his charge.

We rejoice to find such a proof of this devotion amongst the early Christians, and we reverently recognize the presence of their Angels as a source of so many martyrs' courage and constancy. Cecilia, a rich and noble lady in Rome, was forced to marry, although she had vowed her virginity to God, and Valerian, to whom she was given, was a pagan. Not for one moment did she mean to violate her vow. She disclosed to Valerian the secret that her virginity was consecrated to God and that she had an Angel to protect both her body and soul. With what unctious must she have addressed him, that, heathen though he was, he was awed, and humbly asked that he might see this Angel. Cecilia answered that he must first by faith and baptism become a child of God, and then the vision of the Angel would be vouchsafed to him. Her prayers had obtained for him the good disposition to believe, and she instructed him how to find Bishop Urban hiding in the Catacombs, who would teach him and baptize him. On returning after his baptism to seek Cecilia, full of the ardor of his new-found faith, he was rewarded and amazed at the vision which she had promised him. There was the Virgin absorbed in prayer, and on her side, there was the Angel shining in his glory. Falling on his knees in deep emotion, he was consoled by the Angel blessing him as well as Cecilia, and promising them both a crown of glory.

Valerian could not restrain his ardor and his joy, but sought out his brother Tiburtius; and he, too, overcome by their pleadings, was baptized, and to him likewise was granted the vision of the Angel. Their conversion became known, and shortly afterwards they were apprehended, and such was their fortitude and zeal, that Maximus, the officer in charge of them, was converted likewise, and all three lovingly offered the sacrifice of their lives to God. How wonderfully had Cecilia's Guardian Angel proved his power and his love, for the prayers she had offered and the confidence she had reposed in him. And he did not desert her now, when Cecilia had to face the fatal ordeal herself.

Foreknowing that her time was short, she distributed large alms to the poor, and was secretly visited by Urban the Bishop to prepare her for her death. The judge, deeming it best that her martyrdom should be as secret as possible, as she was so well known and popular, and loved by the people, scolded those who opened the doors. The judge, when informed of the marvel, sent an executioner to strike off her head. Three wounds did the axe inflict, but her head was not severed. Then she was left to die, as the law only allowed three strokes, and she lingered for two days, slowly dying, and a few of the faithful secretly gathered round her, and Urban the Bishop once again. Her dying request was that the poor, whom she had always loved, were to be cared for, and her house to become a church for ever. Her prayer has been heard, for to this day a noble church stands where Cecilia died.

She had told Valerian that the Angel guarded her, body and soul. Has not her faith been rewarded and her words come true? Her soul was welcomed, and safely homed in heaven when she died. And her body was found by Pope

Pascal I. in 817 fresh and perfect as when it was laid in its cypress-wood coffin six hundred years before. And again, in 1599, her marble monument was opened, and there were the precious veils that Pope Pascal had spread over her eight hundred years before, and these were withdrawn and the virgin body of the Saint was found lying in the very attitude in which she lay when she breathed her last. She lay clothed in the robes of golden tissue, with the marks of her blood still dimly showing. She looked like one asleep, graceful, and modest, and perfectly incorrupt. Truly for one thousand three hundred years had her Angel guarded that body of the pure and valiant Virgin-Martyr.

NOVEMBER THOUGHTS

With the fall of the leaves and the drizzle of the November rains, under gray skies, our thoughts naturally take on a somber hue and the soul finds itself responsive to the solemn pleadings of the Church for those of her children detained in God's prison-house. Here must they abide until the last stain is cleansed away before they can enter into His sight whose eyes "are too pure to behold evil." (Hab. i: 13.) We are filled with pity for the fate of the starving children of Europe, for the languishing children and the mothers from whose eyes the light of joy and hope has departed, yet how far greater even is the suffering of those whose words has been expressed in those walls that verily come to us like a tremor from another world: "Have pity on me, at least you, my friends, because the hand of the Lord hath touched me."

To the early Christians in the catacombs everything was a reminder of the future life, and as their torches lighted the narrow passage-ways through which their footsteps led, their eyes must constantly have fallen on the inscriptions asking them to pray for the souls of their brethren whose sacred ashes lay in the tombs that honey-combed the walls. Catholics today are hardly less frequently reminded of that same admonition to remember their dead by the requiem Masses ceaselessly said and sung in all their churches, and the prayers offered for the Faithful departed. Yet the vestments of black and the dirgeful "Dies Irae" cannot depress their soul, though it may stir in them solemn thoughts, for their sadness is full of hope and their sorrow but hides in its cloud the star of joy which they well know will break forth anew with the everlasting resurrection morn, when the purified soul is lifted up to the embrace of its Creator, there to enjoy in company with the Angels and Saints, the external light and happiness promised by God to all who bear His yoke in Christian fortitude.—America.

THE SECRET OF SANCTITY

The secret of sanctity was once revealed by Our Lord Himself. Taking a little child and placing it in the midst of His apostles the Master said: "Unless you become as one of these little ones you shall not enter the Kingdom of Heaven." Pursuant of their divine mission to lead souls to sanctification the Church is ever proposing models of her children in all ages who have persevered in heroic virtue. From the nineteenth century she has just recently plucked another flower distinguished by the perfume of sanctity. She has declared Venerable Sister Therese of Lisieux, the Little Flower of Jesus, and has offered her to the world as an example of how the Kingdom of Heaven may be taken by the violence of sweet simplicity.

The Holy Father in the course of a touching allocution on the life and virtues of the Little Flower, takes this childish heroine and places her before the world as an example of spiritual childhood, and a model to increase the number of perfect Christians.

"Our epoch," says Pope Benedict, is one inclined toward duplicity and fraudulent artifices. To the false dreams, the ambitions, the hypocrisies of the world is proposed the sincerity of a little child." Following His Divine Master the Holy Father places the secret of sanctity in a state of spiritual childhood, in which the soul rests in perfect simplicity and trust in the arms of God.

Pope Benedict's illustration of the characteristics of this state of spiritual childhood is thus beautifully set forth in the allocution. "We see an infant whose step is uncertain and who has not yet the power of speech. If another of its own age pursues it, if another stronger menaces it, or if the apparition of some beast affrights it—where does it seek refuge? In its mother's arms. Embraced by her and reposing on her breast, it loses all fear, and allowing itself to forget the sighs of which its little lungs do not seem further capable it looks with courage on the object of its former fright, even provoking it to combat, as if it said: 'I am henceforth confined in a sure defence. In my mother's arms I abandon myself with full confidence not alone of being protected against the assaults of the enemy, but likewise of being the channel which best conduces to my development.' In this manner spiritual infancy is

formed by confidence in God and blind abandonment in His hands." "This spiritual infancy excludes the proud esteem of one's self, the presumption of attaining by human means a supernatural end, and the fallacious theory of sufficing for oneself in the hour of peril and temptation. On the other hand it exists of God, a practical homage to His power and mercy, a confident recourse to the Providence which gives us the grace to overcome all evil and to attain all good."

Here in the life story of this little saint, the lesson is borne in upon our minds that ambition and power and the desire to occupy the first places in the kingdom of earth are but shams and artifices of the evil one to lead us away from our higher reward, and that the surest way to please God is to remain ever as little children in His sight.

Doubtless the little nun of Lisieux now declared venerable will continue to win for her devout clients wonderful gifts both spiritual and temporal, but her greatest work is to be the saint of sweet simplicity in this boastful age, to lead all to the deep conviction of the unchanging truth, that unless we become as little children in this world we cannot enter into our Eternal Home.—The Pilot.

SLAV SCHISMATICS

ARE TERRORIZING CATHOLICS BY PROPAGANDA BACKED UP BY STATUTES

By Dr. Frederick Funder

Vienna.—From a person of importance just returned from Croatia I have received at first hand an account of the deplorable situation in which the internal politics has placed the Catholics of Jugo-Slavia. Circumstances in Jugo-Slavia forbid the use of this person's name. What he relates to the N. C. W. C. correspondent is substantially the following:

The co-existence of the different South Slav peoples within the new Serb-Croatian-Slovene States has begotten many problems and difficulties. In the course of the last three months the contracts between the Serbs and Croats in particular have been sorely aggravated. Serbianism seeks to upbuild the Orthodox Church and to proselytize for Orthodoxy among the Catholic Croats by passing the watchword that the confederation of all the South Slavs should be consummated in a "national church."

SCHISMATICS' RECRUITING EFFORTS

Especially in those parts of Croatia and Slavonia in which both Catholic Croats and Orthodox Serbs dwell together there has been undertaken a methodical recruiting by the schismatics. Reliable figures as to the success of this proselytism are lacking. At present the number of apostacies to the schism—and consequently of losses to the Catholic Church—may be approximated as 2% of the Catholic population in the district of Bolovar; 1/3 of one per cent. in the district of Warasdin, and as high as 60% in the district of Lika.

The propaganda against the Catholic Church, supported as it is by great pecuniary resources, is conducted as a fierce terrorism towards everything Catholic. It is difficult to exaggerate the cruelty with which the States—that is, the Serbian authorities—is waging its campaign. The denunciation of a Catholic priest by a Serbian gendarme, who can scarcely read or write, suffices to subject him to the harshest punishment as "an enemy of the State."

That phrase, "enemy of the State," is applied promiscuously to the terrorist who is caught throwing bombs, to the theoretical communist, and to the university professor who stands for the establishment of an autonomous Croatian State within Jugo-Slavia. It applies equally to the Catholic ecclesiastic who protests against the encroachments of Orthodoxy.

PUNITIVE MEASURES

The "Act for the Protection of the State" recently presented in the parliament at Belgrade—the Catholic Slovenes and Croats having been conspicuously absent at the time—threatens the communists with the heaviest penalties. But any person not in favor with the Serb authorities may likewise be exposed to the most atrocious persecution under this law. Even the Serbian press complains. The spirit which inspires the provisions of this Act may be judged from a few extracts:

Article 3 provides: "In order to apprehend and exterminate those denounced by law, the destruction of all farms at a distance from the highways may be ordered in such districts or communities in which such persons appear, hide or remain." Before recourse may be had to such measures, it shall be the duty of the political tribunal to make suitable proclamation in such community and to give the inhabitants thereof a term of fifteen days to surrender the guilty person. If within said fifteen days the person prosecuted by law shall not have been surrendered to the authorities or killed, the demolition of the village or place shall be effected.

"The relations of those prosecuted by law, including those to the fourth degree of kindred in the direct collateral lines, are to be forcibly deported to other districts," continues this Draconian enactment. "In case the deporta-

tion of said relations be deemed not sufficient to compel the surrender of the fugitives," the statute further provides, "or upon evidence that the inhabitants of the village are aided and abetting said persons all such inhabitants shall be ejected from their homesteads and deported."

If applied only to criminals, particularly along the Balkan boundaries, such statutes would be comprehensible. But the whole act is so broad and so elastic that any political offender may fall a victim to its penal clauses.

PUNISH PARENT FOR MINOR'S ACT

Additional light is thrown on this Act by Article 15, which expressly stipulates that "in such communities in which there still exists the practice of avenging bloodshed, the father or other male relations (to and including the fourth degree) of a minor who is guilty of murder or attempt to murder may be condemned and imprisoned for a term not exceeding ten years."

These enactments are filling the whole country with fear and dismay. There is no longer a guarantee of the privacy of mail. The Catholic newspapers are under the most rigorous censorship. The combating of the encroachments of the schismatics is impossible. In vain has the Catholic Episcopate protested to the Belgrade government against the impairment and deprivation of the Church's rights. Injustice and violence continue their sway. Even among the Catholic Slovenes schismatic proselytism has begun.

In the entire area of Slovenia there had been no schismatic parish and hardly a handful of Orthodox people could be found. Now there is an Orthodox Bishop—Hilarion Beremski—in Oberkarlowitz. He was appointed as Orthodox "Bishop of Slovenia." The Serb newspapers, as an argument for this appointment, refer to the recent establishment of several parishes of Orthodox Slovenes in a Slovenian department. It had seemed impossible for Orthodoxy to gain a foothold among the Slovenes. They have always been distinguished for their religious fidelity and their Catholic zeal.

But chauvinism, along with the cry of "national church," has bewildered and misled many of them.

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CHATS WITH YOUNG MEN

Save your money, some sage has said, For money will pay you for your meat and bread, And money—well, that is a thing, you know, As the years go by to a fund will grow, And the fund will swell to a larger size, Breeding the fortune which mortals prize. And so from the cradle to the grave Money's a thing which we try to save. Guard the seed of your finest flowers For they will grow under April showers: Here is a dried and shriveled thing That into beauty and life will spring— Save it, for under its husk there lies A lovely blossom which you shall prize. So the seed you carefully store away For the joy it holds for another day. But seldom we think it is written down That a boy is the seed of a man's renown; That he who is given a boy to train, Has better than blossoms or gold to gain. That dollars to fortunes will quickly grow, And seeds to flowers, are the truths we know, But I wonder if ever we pause to see The man that anyone's boy may be? Who touches a boy, by the Master's plan, Is shaping the course of the future man; Father or mother or teacher or priest, Friend or stranger or saint or beast, Is dealing with one who is living seed And may be the man whom the world shall need, For who can measure the pride and joy That may some day grow from a little boy? —EDGAR A. GUEST

THE PARISH BUSYBODY

Every one has met him. He is extremely interested in things of which he knows nothing. He abounds in some parishes—few are altogether without one or two specimens. He knows how to govern the Church in general and his own parish in particular. He is very self-important and has a very high opinion of his sharp-sightedness. Sometimes he is prominent in Catholic societies, not that he is really very much interested in either Ireland or his fellow-man, but that he is anxious to have his name appear in the papers. He knows all about the clergy, and can tell you why Father A. was removed, and why Father B. is not removed. He indulges in sly nods and winks and significant indications that if every one knew what he knows they would be astonished. He is very wise in his own conceit, but in reality a nut. Such are the people who carry gossip and tittle-tattle—who make mountains out of molehills, and create scandal. They have an itch for notoriety, and are never so happy as when organizing and promoting something which will bring them into the limelight, or laying down the law to obedient listeners. Such persons are altogether too numerous. Do not encourage them. Let every man sweep clean his own doorway and attend to his own business. Do not gossip about Church affairs. Do not spread idle tales. Say your prayers; do your duty, and leave the government of the Church to God and His prelates and clergy.—Catholic Columbian.

THE ETERNAL FIGHT

Mankind may be divided into two great classes, those who are trying to get ahead and those who are trying to get even. For any man to rise above his fellows is to give the signal at once to envy, malice and calumny to get to work. The moment the conspicuous target is discerned, the venomous arrow flies. When this man who has had the temerity to climb the ladder was down here on the common level with the rest of us, we had no fault to find in him. But he had no right to mount rung by rung above us, to do the work ever so little better than we did it, to labor while we slept, to take additional tasks upon himself. His crime is that he got ahead of us. We will "get even" with him. Is there a meager, more degraded being than one who spends his lifetime studying to circumvent and to entrap the one who is successful? Is there an occupation more despicable than that of trying to forge fetters out of lies, for honorable business independence, just because of diligence, sobriety and insight into human nature there has come at last the deserved material reward? A man instead of doing his own work plots and contrives to undo that of his fellow. The work of such negation, Goethe truly says, is the work of devils. What sort of ambition is it that merely bides its time in a discomfiture? What kind of employment is it for the soul and the five senses to lie in wait as long as need be for a victim, to prepare an ambushade,

to deal in treason and stratagems, not for one's own success, but for another's ruin?—Kansas City Catholic Register.

COURAGE

"It isn't Life that matters—it's the courage we bring to it." It was Hugh Walpole who made that illuminating statement in "Fortitude," the best of his many novels—and if he hadn't given us another helpful thought to dwell upon, hadn't told us another glowing truth—that one assertion alone would suffice to rank him among England's greatest writers of the present day. For it is really more than a psychological statement—that sentence—it is an inspiration—a light at which every one of us, old or young, weak or strong, may, in some dark hour, ignite the timid candles of our souls. It is more even than that—it is an enduring bit of philosophy—a nugget of pure gold—which we may carry as a talisman against the onslaught of the glooms, the "blues," and the discontents from which none of us, unhappily, seems quite immune. And courage is indeed, if we could but realize its extraordinary quality, the greatest asset we may select from the armory of experience with which successfully to combat the fears and the foes that assail our peace of mind. Courage—the courage that enables us to meet trouble with unflinching eyes and a lifted chin. And trouble will come to us—sooner or later it crosses every threshold—at some time or another it draws its chair close to every hearth. We are all destined to experience disappointment, disillusion and defeat in some guise as we journey towards eternity. Indeed we should be sadly lacking in all spiritual development were the highways of life always paved for us and made smooth. But—as Hugh Walpole tells us—it is not after all the misfortunes that occur which really matter—it is just our manner and method of meeting that counts. Why, it isn't actually of lasting moment that my lovely day was spoiled because it rained and there could be no festival—nor that the prize I so coveted was denied me—nor that the friend whom I trusted proved unworthy of my faith. But the effect that these happenings have on my disposition, on my character and on my attitude to my fellow beings—that does matter immeasurably. And when I meet disaster and disappointment with a fine, high courage—well, I'm made the better and the stronger and the braver for it—more able to endure the next hardship that may be meted out to me—more ready to appreciate the next happiness that comes my way. Ah! yes, there's a store of comforting wisdom in that philosophic phrase of the English novelist—so let us memorize it and make it our own particular watchword as we voyage on—"It isn't Life that matters—it's the courage we bring to it."—Michigan Catholic.

OUR BOYS AND GIRLS

THE TOYS

My little Son, who look'd from thoughtful eyes And moved and spoke in quiet grown-up wise, Having by my law the seventh time disobey'd, I struck him, and dismiss'd With hard words and unkind's— His Mother, who was patient, being dead. Then, fearing lest his grief should hinder sleep, But found him slumbering deep, With darken'd eyelids, and their lashes yet From his late sobbing wet. And I, with moan, Kissing away his tears, left other of my own; For, on a table drawn beside his head, He had put, within his reach, A box of counters and red-vein'd stone, A piece of glass abraded by the beach And six or seven shells, A bottle with bluebells And two French copper coins, ranged there with careful art. To comfort his sad heart. So when that night I pray'd To God, I went, and said: Ah, when at last we lie with tranced breath, Not vexing Thee in death, And Thou rememberest of what toys We made our joys, How weakly understood, Thy great commandment good, Then, fatherly not less, Than I whom Thou hast moulded from the clay, Thou'lt leave Thy wrath, and say, "I will be sorry for their childishness." —CONVENTRY PATMORE

MARSHAL FOCH AND THE CHILDREN

Kansas City, Nov. 2.—Marshal Foch, after assisting at a Requiem Mass and offering prayers for the repose of the soul of his son, killed in action seven years ago today, spent the remainder of this morning with the children of Kansas City. Originally he had planned to set aside All Souls' Day for rest and his devotions, but he altered his plans to give pleasure to 60,000 children lined along twenty miles of the city's boulevards.

"It is for the children; they must not be denied," the Marshal said. After he had received the degree of LL. D. from the hands of the Rev. John A. Weiland, President of Rockhurst College, he attended Requiem High Mass in the college chapel, celebrated by Bishop Thomas J. Lillis; thence he motored to the French Convent of Notre Dame de Sion. The allied generalissimo was conducted by the sisters of the convent to the drawing room, where he faced a group of children, dressed in white. Seven little girls, each bearing a tri-color bouquet, approached the Marshal and addressed him in his own language. Each of the children had a portion of the speech to say. They began with embarrassment and hesitation but gradually their voices grew stronger. Marshal Foch's blue eyes softened as he looked straight at each youngster, then he spoke to them directly and simply. "My little ones," he said, "you say such charming things about my France, now let me tell you about your country. You say you love my country, and I want to tell you that I love your country with all my heart, my dear children. "It was for that reason that I came all the way across the great ocean to see your country and to see your children, too. Remember one thing: We have been united in war and we will be united in peace. You, in the future, should remember that the men must work, and that the women must pray."

DAD'S ADVICE TO A YOUNG LADY

By M. Dash in New World

Dad and the family were visiting in La Grange for the week end. They were guests of his wife's sister, a widow, with one daughter, a girl about seventeen. Their hostess was a frail little person, whose life seemed to be altogether wrapped up in the thoughtless girl. Dad and Dusty rather to entertain mother with the actual work. In this way Dad found himself alone with the girl on the afternoon before their departure. With a real liking for the careless young person Dad took advantage of the opportunity, for what he said afterward was his first sermon. "Clara," he said, "have you noticed your mother is not looking well lately?" "Why no, uncle," the girl replied. "She seems always the same to me." "I suppose so," went on Dad. "Now I want to tell you something. I know you haven't done anything to trouble your mother. But she is troubled and worried and you can do a lot to chase away that care-worn look she has."

"How do you mean?" asked the puzzled girl. "Well, let me tell you," he said. "Suppose when we go back, you go out in the kitchen, tell mother what a nice walk we've had and ask her if you can help her set the table. Then, after we've gone, you begin getting up early and get breakfast. Surprise your mother. When she comes down, go up and kiss her. Do this right along. See how she acts. You owe her those kisses, you know. Many times she kissed you, when you were sick long ago. You were not so pretty as you are now either. How many hurts of yours she has ailed, how many bad dreams she has chased away from you by her watchful care during your childhood. Her waiting on you has aged her. Her whole life has been given over to it. She's not as well able to wait on you now, you know. It's your turn to do that for her. Remember, child, your mother's going to leave you one of those days!" "You don't mean she's going to die," broke in the girl. "That's what I mean," answered Dad gravely. "Not right away. But the work she's doing now will kill her very soon, unless someone helps her do it, perhaps takes it all away from her. You're that person, Clara. It's your turn to do the work now. Get right at it. Forget play and fun at least while your mother must work. She's done enough. Do you remember today laughing about hard and rough work your mother's hands were?" "Yes," whispered the girl. "Well, those rough hands have done a whole lot of things for you. That's what made them rough and red and hard. I remember when your mother's hands were soft and pink and small like yours. And she was as pretty as you, too, just looked like you, twenty years ago. Now Clara, if you don't turn in at once, very soon those rough hands will be crossed on your mother's breast, those lips of hers that gave you your first baby kiss will be closed and her eyes, tired and faded they are now, but I mind when they were bright and clear like yours, they will be closed too, to open only in eternity."

"They say we don't ever appreciate our parents till they're gone," Dad went on. "Then it's too late. But you have the chance, Clara, a good chance too. You'll understand won't you, little girl?" But the child was sobbing now, and Dad decided his sermon had reached its climax. So for a while the two sat together without words before finally returning to the frail little mother who was even then watching at the window for their return.

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PREVENTING DIVORCE

The divorce-mills are grinding as usual, and society seems to know no way of stopping them. A recent report from Michigan announces that for every six marriages in that State, there is one divorce. These figures are for the year 1919, and probably represent an abnormal condition, since Michigan has never figured among our worst offenders in this respect. The principal causes for these divorces were cruelty, failure to support, and desertion. It is also said that a large percentage of the divorces were granted within twenty months after the marriage. Supposing that the alleged causes were substantiated, this shocking fact again verifies the old adage, "Marry, in haste, and repent at leisure."

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SCHOOL OUTFIT GIVEN TO BOYS AND GIRLS

A UNIQUE ROSARY In St. Mary's Church, Quincy, Illinois, there has been installed the only thing of its kind in the world, an electric Rosary—a mammoth Rosary with the beads formed of miniature bulbs of light of different colors, the effect of the illuminating of which is startlingly beautiful. The electric Rosary at St. Mary's Church surrounds the figure of the Blessed Virgin painted by Sister Engleberta, a venerable member of the staff of St. Mary's Academy teachers who had devoted her life to the giving of instruction in the art of painting. The pendant cross is flanked by lilies, and in scrolls are the words, "Sancta Maria," and "Ora Pro Nobis," the whole enclosed in a heavy frame. The electric Rosary is in dimensions six by two feet, and the illumination is done by 66 miniature bulbs, the lights switched on and off by a button as is all such clustered lamps. The inventor, Frank Zwick, worked on the idea of an illuminated Rosary for use in churches for several years before reaching that degree of perfection that warranted him in applying for a patent. The effect in a darkened auditorium is really beautiful and impressive. Mr. Zwick has given to the Church and to the world the first electric Rosary, and hopes to live to see it introduced in all Catholic churches located where electric current is available.—The Missionary.

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FAMOUS IRISH "BATTLE"

COURTS EXPOSE SHAMELESS LYING PROPAGANDA

The other side of the picture of the famous "Ballymacelligott battle" of last November was disclosed at the Tralee Quarter Sessions when the true story was told of how Richard Herlihy, a creamery employee, and John McMahon, a supplier of milk and corn to the creamery, were killed. It will be remembered that faked films alleged to have been taken near the creamery were discussed in the House of Commons.

Mr. Roche, for the next-of-kin, said that while the two men were working at the creamery two shots were heard from lorries 400 yards away. The suppliers and staff rushed through the fields for safety. The lorries, numbering seven, stopped at the creamery. The police, who seemed to have lost their heads, rushed into the creamery and deliberately fired after Herlihy and McMahon. The former, who was shot in the arm, fell down by a fence. While lying there wounded two constables were seen to go to him and fire two bullets into his body, killing him. McMahon was killed by the first volley from the police.

There was no justification whatever for the action of the police, added counsel. No shots were fired at them, nor a single word said against them. The military were disciplined and acted properly, but the police made the murderous attack on unoffending people.

THE UNKNOWN WARRIOR

Referring, before his sermon, on Sunday evening last, at St. Aloysius, Glasgow, Scotland, to the impressive ceremony at Westminster Abbey on the previous Monday, when a distinguished American General laid the Congressional medal on the grave of the Unknown Warrior, Father Hayden, S. J., said: A few months ago, finding myself, between two Missions, in London, I paid a visit to Westminster Abbey. Westminster Cathedral and Westminster Abbey are two places I never fail to visit when I am anywhere in the neighborhood. I made my way to the grave of the Unknown Warrior, and found a little crowd assembling. The Dean of Westminster, wearing a pectoral cross, attended by his mace-bearer and other officials, was standing near, and I ventured to approach him and ask what was going to take place. He very kindly told me he was expecting the Greeks at two o'clock and the Belgians, with their Premier, at half-past two, who were bringing their tributes to the Unknown. Whilst waiting for these deputations to arrive, the Dean very graciously gave me some most interesting particulars in connection with the bringing over of the body of the Unknown Soldier. It seems the whole idea, including the arrangements for placing the coffin in French soil, originated with the Dean. "That flag," he said, pointing to the Union Jack across the foot of the slab covering the grave, "covered many a poor soldier's body besides that of the Unknown. It has many a time been soaked with blood. It has also draped our Communion tables at the Front." "And, perhaps, our altars also," I ventured to add. "Most likely," said the Dean. And then perceiving what I was, he went on: "It was to one of your faith that I am indebted for the success of the whole undertaking; it was the Adjutant-General of the Forces who obtained for me this poor soldier's body, and gave me his word that nobody knew who it was—or to what arm, rank or religion he belonged." "Therefore," said I, "he may have been a Catholic." "Of course he may," agreed the Dean. For that reason the Roman Catholic burial service, as well as that of the Church of England, was said over the body before being sent across the Channel. "I suppose," concluded the Dean, just as the Greek officer, with a huge wreath, appeared. "I suppose it would be true to say that never in the history of this venerable Abbey was there anything in solemn grandeur and impressiveness to compare with the obsequies of this Unknown Warrior, since those that were witnessed at the Translation of St. Edward the Confessor." That Translation took place on 13th October, 1163, in the presence of Henry II. The officiating prelate was Thomas a Beckett, Archbishop of Canterbury, who was, seven years afterwards, at the instigation of that King, murdered in his own Cathedral of Canterbury. Listening to the Catholic Prime Minister of Belgium addressing the courteous Protestant Dean—the custodian of the old Abbey—one recalled that he—the Dean—is still in the enjoyment of a privilege granted to the Abbots of Westminster by the Pope—entire exemption from the jurisdiction of the Bishop of London.

Passing out into the sunshine, it was delightful to see the crowds of sightseers looking up with sympathy

thetic interest at the life-size figure of the Mother and Child outside the ordinary entrance to the Abbey Church. May the day soon dawn when both will be again inside.—The Edinburgh Catholic Herald.

OBITUARY

DEAN O'MALLEY OF BARRIE In the death of Rev. Dean O'Malley at St. Michael's Hospital, Toronto, 7th inst., a priest of scholarly attainments has passed from the ranks of the clergy of Toronto diocese. Though American by birth, he was Canadian by education and domicile. As a pupil he early proved himself an apt student, winning distinction at the primary schools hardly less brilliant than that which marked his course at St. Michael's College and the Grand Seminary, Montreal.

Andrew O'Malley had no sooner completed his studies at the High School, than he took up school-teaching as a profession. But finding that his energies were too circumscribed by red-tape and blue-books, he relinquished his new calling for the more bustling life of a shop-keeper. It was while catering to the events of the body from behind the counter, that he conceived the higher purpose of his life, that of ministering to the needs of the soul. Notwithstanding that he had attained to somewhere in the late twenties when the call to the priesthood came he none the less entered upon his ecclesiastical course with the zest and adventurous spirit of an explorer in search of a new continent. By dogged industry and patient endurance, he gained a high place both in philosophy and theology.

Dean O'Malley was ordained by the late Archbishop Walsh in 1893. The charges which he has since held were: The Curacy of St. Paul's, St. Catharines, St. Michael's Cathedral, St. Mary's and the pastorate of Uxbridge, Oshawa, and the Deanery of Barrie, where he died. In all these parishes he will be long and affectionately remembered for his generous service to the cause of religion and education.

Amid a busy life, Dean O'Malley was one of the few clergymen who was able to find time for literary work apart from the discharge of his pastoral duties. After the routine work of the day was over he sought the higher atmosphere of literature as the tired student of the laboratory seeks the open air sunshine of the golf links. He was the author of more than one volume, and a public speaker of striking power. But it is as a conversationalist he was best known and will be longest remembered. He had the art of picturesque phrase which gave color and tone to his thoughts, and an opulence of imagery that made his conversations charmingly realistic.

Let us hope and pray that in the golden bourne that lies beyond the setting sun, his scholarly soul has reached the summit of his ideal, seated among the Doctors of the Church at the marriage feast of intellect.

MRS. JOSEPHINE GAUKLER

A noble Catholic life closed in a holy and peaceable death on Thursday, the third instant, when Mrs. Josephine Gaukler of Detroit was called to her eternal reward. She was the mother of the Very Rev. Mother M. Clare, Superior General of the Ursulines of the London Diocese, and of Mr. Francis O. Gaukler, of Detroit.

Her death is mourned by a very large circle of friends, whose esteem and affection she had won during the long years of her residence in Detroit and Grosse Pointe, where in 1853, a child of eight years, she came with her parents from Europe.

Her life was in many respects a remarkable one; among her acquaintances she was esteemed for her superior qualities of head and heart, her singularly upright character, her noble personality, and the magnanimity of her soul; but none except her intimate friends knew the full grandeur of her life, the large charities which she dispensed with such unostentatious and we might say, world-wide generosity, the deep spirit of faith which animated every action and found expression in the most beautiful practices of piety,—the daily Holy Hour, frequent visits to the Blessed Sacrament, spiritual reading, and similar devotions worthy of the saintly women of old in the great Ages of Faith. Unknown to the world she carried on an apostolate of prayer and good works by her contributions for the education of priests, both diocesan and of foreign missions, and the promotion of Catholic education, by the support of Catholic papers and magazines and the spread of Catholic literature, and many other acts which were an inspiration to all those who knew of them.

Two years ago she purchased and donated to the Ursuline Religious of the London Diocese the magnificent estate in Ford, on the Detroit River, since known as the Ursuline Academy of "Glenbarda." Through this and other gifts she became a Foundress and Benefactress to the Ursuline Institute, with the privilege of residing in the convent and sharing in all the good works and spiritual blessings of the religious. Since that time she made her home at "Glenbarda," and it was there that her death took place, surrounded by her family and all the

Sisters, to whom she had most tenderly endeared herself by her beautiful character, her deep spirituality, her unobtrusive piety, and her kindness, unselfishness, and unflinching thought for all about her.

On Sunday the body was removed to the home of her brother, Mr. George Weber, 1501 Cadillac Avenue, Detroit, and from there the funeral was held on Monday to St. Charles Borromeo's Church, Pontifical High Mass of Requiem was sung by His Lordship, the Right Rev. M. J. Gallagher, D. D., Bishop of Detroit, with Rev. F. W. Hewlett, Pastor of St. Charles', as assistant priest; the deacons of honor were the Very Rev. Dean Downey, Windsor, and Rev. A. H. Nacy, Grosse Pointe; the deacons of the Mass were Rev. F. X. Laurendeau, Ford, and Rev. M. Higgins, Detroit; masters-of-ceremonies, Rev. W. F. Murphy, D. D., Cathedral of St. Peter and Paul, and Rev. J. M. Doyle, Chancellor of the Detroit diocese; Thurifer, Rev. J. J. Hunt of the Cathedral. There were also present in the sanctuary the Right Rev. Msgr. Van Antwerp, D. D., Pastor of Holy Rosary parish, Detroit; Right Rev. Msgr. McKeon, D. P., Rector of St. Peter's Cathedral, London; Rev. M. J. Brady, London; Rev. T. J. Heydon, C. S. B., Sandwich; Rev. J. J. Donohoe, S. J., Detroit; Rev. J. Stapleton, Detroit; Rev. H. Robert, Windsor; Rev. J. R. Commey, Detroit; Rev. J. A. Rooney, Windsor; Rev. L. Marchand, Tecumseh; Rev. H. A. Fallon, Windsor; Rev. F. Van Antwerp, Grosse Isle, Mich.

At the altars of Our Lady and St. Joseph, Low Masses of Requiem were offered concurrently with the High Mass by Rev. W. Langlois, Ford, Ont., and Rev. D. P. Tighe, Roseville, Mich. His Lordship, the Right Rev. M. F. Fallon, D. D., Bishop of London was prevented from being present by a messenger which called him to Kingston to the bedside of his mother, who is dangerously ill. A magnificent sermon was delivered by Msgr. Van Antwerp who had been an intimate friend of Mrs. Gaukler from his boyhood days. He used for his text the words of St. Paul: "There remaineth therefore a day of rest for the people of God," and pointed out with great eloquence and force the duties of the people of God in this life, by the fulfillment of which they may secure for themselves the enjoyment of that day of rest. He referred to the deceased lady as a splendid, stirring, uncompromising Catholic, who had ever regarded herself as God's steward over her family and her wealth, and who had generously shared with Almighty God all the temporal possessions with which He had blessed her, and cited her magnificent response to the appeal of the Bishop of Detroit in the recent Seminary Drive.

The choir of St. Mary's Church rendered most beautiful and solemn music during the service. He referred to the deceased lady as a splendid, stirring, uncompromising Catholic, who had ever regarded herself as God's steward over her family and her wealth, and who had generously shared with Almighty God all the temporal possessions with which He had blessed her, and cited her magnificent response to the appeal of the Bishop of Detroit in the recent Seminary Drive.

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"IMPORTANT CONTRADICTION"

We are informed that a rumor has been persistently circulated amongst the Rev. Clergy and Religious that this firm intended to retire from Business. We desire to emphatically contradict this assertion. Nearly twenty-five years ago this business was established with a definite object and ideal, and that was to give the Catholic People of Canada a needed service (Emanating from the Province of Ontario) that would meet their requirements. Now, after nearly a quarter of a century, of arduous and earnest effort, we feel that our ideal has to some extent been realized. This is proven by the fact that this business has surely and soundly developed. We have no intention of retiring, but rather of entering upon a campaign that will emphasize a different intention. However, that is another story particulars of which we will send you through the medium of the postal service.

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WEEKLY CALENDAR

Sunday, Nov. 13.—St. Stanislaus Kostka, Poland, who, when he thought himself dying, with no priest available, appealed to Our Lady, who sent two angels to give him the Sacred Host. He died at the age of seventeen on the Feast of the Assumption, 1568.

Monday, Nov. 14.—St. Laurence O'Toole, Archbishop of Dublin, who, at the age of twenty-five was chosen Bishop of Glendalough, in Wicklow. Once, a maniac attempted to kill him, striking him a violent blow as he advanced to the altar. All thought he would die, but he asked for water, blessed it, staunching the wound and afterwards celebrated Mass. He expired in 1180.

Tuesday, Nov. 15.—St. Gertrude, Abbess, who was favored with many heavenly visions. She was educated at the Benedictine Abbey at Rodelsdorf, which she ruled with great wisdom for forty years, dying in 1334.

Wednesday, Nov. 16.—St. Edmund of Canterbury, who on being raised to that see in 1234, defended the rights of the Church against Henry III., retiring into exile when he could no longer stop the encroachments of the king. Miracle wrought at his tomb at Pontigny were no numerous that he was canonized in 1246, within four years of his death.

Thursday, Nov. 17.—St. Gregory Thaumaturgus, who studied in Palestine under Origen, worked many miracles, crushed heresy and strengthened those persecuted. He was granted a special revelation because of his devotion to Mary.

Friday, Nov. 18.—St. Odo of Cluny, who was born of a noble Aquitanian family and early renounced the court to follow religion. He became abbot of Cluny and often acted as peacemaker in quarrels between contending princes. He died in 942.

Saturday, Nov. 19.—St. Elizabeth of Hungary, the daughter of a king, who became the servant of the poor. One day her husband encountered her as she was carrying provisions to feed the poor and opening her mantle to see what weight she was struggling under, beheld beautiful red and white roses, though it was not the season for roses. She died in 1231 at the age of twenty-four.

CONGRESSMAN HAWES

DEFENDS CIVIL AND RELIGIOUS FREEDOM (By N. C. W. G. News Service)

Washington, D. C., Nov. 3.—Strictures on intolerance and bigotry and a plea for the protection and preservation of religious freedom, the prerequisite of maintaining civil liberty in America are made in a speech delivered in the House of Representative by Congressman Harry B. Hawes, of Missouri, last Monday.

The speech followed the inquiry into the Ku Klux Klan and coincides with a nation-wide propaganda in behalf of a certain resolution which is designed to prejudice Catholic interests. Representative Hawes is not a Catholic and has no Catholic relatives. He is the native of Kentucky and descended from ancestors who came to this country before the Revolutionary War. Six of his great-grandfathers served in the Continental Army. He was a Major during the World War.

INTOLERANCE FOE OF RELIGIOUS LIBERTY

"Liberty today seems so free that we forget the struggles which procured it and are not as vigilant in its preservation as its contribution to human happiness justifies," Mr. Hawes said.

"The foe of religious liberty has always been intolerance, sometimes disguised but always the same. It rises for brief periods to considerable strength, but always falls back to its obscure cave of bigotry before the enlightened criticism of good citizenship.

"Its manifestations are ignored until it assumes the form of a militant expression which invariably brings a reaction and with the reaction its defeat.

"An intolerant man is obnoxious; he is never charitable; he is never generous; his sense of gratitude is small and his obligations to society are seldom paid. He makes a poor husband, a tyrannical parent, and an undesirable neighbor. He is not a good friend or even an agreeable companion and contact with him is unpleasant. He does not understand the political institutions of our country. His mental equipment is defective; his is a congenital disease, an incurable brain limitation.

"He can be ignored as a personal unit, but when his intolerance assumes the form of organization, and he attempts to extend to his own bigotry into the field of politics and propaganda he becomes a public menace and must be condemned by every right-thinking American.

"The friend of religious liberty is not concerned with the difference between creeds, nor in fact, with the difference between faith and unbelief. Nor can he be satisfied alone with the separation of Church and State. He must oppose the invisible government, the secret cabal, or the political movement, which attempt to do by indirection the thing which is prohibited by law.

"The honest friend of religious liberty can not, without protest, permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office. We can not lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens.

"Our danger will not come from a change of our laws but from an intolerant spirit which would invade the established law and, by indirection, do those things which the law prohibits.

"Catholic, Quaker, Presbyterian, Puritan, Episcopalian, and Jew, united to overthrow the power of England, and under the leadership of Washington they secured their independence and established the new Republic.

REAL AMERICANS MUST STAND TOGETHER

"At this time the real Americans must press forward a consideration of the fundamentals upon which our Government is based, and not permit the passing and changing issues of the hour to obscure in our minds the necessity of preserving the broad principles which form the safe foundation of our civil and religious rights.

"The subtle breath of the demagogue is one of the over-present dangers of a democracy. He can fan into flame religious and racial prejudice which may bring a conflagration which destroys the best we have in life and liberty.

"The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom and equal rights under the law, or curtails personal liberty or conscience or religion."

CARE OF CHILDREN

When recovering from an illness a child should not be taken out unless he has had some warm and nourishing drink.

BOVril IS SPECIALLY SUITABLE

For a child three months old, give one eighth of a teaspoonful dissolved in two tablespoonfuls of hot water; for a child from one to two years old—one quarter of a teaspoonful in wine glass of hot water; for a child from two to three years old, half a teaspoonful in a glassful of hot water; for older children one teaspoonful in a teacupful of hot water.

Bovril is a nutritious food beverage and is particularly good as a fortifier of the system before exposure.

DIED

BROWN.—At Ottawa, Ont., on October 24, 1921, Mr. Joseph Brown, son of the late John Brown, Police Sergeant, and brother of Mrs. Frederick Walsh, 575 St. Patrick Street. May his soul rest in peace.

STAPLETON.—At the family residence, Breckenridge, Que., on Sunday, October 9, 1921, Mr. John Stapleton, aged sixty-six years, interment in Old Chelsea, October 12. May his soul rest in peace.

McMANUS.—At the Johns Hopkins Hospital, Baltimore, Maryland, on Wednesday, October 26, Charles McManus, youngest son of Mr. and Mrs. Thomas McManus, 61 Alma Street, St. Thomas. May his soul rest in peace.

HOLLINGER.—At her son's home, Mary Street, Pembroke, Ont., Mrs. S. E. Hollinger, widow of the late John Hollinger, and mother of the late "Ben Hollinger," discoverer of the famous Hollinger Mine, who died on Oct. 26, 1921. May her soul rest in peace.

TEACHERS WANTED

TEACHERS wanted for Catholic Separate schools. For William, Ont., holding second class teaching certificate. Salary \$350 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Fort William, Ont. 222-13.

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TEACHERS wanted, second class professional for 10-12 of Catholic Separate schools. Duties to commence after Christmas holidays. State experience, qualifications and salary expected to M. T. Devine, Chair man, Chatham, Ont. 2218-4.

MALE HELP WANTED ANY motorist who uses "Simplex" gets more mileage, saves motor expense, and has no engine trouble. "Simplex" cars sell for \$1,500, a good proposition for agents. Sample full sized \$1,900. Simplex Sales Company, Box 988, Toronto, Ont. 2248-3.

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