

# The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, NOVEMBER 25, 1922

2302

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1922 by Seumas MacMahon

#### REBELS MORE ACTIVE

The Republican fight has intensified much as a result of the more drastic measures adopted by the powers that be. The Government certainly could not have anticipated otherwise. Almost every member of that Government redoubled his fighting energy when, a few years ago, the British enemy adopted a more and more drastic measure. The intensification of the fight now is due to the determining of the fighters forcibly to demonstrate that severity will not deter them, and fear of extinction will not discourage them, from doing what they rightly or wrongly believe to be their duty to their country.

#### RESIGNATION OF MULCAHY

As it is rumored that Richard Mulcahy may resign the post of commander-in-chief of the Government army in order to devote himself entirely to his Cabinet post of Minister of Defense, it is surmised that he may be succeeded by the present Chief-of-Staff, General MacMahon. General MacMahon's name has been very little in the public eye and he is perhaps one of the least known of the army leaders—although his name is known to be among the best. A writer in the Freeman's Journal gives us many interesting particulars about him. He has been absent from the political sphere because his work has been confined to purely military activities. He is a native of Dublin, under thirty years of age, married and having two children. He was engaged in Volunteer work as far back as 1913—from the very inception of the Volunteer movement—and in 1914 was a Captain under de Valera. In the Insurrection of Easter Week, 1916, he fought under de Valera in the extensive area around Boland's mill, holding the railway line. He fought throughout the conflict, and was recognized as one of the best officers in the fight. He was arrested after the Rising and taken to Wakefield Prison, from which he was transferred to Frongoch, and was practically one of the last released at the general amnesty at Christmas, 1916. Immediately prior to his release he was in close confinement because of his leadership of a hunger strike. On the re-formation of the Volunteers in January, 1917, he was one of the first to take an active part in the work. He rejoined his old battalion, and was appointed Vice-Commandant. He remained in that position till, July, 1920, when he was called to the General Headquarters Staff and made Quarter-master-General.

Throughout the entire period of the Terror he did valuable work. He was one of the few men engaged in Army activity whose name and identity remained absolutely unknown to the British authorities. In fact, except to those in close touch with his particular work, he was even unknown to the Irish Army itself.

#### HIS WORK IN THE ANGLO-IRISH WAR

It was the work of feeding soldiers and providing them with arms and ammunition. He had to cater for the whole of Ireland, and he carried out that difficult, delicate and highly-dangerous task with remarkable efficiency. So well did he do his work that though at times he sent out 40 consignments a week during the Terror, only one capture was made by the enemy of a parcel of ammunition in transit to a country destination. He laboured incessantly; all hours of the night and day found him about the Dublin docks, where he had organized a special company of dock labourers and seamen, known as Q. Company. Many of them were connected with the steamship companies, and the company was accountable for the safe conveyance of the munitions of war from Great Britain and Scotland to Ireland. He also organized units at all the railway termini in Dublin and throughout the country to assist in this hazardous work.

The work which he conducted in his department, apart from his duties as Q. M. G., included transport, supplies, ordnance, pay corps, contracts, accounts and records, chemicals and munitions, and machine-gun corps. He has a good grasp of military organization, is an expert on fire-arms, and an excellent shot. His war record is one of the best, and though he was never in the lime-light, he carried out with conspicuous success several perilous and indispensable tasks. The big re-organization carried out on the creation of the new army has been in his hands. He has discharged his responsibilities with high efficiency, and his worth is well known and recognized by the Army. General MacMahon is popular with his men. At the time of the break with the Republican Irregulars, the greater part of his old 3rd Battalion remained loyal to their Q. M. G.

#### THE CIVIC GUARD REPLACES OLD R. I. C.

The organizing of the Civic Guard—which supplants the old police force—is proceeding, and more information is now available about it. Because of the deservedly bad odor which attached to the old police force, the Royal Irish Constabulary, it is desired to make the Civic Guard as different from them as possible, in name, in training and in conduct. The number of the Irish Civic Guard will be 4,500—instead of the 12,000 or so of the old police. The old police was a military body, the Civic Guard will be non-military. One thing that will lift the Civic Guard far above its predecessors is the fact that their training will be literary as well as physical—literary, too, in the most national way. The Irish language and Irish history holds a foremost place in the curriculum. In an examination just held for purpose of choosing sergeants and inspectors, there were 100 marks given for knowledge of the Irish language, 100 for the candidate's record in the Anglo-Irish war, and 100 for general police efficiency. It is remarked that a great number of the successful candidates were the Fainne. The Fainne is a ring worn by a large body of Gaelic Leaguers who are under pledge to speak Irish and only Irish on every possible occasion. The presence in every large center of a body of men who are Gaelic enthusiasts and who have almost every avenue for activity open to them, will be in itself a great asset to the Gaelic revival.

The Civic Guard pay will be, for the men £3 10s. a week, rising gradually to £4 15s., with uniform and boots; and for the married man a lodging allowance. They will provide their own mess. The Sergeants will be paid from £5 to £15 15s. per week, and Inspector from £10 to £360 per year. District Superintendent will be paid £400 to £600 per year, and the Chief-Superintendent will be paid £650, gradually rising to £800. Seventeen hundred men have already been trained and sent out to about sixty of the larger towns of the country. The training stations are in Dublin and at Curragh of Kildare.

#### FRANK TEELING'S ESCAPE

The British have just released from prison two of their soldiers, Privates Ernest Roper, and J. Holland who were eighteen months ago court-martialled in Dublin and sentenced to eight years penal servitude over the sensational escape of Frank Teeling from Kilmainham Jail. Frank Teeling was under sentence of death for the alleged shooting dead of a British officer in Dublin on "Bloody Sunday," November, 1920. On the day before his projected execution, Ireland and England were startled by the news that he had disappeared from his cell, and from the prison. It was one of the most sensational of many sensational escapes during the Anglo-Irish war. It is known, by the way, that Teeling did not actually shoot the British officer for the taking of whose life he was condemned. But he was wounded covering the retreat of his colleagues and fell into the hands of the Auxiliaries. Frank Teeling is now in the Irish Government army and he was wounded during the operations in Limerick last July.

SEUMAS MACMAHON'S,  
264 West 94th Street,  
New York City.

#### ATTACKS ON SMITH AS A CATHOLIC

New York, Nov. 13.—Defamatory cartoons and literature attacking Alfred E. Smith during his campaign for governor of New York because of his religious belief had only the effect of enhancing his prestige, judging by the plurality of 395,000 rolled up by him in the election of last Tuesday.

Attacks on Smith, based on the fact that he is a Catholic, were circulated in many parts of the State of New York by the Sons and Daughters of Washington, of which Jay W. Forrest is "supreme grand master" and which has its headquarters in Albany.

One card showed Smith being held by the shoulder by a figure meant to represent Archbishop Hayes of New York, who is supposed to be saying:

"You're good enough for me, Al."

On the reversed side attention is called to the fact that Smith is a "Roman Catholic and a Knight of Columbus," and the declaration is made, under the caption "God-bless My School," that "every Roman Catholic woman will receive instructions from the priest how to vote for Smith, as they did in 1918 and 1920."

"Al Smith as governor" continues the card "entertained De Valera, the so-called Irish President at the Executive Mansion and gave him the use of the armories of the State." "Al" refused to meet the Prince of Wales in New York. But he was strong for De Valera and

the Irish. He was a Roman Catholic.

That Forrest and his followers would not be taken seriously in the campaign was a foregone conclusion and the decisive victory of Smith was a distinct rebuke to their efforts.

#### SHOT FOR TREASON

#### IRISH GOVERNMENT TO STAMP OUT ANARCHY

In a special copyrighted despatch to The Globe Mr. Ernest Blythe, Minister of Local Government, defending the execution of four civilians for treason, is quoted as saying:

"We have reached the time when it is necessary to open a new chapter. From January to June we tried to avoid any fighting. From June to the present we have tried other means to show the futility of the attempt to prevent the majority from prevailing. Our campaigns were conducted with the intent of causing a minimum loss of life. Now it is necessary to take steps to bring the situation to a close."

"Armed opposition to the Government is in such disorganization that it is not a Republican movement, but is a definite movement toward anarchy. And those involved are, for the most part, criminals who cannot settle into any ordered life. The trial of Childers has begun on the charge of treason. The Government takes the fullest responsibility for the executions today. The sentence was just. It was no defense that they had not succeeded in shooting someone, and it is strange that we should hear no indignation expressed when the irregulars kill, but is only expressed when the Government enforces its decrees. Ireland is suffering from cancer, and must use the knife to cut out the growth. We should not be worthy to govern if we had no courage to win through."

#### ARCHBISHOP DOWLING

#### PRINCIPLES OF LIBERTY AND JUSTICE AND PARENTAL RIGHTS

St. Paul, Nov. 18.—Archbishop Dowling of St. Paul, Chairman of the Education Department of the National Catholic Welfare Council, today issued the following statement commenting upon the adoption in Oregon of the constitutional amendment for compulsory attendance in the Public school of all children between the ages of eight and sixteen years:

"The Oregon amendment making all private instruction of children in the elementary grades illegal is aimed primarily at Catholic parochial schools as the bitter campaign in its behalf abundantly demonstrated. It is, however, an attack on the fundamental liberties of every citizen and should be recognized as such, for the same intolerant spirit which prompted it is found in many other places than Oregon."

"This law denies the right of the parent to provide adequate and suitable instruction for his children in the schools of his choice. It sanctions by implication the Soviet claim to invade the home and substitute communal for parental care. There is no argument against communism if this law is constitutional. It denies the right of the individual to engage in the profession of teaching in any but a State school, thus suppressing wholesome competition in a field which without competition and criticism will become at least sterile and may become the seed plot of mischievous political propaganda. Moreover, it is an infringement of the liberty of conscience that has been the boast of our country, secured as we believe by our Federal Constitution and by all our State constitutions, for while many hold that religious instruction may be adequately imparted in other than school hours and school conditions, Catholics in this country maintain that without the school there will be no church. For this reason they have made their sacrifices and are prepared to make more, in order to save their children from the dangers of materialism and of irreligion. They may be right or they may be wrong in this contention; that is beside the mark. They have acted within the law and in the spirit of our nation's fundamental principles and historic precedents."

"Therefore, because of the injustice wrought upon their fellow Catholics in Oregon and because of the menace which this triumph of bigotry embodies for the Catholic parochial school system throughout the land, they find themselves compelled to take every legitimate means to resist this iniquitous amendment and to show that, as it is violative of the fundamental liberties of citizenship, it is of no effect. It is a contest in which all Catholics and all lovers of liberty, irrespective of creed, are deeply interested. It is a fight for freedom of conscience which we have not sought, the need for which we did not

dream of till this issue of majority tyranny was raised. But we do not delude ourselves into thinking that it is going to be an easy matter to obtain victory. We know who our opponents are, how intense in their hatred, how resourceful in their attack and with what unlimited funds they carry on their campaigns against us. Yet we are without anxiety for the result, for we have faith in the fair-mindedness of our fellow-citizens and we have faith in the validity of the principles of our government, which guarantee us liberty; and we have faith in the justice with which our courts have uniformly interpreted these principles for the century and a half of our nation's existence."

#### APOSTOLIC DELEGATE

#### BIDS FAREWELL TO THE AMERICAN BISHOPS

Washington, D. C., Nov. 13.—His Excellency Most Reverend Archbishop Borzaso, D. D., Apostolic Delegate to the United States, has received official notice from Rome that he is to be elevated to the Cardinalate at a consistory which meets December 11th. The Apostolic Delegate has already sailed from New York for Rome.

Pending the appointment and arrival of a new delegate, the Very Reverend Aloysius Cossio, Auditor of the Delegation, will be in charge of affairs.

Before departing from Washington, Archbishop Borzaso sent a farewell letter to the Bishops of the United States. The letter was as follows:

"Right Rev. and dear Bishop:

"Our Holy Father, Pope Pius XI, has recalled me to Rome, and has thereby brought to a close my residence in Washington and my tenure of office as his representative to the Catholics of the United States. In a short time I expect to leave this country. It will not be possible for me, before my departure, to see you in person, but I cannot refrain from writing you a word of farewell and of heartfelt appreciation. During the ten years of my stay as Delegate, I have had ample opportunity to observe the conditions of religion in your country and to study the spirit of your people. It has given me great pleasure to note the loyalty of your clergy and laity to the Holy See and their devotion to the Sovereign Pontiff. I realize that these qualities on the part of the faithful are due to the zeal and example of their Bishops who at all times have been most closely united in purpose and action with the Apostolic See."

"The period of my residence in America has been eventful, especially on account of the World War which in your country as well as in Europe has brought new burdens and new trials to the Episcopate. I rejoice in the fact that these difficulties have served to prove me more and more clearly your steadfast adherence to the Head of the Church and your eagerness to co-operate with him in his efforts for the restoration of peace and order."

"I need not tell you how deeply I have been impressed by the vigor of the Church in the United States and the fruitfulness of its activity under your wise direction. Let me, rather, congratulate you heartily on the growth of your dioceses, the steadfast faith of your people, their practical interest in all good works and their generous support of Catholic education."

"These things appear to me all the more significant when I consider so large a proportion of your Catholic population comes to you from other countries, and that the care of these immigrants and their spiritual welfare continually offers you a problem which is more serious here than in any other part of the world. Your earnest endeavors in solving it and your success have been for me a source of edification."

"Personally, I feel that I owe you a debt of gratitude which words can neither express nor repay. When I came to Washington, I was a stranger, with only a slight knowledge of your language and of your national conditions and customs. But your cordial welcome encouraged me, and the friendly relations which soon developed in the discharge of my duty as Delegate, have made my office and dealings with you a pleasure rather than a task. Through your kindly cooperation, I have been able to accomplish the work entrusted to me. And if, as was to be expected, difficulties have sometimes arisen, I knew always that I could count on your fraternal feeling toward me and your unsilly desire for the advance of our holy religion."

"Through your courtesy, I have been able to visit various sections of your splendid country and to meet the Bishops in their own dioceses. With a decade many of them, after the burden and heat of the day, have passed to their reward. With you, I revere their memory and I pray that their labors, under God's blessing, may be continued by their

successors for His glory and for the good of His Church.

"In these years, it has been my great happiness to form your acquaintance and to enjoy your confidence. You have treated me not only as a friend but as a brother, and in taking my leave of you, I feel that I am parting from my brethren in Christ."

"Let me then thank you from my heart for the many proofs you have given me of your kindness and of your earnest desire to assist me. Rest assured that I take with me memories which I shall always cherish. Whatever my duties in the future may be, I shall look back upon my experience here with grateful thought of the Bishops and with well founded hopes for the prosperity of the Church in this country."

"I shall pray that the blessing of Almighty God may be given you abundantly, and that with the favor of the Holy See you may reap the rich harvest which your zeal deserves."

"In turn, let me ask that you aid me with your prayers toward the fulfillment of whatever duties it may please Divine Providence to assign to me."

"With sentiments of esteem and best wishes, I remain,

"Sincerely yours in Xt.,  
JOHN BORZASO,  
Archbishop of Melitene."

#### RESULT IN OREGON

#### WILL BRING SCHOOL ISSUE INTO COURTS

Washington, D. C., Nov. 13.—At no time within the present generation has the spirit of religious intolerance showed its hand so plainly through the ballot box as in the elections of last Tuesday.

Outstanding results were the victory scored by bigots who carried through the compulsory Public school attendance amendment in Oregon by fifteen thousand votes and the election of Walter M. Pierce, Democratic candidate for governor, and avowed supporter of the bill by thirty thousand votes. The bill will be opposed on constitutional grounds and the battle will be carried to the highest court of the land.

Election of Earle B. Mayfield, Ku Klux Klan candidate for the United States Senate, was another victory for forces of religious intolerance, although the result had been discounted, due to the fact that the name of his opponent, George B. Peddy, was not carried on the ballot.

Forces of bigotry were unsuccessful in many States where they had counted on making their influence felt. The magnificent majority given to Governor Al Smith in New York, despite opposition by some elements on account of his religion and the impressive victory of Senator James E. Reed of Missouri, who openly denounced the Ku Klux Klan during his campaign, indicate that the forces of bigotry were powerless in those States. In Michigan, Arizona and North Dakota efforts to becloud real issues by introducing the spirit of religious intolerance were decisively squelched.

Confidence of the voters in the fairness of candidates who are Catholics is indicated by the fact that there will be approximately twenty more Catholics in the House.

Portland, Ore., Nov. 13.—The principle of freedom of education received the most severe blow it has been dealt in the United States through the victory scored by the forces of bigotry in Oregon last Tuesday in carrying the constitutional amendment which compels all children between the ages of eight and sixteen to attend the Public schools.

#### SOME KLAN DEFEATS

The victory of the forces of bigotry in Oregon was not as complete as they had hoped. Congressman Nicholas J. Sinnott, of the Second District, the only Catholic representative of this State in Congress, was returned to office despite a vigorous campaign waged against him on the grounds of his religious affiliations. In Portland, although Congressman McArthur of the third district was defeated by Eton Watkins with the aid of the Klan and the forces that carried the school bill, the Klan failed to capture important commissions upon which they had counted.

Ability of the Klan to control legislation in the State is not yet determined, but it is almost certain that attempts will be made to extend the control of Public school boards over private schools, even to include such details as curriculum and text books. It is also expected that an attempt will be made to pass legislation forbidding the wearing of religious garb in the Public schools of Oregon. Twenty nouns now teach in Public schools and pictures of the teachers and pupils of one such school were widely distributed throughout the campaign by the bigots, although the question of religious garb was not affected by the school amendment to be voted on.

#### BILL IS DRASTIC

The amendment adopted provides specifically that any parent or guardian or other person in the State of Oregon having control or charge or custody of a child under the age of sixteen years and of the age of eight years or over, at the commencement of a term of Public school of the district in which the child resides, who shall fail or neglect or refuse to send such child to a Public school for the period of time the Public school shall be held during the current year of the district, shall be guilty of a misdemeanor. Each day's failure to send such child to a Public school shall constitute a separate offense.

The bill will be a costly one to the voters of Oregon if it is put into effect. It is estimated that there are 14,000 children in the elementary private schools who will be compelled to attend the Public schools by the proposed legislation and, allotting thirty-five children to each class room, it will require four hundred new class rooms for the additional pupils. With the average cost of \$15,000 a room, the total outlay would be \$6,000,000 for new school buildings. The average cost of the maintenance and operation of the elementary schools of Portland is \$72.35 a pupil, or about \$70 a pupil for the State at large. Fourteen thousand new pupils would cost the taxpayers \$980,000 per annum. In addition the annual interest on the \$6,000,000 which would be required for new buildings would be \$900,000. The depreciation is fixed at about one and one-half per cent, or \$90,000, and thus the annual increase in overhead charges would be \$1,670,000 with \$6,000,000 invested in new buildings.

#### NUMBER OF PUPILS AFFECTED

The State of Oregon has two ecclesiastical divisions, the archdiocese of Oregon City and the diocese of Baker City. In the former, according to the directory of Catholic schools and colleges, published in 1921, there were 6,173 children enrolled in Catholic elementary schools. In the latter there were 1,380 children in elementary schools. Two hundred and nineteen Catholic elementary schools were conducted in the archdiocese of Oregon City and thirty-two in the diocese of Baker City. There was a total of 7,563 pupils registered in 250 elementary schools throughout the State.

The estimated cost of Catholic school buildings in Oregon which would be closed if the constitution amendment becomes operative is \$1,000,000. There are approximately one hundred buildings in which Catholic schools are conducted in the State.

#### REED'S DEFI TO KLAN ENDORSED

St. Louis, Nov. 13.—Opposition of the Ku Klux Klan did not cost United States Senator James A. Reed any votes, judging by the substantial plurality he piled up. Senator Reed did not hesitate to denounce the Klan and its activities during his campaign and at one of his last and most impressive meetings, before a crowd of 15,000 in Kansas City, he paid his respects to "those super-individuals who wear a pillow case over their cowardly heads."

Reed openly defied the Klansmen to attempt to break up his meeting, but none answered the def. "I wonder if any of its members have ever read the Constitution," he said. "Evidently not, for they foster racial and religious prejudice."

Earlier in his campaign, in St. Louis Reed denounced the Klan for its un-American activities, although not by name. "When you deny a man the right to worship God according to the dictates of his conscience," he said, "you deny him the right to think, or for his own soul to give expression to its aspirations. That is an attempt to enslave the mind, which is forbidden by the Constitution. Any man who attempts to preach the doctrine of religious intolerance in the United States, who attempts to proscribe men because of their religious faith, or to stir up race hatreds is an enemy of free government and should be driven from the country."

#### KLAN'S OPPOSITION HELPED

San Francisco, Nov. 13.—Thomas Lee Woolwine, Democratic candidate for governor, who openly opposed the Ku Klux Klan, polled more than one hundred thousand votes more than his running mate William J. Pearson, who was defeated by United States Senator Hiram W. Johnson. Woolwine's splendid fight against Friend W. Richardson, Republican candidate for governor, is regarded as having been aided in no small measure by his opposition to the Klan, which attempted to break up several of his meetings. Johnson, who was also put down as a marked man in Klan literature, rolled up one of the biggest votes in his career.

## CATHOLIC NOTES

The privilege has been granted to the diocese of France of celebrating the feast of Saint Joan of Arc on the second Sunday of May, thus making the religious celebration coincide with the national one.

As a memorial to the life of the late Dr. John B. Murphy, world famous surgeon and pathfinder in medicine, a great medical library is to be erected in Chicago in the near future through the efforts of more than 5,000 distinguished members of his profession.

Genoa, Nov. 4.—Mgr. Bada Cardinale, who has just sailed from Genoa for his new post as Apostolic Nuncio to Argentina, has as his travelling companion the Argentine Minister to the Holy See, Senor Garcia Mamsilla, dean of the South American diplomatic corps, who is returning to Argentina on a regular leave of absence of four months, after eight years absence.

Pittsburgh, October 30.—The cornerstone of Canevin Hall at Duquesne University was laid yesterday by the Most Rev. J. F. Regis Canevin, Archbishop of Pelusium and former Bishop of Pittsburgh, to whose memory the hall is to be dedicated. The building is the first of a group to be erected in the course of the proposed expansion of the University.

Paris, October 27.—The French Assumptionist Fathers have just moved their seminary from Turin, Italy, back to Lorgues, near Toulon. The seminary comprises about 80 religious and students, and will be installed in a former Catholic school building which is the property of a Catholic society from which it will be leased. The object of the Turin seminary was to train missionaries for the colonies.

A questionnaire sent out by the Illinois Council of the Parent Teachers' Association reveals that 3,000 students attending six Chicago High schools spend \$46,000 a year on the movies. In other words, it went from one to six times a week. How informing if it had contrasting statistics to show how often they attended church during the same period and the amount they contributed to religion.

Under the caption "Our Birthday" the Catholic Telegraph, Cincinnati, Ohio, October 26 says editorially: "The Catholic Telegraph is ninety-one going on ninety-two. I passed its ninety-second birthday last Sunday. It first saw the light of day on Saturday, Oct. 22, 1831, and ever since has carried on its mission in the Apostolate of the Press. It is the oldest Catholic paper in the United States; with the support of our readers we hope to maintain it as one of the best."

By the death of Rev. Father Anthony Liu, China has sustained the loss of one of her most illustrious native priests. Father Liu was born in 1860 in the province of Kwantung—now the mission field of the Maryknoll priests—entered the Seminary of Hongkong in 1876, and was ordained in 1894. So great was his zeal for the conversion of his fellow countrymen that the Holy See took cognizance of it, and on the occasion of the silver jubilee of his priesthood in 1919, conferred on him the title of Apostolic Missionary.

Paris, Oct. 27.—The restitution of a sum of 10,000 francs stolen from a bank in Antillac was reported a short time ago, and now comes a similar story from Belgium. In both cases the money was returned through the confessional. About three weeks ago M. Lievens, near Ghent, was robbed of 70,000 francs, and the thief was not discovered. However, M. Lievens has just regained possession of his money through the Benedictees of Saint-Andre-lez-Bruges, who were chosen as the agents to make the restitution.

The new law term in the English high court was initiated by Mass of the Holy Ghost in Westminster Cathedral, when Lord Justice Russell, with the Catholic county court judges, members of the king's council and Deputy Speaker Hope of the House of Commons were present in full state, with ceremonial robes and wigs. In the absence of Cardinal Bourne, the "Veni Creator" was intoned by Monsignor Howlett. At the end of the Mass, special prayers for the king were recited. Non-Catholic judges attended services in State in Westminster Abbey.

Paris, October 27.—Various Catholic associations and organizations of Alsace have just held a convention of one week in Stratsburg. On the closing day of the convention a procession of 30,000 men filed through the streets of Stratsburg in the presence of Msgr. Ruch, bishop of the diocese, senators, deputies, general councillors and Catholic mayors, and General Castellnu. The members of the congress acknowledged with great satisfaction the promise made by M. Barthou, Minister of Justice and special charge d'affaires of Alsace, that the effect that no infringements of the religious liberty of Alsace would be made by the French administration.



HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER XII.—CONTINUED

"Angel, dearest! what is it? What has happened to you?" asked Mary, coming to her other side. "Oh, it's Mary Carmichael! It's Mary Carmichael!" half sobbed the girl. "She's in danger. I don't know from what—but she's in awful danger, and she wants me—she is calling to me to help her! Oh, what will I do! What will I do!" "Hush, darling, hush," said Mary anxiously. "You will make yourself ill if you go on like this! As for Mary Carmichael, sure we are all troubled for her, but what can we do, when we don't know where she is?"

"She's in a great big room at dinner," said the sick girl, more quietly, "and there are a lot of other tables around, and people in evening dress dining—it looks like a hotel." "She is wearing her evening frock—the one she wore at the dance before Christmas—and there is a red rose in her hair." "Mary smiled, but her voice was anxious as she tried to soothe her young sister. "You have been dreaming, dearie," she said softly; "lie down now and rest—and don't worry any more. Mary is sure to be found some day soon."

"Angel turned impatiently from her. "Oh, Tom," she cried beseechingly, the tears streaming from her eyes, "go and find her, go and find her. There is a man sitting opposite to her and talking to her, and I don't like him—I don't like him! And Mary wants me! She called for me, I tell you; she called for me!" "Tom put her back gently amongst her pillows. "I am going now, Angel," he said quietly, "and if I have to search every hotel in Dublin, I'll find Mary Carmichael, and with God's help I'll bring her back to you tonight!"

"Oh, Tom—thank you! thank you!" and Angel smiled once more. "Go now and don't delay a minute! Give me my rosary beads, Mary, and I'll pray for him all the time he is away." Outside Angel's door, Mary looked at her brother rather doubtfully. "Are you really going on this wild goose chase, Tom," she asked. "It was surely only a dream that Angel had—is it worth while?"

"Any chance—no matter how slender it may seem—is worth trying," said Tom quietly, "and you know Mary—although we cannot explain it—still this is not the first time that Angel has had her 'visions,' as she calls them—and they always proved more or less true." "Mary still looked sceptical, but she only said— "Well! do what you think best, dear—only don't be later than you can help coming home."

"Mr. Blake had been standing quietly by, but as Tom turned to descend the stairs, he went after and slipped something into his hand. "Take a taxi, Tom," he said quietly, "it will make your search easier and quicker." "Thank you, sir," said Tom gratefully, and he knew then that he had his father's sympathy. Tom Blake's search was not long after all. At the third hotel he found them—and they were seated opposite to each other at a little round table, and Mary wore her evening frock, and there was a red rose in her hair—just as Angel had said.

Only for noticing these details, Tom would almost have passed her over without recognition—so greatly can an expression and demeanor alter one. For this reckless woman with the hard look in her beautiful eyes, who sat with her elbows on the table flirting openly—defiantly, with her companion, bore indeed little resemblance to the sweet, modest Mary Carmichael of his thoughts and dreams. A glass of champagne—yet untouched—was beside her plate, and they were evidently about half way through dinner, which meal, it seemed to Tom, Mary was forcing herself to eat. His heart contracted within him, but he braced himself for the ordeal, and holding himself more erect than usual he approached their table.

"After all, even in these days, an odd Sir Galahad, may still be found in our midst." "Mary," he said, quietly but distinctly. Starting violently, and deadly pale, she turned swiftly in her chair and looked at him. Charles Raymond raised his eyebrows superciliously, a cynical smile playing around his lips, as he watched the drama enacted before him—although in his eyes it was only a rather amusing comedy. For a moment Mary could not speak. Then her face hardened and she pulled herself together. "What is it?" she asked in tones of ice. "What do you want?" "Angel wants you, Mary," said Tom, still quietly and gently. "Angel!"—there was a swift change in her voice, a softening of the countenance—"Angel! is she—ill?" "She has not been able to leave her bed for some days," Tom replied, his eyes resting sorrowfully on the pale troubled face of the

CHAPTER XIII.

"DEAR, COULD I ONLY TELL THEE!" There is a country lane a little way beyond Rathfarnham and at the top of the lane—just before it branches off on the right to another road—stands an old white house. A gate and garden lead up to the jasmine covered porch. And such a garden! Dusty cyclists taking a spin into the country on hot summer afternoons, dismount and gaze at the wild riot of color and scent within; tired city mothers and fathers who have come out by tram and then started for their Sunday walk, have hard work to keep their numerous progeny from trying to push open the gate and explore the glories within. Did Miss Arabella Blake chance to be in the garden at such a moment, the hot grimy little hands would be quickly filled with sweet blossoms, for Miss Arabella had the entire charge and control of this really wonderful old garden, and she was good nature itself, and always ready to give of its abundance to others. On the top of the porch was the diningroom window, the drawingroom on the right, and overhead the bedrooms. At the back of the house stretched the paddock and fields and poultry run; to the left the orchard and vegetable garden. Miss Anastasia Blake had care of the orchard and poultry, and Miss Jane the eldest of the three sisters was housekeeper and also looked after the accounts, for the Misses Blake did a good business by the sale of their milk and eggs.

They were Mr. Blake's other sisters, and the house and land belonged to their mother, who had left it by will to her "girls"—as they were then. They were all older than their brother and very old fashioned in their views—mid-Victorian one might say—and looked upon the present generation with a sort of surprised horror. Mary got on well with them, as was to be expected, also Tom, but Nora was too flighty, and Bride's social work was intensely disliked by them. That a young gentleman should have anything to do with such things! They simply could not understand it.

But with all their prejudices and rather narrow-minded views they were warm-hearted and sincere, and really loved all their brothers and family. When any of the Blakes were run down or seedy, or merely out of sorts physically or mentally, a few days at Daisyfield, where they got rest of both body and mind, helped them to pull round again, and to face the battle of life once more. And it was to this quiet refuge that Mary Carmichael had come to spend the remaining ten days of her leave. Angel accompanied her, for the sick girl had been so delighted to have her friend back again, that she seemed to have gained a new lease of life and strength, and appeared stronger than she had been for some time.

It was not of course, Mary's first visit to Daisyfield. She was a prime favorite with "The Aunts"—by which title the Blakes always spoke of them—and a hint from Tom about her trouble was enough to enlist all their sympathy and to cause them to welcome Mary with even more than their customary warmth. It was a lovely May evening when she arrived, and even as she stooped under the little gate and entered the dear old garden, a feeling of peace fell upon her. As far as flowers went the garden was not at its full glory—yet enough radiant enough—but away to the left was the orchard—one mass of exquisite blossom.

The three Aunts stood in the old fashioned porch to welcome her, and as she felt their gentle kisses, and heard their low-toned voices—loudly—giving her a welcome which she knew to be sincere, the tears started unbidden to her eyes. Angel, in her basket chair—a gift from Clare—being drawn up to the garden path by Tom, who was pretending to be quite exhausted by the exertion—created a welcome diversion for Mary, and by the time she was upstairs taking off her hat in the prettily draped chintz bedroom, she felt better in every way. A real country life—such as that of the long dining room, a good "sit down" meal with plenty of hot cakes and home made jam and cream, and Mary to her surprise found herself eating more than she had done for many days now. Tom and Angel—watching her with loving eyes, Angel's openly adoring, and Tom's love hidden beneath his whimsical banter—were delighted to see the little touch of color in her cheeks, the little look of interest in her sad eyes.

But the Aunts, who only knew a little about the recent events and had not realised how deeply she had suffered, were secretly shocked at her changed appearance, and after tea, when Mary was comfortably seated in an armchair beside Angel's couch in the sweet old drawing room, Miss Arabella, under the pretext of showing him some special flower, wheeled Tom out into the garden and there put him through his catechism. He told her as much as he knew—which, after all, was a mere outline—and her indignation knew no bounds. "A heartless villain!" she said more bitterly than Tom ever remembered hearing her speak before, "an ungentlemanly cur! Can you do nothing in the matter, Tom? In my young days such an

CHAPTER XIII.

insult to a young gentleman would not have gone unavenged. Tom smiled half sadly. "Auntie, I'm sure, she's waiting in the hall." "Are you going down?" inquired Miss Page. "If you are, I would like to show you one of our proteges. She is waiting in the hall." "Yes, I am going," said Peter taking his hat from its peg above the desk and following his visitor into the corridor, where a thin, pale child of seven or eight, in a faded blue-gown and shabby hat, was standing. She looked up at him with her large brown eyes, pathetically soft and wistful. "This is Nellie," said Miss Page, taking her by the hand. The little girl smiled and so did Peter. "She is one of the children whom we are sending to the country for the next fortnight—and your contribution will pay for her board during her vacation," she explained. Peter felt a glow of satisfaction such as he had not experienced in many a day. "I hope you will enjoy yourself, Nellie," he said. "I only wish Grandma could go," replied the little girl. The elevator appeared and they descended to the ground floor. In the vestibule Miss Page said: "Nellie is very fond of her grandmother—who is a dear old lady, but unable to leave her bed. Kind neighbors will take care of her during Nellie's absence. The poor are very good to one another, Mr. Denison."

"So I have heard," replied Peter vaguely. "It is a fine trait of humanity." They walked along together. "Here is a man," thought Miss Page, "a man with a kind heart, who knows very little of his suffering fellow creatures. I am going to try to help him to a better acquaintance." To Peter she said: "Mr. Denison, I shall be at the Farm while Nellie is there—in fact, for six weeks this summer. We should be very glad to have you visit us, and see for yourself the workings of our organization and the great benefit the children derive from it. You will be surprised and pleased, I am sure. We have over a hundred children at a time." "A large number," said Peter. "I shall be glad to go. How do I get there? Where is it?" She gave him the address and they parted at the corner, after a laughing avoiron from Miss Page and a soft, appealing glance from the brown eyes of her little charge. Before he knew it Peter Denison was at home. He sprang so lightly up the stairs that his landlady, looking out from the door of her sitting-room exclaimed: "Why, Mr. Denison, I thought it was young Mr. Brown. There's been a lady asking for him and I'm wanting to catch him before he goes out again."

As she spoke Peter acknowledged to himself that his step had been unconsciously light and quick ever since he had parted from Miss Page at the corner. And he realized the cause—that afternoon he had acquired a new interest—a human interest which made him feel unusually buoyant and pleased with himself. How sweet and appealing were the innocent eyes of that little child, thought Peter, and how attractive the face and voice of the devoted young lady who had her in keeping. "I have been a selfish brute," he said aloud, for like many solitary souls Peter sometimes had long colloquies with Peter. As he arranged his necktie he glanced into the mirror at the face and form reflected there. No one could have called him handsome; no one would have pronounced him homely, for his face bore that expression of kindness and honesty which makes the plainest features attractive. He went down to dinner in unusually good spirits, passing afterwards into the living room with the other boarders, a circumstance which led one of the ladies to remark: "There is really something quite attractive about Mr. Denison, when he condescends to come out of his shell. Pity he is not always sociable!"

Peter began to find himself looking forward to his vacation time with pleasurable anticipation. He had an objective point this year. Usually he spent it in the library, or sitting in the park with a book, with an occasional tramp into the country, or short boating trips to one or another of the beaches. This year he had decided to visit the Fresh Air Fund and spend a few days in its vicinity, if he could find quarters. When he left the boat which had taken him the greater part of his journey he carried in one hand a light valise containing his clothing and a few books, in the other a large package of rather awkward shape and apparently quite heavy. A stage conveyed him to the Farm, which he reached about half-past-three in the afternoon. The dwelling was a large old white house which stood, surrounded by trees, at some distance from the gate, through which were pouring as he arrived a bevy of young children escorted by several ladies. The children were jumping and shouting to their hearts' content, and Peter could hear the word, "Blackberries! blackberries!" repeated in joyful tones, again and again. And then he saw that every child carried a basket such as come from the groceries containing the smaller fruits. And there, a short distance behind the crowd came Miss Page and Nellie, hastening to keep up with the rest of the

CHAPTER XIII. (continued) Peter Denison sat at his desk busily writing. The other clerks had left the office at five, but as his custom Peter still lingered, partly because he felt more at home in the place where he spent nearly all his waking hours than in his lonely room, but more by reason of the fact that he was obliged to "catch up" at the close of working hours. He was forty years old and had been in the employ of the company for twenty of those uneventful years. His companions teased him because they liked him—and thought the best way of expressing their regard. He realized this and accepted their pranks as compliments. They were companions only in the sense that they worked together in the office. Peter had no intimates. No one could have called him morose—or even unsociable; he was too amiable to be classed as either. His acquaintances had long ago given up asking an evening's recreation. However, his reputation was that of a solitary. In a manner the reputation was deserved. But no one suspected that it was not from choice that Peter lived like a hermit. He was painfully shy, and as the years went by the shyness was intensified. On this particular evening, he closed his desk, and leaning back by his chair looked down from the fourth-story window at the hurrying crowd which always filled the street at twilight—men hurrying to their wives and little ones; women, often leading children by the hand, hastening home to prepare the evening meal; girls from the department stores and shops, intent upon an evening's recreation. "Peter sighed. The sight always made him feel lonely. As he mused, someone tapped on the half-open door. Peter rose. "Come in," he said. A girl past her first youth entered. She was neatly dressed in becoming garments, from the well-fitting shoes to the plain but not inexpensive hat that crowned her hair, brown and fastened brightly, she stood on the threshold. "I am Miss Page, of the Bureau of Charities," she said. "This is Mr. Denison, is it not?" "Yes," replied Peter, adding: "We meet now and then in the elevator, I think."

"Yes," she answered. "Our offices are above—I was here this morning interviewing the staff, but you had gone out for a moment. Seeing the door open, and you at your desk, I ventured to look in. I have come on a business errand, Mr. Denison." "Yes?" responded Peter, expectantly. "And a charitable one at the same time," continued Miss Page. "Yes?" observed Peter once more. "It is about the Fresh Air Fund for poor children. Have you subscribed?" "No," replied Peter. "I never have been solicited to do so." "Well, now you are," replied Miss Page, with another charming smile. "You know, of course, all about it?" "Yes, I have read of it," replied Peter, "and thought it an excellent charity, though I have been remiss in giving my mite towards it. Now, with great pleasure I shall try to make amends."

He stepped to his desk, opened it and took out a check-book. When he turned again to his visitor he placed a check for ten dollars in her hand. "You are very generous, and I thank you," she said. "You are very welcome," replied Peter. "The evolution of Peter Denison" By Mary E. Mannix in Rosary Magazine

THE EVOLUTION OF PETER DENISON

Peter Denison sat at his desk busily writing. The other clerks had left the office at five, but as his custom Peter still lingered, partly because he felt more at home in the place where he spent nearly all his waking hours than in his lonely room, but more by reason of the fact that he was obliged to "catch up" at the close of working hours. He was forty years old and had been in the employ of the company for twenty of those uneventful years. His companions teased him because they liked him—and thought the best way of expressing their regard. He realized this and accepted their pranks as compliments. They were companions only in the sense that they worked together in the office. Peter had no intimates. No one could have called him morose—or even unsociable; he was too amiable to be classed as either. His acquaintances had long ago given up asking an evening's recreation. However, his reputation was that of a solitary. In a manner the reputation was deserved. But no one suspected that it was not from choice that Peter lived like a hermit. He was painfully shy, and as the years went by the shyness was intensified. On this particular evening, he closed his desk, and leaning back by his chair looked down from the fourth-story window at the hurrying crowd which always filled the street at twilight—men hurrying to their wives and little ones; women, often leading children by the hand, hastening home to prepare the evening meal; girls from the department stores and shops, intent upon an evening's recreation. "Peter sighed. The sight always made him feel lonely. As he mused, someone tapped on the half-open door. Peter rose. "Come in," he said. A girl past her first youth entered. She was neatly dressed in becoming garments, from the well-fitting shoes to the plain but not inexpensive hat that crowned her hair, brown and fastened brightly, she stood on the threshold. "I am Miss Page, of the Bureau of Charities," she said. "This is Mr. Denison, is it not?" "Yes," replied Peter, adding: "We meet now and then in the elevator, I think."

CHAPTER XIII. (continued) "Yes," she answered. "Our offices are above—I was here this morning interviewing the staff, but you had gone out for a moment. Seeing the door open, and you at your desk, I ventured to look in. I have come on a business errand, Mr. Denison." "Yes?" responded Peter, expectantly. "And a charitable one at the same time," continued Miss Page. "Yes?" observed Peter once more. "It is about the Fresh Air Fund for poor children. Have you subscribed?" "No," replied Peter. "I never have been solicited to do so." "Well, now you are," replied Miss Page, with another charming smile. "You know, of course, all about it?" "Yes, I have read of it," replied Peter, "and thought it an excellent charity, though I have been remiss in giving my mite towards it. Now, with great pleasure I shall try to make amends."

He stepped to his desk, opened it and took out a check-book. When he turned again to his visitor he placed a check for ten dollars in her hand. "You are very generous, and I thank you," she said. "You are very welcome," replied Peter. "The evolution of Peter Denison" By Mary E. Mannix in Rosary Magazine

CHAPTER XIII. (continued) "Yes," she answered. "Our offices are above—I was here this morning interviewing the staff, but you had gone out for a moment. Seeing the door open, and you at your desk, I ventured to look in. I have come on a business errand, Mr. Denison." "Yes?" responded Peter, expectantly. "And a charitable one at the same time," continued Miss Page. "Yes?" observed Peter once more. "It is about the Fresh Air Fund for poor children. Have you subscribed?" "No," replied Peter. "I never have been solicited to do so." "Well, now you are," replied Miss Page, with another charming smile. "You know, of course, all about it?" "Yes, I have read of it," replied Peter, "and thought it an excellent charity, though I have been remiss in giving my mite towards it. Now, with great pleasure I shall try to make amends."

He stepped to his desk, opened it and took out a check-book. When he turned again to his visitor he placed a check for ten dollars in her hand. "You are very generous, and I thank you," she said. "You are very welcome," replied Peter. "The evolution of Peter Denison" By Mary E. Mannix in Rosary Magazine

CHAPTER XIII. (continued) "Yes," she answered. "Our offices are above—I was here this morning interviewing the staff, but you had gone out for a moment. Seeing the door open, and you at your desk, I ventured to look in. I have come on a business errand, Mr. Denison." "Yes?" responded Peter, expectantly. "And a charitable one at the same time," continued Miss Page. "Yes?" observed Peter once more. "It is about the Fresh Air Fund for poor children. Have you subscribed?" "No," replied Peter. "I never have been solicited to do so." "Well, now you are," replied Miss Page, with another charming smile. "You know, of course, all about it?" "Yes, I have read of it," replied Peter, "and thought it an excellent charity, though I have been remiss in giving my mite towards it. Now, with great pleasure I shall try to make amends."

He stepped to his desk, opened it and took out a check-book. When he turned again to his visitor he placed a check for ten dollars in her hand. "You are very generous, and I thank you," she said. "You are very welcome," replied Peter. "The evolution of Peter Denison" By Mary E. Mannix in Rosary Magazine

EVERY COMMUNITY

can get a Victor Safety Cinema. No ready money needed. Pays for itself and soon makes money for you. 53

Write To Day for Particulars Pathoscope of Canada Ltd. 196 KING ST. W. TORONTO

Supreme Gords THE TIRE SENSATION OF 1922 WILL BE YOUR CHOICE FOR 1922

F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Upstairs Opp. Simpsons) Eyes Examined and Glass Eyes Fitted

HENNESSY "Something More Than a Drug Store" DRUGS CUT FLOWERS CANDIES PERFUMES Order by Phone—we deliver

Hotel Wolverine DETROIT Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up

Purity does it Take half a cake of Sunlight, pare it into hot water in your washer and stir into a rich suds. Put in the clothes and operate the washer. Later, rise them thoroughly, and your clothes will be beautifully clean and snowy white.

SUNLIGHT SOAP Lever Brothers Limited, Toronto.

OMEGA Over 200,000 Sold Annually in 27 Countries Write for Particulars

Write To Day for Particulars Pathoscope of Canada Ltd. 196 KING ST. W. TORONTO

Supreme Gords THE TIRE SENSATION OF 1922 WILL BE YOUR CHOICE FOR 1922

F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Upstairs Opp. Simpsons) Eyes Examined and Glass Eyes Fitted

HENNESSY "Something More Than a Drug Store" DRUGS CUT FLOWERS CANDIES PERFUMES Order by Phone—we deliver

Hotel Wolverine DETROIT Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up

Purity does it Take half a cake of Sunlight, pare it into hot water in your washer and stir into a rich suds. Put in the clothes and operate the washer. Later, rise them thoroughly, and your clothes will be beautifully clean and snowy white.

BARRISTERS, SOLICITORS MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES Solicitors for The Home Bank of Canada

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, ETC. Suite 24, Bank of Toronto Chambers LONDON, CANADA Phone 170

DAY, FERGUSON & CO. BARRISTERS James E. Day 36 Adelaide St. West Toronto, Canada

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, B.A., B.C.L., Alphonse Lannan, LL.B. CALGARY, ALBERTA

JOHN H. MCDERRY BARRISTER, SOLICITOR NOTARY PUBLIC CONVEYANCER Money to Loan Telephone 1061

O'REILLY & GRACE BARRISTERS, SOLICITORS, ETC. JACKSON BLDG. OTTAWA, ONT.

Lee, O'Donoghue & Harkins Barristers, Solicitors, Notaries, Etc. 110 Dundas St. W. Toronto, Canada

WATT & BLACKWELL Members Ontario Association of Architects ARCHITECTS Sixth Floor, Bank of Toronto Chambers LONDON, ONT.

MILLSON & BURGESS REGISTERED ARCHITECTS 249 Sparks St. OTTAWA, ONT.

DR. BRUCE E. EAID Room 5, Dominion Bank Chambers Cor. Richmond and Dundas Sts. Phone 5690

St. Jerome's College Founded 1864 KITCHENER, ONT. Business College Department, High School of Academic Department, College and Philosophical Departments. Address: REV. W. A. BENINGER, C. R., President



procession. Both saw him at the same moment.

"It is the gentleman," said Nellie, in a low voice. "He promised to come and see us, and he has come!"

"Yes," replied Miss Page. "Let us go and meet him. We are glad to see you, Mr. Denison," she said, advancing with welcoming hand. "The children are going blackberrying, but Nellie got a splinter in her finger and I stayed to remove it. Would you like to come along with us?"

"Surely," replied the visitor. "But who is this fat little girl you have with you?"

"This is Nellie," answered the child, laughing. "I am fat. I can see it in the glass."

"You certainly are!" replied Peter. "But I thought you were only to remain for a fortnight?"

"Two kind ladies who go to see Grandma wanted me to stay," replied the child. "And she wanted it, too."

"The change is marvelous," said Peter who had deposited his luggage on the grass near the roadway.

"The blackberry patch is not far away," said Miss Page, "and there are loads of berries which the children are gathering for tea, and also for jam, when some kind friend sends us a supply of sugar."

"I shall be very glad to provide the sugar," replied Peter, putting his hand in his pocket and producing a gold piece, which he pressed between Nellie's little fingers.

"Oh, thank you, thank you," said the child, giving the money to Miss Page.

"Perhaps, I may have a taste of the jam before I go," said Peter. "My grandmother used to make it, and I am particularly fond of it."

"Oh, but it takes hours and hours to cook," said Nellie. "And they won't begin to boil it till tomorrow morning. I think it will be late in the afternoon before it is done."

"But I have come to stay a week or more," rejoined Peter. "That is, if some one can find me a place to stop. In that case I'm sure I shall."

"That is good news," said Miss Page. "I am sure you will enjoy your visit. There will be no trouble about a lodging—there are several in the neighborhood." Then turning to the child she said, "Suppose we don't go blackberrying, Nellie, but take Mr. Denison over to the Bates house. I am almost sure they can take him in."

"Oh, yes, let's do that," said Nellie, and Peter said, "I have a package here which I would like to leave now. It's pretty heavy, and it's for you, Nellie, to divide with your young companions. A bucket of candy."

"And have you carried that heavy thing all the way from town?" asked Miss Page.

"Not altogether," replied Peter laughingly. "The boat carried it part of the way, and the stage part."

"You are a good man," said Nellie gravely, while the two elders smiled at her earnestness.

"Here, Milton!" called Miss Page to a boy who was moving nearby. "Take this to the house and leave it outside the door of my room. She pointed to the candy, which the boy lifted to his shoulder and conveyed to its destination. The three then turned in the direction of the farmhouse where Peter hoped to find lodging.

"I shall be looking forward to that jam, Nellie," said Peter as they proceeded.

"It will be good—very good," said the child. "Mrs. Bunker, she's the cook, can make very nice things. Do you know how to make jam, Mr. Denison?"

"Denison," said Peter.

"Mr. Denison, do you know how to make it?"

"I'm afraid not, Nellie."

"I do—I watched her the other day."

"Well, how is it done?"

"First, you wash the berries very well indeed, in a large pan. Then you put them in the big kettle, mash and mash them, and put them on the stove with the fire not too hot. You have to weigh them—I forgot to say that. Some people put water with them, but that spoils them, Mrs. Bunker says, but it makes them go farther. The juice that comes out when they are mashed is quite enough, and they are much richer. When they come to a boil you put in as many pounds of sugar as there are berries, and let that come to a boil. Then you set them back on the stove over a teeny-weeny fire to simmer—no, simmer—four or five hours. Some ladies cook them fast, but Mrs. Bunker does not think that is the best way. And my, but her jam is good! She is going to give me a little pot of it to take home to grandmother."

"You make my mouth water. I can hardly wait for a taste of it," said Peter. (He had a small pot of his own to take to his boarding-house when the jam was done. Mrs. Bunker thought it none too good for the kind gentleman who had brought that huge bucket of candy.)

On Sunday Peter went to Mass at the little church, served once a month only from a large mission. He could hardly explain to himself the great pleasure he felt when Miss Page, at the head of a procession of children, walked up the side aisle to the four front pews, where she seated them, kneeling immediately behind them.

"As the Sisters do," thought Peter.

After Mass he took his place beside the lender. "I was very glad to learn that you were a Catholic!" he said, after they had exchanged greetings.

"The feeling was mutual," she replied. "It is wonderful, isn't it, what a fellow feeling we 'Papists' have when abroad, though at home we might attend the same church for years without taking any notice of each other."

"Yes, it is strange," said Peter. "And I suppose Nellie is also a Catholic. I see her back there with a rosary in her hand."

"Oh, yes," replied Miss Page. "Nellie is a good little Catholic; she has a prayer-book which belonged to her grandmother when she was a little girl."

"Poor lady!" said Peter. "Is she very old?"

"Yes, she is," replied Miss Page. "Nellie's mother must have been the child of her old age."

"Is she very poor?"

"Very poor."

"We must try to do something for them when we go back," said Peter, and Miss Page thought, "He has a tender and compassionate heart!"

The fortnight was nearly over. It was Sunday evening and Peter was about to take his departure in the morning. He had said good-bye to the children, including Nellie, who had clung to his hand, and lifted her face to be kissed, an invitation which Peter accepted with pleasure, not unaccompanied by embarrassment.

"Miss Page," he said, when the leave-takings were over, "will you come for a last short walk down the road?"

She turned at once to accompany him.

When they had passed the gate, he said: "Miss Page, I have taken a great fancy to Nellie. I do not wish to lose sight of her."

"And I am worried about her," said Miss Page.

"What is wrong?" inquired Peter. "She seems perfectly healthy, and I have never seen any one improve as she has since the first day I saw her."

"She is very well," replied Miss Page—"she really has improved wonderfully. But her grandmother died last week, and she has no home. We have not told her yet, not wishing to spoil her outing. But a home must be found for her at once or she will have to go to an asylum!"

"To an asylum!" exclaimed Peter. "I hate the thought of such places."

"People are eager to adopt infants, but it is not so easy to find a home for a child of Nellie's age. They often make drudges of the poor little creatures. Nellie is not strong, and she is unusually sweet and refined."

Peter did not reply immediately. He walked on with his eyes on the ground, his lips firmly set, as though in deep reflection. Miss Page, watching the tense expression of his countenance, wondering what thoughts were in his mind.

"Miss Page," he said at last, coming a step nearer and regarding her earnestly with his honest eyes, "I have just spent the happiest two weeks of my life since I was a little chap passing my vacation at my grandmother's. It has been a delight to me to be among these little children. I realize now that I have been a selfish man—unconsciously, perhaps—that I have not mingled enough with my fellow-men. But I mean to turn over a new leaf. Your kindness and self-abnegation have taught me a lesson."

"But I am paid for this work, Mr. Denison," replied Miss Page.

"It is my vocation."

"No money could pay for such devotion as yours. You are a born mother. Why have you not married?"

"To tell the truth, I have never thought of it," she replied, as simply and frankly as Peter had spoken. "I am alone in the world," she continued. "I have been an orphan ever since I was five years old. So I can sympathize with children, like these. Don't you think it's time to turn back, Mr. Denison? It must be nearly ten, and the doors are locked at half-past."

Peter stood still. In the moonlight she could see his lips tremble.

Finally, after what seemed to the listener a very long silence, he said: "Miss Page, I want to adopt one."

"Nellie. How can I get her?"

"Adopt her!" she exclaimed.

"Send her to a good school until she is grown—a convent school—where she would spend her vacations, as I would have no home in which to receive her. Unless, my dear Miss Page," he went on hurriedly, taking her hand, and then, affrighted at his own temerity, dropping it again, "unless you will come and help take care of her. I think I fell in love with you that first day."

"Is this a proposal?" inquired his companion, with an arch glance.

"It certainly is," replied Peter. She slipped her hand within his arm and looked up at him—he was tall—with a shy yet happy smile.

"I shall be glad to help you take care of Nellie," she said.

Character is not cut in marble; it is not something solid and unalterable. It is something living and changing, and may become diseased as our bodies do.

**RELIGION IN THE HOME**

The only true guide of man on his voyage through life is religion. Reason helps him to seek and stay on his road, but if that road is to lead him to temporal and eternal happiness he needs religion "and must practise it." Next to the duty of Catholic parents' having the sacrament of baptism bestowed upon their children, indispensably necessary for salvation is the Christian training of their children. This Christian training must begin early. To wait until the child is of school age is too late. The parents themselves are the first instructors of the children in religion.

The religious foundation must be laid at the tender age of two and three years. At this age the children are like a piece of wax in the hands of parents. They can mould in whatever way they will. When a tree is young you can bend it in any direction you desire; when once it has become old and naturally deformed, it will be difficult to give it a shapely and rightly appearance. When a child is young it is susceptible or apt to respond to the untiring efforts of the mother to make her child a good Christian. It cannot be asserted too emphatically and repeated too frequently for Christian parents that the religious foundation must be laid during the tender age of the life of the child. Religion must, as it were, become part and parcel of its spiritual being, bone of its bone, flesh of its flesh. A pious priest says: "I can never forget the principles of religion which my parents instilled into my soul during the years of my infancy." Consequently, as soon as the child becomes capable of speech it should learn to utter the Holy Name of Jesus and the ever sweet name of the Mother of God. It should learn to make the sign of the cross, and know that it has a guardian angel continually by its side to guard and guide it, to shield it against dangers of body and soul. Parents should in all earnestness impress upon their children reverence and respect toward their guardian angel and urge them to follow his promptings. Parents desirous of making the most of their children, i. e., worthy and exemplary members of holy Church, and useful and model members of family and social life and an inspiration for those with whom they come in contact, must make this Christian education the prime factor in their life and must not let themselves grow remiss in the fulfilment of this duty, but must keep this parental care unceasingly before their minds and must bring themselves daily, and again and again, face to face with this Christian duty. Christian training is an art, and a difficult art, and not all parents succeed in the practise of this art. Experience tells us that even the best parents have made the saddest mistakes in the training of their children and that notwithstanding the untiring efforts on the part of parents to bring up their children good and pious, the children have turned out failures. It is a consolation, however, to know that this is the exception rather than the rule and that most parents are successful if they want to make it a success.

It is a time-honored custom and earnestly to be recommended for Christian parents to establish the pious practise of family devotions, to perform their prayers in common. This pious practise is bound more than all else to convert the home into a pious sanctuary. No day is begun without prayer, no meal is ended without prayer before any eaten without prayer before any after. To make their children feel at home, it is well for the parents to allow the oldest or the youngest to lead in prayer. This pious custom will have later on this advantage, when the children are grown up, that they are expected to be at home at the right time and the proper hour.—The Sentinel of the Blessed Sacrament.

Reverence is an attitude of mind and heart that should be assiduously cultivated, especially by the young. To be irreverent means to miss the finest things in life and to be deprived of its sweetest joys.

I expect to pass through this life, but once. If there is any kindness or any good thing I can do my fellow beings, let me do it now. I shall not pass this way again.—William Penn.

The more honesty a man has the less he affects the air of a saint. Many delight more in giving presents than in paying their debts.

## What ails the Child?

Why does it not grow big and strong? Think of this simple fact. The body is built solely by Food. The child can only get out of its food what that food contains. If the food is ill-balanced the child's growth is ill-balanced. If the food is lacking in certain vital elements, the child will be lacking in those vital elements which maintain strength and resist disease.

In nearly every case the food elements which the delicate boy or girl lacks are those contained in VioI. VioI has been specially designed by medical experts and skilled chemists to supply the vital constituents so often lacking in ordinary diet.

# VIROL

Sole Importers: BOVRIL, LTD., 2725, Park Avenue, Montreal.

---

# ASPIRIN

UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all



Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

Colds	Headache	Rheumatism
Toothache	Neuralgia	Neuritis
Earache	Lumbago	Pain, Pain


Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monoaceticacidester of Salicylicacid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

**Catholic Mutual Benefit Association of Canada**  
An exclusively Catholic and Canadian Fraternal Insurance Company  
**FOR MEN and WOMEN**  
Incorporated by Act of the Dominion Parliament. "Adequate Rates, Whole Life and 20 and 30 Years Assessment Policies."  
**Over \$8,000,000 Paid**  
To Families of Deceased Members  
For further information address  
**J. E. H. HOWISON**  
GRAND SECRETARY  
69 St. Denis St., Montreal, P. Q.

---

## ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.



It is the drugless treatment for bronchial ailments, coughs, colds, whooping cough and bronchitis. Send for descriptive booklet. Sold by druggists  
VAPOR-CRESOLENE CO.  
62 Cortlandt St., New York or Leeming-Miles Bldg., Montreal, Que.

---

For The Sunday Smoke  
**SIR HAIG**  
Cigar  
5 Cents  
Just try one at all dealers


---

**for swellings**

Swellings usually mean inflamed tissue. Absorbine, Jr. gently rubbed on the swollen part will quickly reduce the inflammation, and the swelling with it.

Though powerful, Absorbine, Jr. is absolutely harmless, and can be used with safety and comfort. It is a dependable antiseptic and germicide. Keep it handy.

\$1.25 a bottle at most druggists.  
W. F. YOUNG, Inc.  
344 St. Paul St., Montreal



**Order Your Clothes by Mail**

Get Your Suit or Overcoat from the World's Largest One-Price Tailors, Made to Measure—\$24.

No matter where you live, Tip Top Tailors can make your clothes to your own individual measure and guarantee fit and satisfaction or refund your money.

Choose from the largest selection of woollens in Canada—all one price. Select any style you like—tuxedos and evening dress suits are included in our standard price.

**Suits or Overcoats**  
Made-to-Measure  
**\$24.**  
West of Fort William Our Price is \$27.

LADIES! Don't be without a boyish type, man-tailored topcoat. Get one made to measure at \$24. Write today. Tear out this coupon. Send it now.

Fill in, tear out and mail today

**TIP TOP TAILORS,**  
Mail Order Dept. "G"  
256 Richmond St. West, Toronto.

Send me, by return mail, Tip Top samples of cloth, new style look and patented self-measurement form.

Name .....

Address .....

---

**This Beautiful Rosary**

This is a special present for our Catholic Agents. It is made of Rolled Gold with lovely Amethyst Beads, and it will delight the heart of any of our Catholic boys or girls. All complete in a box. Postage paid. Just sell \$3.00 worth of our beautiful, fast-selling Christmas, New Year and other seasonal cards and folders—which cost but 10c. WE TRUST YOU

**BEST PREMIUM CO.**  
DEPT. M. TORONTO

---

## DEAFNESS

Send a post card for a new pamphlet filled with valuable facts that every deaf person should know. It explains about our New Invention—the Mearns-Lane Ear Phonon and tells about our great 10 Day Free Trial Offer. Not a penny unless your hearing is improved. Write to-day. The Mearns Company of Canada, 353 Baggin Bldg., Montreal

---

**OLYMER BULLS**

Write to Cincinnati Bull Foundry Co., Cincinnati, O.

---

## GOITRE

"Dr. Cook's Wonderful Scientific Remedy" for Goitre and enlargement of the neck. The only way to treat this disease is through the blood. Write for free pamphlet. Bedell Chemical Co., 163 Church Street, Toronto.

## Why Not Give to Your Child The Treatment Your Mother Gave You

It is just as effective as ever in relieving coughs and colds, and still holds first place as the most popular of cough medicines.

**Colds and Bronchitis**


Mrs. Chris Dresser, Bayfield, Ont., writes: "We have used Dr. Chase's Linseed and Turpentine in our household for some time, and have always received good results. I have used it for my children as well as for myself for colds and bronchitis, and we find it gives immediate relief. Three bottles of this medicine once relieved me of an obstinate cold when doctor's medicine had failed. I cannot speak too highly of Dr. Chase's Linseed and Turpentine, and would not be without it in the house. If you can make any use of this letter you are at liberty to do so."

**Asthma**

Mr. Thomas Bond, Shelldrake, North Shore, Que., writes:—"I suffered for years with asthma, sometimes being unable to lie in bed, but after a treatment of Dr. Chase's Linseed and Turpentine, I am now quite well and thank this medicine for restoring me."

## Dr. Chase's Syrup of Linseed and Turpentine

Trial size 35c. a bottle. Family size, three times as much, 75c. All dealers and Edmanson, Bates & Co., Ltd., Toronto.



## NEW LAMP BURNS 94% AIR

BEATS ELECTRIC OR GAS

A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities, and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal oil).

The inventor, T. T. Johnson, 246 Craig St. W., Montreal, is offering to send a lamp on 10 days' FREE trial, or even to give one FREE to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 per month.



The Catholic Record

Price of subscription—\$2.00 per annum.
Published by Rev. James T. Foley, D. D.
Editor—Thomas Coffey, L.L.D.
Associate Editor—H. F. Mackintosh

At the meeting, which by request of the clergymen was held privately in the Minister's office, the following memorial was presented:
At a meeting of duly appointed representatives of the legislative bodies of the Anglican, Congregationalist, Methodist and Presbyterian Communions, holding jurisdiction in the Province of Ontario, held on Wednesday, November 15, 1922, in the Board Room of the Continental Life Building, Toronto, and presided over by His Grace the Archbishop of Algoma, the following resolutions were unanimously adopted for submission to the Minister of Education:

the authority that man lawfully exercises over his fellow-man.
The clause now reads:
"Daill Eireann, sitting as a Constituent Assembly in this Provisional Parliament, acknowledging that all lawful authority comes from God to the people, and in the confidence that the National life and unity of Ireland shall thus be restored, hereby proclaims the establishment of Saorstát Eireann and in the exercise of undoubted right decrees and enacts as follows:
As we have had occasion recently to point out, it is of Catholic faith that all lawful authority comes from God; but whether directly to those chosen by the people to rule them in any civil capacity, or to the people as a whole society and by them delegated to those whom they elect to exercise it, is an open question amongst theologians. As an Irish bishop recently pointed out it is a question of little practical importance. What admits of no doubt or controversy, what is of Catholic faith, is that, whether directly or indirectly, all authority is God-given. Whether exercised by Catholics or Protestants, by Jews or Mohammedans or infidels, matters not; all authority is of God.
This does not mean if authority be abused, if it be perverted to defeat the end for which it is given, that there is no relief. The divine right of Kings is a perversion of Catholic teaching, an invention of absolute monarchs and their sycophants, in conflict with Catholic theology throughout the Christian centuries.
But that is another aspect of the question. Suffice it to make the point clear by an illustration every one will understand.
The authority of parents, no one will deny, is from God. It is declared and sanctioned by one of the Ten Commandments. It is necessary for the continued existence, not to speak of the welfare, of human society. Yet who does not know that parental authority is sometimes so grossly abused, so perverted to evil ends, that this most intimate of human relationships, the family, must be broken up, parents deprived of the exercise of their authority, children released from the duty of obedience, in order that the very purpose for which authority is given be not defeated.
These exceptional cases, however, affect not in the slightest degree our belief in the divinely imposed duties and obligations of parental authority.
So, mutatis mutandis, in civil affairs.
Throughout the wide world the sea-divided Gael will rejoice that the motherland has made the recognition of the divine origin of all authority the corner-stone of her new Constitution.

and decide such "claim" on behalf of the Public school.
When Catholics pointed out that there were many companies the religion of whose stock-holders was unknown and unascertainable, and asked for legislation that would secure an equitable division of the taxes of the property of such companies, they were clamorously told that the present legal provision was ample and adequate for the purpose. That there was any difficulty or even hardship in determining the religion of stock-holders was heatedly denied.
Now when Mr. Justice Middleton decides that those who attack the decision of the Flour Mills directorate must show that the allocation of taxes to the Separate school exceeds the proportion of stock held by Catholics, the boot is on the other foot. Mr. Garrow, K. C., throwing up the sponge, said: "I don't know how it is ever to be shown what proportion of the stock is held by Roman Catholics."
Precisely. It is the impossibility of accurately or even approximately determining the religion of stock-holders in many companies that is the ground for our request for such reasonable legislation on the subject as will not impose impossible tasks on Separate school boards.
Another important consideration is this: Directors of Companies, and local managers have often expressed surprise, even indignation, that though the full proportionate share of all the burdens due to exemption, to increased school accommodation, etc., due to the location and favorable treatment of manufacturing plants, fall on Catholics equally with Protestants, Separate schools are deprived of their proportionate share of the taxes on the property concerned.
It would appear from Justice Middleton's decision that such companies through their directorates even under the existing law may divide their taxes equitably between Public and Separate schools even when the proportion of Catholic stock-holders is unknown. On those attacking such action rests the burden of proof that the allocation of taxes to Separate schools exceeds the proportion of stock held by Catholics.

ince for Canada of his becoming Prime Minister at this or at any other time.
The Prime Minister says the foreign policy of Great Britain must have the support of the Dominions. But, how does he intend to find out whether it has that support or not? Canada does not know to-day what the foreign policy of Great Britain is. We see enough of it to know that it is pursued along intricate and tortuous lines from starting points of which we know nothing. All that we can see of it leads us to think that it is framed, and from time to time changed, without reference to anything but the interests of Great Britain.
There are, of course, some Canadians who are perfectly satisfied with that, and think that that is the best of all possible arrangements; who regard our system of self-government as a sort of license by which the Government of England permits a sub-government in this country to make laws and regulations here with the constitutional reservation that when Great Britain deals with big questions and gets into a big mess, our sub-government ought to put aside its own ideas and get into the big mess at once and without question.
Mr. Bonar Law does not insist on this interpretation of our status; which, by the way, is pretty nearly correct from a strict constitutional point of view. The Parliament of Great Britain can unquestionably pass an act at any time repealing any or all of our laws, and putting any or all of the laws of Great Britain in their place. Our Constitution is an act of the British Parliament and as such could be repealed at any time by the same power that made it. But that is a theoretical not a practical possibility. Mr. Bonar Law as well as all other English statesmen realize that it could not be done without their losing this Dominion forever.
Being forced by circumstances to recognize that Canada has at least a theoretical independence, they are now trying to make themselves think that they are giving us some say in that part of the management of the Empire which is the most vital and far-reaching of all, that is to say, the foreign policy of Great Britain. There is no such thing as an imperial policy in this empire; and there cannot be under present conditions. The statement that the English Government consults Canadian opinion on its foreign policy is such obvious nonsense that no one who reads it can fail to see how foolish it is. How can that opinion be collected, under present conditions? Last week the people of Great Britain went to the polls and exercised their right to vote for or against a government which had taken a certain line in foreign policy. That is the way to gather the opinion of the people who have to back up a foreign policy with their lives and their money. Is there any other way? Is there any other way which would satisfy the Canadian people?
How does Mr. Bonar Law propose to consult the public opinion of the people of Canada? By subscribing to a clipping bureau and treasuring up the editorials of the Montreal Star? There is no way of finding out, with any color of constitutional practice, the opinions of a people who have no constitutional means of making that opinion known. Of course, the people of England do not always have a chance to express in the constitutional manner their opinion of a policy before they get into a mess, but in that case they can say to the men who got them into the mess, "Wait and see what we shall do to you."
But Canadians have no such right and no such opportunity.

NOTES AND COMMENTS
ADMIRERS OF Rugby—and they include a large part of the student body—are apt to regard the game as a modern institution. It has, however, a history of many centuries. As early as 1849, in the reign of Edward III., an edict was issued forbidding the game because it diverted attention from "more martial and patriotic exercises," such as archery and wrestling. It had evidently not yet developed into the strenuous pastime familiar to this twentieth century.
It would appear, however, to have made some progress in that direction by the time of Henry IV., for both that sovereign and Henry VIII. legislated against football as harmful to their "dear people," and in the reign of Elizabeth it was forbidden under penalty of imprisonment. James I. also debarred it among "other rough and violent exercises." Notwithstanding these prohibitory enactments the game seems to have held its own. London apprentices, we are told, were not to be kept from their favorite pastime by mere prohibitions, for even while these laws were in force the streets of the city in winter were "full of foote-balles." Opponents in our day of another kind of Prohibition may surely take heart thereby.
Just as Leo XIII. by reason of his weighty encyclicals on the subject is justly called the "Working Man's Pope," and Pius X. is for sufficient reasons the "Children's Pope," so Pius XI. may come to be called the "Editors' Pope." Himself a man of letters, he has practical knowledge also of the craft. When the editor of the Westminster Cathedral Chronicle was recently in Rome he had private audience with the Holy Father, of whom he asked a blessing on his journal and its readers. "Certainly," replied the Pope, "but first of all I bless the editor. Then I send my blessing to all your readers. And—yes, I see that you must have subscribers. You have a large number? Well, then, I send a special blessing to all who have paid up their subscription."

THERE HAS recently been discovered in Ireland the ruins of a monastery known to have been in existence before 669 A. D. It is situated on Mabee Island, Strangford Lough, near Belfast. It is mentioned in Muircha's Life of St. Patrick, and Bede's Ecclesiastical History, where it is recorded that in 694 Pope Honorius wrote to bishops of the Irish Church about the Paschal controversy and the Pelagian heresy, one of the bishops mentioned being Cromous, Bishop of Nendrum. The island was subsequently named Mabee, after a bishop of that monastery. The Belfast Natural History Society have unearthed valuable relics, including some stones bearing written characters, the exact meaning of which has not yet been determined. Some of the writings are said to be of Danish origin.

BOY LIFE

"Talks to Boys" By Rev. J. P. Conroy, S. J. Published by permission of the Queen's Work Press.

FOLLOWING THE MULE

CONTINUED

We must keep a sharp eye on instinct, therefore, draw a boundary line for it and see that it never oversteps that line. And where shall we draw that line? Right at the edge of reason, and as soon as instinct starts to get across that edge push it back. Remember, we are not mere animals. Animals act entirely by instinct, automatically. God depends upon us and gives us His grace precisely to enable us to regulate our instincts by our reason and our will power. And just as soon as we fail to do this a foolish or a sinful error is the result.
This is where Dick made his mistake in the classroom. He had his little joke, and had a barrel of fun out of it. Not so awful a matter, after all. A good joke, even out of season, has its bright side. But untimely jokes call for timely punishment, and Dick knew it. Nevertheless he sends up a loud wail of agony. Why the agony? Not because the punishment was unfair. Dick's reason told him that it was fair. But because Dick little Richard is absolutely naughty. Dick's instinct wins over his reason.
So with Bill. No one objects if Bill turn three handsprings when a man on his team sends the ball over the back fence with the bases full. That's legitimate instinct. But when the umpire calls Bill out at first a moment later, why give an imitation of a hungry Bengal tiger looking for raw meat? Bill's feelings are jarred, that's all. And nobody should jar Willie.
The same with Harry. It is lovely, no doubt, to have our gang so yearn for us that they have to moan and shriek outside the house till they win us to them once again. Instinctively Harry likes that, and he isn't all wrong, either, in liking it. But what about reason holding him to his duty at the books?
"Reason!" says Harry, with his finger in his mouth. "I never heard of it."
Watch any boy who travels along the road of mere feeling, instinct, and you will see a boy who is going to hurt himself terribly. One minute he wants to see something. See it he will, at any cost. Another minute he wants to hear something. Hear it he will, no matter what reason says against it. He must associate with a certain boy, a certain crowd, no matter how dangerous to him. He must play a certain game, and throw everything aside for that. Instinct dominates him, owns him, drives him along ahead of it.
Finally, after a continuous surrender to the impulse of pleasure from without, he begins to surrender to the baser instincts from within, until his whole life is possessed with the single idea of pleasure. Is a thought tempting? He admits it. Is a desire alluring? He follows it. Is an action satisfying to the senses? He does it. He has only one rule of life: "It is pleasant?—I'll do it. It is unpleasant?—I'll not do it."
And then, when manhood comes and this boy has become set in, imbedded in, enslaved to, this sort of life, we find him defending his course. "Why did God give me the instinct," he says, "if He did not wish me to use it?"—like the patient for whom the doctor had prescribed strychnine, marked "Poison," to aid the heart action. "Why did He give me this if I am not to use it?" says the patient.

LONDON, SATURDAY, NOV. 25, 1922

THE BIBLE AS A CLASS-BOOK

In his very unsympathetic history of Separate schools Dr. Hodgins exonerates his friend Dr. Ryerson from the charge of having introduced the Separate school principle into our Common school system. "That was done," he tells us in a chapter entitled "The Bible as a Class Book," "as I have shown, in 1841, three years before his appointment to office. It was owing principally, as pointed out, to the well-intentioned, but misdirected zeal of those who sought to influence the newly elected and mixed Legislature of the time, to make the Bible a class-book in the Common schools."

Dr. Hodgins here refers to the numerous petitions praying that the "Bible be prescribed as a class-book." Diverse in their character they generally agreed "that knowledge, to be productive of any real benefit, or substantial good, to the people must be guided by the unerring wisdom of God, as revealed in His Word."

Dr. Ryerson says in one of his letters (Story of My Life): "The principal opposition which, in 1846, and for several years afterwards, I encountered was that I did not make the Bible compulsory in the Schools, but simply recognized the right of Protestants to use it in the School (not as an ordinary reading book as it was not given us to teach us how to read but to teach us the way to Heaven,) as a book of religious instruction without the right, or the power, of compelling any one to use it."

The Hon. Peter D. Blaquiere, though a Protestant, saw clearly how utterly offensive to Catholics and subversive of the professed Common school ideal, this would be. "To attempt," he said in the Legislative Council, "the introduction of the Holy Scriptures, as received by Protestants as a class-book in the Common Schools when Roman Catholics were to be educated in the same School, was worse than useless; it was oppressive; it was dangerous; and it must arrest all progress in education."

So in the early stages of the development of our school system it was recognized that to make the Protestant version and canon of the Scriptures a school text-book was to make the schools distinctively Protestant and sectarian.

A recent judicial decision in San Francisco declared that the Protestant version of the Bible is sectarian and barred it from use in the Public schools.

Last week a deputation of clergymen of several denominations interviewed the Ontario Minister of Education on this same subject. At the request of the deputation the press were excluded. So presumably the press accounts were furnished by some of those who were present. The London Free Press says:

Suggestions for the standardization of religious teaching in Public schools were discussed. The clergymen stated they would be willing to have publicity when further progress had been made.

This morning's session was chiefly a report on the progress made in connection with drafting some standard religious text-book for universal use.

The Globe is a little more explicit, giving the full text of the resolution presented to the Minister:

It is worth while examining this resolution closely; for here is a movement strikingly similar to that which in 1841 Dr. Hodgins declares was responsible for the incorporation of the Separate school principle into our school system; and which, moreover, goes much further than Dr. Ryerson deemed compatible with the fundamental principles on which Common schools were based.

It is interesting, too, to compare the Free Press summary with the carefully worded memorial.

While Catholics will sympathize fully with the object the Protestant clergymen have in view and welcome their conversion to the principle to which we have always held, yet there are considerations that must be taken into account.
1. Catholics believe in the Holy Scriptures and revere them as the Word of God. They are encouraged by the Church to read them. To deny their inspiration is, by that very fact, to cease to be a Catholic. Yet there are fundamental and irreconcilable differences between the Catholic and the Protestant position with regard to the Bible. In the matter even of reading the Scriptures our disagreement is radical. But of this at another time.

2. In all discussion of this question, so far as schools are concerned, it is openly assumed that "the Bible" is the Protestant version and the Protestant canon of Holy Scriptures. That is an assumption to which no Catholic can subscribe.

3. That the Bible, privately interpreted, is the sole rule of faith and morals is as distinctly and distinctively a Protestant doctrine as that the Pope is the divinely constituted Head of the Church is distinctively Catholic.

4. In the proposed series of text books "for instruction in morals and good citizenship" the Protestant doctrine is expressly or implicitly assumed. These considerations—and we might add many others—are put forth not with the object of hindering the attainment of the laudable desire of our Protestant friends to give religious instruction to their children, but that the Catholic position should be clearly known and fairly considered by those who advocate such instruction as part of the Public school curriculum.

If the Public schools are to become distinctively Protestant schools let the change be made openly and above board, the rights and interests of all citizens receiving due consideration in the public discussion that should precede any such radical modification of the principle professedly governing the Public school system.

THE AUTHORITY OF GOD IN THE AFFAIRS OF MEN

That the name of God was excluded from the Versailles Treaty was made the subject of widespread comment, and amongst Catholics of comment generally unfavorable, often caustic or contemptuous. When the first published draft of the Constitution of the Irish Free State was found likewise to have ignored all recognition of the authority of God, even to have omitted all mention of His name, the Catholic religious sense was deeply wounded, and attention was promptly called to the omission. Responding to universal public sentiment the opening clause was amended to include a confession of faith in God from whom comes all

the authority that man lawfully exercises over his fellow-man.
The clause now reads:
"Daill Eireann, sitting as a Constituent Assembly in this Provisional Parliament, acknowledging that all lawful authority comes from God to the people, and in the confidence that the National life and unity of Ireland shall thus be restored, hereby proclaims the establishment of Saorstát Eireann and in the exercise of undoubted right decrees and enacts as follows:
As we have had occasion recently to point out, it is of Catholic faith that all lawful authority comes from God; but whether directly to those chosen by the people to rule them in any civil capacity, or to the people as a whole society and by them delegated to those whom they elect to exercise it, is an open question amongst theologians. As an Irish bishop recently pointed out it is a question of little practical importance. What admits of no doubt or controversy, what is of Catholic faith, is that, whether directly or indirectly, all authority is God-given. Whether exercised by Catholics or Protestants, by Jews or Mohammedans or infidels, matters not; all authority is of God.
This does not mean if authority be abused, if it be perverted to defeat the end for which it is given, that there is no relief. The divine right of Kings is a perversion of Catholic teaching, an invention of absolute monarchs and their sycophants, in conflict with Catholic theology throughout the Christian centuries.
But that is another aspect of the question. Suffice it to make the point clear by an illustration every one will understand.
The authority of parents, no one will deny, is from God. It is declared and sanctioned by one of the Ten Commandments. It is necessary for the continued existence, not to speak of the welfare, of human society. Yet who does not know that parental authority is sometimes so grossly abused, so perverted to evil ends, that this most intimate of human relationships, the family, must be broken up, parents deprived of the exercise of their authority, children released from the duty of obedience, in order that the very purpose for which authority is given be not defeated.
These exceptional cases, however, affect not in the slightest degree our belief in the divinely imposed duties and obligations of parental authority.
So, mutatis mutandis, in civil affairs.
Throughout the wide world the sea-divided Gael will rejoice that the motherland has made the recognition of the divine origin of all authority the corner-stone of her new Constitution.

THE GODERICH SEPARATE SCHOOL CASE

This case arose out of the allocation by the directors of the Western Canada Flour Mills of one-thirtieth of the school tax on their Goderich property to the Separate school. The amount involved was \$200.00. The assessor at Goderich claimed that all the taxes on this property should go to the public school unless and until it is shown that a corresponding proportion of the stock is held by Catholics.

Mr. Justice Middleton decided that the action of the directors is to be presumed to be valid until it is shown that it is not. That is, that the burden of proof rests naturally on those who attack the validity or legality of the action of the board of directors.

Several interesting considerations arise.
In the daily paper before us the two-column heading to this news item reads: "Goderich Separate School Demands \$200 in Taxes." And the opening sentence of the Toronto despatch is this: "The Roman Catholic Separate School at Goderich claims to be entitled to \$200 of the school taxes payable by the Western Canada Flour Mills."

We don't suppose that it was with malice prepense that this grossly misleading impression was conveyed to readers. But the text shows that it was the Public school resenting and impugning the action of the directors of the company that "demanded" and "claimed" every cent of the school tax including the fraction allocated to the Separate school. It was the Separate school that denied the authority of the assessor to make such "demand"

MR. BONAR LAW, FOREIGN POLICY, AND CANADA

By THE OBSERVER

Last week the papers carried an account of a speech made by Mr. Bonar Law, the new Prime Minister of England, in the course of the election campaign in that country, in which he referred to the Dominions and the foreign policy of Great Britain. He is reported to have spoken as follows:

"Prime Minister Bonar Law dealt with the foreign policy of his Government, and laid special emphasis on the fact that British foreign policy must have the support of the Dominions throughout the Empire. The fact is," said the Prime Minister, "that in the War the great Dominions sprang to manhood in their relations with the Mother Country, and there were changes in that hour. They will never be the same again. As Lord Curzon said yesterday, in all our policy we have to think not only of public opinion at home, but have to use every means in our power to make certain that we have the support of public opinion throughout the Empire. I think also it is no disadvantage—not to put it any higher—that just at the time when these Dominions have reached manhood a man born in one of them should be Prime Minister."

Well, Canada has not yet found occasion for any great excitement over the men born in Canada who have become prominent in English politics. With the exception of Edward Blake they have not by their English career made any Canadian hearts burst with pride. Mr. Blake was a respectable figure wherever he was; for his talents were more for law than for statesmanship. Mr. MacMaster and Mr. Joseph Martin have added nothing to Canada's prestige. Mr. Hamar Greenwood, and Mr. Max Aitken could not do so; though Mr. Aitken has convinced some Canadians that he must be a great man; for, they naively point out, did not the King make him a noble Lord? Is not that proof enough?

Mr. Bonar Law, we understand, spent only his very early years in Canada, and is not fairly to be called a Canadian at all. His life has been spent in Great Britain. We don't see, therefore, the signif-

icance for Canada of his becoming Prime Minister at this or at any other time.
The Prime Minister says the foreign policy of Great Britain must have the support of the Dominions. But, how does he intend to find out whether it has that support or not? Canada does not know to-day what the foreign policy of Great Britain is. We see enough of it to know that it is pursued along intricate and tortuous lines from starting points of which we know nothing. All that we can see of it leads us to think that it is framed, and from time to time changed, without reference to anything but the interests of Great Britain.
There are, of course, some Canadians who are perfectly satisfied with that, and think that that is the best of all possible arrangements; who regard our system of self-government as a sort of license by which the Government of England permits a sub-government in this country to make laws and regulations here with the constitutional reservation that when Great Britain deals with big questions and gets into a big mess, our sub-government ought to put aside its own ideas and get into the big mess at once and without question.
Mr. Bonar Law does not insist on this interpretation of our status; which, by the way, is pretty nearly correct from a strict constitutional point of view. The Parliament of Great Britain can unquestionably pass an act at any time repealing any or all of our laws, and putting any or all of the laws of Great Britain in their place. Our Constitution is an act of the British Parliament and as such could be repealed at any time by the same power that made it. But that is a theoretical not a practical possibility. Mr. Bonar Law as well as all other English statesmen realize that it could not be done without their losing this Dominion forever.
Being forced by circumstances to recognize that Canada has at least a theoretical independence, they are now trying to make themselves think that they are giving us some say in that part of the management of the Empire which is the most vital and far-reaching of all, that is to say, the foreign policy of Great Britain. There is no such thing as an imperial policy in this empire; and there cannot be under present conditions. The statement that the English Government consults Canadian opinion on its foreign policy is such obvious nonsense that no one who reads it can fail to see how foolish it is. How can that opinion be collected, under present conditions? Last week the people of Great Britain went to the polls and exercised their right to vote for or against a government which had taken a certain line in foreign policy. That is the way to gather the opinion of the people who have to back up a foreign policy with their lives and their money. Is there any other way? Is there any other way which would satisfy the Canadian people?
How does Mr. Bonar Law propose to consult the public opinion of the people of Canada? By subscribing to a clipping bureau and treasuring up the editorials of the Montreal Star? There is no way of finding out, with any color of constitutional practice, the opinions of a people who have no constitutional means of making that opinion known. Of course, the people of England do not always have a chance to express in the constitutional manner their opinion of a policy before they get into a mess, but in that case they can say to the men who got them into the mess, "Wait and see what we shall do to you."
But Canadians have no such right and no such opportunity.

NOTE.—The foreign policy of no country is, or can be, under the direct control of its people. All Canadians are represented at Ottawa, and through their Government and Parliament can exercise a very real influence on imperial foreign policy so long as Canada retains the right—hitherto undisputed—to decide whether or not she will participate in Great Britain's foreign wars. It is, we think, a good thing all round that the British Premier openly recognizes the necessity of consulting Canadian opinion in matters of interest to all the constituent parts of the Empire.—E. C. R.

It is said that of the offerings made to Pius XI. since his election as Supreme Pontiff, none has given him greater pleasure than that of the Mount Everest Expedition. This offering consisted of a fragment of rock from the highest point reached on the mountain, and the highest point on the earth's surface yet attained by man. The piece of rock, mounted on an ebony stand, decorated with silver bars, and bearing an inscription to the Pope as Alpinist, stands on the Holy Father's writing table. His Holiness has written General Bruce as leader of the expedition, an autograph letter, recalling the pleasure it gave him to receive from them during the course of their climb, a telegram of congratulation on his election. Accompanying this letter was a gold medal, coupled with his good wishes for complete success in the next effort to reach the Mount's summit.

FROM FRANCE, through the medium of the Roman Journal, Osservatore Romano, comes a testimony to the inviolability of the confessional. The Vatican periodical announces that a French priest has just returned to his parish after having served thirty-three years in prison for an offence of which he was innocent and whose perpetrator was known to him. In 1889 the priest had been sentenced to life imprisonment for the murder of a woman. A few months ago his former verger died, after acknowledging himself that he was the murderer. He had confessed this to the priest at the time, who when himself accused took the sentence in silence and rather than defame the sacrament went cheerfully to his long imprisonment.

In the Procession of the Blessed Sacrament last Feast of Corpus Christi, in the park of St. Genevieve College, Versailles, walked twelve generals and one admiral of the Army and Navy of France. The crowd of the faithful also included a large number of field officers, all of whom were alumni of the college. They had gone specially to Versailles for the purpose as a testimony of their attachment to the faith of their youth. One need not despair of a country that can produce testimony like this



and swallows the whole box of tablets at once. Result—the heart stops altogether. Life goes out.

It is the same with instinct. Rightly used, in small doses, well regulated, it helps the soul. Wrongly used, as the single principle of action, it is sure by little and little to kill the soul.

Instinct, my dear boys, is not our guide. Never trust it. Instinct is only the packmule on our journey to heaven. It helps carry the baggage, but it isn't the leader of the expedition. It may start to run ahead whenever it spies a little grass, but we must drag it back and keep it from smashing our outfit. It may want to quit and lie down when a steep hill is to be climbed, but we must beat it and drive it on and up.

Our reason, our heart, our soul, God's grace and God's help, these are the leaders of our heavenly expedition. If we slight these, reject these, we dismiss the guides God has set us and choose in their stead the leadership of the mule.

THE CENTENARY OF ST. PAUL'S

CELEBRATED BY CEREMONIES OF GREAT POMP AND DIGNITY

Globe, Nov. 13

It was only with difficulty that Knights of St. John, with drawn swords, could clear a pathway through the immense throngs for the procession of priests and Church dignitaries at St. Paul's Church (Toronto) yesterday morning.

Long before the commencement of the Pontifical High Mass, which marked the inauguration of the three days' celebration of the centenary of the Roman Catholic parish of St. Paul, every nook and corner of the big edifice had been filled by the crowds. Sharply at 11 o'clock the old bell, which had called to worship the first Catholic settlers of "Muddy York" more than one hundred years ago, started to toll, and the procession from the presbytery to the church was under way.

AN IMPOSING PROCESSION

First came the acolytes, bearing the crucifix and tapers, followed by His Grace Archbishop McNeil of Toronto, in purple robes, and His Grace Archbishop Spratt of Kingston. At the end of the procession came His Excellency Pietro di Maria, Archbishop of Piacenza, and delegate of the Holy See to the Dominion of Canada. The Papal Nuncio was garbed in a great scarlet mantle, set off with ermine.

As he advanced through the crowds on the street, a majestic figure, on whose breast glittered a diamond cross, he waved his hand in blessing to the faithful, who lined the route of procession.

AN OCCASION OF JOY

The throne for the Apostolic Delegate was set under a canopy of white and red silk, while the vaulted arches of the temple hung immense draperies of the same color. Red signifies the color of a martyr, in this case St. Paul himself, while the coupling of white with the crimson denotes in the services of the Church a joyful occasion.

Arrived at the foot of the throne the Papal Nuncio was garbed in the full insignia of his exalted office. The ring, set with the Papal emblems was placed on his finger; the mitre, invested with jewels, was placed upon his head and the golden pastoral staff was placed in his hands.

CABLE FROM PONTIFF

During the celebration of Mass by His Excellency a cablegram was received from the Supreme Pontiff in Rome. The cabled message was one of congratulation, and an assurance that the Holy Father was present in spirit in the great city of Toronto. The message from the Vatican was handed to Very Rev. Dean J. L. Hand, pastor of the church, by the Apostolic Delegate.

It was a scene of the deepest solemnity and dignity when Monsignor Di Maria and his assistants, clad in gorgeous robes of yellow and gold, surrounded by acolytes holding burning tapers, mounted the steps of the marble altar, decorated with roses and fine linen. Heavy clouds of incense rose upward and perfumed the whole church with the aroma of myrrh and aloes. From the choir came waves of sonorous melody, filling the edifice with a volume of harmonious sound. The side altars were glowing under arches of hundreds of red and blue electric bulbs, like so many rubies and sapphires, and in the chancel hundreds of worshippers bent low in adoration.

ARCHBISHOP PREACHES

His Grace Archbishop McNeil preached from the text: "Behold I am with you, even unto the consummation of the world." The Archbishop referred to St. Paul's parish as the cradle of the Catholic Church in Toronto. Where St. Paul's parish extended its area one hundred years ago there are now 85 parishes. It was an uncommon thing for the Roman Catholic Church to celebrate a centennial. There are churches in the Catholic world which were in active service far back as the second and third centuries, he said.

The Church of Malta, said His Grace, had an uninterrupted chain of Bishops in its see since St. Paul himself invested the first Bishop during his missionary journey.

"Through all the changes of history this Church has remained unchanged," he said. "By the end of the fourth century, we are told by church historians, over 80 sects had flourished and had gone down. The Catholic Church remains the same permanent institution founded by Christ himself," the Archbishop said. "It is only through the constant care of God that the Church had remained standing in the tumult of the ages," the preacher added. There had been mighty problems in the Church itself. The conversion of the Jews and pagans had been a tremendous task and the age of persecutions had also been the age of apostasies. Many had failed to abide in the faith when the test of persecution came, according to the Archbishop. "Relying on the promise of God, Behold, I am with you even unto the consummation of the world," the Church must carry the torch of spiritual light to posterity without shrinking from its task," His Grace concluded.

DELEGATE CONGRATULATES PASTOR

His Excellency Pietro di Maria congratulated Father Hand on the occasion of the one hundredth anniversary of the parish. "Your parish carries the name of St. Paul, the Apostle and Martyr, but also the missionary of indomitable energy and courage. St. Paul's parish in Toronto also was a pioneer among the Churches of Upper Canada. The name St. Paul and Rome are inseparable, for from Rome the great Apostle left to receive the martyr's crown on high," said the Papal Nuncio. "In our lives the love of God must surpass everything. We must resist evil. The Lord founded one Church, and only one doctrine was preached by St. Peter in Rome," he continued. "The men who founded this parish were true pioneers of the Catholic Church. I am here to assure you that the Holy Father is present with you in spirit today, and that the Pope is gratified with the progress of the Church in your great city," His Excellency concluded.

BESTOWS PAPAL BLESSING

At the closing of the service the Papal Delegate bestowed the blessing of the Holy Father on the assembly.

Monsignor Di Maria, as celebrant, was assisted at the altar by Father McGrand, as deacon, and Father O'Leary, as sub-deacon. Mgr. Whelan, V. G., acted as arch-priest. Dean Morris of St. Catharines and Father Coyle assisted at the throne. Rev. Dr. Morrissey of the Seminary was master of ceremonies, and his assistant was Father Pennylogion of St. Ann's parish.

Archbishop McNeil was assisted by Very Rev. Dean Hand and Dr. Tracey of St. Cecilia's. His Grace Archbishop Spratt of Kingston was assisted by Mgr. Corbett, V. G., Cornwall, and Father T. O'Donnell of St. Ann's. Other priests in the sanctuary were: Mgr. Kidd of St. Augustine's Seminary, Father Kelly of Richmond Hill, Father Miller of St. Paul's, Rev. Dr. Carr of St. Michael's College, Fathers Malouf and Oudat of the Syrian Catholic Church, and several Christian Brothers.

Four of the oldest members of the Church, Mrs. James Larkin, Mrs. J. Nicholson, Mrs. I. Shortt and Mrs. N. Melady, were given front seats during the celebration of the Mass.

OTHER FUNCTIONS AND CEREMONIES

On Sunday, at 7 o'clock solemn vespers were sung, and a sermon was preached by Rev. Dr. J. P. Treacy, of St. Cecilia's Church, formerly attached to St. Paul's. Monday morning at 9 o'clock Mass for the students of the Separate schools was celebrated.

DEAN HAND GIVES A DINNER

On Monday at 1 p. m., a dinner in St. Paul's parish hall was tendered by Dean Hand to the Apostolic Delegate, the visiting bishops and all the priests of the city and diocese.

On Monday evening His Excellency, the Apostolic Delegate, accompanied by Dean Hand, visited St. Ann's Church, and was received by Rev. Thomas O'Donnell, rector of the parish, and President of the Catholic Church Extension Society of Canada; and on the same evening at 8 p. m., a public reception to the Apostolic Delegate was held in St. Paul's Hall, under the auspices of the Knights of Columbus.

Tuesday, at 9 a. m., Requiem Mass for all deceased pastors and people of the parish.

On Tuesday at noon a luncheon was given at St. Augustine's Seminary for the Apostolic Delegate.

Tuesday evening a grand concert in Massey Hall was tendered to Dean Hand by the Holy Name Society. An original poem, "The Pioneers," written for the centennial celebration, by Mr. P. J. Coleman, M.A., editor of The Catholic Register, was read as an interlude.

On Wednesday evening, an at-home in St. Paul's Hall by the present parishioners was tendered to the old members of the church who have moved to other parishes.

A VENERABLE AND HISTORIC SHRINE

Old St. Paul's Church enjoys the great honor of being the cradle of

the Catholic Church in the vast Province of Ontario. Long indeed before its time, Jesuit, Oblate and Recollet had brought the gospel to Huron, Ojibway and Neutral within the bounds of the Province, martyrs had shed their blood for the faith in what is now the Archdiocese of Toronto, and flourishing missions had been established by the Jesuits at Penetanguishene and Waubesaushene in the Georgian Bay region, only to be destroyed by the savage Iroquois, inveterate foes of the peaceful Hurons and Petuns, who lived on Lake Huron. Here had fallen beneath tomahawk and scalping-knife such noble men as Brebouf, Lallemand, Garnier, Chabanel, Daniel, and here had labored men like Father Isaac Jogues, who was later to give his blood for Christ at Ossernenon, in the Mohawk Valley of New York.

But St. Paul's was the first permanent parish to be established in Toronto after the settlement of Ontario. When it was erected in 1822 there were but seven priests in all of Ontario. It was the first Roman Catholic Church between Kingston and the Detroit River. Its congregation at last Sunday's services numbered more than the entire population of Toronto, or York as it was then called, one hundred years ago.

The ancient church has seen Toronto grow from a village to be the second city of Canada.

WALKED TWENTY MILES

In those early days people with the ardent faith of the good old Irish stock walked 20 miles to hear Mass at the new church. Thousands of Canadian Catholics have an affection for the ancient edifice as their beloved spiritual home. There more than three generations of the faithful have been ministered to, their babies baptized, their young lovers married, their old men and women carried to the grave. For a century the sanctuary lamp of St. Paul's has never been extinguished.

The church has a great record of service. In the Great War, as the Tablet in its vestibule tells, 81 men of the parish gave their lives and 962 were on active service. In the line of religious work the parish has given 47 boys who became priests, 21 girls who took the veil, to give their lives in kindly and sacrificial service, and seven lads became Christian Brothers, to go out into the world as teachers.

PARISH BOYS NOW PRIESTS

At the service on Sunday morning the officers of the Mass were a number of priests who were boys of the parish in their juvenile days. They included Monsignor Whelan, Dr. O'Leary, Father McGrand, Father Pennylogion and Dr. Morris. With such a record, St. Paul's was deserving of a notable celebration of its centenary, and it had; and its venerable pastor, the learned and devoted Dean Hand, may well feel proud of his parish and his people.

MUSSOLINI AND THE VATICAN

Rome, Nov. 13.—Premier Mussolini intends to spend the Christmas holidays studying the problem of relations between the Italian State and the Roman Church, or the so-called "Roman question," hoping that his own pacific intentions, coupled with the leanings toward rapprochement which Pope Pius XI. has so often shown, may finally lead to elimination of the differences which have kept the State and Church apart for fifty years.

The "Roman question" began in 1870, when Italian troops marched into Rome, depriving the Pope of temporal power. Pope Pius IX, who was Pontiff then, locked himself up in voluntary imprisonment in the Vatican and threatened with excommunication any Catholic sovereign having any dealings with the Italian King and declaring that he would not rest content until he or his successors had regained all their rights and privileges whereof he had been deprived by the Italians. Since then, by imperceptible steps, the very root of the question has changed. Besides minor points the most of which the Italian Government is ready to concede, the chief Vatican claim is that its position in the Italian State be recognized and guaranteed by international agreements.

The Vatican holds that any agreement with the Italian Government, however favorable it may be, is insufficient unless guaranteed internationally. To this proposal the Italian Government strongly objects, believing that it would place Italy at the mercy of any State which wanted to make the Vatican a pretext for picking a quarrel with Italy. It is upon this rock that frequent attempts at rapprochement between the State and Church have been wrecked.

Mussolini's relations with the Vatican have been going from good to better. Cardinal Gasparri, the Vatican Secretary of State, recently said that the Fascismo was absolutely necessary and praised the King's attitude, saying he had acted with the greatest wisdom. This is considered most significant as it is the first time since 1870 that the Vatican has approved publicity and action of an Italian sovereign or of any political party.

Mussolini, on his part on assuming office sent a message to the Pope offering his homage to the head of the religion to which the majority of Italians belong and for which the

Italian Government has the highest consideration.

During the Fascisti march on Rome the Pope, through a high Vatican official, asked their intentions towards the Catholic Church and received the amplest assurances. The Mussolini newspaper, Il Popolo D'Italia, publishes a semi-official note asking that the Fascisti respect the decision of the Vatican Congregation of Rites forbidding Bishops to bless the Fascisti flags because they are devoid of any religious symbolism.

The accumulation of this evidence seems to point to the fact that negotiations between Mussolini and the Vatican are proceeding satisfactorily and interesting developments may be expected.

Mussolini's ideas on the Roman Catholic Church are well known. Last year, speaking in the Chamber, he said: "The problem demanding most urgent solution is the problem of relations between the Church and State. For twenty years we, by reading Carducci's literature, have become imbued with the idea that the Vatican is a kind of old blood-thirsty wolf, but all this, though perhaps brilliant in literature, appears to us Fascisti as somewhat anachronistic in reality. I affirm that the Latin and imperial tradition of Rome are today represented by Catholicism. I affirm that there is today in Rome only one ideal which makes a world-wide appeal, and is the ideal which radiates from the Vatican."

The foregoing is a copyrighted wireless despatch from its Roman correspondent to the New York Times.—E. C. R.

THE DEAD PRIEST

In D. body of Father M. J. Whelan, died OTTAWA, Nov. 5, 1922

A valiant soldier of the Christ his sword

Has sheathed, and lain his body down to rest.

His soul, the message of the risen Lord

Has heard, and sought the secret higher quest.

The tasks he planned accomplished he moves on

To strive perchance for greater purpose still,

As other faithful servants long since gone

Have served in high command the Master's will.

The somber deeds of life to him were known,

He heard the lowly and the outcast's call,

And through the sternness kindness ever shone

With hope and love and charity for all.

He little craved the popular acclaim,

Among the great content 'to be the least;

Unto the Master, Service, this his fame.

A father, friend and faithful parish priest.

So bear him as a father to his grave;

Who loved him best his simple creed will keep,

To serve God well, and man, and neighbor brave.

This would be counsel could he wake from sleep.

OTTAWA, NOV. 8, 1922. —T. A. BROWNE

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MASS INTENTIONS BADLY NEEDED

Devotion to the August Sacrifice of the Altar is the greatest of all devotions. No offerings we can make, no action we can perform can compare in value to that of the Holy Sacrifice. The reason is very evident. It is no other than Christ himself who is there both priest and victim, offered and offering, praying and sacrificing for our benefit. "The Holy Mass is the treasury of the Church," says a pious author and Catholics everywhere, at all worthy of the name, show their love and devotion during the precious moments of that most holy of all actions.

Very Rev. Thos. O'Donnell,—I beg to acknowledge with cordial thanks your favor of the 4th inst., enclosing blank forms for intentions and cheque \$607 for \$300. It is one more of the many subjects for which I beg to assure you I am grateful. Many poor priests in these parts get no other intentions than those with which we are thus able to supply them, though they are sadly in need of whatever help can in this way come to them.

I was glad to learn of your safe return, after your European visit, for, somehow, I felt somewhat anxious lest some mishap may befall us while your protecting hand was far distant.

With repeated thanks and good wishes I am,

Yours gratefully in Domino, T. CASEY, Archbishop of Vancouver.

What more worthy appeal could we make than that for our Missionaries? Through them we beg that God's choicest blessings may be ours and that the souls of the faithful departed who were dear to us in life may rest in peace with God through all eternity.

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.

PREVIOUSLY ACKNOWLEDGED \$5,708 48 Mrs. Wm. M., Petrola... 2 00

MASS INTENTIONS Bryson..... 1 00 Bernard McGillivray, Reserve Mines..... 2 00

SCOTS CATHOLICS NOW ONE-EIGHTH

About one-eighth of the total population of Scotland is Catholic, is the gratifying statement made by Dr. Thomas Colvin, of Glasgow, when speaking in the city of Dundee before an audience of 2,000, presided over by the Bishop, Msgr. Toner.

Apart from his renown as a physician, Dr. Colvin is one of the best known lay Catholics in Scotland, whilst in England he is frequently heard at public meetings, practically those of Catholic medical men.

In Glasgow, Dr. Colvin said, the Catholics form about one quarter of the population. Which is as good as saying that if London measured up to Glasgow its Catholic population would be as large as the total Catholic population of Great Britain. In Dundee Dr. Colvin estimated the Catholics to form about one sixth and one seventh of the population; while in Glasgow and the West of Scotland the total number of Catholics exceeded half a million.

Dr. Colvin ascribes three causes to the rapid growth of Catholicism in Scotland during the past fifty years. The first of these is the coming of the Irish to Scotland. Next in importance is the fact that the Catholics of Scotland are loyal to the marriage contract and last there are the conversions.

PITTSBURGH'S SUNDAY SCHOOL CAMPAIGN

Pittsburgh, Nov. 13.—Catholics, Protestants and Jews have united in a campaign to provide 30,000 Pittsburgh children, who receive no religious instruction, with an opportunity to identify themselves with classes in which such instruction is given. More than one hundred thousand children have been given "challenge words" which will be used to stimulate interest in the movement. They are expected to challenge their companions and those who are unable to respond with the proper answer will be invited to attend a Sunday school class the following Sunday. The campaign will last two weeks.

BOHEMIA SHOWS LARGE DECLINE

By Rev. Dr. Wilhelm Baron von Capitaine

The Catholic population of Bohemia has declined from 95,66% of the total in 1910 to 78.20% in 1922, according to statistics that have just been made public. This change is accounted for partly by an increase in the proportional number of Protestants and to a large extent by the establishment of the new Czechoslovakian Schismatic Church. The latter organization which now has 432,000 members did not exist twelve years ago. In 1910 the Protestant denominations constituted 2.61% of the total population and today they claim a membership of 246,000. The statistics credit the Catholic Church with 5,216,000 members at the present time.

One of the most startling features of the religious life in Bohemia is the enormous increase in the last twelve years of the number of those who profess to have no religious affiliations whatsoever. In 1910 there were only 11,000 listed under this classification, while the latest figures place the strength of the group at 658,000.

Religious statistics for the principal cities of Europe where there are considerable Catholic populations show that there are fewer

priests in comparison to the number of Catholics in Budapest than in any other city of comparable Catholic population. In Rome there is a priest for every 8,300 Catholics; in Cologne, one for every 8,920; in Berlin, one for every 10,422; in Milan and Brussels, one for every 14,440; in Vienna, one for every 22,500; in Paris, one for every 22,600; and in Budapest, one for every 32,000.

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$5,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. AP., China Mission College, Almonte, Ontario

QUEEN OF APOSTLES BURSE Previously acknowledged \$2,650 48 Mrs. Wm. M., Petrola... 2 00

ST. ANTHONY'S BURSE Previously acknowledged \$1,421 20

IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,743 48

COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$402 00

ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$2,610 48 M. M., Prescott..... 2 50

BLESSED SACRAMENT BURSE Previously acknowledged \$481 08 J. A. D., Peakes Station P. E. L..... 5 00

ST. FRANCIS XAVIER BURSE Previously acknowledged \$88 80

HOLY NAME OF JESUS BURSE Previously acknowledged \$280 00

HOLY SOULS BURSE Previously acknowledged \$1,521 14 Angus O'Hanley, Barabois Harbor..... 3 00 M. M., Prescott..... 2 50

LITTLE FLOWER BURSE Previously acknowledged \$904 04 Friend, Medicine Hat..... 1 00

SACRED HEART LEAGUE BURSE Previously acknowledged \$2,629 45

KLAN FAILS TO HARM ASHURST

Phoenix, Ariz., Nov. 13.—United States Senator Henry F. Ashurst was reelected last Tuesday despite the opposition of the Ku Klux Klan, which is well organized in this State and which waged a vigorous battle against Senator Ashurst on the ground that he is a Catholic. Senator Ashurst has represented Arizona in the Senate since this State was admitted into the union.

THE CATALONIAN PILGRIMS PRESENT FINE STATUE TO LOURDES CHURCH

Lourdes, Nov. 2.—The parochial church at Lourdes was recently presented with a beautiful statue of Our Lady of Montserrat, the patroness of Catalonia, by pilgrims who came to Lourdes from Catalonia in Spain.

This image is a copy of an ancient statue, and was carved in wood by a skilled artist in Barcelona. It was solemnly blessed at the miraculous grotto by Msgr. Antonia Marcet, a Benedictine Abbot from Barcelona.

It was then carried in procession to the parochial church, where the priests in charge awaited its arrival. The statue was carried by twenty Catalonian men, who were preceded by some six hundred pilgrims singing hymns. The exercises were solemnly impressive.

Grand Cruise De Luxe OF THE MEDITERRANEAN AND

Pilgrimage to the Holy Land and Rome

FOLLOWED BY AN EXTENSION TOUR OF SOUTHERN EUROPE

Leaving New York Jan'y 18 Accompanied by a Spiritual Director

Personally Conducted by Mr. F. M. Beccari

NOTE—Party Limited to 25 Persons

For Details address: Beccari Catholic Tours, Inc. 1010 Times Bldg., New York City "Travel With Your Own People—There's a Difference."

10 years "beyond"

Ten years from now that \$1,000 you have in the bank—if you leave it there—will still be bringing you only \$30 per year.

But—you can invest it now safely, conservatively, so that it is almost certain to bring you—in the "beyond" period—five, eight, even ten or more times that percentage of return.

Have you thought of Insurance Stock? With all operations carefully guarded by the Government, any doubts as to safety may be forgotten.

Profits? So good that heretofore most of this class of stock has been bought up by men in the companies themselves. One Canadian company paid 100% last year. Others 18%, 30%, 50%.

We are offering stock in the BRITISH NATIONAL ASSURANCE COMPANY newly organized, with prospects quite as good as these other companies. We would be glad to tell you more about it, of course entirely without obligation to you. Interested? Then simply write us.

ADDRESS: DEPT. R. C. R. CLAPP AND COMPANY 55 Adelaide St. E. TORONTO

Ontario's Strength Is Your Guarantee. ONTARIO, richest and most populous Province in Canada, offers you, through the Province of Ontario Savings Office, a place of safe deposit for your savings, with a guarantee of 4% interest, compounded half-yearly. In addition to 1/3 higher interest rate and Government safety, you have the privilege of payment and withdrawal by cheque. See our manager and open an account to-day. Province of Ontario Savings Office. Head Office: Toronto. Branch Offices: Hamilton, St. Catharines, Brantford, Woodstock, Seaford, Walkerton, Owen Sound, Newmarket, St. Marys, Pembroke, Aylmer and Ottawa, 102



**FIVE MINUTE SERMON**

BY REV. WILLIAM DEMOUY, D. D.

**TWENTY-FIFTH SUNDAY AFTER PENTECOST**

**FALSE PROPHETS**

"Then if any man shall say to you: Lo here is Christ, or there; do not believe him; for there shall arise false Christs and false prophets and shall show great signs and wonders, inasmuch as to deceive if possible even the elect." (Matt. xxiv. 24-25)

Our Lord Jesus Christ, in the Gospel assigned to this Sunday, tells of the last day of the world. He lays more stress on what will happen to man than on what will come over the material world itself. How wisely He acts in thus pointing out the horrors of that last day! Man's soul will remain, while this earth that we now call our own will cease to exist in every respect. The thing, then, for man to consider is not so much what will be done with the world, but what will be done with himself. Christ warns those who will be living when that terrible event will take place, of many dangers they will encounter. There is one danger particularly He warns them against, one which we easily can imagine will cause the ruin of many, notwithstanding the fact that God had let them know of it beforehand. It is the danger of rising from false Christs and false prophets.

It is no cause of wonder to us that Christ sounds such a warning note, for experience has taught us and continues to teach us, that there are many at the present day who take notice of the voice of the false prophets and the false Christs. This is true also of worldly things. Glance at the field of medicine, and see how many quacks there are, pretending to be able to cure almost any disease. They are patronized by a great number of people who will believe the hundreds of references these so-called doctors cite. The public is warned against these charlatans by the better class of men in the medical profession; but many fail to hear this warning, and put themselves under the care of a man whose name is known, not through his skilful treatment of patients, but through his extravagant advertising in the papers, periodicals, and magazines.

So it is with regard to religion. Who is there that has not noticed the various sects—or religions, if they may be called such—that were begun by men who claimed to be inspired by God, or moved by the Spirit to found them. These sects contradict one another. There is no longer any unity of belief among them. They many agree on some points, but this is natural, as they copy from the original religion, and also because originality can not be extended far in something so abstract as religious belief. All these sects seem to gain adherents, however. People are less able to judge regarding religion than they are regarding any other science in the world. It is no wonder that Christ constituted a Church to which all should go for guidance. He having made her the "pillar and ground of truth," having given her the mission to "teach all nations and all people," and having said that if any one refused to hear her, he would not be heard by Him, or by His Heavenly Father. What is the Church in this? Can it be any one of the many that exist in the world at the present time? She is one that exists today, but she is the one that was founded by the true God.

She alone is the true Church. All others founded after her are the work of men—false prophets and false Christs. This condition had been predicted by Christ. The apostles also told the people over and over again that it would happen, and warned them not to be led away by it. St. Paul openly tells the people that "if any one, even an angel from heaven, should teach them other than he had taught them, they should treat him as an outcast."

This fact is indeed lamentable. People know that in all the sciences there is unity. Laws—fixed laws—govern everything. These laws are formulated as they become known, and whoever does not admit them is looked upon as ignorant and skeptical. Now, who is the author of all this uniformity in the laws of nature, and in the laws governing the arts and sciences? It is God, who is the Maker of all things. If He established unity in this world, what reason has any one for denying that He also established unity in religion? Everything that He does is well done and well ordered; and if unity and perfection are not found in some work, that work is not the work of God.

The end of the world has not yet come, but Christ's words are already true. The false prophet has already risen, and many a misguided and ignorant soul is following him. These souls were led easily away because they heeded not the voice of the truth, and negligently observed God's laws. Gradually their minds became more darkened, their conscience less tender, and temptations greater, until finally they were led away.

Let us, then, brethren, rejoice that we are Catholics—members of the Church founded by Christ; the Church that teaches one doctrine and exhorts all to the observance of one code of laws. Our Faith means more to us than anything else. We must endeavor to practise it generously; to defend it on all occasions; and we must not heed the voice of the innovator. In charity to him, we must endeavor

to lead him to the true fount of all knowledge. But no matter how wise he may be, no matter how convincing his words, if he teaches something contrary to the Faith that we know to be the only true one, and refuses to listen to us, we must pass him by. In conclusion, let us remember that we are surrounded by dangers. The propagators of error are making vigorous efforts to lead us away; and their ways of doing so are many and varied. But if we keep our hearts pure and strive to love God as we should, there will be little danger of our falling into their hands.

**EAGLES OF CZECHO-SLOVAKIA**

E. Christlich in America

The Catholic manifestations at Brno (Bruno Moravia during Assumption Week, are a conclusive refutation of the calumny that Czechoslovakia is not a predominantly Catholic country. According to the recent census 80% of the population have declared themselves Catholic; only 7% Protestant, while the remaining 13% are made up of Greek Orthodox, Jews, and various sects including the new schismatical body negligible in number, calling itself the "National Church." In spite of these figures certain interested foreign factors continue to represent Czechoslovakia as having severed her connection with Rome. In face of the magnificent display of Catholic consciousness which attracted people from all parts of the world, including the United States, to Brno, these defamers must either retract their statements or at least hold their peace in future. At any rate America, I trust, will show the other side of the shield.

The rally of the Orel, or "Eagles," an athletic patriotic organization for the youth of both sexes, founded on a Catholic basis, was the first big international event in the new Republic. The "Eagles" were established two decades ago because of the irreligious trend of the older society of Sokol, or "Falcons," which made it impossible for a practising Catholic to retain membership. Christian ethics, as well as physical culture and loyalty to fatherland, are on the program of the "Eagles" who are expected to practise the Catholic religion. Their rapid increase, the energy and initiative, have made them today a strong pillar of the Church in Czechoslovakia.

A solemn High Mass in the vast stadium celebrated by the Papal Nuncio, Mgr. Micara, opened the festival. Foreign Bishops were present, including French, Yugoslav, and Polish prelates, while two Cabinet Ministers represented the President and the Government of the Czechoslovak Republic.

One feature of the exercises, performed with unexampled precision by tens of thousands, to the sound of national melodies, was a symbolic rendering of the history of the Central Slavs. The movements of the men expressed the burden of the foreign yoke, the long and gradual struggle for freedom, till finally, with limbs unshackled, they sprang erect, a free and independent people. The movements of the girls showed the anguish that was only calmed by prayer, the ceaseless toil and the constancy and encouragement bestowed from above and the final rapture of triumph. The crowning gesture, the "breaking of the chains" has been taken as the design for the postage-stamps of the young Republic.

An impressive scene was the blessing of the flags by the Papal Nuncio, and the thunder of the cath to Faith and Fatherland shouted in unison by the multitudes. If the "Eagles" in their mass were a stirring sight, private conversation with individuals among them was still more inspiring. Many of these young pioneers of the Catholic revival could tell of gallant resistance in remote villages to the lure of the new national sect. Working men and peasants in certain districts, on learning, with horror that the noisy agitators who seduced them, had been condemned by Rome, drove them from their midst and proclaimed their fidelity to the old Faith.

Visitors could learn much in this second most important city of the Central Slavs. There was not one case of intoxication among the crowds in a land of unstinted beer. The Czechs, whose Pilsener and other breweries are famous throughout the world, are a sober and frugal people. Soft drinks were more in request than the beer and wine obtainable *ad libitum*. The town of Brno itself has some fine old churches: that of St. James dating from the thirteenth century; the beautiful church of St. Thomas, with a monastery, built in the fourteenth century by the Augustinians, and the garrison church served by the Jesuits. There are several interesting museums, historical and ethnographical, and some valuable collections of paintings. But the chief asset of ancient Brno on this occasion was that as geographical center of the State it could easily assemble from all points the living Catholic forces eager to reassert their status before the world.

The procession, nearly four miles long, of young people bearing Catholic banners and singing Catholic hymns, acclaimed by enthusiastic spectators, was a vision to be remembered. Very significant for

the future of Slav Catholicism was the presence of 1,300 "Eagles" from Yugoslavia, led by their President, Bishop Yeglichek of Liublana; and a jubilant welcome was given them by their Czech kin. The promoter, organizer, and outstanding figure of the demonstrations was Mgr. Dr. Sramek, Minister of Railways in the present Coalition Government at Prague, whose eloquent words, on the responsibility of Catholics in Czechoslovakia, sank into all hearts. The studied reserve with which he alluded to the past did not obliterate from the minds of his hearers the persecution he had suffered under alien rule for upholding Czech national claims. With no less confidence in his ability to champion successfully the cause of the Church, menaced by new conditions, they sang the patriotic hymn: "Cry of the Eagles," which terminates thus: "As the sun sheds its rays on every spot in our land, arise Eagles, and fly swiftly from peak to peak, planting every where, dauntless, the Catholic Cross!"

**A FAMOUS ABBEY IN FRANCE**

By M. Massiani

Mgr. Castellan, Archbishop of Chambéry, recently completed negotiations with the French Government with regard to the installation of the Benedictines in a monastery in his diocese, the famous Abbey of Hautecombe. The government has given its full approval to the plan, and the religious of Saint Benedict will soon be regularly authorized to occupy the ancient monastery.

The Cistercians who have occupied the abbey since its foundation in the year 1125 no longer have a sufficient number of religious, and Mgr. Castellan is very anxious that the monastery should have a number of religious corresponding to its importance. He therefore petitioned the Holy See for authorization to replace the Cistercians by a community of French Benedictines which, for the last fifteen years, has been established at Chiari, in Italy. The Holy See granted the desired permission.

The Archbishop next applied to the French Government in order to be sure that no objections would be

raised against the coming of a new religious congregation to Savoy. In view of the fact that a special agreement was made protecting the abbey against any changes at the time of the cession of Savoy to France by Italy in 1860, the French authorities reported that the government would oppose no difficulties to the establishment of the Benedictines at Hautecombe.

The Abbey of Hautecombe, which occupies a magnificent site on the shore of Lake Bourget, contains the tombs of the princes of the House of Savoy, to which the Italian sovereigns belong. In the XIIIth century, the Abbey gave two Popes to the Church, namely Celestine IV. and Nicholas III. Among its Abbots were Saint Amedeus, Bishop of Lausanne, and Godefroy, who was the Secretary of Saint Bernard.

**THE MASS**

It is always a pleasant thing to have been at Mass; it sweetens and savours the whole day. It is, indeed, a wonderful thing, as we walk about, to think that "we have seen the Lord"—seen Him with our own eyes within a few feet of Him! What a privilege to enjoy over ordinary men and women whom we pass by in the streets! No one, therefore, who can do it, should miss this seeing of the Lord every day.

**Church Furniture**

We specialize in the manufacture of Church Pews, Altars, Pulpits, Confessionals, Vestment Cases

AND All Furniture for Church and Sunday School

The Valley City Seating Co. Limited DUNDAS, ONTARIO

**Bovril** helps you to "turn the corner"

**Ladies, Boys and Girls!**  
EARN ONE OF OUR BEAUTIFUL FOLDING Christmas Crib **FREE!**  
We are placing on sale at the very low price of 25c. the beautiful Folding Christmas Crib, constructed of heavy cardboard, decorated in rich colors, showing six figures, and portraying the Birth of Our Saviour. size 5 inches by 5 inches, and one inch in depth.  
If you sell 12 of these Beautiful Folding Christmas Crib at 25c each, we will give you as a premium a large size Christmas Crib, in size 10 by 13 inches, and four inches deep. The time is short for Christmas, so send in your orders now.

**Catholic Supply Company**  
46 St. Alexander St. Montreal, Canada

**"Hear With Both Ears"**  
Two women were talking. One had made a disappointing piano purchase—the other was quite satisfied with the piano she had bought.  
"How did you manage it? You don't know any more about music than I do," the first woman said.  
"I'll tell you," the other answered. "I used both my ears. One ear heard the piano—and the other heard what people who had the piano in the home said of it, and this is what I found:—  
"The Sherlock-Manning Piano not only stands the show-room test—it stands the test of the home. It stays true to tone—and it is built ruggedly enough to stand up against the rigor of home usage."

**Sherlock-Manning Piano Company**  
London, Ontario

**Sherlock-Manning Piano Company**  
London, Ontario

**THE SAFE AND GUARANTEED MOTH PREVENTIVE**  
Odorless—Stainless—Non-Inflammable  
**MOTHA-KILL**  
KILLS MOTHS DESTROYS EGGS  
Odorless—Stainless—Safe  
**GUARANTEED FOR A YEAR**  
BY A MONEY-BACK BOARD  
JUST SPRAY OR SPONGE  
MOTHA-KILL is the sure Moth Preventive that kills Moths—destroys eggs and larvae—without ODORE—without STAINING—without damaging fabrics, and GUARANTEED FOR 1 YEAR by a money-back board.  
Clothing, Rugs, Carpets, Furs, etc., sprayed with MOTHA-KILL resist fire, while many moth preventives ignite on contact. MOTHA-KILL not only KILLS moths, it PREVENTS DAMAGE by the worm which eats the holes.  
Combination Set, Sprayer and liquid \$1.25; postage 20 cents extra.  
Liquid alone for spraying, 1/2 pint bottle, 85 cents; 10 1/2 oz. bottle, 10 cents extra; 1 pint, \$1.25; postage 15 cents extra; 1 quart, \$1.95; postage 20 cents extra, or Parcel Post collect if desired.  
**Drug Sales Corporation, Ltd.**  
314 Notre Dame St. W., Montreal  
Inquiries invited regarding any special Moth problems  
**USE ONCE! SAFE FOR A YEAR!**  
A few districts open for distributors.

**STOP that ITCH!**  
JUST write your name on coupon below, and get instant relief from the itch. Are you suffering from skin diseases, ulcers, eczema or psoriasis? Do you long for relief from the burning, itching, stinging, and smarting of these troubles? If so, you will find relief from the itching, stinging, and smarting of these troubles by using D. D. D. D. D. gives instant relief from that burning, itching, stinging, and smarting. The very moment this soothing, cooling liquid touches the skin, the itch is gone! Yes, gone! That burning, itching, stinging, and smarting!

**Trial Bottle Free**  
We urge you to send the coupon today for a trial bottle of the famous D. D. D. Prescription. See the letter above written by Mr. Batenchuk. Perhaps, too, you will get free from eczema from the use of a trial bottle only.

**D. D. D. Company, Dept. 69**  
27 Lyall Ave., Toronto, Ont.  
Gentlemen—Please send me a trial bottle of the famous D. D. D. Prescription. I enclose ten cents to cover cost of packing and postage.  
Name.....  
Address.....  
Town..... Province.....

**HAS NEVER FELT THE RHEUMATISM**  
Since Taking "Fruit-a-tives" The Famous Fruit Medicine  
P. O. Box 123, PARRISBORO, N.S.  
"I suffered with Rheumatism for five years, having it so badly at times I was unable to get up. I tried medicines I saw advertised, and was treated by doctors but the Rheumatism always came back. In 1916, I saw in an advertisement that "Fruit-a-tives" would stop Rheumatism and took a box, and got relief; then took "Fruit-a-tives" right along for about six months and I have never felt my Rheumatism since."  
JOHN E. GUILDERSON.  
50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

**FACE DISFIGURED WITH PIMPLES**  
Itched and Burned. Lost Rest. Cuticura Heals.  
"My skin became irritated by using different kinds of ointments and when I scratched it, pimples formed on my face and forehead. The pimples itched and burned and I scratched them, and my face was disfigured. I lost rest at night because of the irritation.  
"The trouble lasted six weeks before I began using Cuticura Soap and Ointment, and after using four cakes of Soap and three boxes of Ointment I was healed in one month."  
(Signed) Miss Elizabeth Stevens, 1215-62nd St., Oakland, Calif.  
Use Cuticura Soap, Ointment and Talcum for all toilet purposes.  
Sample Each Free by Mail. Address: "The Cuticura Co., 144 St. Paul St., W. Montreal." Sold everywhere. Ointment 25c. Soap 10c. Cuticura Soap shaves without lather.

**Holy Week IN JERUSALEM**  
First Canadian Official Pilgrimage to the Holy Land  
Under the Spiritual Direction of  
**The Most Reverend Father Matthew-Mary, O. F. M.**  
the Holy Land Commissary to Canada  
With the approbation of His Eminence Cardinal Begin, Primate of Canada and Archbishop of Quebec; and the Most Reverend Bernardin Klumper, Minister General of the Franciscan Order.  
**DEPARTURE from NEW YORK** RETURNING to NEW YORK  
By SS. "PATRIA" of the Fabre Line (16,000 tons) by SS. "LAPLAND" of the White Star Line (18,000 tons)  
**FEBRUARY 15th** **APRIL 25th**  
**Inclusive Fare \$995.** Providing all necessary travelling expenses. First class travel throughout.  
For particulars and itinerary apply to the Organizers:  
**The Spiritual Director**  
**The Most Reverend Father Matthew-Mary, O. F. M.**  
Holy Land Commissary to Canada  
79 Bolton Avenue, Ottawa  
OR ADDRESS **THOS. COOK & SON**  
(By Special Appointment Travel Agents to the Holy See)  
**526 St. Catherine St. West MONTREAL, QUE.**

**For Baby's Woollens**  
The little woolly garments for Baby must be kept soft or they will irritate the tender skin. Washed in Lux suds, Baby's woollens will keep beautifully soft and fluffy. The thin satiny-like flakes of Lux are made by our own exclusive process, and dissolve instantly into a lather as harmless as pure water itself.  
Just dip Baby's clothes into a bowlful of the rich Lux suds—rinse them, squeeze out the surplus water and hang to dry.  
There is nothing like Lux. Sold only in sealed packets—dust-proof!  
**LUX**  
LEVER BROTHERS LIMITED Toronto

**PUZZLE \$6.400 GIVEN FREE**  
This amount has been Given Away FREE also hundreds of Merchandise Prizes \$200.00 more IN CASH will be Given Away as follows:  
1st Prize, \$50.00 in Cash  
2nd Prize, \$40.00 in Cash  
3rd Prize, \$35.00 in Cash  
4th Prize, \$25.00 in Cash  
5th to 9th Prizes—Each \$10.00  
TOGETHER WITH MANY MERCHANDISE PRIZES  
Solve this puzzle and win a CASH PRIZE. There are 6 faces to be found above, concealed about the banks customers. Can you find them? If so mark each one with an X, cut out the picture, and write on a separate piece of paper these words, "I have found all the faces and marked them" and mail same to us with your name and address. In case of ties, handwriting and neatness will be considered factors. If correct you will advise you by return mail of a simple condition to full prize. Don't send any money. You will win a prize winner without spending one cent of your money. Send your reply direct to GOOD HOPE MANUFACTURING COMPANY 275 CRAIG STREET WEST, CANADA MONTREAL.



CHATS WITH YOUNG MEN

I will start anew this morning and be loyal to my creed; I will cease to sit reaping, o'er my ruthless neighbor's greed; I will cease to sit reaping while my duty's call is clear; I will waste no moment whining and my heart shall know no fear. I will look sometimes about me for the things that merit praise; I will search for hidden beauties that elude the grumbler's gaze; I will try to find contentment in the paths that I must tread; I will cease to have resentment, when another moves ahead. I will not be swayed by envy, when my rival's strength is shown; I will not deny his merit, but I'll strive to give my own; I will try to see the beauty spread before me, rain or shine; I will cease to preach your duty, and be more concerned with mine.

—Telegraph

BE CONSIDERATE

"Honour thy father and thy mother." Sons, especially young men, must realize that upon their arrival in the world they became partakers of the great love which their parents had for each other; it became more intense as years passed on, and they found themselves equipped for the battle of life because of the paternal love which led a father to toil for them and a mother to spend herself on their behalf. If you, sons, are blessed with Catholic parents true to the teachings of their faith, these parents have acted throughout your lives from supernatural motives and have sought first the glory of God and your salvation. Sons true to their training will neither be deaf nor indifferent to the positive law of God which commands children to honour father and mother. Nothing that sons can give or do can ever be adequate compensation for all that their parents have done for them from birth until they are sent forth fully equipped into the world. In many homes we know an element of discord may be introduced through the fault of either parent; in such a case young people should be slow to judge, they should think of the days when both parents started life with high hopes and good intentions, and remember that hard work or mental or physical strain endured for their sakes may be the cause of subsequent failings. When many a youth of today arrives at manhood, he only too frequently thinks an attitude of defiance and opposition manly. The "old boy" or "the old lady" are the terms employed for father or mother, who by this very advanced youth are deemed old-fashioned in their ways. The youth wants unlimited freedom, plenty of money, if it can be got, or if not, its equivalent—credit; he wants latch-keys, cigarettes, pipes, friends of his own choosing, cards, billiards and horse betting; the influence of which too often lands him in difficulties, and even overwhelms him and those who have sacrificed so much for him, with disgrace, ending in imprisonment. Such a youth's treatment of his sisters is in keeping with his treatment of his parents. He lolls on a sofa with his head buried in cushions while he expects his sister and even his mother to wait on him. Whenever his sister requires him he has something else on—waiting he considers the natural attitude of women, so she must wait for this star in the aerial firmament, which cannot be moved out of its course. Now what does all this amount to? This bickering, this rudeness, this disregard of parents and of sisters and of other people's feelings, expression of sentiments of contempt and anger, which would formerly have been buried in people's breasts, and which a child would sooner have bitten out its tongue than utter, what but the absolute decay of reverence for God, for home, and of good manners?

Such so-called youthful liberty and indulgence, the curse of the world. Those so indulged consider in after years they have liberty to live their own lives, which often means slavery for mother, sister, and wife—liberty to be unkind, and even brutal. We see what a generation without religion and Christian home training will be—add to this that to many men so brought up wives and parents are but an encumbrance, age and infirmities a laughing stock, and we need not look far for the reason that marriage is a failure. Courtship too is not understood in its true sense by such a man, who calls the girl a "ripper," "fetching" and addresses her as "Dear old Bean." Turf expressions and the language of the stables are favourite additions to his casual and free and easy talk. If language was given to conceal our thoughts, such lovers of the present day should make splendid diplomats, for their vocabulary is limited, and demands no strain on the imagination. How different is the conduct of the boy brought up in a good Catholic home and school, where he has learnt his holy religion and has been grounded in the manly virtues of reverence, truth, purity, honesty, probity, courage, and honourable dealings. We know the world must move, but as it moves

youth must guard against the sweeping away of necessary institutions. The home is one of these, and young men and women who live under its roof can do much to preserve it from danger. No manly boy thinks it a shame to his years and dignity to bring to his mother's sympathy his joys and sorrows. He goes to his father as to a chum, and there is perfect confidence between them. He loves and reveres his sisters, always treating them with loving respect, he will show forbearance and humour and a keen appreciation for sport and of the lighter side of life. Self-love is the root from which spring all the weeds of evil. He that thinks of others as well as himself will not be mastered by it. The strong body of a healthy youth requires no stimulants. The abuse of liquor of any kind leads to ruin. Temperance, clean thinking, and a definite purpose, in a home hallowed by the light of true love will carry the boy on to the time when he desires a home of his own. — Southern Cross.

OUR BOYS AND GIRLS

WHAT'S THE REAL GOOD?

"What is the real good?" I asked in musing mood. Knowledge, said the school; Truth, said the wise man; Pleasure, said the fool; Love, said the maiden; Beauty, said the page; Freedom, said the dreamer; Home, said the sage; Equity, the seer. Spoke my heart full sadly: "The answer is not here. Then within my bosom Softly this I heard! Each heart holds the secret! Kindness is the word."

—JOHN BOYLE O'REILLY

THE LITTLE SAINT OF THE BLESSED SACRAMENT

"May we come in?" Two roguish faces peeped from behind the half-open door as Margaret Manners raised her head from the depths of the trunk she was unpacking.

"Certainly dears! That is, if you can find a place to sit down!" with a glance of mock despair at the littered up room. "Unpacking is such a dreadful business, and I'm always so glad to get through with it." "Mother said she was afraid you might be in the way, but we promised not to bother you the very least bit,—but just look. You know we love to see your trunk unpacked," with a sidelong glance at the yet well-filled corners, which might hold almost anything dear to the heart of a little girl.

Recalling her own not far-away childhood, when the trunk of every visiting relative was a possible treasure house, Margaret began to rummage in the furthest recesses, presently emerging with a large knobby bundle marked in big letters that even children could read: "For Grace and Marie." "There! So much of this rubbish belongs to you. But remember," as the children with many "Ohs," and "Ahs" explored the contents, coming finally to a fine big box of candy, "not more than a taste before luncheon!"

Obediently taking but a single morsel, they perched themselves upon the foot of the bed and proceeded to entertain their favorite auntie with their cheerful chatter, while she went on with her work of gathering together the smaller articles and arranging them neatly in the top bureau drawer. As she lifted an armful of a small box dropped to the floor, spilling its contents, an odd-looking locket made apparently of lead. With an exclamation of dismay, Margaret rescued it and put it back into its case.

"What was that you dropped, auntie?" questioned Grace. "One of my most precious treasures, dear—a relic of Blessed Imelda which was given me on my first Communion day, carry it with me wherever I go." "May I look at it?" asked Marie timidly. "I never saw a real relic—that is, close."

Margaret took it from the case and placed it in her hand. The child looked at it wonderingly. Then, with a note of awe in her voice, she said: "To think that this little speck was once a part of a real saint!" "Tell us about Blessed Imelda, auntie," broke in Grace. "She was a little girl saint, wasn't she?" "Yes, dear, she was the saint of little children, especially of First Communicants, because she loved God so very, very much that she died of pure joy when she received her First Communion."

The children looked at each other for a moment: "Oh tell us about her—please, please!" "Well, it is a very simple little story—just the story of a child who was chosen by God to be His little lover from the time she was a baby. It all took place a long time ago—almost six hundred years. She belonged to a rich and powerful family called the Lambertini, and she lived in a big castle on a high hill just outside the walls of an old city in Italy called Bologna."

"Oh, I know where that is," interrupted Grace; "we had that in our geography lesson, not long ago." "Well, in that big castle she was born and there she lived with her family. You wouldn't have called it a pleasant place to live, perhaps, for it looked much more like a fort than a home, with its high stone walls and

tiny windows. And it was really a fort, for in those days the Italian cities were always at war with one another, and of course the noble-men were at all times ready to defend their homes. Imelda's father, whose name was Egnano, was one of the great lords of Italy and had been governor of some of its principal cities, so of course his castle was always filled with soldiers and officers. But he was as good as he was warlike, and his wife Castora, was just as pious as he was. Instead of being spoiled by riches and power, they never forgot that they owed it all to God. So in their great castle they served Him as faithfully as if they had been poor peasants.

"Perhaps it was because Egnano and his wife were so pious that God rewarded them by sending them their sweet little daughter—Imelda. Even as a tiny baby she was so beautiful that every one who saw her said that she seemed more like an angel than a child of earth. When she was only a few days old she was baptized Mary Magdalene, but she had hardly been brought home from the church when her father and mother changed her name to Imelda—which in Italian means 'sweet as honey.' And she was as sweet as she was beautiful. Indeed it was, the loveliness of her disposition even more than her beauty that made her the idol of every one. But somehow she was always different from other children—small and delicate looking with a certain something in her face which set her apart from them all.

"Just as soon as she was able to walk her mother began to take her to the nearest church, and there more than ever she showed her love for God. She was never restless or troublesome, like most children of her age, but would sit perfectly quiet, her hands clasped, looking towards the tabernacle as if she realized who it was that lived behind the closed door. As she grew older, she used to steal off to the church at every opportunity to talk to Jesus in the Blessed Sacrament, just as freely as you children talk to your dear mother."

"Of course such strange conduct in a mere baby attracted much attention, and many a time the great lords and ladies who happened to be visiting the castle would secretly follow her to watch her as she knelt with radiant face before the altar. When she was about six years old, becoming conscious of the notice she was receiving, she begged her father to build for her a little chapel in an out-of-the-way corner of the castle grounds where she might pray without attracting attention."

"Why, that's just what St. Rose of Lima did!" interrupted Grace. "Sister was reading about it the other day in class." "Yes, but that was two hundred years later. Perhaps St. Rose had heard of little Imelda. Who knows? Well, at any rate the good count was only too glad to let his little girl have her way, and so the tiny chapel was built for her, and there Imelda spent long hours alone with God."

"In the quiet and silence of her little oratory Imelda learned from God that it was His wish that she should become a nun in the Dominican convent of St. Mary Magdalene, not far from her home. As soon as her pious parents were sure that it was not a mere childish fancy, they took her—just imagine how they must have suffered in doing it!—to the good Sisters and asked them to admit her. As she was at that time barely eleven years old, they at first refused. But finally seeing the child's great distress they consented to let her merely live in the convent. She had not been there long however, before they saw that she was one of God's chosen souls, so they received her as a novice."

She soon became the model of the entire community, out-stripping them all in piety and love of mortification. She always begged permission to take on herself the hardest and most disagreeable work of the house, and when the superior just to try her humility, would impose upon her different little trials, she would be even more gay and cheerful than before. She never asked to be excused because of her youth from any of the penances performed by the older Sisters, but rather increased them. She had but one real cross—she was not allowed to receive Holy Communion."

"Not allowed to receive Holy Communion?" broke in Grace, incredulously. "How could that be, auntie when she was so very holy?" "Because in those days children were not as favored as they are nowadays. They were not allowed to receive Communion until they were even older than Imelda. So, although the child with her superior, begged the Mother Superior to permit her to receive Jesus in the Blessed Sacrament, she was always put off. It was touching to see her grief and longing when the Sisters reverently approached the altar. Left behind, little Imelda would weep as if her heart would break. And after the Sisters had returned to their places she would often creep close to the nearest one, as if to warm her heart at the Divine Fire which burned within her. Often she would ask the Sisters why their hearts did not break with joy when they received. I have often wondered whether she foresaw the manner of her own death?"

So little Imelda lived in the convent for two whole years, and as her love for God increased each

Always Uniform in Quality

Delicious

"SALADA" TEA

HAS THE LARGEST SALE OF ANY PACKET TEA IN NORTH AMERICA.

day, so did her longing to receive Him. And still neither the Mother Superior nor her confessor dared give her permission. But God was preparing to make known His will in His own way. One morning at Mass, when the Sisters had approached the altar to receive, leaving poor Imelda weeping as usual in her stall, the priest saw one of the particles leave his hands and fly through the air toward her, remaining suspended above her head. Awe-stricken, the good Father lost no time in communicating the holy child. In an ecstasy of joy, Imelda received her Lord.

"Marvelling at the miracle by which God had rewarded her love and longing, the good nuns, after making their thanksgiving, stole out quietly, leaving her kneeling in her stall. Long they waited for her outside the chapel, for no one wished to intrude upon her in that sacred hour. Finally, however, the Mother Superior ventured to enter and to call her by name, even to pull her gently by the sleeve. And lo! she discovered to her amazement that in the hour of her greatest happiness Imelda's pure spirit had gone home to God! Her loving heart had, indeed, broken under the strain of too much joy!

"Gently they laid her away putting, on her bosom a white lily and around her head a wreath of roses. And soon strange things began to happen at her tomb. Hardened sinners were converted; the sick were healed; and by many other wonders God made known the holiness of the little Dominican novice. After a long time the Church pro-

nounced her Blessed. In the Church of St. Sigismondo, in Bologna, where her relics are preserved, Italian mothers are often seen telling their children the sweet story of her life. In the time of Pope Leo XIII., the Sodality of Blessed Imelda was approved, and she is now the patron saint of all First Communicants. Her feast day comes September 16. "So that's the story of Blessed Imelda. How do you like it?" "It is the loveliest one we ever heard auntie," cried Grace, "and we are going to say a little prayer to her every day of our lives so that she will help us to love the Blessed Sacrament as she did."—The Sentinel of the Blessed Sacrament.

KING JAMES BIBLE IS SECTARIAN BOOK

The King James version of the Bible cannot be used in the Public schools of California, according to a decision handed down by Judge Nourse of the district court of appeals, in which he gives the opinion that it is "the accepted Protestant version" and therefore sectarian.

The decision reverses a ruling of the Supreme Court of Fresno County, which had decreed that the trustees of the Semia High School could purchase a dozen King James Bibles for use in the classes. Elbert E. Evans, a Selma resident, had sued to restrain the purchase. The Appellate Court holds that the acquisition of the Bibles by the schools would be in direct violation of the school law.

BAL-SA-ME-A FOR WEAK LUNGS

THE menace of tubercular trouble is ever present when the lungs are weak. During treacherous winter days, weak lungs need a tonic. BALSAMEA is unequalled as a strengthening lung tonic. It is recommended by physicians for all respiratory weakness or ailments. It will arrest pulmonary tuberculosis. Balsamea is pleasant to the taste and is free from all harmful drugs. Relief guaranteed or money refunded. FOR GENEROUS FREE SAMPLE, WRITE BALSAMEA PRODUCTS, LIMITED 11 Colborne St., Toronto

Advertisement for Gillette Brownie Safety Razor. Includes image of a man shaving and text: "A real Dollar's worth. Your dollar will want to jump out of your pocket when it gets the news."

The Gillette Brownie Razor and 3 Genuine Gillette Blades for \$1.00

Never was so much value crowded into a dollar. To-day, in 1922, with prices 'way up, a single dollar can buy for you what cost \$5.00 twenty years ago—the luxurious Gillette shave—speed, comfort and safety every morning for the rest of your life.

At all general, drug, hardware and jewellery stores and everywhere where men's goods are sold.

Gillette Brownie Safety Razor

Razor and blades made and guaranteed genuine by Gillette Safety Razor Co. of Canada, Limited

Advertisement for Louis Sandy Habit Materials and Veilings. Includes image of a building and text: "Specially Produced for the Use of Religious Communities. Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc. Stocked in a large variety of widths and qualities. Samples forwarded on application. LOUIS SANDY Gordon Mills STAFFORD, ENGLAND"

IF YOU WISH to arrange for a yearly or monthly payment to be made to any individual or Charitable Institution, either by Will or during your lifetime, we will be glad to present a plan to you which will give full effect to your wishes.

Capital Trust Corporation

10 METCALFE ST. OTTAWA, ONT. 174 BAY STREET TORONTO, ONT.

Correspondence Invited

Advertisement for Lifebody Health Soap. Includes image of a soap box and text: "SKIN ODOURS are nearly always the result of clogged, sluggish pores. Lifebody keeps the pores open and alive. That's why it keeps the skin fresh and wholesome when everything else fails. The delightful odour of Lifebody disappears in using."

Hotel Fort Shelby Detroit

Lafayette Blvd. at First St. Close to Detroit's Busiest Corner. Winning for Detroit Fame For Hospitality. In the front rank of Detroit's fine hotels, the Fort Shelby, with its 400 pleasant rooms, offers you uncommon advantages in location, environment, service and equipment. OUR SERVICOR SERVICE relieves you from annoyance, protects your privacy and purse, contributes to your ease and comfort. Running ice water in every room. Valet service day and night. Moderate prices in cafe and coffee shop. The Fort Shelby's Cafe is famed as "Detroit's Finest Restaurant". Convenient to both rail and water transportation terminals. Michigan Central Depot cars stop close by. Rates per day: \$2 and up. Double, \$3.50 and up. E. H. Lerchen, Jr., Secretary-Treasurer. Seth E. Frymire, Manager.

Advertisement for Samaria Remedy Co. FREE to wives and mothers of Drunkards a trial treatment of the wonderful Egyptian cure, SAMARIA PRE-SCRIPTUM. Not an experiment but a proven remedy, used by thousands who claim it to be the only real cure for drunkenness! Science proves that drunkenness is a disease—not a habit. Prohibition legislation cannot cure the unfortunate victim. What he needs is medicine which will make liquor so distasteful that he will hate it and which will at the same time build up his health. SAMARIA does all this and more. It brings happiness to homes made utterly miserable through drink. SAMARIA is tasteless and can be given in tea, coffee or food with or without the knowledge of the patient. For liberal trial treatment, send three cents to cover postage. Samaria Remedy Co., Dept. 21, 142 Mutual St., Toronto

Advertisement for Father Lasance's Latest Complete Prayer Book! Holy Souls Book. Reflections on Purgatory. A Complete Prayer Book By Rev. F. X. Lasance. 5 7/8 x 3 1/4 ins. 443 Pages. No matter what other prayer book you may have, get a copy of Father Lasance's "HOLY SOULS BOOK!" THE Catholic Record LONDON, CANADA



WEEKLY CALENDAR

Sunday, Nov. 19.—St. Elizabeth of Hungary, was the daughter of a King of Hungary and the niece of St. Hedwig. She was betrothed in infancy to Louis, Landgrave of Thuringia and brought up in his father's court. While her husband lived she devoted her wealth and influence to charitable purposes. When he died she was driven from the palace and forced to wander in the streets with her children. She died in 1231, at the age of twenty-four.

Monday, Nov. 20.—St. Felix of Valois was the son of the Count of Valois. An unjust divorce between his parents led him to take the Cistercian habit at Clairvaux. After living for a time as a hermit in Italy he returned to France where after another period of solitude he and St. John of Matha formed the Order of the Holy Trinity for the redemption of Christian captives. The Order was confirmed by Pope Innocent III. He died in 1213.

Tuesday, Nov. 21.—The Presentation of the Blessed Virgin Mary. It is an ancient tradition that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the angels and of the highest complacency to the adorable Trinity; the Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His mother, and the Holy Ghost as His darling spouse.

Wednesday, Nov. 22.—St. Cecilia, virgin and martyr, a rich beautiful and noble Roman maiden on her wedding evening renewed the vow by which she had consecrated her virginity to Christ. Her husband was converted by her words and a few days later was martyred. Cecilia herself was placed in a hot air bath heated to seven times its customary temperature but was unharmed after a day and a night. She was dispatched with the sword, although she remained with head half severed for two days and nights, in the year 177.

Thursday, Nov. 23.—St. Clement of Rome, was consecrated Bishop by St. Peter himself and was among the first of those who have held the place and the power of Peter. His famous epistle to the Corinthians restored order in the Corinthian Church which was torn with schism and rebellion. Shortly afterwards St. Clement sealed with his blood the Faith which he had learned from Peter and taught to the nations.

Friday, Nov. 24.—St. John of the Cross, became the first prior of the Barefoot Carmelites. His reform though approved by the general was rejected by the elder friars. Three times he was shamefully persecuted by his brethren and publicly disgraced. But his complete abandonment by creatures only deepened his interior peace and devout longing for heaven.

Saturday, Nov. 25.—St. Catherine of Alexandria, was a noble virgin who was converted to the Faith. When the tyrant Maximian II. urged his suit and was rejected he became enraged and ordered her to be stripped and scourged. She fled to the Arabian mountains where the soldiers overtook her and after many torments put her to death. Her body was laid in Mount Sinai and a beautiful legend relates that Catherine having prayed that no man might see or touch her body after death, angels bore it to the grave.

GERMAN CATHOLIC SOCIAL STUDY

By Rev. Dr. Wilhelm Baron von Capitaine. One of the influences which is proving of great value in bringing about a restoration of friendly relations between Germany and other nations is the work of the Volksverein fur das Katholische Deutschland. This Catholic organization founded by the great Centrist leader, Windthorst has become an important and powerful institution for the dissemination of knowledge on social questions and students and scholars from all parts of the world have been attracted by its work. As a result they are coming to Germany to study its methods and to make use of its great library facilities and are thus brought into friendly contact with the German people.

The names found on the register kept in the central office of the Volksverein at Gladbach in the Rhineland indicate how widespread is the interest in this organization and show the possibilities for its influence. A recent entry on the register is the name of the director of the Catholic People's Union of Buenos Aires. He had been in correspondence with the central office since the end of the World War and finally came to Germany to study the Volksverein's methods for application in Argentina. Just now there is a priest there from Santiago, Chile, for the purpose of making a similar study. There are hundreds of names on the register from Czechoslovakia, Jugoslavina, Austria, Hungary and Roumania. A prominent member of the Benedictine order from North America registered at the office recently as did several well known Spanish scholars, the editor of the Osservatore Romano of Rome, the Rector of the Catholic University of

Milan, a famous Portuguese diplomat, and more than twenty priests from the United States. Interest in the work of the Volksverein is not confined entirely to Catholic circles. Many Protestant university professors visit the headquarters at Gladbach for research work and some of them send their students there to work on dissertations.

AUSTRIAN RELIEF FUND

Table listing names and amounts for the Austrian Relief Fund, including Rev. J. Gnam, Catholic Women's League, Sacred Heart Parish, etc.

TRAINING SCHOOL FOR NURSES. MERCY Hospital Training School for Nurses offers excellent educational opportunities to competent and ambitious young women.

THE HOME BANK OF CANADA

Dollar Deposits Welcomed. EVERY inducement is extended for the opening of Savings accounts. Deposits of one dollar invited. Highest rates of compound bank interest allowed on deposits of one dollar and upwards.

Branches and Connections Throughout Canada. British and Foreign Correspondents in All the Principal Cities of the World. Fifteen Branches in Middlesex and Elgin Counties.

DIED

Cuddy.—In the General Hospital in Pembroke, Mr. Patrick Cuddy of Charlton, New Ontario. May his soul rest in peace. SHAIN.—In Orangeville, on Friday, Nov. 8, 1923, Catherine McKenna, relict of the late Edward Shain. May her soul rest in peace.

TEACHERS WANTED

WANTED a male teacher in Indian boarding school for 4th, 3rd and 2nd books about 35 boys, willing to help some of the prefects. Salary: full board and \$200. No occasion for expenses. Send certificates both from pastor and trustees and inspector to Rev. Fr. Principal, Spanish, Ont. 2303-3.

AGENTS WANTED

AGENTS to sell Dr. Royal's Toilet Soap—Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or part time. Territories allowed. For further particulars apply to Royal Manufacturing Co., Dept. 55, Toronto, Ont. 237-6.

WANTED

SALESMEN—we pay weekly and offer steady employment selling our complete and exclusive lines of whole or part fresh-dug-to-order trees and plants. Grass seed and fertilizer. Teach and equip you free a money making opportunity. Like Brothers Nurseries, Montreal. 2304-4.

FARM FOR SALE

150 ACRES in the County of Middlesex. This farm is in good state of cultivation and is well fenced. 35 acres fall wheat, 10 acres clover, 12 acres alfalfa, 28 acres pasture with small orchard and hay piling done, diked well, ten roomed brick house, bank barn, dressed and other buildings all on cement foundations. Situated 4 miles south of Parkhill and 1 mile from Catholic Church and school. Will be sold reasonable. For further particulars apply to Box 389, Catholic Record, London, Ont. 2303-4.

WANTED

WANTED—Immediately—Reliable Agents; good pay weekly; outfit free; excise-free stock and territory our agents are available. For particulars write Manager Pelham Nursery Co., Toronto.

DETROIT, Mich.

St. Mary's Hospital School of Nurses. Under the direction of the Sisters of Charity of St. Vincent de Paul. 350-6. Class A, A. C. S.

XMAS DECORATING

FOR churches and homes. We are headquarters for decorated main-hair fern, \$1.50 per doz. pre-cut evergreen, \$1.50 per doz. Xmas rope, 1/2 inch in diameter, 60 yards long, \$1 a bundle, colors, red, green, white, blue and purple. Write Stratford A. C. S. Lower Co., Stratford, Ont. 2303-3.

AGENTS WANTED

AGENTS—men or women. Sell knitting wool, the article that is in demand in every home today, as women and girls do all knit. It is whether it is a garment or a piece of art. We supply you with sample card of 16 shades of the best knitting wool on the market; it runs 200 yards more to the pound than any other wool. We also supply you with our popular 'see-o-die' yarn in 12 colors. Write for instructions and help you make sales. Write immediately for a sample card, instructions and a territory. Local Manufacturers Company, Dept. 152, 357 Eastern Ave., Toronto, Ont. 2307-17.

OLD CARPETS MADE INTO RUGS. Old carpets hand made into beautiful reversible rugs in Orient style; rag rug weaving a specialty. Write for price list. Phone Ottawa 7624. Veteran Rug Weaving Co., 50 Jones Ave. Toronto. 2307-17.

This Watch Free TO BOYS

This watch is an absolute timekeeper. It is stem-wind and stem-set, double dust-proof back, nickel case. Regular man's size. Send us your name and address and we will send you 50 packages of our lovely embossed Xmas cards and Seals to sell at 10 cents a package. When sold, send us the money and we will send you the watch, all charges prepaid.

Homer-Warren Co. DEPT. 78, TORONTO

For All Kinds of Church Supplies and Religious Articles. TRY Canada Church Goods Co. Limited. 149 Church St. Toronto.



Free A Box of PEARL LA SAGE Complexion Powder FREE! Write at once how you may obtain this natural chiseling face powder, delicately perfumed. Free sample and illustrated catalogue of refined Toilet Requisites on request. Pearl La Sage (Registered) Dept. B Toronto, Ont.

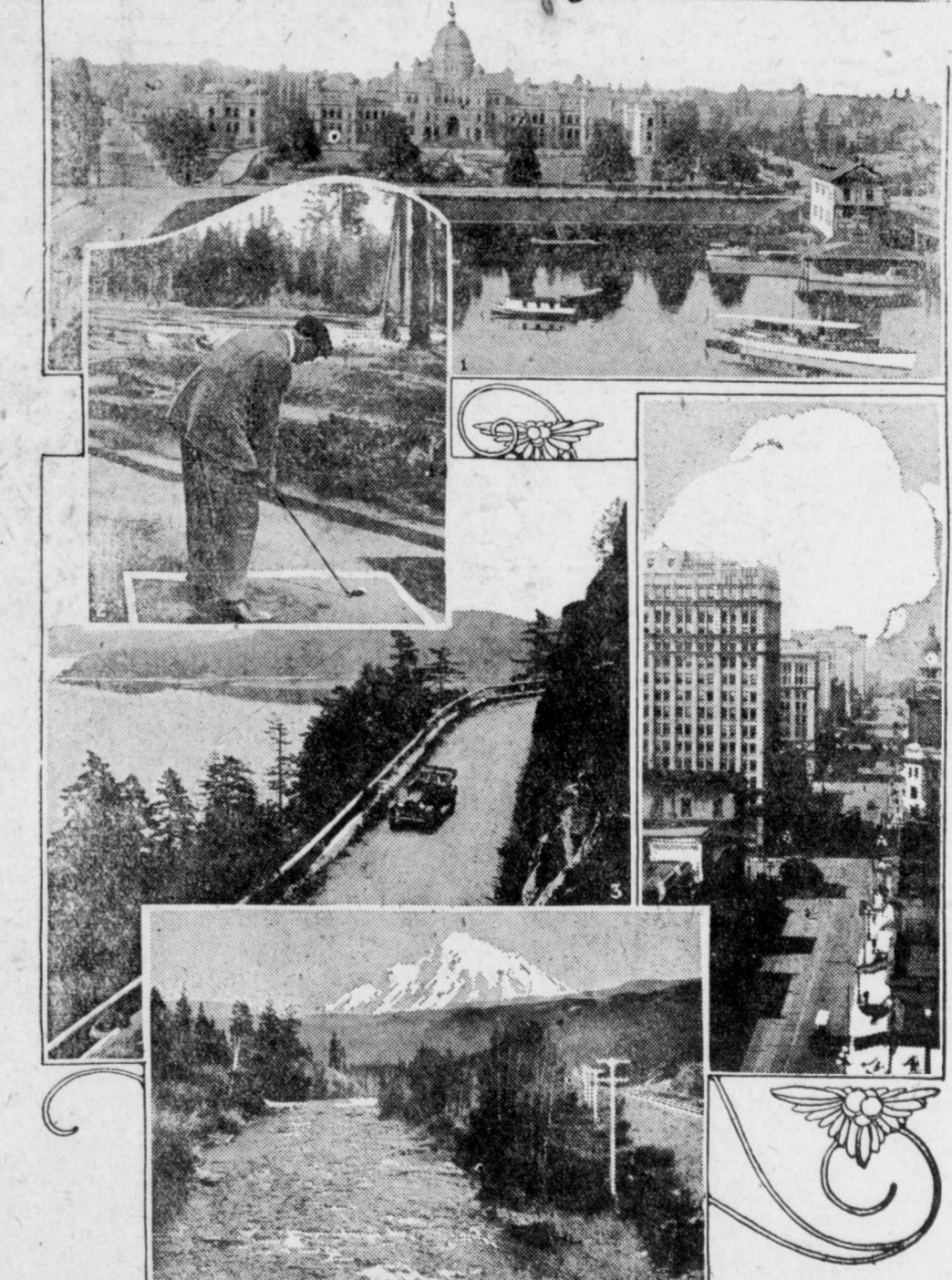
MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

Don't Throw Your Old Carpets Away. No matter how old, how dirty, how dilapidated, tie a rope around them and send us to be made into The Famous VELVETEX Rugs. Reversible—Will wear a lifetime—Prices reasonable. We have hundreds of recommendations from satisfied customers. SEND FOR FOLDER 46. We may express both ways on large orders. One way on small orders. Canada Rug Company. 95 CARLING STREET, LONDON, ONT. Phone 2426. Established 1919.

Rolled Gold Plate Rosaries. PRICE \$2.00 POST PAID. Nicely Boxed and Most Suitable as Christmas Gifts. These Rosaries are 18 inches in length, heavily plated and can be supplied in the following colors: Amethyst, Topaz, Crystal, Emerald, Sapphire, Rose, Garnet, Peridot (pale green), Opal and Jet. It is always best to mention second choice. Catholic Record, London, Ont.

This Lovely Doll FREE TO GIRLS. This English made lovely Doll has real curly hair and eyes that open and shut. She wears a lovely dress, hat, shoes and stockings, all made in England. She is 12 inches high, and has jointed legs and arms. Just send us your name and address and we will send you three dollars' worth of lovely embossed Xmas Post Cards, Tags and Seals to sell at ten cents a package. When they are sold, send us our money and we will send you the lovely Doll, with all charges prepaid. Send us your name and address today, so you can get your Doll quickly. Homer-Warren Company DEPT. 77, TORONTO

A Good Place to go in Winter



- 1. Parliament Buildings, Victoria, B.C. 3. Famous Malahat Drive, Vancouver Island. 2. Golf may be played every day in the year. 4. Vancouver is a beautiful modern city. 5. Magnificent mountain scenery en route.

Nature has dealt most generously with Canada in respect to her climate. While in the East we have winter weather worthy of the name, with lots of snow, which nowadays proves an attraction to thousands who revel in the bracing winter atmosphere and enjoy our winter sports of tobogganing, skiing, skating, etc., there are many who seek a warmer climate. We have this in Canada also. Within the last few years, thousands of our Canadian people have been making their annual winter pilgrimages to the Pacific Coast, many to avoid the rigors of winter, and many simply to indulge in a winter vacation. Victoria and Vancouver, on our own Pacific Coast, offer ideal retreats. Here flowers bloom in winter, and the grass and trees are always green. South-westerly breezes prevail throughout the year, reaching the land warmed by their passage across the vast breadth of the Pacific, whose waters on this coast have a temperature of 52 degrees. In Victoria, 49 degrees has been the mean annual temperature for the last thirty years, while Vancouver is a little colder, but extremes in weather are never experienced. Golf and other outdoor sports may be engaged in all winter, while both cities have magnificent natural settings, and hundreds of miles of the finest roads on the continent invite motoring. You have the grandeur of mountain scenery, glorious meadows, luxurious evergreen forests and invigorating sea air, with all the advantages to be found in a modern metropolis, for Victoria and Vancouver are two of the finest cities in the Dominion. The mountains en route through the Canadian Rockies are magnificent in their sombre winter dress—a fairland of surpassing beauty. The Canadian National Railway passes through the mountains at the lowest altitude and easiest gradients of any transcontinental railway in America.

WINTER TERM OPENS JAN. 3rd

ELLIOTT Business College. Yonge and Charles Sts., Toronto. This School stands to-day with a clean-cut record for high-grade work. Every graduate of this year secured employment. Write for Catalogue. W. J. Elliott, Principal.



DEPARTMENT OF MILITIA AND DEFENCE. SEALED tenders addressed to the Senior Engineer Officer, M. D. No. 1, Wolsley Barracks, London, Ontario, and endorsed on the envelope 'Tender for Floor, for Indoor Armouries' will be received up to 12:00 noon, Thursday, 29th November, 1923, for the removal of the existing hardwood floor and the laying of a new asphalt floor in the Armouries at Windsor, Ontario.

No tender will be considered unless accompanied by a certified cheque on a Chartered Canadian Bank payable to The Honourable The Minister of Militia and Defence equal to 10 per cent of the amount of the tender which will be forfeited as liquidated expenses in case the tenderer refuses or fails to enter into a contract for the work if called upon to do so. If tender is not accepted the deposit cheque will be returned. Deposit cheque of successful tenderer will be retained until completion of contract.

Specifications and Forms of Tender may be obtained and Forms of Contract sent upon application to Lt. Colonel S. C. Robin on, C. E. Jones, Engineer, Walkley Barracks, or to the Senior Engineer Officer, M. D. No. 1, Wolsley Barracks, London, Ontario. All specifications, etc. remain the property of the Department and should be returned after perusal. The Department does not bind itself to accept the lowest or any tender. G. J. DESBARATS, Actg. Deputy Minister. Department of Militia and Defence, Ottawa, November 8, 1923. (H. Q. 11-37.)

XMAS PRESENTS

Make Your Selection Early. ROSARIES—Rosaries, gold plated, Red, Green, Amethyst, at \$1 and \$1.50. Rosaries, gold filled, \$2.50, \$3, \$3.50, \$5. Ros. Green, Crystal, Topaz, Opal. LOCKET ROSARIES—Sterling Silver or gold filled, \$5 each. With long Black Silk Ribbon and Silk \$5. With Finger Chain, silver plated only \$2.50. BRACELET ROSARIES—Gold filled or Sterling Silver, \$6.00. All orders filled with Satin Lined Box. Remember the address: J. J. M. LANDY, 405 YONGE ST. TORONTO

FREE



THE 'Complexion Beautiful' TELLS SECRETS OF Pearl La Sage actress Free



Thousands of happy men and women testify to the merits of this wonderful complexion treatment. You have never in all your life, used or heard of anything like it. Muddy complexions, sallowness, red spots, pimples, blackheads, eruptions, big pores, roughness vanish almost like magic. It beautifies your skin in a marvellous way and gives it the bloom nature intended. HARMLESS, easy and pleasant to use. Write now for booklet and free information, sent under plain cover, prepaid. Pearl La Sage Reg'd, Dept. 803 TORONTO, ONT.

Do You Want a Lovely Rosary Free of Cost

If you want one, send us your name and address, and we will then send you thirty packages of our lovely Xmas Cards, Seals, and Tags to sell at 10 cents a package. When they are sold, send us our money and we will immediately send you this beautiful gold-filled Rosary and Amethyst colored beads. Write to us today, so you can get your Rosary quickly. HOMER-WARREN CO. DEPT. 79 TORONTO, ONT.