

The Catholic Record

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

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K. K. WIZARD'S CHARGE FULLY ANSWERED

Louisville, Ky., Nov. 19.—In a letter to the Louisville Post, Benedict Elder, editor of the Catholic Record of this city, replies to recent assertions by the Imperial Wizard of the Ku Klux Klan attacking Catholic loyalty to the civil government. Mr. Elder's letter reads:

"In reporting a public speech made in Dallas, October 24, the Post quoted the speaker as making the following statement: 'No nation can long endure that permits a higher temporal allegiance than to its own government. The hierarchies of Roman and Greek Catholicism violate this principle. To them the presidency at Washington is subordinate to the priesthood at Rome.'"

"While most persons know that the statement quoted is untrue, some, upon reading it in such a paper as the Post, may be led to think otherwise, and, therefore, notwithstanding the truth of the matter has been shown over and over again, you will be glad, I am sure, to publish it another time."

"Catholics themselves are the proper ones to say what Catholics believe, and it is wholly gratuitous, not to say impertinent, for others to impute to Catholics a belief which they themselves disown."

"The Catholic hierarchy in particular, and the Pope over all, are authoritative exponents of the belief and position of Catholics, and when they have spoken to the point, it is the last word."

"During the anti-Catholic outburst which began with the burning of the Ursuline Convent in Boston in 1834, it was asserted in the State Legislature of Massachusetts that Catholics owed 'temporal allegiance to a foreign potentate.' In 1884 the Catholic archbishops and bishops of the Third Provincial Council of Baltimore, published the following declaration:

"We owe civil and political allegiance to the several States in which we live and also to our general government. When we acknowledge the spiritual and ecclesiastical supremacy of the chief bishop of our universal church, the Pope, we do not thereby detract from the allegiance to which our temporal governments are plainly entitled and which we cheerfully give; nor do we acknowledge any civil or political supremacy, or power, over us in any foreign potentate, even the chief pastor of our church."

"Again in 1853 the Catholic archbishops and bishops of our country assembled in the First Plenary Council of Baltimore, in their pastoral letter addressed these words to the Catholics of our country: 'Attachment to the civil institutions under which you live has ever marked your conduct as citizens. We cannot, however, deem it altogether unnecessary to exhort you ever to discharge your civil duties from the higher motives which religion suggests. Obey the public authorities, not only for wrath, but also for conscience sake. Show your attachment to the institutions of our beloved country by prompt compliance with all their requirements, and by the cautious jealousy with which you guard against the least deviation from the rules which they prescribe for the maintenance of public order and private rights.'

"Again in 1884 the Catholic archbishops and bishops of our country assembled in the Third Plenary Council of Baltimore, made this declaration: 'We reiterate the assertion that we need to lay aside any of our devotedness to our church to be true Americans; that we need to abate any of our love for our country's principles and institutions to be faithful Catholics.' We believe that our country's heroes were the instruments of God in establishing this home of freedom; to both the mighty and the lowly instruments in the work, we look with grateful reverence; and to maintain the inheritance of freedom which they have left us, should it ever be imperiled, our Catholic citizens will be found to stand forward as one man ready to pledge anew their lives, their fortunes and their sacred honor."

"Again in 1919 the Catholic archbishops and bishops of our country, meeting in Washington, issued in their pastoral letter which contained these words: 'The State has a sacred claim upon our respect and loyalty. It may justly impose obligations and demand sacrifices, for the sake of the common welfare which it is established to promote. Within its proper limits it has a right to our obedience, and this obedience we are bound to render not merely on grounds of expediency but as a conscientious duty.'

"In his encyclical letter addressed to the Catholics of America in 1895 Pope Leo XIII. said: 'All men will agree that America seems destined for great things. The Catholic Church should not only

share in, but should help to bring about this prospective greatness. She should keep equal step with the republic in the march of improvement, striving to the utmost by her virtue and her institutions to aid in the rapid growth of the State. . . . ever keeping before the minds of the people the enactments of the council of Baltimore, particularly those which inculcate the observance of the laws and institutions of the republic.

"In his encyclical on the Christian constitution of the States addressed to the Catholics of the entire world Pope Leo XIII. set forth the teaching of the Church in the premises in these words: 'Almighty God has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each has fixed limits within which it is contained and each in its sphere is enormous. Whatever is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred to the salvation of souls or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightfully subject to the civil authority.'

"Sincerely, 'BENEDICT ELDER.'"

Commenting on Mr. Elder's letter, the Post said editorially: "The Post agrees unqualifiedly with Mr. Elder in his statement that 'Catholics themselves are the proper ones to say what Catholics believe,' and agrees, too, in his statement that 'it is wholly gratuitous, not to say impertinent, for others to impute to Catholics a belief which they themselves disown.'

"This covers the effort of the head of the Ku Klux Klan to state the belief of Catholics, and Mr. Elder in his letter above sums up in an entertaining manner the Catholic viewpoint."

"The public speech Mr. Elder refers to was made in Dallas by the national head of the Ku Klux Klan. The opposition to this paper to the Ku Klux is known to all of its readers. As a matter of news the speech was published. We assume that Mr. Elder was glad to know what argument this Ku Klux leader was making in order that it might be answered. Mr. Elder answers it as above. The day after the speech was published the speech was answered by distinguished Catholics and Jews in Washington. Those who oppose the Ku Klux could ask for nothing better than that the Ku Klux attempt to argue their case in public instead of operating in hoods and regalia."

CATHOLIC CULTURE GAINED BY WAR

London, Nov. 13.—"The intellect of Europe, in all the more important centers, is now going either directly in favor of Catholicism or parallel with Catholic thought." This is how Hilaire Belloc declared the effect of the great War is working itself out among the peoples of Europe. The well-known historian was speaking in Lancashire, under the auspices of the Knights of St. Columba. This conference was given in the town of Leigh, and was presided over by the Mayor of Leigh, who is both a Catholic and Grand Knight of the Leigh Council of the Knights.

Mr. Belloc opened his conference by stating that the Allies had gained a complete victory, but the political results were not according to expectations. The great War had had a pronounced effect on the balance of religious culture. The whole schismatic East had crashed, and the force of the Orthodox Church had gone beyond all revival. Berlin, the great center of Continental Protestantism, was wounded unto death.

The two chief Catholic races—the Irish and the Poles—who had been under Protestant domination, had emerged free, and their Catholicism would be all the stronger. Belgium had emerged stronger in the Catholic faith, after passing through the fire of trial and adversity, and France would be much more than she did.

Although the political unification of Italy had been, at the time this unification was taking place, strongly opposed by the Catholic Church, yet this, too, had turned out contrary to all expectations, the result being that Italy was now a strong and powerful Catholic nation. Bavaria and the Catholic South and West were the only bulwarks of order in Germany. Anarchy and Bolshevism had got no footing where Catholicism held sway. The only danger was in the Protestant German North.

The political result of all this has been the strengthening of Catholic culture in Europe, and the promise to raise this Catholic culture higher. Materialism and rationalism are now dead, and the direction of the tide in Europe is all towards Catholic culture.

STATE SUPERVISION OF CHURCH

RUMANIA SEEKS TO SUPPRESS RELIGIOUS LIBERTY

By Dr. Frederick Funder
(Vienna Correspondent, N. C. W. C.)

Vienna, Nov. 7.—Supervision of all religion by the State is provided in a bill which has been introduced into the Rumanian Parliament. The bill is looked upon as an injury not only to Catholics but also to Protestants and Jews. It is modeled after one introduced last spring, which was withdrawn by the government after its threat against religious liberty in Rumania drew sharp criticism from the Catholic press in America.

The new bill prescribes that at least 200,000 believers of any creed must be domiciled in Rumania before their church will be recognized by the State. It also imposes the obligation of framing a concordat to govern relations with any church whose head resides outside the country. Contributions to the church which are intended for use outside the country, the holding of divine service and the solemnization of marriage are likewise among the subjects of the proposed regulative legislation. Also included are certain provisions governing education in a way which will work hardship on pupils and teachers in private schools both Catholic and non-Catholic.

COLLECTION OF "PETER'S PENCE" PROHIBITED

Principles governing the existence of religion in Rumania are jeopardized by the new bill. This may be seen from some of its provisions. It provides for general supervision of divine service. No church is permitted to accept subsidy from outside sources nor may it send any abroad. This would have the effect of prohibiting Catholics from contributing to Peter's Pence. It also prohibits a church from being subjected to a foreign authority except in dogmatic or canonical matters.

There is much apprehension among Catholics over this proposed denial of religious liberty. The Rumanian State, not having created ecclesiastical property, has neither the right of limiting the use of that property nor of prohibiting Catholics to contribute to Peter's Pence. It must be equally disclaimed that the Rumanian State should have the right to prescribe the relations of Rumanian Catholics to the Holy See, and to place Catholics under a despotic exercise of police power, excepting as to general political relations.

The provision that only such religious will be recognized which have at least 200,000 believers in Rumania is directed against the Protestant sect of Unitarians who have lived in Transylvania four hundred years. But Catholics must protest against such a move because it is directed against the principles of religious liberty.

The bill provides that ecclesiastical property cannot be seized, but no move has been made until now to give back to their possessors the numerous buildings and agricultural properties of religious orders and single dioceses. The legal existence of the Catholic Church in Rumania will depend largely on its ability to conclude a concordat. Although ecclesiastical authorities never have refused to draw up a concordat with any State which wished to settle the relations between Church and State, they cannot be expected to accept unjust compacts as an obligation. If the Rumanian Government continues to lay down unworthy conditions to its concordats, it is difficult to foretell in what situation the Church will find herself in Rumania.

SOME BIGOTTED EDITORS

Simultaneously with the bill, there were published several decrees which are so opposed to the spirit of religious liberty and equality of religious rights that they raise serious doubts as to the exact intent of the proposed law. It is prescribed that in the case of weddings between Catholics and members of the Orthodox Church, where the bridegroom is a State official, the wedding must be solemnized in the Orthodox Church. Otherwise, the official must withdraw from the service of the State. In Bukovina, parents must permit their children attending Rumanian State schools to be present at the Orthodox religious instructions.

Other decrees indicating the intention of exterminating nationalities which are in the minority are affecting the groups of Poles, Germans, Hungarians and Ruthenians. The ministry of public instruction issued a decree that all final examinations of German and Hungarian secondary schools shall be held in the Rumanian language only, also that a perfect knowledge of Rumanian is necessary for each teacher in the intermediate schools of the smaller national groups within the country, and that only Rumanian will be allowed as the official language of these schools.

Many Catholic and Protestant pupils who come from the isolated non-Rumanian districts and who do not know Rumanian are thereby hindered from continuing their studies in the intermediate schools. Many Catholic and Protestant teachers are compelled to leave the Public service for the same reason.

A decree was sent to the Bishop of Zilah, of the Calvinist Church, prohibiting the continuance of religious schools by his church. They are attended by 565 children, and are established in 15 towns and villages. Jewish communities maintaining religious schools also have been told that the only language which should be used there is either Hebrew or Rumanian. Hebrew is understood by only a few of the better-class Jews, and this Jewish population for the most part used the German language.

These evasions of the rights of the smaller religious and national groups have been accomplished with inconsiderate harshness. They spell the evident intention to remove these groups from the country and establish a uniform Rumanian Orthodox national State.

PROTESTANT RECTOR'S TESTIMONY

Dublin, Nov. 12.—Rev. C. E. French, Protestant rector in County Tyrone, in the Northeast area, was transferred to a parish in County Louth in the Free State. When the announcement of the change was made many Protestants in the six counties asked him if he was not afraid to go to the Free State. Addressing a farewell function in his former parish some time after his transfer to the Free State and after he had resided there, he told his fellow-Protestants that he had received the most extraordinary kindness in Louth. Catholics had stopped him on the road and welcomed him to his new parish. He never heard of any political disputes such as he heard in the north, and the people helped and encouraged on another until such a spirit of peace and harmony prevailed all round they could have no prosperity or happiness in the country, he said.

DYING POPE IMplored EMPEROR TO STOP WAR

The full text of a telegram purporting to express the attitude of the Vatican toward the Austrian ultimatum to Serbia which was addressed to the Bavarian Foreign Minister by Herr von Ritter, Bavarian Minister to the Vatican, July 24, 1914, has been published in the "Journal du Droit de Droits de l'Homme" by Helmut von Gerlach, well known German pacifist. It reads:

"The Pope approves the energetic action of Austria against Serbia, and in case of war has not much confidence in the Russian and French armies. The Cardinal Secretary of State (Merry del Val) hopes that this time Austria will stand firm. He asks when she can make war, whether she is not resolved to repulse with arms the foreign agitation which has resulted in the murder of the heir of the throne, which in view of the present situation endangers the very existence of Austria."

How far this telegram of von Ritter's was from representing the true attitude of Pope Pius X. is shown by Abbe Daniel, in his book "Le Bapteme de Sang." The abbe stresses the point that the Holy Father strongly condemned the Austrian ultimatum. It is said that once he declared he would rather die than throw himself between the hostile armies with an olive branch in his hand.

Having received no reply from a letter to Emperor Francis Joseph, on August 6, the night on which the Pope was taken suddenly ill, another letter was sent to Vienna. This letter read in part as follows: "I write not as Pope, but as father. . . . I kiss your feet and implore you to forsake this impious iniquity. . . . O my erring son, all covered with blood, drenched in the tears of mothers and widows and orphans. . . . If I do not excommunicate you the curse of Heaven shall yet fall upon your head."

Three days later the Pope breathed his last.

ANTON LANG MADE KNIGHT OF SAINT GREGORY

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne, Nov. 5.—Anton Lang who played the part of Christ in the Oberammergau Passion Play has been honored by Pope Pius XI. by being made a Knight of the Order of St. Gregory the Great.

Considerable indignation was expressed in the German press a short time ago when it was rumored that the Oberammergau Players were going to America either to present the Passion Play there or to assist in the organization of a similar production by others. The clamor subsided when it was

announced that the players were going to America for the sole purpose of giving an exhibition of the wood carving for which their native village has long been famous.

FRANCE AND VATICAN

A NEW AGREEMENT FOR DIOCESAN ASSOCIATIONS

By M. Mastiani
Paris Correspondent, N. C. W. C.

Paris, Nov. 8.—The text of the projected statutes for Diocesan Associations drawn up by the Holy See and accepted by the French Government has been made public. The text has appeared in a pamphlet published with the imprimatur of the Archbishop of Paris.

The principal provisions of the statutes are as follows:

Article I stipulates that the headquarters of the Association shall be at the bishop's residence. Article II states that:

"The Association has for its object to provide for the expenses and maintenance of Catholic worship, under the authority of the bishop, in communion with the Holy See and in conformity with the constitution of the Catholic Church.

The functioning of the Association will therefore be regulated by the present statutes in conformity with canon law.

"In case of difficulty, the president of the Association will at once inform the Holy See."

Article III states that the Association has for its object the acquisition and administration of the buildings necessary for worship, churches, rectories, seminaries, etc., and the payment of salaries and pensions to priests and to employees.

Article IV states expressly: "Any interference in the organization of divine services, in the spiritual administration of the diocese, particularly in the appointment and transfer of the clergy or in the direction, education and spiritual administration of the seminaries on the part of the Association is formally forbidden."

BISHOP PRESIDENT BY RIGHT

The following articles declare that the Bishop is the President, by right, of the Council of Administration, of the Assembly and of the entire Association. No one can be admitted as a titular member except on the condition that he be presented by the bishop, in accord with the Council of Administration. Any penalty or ecclesiastical censure raised or notified against a member of the Association automatically entails his withdrawal.

The administration of the Association is confided to a council composed of the bishop and four members designated by the general assembly on the motion of the bishop. One of these members is a vicar general and another is a canon. They assist the bishop in his work of administration "in the manner provided by canon law."

The resources of the Association comprise the dues of its members, the contents of the collection boxes placed in the churches and the results of collections and drives authorized by the bishop; the revenue from foundations for religious services, pew rents, the income from real estate, etc., owned by the Association.

According to the terms of one of the last articles, "The Association cannot introduce any modification in the present statutes which might be contrary to the constitution of the Catholic Church. Other modifications may be offered by the bishop to the general assembly, in agreement with the Council of Administration."

MGR. BAUDRILLART'S COMMENT

Commenting upon the text of these statutes, Mgr. Baudrillart, Rector of the Catholic Institute, explains in an important article published by La Croix, the reasons which decided the Church to examine, with benevolence the "Diocesan" Associations of 1923 while rejecting so energetically the "cultuals" of 1905.

1. First of all, the law of 1905 was the outcome of the action of the civil authorities alone, the Holy See and the bishops had not been consulted. Today, however, the agreement is the result of an understanding between the two powers.

2. The law of 1905, following the resistance of the Catholics, partially was amended by the laws of 1907 placing the churches at the disposal of the Catholics even though they had formed no cultural associations. There remained, it is true, the question of the Church properties taken over by the State; but this is a question on which the Church has always admitted of an arrangement with the civil authority.

3. Since 1906 about two hundred judicial decisions have been handed down all evidencing an interpretation of the law strictly in conformity with the respect of the Catholic Hierarchy. Established jurisprudence thus gives to Catholics the guarantees they hoped for but which they were not sure of obtaining at the time the law was passed.

Mgr. Baudrillart emphasizes the new guarantee given to the Catholic Hierarchy by the Statutes of the Diocesan Associations. He quotes all the decisive passages which acknowledge the undisputed authority of the Bishop.

The eminent Rector of the Catholic Institute shows that the energetic attitude of the Head of the Church, followed by the admirable unanimity of the clergy and faithful gave food for thought to the representatives of the executive and legislative power after the separation, and brought about the indispensable amendments which give full and legal satisfaction to the claims advanced by Pius X. Those who were most bitterly opposed to the "cultuals" of 1905 may, without fear, accept the "diocesan" of 1923, the bishop says.

ROME WAITS ON GOVERNMENT ACTION

It will be recalled that last June, M. Poincare was loudly applauded when he announced in the Chamber of Deputies that an agreement had been reached between Rome and Paris on the diocesan associations. No further mention of this matter has since been made officially, and the religious authorities have issued no statement on the subject to the faithful.

Because of this silence, a certain amount of anxiety has been evidenced and has found an echo in leading articles published by the neutral press. While the Catholic papers are awaiting with confidence and respect the "nihil obstat" of the Supreme Pontiff, the anti-clerical papers have been claiming that the "uncompromising attitude" of the Vatican has annihilated the agreement announced by M. Poincare.

Polemics on this question would seem entirely out of place. The situation is perfectly clear to everyone who recalls the statements made by the Premier. The Chamber was to receive the proposals of the Holy See in a special debate in order to have an opportunity to give its approval to the arrangements made by the Government. This debate was not forthcoming before the adjournment of the Chamber, and as that body has not yet reconvened, the Holy See is waiting, before sending an official announcement to the Catholics of France, until the Chamber shall have given a vote of principle in favor of the diocesan associations. This vote of the Chamber will be considered by Rome as a new and useful sanction of the declarations of good will of the French Government.

METHODIST BISHOP AND KU KLUX KLAN

New York, Nov. 19.—Bishop J. C. Hartzell of the Methodist Episcopal Church, addressing the Board of Bishops of that church here, advocated legislation to compel all members of the Ku Klux Klan to unmask and to provide for vigorous prosecution of all those found to have violated the laws of the land. He compared the Klan to the negro society known as the "Leopard Friends" which flourished for a number of years in Liberia, where he once held a charge. The "Leopard Friends," Bishop Hartzell said, "finally grew so bold that the President of Liberia hunted out a few members of the society, tried and executed them. That ended the society."

The Bishops discussed recommendations to be made to the next quadrennial conference of pastors and laymen dealing with the following subjects:

Unification of the Methodist Church South with the rest of the Church.

The plea of the Russian Orthodox Church for financial aid in educating its clergy.

Expansion of foreign missions.

The extent to which the Methodists shall develop their property on Monte Mario in Rome overlooking the Vatican.

Proposed changes in church discipline now providing for the exclusion of members for dancing, card-playing, theatre-going, and participation in other amusements.

MONTANA WOMEN AID THE CATHOLIC PRESS

Butte, Nov. 15.—That the slogan "A Catholic Paper in Every Catholic Home," can be made a reality was shown at the annual meeting of the Helena Diocesan Council of Catholic Women, held here recently. At one of the sessions Mrs. Mary Genereaux, of St. Anthony's Parish, Missoula, reported that the Council had succeeded in placing a Catholic newspaper in every Catholic home in the parish, and that they had bought Catholic pamphlets and magazines and placed them in the vestibule of the church for free distribution. In addition, they had sent a great many magazines to the State Tuberculosis Sanitarium. Many other Parish Councils reported similar activities tending to promote the circulation of the Catholic press.

CATHOLIC NOTES

Emigration statistics for the first six months of 1923, which have just been published, show that 40,872 German emigrants sailed from Germany and Dutch ports during that period. Of this number, 16,686 were women. Most of the emigrants went to South American countries.

Boston, Mass., Nov. 12.—The Society of the Divine Word has been granted a charter by Secretary of State Cook permitting it to organize and maintain a school for boys at Duxbury, Mass. The boys will be trained for the priesthood and brotherhood to serve as missionaries in foreign lands.

Paris, Nov. 14.—Folling an attempted robbery of the cash box of the School of Notre Dame at Bonlogne, the Abbe Regimbeau, one of the priests of the school, first shot the burglar, then dressed his wound and comforted him until the police arrived. Abbe Regimbeau served as a polo during the World War and received the Croix de Guerre.

On Wednesday, Nov. 21st, Rev. J. E. LaChapelle, of St. Francis Xavier China Mission Seminary, left to take up missionary work in China. Father LaChapelle, the second priest ordained from China Mission Seminary, was raised to the Holy Priesthood by His Grace Most Rev. Neil McNeil, D. D., on August 5th, 1923. Many friends were at the Union Station to witness his departure for the foreign mission field and to bid him God speed upon his long and arduous journey.

Rome, Nov. 6.—During the last few weeks tablets have been placed at the entrance to the Churches of Rome, under the holy water font, with the following notice: "Women must enter the House of God covered, and in high-necked dresses, because immodesty in dress, which is always and everywhere reprehensible, offends the sacredness of the temple, forbids access to the Eucharistic Table, gives scandal to the faithful and calls down terrible chastisements of God."

Among the French scholars decorated with the Legion of Honor on the occasion of the centennial of Pasteur, were five Catholic priests, one of whom, Canon Sanderens, Professor at the Catholic Institute of Toulouse, is the discoverer of a process permitting the location of deposits of petroleum and minerals. On the same occasion M. Branly, professor at the Catholic Institute of Paris, the inventor of wireless telegraphy, was promoted to the rank of Commander of the Legion of Honor.

Portland, Ore.—Sixty acres of ground have been purchased near Rocky Butte for the erection of a \$5,000,000 national shrine to the Blessed Virgin in the Service of the Fathers of the United States. The shrine will be known as the Sanctuary of Our Lady of Sorrows and according to the Very Rev. A. M. Mayer, O. S. M., pastor of the Church of the Assumption in this city, the erection of some of the units will start in 1924. The Servite Fathers plan to improve the lower and upper grounds, chisel a grotto into the north wall of the butte and build seven chapels dedicated to the Dolours of Mary.

The will of the late Rev. John Talbot Smith, former pastor of the Church of the Sacred Heart, New York provides that his correspondence shall be sealed by the executor of his estate and transmitted to the University of Notre Dame. The executor, the Rev. Patrick J. McCormick of Washington, D. C. receives all of Father Smith's personal property including books, copyrights to the several books that have been published, unpublished manuscripts of books and plays, Father Smith's chalice and book stocks.

St. Louis, November 2.—A survey of the student body of St. Louis University reveals that forty-six States and eighteen foreign countries are represented by students here. Of the foreign countries represented, Canada leads with eighteen students and Hawaii is second with eight. Other countries that have sent one or more students are: China, Spain, Philippines, Poland, Italy, Germany, British Honduras, Egypt, Russia, Porto Rico, Syria, Macedonia, Mexico, England, Guatemala, and Honduras.

Akron, O., Oct. 5.—The recently acquired house which will also serve as the motherhouse for the new mid-western province of the Sisters of St. Dominic, in this city, will be dedicated by Bishop Joseph Schrembs on October 14. The next day, a high class boarding and day school will be opened for non-Catholic as well as Catholic girls. The occasion will mark an epoch in Catholic history and progress in northern Ohio. The new establishment comprises 27 acres and a main building contains about fifty rooms. Smaller buildings on the grounds provide further accommodations.

CARROLL O'DONOGHUE

CHRISTINE PARKER

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

CHAPTER LI.—CONTINUED

"One night, just as he had parted from the care of his little, one-month old enough to evince her delight at his presence, he met on a lonely road a bailiff with whom in bygone days Sullivan's father had some unpleasant transaction. Contrary to wonted circumstances, old Mr. Sullivan had triumphed, and the bailiff was made thereby more angry and revengeful. He never lost an opportunity of taunting any member of the family, and on this occasion he poured forth a torrent of abuse on young Sullivan, and spoke insultingly of the latter's father, long reposing in his grave. The young man was grieved beyond endurance—in the heat of sudden passion he struck his aggressor a most unfortunate blow; the man, after three heavy groans, expired.

"While the murderer, realizing what he had done, stood horror-stricken above the corpse, unable either to leave it, or to take precautions of secrecy, accident led Mortimer Carter to the very spot. With his usual quickness he immediately thought of a plan by which the guilt could be transferred. The ribbon men were about, their aggressions frequent, and as the murdered bailiff was known to be disliked because of his hard measures, it would excite little wonder or doubt, could it be made to appear that he was another victim of the mysterious band. Carter was familiar with their signs, and it required but little time to affix to the corpse the paper which should tell of another crime by the nightly marauders. They hurried from the spot, the deadly secret buried in both breasts.

"Carter's ruse succeeded; there was not a suspicion that the bailiff was murdered in any other manner; but Sullivan was haunted by a horrible remorse; safe though he was, his fears gave him little peace, and the love for his child alone restrained him from some desperate act.

"Letters from England requesting young Berkeley's return had become frequent; letters which contained ardent expressions of the old lord's desire for his son to contract a befitting alliance, and there was mentioned the name of the lady so designed. But Berkeley gave little heed, returning evasive replies—now citing his health as demanding a longer stay, now expressing a desire to prosecute at further length some researches. And thus matters continued for a little more than another year, when a third child was born—a girl; it was christened Marie. Then, when the young mother was still too weak to clasp her baby, a letter came demanding young Berkeley's instant presence in England—his father was dying. The young man, seized with remorse for his long absence, hurried his departure, leaving to the care of the still trusted and cherished friend, Mortimer Carter, his little household. He tore himself from his babes and his wife, telling the latter not to fatigue herself in her weak state by writing to him—that Mortimer would do all. And thus he departed."

Again Father O'Connor paused, but there was still no motion from the statue-like form in the easy-chair; and there was no remark, further than a brief request to proceed. The clergyman drew forth his little pocket tablets, and holding them in a convenient manner for frequent consultation, resumed:

"Now was the time for Carter's work; he had never ceased to love Marie Dougherty, wife though she had become, and jealousy of the youthful husband, combined with his own unrequited passion, made him skilful to plot, and strong to execute. Mrs. Berkeley, instead of recovering, seemed to grow daily weaker; indeed, she was in no condition to answer her husband's affectionate letters, which came with every mail, and upon Mortimer devolved entirely the task of amanuensis. She would not suffer him, however, to state truly her feeble condition; she insisted rather that he would ascribe it to her perfect obedience to her husband's request regarding her fatigue. So Mortimer, by the young wife's own feebly accorded permission, had ample opportunity to read each English letter when it came, and from them he learned that the illness of the old lord, fatal as it was certain to be, might still protract itself to the duration of months, and that young Berkeley, owing to the slight tenure upon which his father's life was held, could not tell him of his marriage—that he was even, for the sake of that frail life, compelled in a measure to feign assent to a future alliance with the lady whose name, from past letters, was familiar to Marie. But all gave the devoted wife little concern—she loved her husband so truly, she confided in him so surely, that nothing short of his own sworn statement would convince her that she had anything to fear. Carter studied to imitate Berkeley's handwriting; he succeeded admirably, and then, intercepting the next English letter which came, he opened it, and substituted for its contents a letter which he had penned in his forged hand.

"That letter told the young wife that her husband, yielding at last to his father's persuasions, was about to marry the lady with whose name Marie was familiar. It de-

plored the cruel necessity, it assured her of his undiminished affection, but it repeated in unmistakable terms the terrible fact, Marie, with sudden supernatural strength, arose from her couch a determined and desperate woman; she would go immediately to England, she would force her way to the dying lord, she would herself proclaim her marriage—not for her own sake, but for that of her children. The very strength of her grief favored Carter's designs; he approved of her resolution, he sought to facilitate it when she announced her determination to take her baby with her, by proposing to find a trusty man to take care of the little party, which would consist of the mother, and infant, and a nurse for the latter, while he would remain to guard the twin brothers, now sturdy little fellows of eighteen months. She assented, and Carter sought Richard Sullivan. To him he made it appear a necessary and noble act to accompany the young wife to England, but not, however, to lead her as she desired to the home of her husband; instead, she was to be conducted to a different part, and there kept in seclusion till Carter could join her. Carter insisted that such a course was absolutely necessary, in order that she might retain her children, and preserve to them their faith—otherwise their treacherous father would tear them from her; and Sullivan's warmest sympathies were enlisted, and full only of a wild anxiety to save this broken-hearted woman another blow, he finally consented. Unsuspecting Marie gratefully agreed to travel with Richard, whom she well knew, and Carter, having promised to take Richard's place for the time to the latter's little one, supplied him with ample means.

"But the night before the journey, as Marie stood tremblingly looking at her marriage certificates preparatory to putting them safely away—for they were to accompany her—the reaction of her strained feelings, her sudden unnatural strength, her wild fears set in, and she fell fainting to the floor. When she recovered it was with her reason gone—her bright, cultivated mind had flown forever. Carter, prepared for any emergency, kept the fact of her harmless insanity a secret even from the few servants in the little household, bringing for immediate attendance upon her a foolish girl of the neighborhood; but, innocent though the latter was termed by the neighbors, she had sufficient sense to wait upon her mistress, and idiosyncrasy enough to understand what might be going on about her.

"The journey was delayed, and Carter wrote to Berkeley one of the letters which the latter was wont to clasp her to his wife. Then, while waiting for Marie to gain strength sufficient to leave her coach, he feigned to have frequent need of Sullivan at the house, forming pretenses which should take the latter, who was not ill-looking, nor of bad address at that time, to Marie's room at questionable hours, and taking some of the grossing servants should know of the fact. He further pretended to the domestics to be astounded at, and suspicious of, the favor with which young Sullivan seemed to be received by the lady of the house, hinting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Sullivan, anxious alone to be of service to the young creature whom he sincerely pitied, was ignorant. He fell blindly into the trap which was prepared for him. Marie had recovered strength to walk, but she still remained without sufficient mind to recognize any one but her baby; and Carter came to Sullivan with a marriage certificate in which the name of Walter Berkeley had been skilfully erased, and Richard Sullivan inserted in its place. He pretended to have received news of the immediate return of Berkeley, and he affrightedly said that the very condition of the poor wife would, but further the husband's design of casting her off, and taking her children—that as a foil to this and as there might be danger of meeting him if he now made a journey to England, he had thought of another plan. That Richard should pass to strangers as her husband—she was in no condition to contradict the statement; and for that purpose, lest any one perhaps, surprised at the eminent superiority of the beautiful wife, should question the assertion, he had changed the marriage certificate which certified to her marriage by a Catholic clergyman. Sullivan could travel with her and her baby, from whom she refused to be separated for an instant, to the southern part of Ireland, and there wait for Carter to join them with the twin boys; he also promised to bring with him Sullivan's little daughter. Again poor Sullivan, though at first shrinking and hesitating, was induced to consent, and from no motive but that of saving Marie and her children.

"Shrouding their departure with all the secrecy he could throw about it, Carter saw them go; the poor young wife—having been induced to allow her baby to be carried by the foolish girl who had been her last attendant—clinging to Sullivan's arm and laughing as gaily as a child. Then Carter but of the execution of the remainder of his plot. He stole immediately from the little household one of the twin brothers, the baby

William, and traveled with it to friends whom he expected to find in the extreme northern part of Ireland. He found, however, that his friends had emigrated to America nearly a year and a half before, taking with them their sole child, at that time a boy of six months. That information made him determine on another plan. The babe of six months who had been taken to America, and whose name was Charles O'Connor, would be now about the same age as the little William Berkeley, the companion of Carter's journey. Going to the parish clerk, he obtained a copy of the baptismal certificate of little Charles O'Connor on the pretense of being commissioned to do so by the child's parents; and then, hastening to a remote convent, he induced the good religious to assume temporary charge of his little companion, to whom he gave the same name as that on the baptismal certificate. Then he returned, and he pretended to be amazed and horrified by the discovery of the elopement of Berkeley's young wife with Richard Sullivan. Already he had paved the way for belief in the horrible tale by the few servants of the house, and they had not been slow to propagate hints of the scandal abroad. The whole district, comprising even those to whom her charity had been most largely dispensed, and by whom the purity of her character should have been undoubted, seemed to be convinced of her guilt, and expressions of horror came from every mouth. It was reported that she had taken two of the children with her—many asked why she had left the third. Carter insinuated that it was because he bore his father's name.

"Giving sufficient time for Richard to have advanced far on his journey, Carter wrote to the young husband an account of the terrible circumstance; then, pending the answer, which he felt would be young Berkeley in person, he repaired to the woman who had charge of Sullivan's little daughter, and deploring the guilt which now attached to her father, and expressing his assurance of the fact that the little girl was entirely deserted, he announced his intention of caring for the child. Ample compensating the woman, and without telling his destination, he departed with the little one.

TO BE CONTINUED

THE ANSWERED PRAYER

Regina Dowling in The Missionary

Eileen Norton was in tears as she knelt at the altar-rail in the big church, where she found herself alone with the Sacramental Priest. She had come here day after day for nearly two years, since her marriage to handsome Philip Norton, and today marked the second anniversary of that marriage.

Was Eileen happy? Friends and neighbors would tell you they knew of no happier marriage. Philip Norton held a promising position in the bank of which his father was president. He was one of the handsomest young men of his class and a natural leader among them.

While he was being educated at a Catholic University, his good mother had hoped and prayed that her boy would decide to enter the holy priesthood. His father, on the other hand, had great ambitions for him in the business world, and when on one occasion Mrs. Norton mentioned her desire, she was told sternly never to speak of the subject to either Philip or him again.

Philip's mother knew the One who could overrule her husband, so constantly she went to Him and earnestly begged His help.

But when Philip had finished his course at college he became deeply interested in his father's plans and threw himself into his work with ardent zeal.

Then came the day of Philip's marriage to Eileen Hathaway. Mr. Norton was perfectly pleased for Eileen came of a very fine family, was educated, cultured and refined, and her personal charm was exceptional. But Mrs. Norton had no praises for her intended daughter-in-law. She fought hard against the girl's winsome charm, which was gradually drawing her closer against her will.

This day then, was the hardest of all to Mrs. Norton. She saw her dream crushed, her prayer unanswered, and hard and bitter feelings took possession of her heart. That day, the first in many years, she failed to pray.

For months the woman who had knelt before the closed Tabernacle door in fervent supplication, never went beyond her pew, where she merely attended Mass on Sundays. But can a good woman remain in this moody indifference long? No, the blessings and graces she had merited in former days helped her now.

Looking upward at the Sacred Host raised on high by the Priest's hands during Mass one Holyday, all her fervor returned, and repentantly she begged God's pardon. Then, she realized that He works all things for the best, and if her boy did not have enough devotion to make the sacrifice voluntarily, how could he make of himself the proper apostle of Christ. So, she schooled herself to the lesson of the Great Master and said: "Not my will, O Lord, but Thine be done!"

The months in which Mrs. Norton failed to make her daily visits to the church, found a new suppliant, Eileen, envied by friends of her good fortune and the great love of her handsome husband, had another story to tell Him, who said: "Come unto Me!"

There was no flaw in Philip's love for Eileen. His tender care of her was marked by all, but a barrier, small at first, but growing rapidly, had begun to arise.

Its first appearance was on the Sunday evening after their honeymoon. Mr. and Mrs. Norton had visited them in the afternoon, but returned home early. Left to themselves, with the long evening before them, Eileen suggested that they attend Benediction. But Philip's answer surprised her. "Now, dear, haven't we been to church already today? This is our first Sunday evening in our own home, let us enjoy it quietly together."

"But," Eileen argued, devotions only last about an hour, and what could bring us greater blessings than attending Benediction when we have the chance? There will be so many times when other matters will prevent our going. Jumping up from her seat to make ready, thinking she had convinced him, she was shocked by his reply.

"Please don't spoil the evening, dear. I am satisfied to go to Mass on Sundays, but I can't be running to church every time the bell rings. I have had enough of that at school and with mother, now I want a rest. Come sit here and let me tell you all, or some of the plans I have in mind for making our married life an exceptionally happy one."

It was his first opposition to her wishes, and it hurt her. Nevertheless, she kept her feelings to herself and nestling beside him, listened to his enthusiastic plans for the future.

The days and weeks passed in sweet bliss for the young couple: concerts, operas, theatre parties among a group of young friends, taken up with the pleasures their station in life afforded them Philip plunged headlong into it, with all the enthusiasm of his young spirit, and seemed to want more and more of this wonderful gay life. He was happy in the thought that he was in a position to give his pretty little wife the full benefit of life as it should be lived in youth. And Eileen, only a girl, loved the things of life just as other girls do, but the teaching of that dear departed mother was always uppermost in her mind. "God first, pleasures after our duty to Him is accomplished." Hard at first, in earlier youth, this lesson had been a constant reminder of the value of self-sacrifice had been learned, how sweet the thought that to Him would be given the best that was in her, and how sincerely her innocent pleasures could be enjoyed. First and always. It was becoming as gall in her mouth.

Thus passed the greater part of that first winter. Had Eileen not been a constant visitor to her dear Comforter, even her fervent zeal might have waxed cold in this unceasing whirl of gaiety. But those bitter sweet moments spent in supplication gave her new strength each day.

Then came the Holy Season of Lent—a trying time for poor Eileen, for Philip would not forgo the accustomed round of pleasures. His associates at the bank laughed at the idea of Lenten restrictions; that was good enough for the olden days, these were modern times, and when Eileen thought that she would arouse him by her example and refused to accompany him, preferring to go to church, his manner toward her changed to such an extent as to make him appear to be a different person.

Holy Thursday, that dearest of days to Eileen, came. Perhaps she could get him to make a visit with her. Surely the quiet hush of reverence in the great church, the beautiful flowers decorating the repository, their sweet perfume resembling the prayers of the true suppliants gathered around the altar; the lighted tapers, other signs of faithful devotion and love, surely, the sentiment in his nature would be touched and he, too, would kneel in reverence, and beg forgiveness for his coldness.

She left the church with happy thoughts, feeling somehow, that on this day her prayer would be answered, and when she requested Philip to visit the church with her and he acquiesced willingly, her joy knew no bounds. But in church his devotion was not what she had imagined it would be. Casually he knelt and said a few prayers, then sat and waited for her to finish so that they could leave, and when she prayed longer than he expected he touched her shoulder and said: "Come on." Eileen's disappointment was keen, and her heart, so light and happy on entering the church, was sad and depressed on leaving.

At the door they met Philip's parents, who had always taken it for granted that Philip and Eileen attended devotions as regularly as possible, although they did not encounter them in church very often.

"Just made a visit?" asked Mr. Norton. "Yes," answered Philip proudly. "Haven't we been having some wonderful Lenten sermons?" Mrs. Norton remarked to Eileen.

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"Y-e-s, yes," answered Eileen, conscience-stricken.

Philip noticed her hesitation and fearing his mother would inquire the reason hastened to speak, "Yes, they certainly have been inspiring."

Eileen, shocked beyond words, glanced sideways into his face at this remark, but there was no flush of shame there as she had expected.

Then Mrs. Norton continued, "How is it you do not use our pew during evening services? One can appreciate and enjoy Father Farrelly's sermons far better when close enough to watch his emotional gestures, which give greater expression to his words, and our pew affords us this advantage."

"You see, mother, Eileen gets faint when the church is so warm and crowded, and I think it best to sit near the door so that she can get out in the air quickly, if necessary."

My God, was he becoming a hypocrite and liar now? Her Philip, so straightforward and square in all his dealings. To use her as his excuse to his mother. This was more than she could stand, and she was on the verge of exposing him there and then, but the thought of wounding his feelings thus, held back the impulsive words.

After Mr. and Mrs. Norton had entered the church, Eileen turned a pale, pained face to his. "Philip, how could you?"

Already having begun to battle with his conscience on realizing his deceit, he answered irritably: "For God's sake, Eileen, leave me alone! You'll drive me crazy with this religious business of yours. Don't you know if I had told mother the truth I would have no more peace? Can you imagine how she would carry on? I know her better than you do, and I am heartily sick of all this. I am a man now and will do as I please."

"God help you," was all that poor Eileen could say, and no more was said on the way home.

III

Two years had passed since Philip and Eileen had pledged their vows at this holy altar, where Eileen now knelt, in sorrow. At home a beautiful bouquet of rare flowers graced the table, sent by Philip, to the faithful little wife of his choice. Tonight they would celebrate their anniversary in a fitting manner. A box at the opera, for themselves and a party of friends, had been arranged for; then supper at the most exclusive restaurant, and then the dance, till the early hours of the morning. Philip had planned a memorable anniversary, and his little sweetheart was to be the prettiest, happiest and most beautifully gowned of that party of girls. Her dress had been selected by him to make sure that it would be elaborate enough. Eileen's modest taste would spoil his plans, for he was going to show off his wife to some old college friends and others who he knew would envy him.

In vain did Eileen protest against the sleeveless and extremely décolleté gown that was selected. "Sweetheart, can't you see how ravishing you look in that gown? Come, be a sport like other girls." The gown was bought, and Eileen dreaded the approach of night with its festivities, when she, robed in it should be the center of attraction, and should act the part to please Philip.

"O God," she prayed, "I would sacrifice all if only he would leave the company that are leading him away from Thee! Willingly would I give my life if doing so would make him realize his folly and bring him to Thy feet in repentance!"

IV

The anniversary party was all that Philip could have desired. He was more in love with Eileen than ever. He was not jealous over the attention paid her by the young men of the party, for he knew that Eileen's love was all for him, and their interest flattered him.

Dance after dance Eileen went through, and now she was warm and tired, so calling Philip aside begged him to take her somewhere to get a little air and sit out a dance. He led her to a seat near the window, which he opened slightly, but the sudden cold draft made her shiver. She had neglected to draw her scarf over her shoulders and the slight warmth obtained from it now was not enough to dispel the chills that continued to creep through her. She pleaded with Philip to bring the party to a close and go home, and when he saw the traces of strain on her tired face he consented to take her home.

The next morning Eileen was unable to leave her bed. The few remaining hours of the night after they returned home were spent with fever, chills and racking headache, and the morning only convinced her that she could not shake off her illness. Philip could not fail to see that she was suffering, and at the first signs of dawn, telephoned the physician to come at once. A very severe cold, he said, and great care should be taken to ward off pneumonia. He came again in the afternoon and looked very serious after examining the patient; left orders with the nurse, but gave no one else any information. Philip did not go to the office that day. The first bitter pang of remorse had entered his heart. He thought of the way Eileen had been attired the night before to satisfy his wishes, his thoughtlessness in allowing her

to dance, though tired, until all his friends were satisfied.

The fever had now entered Eileen's brain and her delirium was torture to Philip. Every word that came from her lips, every accustomed prayer (her prayers for him) went like a dagger through his heart. His mother came to cheer her boy, and was astounded to hear Eileen's raving prayers. "What could it all mean?" But Philip could no longer play the hypocrite; suffering was already bringing out the good in his nature. He told his mother of his neglect of his devotional practices and she comforted him in his sorrow and repentance and thanked God for giving her boy so pure and unselfish a wife, begging now that she be spared to him to be his guiding star through life.

Then Eileen's voice: "O God, willingly would I give my life to bring him to Thy feet in repentance."

The mother who had once hardened her heart against this girl, now melted into sobs of grief. "Has that been her prayer, O Lord? Save her, spare her, do not accept the sacrifice, dear God." Philip flew into the room and caught the unconscious girl in his arms, unheeding the nurse's protestations. "O God, not that! Not that! It will break my heart. Leave her to me, my God, and I will be a new man." He prayed on and on, burying his head in the covers of her bed, clutching for her hands and kissing them, calling on God to hear him, sinner though he was, he would pierce the very clouds to the Throne itself and beg Him to leave his darling to him.

But Eileen's condition grew steadily worse and the physician at last told the grief-stricken husband to prepare for the worst.

The last rites were administered and in a few days Eileen's sacrifice had been accepted by God.

The small form was robed in the wedding gown of but two years previous. The golden head rested in the folds of satin as if only in peaceful sleep, at least so it seemed to Philip—that his darling must soon awaken and speak to him, softly, caressingly, her own sweet way. Oh the weight of his heart, the cruel fingers that kept clutching at it, tearing the very cords asunder. That she could but lay her hand on his to soothe his troubled spirit. He bent and kissed the lips, expecting the warmth of life. He had kissed them so often to quiet her ravings, but oh, what a shock; how cold, how still! This quiet little form bore the resemblance of Eileen, but only a resemblance. Where was his Eileen? Still praying for him, perhaps. He would not leave her side. Too soon would come the hour when she would be closed from his sight forever. No, not forever. They would meet in Heaven. On passed the hours of the night, faithful friends kept loving vigil, offering consolation to Philip, who could not be consoled. The early hours of the morning found few remaining friends. Mother and son alone were in the room with the dear dead. The solemn hush over the world, and particularly in that room of sorrow, soon soothed the weary watcher into slumber. His nerves relaxed against his will and unknowingly he slept. And then came a dream. Eileen was before him as of old. Full of life and joy and happiness, and how beautiful, how wonderfully beautiful, his Eileen, thank God. She held both hands to him, but when he was about to take them, behold, a river divided them. It widened as he watched and he could not take her hands. He was about to plunge in to swim across to her, when an angel appeared, and pointing to him said: "Look!" He gazed down upon himself. My God! Could this be Philip Norton? This ragged, bruised, dirty creature. Those hands that had always been so white and well-kept, now shriveled, blackened, rough and hard; could they be his? Had he dared extend those hands to hold the beautiful creature across the river. What had happened to him? Why was he in this filthy condition?

The angel's voice spoke: "The effects of mortal sin. Thus appears thy soul in the sight of God. Thou canst not come near this soul until thine own has been cleansed. It is in thy power to do so in—"

The angel ceased speaking and Philip raised his head and beheld, he was at the foot of the Cross! The Sacred Heart was bleeding, and on him fell a small drop of the Precious Blood! And with that drop of Blood came a new, sweet peace into his soul, and Philip was a changed man. He looked again. The angel was gone and Eileen, too. He awoke to find himself beside the body of his loved one. "Blood of Christ, wash me, and make me worthy to be with her some day in Thy Divine Presence!"

Years have passed. In a distant city a vast crowd fills the church. The expectant look on the faces of the congregation prove that it is a day of special interest.

The organ peals out—a prelude to the Mass. Now comes a number of acolytes, and then the Priest. All eyes are strained toward him, for this is to be his first Mass, and although he is unknown to this vast congregation, they are deeply interested. This man with the streaks of gray in his hair and lines of suffering on his face—do you recognize him, dear reader? Yes, Philip Norton, for whom Eileen had offered

her sacrifice. Philip Norton, whom suffering had awakened to the value of his soul; who, for the past many years has striven to amend and atone, and through mortification and self-sacrifice has been purified, and now deemed worthy to enter this holy state. Was Eileen's sacrifice wasted? Had she given too much in offering the life of her body for the life of Philip Norton's soul?

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.

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A truly cheerful person is such a blessing to his or her surroundings that it may be of interest to consider the cause of cheerfulness. First it is founded on inward power and a pure patience and capability to bear suffering, loving and cherishing one's neighbors—enduring and meeting them even though their presence be disagreeable. A cheerful person does not turn away from sorrow unsympathetically, but is armed to meet it, and endeavors to raise others above their trials also.

There is constant need of cheerfulness in this restless and materialistic age, when human hearts are struggling with disappointment, injustice and sorrow. If we can add but a mite to the sum total of happiness by being cheerful and kind shall we not make every effort to do so?

Like every other personal trait, cheerfulness leaves its imprint on the features, and this probably is the cause of its contagious tendency. Mothers, in particular, should remember this, so their smile, tranquil and loving, may cast sunshine into the heart of the child and thus impart the foundation for the same pleasing trait of character in their children.

A certain amount of cheerfulness, in company or upon social occasions, is common to all; yet the gayest of them all may soon afterward fall into deepest depression; and cheerfulness is not part of this character.

True cheerfulness is a happy, harmonious combination of different parts; a sound, unspoiled character, clear judgment, a natural calmness in feeling and disposition, a spirit of self-sacrifice, a sincere love of our neighbor and a childlike confidence in God.—The Echo.

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LONDON, SATURDAY, DEC. 1, 1923

COMMERCIAL REASONS FOR CHANGE OF SENTIMENT

"We ourselves are responsible for the turmoil of the world today. Every nation that signed the Versailles treaty added to the dishonor of the Allies. Germany was led to believe that peace would have as its foundation the idealistic fourteen points of the United States president. But the Allies, greedy for the spoils of war, took advantage of Germany's helpless condition and abused their power. This constituted as flagrant a breach of international honor as the world has ever seen."

This is not the irresponsible utterance of some rabid pro-German. It is quoted from an address to the delegates to the World Mission Conference here in London by N. W. Rowell, K. C., ex-minister of the crown. Not long ago such sentiments would call forth a chorus of condemnation. Why so radical a change in public opinion or public sentiment in so short a time? Gradually public opinion and sentiment is veering round to the point of view Mr. Rowell so forcibly expresses. The process is being carefully directed—witness Mr. Rowell's address. Why? The time is past when it was treason to say that the Great War was, at bottom, due to commercial rivalry. That is now commonplace. Then we may suspect solid commercial reasons for our conscience-stricken self-accusation of "abuse of power" towards "helpless Germany," and for having been guilty of "as flagrant a breach of international honor as the world has ever seen."

The Ottawa Citizen of Nov. 5th—the day after Mr. Rowell's address in London—points out very clearly the commercial reasons for the growth of anti-French and pro-German sentiment:

"Out of the fermentation which has been set up in Europe, the apparent aim of French controllers of policy is to bring about the grouping of European powers, with France as the financial sun around which would revolve Germany and Russia as the great satellites, with many lesser satellites including Belgium, Poland and most of the Balkanized nations of central Europe."

"The first necessary step towards this grouping of powers is the consolidation of French and German industrial interests in the valleys of the Ruhr and the Saar. The main obstacle to the achievement of France's aim is the belief in Germany that Great Britain and the United States can be relied upon to help German interests to resist this proposed consolidation. Once the German financial powers throw up their hands, in acceptance of France's terms for peace, the most disturbing commercial combination that ever menaced the English-speaking world is liable to raise its heavy metal head in Europe."

"The undeveloped resources of Russia and Siberia become essential as outlets for the super-producing power of the Franco-German combination. Through Siberia, the paths of foreign commerce lead to the Far East and the Pacific Ocean; and through Turkey to the untapped wealth of Persia, the Indian Empire and the East Indies. The possibility of this Frankenstein monster arising out of the fermentation in

Europe, is far more clearly realized than it is publicly referred to by British statesmen. It is quite likely that the premiers in conference at present in London heard something of it, in Lord Curzon's review of the situation in foreign politics.

"Mr. Lloyd George urges the necessity of an understanding between the United States and the British Commonwealth to prevent another war. It is possible that the understanding may become necessary for defensive reasons, let alone to impose any peace policy on the European powers."

There is no cant here about idealism and international honor; just plain business reasons why the English-speaking world should thwart the ambitious schemes of France by helping Germany to resist French pressure. What we have hold.

There is not a doubt in the world that the "menace" is real. Those of us who could find no satisfactory explanation of the widening breach between France and England will find the Citizen's plain facts illuminating. For facts they are not groundless fears. This is put beyond doubt by Daria's secret report to Poincaré. Daria was sent as a commissioner to investigate the industry and economics of the Rhine provinces. The full text of this report was published in the Manchester Guardian, Nov. 2, 1923. From this very comprehensive and detailed statement we subjoin a few illuminating paragraphs:

"In existing circumstances, indeed, the Ruhr, and in particular the region of Dusseldorf, Duisburg, Ruhrort, which we are occupying, and which forms its head, constitutes the principal element of German wealth, which is based entirely on iron and coal, their transformations and their derivatives. The majority of the great German consortiums have been formed there, have their headquarters and their establishments there, and the ten or twelve industrialists who direct them rule, directly or indirectly, but absolutely, the economic destinies of Germany. (Metallurgy, coal, coal derivatives, dyestuffs, manures, shipping companies, import and export of raw materials or manufactured goods.)"

"The large-scale industry, the 'heavy industry' of the Ruhr, concentrated entirely in the hands of a few individuals, is thus called to play a decisive part in the events which will unfold themselves in Germany's future."

"We occupy, indeed, the greater part of the basin, in which there have been established the blast furnaces which produce the cast-iron, as well as the ports of the Ruhr and the Rhine through which these blast furnaces are supplied with ores. Thus we cut in two the metallurgical establishments; we can, when we wish, separate from their coal, their ore, their cast-iron and steel production, the connected and complementary establishments which only complete their products in unoccupied Germany; we can utterly disorganize the industry of the potentates of Dusseldorf, Duisburg, and Ruhrort."

"The ironmasters of the Ruhr have available (in times of normal production) indefinite quantities of coal, but quite insufficient quantities of ore, since the new Germany produces no more than seven or eight million tons, for a consumption which before the War amounted to 48 million tons and would still easily reach 30 millions. On the other hand, the ironmasters in the Lorraine group have available twice as much ore as they can work. Before the War Lorraine, France, Algeria, and Tunisia produced normally 45 million tons of iron ore; now our industrialists work up 9 millions, and they will work up 25 millions when all the blast furnaces (including those of Lorraine and the Saar) are in full working; on the other hand, they absolutely require for their blast furnaces the coke of the Ruhr. Hackneyed conclusion, a hundred times repeated: the French metal industry cannot live without the German coke, the German metal industry can only reach half its full development if it is deprived of French ore."

"Cannot France envisage the exchange of German metallurgical coke and French ore as a friendly exploitation offering the bases of a true industrial association? . . . As soon, moreover, as we have control of a share of German capital

we shall have an interest in seeing that it is productive as possible; for money payments and supplies in kind are at the bottom of every system of payment, and one may discern the whole series of economic agreements, wider in scope than those of Wiesbaden, which may result."

"The German industrialists profess openly that the union of German coals and French ore would have great results, and that if the two peoples could conclude directly with one another reparations agreements, of which those of Wiesbaden are but the prelude, all problems would simplify themselves rapidly."

All of which shows quite clearly that the great Franco-German merger of industrial interests, with its consequent enormous expansion of trade and invasion or absorption of markets hitherto largely controlled by Britain, is a very real menace, a "Frankenstein monster that may soon raise its heavy metal head in Europe" to the dismay of practical British patriots who are willing to share their alarm with practical Americans.

Our newspapers carried a dispatch dated Nov. 8th containing a summary of an article in Le Temps of Paris discussing the imminent dictatorship in Germany and the probability of its bringing on a new war. In it was this quoted sentence: "Any attempt at greatly increased production and exportation from Germany—so long as Germany is not in accord with France—can scarcely fail to bring a new war."

To all this plain speaking about plain business reasons for "the next war" might be added what Premier Poincaré, in a burst of unwonted candor, said to a party of journalists a year ago last July: "We are simply heading towards a permanent occupation of the left bank of the Rhine, and I feel very good about it. For my part I should regret if Germany should pay. Then we should have to evacuate the Rhineland." The Rhineland policy of France is of a piece with the Franco-German industrial merger, the complement of this policy. We may consider this at another time.

There is a natural desire to know why the relations between England and France have been so often strained to the breaking point, why they are still so tense that Lord Curzon, the British Foreign Minister, has declined to speak for Conservative candidates; he has given out publicly that "in view of the exceedingly anxious position of foreign affairs he has undertaken to remain at the foreign office." And apart from this natural desire to understand a menacing situation there is its bearing on the question of Canada having "a voice in the foreign policy of the Empire." The present situation illustrates pretty clearly how illusory would be such "a voice."

Mr. Rowell declares that Canada as signatory of the Versailles Treaty shares in the responsibility for the present turmoil and unrest in Europe. But he will surely admit that we had not then our present knowledge of the sound, if a bit sordid, business reasons that would have quickened our sense of international honor, and we were, moreover, preoccupied with the problem of hanging the Kaiser, making Germany pay for the War, and of devising other ways and means of punishing the unspeakable Hun."

We have just re-read the Pope's Peace Note of Aug. 1st, 1917. In the light of present developments it is interesting reading. It is a great, statesmanlike and Christian document. Had it been heeded Europe would not now be on the verge of the abyss.

"PERSONAL JOURNALISM"

By THE OBSERVER
 The Ottawa Journal, commenting upon an article in The Moncton Times, says it is a mistake to say that "there is little of the personal element in the publishing of newspapers in these times." Probably the two papers were thinking of two different things. The Times was probably thinking of the days when personal editing was the order of the day, and when the editorial policy of a paper was directed by one man, and that man the editor. The Journal was thinking of an entirely different thing; namely, the control of a paper, both on its commercial and its editorial side, by some one

man. The former condition has all but passed away; but the latter condition is present and plain for all to see.

The Journal says: "Behind every newspaper of Canada that has the confidence and respect of the people of its field,—and no newspaper can exist long without that,—we could name a personal element. He may not write a line for his newspaper; he may be so much in the background that he is known only to a few intimate friends; he may even be away from his office a great deal; but he is very much the man behind nevertheless. He selects men to do the active work; and the selection of an efficient staff is the highest art of executive management. He inspires his helpers, and lays down policies that shall be a particular or general guide; and above all he creates and maintains that essentially vital thing which is called "atmosphere"—an atmosphere that shall permeate every branch of the business, and affect every person connected with it, from the printer's devil and the "editorial hound" to the managing director and the business director."

This is all very true; but the implications and conclusions from it are not just what the Journal imagines them to be. So far from controverting what the Moncton Times said, they illustrate its truth, and lend it weight and force. For, the Times never meant to say that there is no such thing as individual control of a newspaper to-day. There was Northcliffe; and there is Hearst; and there is Lord who's his name—Graham of the Montreal Star; and there is Munsey. If all kinds of personal control were alike, there would be no difference between the newspaper conditions created by those men and those under which the Danas and the Greelys and the Wattersons led the public opinion of their day. But everyone knows that a deep and vital difference has been made.

A newspaper editor of prominence expressed that difference very well some time ago, when he said that editors today were not allowed to write their own views, or to say the things they believed, but had to write what the owners told them to write. Surely no one needs to be told that a man who is obliged to prostitute his talents to the writing of what he does not believe but what some one else tells him to write, must lack the one thing which alone can make a man an effective editor; that is, belief in his own words; sincerity; conviction. Nothing is so essential to a man who sets out to convince others as to be himself convinced of the truth of what he says, and though cynics may question this statement, it is amply confirmed by the experience of all ages. Sooner or later the reader feels that the insincere man is not sincere; that the dishonest man lacks honesty. It is no uncommon thing for audiences to be almost turned away from their most cherished beliefs by an appeal from a man whose conviction and honesty are plain to them. This sincerity and conviction may be faked a little; but they cannot be simulated for long; and sooner or later, the work of such men fails of its effect.

Therefore, even upon mere monetary considerations, the policy of prostituting the talents of one or of many men to the uses of others with whom they do not agree, is of dubious utility. But, when we rise to higher considerations, what are we to think of it? The hired advocate can only be respectable when he is allowed freedom to advocate or not to advocate, or when, as in the case of the lawyer in court, there is a rule to go by, which is called the law, and he as well as all others concerned are bound by that rule, and can only argue as to what that rule means, subject to final judgment by an independent judge. In that case hired advocacy is respectable; there is a rule and there are facts, and the lawyer's personal opinion is not in question and is not even relevant, and in a well regulated court will not be listened to. But when a man who has money buys up a big newspaper and then hires other men to write his views, the hiring is not respectable, unless it be, and it can only seldom be, that the views which are to be expressed by the hired editor, are in fact his own views. We know of only one case in which that is certain to be true, and that is in the case of a Catholic paper. All Catholics agree on the fundamental and dogmatic truths

of their religion. The editor and the employer in such a case can never be in radical disagreement. If there is any case in which a paper might be expected to get along nicely without any "personal journalism," it should seem that a Catholic paper might hope to do so. As a matter of fact, however, Catholic newspaper owners are the last to interfere with an editor so long as he does not give scandal in some way, does not teach anything contrary to faith or morals. For, even when there is complete agreement as to essential principles, no man ever writes, no man ever wrote, the better for having another hand over his on the pen.

However, there are degrees in the humiliation which afflicts the editorial profession in general today. There are papers whose editors are allowed freedom to a great extent, so long as some one of particular interest, or, in some cases, some particular pet prejudice of the owner, is not touched. There are papers in which the owner only intervenes once in a long while, there are others which were created, or have been bought out, in the interests of a political party, or a financial or industrial group, and in those cases the editor is often little more respectable than a hired thug who is paid to throttle somebody in the dark. There are papers which are devoted to mere sensation, and have no programme based on fixed principles, whose owners would willingly exploit the personal shame of members of their own families if they saw a little more public circulation to be had by so doing. Editors who work under such masters, if they have any fragments of original decency still about them, are objects of pity. Often they must curse what they probably think is a hard and unavoidable fate.

NOTES AND COMMENTS
 THERE DIED lately in Ireland, at Maghera, County Londonderry, in the person of Mgr. McGurk, a priest who was supposed to be the oldest in Ireland. He had passed his ninetieth year, and had been a priest since 1861, so that his priestly life had covered a term of sixty-two years.

It has, however, since transpired that Mgr. McGurk had a senior in the person of Father John J. Roche, a Franciscan, of Wexford, who, still living at the age of ninety-nine, gives every promise from his present excellent state of health of attaining his century. Father Roche is uncle to the Bishop of Ossory.

ANOTHER REMARKABLE story comes from Lourdes. The world has grown used to miracles performed at this great shrine, and even infidels have ceased to scoff at them. There are features connected with this latest one, however, which make it specially notable. Our readers will, we are sure, be glad to have them in detail. The event took place last September.

A PARALYZED child who had been brought to Lourdes on a stretcher was cured during the procession of the Blessed Sacrament. The priest blessed her, and the child appeared to remain in the same helpless condition, whereupon the father, in an outburst of faith, sprang forward and stood before the Blessed Sacrament as if to bar the passage of the Divine Master, crying aloud as he did so: "Lord, Thou wilt not pass without having cured my child." The priest turned and made the Sign of the Cross over the little sufferer. She was cured, and immediately stood up from her stretcher. A Protestant doctor present declared that Lourdes had revealed two things to him—the existence of miracles and the ardor and sincerity of the faith to be seen there.

ONE of the most striking personalities in the present-day monastic life of Scotland closed his earthly career in September. This was Dom Columba Edmonds of the Benedictine Abbey, Fort Augustus. Dom Edmonds, like many of his brethren in religion, was a convert, and during his active ministry throughout the length and breadth of Scotland was instrumental in bringing many of his countrymen back to the Ancient Faith. He had by his amiable personality done much to break down the formidable wall of misconception and prejudice

which has existed so long against the Church, and by word and deed pointed the way back to the old paths.

IN THE domain of letters Dom Edmonds was especially known as the author of a book on the Early Scottish Church; the product of many years study and research, which has now attained the rank of a standard work on the subject. He was also an authority on liturgical questions, and editor up to the time of his death of the reformed Monastic Breviary, still in preparation. Almost his last literary work was a correspondence in one of the Scottish secular papers refuting the extraordinary delusion, apparently seriously entertained by some Presbyterians, that their great apostle, the monk of St. Columba, was not in communion with Rome, but was a kind of Presbyterian—a claim going to the very limits of absurdity.

IN REGARD to St. Columba and his monastery on Iona, to which reference was made in these columns two weeks ago, an interesting discovery was made during the course of restoration proceedings. Upon removing a flag-stone in the old building four ancient silver spoons were brought to light, carefully wrapped in a woven texture, which discovery has set the antiquarians speculating as to their origin and use. One spoon is in an excellent state of preservation, but the bowls of the other three are somewhat damaged. They are described as of oval shape, with long chased handles, partly flat and partly round, the design and workmanship being of great intricacy and beauty. There can be little doubt that they are anointing spoons, and date back beyond the twelfth century.

IT IS now some sixty years since Cardinal (then plain Father) Newman projected a Catholic college at Oxford—a project which those in authority at the time saw fit to set aside. As is well known the project was revived during the pontificate of Leo XIII., and now there are several colleges under Catholic auspices, each doing its part in the work of the restoration of England to Catholic unity. So much is this the case that, as an acute observer states, the opening of the Academic year saw the University in many respects like its pre-Reformation self.

TO PARTICULARIZE, religious are this year in Oxford in greater numbers than ever before. The Dominicans, who opened their hostel of studies a year ago, have more men up this year, while the Benedictines, the Franciscans, the Jesuits and the Salesians have their houses full. There is also a houseful at the college for the secular clergy, and an augmented class at the Catholic Workers' College, which is conducted jointly by the Jesuits of Campion Hall, and the Catholic Social Guild, and it is quite possible that a start may be made with a college for women conducted along the same lines and under the same auspices. There is now, it should be added, a university hostel for women in charge of the Sisters of the Holy Child and from its halls came what an English writer designates as the phenomenon of our day, the first woman to be called to the English Bar.

ON TOP of all this is the prospective foundation of a Catholic Faculty of Theology in the University. This project has been broached as the most practical way of celebrating the centenary of Catholic Emancipation which will occur in 1829. Cardinal Bourne made a strong appeal to this end at this year's Catholic National Congress. He estimated the fund required for the purpose at £100,000, and already the first £1,000 has been given by a Birmingham Catholic. This sets one thinking. The Catholic body of 1829, when Parliament passed the Act of Emancipation, was a mere handful, and up to that time Catholics were not only excluded from the universities, but from public office of every kind. Now they outnumber the adherents of any single denomination except the Church of England, and in point of influence are gaining yearly. The vision of Newman seems in a fair way to be realized.

MGR. D. R. MACDONALD,

INVESTITURE A MEMORABLE AND IMPOSING CEREMONY

On the 10th of July, 1892, the late Right Rev. Alexander Macdonell, first Bishop of Alexandria, in the presence of a congregation, thoroughly representative, that filled St. Finnan's Cathedral here, elevated to the priesthood Rev. D. R. Macdonald, son of the late Hugh R. Macdonald, Esq., and Mrs. Macdonald, Bishop St. In chronicling this notable event the writer, in the name of his fellow citizens and Glengarrans generally, expressed the hope that the young priest would be long spared to labor in the field of life to which he had been called. This was thirty-one years ago, and today the occasion is vividly brought home to those of that congregation who witnessed the ceremony with such satisfaction and who united in prayer to Almighty God that many graces might be showered on the newly ordained priest who already had won the respect and esteem of the parishioners of St. Finnan's through his exceptional worth. That the supplications of the faithful did not go unanswered on High, has been exemplified a number of times during the intervening years in which Rev. D. R. Macdonald labored so zealously in God's vineyard. It was therefore all the more pleasing and gratifying to the members of his congregation, the clergy of the Diocese of Alexandria and his numerous friends, not merely in Glengarry, but throughout Canada, to have his extraordinary efforts for Church and Catholic Education formally recognized by the Holy Father at Rome in appointing Father Macdonald a Domestic Prelate, a unique distinction that has brought honor to the Catholics of Eastern Ontario generally and to the members of the congregation of St. Margaret's Parish, Glen Nevis, in particular.

The investiture of Mgr. Macdonald with the Robes of Office took place on the morning of Wednesday, the 7th inst., and we doubt if St. Margaret's Church, ever held a more distinguished representation of the Hierarchy and Clergy than on this memorable occasion. About 10 a. m. His Lordship the Bishop of Alexandria entered the Church and as he proceeded to the sanctuary the choir, which on this occasion was assisted by male voices of St. Finnan's Cathedral, Alexandria, with Miss C. Kerr and Mr. R. R. Macdonald, as violin accompanists, and Mr. Oscar Ranger of Dalhousie Station, as soloist, rendered "Vivat Pastor Bonus," the congregation kneeling for the Episcopal Blessing.

With little delay His Lordship proceeded to robe and a solemn Pontifical Mass of which he was the celebrant followed. Revs. R. A. Macdonald, and D. A. Campbell, were Deacon and Sub-Deacon respectively; Rev. Duncan Macdonald, High Priest, Revs. J. E. McRae, D. D. and J. M. Foley, Deacon and Sub-Deacon of the Mass, while Revs. A. L. Cameron and J. A. Huot were Masters of Ceremonies.

The Royal Mass was effectively sung by the choir with Rev. Sister Bibiana, presiding at the organ. At the Offertory an "Ave Maria" was rendered in harmony and at the end of the Mass "The Jubilee Song," a fitting termination of a musical programme of merit.

After the first Gospel, Right Rev. Michael F. Fallon, D. D., Bishop of London, preached masterful sermons in English and French which were intently followed by the large congregation.

ENGLISH SERMON

"You have not chosen Me, but I have chosen you that you should go and bear fruit and that your fruit should remain"—Words taken from the Gospel of St. John.

There is an order of men in the world around whom centres so much that is sacred, so much that is supernatural that their lives, their power and their functions verge on the infinite—I refer to the priesthood of the Holy Catholic Church—No language can be too high to apply to them. Their powers surpass all comparison. Saint Bernard says that the power of the priest raises him in influence to a level with the three Divine Persons of the most Holy Trinity. The priest is first of all a creator—God the Father, in the early days of Creation, said, "Let there be light" and light came into the world. But every morning in the Holy Mass the priest says "This is My Body," an act which surpasses the marvels of creation, and brings down here all the powers of the Second Person of the Blessed Trinity. It is evident that the bringing forth of God Himself is a greater act than the creation of our material universe. Like God the priest is a redeemer, for he has the power to forgive sins. Neither the Angels, nor the Blessed Virgin Mary, nor any creature on this earth, except the priests, has this power. Using the name of God, and with His authority they pardon the sinner and redeem men from their iniquities. Thus to change a sinner into a saint is even more marvellous than to create heaven and earth. The priest, like God, is also a sanctifier. He is filled with sanctification upon his ordination through the graces which flow from the sacrament of Holy Orders. His whole work is one of sanctification. Blessing and consecrating, breaking bread for the faithful he sanctifies the daily lives of his people. The vocation of the priest is therefore a

marvellous thing, surpassing all other human attainments—One cannot earn it by individual effort, nor by the deeds of one's ancestors, nor by inherited wealth. The spirit of God comes to the child, inspiring him to do and to say marvellous things for God.

We are gathered today around the figure of one of these priests who has for upwards of thirty years given his body and his soul to the service of God and of human souls—His work has been sealed with the approbation of the Holy See. This is therefore a day of joy and of glory for this Diocese and for Monsignor Macdonald's many friends both in and outside of the diocese. This honor has been given by him who has the right to bestow honors for many years of untiring service. Forty years have passed since Father Dan and I started off on our classical course together under the same roof—since then I have watched him, rejoicing as he proceeded to accomplish such great things with such limited resources at his disposal. He has now been made a Prelate of the Domestic Family of the Holy See as a reward for his zeal in the work of his ministry and for his work for the welfare of the young in the cause of Catholic education.

It is wonderful how he managed to stand the strain, rushing about as he did in your service and never allowing his energies to lag. While speaking of the education of the youth of our Province—do you realize what he has done for your children in this neighborhood? We at a distance realize this perhaps even more clearly than you do who see it going on every day before your very eyes. Nowhere in this Province has such work been accomplished with such slender resources. Your beautiful Maryvale Abbey and excellent schools have this day been blessed by God through His visible representative on earth.

But before I close let me add that I want to join in the joy of his venerable mother whom I knew when still a student, and who was the first to know of the honor bestowed on her son through the delicate courtesy of her bishop.

On behalf of the old friends of long ago, I wish to convey our gratitude to the Bishop of Alexandria, for recommending Right Rev. D. R. Macdonald for the approval of the Holy See and we ask Jesus Christ to give Monsignor Macdonald His most particular and abundant blessings and to us all the grace after our exile is ever to be happy together around His heavenly throne.

The investiture by the Bishop of Alexandria followed, his secretary, Rev. J. A. Hunt reading the Papal letter of appointment in Latin, English and French.

The reading of a congratulatory address on behalf of the parishioners to Mr. Macdonald, by Mr. Arch. J. Macdonald, Chairman of the Committee, and the presentation of a purse by Messrs. Alex. J. Macdonell and Ferdinand Oulmet came next. Mr. R. R. Macdonald, Grand Knight, Gengarry Council No. 1919, Knights of Columbus, then came forward and on behalf of that body, read an address, while Mr. Arch. J. Macdonald, Deputy Grand Knight, presented Mr. Macdonald with a Brass Massal Stand, suitably inscribed.

The scene was embellished by the presence in the sanctuary of high prelates of the church while visiting and local clergy occupied the front pews and in the center aisle were Fourth Degree Members of the Knights of Columbus, from Ottawa, Cornwall and Gengarry, who acted as Guard of Honor.

Among the Prelates and Clergy who participated in the function were: Right Rev. Felix Couturier, Bishop of Alexandria; Right Rev. M. J. O'Brien, Bishop of Peterboro; Right Rev. M. F. Fallon, Bishop of London; Right Rev. Mgr. P. J. Hartigan, Prescott; Mgr. McColl, Peterboro; Mgr. Brady, London; Rev. J. T. Foley, London; Rev. Father Devine, S. J., Montreal; Rev. Father Cline, Toronto; Rev. Father Stanley, Rev. John J. A. Gorman, Ottawa, and the Clergy of the Diocese of Alexandria.

The interior of the church was brightened and very artistically decorated in yellow and white, while the same colors in chrysantheums, and lights were profusely used on the main altar.

The church ceremony was concluded about 12:30, the Bishops and clergy returning to the Presbytery for a short interval prior to being entertained at a Banquet prepared by the ladies of the Parish.

The day's programme was brought to a close by the Benediction of the Blessed Sacrament at which Right Reverend Bishop O'Brien officiated.—Gengarry News, Nov. 16.

The speeches at the banquet like the various addresses read, expressed not only the great respect and high esteem in which Mr. Macdonald is held but were charged with that warm feeling of affectionate personal regard which was evidenced in a thousand ways throughout the whole celebration.

The Catholic Record recently gave its readers some account of Mr. Macdonald's great school. It was good to hear on every side as well as from the distinguished visitors present the grateful appreciation of the truly remarkable achievements of the pastor of Glen Nevis. Ad multos annos!

You may weary of His Presence when you are in the church; He is never weary of yours!—Cardinal Manning.

DUPLICATE HOLY LAND IN HOLLAND

By Dr. J. Van der Heyden

Nymegen, Holland.—Noticeable indeed must be the progress of Catholicism in Holland, considering that the dominions of the Dutch Reformed churches continue to contrast the lukewarmness of their parishioners with the eager and unwearied zeal of their Catholic fellow-citizens. To see the descendants of the persecuted and despised Catholics of a century ago setting the pace in politics, in social service work, in arts, in literature, is not far short of a wonder. Just now they are ready to make also a bid for leadership in science and higher education from the halls of the university whose doors they are on the eve of throwing open to their eager and hopeful leaders of the near future.

PROTESTANTS PRAISE CATHOLIC ORGANIZATION

A Protestant divine, Dr. De Graaf, in a study of the reasons for the striking Catholic advance in almost every domain, points to the strong and ever-improving Catholic organization, and to the unwavering unity of political action, yet first and foremost, to the buoyancy of the Christian ideals animating the Roman Catholic people.

It is this buoyant Christian enthusiasm that has impelled the leaders to one forward movement after the other and has each time prompted the faithful masses to a ready and warm response. Not content with following beaten tracks, they dared to tread where none had trod before and to go on unshaken of purpose in the face of aspersions that dishearten and of ridicule that kills. Even their enemies pay due homage to their pioneer progressiveness; for another divine wrote: "We owe to our Catholic brethren in Holland two remarkable creations which we Protestants are not the least to appreciate: one is an excellent reproduction, in the sandstone mountains of Valkenburg, of the Roman Catacombs, the other is the Holy Land Foundation in Nymegen."

The Holy Land Foundation is simply the duplication, upon a tract of heath and hilly woodland, of the most sacred spots of Palestine. Long planned for, the work was begun in 1918, is still going on, and will be going on "forever," say the promoters. A traveler, unaware of the existence of this city of shrines, who at a turn of the road, suddenly beholds its white domes and flat roofs rise before his astounded eyes, could almost believe that he is the subject of a mirage. What he sees is strictly oriental, no mirage, but reality. Besides the goat-skin tents of the Patriarchs, there are faithful reproductions of the houses of the Israelites in pre-Christian times, duplicates of the grotto of Bethlehem, of the House of Nazareth, of the Garden of Gethsemane, of the Sepulchre of Joseph of Arimathea, of the Mountain of Calvary. The sorrowful Way from the Garden of Olives to the place of execution is there, with the distances, windings and orientation of the road followed by the Divine Crucified. The ensemble imparts a realistic conception of Oriental life and of the places hallowed by Patriarchs and Prophets and by Him whose life and death they foretold and foreshadowed.

From a mount where rises the cupola of the Ascension the path leads to another elevation covered by a group of buildings thus far the most imposing of the whole. The main one of the group is the Church of the Cenacle, a white domelike monument, 140 feet in length, erected as a memorial of the Institution of the Holy Eucharist. It is flanked on either side with three smaller circular chapels in honor of the six minor events which tradition tells us took place under the roof where the Lord Jesus for the first time gave Himself to men, ordained the Twelve, and laid upon them the obligation to perpetuate the souvenir of His first Unbloody Sacrifice. The peculiarly built church is well adapted to the double purpose which it is made to serve—to the religious services for the 800 Catholics scattered about the neighborhood and to the never-ceasing adoration of the Daughters of the Heart of Jesus, whose convent is contiguous to it. Flanking the other side is the pastor's residence and a biblical museum. The objects the latter contains visualize the narratives of the Old Testament and of the New.

LOYALTY TO BRITISH CATHOLICS

A striking tribute to the loyalty of British Catholics was paid by Lord Lovat, Catholic head of the ancient and powerful Scottish clan of the Frasers, in welcoming Her Royal Highness the Princess Louise at the famous London church of St. Patrick in soho.

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An appeal is to be made to the Irish people themselves for the first public loan to be floated by the Free State Government. Mr. O'Higgins, minister for Home Affairs, stated that the loan would be an internal issue. He said:

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this three-hundred-acre stretch of Dutch soil, whatever history, archaeology, folklore, the Bible and our Faith teach us of the Divine Person of Christ.

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THE BOUNDARY COMMISSION

Although two years have elapsed since the Anglo-Irish treaty was signed the article-making provision for a Boundary Commission to determine the boundary between the North-east and the rest of Ireland has not yet been put in operation. There is no indication that the Commission will be appointed in the immediate future or that it will ever function.

Mr. O'Higgins intimated that the Free State Government was prepared to confer with representatives of the North-east.

"If," he added, "as the result of such a conference we were to arrive at an arrangement even more conducive to the welfare of the country as a whole than the operation of the Treaty provisions, that is a contingency in which we would deem it our duty to consult the Parliament to which we are responsible. In default of such a desirable development the Treaty stands, and must stand, as the policy of the Government."

If a conference such as that suggested were held, the Belfast Government would probably yield nothing. The two Catholic counties would remain subject to Orange rule. Catholics in the North-east area consider that in this matter they have not been fairly treated. Some persons, however, strongly support the idea of a conference.

The period of violence seems to be over in Belfast. Expressing gratification at this fact, Bishop MacRory recently stated:

"I trust that better days are before us. Nobody desires more than I do to see all the people of Belfast living in brotherhood and Christian charity. I have said before, many times, and I say it again, that if the decent working people of both sides in Belfast were left to themselves, free from all over-riding influence, they would live in peace and Christian harmony."

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THE BOUNDARY COMMISSION

Canada has in area 3,750,000 square miles, while all Europe has only 50,000 more. In Canada we could place Great Britain thirty times over, while eighteen German Empires or eighteen Republics of France, could be laid side by side within our border.

Manitoba, Saskatchewan, Alberta and British Columbia are each larger than Germany or France. Ontario, a corner of which is populated, is twice the size of Germany.

A journey from Sydney in Cape Breton to Victoria, B. C., is over 4,000 miles from east to west, and from Victoria to Dawson City, Yukon, is another 1,500 miles.

The clay Belt of Northern Ontario, as fertile soil as any in Old Ontario by the Lakes, covers 16,000,000 acres.

The Extension Society puts before you a small idea of the disorganization that must necessarily exist, as far as the Church is concerned, when there are only sixteen Bishops and seven hundred and fifty Priests to search out the scattered Catholics in this vast territory.

The foreign population (mostly Catholics) is a difficult problem. The incoming tide of settlers before the War was enormous. In 1913, 402,000 came to Canada. In 1914 (before the War) 384,878 entered Canada from Europe. Adding to these two years the immigrant population of 1912, we find that in these three years 1,411,546 men, women and children entered Canada. What has the Church done to meet the influx? What will happen if the Church cannot take care of her children in this new land?

There are about 290,000 Ruthenians in Canada. They are to be found principally in Manitoba, Saskatchewan, and Alberta. Eighteen priests and one bishop are trying to look after the spiritual wants of this multitude scattered over "three empires." What a state of disorganization must reign! The Presbyterians and Methodists

are spending millions to gain the "strangers within our gates." The Annual Reports of the Presbyterian and Methodist Mission Societies show this. The Catholic Church is not spending \$300,000.00 per annum to save her own children. Why? The Catholic Church in Canada is not organized for mission work. Your assistance tends towards organization. Every Protestant church and meeting-house is a weekly collecting bureau for Protestant proselytizing mission societies. Help your parish church to be a centre of Catholic mission activity.

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 to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

THE POSTAL UNION

Department Officials to Represent Canada

Ottawa Citizen, Nov. 16

Announcement has been made that the next conference of the Universal Postal Union will be held in the city of Stockholm, Sweden, during the first half of the approaching year. The exact date will be announced later by the Government of Sweden.

As a member of the Universal Postal Union, Canada is entitled to send representatives to the conference. Those who will represent her at Stockholm will be Messrs. P. T. Coolican, general superintendent of postal service; W. J. Glover, financial superintendent of the Post Office department, and Arthur Webster, secretary of the Post Office department.

It has been the custom for a cabinet minister, as well as government officials, to attend such conferences as the one to be held at Stockholm; but the present postmaster-general is of the opinion that the interests of the Canadian postal administration may safely be entrusted to technically qualified officials who, by reason of length of service and close application to duty, possess a thorough practical knowledge of all the ramifications of the postal service of Canada. Hence, the selection of the gentlemen named. This is not only a departure from the custom heretofore followed, but, based on ministerial expenses at the last conference held at Madrid in 1920, it will also entail a saving to Canada of \$7,000.

THREE RELIGIOUS GROUPS CONFERENCE

Washington, Nov. 19.—Religious educators representing Protestant, Jewish, and Catholic educational groups met during the past week at the headquarters of the National Catholic Welfare Conference to discuss the religious status of students in State universities.

The meeting was called by O. D. Foster of New York, Universities Secretary of the Council or Church Boards of Education. Bishop Brent of Buffalo, Dr. M. Willard Lampe of Chicago, and Mr. Foster represented the Protestant group; Dr. George Zippin, Dr. David Philipson of Cincinnati, and Dr. Abram Simon of Washington, the Jewish group; while the Catholic group was represented by the Rev. Edwin V. O'Hera of Eugene, Ore., the Rev. K. Elliott Ross, C. S. P., and the Rev. James H. Ryan, Secretary of the Department of Education of the National Catholic Welfare Conference.

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THE BOUNDARY COMMISSION

Canada has in area 3,750,000 square miles, while all Europe has only 50,000 more. In Canada we could place Great Britain thirty times over, while eighteen German Empires or eighteen Republics of France, could be laid side by side within our border.

Manitoba, Saskatchewan, Alberta and British Columbia are each larger than Germany or France. Ontario, a corner of which is populated, is twice the size of Germany.

A journey from Sydney in Cape Breton to Victoria, B. C., is over 4,000 miles from east to west, and from Victoria to Dawson City, Yukon, is another 1,500 miles.

The clay Belt of Northern Ontario, as fertile soil as any in Old Ontario by the Lakes, covers 16,000,000 acres.

The Extension Society puts before you a small idea of the disorganization that must necessarily exist, as far as the Church is concerned, when there are only sixteen Bishops and seven hundred and fifty Priests to search out the scattered Catholics in this vast territory.

The foreign population (mostly Catholics) is a difficult problem. The incoming tide of settlers before the War was enormous. In 1913, 402,000 came to Canada. In 1914 (before the War) 384,878 entered Canada from Europe. Adding to these two years the immigrant population of 1912, we find that in these three years 1,411,546 men, women and children entered Canada. What has the Church done to meet the influx? What will happen if the Church cannot take care of her children in this new land?

There are about 290,000 Ruthenians in Canada. They are to be found principally in Manitoba, Saskatchewan, and Alberta. Eighteen priests and one bishop are trying to look after the spiritual wants of this multitude scattered over "three empires." What a state of disorganization must reign! The Presbyterians and Methodists

are spending millions to gain the "strangers within our gates." The Annual Reports of the Presbyterian and Methodist Mission Societies show this. The Catholic Church is not spending \$300,000.00 per annum to save her own children. Why? The Catholic Church in Canada is not organized for mission work. Your assistance tends towards organization. Every Protestant church and meeting-house is a weekly collecting bureau for Protestant proselytizing mission societies. Help your parish church to be a centre of Catholic mission activity.

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THE POSTAL UNION

Department Officials to Represent Canada

Ottawa Citizen, Nov. 16

Announcement has been made that the next conference of the Universal Postal Union will be held in the city of Stockholm, Sweden, during the first half of the approaching year. The exact date will be announced later by the Government of Sweden.

As a member of the Universal Postal Union, Canada is entitled to send representatives to the conference. Those who will represent her at Stockholm will be Messrs. P. T. Coolican, general superintendent of postal service; W. J. Glover, financial superintendent of the Post Office department, and Arthur Webster, secretary of the Post Office department.

It has been the custom for a cabinet minister, as well as government officials, to attend such conferences as the one to be held at Stockholm; but the present postmaster-general is of the opinion that the interests of the Canadian postal administration may safely be entrusted to technically qualified officials who, by reason of length of service and close application to duty, possess a thorough practical knowledge of all the ramifications of the postal service of Canada. Hence, the selection of the gentlemen named. This is not only a departure from the custom heretofore followed, but, based on ministerial expenses at the last conference held at Madrid in 1920, it will also entail a saving to Canada of \$7,000.

THREE RELIGIOUS GROUPS CONFERENCE

Washington, Nov. 19.—Religious educators representing Protestant, Jewish, and Catholic educational groups met during the past week at the headquarters of the National Catholic Welfare Conference to discuss the religious status of students in State universities.

The meeting was called by O. D. Foster of New York, Universities Secretary of the Council or Church Boards of Education. Bishop Brent of Buffalo, Dr. M. Willard Lampe of Chicago, and Mr. Foster represented the Protestant group; Dr. George Zippin, Dr. David Philipson of Cincinnati, and Dr. Abram Simon of Washington, the Jewish group; while the Catholic group was represented by the Rev. Edwin V. O'Hera of Eugene, Ore., the Rev. K. Elliott Ross, C. S. P., and the Rev. James H. Ryan, Secretary of the Department of Education of the National Catholic Welfare Conference.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR DUTY

"And Jesus coming spoke to them, saying: All power is given to Me in heaven and in earth. Going therefore teach ye all nations; teaching them to observe all things whatsoever I have commanded you." (Matt. xviii.)

About the time of the year "The Annual Catholic Church Extension Collection" is taken up throughout the parishes and dioceses. In order to supply food for thought we place before you a certain number of very important facts. If we will only digest the information here given we shall be convinced of the deplorable condition of the Catholic Church in Canada, of our inertia and of the necessity of being up and doing.

LOYALTY TO BRITISH CATHOLICS

A striking tribute to the loyalty of British Catholics was paid by Lord Lovat, Catholic head of the ancient and powerful Scottish clan of the Frasers, in welcoming Her Royal Highness the Princess Louise at the famous London church of St. Patrick in soho.

The Princess, one of the daughters of the late Queen Victoria and widow of a former Duke of Argyll, knows something of the ancient loyalties of the Scottish Catholics, though she is not a Catholic herself. Some branches of the Campbell clan, of which the Duke of Argyll is traditional head, have retained the old faith in unbroken continuity.

There are—declared Lord Lovat—no more loyal subjects than the Catholics of Great Britain. In the Empire the Catholics enjoy a freedom of practicing their religion and educating their children which exists nowhere else.

Lord Lovat stated that the Province of Quebec sent fewer emigrants over the border than any other territory in Canada. This was because Quebec Catholics hesitated before leaving a district where they had a free hand in their religious practices and the upbringing of their children.

The visit of the Princess was to open a bazaar in aid of the reconstruction funds of St. Patrick's Church. In declaring the bazaar open, the Princess said that where the happiness, comfort, and peace of the people were involved, or any good work among the poor, the Catholics were as much to the fore as any other section of the community.

FROM IRELAND

TO RAISE LOAN AT HOME

An appeal is to be made to the Irish people themselves for the first public loan to be floated by the Free State Government. Mr. O'Higgins, minister for Home Affairs, stated that the loan would be an internal issue. He said:

"The exalted aim of the whole foundation is the glorification of God's love for mankind. To this end the promoters have sought to bring together, as objectively as possible, within the boundaries of

this three-hundred-acre stretch of Dutch soil, whatever history, archaeology, folklore, the Bible and our Faith teach us of the Divine Person of Christ.

IDEA OF HUMBLE PRIEST

The genial conceiver of it all is a humble priest, a Rev. Arnold Suyt, associated with him are the Architects Jan Suyt and Jos. Margry, and the Artist Piet Gerrits, who spent six years in the Holy Land preparing himself for a task that will encompass the remainder of his life.

The list of the Board of Directors responsible for the execution of the vast plan contains the names of the best known men of Catholic Holland, beginning with those of the Prime Minister Ruys de Beerenbrouck and the Baron Van Wynbergen, the political leader of the Catholic party in parliament.

The crowning achievement of a score and more monuments already erected, or still to be, will be a basilica dedicated to the Sacred Heart, the national votive church of Catholic Holland to the King of Kings. It is to rise over "the grotto of the Saviour's birth," already duplicated upon the grounds, and will have twenty-six side chapels in honor of as many Saints venerated in the Netherlands.

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The Ontario Loan & Debenture Co.

Dundas St., Cor. Market Lane

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BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

What is a Bursar? A Bursar or Free Scholarship is the amount of \$5,000, the annual interest of which will perpetually support a student, till he becomes a Priest and Missionary in China. The sum itself is securely invested, and only the annual interest is spent for the training and education of a candidate for the priesthood. When one student has reached his goal, another takes his place, and thus all who are contributing towards the Bursar Fund will be helping to make Missionary Priests long after they have been laid to rest. Imagine how much good can be done by one priest and missionary! Let everyone, therefore, according to his means contribute to such a meritorious work. Send your contributions to Father Fraser care of the CATHOLIC RECORD.

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James F. Parker, St. John's 50 00
A Friend 5 00
- BLESSED SACRAMENT BURSE**
- Previously acknowledged \$478 05
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- Previously acknowledged \$395 80
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- HOLY SOULS BURSE**
- Previously acknowledged \$1,718 89
Waterloo, Que. 5 00
- LITTLE FLOWER BURSE**
- Previously acknowledged \$1,115 39
- SACRED HEART LEAGUE BURSE**
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James F. Parker, St. John's 50 00
Eliza Ferns, Montreal... 10 00

FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.
FIRST SUNDAY OF ADVENT

THE REDEEMER

Your redemption is at hand. (Luk. xxi. 28)

Solemn and sublime thoughts should lift up our hearts at the beginning of this holy time of Advent. The anniversary of the coming of our Redeemer is at hand; and gratitude for that blessed coming bids us raise up the eyes of our soul, and reverently peer into the mystery of God's goodness in decreeing that a Saviour should be born to save His people from their sins. From all eternity the Almighty had determined to create mankind, from the beginning of time He knew of the fall, of man's sinfulness and rebellion against Him, so that it would come to pass, as the Scripture says, "It repented Him that He had made man" (Gen. vi. 6.) His justice was outraged; His mercy despaired. And poor fallen man, what could become of him? He could not retrieve the past. He could not atone for his own misdeeds. Was there no salvation for the human race?

A God was needed to make reparation and atonement for the outrages against a God! for the outrages of unbelief, of blasphemy, of hatred, of the impurities, and of all the evils that spring up from the depraved hearts of sinners. Then was the mystery of love declared that astounded heaven; that caused countless angels to rebel; for poor fallen man was to be more honoured than themselves. The second Person of the Blessed Trinity willingly offered Himself to come to the rescue of mankind. As God, He could not suffer, but a body and a soul united to a divine Person, and behold Emmanuel—God with us, our Redeemer! "Behold I come," He said. A Man to suffer; a God to offer! The justice of the Almighty to be placated; His mercy to be thanked; His love to be requited! And the gates of heaven to be opened to repentant man. This is the tidings of great joy that Advent brings to the faithful.

But how little did the world understand of the divine mercy that was to come! True, God's chosen people knew that a Messiah, a Saviour, had been promised. The prophets had spoken of Him. Devout men had longed for His coming and prayed that they might live to see it. But as time went on these holy aspirations faded, and in a very different and earthly way the children of Israel looked for their deliverer. A leader, a ruler to establish an earthly kingdom, a prince of peace with their expectation. Vague was their knowledge, and their yearnings were for something infinitely lower than what was to come. Not an earthly kingdom but a heavenly one was their Saviour to establish, not transient glory that would shortly perish, but immortality amidst indescribable splendor and happiness. He was to come not to rule merely, but to love mankind. He was to come, not to be inaccessible and to be seen, but to be with them, one of them, whose delight was to be with the children of men.

Oh! how blessed are we, who know so well this Saviour, "this most high God and our Redeemer" (Ps. lxxv. 25.) He that had been promised, came not only for the people of Israel, but for all mankind. He came to "save His people from their sins" (Matt. i. 21.) Let us realize it more and more. He came not simply to proclaim a universal pardon for all the multitude of the children of men. He came for me! To pardon me, to win my love, my loyalty; to recognize me as His child for whom He had opened the gates of heaven. And is this all? What could he expect more than this? If He had brought us redemption once, would not this have been an infinitely bountiful mercy?

Let us bow down in humble confusion as we think of this! Forgiveness once; restored to our heavenly Father's favor once! An eternity of thankfulness would not suffice to pay for such a mercy. But what is the reality? Oh! the times and times that He has poured out upon our souls His "copious redemption." Our very sins bring out His mercy more and more. We are the children of the merciful goodness of God! Let us recall with grateful hearts the times without number that our redemption—our forgiveness—has been renewed. It is always at hand indeed. An act of sorrow; a humble owning of our sins; and He that came to redeem His people from their sins ratifies the words of absolution, and our sins are forgiven us once again. And our relapses, what do they mean? Do we not believe in our forgiveness? Do we despise it? Are we not trespassing on the Almighty's patience, tempting Him to repent that He made us?

Let us resolve that this rejection of God's pardon shall never occur again. But as this blessed anniversary of the coming of our Saviour approaches, let us prepare our hearts to receive Him and bid Him welcome. No wonder good people rejoice at holy Christmas-time! It is not a mere memory of the redemption that came, but it is an actual redemption that comes again to the souls of men. How many anniversaries of His coming have we celebrated, and yet we are no better than we are! To so many in the world the message of Advent finds no admittance to their hearts.

But to us it must not be so. We must prepare a home for Him, lest the first coming should be repeated: "He came unto His own, and His own received Him not" (John i. 11.)

TAKE CARE OF BABY

The life of a baby depends more or less on the sanitary care taken by the mother. Many an infant has had disastrous results from using a poor and unsanitary rubber nipple. Millions of "Nobility" Nipples have been sold and not one unsatisfactory case has resulted. It is a clear transparent nipple of excellent rubber, thoroughly antiseptic and will stand sterilization to the highest degree without collapsing. Buy the "Nobility" Nipple, the best for the baby. Sold at all drug stores.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

LAY APOSTLES

When Jesus Christ preached the sermon on the Mount, He spoke not to those alone who were destined later on to continue officially His mission on earth by teaching, ruling, sanctifying His Church, but also to the multitudes who in every generation would make up the Christian fold. When He said to those gathered about Him on the hillside, "You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house" (Matt. v. 14-16). He meant that His Church as a whole should be a beacon shedding the brightness of truth and the splendor of virtue upon the earth for the salvation of mankind. Not only His ordained apostles, but each and every member of Christ's mystic body, according to the opportunities of his or her state of life, must contribute something to that brilliancy. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (Matt. v. 16.) St. Peter in his first epistle is careful to remind the early Christians of this obligation, "Having your conversation good among the Gentiles: that whereas they speak against you as evil-doers, they may, by the good works which they shall behold in you, glorify God in the day of the visitation." (1 Pet. ii, 12.)

It is clear then that the Christian who would look upon his religion as a purely personal affair, so hidden away in the recesses of his soul that it should have no influence upon the lives of the fellow-creatures with whom he comes in contact, has a very inadequate idea of the high vocation to which by baptism he has been called. For every Christian is an apostle of Christ: he has no right to bury the treasure of the Faith. The great law of Christian charity is twofold: it commands us to love God; it commands us to love our neighbor. Now if real love consists in a communication, a sharing with the loved one of all the good things we possess, and if, as our catechism tells us, every man is our neighbor, are we not bound each one to share with our neighbor that priceless gift which he perhaps has not received or, having received, has lost through carelessness. All earthly gifts will pass away; there is but one gift that will endure forever. It is the prayer, the encouraging words, the good example, the act of mercy that wins a soul to Christ.

Yet we hear people say, "It is all very well to talk about lay apostles, but that sort of thing is not in my line. I have neither the time nor the talent for lecturing, nor preaching, nor writing books. I'm not a theologian, and anyway that is the business of priests and bishops." Such an attitude might be pardoned if these were the only ways of being an apostle of Christ. It is quite true that no layman has the right to assume the role of priest or of bishop; but it is equally true that the layman can often do what neither priest nor bishop can accomplish. He has access to people whom the priest could never reach directly; he has opportunities of putting in a timely word in conversations which would never be carried on in presence of a clergyman; he can preach day after day by his example—a preaching which is often far more effective than the logic of the pulpit, and to which no one can refuse to listen; he can make the light of Christian charity burn more brightly in the sphere of his daily activity by performing the works of mercy, both corporal and spiritual, both great and small. Whether he be a doctor, or a lawyer, or a merchant, or a mechanic, whatever be his profession or occupation, be he rich or poor, in health or in sickness, not a day will pass in which not only can he pray: "Thy kingdom come," but can hasten the coming of God's kingdom in the hearts of his fellowmen, by some word or deed that will reveal the depth and the beauty of the faith that is in him.

There is no more interesting study to man than man. A man is naturally intrigued and fascinated by the sayings and doings of those about him. However blind a man may be to his own qualities, good or bad, he has always a shrewd eye in observing and a fairly good judgment in summing up the moral

worth of his neighbor. You are known to be a Catholic, and many of the people with whom you are daily associated have only a very vague, if not altogether distorted, idea of what the Catholic faith really is. Consciously or unconsciously, every man is interested in the question of religion, and upon you it will depend how that vague idea of Catholicity is going to develop in the minds of your associates or how that distorted idea is going to be corrected. You may be the instrument destined by Divine Providence to lead one or more of those souls to the light of truth. If they see in you a sterling honesty, a staunch loyalty, a holy reverence for the name of God, a steadfast courage in living up to your religious convictions, they will naturally grow curious to know what secret force is guiding your life. If they see you day by day rising above the self-indulgence and the self-seeking which is practiced about you on all sides, they will begin to realize that the religion which produces such results must be worth enquiring into; and the seed you have sown the grace of God may bring to maturity.

Here is an apostolate obligatory for every Catholic man and woman, yet eminently simple and practical. It is free from the noise of controversy, it needs not the books of learning nor the gift of oratory. It is within the reach of all. It is the most convincing, the most persuasive, the most appealing of all arguments. It is the solid, uncontrovertible proof of the true Gospel of Jesus Christ.

How often we hear non-Catholics remark, "There is so-and-so. He is a Catholic." And what follows? It may be, "See how he is making his money! Look at his family life! God help his wife and children! If that is Catholicity, none of it for me!" Or it may be, "There is a man you can depend on! There is something in his life that means more to him than money! And what a home he has, the happiest and most cheerful place you could imagine! I wonder how he does it? If that is the result of his faith, I would be a Catholic tomorrow." We won't get away from the influence of example, good or bad.

Besides a consistent Christian life and the faithful performance of religious duties, there is a wide field open to the lay apostle in every parish. To carry on the various parochial works, the parish priest had need of the active cooperation of all his parishioners. Too often our people are inclined to sit back and allow a few—always the same few—carry the burden of organization and execution in every parish society and in every Church work. It may be mere apathy—unworthy of a Christian in Christ's cause; it may, at times, be petty jealousy and envy—more unworthy still of the Christian name. Whatever be the cause, the apostle of Christ cannot in conscience hold aloof from Catholic interests, no more than the hand or the foot can disclaim all interest in the welfare of the body, "for in one spirit," says St. Paul, "were we all baptized into one body" (1 Cor. xii, 13) . . . and the eye cannot say to the hand: I need not thy help; nor again the head to the feet: I have no need of you." (Ibid. 21.) Disunion spells disaster.

Lastly, a man or a woman can hardly be an effective lay apostle if he or she does not fully realize the obligations of Catholics in the world today, and is not fired with a true zeal for the honor and glory of God. To get the proper point of view in this all-important matter there is no better means than that afforded by the Lay-Retreat Movement, which year by year is gaining strength and popularity in various Canadian centers. In these retreats men, or women, following the same pursuits or profession are grouped together, and during a few days of quiet seclusion from worldly cares come face to face with the great realities of life, and examine in the sight of God how best they may fulfill the various duties of their calling to the greater glory of God and to the salvation of their own and their neighbor's soul. Thus is being formed gradually an elite of Catholic men and women, true apostles of Jesus Christ in every walk of life. We hope to see this movement spread rapidly to every city in Canada in order that we may have an army of efficient and willing workers to gather in for Christ the ripening harvest. In the growing disintegration of religious thought outside the Catholic fold, the fields are almost white. Are you going to stand idle?

J. I. BERGIN, S. J.

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O Lord, Thou art the one true, good, Lord of Thy Vineyard, my heart.—St. Teresa.

If we are cheerful and contented, all nature smiles at us; the air is balmy, the sky is clearer; the flowers have a richer fragrance; the birds sing more sweetly, and the whole world is more beautiful.



THE MERCURY

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The skate that skaters everywhere are becoming enthusiastic over. The new hockey skate that bids fair to attain even greater popularity than the famous Starr Regal Featherweight skates.

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Notice the flanges on the toe and heel plates. These extend all round the plates, thus securing light weight with greater strength. The whole skate is heavily nickeled on cover, hand finished, and highly polished all over.

The Mercury Hockey Skate combines all the features of the perfect skate, and is fully covered by the Starr unconditional guarantee. The low price of \$5.50 a pair makes this a highly desirable skate for either hockey or pleasure skating.

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30 Days' Free Trial! If after using for 30 days you find that our washer is not satisfactory in every way and better than any \$25.00 machine that you can buy, return it and we will refund your money. Send only \$2.00 today and we will send you the washer postpaid. **SPECIAL! 2 Washers for only \$3.50. Don't miss this!** Order today!

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If you sell 60 of these beautiful Post Cards, we can give you either a beautiful Rolled Gold Imitation Cut Stone Rosary, or if you prefer a Handsome Prayer Book, or a beautiful Religious Statue in size 8 inches.

If you sell 120 of these beautiful Religious Post Cards, we can give you a beautiful Statue in size 12 inches, or if you prefer a beautiful Crucifix, size 15 x 8 inches, metal Corpus, which permits this Crucifix to be indelgued for a Happy Death.

Send in your orders right away, as the supply of these Religious Post Cards are limited, and they will sell quickly.

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With many people this means more or less trouble all winter, and besides there is always a considerable proportion of colds that develop into bronchitis, pneumonia or consumption.

Bronchitis is the test of what a treatment for colds will do, and because Dr. Chase's Syrup of Linseed and Turpentine affords quick relief from bronchitis you may be sure that it makes short work of ordinary coughs and colds.

It is all very well to talk of others neglecting a cold, but what about your cold? What are you using to prevent serious results? Are you taking Dr. Chase's Syrup of Linseed and Turpentine? Do you have members of the

family use it or are you satisfied to take whatever new and untried mixture that may be offered to you?

Medicine for coughs and colds should be selected with just as much care as medicine for any other serious and dangerous disease, for there is scarcely a limit to the ailments to which a neglected cold may lead.

The best time to use Dr. Chase's Syrup of Linseed and Turpentine is when you begin to feel a dryness or tickling in the throat. You can then head off the trouble before it reaches the bronchial tubes or lungs.

But you must be ready for prompt action, and for this reason it is wise to always keep Dr. Chase's Syrup of Linseed and Turpentine at hand in your medicine chest. Ask for the large bottle. It is more economical and ensures an adequate supply in case of emergency.



DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE

35c a bottle, family size, three times as much, 75c. All dealers or Edmondson, Bates & Co., Ltd., Toronto.

CHATS WITH YOUNG MEN

THE ROAD OF ONLY ONCE

'Tis a solemn thought to ponder 'Mid our daily joys and cares, Whilst we work, or weep, or wonder At our play, or at our prayers; 'Tis a saintly sage's warning, Ever old, yet ever new, I am walking by a pathway I shall never more pursue.

I can tread it once—once only; Tread it well or tread it ill; Keep my selfish course, or lonely Join the many of good will, But ne'er my steps retracing, May I life's mistake undo, For I am walking by a pathway I shall never more pursue.

If the good that there awaits me Be neglected, ill-done; If the evil there that tempts me I have no idea to shun, Woe is me! alas! forever My lost graces shall I rue, Heaven or Hell must end this pathway I shall never more pursue.

THE ADVENT SEASON

The holy season of Advent ushers in a new ecclesiastical year. Now begins again that glorious cycle of feasts that makes the life of the Christian a continuous preparation for Heaven. The first Sunday of Advent is the ecclesiastical New Year. It is a time of beginnings, the season of new efforts and fresh endeavors. The reawakening and reinvigoration that must arouse and stimulate the earnest striver after justice is indicated in the liturgy of the Church for the Advent season.

"It is now the hour to rouse from sleep" is the call that the Church places on the lips of her ministers at the beginning of Advent. The spiritual languor that seizes upon us with the passing of the weeks must be shaken off. The apathy that makes us dull and slow to respond to the higher inspirations, must be replaced by new life, new action, and new vigor.

How shall this awakening be accomplished? "Put ye on the Lord Jesus Christ" exhorts the Church. In the Saviour of mankind she would have all reinvigorated. And to impress all with the seriousness of her proposal, the Church brings John the Baptist from the desert to be the preacher of her Advent message. And what a message he brings! Clad in rough garments austere and countenance prophetic of mien, and burning with zeal, he utters in stentorian tones the need of penance. He is a flaming symbol of eternal truth, uttering hard sayings, scathing in his denunciation of sin and positive in his faith of the judgment to come, a fitting antidote to the luxury, the indifference, the worldliness of his age. And well he did his work and prepared his followers by penance for the coming of Christ.

So the Church imitates the precursor and preaches the doctrine of penance in Advent. To reinforce her message, she clothes herself in the sombre garb of mourning, placing on her ministers the purple robes of penance. She bans all joyous signs, and gladsome music from her services and fills the ears of her devout worshippers with the dreadful story of the judgment to come, and the end of the world. She teaches them the salutary lesson that the flight of time since last Advent is but an instance of the fleeting years, and prepares them for the keynote of her Advent message, "salvation is nearer than we believed."

To prepare the way of Our Lord is the purpose of Advent. Three comings of Our Lord are symbolized during this holy season. His coming into the world at Christmas, His coming into our hearts in Holy Communion, and His coming at the end of the world as Judge of the living and the dead. Through the solemnity of Advent gleams the light of these three comings. Hence the reason for the term Advent which means "coming." A well spent Advent is the best preparation for the coming of Christ at Christmas, for His coming into our souls in Holy Communion, and therefore for His final coming at the end of the world.—The Pilot.

PRACTICAL ADVICE

Don't neglect to say your morning and night prayers, be they ever so short.

Don't forget to make your morning offering, and to renew your good intention during the day, saying frequently: "All for Thee, O Jesus, all for Thee."

Don't give up the pious practices which you have been taught to adopt, such as saying three "Hail Mary's" in honor of the Immaculate Conception, reciting the Rosary, and making an Act of Contrition at your bedside.

Don't sit down to, nor rise from your meals without saying grace. "I very strictly require thanks for all that I give," Christ to Sweet Child, Im. of Christ, ill. 9.)

Don't neglect to invoke the sweet names of Jesus and Mary in time of temptation.

Don't associate with any person of doubtful character, remembering that "a man's worst enemies are those who lead him into sin, his best friends those who keep him from it."

Don't frequent any places of amusement dangerous to your soul; seek your recreation, by preference, in healthy outdoor exercise.

Don't fail to join some society established in the parish in which you reside.

Don't forget to co-operate as far as possible in Catholic social works. Help the poor.

Don't be so foolishly proud as to think that you may read, without danger to your soul, all and every one of the papers, pamphlets and novels published nowadays. Be prudent. You are playing with fire.

Don't ever imitate the example of those who disgrace their Holy Religion by staying away from Mass on Sundays and holy days of obligation without valid excuse, and by eating flesh meat on abstinence days.—Southern Cross.

TYRANNY OF MOODS

One of the elements which make for happiness and unhappiness in life is the vigor and persistence of moods. Will means something definite; intellect, if it is properly used, moves to certain ends; the affections are positive and real. Moods, on the other hand, are mere states of feeling; drifting fogs that arise now on one point and now on another of the landscape; changing nothing, unstable, unreal, driven away by a passing wind; and yet for the moment obscuring the view as completely as if they had destroyed it. To a great many people the mood is a finality. This it should not be permitted to become. If character is to have strength, reliability, it is the will and the intellect that must dominate.

OUR BOYS AND GIRLS

THE SECRET OF SUCCESS

One day, in huckleberry time, when little Johnny Flaia And half a dozen other boys were starting with their pails To gather berries, Johnny's pa, in talking with him said That he could tell him how to pick so he'd come out ahead.

"First find your bush," said Johnny's pa, "and stick to it till You've picked it clean. Let those go chasing about who will In search of better bushes, but it's picking tells, my son; To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told, and sure enough he found By sticking to his bush while all the others chased around In search of better picking, 'twas as if his father said, "You've picked it clean, my son; To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told, and sure enough he found By sticking to his bush while all the others chased around In search of better picking, 'twas as if his father said, "You've picked it clean, my son; To look at fifty bushes doesn't count like picking one."

And Johnny recollected this when he became a man, And first of all he laid him out a well-determined plan. So while the brilliant triflers failed with all their brains and push, Wise, steady-going Johnny won by "sticking to his bush."

"A DISTINCTION, NOT A DIFFERENCE"

A group of small boys, gathered under a big oak, had listened spell-bound for an hour to Uncle Enoch's tales of adventure by land and by sea, on the field of battle and in the trackless forest. At last the hero of all the adventures paused for breath, and one of the listeners ventured a single gasping question. "Uncle Enoch," he stammered, "s'pose—I s'pose you never ran away from anything in all your life, did you? Not from bears nor tigers nor cannons nor wild Indians, nor—nor anything?"

Uncle Enoch pulled his spectacles well down on his long nose and gazed benignly over them at this venturesome young person. "Benny," he said in the tone of one safely arrived at the seat of wisdom, "you live long enough an' you'll find out 'tish't ever best to run away from danger, no matter what; but you'll see times when you'll change front an' advance in the other direction 'bout as fast as you can go."

THE SQUARE DEAL

The square deal is the only method that can produce success—the success that brings happiness and life worth while and when the square deal is combined with well developed ability placed in full action the success will be great.

The principle of the square deal is not only to be earnest and reliable in a general sense, but to be so in the absolute sense; that is to aim to give an exact equivalent in every transaction and to give the highest possible worth of everything we produce and offer for sale.

The real business of the world is based upon this principle of an exact equivalent, returning worth for worth; and so necessary is this principle to the very existence of the business world that no enterprise whatever could exist if it were removed.

The man who accumulates a fortune through shady methods does not engage in real business; he simply acts as a parasite upon the reliable enterprises of other men. He would therefore starve if honest men should cease to conduct business. The parasite always does when you remove the source of his life and power.

The square deal combined with well developed ability and vim, will win every time, and its gains will be far greater when it refuses to give part of its life to keep parasites in thriving existence.—True Voice.

Every Fragrant Cup

"SALADA" GREEN TEA

gives supreme gratification. Finer than any Japans. Buy a package today.

RIDDLES

Why are sidewalks in winter like music? If you don't C sharp you will B flat.

What two letters express the most important people in the world? U and I.

How does the Letter Y work an impossibility? It makes a lad into a lady.

Why is the letter R a profitable letter? Because it makes ice into rice.

Why is the letter T like Easter? Because it's the last of Lent.

When does a blacksmith make a row in the alphabet? When he makes a poke-R and a Shove-L.

What seven letters did old Mother Hubbard use when she looked into the cupboard? O I C U R M T.

Why did Noah object to the letter D? Because it makes the ark dark.

Why are stars like an old barn? Because there are R A T S in both.

Make five less by adding to it? IV.

Why is the letter S like a pert repartee? Because it begins and ends in sauciness.

What small animal is turned into a larger one by beheading it? Fox—ox.

We are all frail; but see thou think no one more frail than thyself.—Thomas a Kempis.

Who is not amazed at compassion so great and mercy so surpassing, after treason so foul and so hateful.—St. Teresa.

Face Disfigured With Large Pimples Cuticura Healed

"For some time my face was affected with pimples and skin eruptions, which by times would be very irritating. The pimples were very hard and large, and turned bluish when rubbed or picked, which caused disfigurement."

"I was treated but it did not prove satisfactory. I read an advertisement for Cuticura Soap and Ointment and decided to try them, and after using two cakes of Cuticura Soap and two boxes of Cuticura Ointment I was healed." (Signed) Mrs. Earl Cooke, Box 374, Napanee, Ontario.

Cuticura Soap daily, with Cuticura Ointment occasionally, prevents pimples or other eruptions. They are a pleasure to use, as is also Cuticura Talcum for perfuming the skin.

Sample Each Free by Mail. Address: "Lynona, Limited, 246 St. Paul St., W. Montreal." See everywhere. Sample, Ointment and Soap, 10¢.

Cuticura Soap shaves without mug.

You shall leave all your goods and possessions at the portals of eternity. Your glory cannot descend with you to the tomb. Your pleasure shall be turned into bitterness and your love into hatred. You shall carry from this life only the good and evil you have done in it; the good, in order to be recompensed; the evil that you may be punished. That which was your pleasure during life shall be your torment after death. That which is your cross and affliction in life, shall procure you great joy after death, if you suffer for God and in God.—Crasset.

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Three Weeks until Christmas. GIVE BOTH! there's a richness to the beauty of this gaven gold and silver. Matched in gold and silver, Eversharp and Wahl Pen make a beautiful gift—a welcome gift—a useful gift. They are the world's favorite pen and pencil. Eversharp has become a daily necessity. It is a wonderful pencil with which to write. The lead never wobbles, for the exclusive rifled tip holds it firm. Look, too, for the automatic index. And the eraser and extra leads under the cap. The all-metal Wahl Pen is revolutionary. It cannot crack or split. Holds more ink. Will last a lifetime. Priced from \$4 to \$50. Eversharp, \$1 to \$50. Give both in the velvet-lined gift box. Look for the name on each. Made in Canada by THE WAHL CO., LTD., Toronto. EVERSHARP matched by WAHL PEN. SOMETHING NEW! The Miniature Set. A real Eversharp and a real Wahl Pen in a diminutive size that can be carried on the end of a watch chain, ribbon or in the smallest purse. They give the same personal service as their larger brothers. The tiny Wahl Pen will write 1,200 words at a filling—think of it. You can't give a more original gift—nor one which is more useful than the Eversharp and Wahl Pen miniature set.

CATHOLICS NEARING ANGLICAN TOTAL

Is the time within measurable distance when the Catholics in England will be equal numerically to the Anglicans?

Only a short time ago Cardinal Bourne told the boys at the Jesuit College at Stonyhurst that their generation would see a more wonderful advance in the Catholic position than had been seen in the past fifty years.

BISHOP OF DURHAM'S FIGURES

The Protestant Bishop of Durham in the columns of the Morning Post, has been taking the Anglo-Catholics, so-called, to task for many things of which this modernistic prelate heartily disapproves.

Among other things, this bishop says that the Church of England, meaning the Anglican Church, has no less than two and one-fourth million communicants.

If the figures are reliable, they are an interesting revelation. To realize the true significance of these figures, one needs to look back a little over the past history of the National Church.

ENGLISH CATHOLICS FORM ASSOCIATION

London, Nov. 12.—A new Catholic association has just been started in London which, while in no way comparable to the great Catholic athletic and gymnastic societies of the Continent, such as the "Eagles" of Czechoslovakia, is yet a step in this direction.

The new organization, which is to foster sport among the Catholic parochial clubs, is to be known as the Catholic Athletic Association.

Russell, a Lord Justice of the Court of King's Bench and son of the late Lord Chief Justice, Lord Russell of Killowen, is the president.

DIED

TRAINER.—At Charlottetown, P. E. I., June 22, 1923, Mr. John Trainer, aged sixty-four years. May his soul rest in peace.

BYRNE.—At her late residence, 218 Gibson Avenue, Hamilton, Ont., on November 9, 1928, Mrs. Catherine Byrne, dearly beloved wife of the late John Byrne. May his soul rest in peace.

TEACHERS WANTED

WANTED one qualified teacher with a certificate, for St. Ann's School, Walkerville, Salary \$50 per year. Address all applications to Secretary of Separate School Board, 107 Monmouth Rd., Walkerville, Ont.

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BAZAAR GOODS FISH pond, Bazaar and Christmas tree toys and novelties, twelve dozen \$9.50 prepaid. Peeli's Department Store, London, Ontario.

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CHURCH BAZAARS CHURCH Bazaars and sales: Write for literature on our rubber, coats; aprons and specialties. Save trouble in making up articles. Good profit. B. & E. Mfg. Co., Dept. 37, London, Ontario.

FARM FOR SALE NORTH half of Lot 1, in the 6th Con. and Lot 1 in the 5th Con. of the township of McKillop, 2 1/2 miles north of Dublin, on the Government road.

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EARN upwards of \$25 weekly, growing mushroom farms for us all winter. Experience unnecessary but first proof order or out-house essential. Material for beds easily obtainable.

FOR SALE PRESERVED natural maiden hair fern \$1.25 a doz. Xmas Bopling in red and green, 60 yards to a bundle, 75c. a bundle; Poiuettias 50c. a doz.

AGENTS WANTED HOSIERY Agents \$5,000 yearly selling hosiery direct mill to consumer. Ladies, men's and children's complete line to best value, exclusive territories. Dept. 416, Triangle Mills, Box 2363, Montreal, Que.

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SEXTON for light work. Fifteen dollars and board. References. Apply to Rev. John J. Shannon, P. P., Queen, R. R. No. 5, Quesnel, B. C.

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MEDICAL and surgical practice for sale in good Catholic community. Catholic hospital. Ap. license should have good medical training. Catholic preferred. For further details apply: Box 224, CATHOLIC RECORD.

100 ACRES of good land in a potato growing district, 10 miles from Ottawa City, Catholic locality, near Gove ment road, 70 acres under cultivation. Good house, out-buildings destroyed by fire. \$1,500 cash will handle the balance on reasonable terms. Owner selling at a sacrifice. For particulars apply to Box 40, CATHOLIC RECORD, London, Ont.

AGENTS WANTED AGENTS to sell Dr. Bevel's Toilet Soap—Toilet Articles—Kosmo Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territories allowed. For further particulars apply to Bevel Manufacturing Co., Dept. 53, Toronto 10, Ont.

WANTED ALL churches and parishes to use our Xmas decorations for decorating. Holy Vines \$1.00 a doz. yards; preserved natural maiden hair fern \$1.25 a doz. Xmas Bopling in red, green, white, purple, gold and blue, 1/2 of an inch thick, 60 yards to a bundle, 75c. a doz.; Poiuettias 50c. a doz.; Carnations 25c. a doz. References. Apply to Rev. John J. Shannon, P. P., Queen, R. R. No. 5, Quesnel, B. C.

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MEROY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio.

WANTED—Men or women to earn considerable money between now and Christmas sell the BEST and most attractively packaged soap and toilet preparations ever offered through agents. You can make 100% profit on your sales. Every sale means a pleasant permanent and large income from this agency. Write for territory and full particulars. Bevel Manufacturing Co., Dept. 53, Toronto, Ont.

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And Canada Will— We were discussing missions—the prominence given of late to the missions of China—the wave of missionary zeal that is sweeping over Ireland and America—the number of missionaries (over eighty in all) who have left for China from flourishing missionary institutions that did not exist twelve years ago. A friend who was listening interestedly suddenly became enthusiastic: "Why, Father," he exclaimed, "Don't you think the time has come when Canada should be heard from, when she should send her own young men to labour side by side with their fellow missionaries from Ireland and America?" "Have no fear, my friend," Father replied. "CANADA WILL BE HEARD FROM. Canada is already represented in Field Afar and you all know of the new China Missionary Seminary being erected by the Catholics of the Dominion, that young men may be trained for missionary work in China. With the missionary movement in this country as yet but five years in existence, Canadian missionaries are already in China, many students are well on in their course, the new seminary is almost half completed and students, to fill it to capacity, are applying for admission. Not a bad start, you will admit." "Splendid," he replied. "I did not know that so much was being done." Dear Reader, Did You Know? Are You One of the Builders? When Catholic Canada Completes Her Mission Seminary, Will You Be Represented? We Would Be Very Pleased to Hear From You St. Francis Xavier China Mission Seminary SCARBORO ONTARIO