

# 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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## MUSSOLINI AND HIS ADMIRERS

The humor of the world, certainly, is never dead. Here comes Benito Mussolini, who a few years since was boasting his humble origin with Socialistic and even Anarchistic threats and imprecations upon anyone and everyone who talked about birth and breeding. Mussolini, Europe's great "leveler." Here comes he, his face wreathed with smiles, complacently watching, while his awestruck admirers dig and delve into history to find a genealogy for the Italian premier that shall measure up to those of the so-called "aristocrats" and "tyrants" of Italy's palmiest days.

Facing the title page of one of the many biographies of Signor Mussolini, with which Italy is now flooded, there is a portrait of the premier in toga and laurel crown, gotten up for all the world like any Caligula or Tiberius of the lot. The Middle Ages are not back far enough for this scyphant. She (the writer happens to be a woman) must go all the way back to Caesar himself. And to Caesar, by the way, the portrait of the modern dictator bears quite a striking resemblance.

A second biographer, this time a Roman prince, whose family has great antiquity, Prince Fabrizio Massimo, is more reasonable in one sense. He is none the less determined that a blaze of glory shall at all points beat upon the career of the man to whom Italy has committed the charge of reconducting her into the paths of imperialism.

Prince Massimo maintains that Signor Mussolini can trace his ancestry back as far as the thirteenth century. To the end of proving his contention the princely biographer has been digging and delving in archeological Florence. He has discovered there one sarcophagus, bearing an inscription in semi-Gothic characters, which shows that the name "Mussolini" was already famous in the middle of the fourteenth century. Also one round bronze seal with the words, *Sigillum Nicolai de Mussolinis* and a coat of arms, the date of which is said to be the first half of the fifteenth century.

With the above concessions to Italian snobbery Prince Massimo proceeds to "gild the lily" of Signor Mussolini's name and fame. All this is very interesting, not alone from the point of view of the masses, who generally worship a name with a tag to it, but from the point of view of the aristocrats, who, now that they have to acknowledge him as their political boss and, worse than that, their social equal, are more than anxious to make his "come-from" such that an Italian nobleman may have no qualms in inviting him to dinner.

This quick change of front on the part of a man of not distant very humble origin, and who was not a great while ago suspected of a desire to tear down rather than to build up the fabric of Italian imperialism, is a commentary upon the character of Mussolini himself and also upon traditional tendencies in human nature.

The flesh pots of Egypt usually gave a man a rather heavy, satisfied, after-dinner feeling. Erks care the crop-full bird? Frets doubt the maw-cramm'd beast? Signor Mussolini is both crop-full and maw-cramm'd with power and partiality. His parasites are everywhere. He lives on the fat of flattery as also on excellent viands. He is housed like an emperor. He travels as a sultan traveled in the days of the golden prince of Haroun Alraschid, only more quickly and more comfortably. The King of Italy still lives in state at the Quirinal. The Pope of Rome resides at the Vatican. Yet it is of Mussolini and Mussolini all Italy talks.

The pinnacle is a dizzy one, but it has its parallel. There were those in ancient Rome who complained of the great dictator, Julius, when he had climbed to similar heights:

He doth bestride the narrow world Like a Colossus; and we petty men Walk under his huge legs, and peep about To find ourselves dishonorable graves.

The recent outbreaks against Signor Mussolini reveal such men in the Italy of today.

## EMPIRE EXHIBITION CHAPEL

London, Eng.—The world-famed little chapel of St. Peter and Paul which was visited by hundreds of thousands and seen by millions at the British Empire Exhibition, may be moved to a country district as the beginning of a new parish. Its disposition has not been finally decided, but it is possible that the church may be taken down in sections and rebuilt.

Father Edward King, S. J., preaching the last sermon in the chapel, said that never before had the Blessed Sacrament been present in a great exhibition.

## MUSSOLINI, THE DICTATOR

Whatever opinion may be held of Mussolini by the outside world, and however the revolution in Italy which he has brought about may be regarded, it is apparent that he has won the confidence and support of his own countrymen. That was made abundantly manifest by the enthusiasm which marked his reception in the Italian Parliament on his first appearance in the Chamber after the recent attempt on his life. But it is not within legislative walls that evidence of the power and popularity of Mussolini is most signally shown. Throughout the whole of Italy, in every city and town and village in the country, he is accepted as a political and economic savior, destined to unify the people and lead them through their present perils and difficulties to a great national future. In the world's history no revolution in a great and populous country has ever been brought about so peacefully, with such rapidity, and apparently with such complete success, as that achieved by Mussolini.

In the short space of three years he has radically changed the basic structure of the State, he has swept away existing forms of constitutional government, and he has gathered into his own hands all the reins of power in the Kingdom. No Imperial Caesar exercised more power than Mussolini now possesses in Italy. His dictatorship is absolute over the destinies of the nation. He is the head and front of Fascism, and Fascism today is Italy.

It is perhaps too early to speculate on the permanence of his power or of the continued existence as a controlling force in the nation of the organization which he has built up. What might result should the Dictator become the victim of a plot against his life is difficult to imagine. There is no one, apparently, who could command the loyalty and obedience which he commands—loyalty and obedience which are such essential elements to the success of his plans for the reconstruction of Italy. His rule is unrestricted and irresponsible, and with a lesser man suddenly summoned to the helm the whole ship of State might go on the rocks, and irremediable disaster result. Under his powerful direction, however, the people have been welded into one great body possessing a well-defined purpose, and the enthusiasm with which that purpose is being made effective is a promise that, with him in control, Italy's advance, both domestic and foreign, is assured.

The new State which he is erecting on the ruins of the old constitutional system is essentially despotic in character. But it is a despotism which makes an appeal primarily to the patriotism of the people, and especially to the youth of the country. It is an appeal for discipline and work on the part of the individual as his contribution to a great national movement to make Italy powerful and prosperous. And it is all the more effective in that the people still remember the conditions which prevailed at the close of the War, and which threatened the land with anarchy and ruin. His system is not only a repudiation of Bolshevism with all its destructive tendencies, but it is intensely hostile to socialistic theories as utterly futile in any attempt to create a united and powerful State with a strong national Government.

The ordinary conception of the liberty of the subject, fostered under democratic rule, Mussolini brushes aside with something like disdain. To him this is not freedom in its true social conception. It affords pretext for idleness and a spirit of contention inimical to the interests of the State. "The conception of liberty," he says, "changes with the passing of time. There is a liberty in the time of peace that is not a liberty in the time of war. There is a liberty in the time of prosperity that is no longer liberty in the time of misery. The Socialists have always given the lie to liberty; they have never admitted the liberty of work." And he contends that the freedom of the individual should be subordinated to the necessity for "sustaining the foundation of our race and history."

Perhaps in nothing does Mussolini indicate more clearly the trend of the movement which he is leading than in his scorn for the ordinary idea of parliamentary representation and control. To him the political stratagems and manoeuvres, the endless discussions and divisions which characterize representative bodies, are absurdities. Time is wasted and nothing is accomplished. What he seeks is to build up a great, strong, self-reliant State, thoroughly disciplined, in which the people labor in harmonious cooperation and are intelligently directed by a wise and capable Government. By his plan idleness will be banished from Italy, strikes will be an impossibility, and skilled production will bring internal prosperity and international prestige.

## STRIKING GROWTH IN U.S. CHURCH SCHOOLS

Mussolini places no faith in pacifist ideals. A well-armed force he regards as a *sine qua non* to an effective foreign policy that will make the country respected. "We have no right," he says, "to place our faith in humanitarian ideals. Beautiful they may be in theory, but they are merely utopian. The reality of facts admonishes us to be ceaselessly vigilant and to consider the ground of foreign affairs as shifting sand." He boasts his plebeian extraction and ruthlessly disregards class distinction in carrying out his program of national restoration. The laborer is the basic-unit of his system, and every citizen, to fit into his scheme, must serve in the capacity for which he is best adapted.

His is a plan for binding indissolubly together the whole people and inspiring them with ideals for the supremacy of the State, through which the prosperity and happiness of the individual will be assured. And, in his opinion, no such assurance can be hoped for without the stimulation of all the energies of the nation through collaboration between social classes together with a high respect for morality and religion.

## PROTEST ECHOED BY THE MANCHESTER GUARDIAN

Dublin, Nov. 28.—The telling protest made by Archbishop Mannix against the maintenance of an army of Special Constables in North-East Ireland has won influential support in the British Press. The cost of these "Specials" is about \$7,500,000 a year, and the British Treasury has to defray this expenditure. The Manchester Guardian, the most powerful provincial organ of Great Britain, bluntly states that "many are beginning to feel that the force has no excuse for its existence, unless it be regarded as an expensive palliative for unemployment, a device for keeping up the *esprit de corps* in the Protestant community, and a provider of those soft and honorable jobs which every ministry finds it so convenient to have."

The Guardian observed that "the ugliest aspect of the Special Constabulary is not its cost" but rather the fact that it is purely Protestant though one-third of the population of the North East area is Catholic. With considerable frankness it adds: "As long as there is a separate Northern Government, that Government will represent exclusive interests of the Protestant community. In an All-Ireland Parliament things would be different."

The flamboyant assertion of the Orange ministers in Belfast is that they will continue the "Specials" at their present strength till the Boundary question is laid finally to rest. But as the British taxpayer is bearing the whole outlay the newspapers of England are giving the Orange politicians very good hints that they may soon expect "a misunderstanding with the British Treasury."

Enrollment in Catholic secondary schools in the last ten years increased 116%, said Mr. Crowley, and since 1920 has progressed at the rate of approximately 10% a year. Recently there has been a movement toward the central Catholic High school, six large cities having opened schools of this type in the last few months at a cost of from \$500,000 to \$1,000,000. Million and two million dollar funds have recently been raised in several dioceses for central High schools.

Today the Catholic secondary schools employ over 10,000 religious and 1,500 lay teachers, whose entire time is devoted to caring for the instruction of over 180,000 pupils," he said. The 75 normal training schools accounted for in the last N.C.W.C. survey employed 1,062 teachers and enrolled more than 11,000 students, said Mr. Crowley, and in addition, it must be remembered that colleges and universities supplement this work. Likewise, institutions for the training of students for the priesthood are an integral part of the Catholic school system. At present there are 78 major seminaries, staffed by 950 religious and secular priests caring for more than 6,000 students, and 84 minor seminaries employing 974 teachers and caring for approximately 8,000 students. There are more than 18,000 candidates preparing for Holy Orders in the country.

WORK FOR HIGHER EDUCATION  
Calling attention to the fact that the Church has ever encouraged higher education, Mr. Crowley revealed that there are now 23 Catholic universities and 121 Catholic colleges in the country, caring for more than 61,000 students and employing nearly 5,000 instructors. Between the years 1920 and 1924 the enrollment increased 80%. The buildings and grounds of these institutions have a value of \$125,000,000 and endowment funds now total \$18,000,000, the schools' annual income being estimated at \$16,000,000.

It may surprise some, said Mr. Crowley, to learn that there are

## IMPRESSIVE STATISTICS ARE BROADCASTED BY THE PAULIST RADIO

New York, Nov. 16.—Between 1900 and 1925, the number of Catholic parochial schools increased 85%, and there was an increase of more than 300% in the number of pupils enrolled, Francis M. Crowley, Director of the N. C. W. C. Bureau of Education, said in his address on "A Statistical Survey of Catholic Schools" broadcast this evening over the Paulist Radio Station W.L.W.L. Mr. Crowley spoke in the course of the weekly N. C. W. C. Study Club Hour.

"Today, there are approximately 7,000 parochial schools in operation, in which over 2,000,000 pupils are enrolled and 50,000 religious and 3,000 lay teachers are employed as instructors," he continued. "The enrollment of pupils in this particular division of the Catholic school system is equal to the total number of pupils in the elementary schools of the following great American cities: Chicago, Philadelphia, Boston, Cleveland, St. Louis, Detroit, Los Angeles, Baltimore, New York, New Orleans, or the total combined elementary school enrollment of Ohio and Illinois, or Iowa, Michigan, Minnesota and Wisconsin. Some concept of the size of individual schools may be secured when we state that in two dioceses, Chicago and Detroit, it is not uncommon to find schools caring for from 2,500 to 3,000 pupils."

Declaring that "a true picture of the condition of Catholic education in the United States at the present time can only be secured through the presentation of statistical facts," Mr. Crowley gave his hearers figures on all five of the divisions of the Catholic school system, parochial, secondary, normal, seminary and university, but stressed the parochial division.

MOST IMPRESSIVE FACT  
"The most impressive religious fact in the United States today is the system of Catholic parochial schools," he said. "The parochial school constitutes the foundation of the Catholic school system. On its proper foundation and continued growth depends in large part the religious education of American Catholics and also, to a great extent, the success of the higher institutions of learning."

Discussing the vast saving to non-Catholic taxpayers made possible by the Catholic parochial schools, the speaker called attention to the fact that at the per capita cost for instruction in public elementary schools, it would call for an expenditure of \$112,000,000 to care for the children now enrolled in these Catholic schools. This sum does not include the cost of buildings, which would call for \$500,000,000 more.

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REMEMBERED GOD IN HIS WILL  
A legacy of \$100,000 for the erection of a Catholic church and rectory at Croton-on-the-Hudson is being in the will of the late Bernard P. Coleman and in the Surrogate's Court, New York. The church is to be a memorial to Mr. Coleman's parents and other members of his family.

Among the other bequests are: \$5,000 to Cardinal Hayes for his personal use; \$5,000 to the Little Sisters of the Poor here; \$5,000 to the Little Sisters of the Poor at Madison, N. J.; \$9,000 to the Servants of Relief for incurable Cancer, Hawthorne, N. Y.; \$3,000 to All Souls Hospital, Manmouth, N. J.; and \$3,000 to St. Mary's Catholic Orphan Asylum, Newark, N. J.

## CATHOLIC UNION MOVEMENT

Rome, Nov. 16.—The support which the great Religious Orders of the Church are giving to the Catholic Union, the international organization which, with the blessing and approval of the Holy Father, is working for the reunion of the schismatics of Russia and the Near East with the Holy See, is increasing rapidly. Already the Abbot Primate of the Benedictines, the Vicar-General of the Dominicans, have recommended The Catholic Union to the members of their Orders in the United States. Now the Father-General of the Capuchin Fathers, one of the largest branches of the great Franciscan family, announces that he also is writing to recommend the work of the Union to the three Capuchin Provincials of North America, and to all the Capuchin Fathers in the United States and Canada. Thus four of the greatest Religious Orders of the Church are now actively cooperating with the Catholic Union in its efforts to secure the reunion of the schismatics of Russia and of the Near East with the Catholic Church.

## 32% MORE LAY THAN RELIGIOUS INSTRUCTORS IN CATHOLIC UNIVERSITIES AND COLLEGES FOR MEN

Another surprising fact is that 32% of the students are non-Catholics. Conceding his address, Mr. Crowley said: "Over one and one quarter billions of dollars were spent in the whole educational system of the country during the past year. The school systems of the various States spend this huge sum in caring for the educational needs of 25,000,000 of the youth of the land. If this stupendous outlay impresses us with the huge proportions of the greatest business of democracy—educating its future citizens—has assumed, what must be our reaction to the statement that during the same period the 19,000,000 Catholics in America expended some \$70,000,000 for the maintenance of a separate system of schools, dedicated to the high purpose of giving to over 2,000,000 of their offspring the best secular knowledge, side by side with a higher knowledge of God and religion?"

Moreover, those Catholics at the same time contributed their proportionate share for the maintenance of public education, and they did so at a tremendous sacrifice, for it can be truly said that they are for the most part a people poor in the goods of this world. Yet even their transcending devotion to this great cause would have gone for naught had it not been for the noble efforts of consecrated religious men and women and a zealous priesthood; the gratuitous contribution of their professional services, so often referred to as an endorsement of consecrated lives, has made it possible for Catholics to operate their separate system of schools."

Next week Rev. Dr. Ryan tells why Catholics make these great sacrifices to maintain their own school system.

HOW HOLY FATHER BEARS STRAIN OF HOLY YEAR  
The fortitude with which the Holy Father has withstood the strain of the Holy Year and the countless pilgrimages which he has received, has been the marvel of all who have been in Rome during the Jubilee. The source of this strength has just been revealed.

Rev. Father d'Herbigny, S. J., has been sent to Lisieux by the Pope to offer a special Mass of Thanksgiving at the Shrine of the Little Flower to whom he had entrusted the care of his health during the year.

Father d'Herbigny took the Mother Procession of the Carmel of Lisieux a beautiful rosary from His Holiness and a letter from Cardinal Gasparri. He also told the religious that the Pope had asked Saint Teresa to protect his health during the Jubilee Year.

The personnel of the Vatican has been filled with awe at the courage with which the Pope has endured the crushing task which he has imposed on himself in order to give greater satisfaction to the thousands of pilgrims crowding the Eternal City. Each pilgrim has been able to kiss his ring and each morning large groups attend his Mass and receive Communion from his hands. Every day the audiences are prolonged until well into the afternoon, and the Holy Father addresses them all, using with equal facility the many languages of which he is master.

SIX PRIESTS AND NUNS IN A SINGLE FAMILY  
Atchison, Kans.—The entrance of Frederick Crowley in St. Benedict's College here to study for the priesthood has brought about the unusual situation of six brothers and sisters of a single family either in Holy Orders or studying for the religious life. Five of them have entered seminaries and convents since the first of this year.

In January Miss Alice and Miss Pauline Crowley, sisters of Frederick, started their novitiates as Sisters of Mercy at Burlington, near San Francisco. They will be known as Sisters Petra and Paula, and will do hospital work.

Miss Mae Crowley, another sister, joined the Sisters of the Holy Family at San Francisco in March. She will be Sister Josephine and will teach. George Crowley, a brother, entered the Jesuit novitiate at Los Gatos, Cal., in July. Frederick, upon the completion of his studies at the college here, will work with the Catholic Church Extension Society. Meantime, the Rev. John J. Crowley, another brother, has been a priest for years. He is now Chancellor of the Diocese of Monterey-Fresno, and only last month was made a Monsignor by the Holy Father on the feast day of the Little Flower, patroness of the diocese. In the Crowley family there were 12 children, four of whom are dead.

## OF THE TWO REMAINING, ONE, FRANCIS M. CROWLEY, IS DIRECTOR OF THE BUREAU OF EDUCATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE AT WASHINGTON, AND THE OTHER, MISS NORA CROWLEY, LIVES IN LOS ANGELES

Miss Nora Crowley, lives in Los Angeles, coming to the United States with her parents, Mr. and Mrs. Michael Crowley, in 1900.

## A GLORIOUS RECORD IN PEACE AND WAR

Washington, Nov. 27.—Veteran of General Townsend's famous but ill-starred Mesopotamia campaign in the World War; decorated for valor at Kut-el-amara; comforter of starving, ragged British "Tommy's" in a 147-day siege; wounded in battle; prisoner of the Turks for two and a half years; one of 300 survivors of a whole army of 2,700; holder of half a dozen crosses and medals for distinguished war service.

This is the record of the Rev. John Mullan of the Mill Hill Fathers of London, who has just come to America to visit his three sisters and three brothers in Philadelphia and Pittsburgh and observe mission activities in the United States.

But despite his War record, Father Mullan is proudest of the record he has made in a more sustained fight, with a less tangible foe than Turkish troopers. It is his thirty years as a Catholic missionary in India. Had it not been for his devotion to missionary work, he probably would not have come to America at all. For one of his chief purposes in coming was to see the first house here of the new Medical Mission Society, founded by his friend and co-worker, Dr. Anna Dengel.

While here, he was the guest of the Very Rev. Michael Mathis, C. S. C., Superior of the Foreign Mission Seminary of Holy Cross. Despite his more than sixty years, he will return, in February or March, to the Punjab to resume his arduous mission activities among the India natives. Quiet, white-haired, his terrible sufferings in battle, siege and captivity have not affected his spirit. His figure is straight and soldierly, and there is the suggestion of a smile about his mouth and eyes.

Father Mullan went into Mesopotamia with General Townsend's columns as a British army chaplain. At the battle of Ctesifon, whence the army fell back on Kut-el-amara, he distinguished himself for bravery. For his feats there he later received the Military Cross. For 147 days Townsend was besieged by the Turks at Kut before starvation forced him to capitulate. Throughout the long months of privation and suffering, Father Mullan devoted himself to comforting the soldiers. That, however, did not prevent him from taking the battle chances the men took. He was wounded in the siege, and for his valor received the M. B. E. Cross (Member of the British Empire).

When Townsend surrendered at Kut in April, 1916, Father Mullan became a captive of the Turks, with the rest of the force. Suffering that is almost unbelievable followed. For two and a half years the priest and his comrades were taken from prison to prison as their numbers dwindled from exposure, privation and over-work. In that period Father Mullan, despite his more than fifty years, walked a march of 2,000 miles in forced marches from one prison to another. Of the 2,700 white British soldiers, he says that only 300 survived at the Armistice, and he believes few are living today, so thoroughly were they broken physically by the hardships of their captivity. The officers, he says, fared little better.

First, Father Mullan was sent to the prison at Castamun on the Black Sea. After five months he was transferred to Afion-kara-bissar, where he spent 11 months. There followed 7 months in a Constantinople prison after which he again was transferred this time to Smyrna, where the Armistice found him.

In addition to the two decorations for Ctesifon and Kut, Father Mullan has been awarded the Service Star, the General Service Medal and the Victory Medal with oak leaf for being twice cited in dispatches.

## "EX-PRIEST'S EXIT"

Tacoma, Wash., Nov. 30.—Joseph Matthews, once pastor of a Presbyterian Church in Gervais, Ore., who asserts that he was formerly a priest, was forced to leave the platform of a local church here when members of the audience demanded that he substantiate his claims that he had been ordained as a member of the Catholic priesthood. He admitted that he had no documentary proofs of his ordination and was then asked to translate several simple sentences in Latin—sentences absolutely familiar to every priest. When he failed to do this the agitation against him became so persistent that he left the platform.

## CATHOLIC NOTES

New York, Nov. 18.—A new altar of imported marble purchased with the offerings of persons in the theatrical profession, was dedicated here Monday in St. Malchus's Church. The new altar cost about \$6,000.

Maryknoll, N. Y., Nov. 16.—Seven more Catholic priests left Maryknoll last night for the mission fields in China. They are the second band to leave here for the Orient this year, the first group of eight who sailed in September having already reached their missions in Korea.

London, Nov. 9.—Count Anthony de Salis, son of Count de Salis, formerly British Minister to the Vatican was married this week in the little French village of Monnaie, in Touraine, to Mile. Francoise de la Panouse, daughter of General Vicomte de la Panouse, a former military attaché to the French embassy here.

Cleveland, Nov. 12.—Thirty thousand are estimated to have passed through the new diocesan seminary of Our Lady of the Lake between two and six on Sunday. A letter from Bishop Joseph Schrembs inviting inspection of the new seminary had been issued to the diocese. The seminary was dedicated October 28.

Washington.—The Federated Colored Catholics of America will meet in their first annual convention here December 6 and 7. The federation is two years old, a temporary organization having been set up in 1923 and made permanent last year. The membership includes practically all negro Catholic organizations in the United States, according to the announcement made here.

The second annual convention of the New York Archdiocesan Council of Catholic Women, of which Mrs. Michael Gavin is president, will be held at the Waldorf Astoria Tuesday and Wednesday, December 1 and 2. The follow-up work for the Catholic immigrant in the Archdiocese was assigned to the Archdiocesan Council in 1923 by Cardinal Hayes. Every phase of the immigrant problem will be discussed at the various sessions of the convention.

A delegation of 458 Germans has proposed to the Holy Father the sanctification of Father Adolph Kolping, famed throughout Germany as the speaking countries as the founder of the Gesellenverein, or Young Journeymen's Union. Father Kolping, who himself was a journeyman before becoming a priest, died in 1865. He was affectionately known as the "Journeymen's Father." He was born near Cologne and died a vicar at the Cologne cathedral.

Paris.—One of the great promoters of the revival of religious music, Dom Lucien David, Prior of the Abbey of Saint Wandrille, Conventor of the Gregorian Reform resulting from the work of the Benedictines of Solesmes, has been made a Knight of the Legion of Honor. His decoration is a recognition of his military record. During the War he was on patrol duty in the vicinity of Verdun. These patrol groups accomplished miracles of heroism and endurance and risked their lives a thousand times.

Rome.—An exhibit of literature published by Catholic organizations of women all over the world was one of the outstanding features of the Congress of the International Union of Catholic Women's Leagues recently held here. While the exhibits sent by the various nations received favorable comment from the Catholic press, special mention was given to the "Civics Catechism" published in fourteen languages by the N. C. W. C. which formed part of the exhibit sent to Rome by the National Council of Catholic Women.

London, Eng.—Two Catholic naval chaplains who were granted temporary commissions early in the World War have been made eligible for retired pay by an Order in Council. One of them, Father Anthony Pollen, performed the notable feat of winning the Distinguished Service Cross at the age of fifty-six at the Battle of Jutland. He carried men, injured by severe burns, from the battery deck to the distributing station, despite his age and his own severe burns. Father Hamilton Macdonald is the other chaplain benefited by the Order in Council.

Paris, Nov. 7.—Mgr. Berlioz, missionary bishop of Kakodate, (Japan) has just left here for his episcopal city after several months spent in seeking help throughout the world for his diocese. As a result of his efforts, the prelate has been able to raise \$25,000 to finish his cathedral. Its three altars, the pulpit and the Stations of the Cross were all carved in the Alps by a mountain artist. Although the expense for the carving was not great, it was something of a luxury for a missionary bishop, and great was his joy when the Holy Father expressed his desire personally to assume responsibility for the cost.

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW

Author of "Alline of the Grand Woods," etc.

BOOK TWO.—BAYOU PORTAGE

CHAPTER XIV.

MADAME ALCEIDE

In the dawn of the following morning Le Bossu shook me awake and carried me off to breakfast with the Lasalles.

For the present we would eat there, he explained, as we tramped the short journey through the brisk morning air.

Also Toinette would remain under the care of Tante Odile until her future had been provided for.

Arriving at the Lasalles', we found Toinette waiting for us in the doorway. She was very pale, and very quiet, and to our greetings she replied only with a low mechanical.

"Well, Bossu! Well, Jean!" Afterward she slipped back against the wall, standing rigidly in one spot until Tante Odile called her to table.

It was a cheery meal, that breakfast, for throughout its brief length it was enlivened by the bright chatter of the tiny Lasalles.

Ordinarily Toinette would have made the most of her opportunity, laughing and teasing until she had produced a perfect pandemonium of merriment.

Now she sat as though frozen, deaf even to the all-absorbing conversation of the elders.

As was natural the talk turned upon the raid of the bayou in which Father Lasalle had played a prominent part.

It had all been as simple as it had been complete. Led by Dalfrey, the trappers had slipped down the bayou, and had surrounded the coffee-house without so much as a word of opposition.

Having broken inside, they had smashed all the casks and bottles before setting fire to the building. Afterward they had stood by to see that the flames did not spread to the other huts or to the surrounding marsh.

Each move had been carried out with the care and deliberation of a legal proceeding. There had been no noise, no rowdiness. Of the large stock of liquor destroyed not one drop had been drunk by the invaders.

As for Monsieur Dugas, he had risked no chance on a wait in the marsh. Evidently he had been warned in advance, for he had taken to his boat and had escaped downstream some time before the arrival of the men from the upper camps.

Not until the last plate had been pushed aside did Toinette recover herself. Then, amid the clamor of the departing children, she suddenly arose.

"I am going home, Tante Odile," she announced. "You promised that I should go as soon as breakfast was over."

"And so you shall," began Tante Odile, when Le Bossu broke in upon her.

"A moment," he interposed. "Before we separate we must consider our arrangements."

As though the little man's words had recast her former spell, Toinette abruptly resumed her seat. She made no protest either by look or word. She was simply frozen again.

"You see?" whispered Tante Odile from behind the cover of her battered tin coffee-pot. "She has been like that ever since she came. You must speak to her, Jean. You must make her cry. She can not go on like this."

"Bien, Toinette," continued Le Bossu. "That is a good girl. And now for the first thing which is the informing of your father's family. To me it seems that we should at once send a message to your aunt, Madame Alceide. As for the others, they are scattered wide, and there is little time. Also we must count upon Madame Alceide to notify them if she considers it worth while. You agree with me in this?"

Toinette answered without raising her eyes.

"You know best, Bossu," she muttered. "I only want to go home."

"Then, since you leave it to me, I will send to Bois Berard immediately," continued Le Bossu. "With a fast launch we should receive an answer long before sunset. Also I will instruct Madame Alceide to put off her coming until tomorrow. It would be hard to make her comfortable overnight, and there is little that she could do. For the rest, we can delay our other arrangements until we hear from her, since their details will depend wholly upon her answer."

Rising, he added to me, "You will take Toinette home, Jean. I will join you there once I have arranged for the launch."

A little later, as I prepared to depart with Toinette Tante Odile called me aside.

"Speak to her now, Jean," she urged. "You may not have a better chance."

Accordingly, once we were outside, I took firm hold upon my courage, and spoke to Toinette. It was not an easy task, and it was rendered especially hard by the consciousness that, for the first time, there was a sense of strain between us.

"Toinette," I began, "you must not grieve so. You must not let me falter to a standstill and Toinette, abandoning her grief for pity, made haste to answer me.

"Bien, Jean," said she. "You need say no more. I understand, and I will do my best if only for your sake. But do not expect too much. Just now there is something between me and everything. Perhaps it is my sorrow. Perhaps it is death itself. I do not know. When this something is gone I will be myself again."

She broke off to relapse into her former attitude of silent misery, nor did she speak to me again throughout the dreary length of that endless day. Yet, now that I understood, I was strangely comforted. Somehow I knew that, once this nameless barrier was removed, we would come together again in perfect understanding.

Three hours before sunset the little man's messenger returned. He had made good time, and his news was highly satisfactory. Madame Alceide sent word that she would set out for Bayou Portage at daybreak the following morning. Also she would bring with her the cure from Bois Berard. The funeral could be arranged for midday, she would not, Toinette, have arrived before that hour.

Le Bossu received these tidings with every evidence of gratitude and appreciation.

"It is as I expected," he declared. "She is like that, Madame Alceide. For years she has not seen or heard of her brother, yet the moment she is called upon she does everything in her power. Now the funeral will be a success. Also we must put our best foot forward. It is not often that a place like Bayou Portage is visited by such a one as the widow of Alceide Berard."

That this impression became general was soon evidenced by the preparations that now began and continued until sunset. Dooryards were swept, drying sheds were cleaned of their litter, and put in order. Landings were tested and, through the driving of a nail, were freed from the treachery of loosened planks.

Upon the Lasalles the burden of preparation was especially heavy, for in her capacity as sole hostess of the camp, Tante Odile found it necessary to clean up inside as well as out. Long after dark she swept and scrubbed, assisted by Toinette, who alone remained indifferent to the general bustle and excitement.

"Those cobwebs, Toinette," Tante Odile would cry. "See, they are like a cast-net. Out with them, and do not forget the smoke behind. Remember, it is your aunt who is coming."

And Toinette, without a word, would march woodenly to the attack. Like Tante Odile she performed prodigies of cleanliness, but it was all done with the stolid unconsciousness of a well-regulated machine. Not once did she mention the coming of her aunt. This event, like all else, remained outside the strange barrier that had shut off her world.

Throughout the next morning the boats put in at Bayou Portage. They began to arrive with the first of the light, and from then on there was scarce a moment when some craft could not be sighted upon the bayou. In the night the word had gone forth, spreading from camp to camp with that mysterious swiftness which ever wings the tidings of disaster. Now, from each nook and corner of the coast, the marsh-folk set out to pay a last tribute to Papa Ton. That the big man had been well liked had been a matter of pride at our camp. Not until now, however, did we learn of the true esteem in which he had been held by all.

Indeed, we were hard put to it to look out for the visitors who arrived in an ever-increasing throng. Having moored their boats and discussed the accident, they climbed heavily up the bank to fall gravely silent before the door of the hut. Here their hats came off and many, upon going inside, made a slow and solemn sign of the cross.

Next it was a visit to the last of the huts where young Pierre had been left to the care of his father. Here old Valan shuffled distractedly about, the one inhabitant to catch a glint of silver in the dark cloud that overhung the camp.

Indeed, in several ways it was a red-letter day for the old man. First, he had come into the public eye, an experience dear to the heart of even the humblest Cajun. Next, young Pierre had been well punished both for his desertion and his impudence. Finally, the old man felt that his son was returned to him again.

Thus, amid the general grief, old Valan approached a contentment that was wholly foreign to his crabbed nature. All day he held high court, now haranguing the visitors as to his son's mishap, now conducting them inside to where, encased in a huge cocoon of bandages, young Pierre twisted miserably beneath the sting of his burns.

Lastly, the visitors repaired to Lasalles' where Tante Odile, caught again in the vortex of entertainment, strove heroically to supply them with the inevitable black coffee. It was a miracle, that filling of the endless procession of cups. Ten o'clock found the camp stripped down to its last handful of berries, but its reputation for hospitality had been sustained.

Thus the morning passed until word came from the bayou bank that Madame Alceide's launch had been sighted up stream. At once Tante Odile plunged into a frenzy of final preparation, while Le Bossu, calling to Toinette and

myself, led the way to the landings. The little man was plainly excited, and as we waited he admonished us earnestly as to our behavior.

"Do not forget your manners," he kept repeating. "You must show Madame Alceide that, even though you are of the marsh, you know what is due such a visitor."

The effect of this was to throw me into a perfect torment of self-consciousness. For the first time I became unpleasantly aware of those awkward penalties that attend a sudden growth. At once I felt all legs and arms, and I was also painfully conscious that not only were my clothes very old and ragged, but that they were several sizes too small for me.

Toinette alone was undisturbed. Clad in a white dress over which Tante Odile had labored patiently the night before, she stared out over the marsh with the fixity of a statue.

"Dieu," muttered Le Bossu, interrupting his admonitions. "This is too much. Will nothing move her?"

As he spoke the launch rounded the mud flat and swung in toward the landings. In its stern seated between the cure, and a small, brown-clothed stranger, was Madame Alceide.

Despite the disadvantages of her position, my first sight of Madame Alceide was an imposing one. She was a large woman, tall and broad, yet without a suggestion of stoutness. Also there was about her an air of stately repose, so that even on the narrow backless seat of the launch she held herself comfortably erect. She was dressed in a plain black skirt, a loose black sacque, and upon her head she wore a black sunbonnet.

This sunbonnet was the crowning touch of her apparel. Not only did it proclaim her caste, it went further and made possible the dignity of her arrival. Seated in the launch in a bonnet or hat she would merely have appeared ridiculous. In the sunbonnet she was mistress of the situation.

As the launch alid alongside she made no movement of greeting or recognition. Waiting until the craft had been made fast, she arose at a word from her companions, and allowed herself to be assisted on to the landing. It was then that I had a look at her face, a strong yet placid face, finely molded, generously proportioned, and set with a pair of shrewd gray eyes. The mouth, firm and straight, betrayed the character and determination of its owner, and when Madame Alceide spoke, there was blended with the graciousness of her tone a well-defined note of authority.

"This is M'sieu Jean Le Bossu?" she questioned.

The little man made his best bow. "At your service, Madame."

"You have my thanks for all that you have done, M'sieu," said Madame Alceide simply. "And these, of course, are my niece and the boy of whom I have heard."

Bending she kissed Toinette upon the brow, after which she studied her intently for a moment.

"Yes, you are Oton's child," was her verdict. "You are Laval all through."

In my case she contented herself with a pat upon the shoulder, yet I was well-nigh overcome. Done by Madame Alceide it was like an accolade.

"You are a big boy, Jean Trouve," she observed. "I could have had but little trouble in finding you."

These greetings over, she beheld herself of her duty to her companions. They stood as they had sat, upon either side of her, while the visitors, drawn up in a rough semicircle upon the bank, regarded with frank curiosity. Observing this, Madame Alceide embarked upon a general introduction.

"Pere Parmentier is, of course, well known to you, my friends," said she, whereupon the cure stepped forward. He was a small wiry man, with vague blue eyes, and a great shock of snow-white hair. As he advanced he smiled as though in recognition of many well-remembered faces.

"M'sieu le Docteur Pousseard," Madame Alceide next announced, and the brown stranger, clicking his heels together, performed a courtly bow that was half bow and half military salute. Like the cure he was small, and he was wrinkled after long exposure to the elements. For the rest he was brown, in his dress, his complexion, in the coloring of his eyes and his scant thatch of hair. Even his voice gave one an impression of brownness since it had the dry, crackling rasp of ancient leather. Yet for all this there was nothing vivid or startling about the Doctor's appearance. He was as neutral as a withered leaf in a winter forest.

"I am honored, my friends," said he with the composure of extreme nervousness. "Also, in my capacity as physician, I am here to do what I can."

"Come, Pousseard," interrupted Madame Alceide. "My poor brother is dead. He has been dead for more than a day. A thousand doctors could not bring him back again."

She spoke without a trace of heat, nor did the Doctor appear in any way to resent her rebuke. Later I came to know that their friendship was of a kind where even the greatest frankness failed to bring offense. Also, whereas Madame Alceide always spoke to the Doctor

as Pousseard, she invariably spoke of him as M'sieu le Docteur.

Having completed her introductions, Madame Alceide turned to Le Bossu.

"I will see my brother first, M'sieu," she announced. "Afterward we had best go on with the burial."

At once Le Bossu led the way, Toinette and I following, and the cure and the Doctor bringing up the rear. Passing through the ranks of the silent and staring visitors, we arrived at the hut where Madame Alceide bent to a brief prayer beside the bunk before taking her last look at her brother. It was a long look, and when Madame Alceide spoke her words contained a pity beyond the power of expression.

"So this is what he ran away to," she choked silent while two great tears gathered in her eyes and fell unheeded to the floor.

"Come," she muttered. "I have seen enough." And she added as we left for Tante Odile's, "Death is not so bad after all."

Half an hour later the funeral started, a great affair that was the topic of the coast for many a day. I recall it as a long procession of bareheaded marsh-folk led by one of the little Lasalles who, clad in white robes, held proudly aloft a golden cross. Back of the huts, at the edge of the marsh, a grave had been dug in the clayey soil, and here the partners, Father Lasalle and three chosen men from the upper camp, lowered the rough box that they had carried so reverently.

It was a still warm day, and only when the cure raised his voice in prayer did a little breeze spring up. Then, while the marsh-folk knelt in the sunlight, the whole great sweep of grass rustled slowly and solemnly as though each tiny blade bowed its head in honor of a brave soul that was gone.

Of all the incidents of Papa Ton's funeral I remember best that awaying marsh and the rigid white face of Toinette who, to the very end, preserved her stony calm.

"So," said Le Bossu, when all was over and we turned away. "It is right that he should be there where he fought and won."

The last I saw of Papa Ton was his head in the marsh, holding in death the spot that marked his final victory over the ever-encroaching grass.

TO BE CONTINUED

MEXICAN CATHOLICS TO MEET IN CONGRESS

Mexico City, Nov. 6.—The Arch-bishop of Mexico has called upon all Catholic groups and organizations to attend a National Catechetical Congress, to be held from December 8 to 12 for the purpose of organizing the advance guard of the Mexican Catholic Youth.

This is in line with the statement given out recently by the Archbishop to a Mexican paper following a meeting of the Hierarchy. The statement is, in part as follows:

"The laws which oppose the natural rights of Catholics; those which destroy marriage through the medium of divorce; those which deprive fathers of the right to give their children a Christian education; those which prevent freedom of worship, will be opposed by the national Hierarchy. Methods similar to those adopted by the Cardinals and Archbishops of France will be followed for this campaign. Active propaganda will be carried on by means of Pastoral Letters, tracts and lectures; petitions will be addressed to the Chambers of Deputies, popular manifestations will be organized and all possible efforts will be made to convince the Executive, Federal and local authorities of the justice of a constitutional and legislative reform. Catholic groups are in process of organization and a national action against lay legislation will soon begin."

ANDERSON INVITES THE ANTI-SALOON LEAGUE HEADS TO JOIN KLAN

Washington.—William H. Anderson who was deposed as head of the Anti-Saloon League in New York after he had been convicted and sent to Sing Sing for perjury in connection with alleged misuse of the funds of the League, is the author of a violent attack upon that organization printed in the Fellowship Forum, a Klan organ published here.

In the form of an open letter to Jay to those of an open letter to Wayne B. Wheeler and F. Scott McBride, officials of the League, is also an invitation to the League to identify itself openly with the Ku Klux Klan. He wrote:

"You gladly accept financial, political and moral support from members of the Klan. You are glad enough to have it nominate dry candidates for you to support. Without it Governor Al Smith could not possibly have been defeated for the Presidential nomination last year. If the Anti-Saloon League management has become pacifist and a servile lackey of the fiscal agent of John D. Rockefeller Jr.'s agent then you ought to stand out for a fair price."

Anderson charged that after his conviction in New York the Anti-Saloon League solicited and obtained a \$25,000 contribution from the younger Rockefeller.

FOUR LECTURES ON MCGEE

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

LECTURE TWO.—MCGEE THE CATHOLIC LAY APOSTLE

MCGEE'S CATHOLIC CONSERVATISM

One must not exaggerate McGee's change of front. He had never been a red and he never became a reactionary. Accident of circumstances had made him in 1848 the participant in an attempted revolt in Ireland, and an apologist of the same in New York. In his excitement he had blamed the priests who had prudently opposed an unprepared and futile insurrection in Ireland and he had idealized the revolutionists who on the continent of Europe too often sought national rights and necessary reforms by un-Christian principles, by unjust means and for anti-Catholic purposes. He could not see the liberalist, but in some of the self-constituted standard-bearers of liberty. He was as ready as ever to support a just revolution, such as the American, or a just defensive war, such as that of Canada against Fenianism, but he realized that that form of European revolution which tears down before it builds up, is not always able to construct a new edifice which will be as satisfactory as was the old one.

McGee's principal biographer, Mrs. Isabel Skelton, is very severe on him for his abandonment of "liberalism." In a very haughty tone she tells her readers that "McGee was curiously deficient in ability for abstract reasoning and scientific enquiry"; that "McGee could not ascend the intellectual heights where his liberalist would be based on such a firm conviction of the righteousness of freedom" as that possessed by Lord Acton for example; that "he had to work out his problem with his own tools and training" and "consequently he was unable to reconcile certain political and social liberal tendencies with the teachings of his Church." Having thus to her own satisfaction convicted McGee of intellectual unfitness in the manner described, Mrs. Skelton proceeds to show how, in her mind, the problem was so very simple. The "liberalism" which McGee sacrificed owing to his not being able to ascend the intellectual heights "meant only a broad-minded impulse towards popular movements of independence. (Life of Thomas D'Arcy McGee, pages 189, 196 and 197.)

Remarks such as these cited mar an otherwise generally sympathetic biography of McGee. They are simply impertinent. Mrs. Skelton shows herself to be as wide of the mark in her condemnation of McGee's political philosophy as she is in her curiously incorrect criticism of his religious apologetics. (Life of Thomas D'Arcy McGee, pages 189, 196 and 197.)

McGee's political philosophy, as his religious outlook on life is that of the Catholic Church, that defended by such intellectual giants as St. Augustine, St. Thomas Aquinas and Cardinal Newman. Its political outlook is soundly philosophical. McGee took as his guide the greatest philosopher of politics that the English-speaking world ever produced, the Irishman, Edmund Burke. As Mrs. Skelton contrasts Lord Acton's love of freedom with McGee's alleged fear of it, it may perhaps be worth while noting that, while Lord Acton's judgment was not always equal to his erudition, he pronounced himself as strongly in favour of Burke as a political philosopher as ever did McGee.

Lord Acton and His Circle edited by Abbot, now Cardinal Assheton.)

It is very naive for Mrs. Skelton to say that McGee was unable to reconcile "a broad-minded impulse towards popular movements of independence" with the teachings of his Church." McGee understood Catholic doctrine and he knew that while it condemned irrational license it in no way opposed rational liberty, whether for the individual or for the nation. Throughout his life he took a prominent part in supporting movements toward a fuller and more rational freedom. We see this broad-minded impulse towards popular movements of independence in his first book written when only twenty years of age, namely O'Connell and His Friends, where he devoted glowing paragraphs in praise of the efforts of Robert Emmet and Daniel O'Connell on behalf of liberty. We see it in his Young Ireland days when by impassioned oratory, inspiring verse and studious essay, he vindicated his country's right to freedom. We see it in the New York Nation, during that paper's short life in 1848 and 1849. We see it in the American Cent newspaper which McGee founded in Boston in 1850. Nor did this love of guiding popular movements toward a fuller and more rational freedom, which McGee abandoned his policy of military revolution and returned to his earlier policy of political evolution. By 1852 he had realized that some of those who were talking liberty and plotting revolutions were endeavouring to overturn democratic governments for the purpose of establishing a socialist regime where property would be confiscated, religion proscribed and liberty non-existent. "The modern mind," he writes that same year in 1852 in his second edition of the Irish Settlers in North America, "has been filled with a new morality and new theories of duty which it is inclined to put into operation. It

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thinks it can do without pope and property, executive and obedience. It proposes to erect new institutions on the shifting basis of aggregate private judgment; to confiscate and distribute property, to elect and inspire its teachers from the plentitude of its own untaught fancies. All who are not beset by beyond redemption with these theories must choose the other side, the conservative side of this contest." (History of the Irish Settlers in North America, second edition.

What McGee foresaw as a possibility in 1852 is a fact today. Socialism sits enthroned in the Russian Soviet Empire (for an empire it is) and neither liberty of conscience nor private property nor political rights are respected by it. Having conquered Eastern Europe and Northern Asia this doctrinaire revolutionary socialistic despotism plans that the whole world shall "do without pope and property."

However it was not necessary to wait twenty years for a justification of McGee's political philosophy. It was justified in his own political career. As the editor of the Boston Pilot in 1845, he declared his adhesion to "the new political philosophy" of which O'Connell "is the founder and father," "the system of moral agitation."

This standpoint he maintained throughout his Young Ireland days till the French revolution of 1848 broke out. Then swept away by the enthusiasm of the hour and driven wild by the wholesale starvation of the Irish people and the criminal subornation of the British Government, or rather mis-government, he had recourse to arms. He thought it better that the Irish peasants should arm as best they could and die fighting rather than starve to death without striking a blow. Like many other Catholics he had great hopes that the revolutionary movement of 1848 would strike off, throughout Europe, the fetters which absolute monarchies had placed upon the Church and the people. It will be remembered that when the republican constitution of France was solemnly proclaimed in 1848 in the Place de la Concorde, the ceremony began with the intoning of the Veni Creator and terminated with the celebration of Mass by the Archbishop of Paris; and that when the Hungarian nation was fighting for liberty in 1849 against the Emperor of Austria and the Czar of Russia, the priests of Hungary stood by the people. As time went on, however, the heirs of the continental revolution of 1848 aimed at the overthrow not merely of the throne but also of the altar. This was especially the case in Italy. In the beginning of 1848 the revolutionists had not been unfriendly to the Church, for Pope Pius IX, had in 1847 led Europe in democratic political reform. The February Revolution of 1848 was not anti-clerical. The change began April 29th that same year when Pope Pius IX, formally refused to declare war against Austria to liberate Northern Italy from the Hapsburg rule. Anxious as he was for a free Italy, he felt that, as common Father of Christendom, he could not go to war against a Catholic nation. As a result, the promising movement for a free federated Italy, with the Papal States as one of the constituent States, was turned into a movement for a unified Italian Kingdom or Republic, embracing the whole of Italy. To carry out this plan it was necessary to destroy the Papal States. Such a programme was a very welcome one to those revolutionists who were opposed to religion, because they fondly imagined that if they destroyed the Papal States they would destroy the Papacy. In November, 1848, a revolutionist mob assassinated the Pope's prime minister, killed his private secretary and stormed his Quirinal palace and forced him to flee from Rome. The so-called Roman Republic, set up in February, 1849, was an undemocratic as it was irreligious. Its "liberalism" was exemplified in insulting, robbing and persecuting the Church. Cardinal Prince Louis Napoleon, President of France, found it advisable, for the peace and prosperity of Europe, to restore the Pope to Rome. This left the Italian revolutionists bitterly anti-papal. Needless to say, the various Socialist and Communist groups scattered throughout Europe, were equally anti-Catholic, and their power was strengthened and to a certain extent systematically directed by various secret societies which plotted to undermine and overthrow the continental monarchies. This whole movement was decidedly anti-Christian and Pope Pius IX, when he returned to Rome in 1851, lost no time in condemning it. McGee, who had spent 1851 in reading history and in studying the philosophy of politics, emphatically dissociated himself from these false standard bearers of liberty and adopted publicly a frankly Catholic conservative programme.

The fruits of McGee's conservative political philosophy amply justified it. In 1849, in his Irish hatred of the British Empire, he had advocated a revolution in Canada. A decade later he was the leading figure in the evolution of the British North American Provinces into a great new Northern Nation. Which was the wiser plan? Which produced greater liberty? In 1849, he sought to help to procure freedom for the world by advocating the destruction of the British Empire. Such was the programme of his New York Nation.

Sixteen years later he defended Canada against the Irish American Fenian invasion and proclaimed the advantages of the Imperial connection. Which was the wiser plan? Which produced greater liberty? While rightly reviewing secret revolutionary societies with horror, McGee never lost a broad-minded impulse towards healthy popular movements of independence. His whole life is a proof of this. One example will here suffice, the lecture he delivered on the 8th January, 1863, at Quebec on "The Moral Taught by Four Revolutions." It is a monumental proof of the sanity and liberality of McGee's political philosophy.

THE MORAL TAUGHT BY FOUR REVOLUTIONS

In this lecture we have McGee's views as regards the causes and consequences of the English Revolution of 1688, the American Revolution of 1776, the unbloody Irish Revolution of 1782, and the English Revolution of 1789. The following newspaper report of this lecture, given by the Montreal Transcript, 20th January, 1863, is a clear indication of the soundness and intensity of McGee's Christian "liberalism" or "conservatism"—for both words, used in their best sense, are equally applicable as a description of McGee's political philosophy. As the lecture took over two hours in delivery, this newspaper report is merely a synopsis of the leading facts and arguments adduced by the speaker.

"The Honourable Mr. McGee delivered on Thursday evening, the 8th instant, the first lecture of the season, before St. Patrick's Institute, at the Music Hall, Quebec. The subject chosen was 'The Moral Taught by Four Revolutions.' This was a subject on which he had already lectured in Montreal, some three or four years ago and he stated that his propositions would be substantially the same as on that occasion. He proposed to offer some views which he held with regard to the causes and consequences of the four great revolutions announced in the subject. There would not be space for a complete narrative; but merely for a sketch of the leading incidents which related to their causes and the consequences which flowed from these causes.

"With regard to the first of these four revolutions, namely the English revolution of 1688, in studying its events, we found ourselves often confronted with the question as to whether it was the result of the cabal of a few aristocratic houses to get rid of a king who was unpopular with them, or whether it was a general movement of the people struggling to be free. Whatever national parties he might have in reference to some of the actors on either side, he considered it but right to say that he had impartially come to the conclusion that it was a great and necessary revolution. It was the ark of popular liberty in Europe. Without it we should have had no constitutional government, no limited monarchy, no popular government. For the true principles of constitutional government were indebted to the great men who conducted, with singular moderation and wisdom, the revolution of 1688. It was true that James II. was not more despotic than his father Charles I., but the man who conducted the opposition to his policy did so in a different spirit from that of Cromwell and his contemporaries. James by his own mere will had endeavored to dispense with Acts of parliament, thus setting aside the other estates of the realm. In these days we can scarcely realize the importance, which, at that time was laid upon the maxim that no law could be abrogated except by the King, Lords and Commons; nor of one or two without the others; the concurrence of the three was necessary. King James II. had attempted to introduce the system of the French or Spanish monarchies by copying their type of King and persisting in the belief in a legislative power vested in himself alone. The idea of liberty was old—as old as Christianity, as old as the world itself; the modern constitutional monarchy only dated from 1688. Another question which arose was whether the course of the King, in his unconstitutional acts, was sufficiently persistent, sufficiently obstinate to warrant a revolution. As a student of politics he (Mr. McGee) held that revolution was only justifiable when no limit of patience, no agitation, no constitutional effort, would remedy radical evils and intolerable wrongs—then and then only could revolution be excused. Were King James's acts of this aggravated form and spirit? They were met here to judge him; they constituted the high court of Posterity which was to pronounce an opinion on his actions, and it was for them to determine. One act was that James had set about doing a right thing in a wrong way. He sought to establish liberty of conscience for all, for the dissenter and the Catholic; but he had attempted to do so by his will alone. The fundamental laws of England did not allow of this. The constitution said that the laws should be enacted in a certain way. The monarch was not allowed to legislate by or for himself. The Roman Emperors had the power; some continental Kings possessed the legislative power; but the King of England never did. James attempted to alter the laws without the consent

of the other estates of the realm; and this was where he was wrong. For let us suppose that he had succeeded in giving his own will as law to the three Kingdoms, and to the colonial empire of Great Britain, what would have been the result so far as we are concerned? We may say with profound respect for a Sovereign who has done so much to elevate the royal office—we may say that no national man would like to see the mere word of the sovereign taking the place of the three estates of the kingdom; to see a proclamation in the royal gazette having greater force than the will of the people expressed through their representatives. If James II. had succeeded we would have had an absolute monarchy like France or Spain. The movement of 1688 might not have been intended as a popular movement by some of its promoters, yet it had that effect—the aristocrats who led it had enunciated and established popular principles. They desired to have the power of the king limited, but they also wished to have a government characterized by strength and stability. They had conferred the crown upon another prince, not for his sake but for their own—carefully guarding the prerogative for the purpose of ensuring stability in the government. When they laid down their principles, they established constitutional government, not for themselves alone, but for the rest of the world. James II's reign was short; if he had longer experience he might have discovered that the temper of his people was not to be trifled with—but it was long enough to bring him into collision with every interest and every order of Englishmen. When he sent the Archbishop of Canterbury and the other bishops to prison, he placed himself directly at issue with the estate of which they were members. When he lectured the Speaker of the Commons as to the manner in which he should control certain members, and the expressions which he should or should not permit in the House, he placed himself directly at issue with the Commons. When he called the Judges into his private closet at Whitehall, and lectured them on their conduct towards the suitors who came before them, he placed himself at issue with the judicial power of the land.

"The honorable gentleman then spoke of James' flight, and observed that he had left the country in consequence of the alarm arising within him from his knowledge of the fact that he had violated the constitution. He found that the ground was not from under his feet; he did not know where to look for defence. A policy which was antagonistic to all the sentiments and feelings of the people, and which could never be supported by them unless maintained by the strong arm of military force—he felt this and fled in terror. In reality there could be no question but that from his accession to his abdication he had violated all the principles of English constitutional freedom. The people of England were on their own conservative ground. It was the King who was revolutionist. Where revolution was attempted for its own sake alone—where it proceeded on other than remedial grounds, it could not succeed in generating a stable government. Those who in a spirit of wanton innovation attempted to violate the constitution and destroy the privileges of a State, must fail. In 1688 James II. was in reality the radical and it was those who opposed him who were the conservatives. Revolution, if unjustifiable, should be opposed, whether it came with a crown on its head or a bludgeon in its hand. The Lords who stood upon the ancient liberties of their country and refused to surrender them were in his opinion justified and the King was wrong."

(Before passing from this part of his subject the lecturer, as we learn from the Canadian Freeman report of his lecture on the same subject delivered in Montreal in 1859, felt it to be his duty to say that, although the Prince of Orange carried out the principles of civil and religious liberty in England and Scotland, he adopted a different policy in Ireland, and that often those who were the noisiest to claim religious liberty for themselves were the most bitterly opposed to granting it to others.) "The lecturer then came to the second point of his discourse, the American Revolution of 1776. It had always appeared to him that this subject had not been well explained in our current histories. Only one European writer, the illustrious De Tocqueville had entered rationally upon it; the others seemed to him completely astray. The Americans had tastes, habits and manners which were widely different from the Europeans, yet some Europeans persisted in taking their twelve inch rule, measuring all that they saw or heard in America by their own standard of measurement, and rejecting all which did not come up to it. In this they showed less the deficiencies of the Americans, than their own incapacity. Europe had occupied twelve or fifteen hundred years in working into its present shape. Yet it was when Europe had just divided into two great hostile religious camps, warring and contending with each other, that the foundations of the society of the New World were laid. Sectarianism and sectionalism were at the bottom of all the new communities. The American people had not our inheritance. . . It was not right

therefore to measure them by our European standard. They were so far right, when in 1776, they had planted themselves on the traditional principles of English liberty and resisted their encroachment; and they then set to work to fashion anew the edifice of their liberty. They formed it of three estates, vesting the highest executive power in the President in the first place; they next formed a territorial estate which they called the Senate, and a popular estate denominated the House of Representatives. So far these divisions were copies from England. A difficulty soon arose. It was necessary that the principle of infallibility should be fixed somewhere; and the Americans vested this principle in thirteen Judges of the Supreme Court. So long as they believed in that Court and respected it, they got on harmoniously; but the moment they questioned it and set up caucuses against it, as in the Dred Scott case and others, chaos commenced, and the storm which it created threatened to sweep their government off the face of the earth. He desired to cultivate a friendly feeling between British America and Republican America—he was by no means anti-American; but his conviction was that while Washington, Adams, Hamilton, and other truly great men of the early days of the Republic, had strongly impressed on their minds the wise principles of the revolution of 1688, the next generation had tried, not to improve upon Europe, but to cast it off; to get rid of its tradition, its influence, and its history, and to found their society anew;—to teach Europe; but they had not succeeded. They had tried to disorganize, to dispense with the virtue of obedience—the moral sanction of all laws, and this drew upon them its own punishment with it. It will be remembered that these words were spoken when the American Civil War was at its height.)

The hon. gentleman then traced the causes of the Irish constitutional revolution of 1782. He said there was not a nobler spectacle in history than that of Henry Grattan obtaining from England the declaration of Irish legislative independence—the admission that Ireland was a distinct Kingdom under the same Sovereign; that only the Kings, Lords and Commons of Ireland could make laws to bind that country; he did not seek for new things; he took for his basis his country's traditional privileges, and he was successful in his struggle for constitutional right against those who defended arbitrary innovation. He was too powerful for them; but they were too powerful for him in 1800. He had done things for the peace and welfare and constitutional discipline and education of Ireland as he believed. After this independence was secured (in 1782), could the great majority of the people, those who were debarred from partaking of its advantages, have been educated for a generation or two in the conduct of constitutional freedom. They would have been just free, happy and loyal people in the end, for without freedom they could not be contented or happy.

"Coming next to the French Revolution of '89, which the lecturer remarked was different from all the others, being a wild attempt to re-organize society entirely and create a new France, it proved to us that that which was merely new—which retained nothing of old tradition or laws about it, could not succeed. They had done things in France then which were almost forgotten; they had swept away the days of the week, the months of the year, and the computation of time—and these were certainly radical changes. They had established a 'tenth day' of rest instead of the Sunday; but it was found that would not answer—it was ascertained that six-sevenths of labor and one-seventh of rest was more suited to the animal life, and so this arrangement of the French Republic was among the first proclaimed an error. In their zeal for liberty they had adopted privacy instead of publicity, and there were at one time in France, forty-four thousand committees of a secret nature, with signs and passwords. A change, however, came. A great soldier arose—the greatest of the world had seen for 2,000 years—a great as a legislator, great as an orator—he caught the hydra in his mighty grasp and strangled it; and none were found to weep over the carcass of the French Republic.

"Here, in this young country where we might freely examine all the constitutional experiences of others, we had two sets of ideas—the English and the French. The former might be sub-divided into the English idea proper and the American idea. The French idea was unfavorable to constitutional liberty. They had lost their first notions of constitutional liberty hundreds of years ago, and had not possessed it since. But the French race, like all others, were free to practice the principles of constitutional liberty, here in Canada under the British flag. In France, under the imperial rule, they could not; but here, in this country, they had the opportunity. It was no disgrace to them that they should draw their principles of liberty from England, as Rome drew from Greece, and Greece from Egypt, and Egypt from some other distant source, her systems and her wisdom. England, alone, in our days, possessed the true principles of free-

dom; she was, so to speak, the school of popular liberty from which others might learn; her system combined authority with freedom; and each was essential to the perpetuity of the other. The hon. gentleman closed, with some further sentences, on the imperishable relations of freedom and authority, as the moral to be taught by the revolutions he had sketched."

LETTER TO DORION

The reference in this lecture to the French idea of liberty provoked some hostile criticism. McGee, who was at that moment President of the Council in the Canadian Cabinet of Sir John A. Macdonald, answered his critics by a public letter, dated Quebec, January 14, 1863, to his Cabinet Colleague, Hon. A. A. Dorion. In this letter he showed himself to be as emphatic in defence of personal liberty as of national liberty, as the following extracts prove:

"I feel that I owe it to our common friends, to point out the mischievous malice of those writers who are identifying the cry against me, the cry of being an enemy of the French race 'because I cannot, in the face of every fact of modern history, put France on a par with England as an exemplar of constitutional monarchy. Had my discourse been of arts, or science, or arms, it would have been blind bigotry to deny to France a glorious and a foremost place among European nations; but my topic was the problem of reconciling liberty and law—stability in the head with freedom in the members of a State,—and I could not, and did not try, to evade the truth, that England, from a happy combination of circumstances and advantages has preserved and established that well-poised representative system, of which the French race has possessed several hundred years ago. Who were this French race of 'several hundred years,' of whom I so spoke? Were they in Canada? Assuredly not; they were the French race whose local, provincial and national liberties, religious and civil, had fallen under the centralizing sway of Louis XI., of Richelieu, and of Louis XIV."

"On the only really serious respect of these discussions—the attempt to get up a cry of race—let me add a few sentences. The charge as against me is simply absurd. In Ireland it is on record, that I defended the great qualities of the Norman and Saxon rivals of our Celtic ancestors; in New England I defended against the exaggerations of Anglo-Saxonism, the reputation of the Celts; among the Irish of Canada I have defended the Scotch; among the Scotch, I have upheld the Irish; with Protestants I have defended Catholics; with Catholics I have defended Protestants;—why, then, should I, of whom this is the true mental record—I myself, a Celt and a Catholic—be 'the enemy' of the Celtic and Catholic Irish race? Because I cannot read history through the spectacles of these gentlemen, my political critics? Or because Parliament meets shortly, and a little preliminary muddling of the Ministerial waters would be serviceable."

"What I write now, my dear Sir, to you, I write as a friend and ally, not as a Minister, nor even as a member for Montreal. Correct or incorrect in my historical disquisitions I will defend to the last hour of my life, the right of free discussion, on all subjects on which rational men may differ; and the cry of race raised against the political representative will not, in one iota, lead the historical lecturer to alter or suppress his convictions, on questions of history, or on any other questions."

"This super-sensitiveness to free historical disquisition, I am sure you will admit, is not a sign of robust mental health. I doubt, if it is any evidence of a really vigilant patriotism, and it certainly neither alarms, nor convinces, nor conciliates me. No one more cordially bears tribute than I do to the great talents and lasting services to our free government of French-Canadians—the Bedards, Papineau, Vallieres, Lafontaine, Morins—and some others, still in the arena. But every one of these great men walked in the very succession of statesmen whom I glorified,—in the right line of Welden, of Lord Somers, of Edmund Burke, of Pitt and Fox, and O'Connell and Brougham. Had they chosen as their models, Prissot and Danton, and Mirabeau, the result could not have been so fortunate for Canada as it has been. They contended on behalf of a French population, but they contended for British liberties. Had they made their ultimatum of the doctrines of 1789, could they have stood where they now stand in history—or having won the victories they did? I for one, my dear Sir, am most ready to be guided by their distinguished example; and I should be sufficiently consoled for any ephemeral injustice I may suffer, by being numbered among the least of their successors."

"Pardon me—I run on too long. It is possible, may probable, that educated as we were in different languages, and arriving at our experience through different avenues, you may not subscribe to the views of the French and other revolutions you heard me utter years ago and which I sincerely hold. I hardly dare expect otherwise. But at least I rest assured of the fact, that in your fair and candid judgment, you do not consider me capable of intentionally offending so large a portion of our fellow subjects as speak

French, or any portion, large or small, of the people of Canada of any language.

"If I were capable of shaping my convictions for every vicinage, I might well be distracted and high spirited men. So long as with the forms prescribed by good manners and good neighborhood, I maintain my own convictions, religious, political, or historical, I am guilty of offence to no men, or race of men, and I acknowledge none."

"Believe me, Yours always,  
THOS. D'ARCY MCGEE."

(For this letter and lecture I am indebted to J. J. McGee's manuscript "Reminiscences of the Hon. Thomas D'Arcy McGee.")

While the reader may not subscribe unreservedly to all the views, historical and political, expressed in the lecture on the Four Revolutions, he will admit that the lecture and letter prove beyond doubt the soundness of McGee's general attitude towards popular movements of independence. Having now, by this digression, enabled the reader to convince himself of the unfairness of Mrs. Skelton's condemnation of McGee's "conservatism," we shall now continue our consideration of McGee's specifically religious activities. To do this we must return to the year 1852.

TO BE CONTINUED

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LONDON, SATURDAY, DEC. 5, 1925

**TWO VIEWS ON MUSSOLINI**

On page one in this issue of the RECORD we reprint two Canadian editorials on Benito Mussolini, the Prime Minister of Italy. The two are in arresting contrast.

The Globe recognizes the fact, which is as outstanding as a mountain in the midst of a plain, that the overwhelming majority of all classes of the Italian people honor Mussolini with a confidence seldom or never given so wholeheartedly to any statesman by his fellow countrymen. "Throughout the whole of Italy, in every city and town and village in the country, he is accepted as a political and economic saviour, destined to unify the people and lead them through their present perils and difficulties to a great national future."

In this connection we may quote from an article by Senator Count Cippico in the New York Times. He asserts vigorously that Fascism does not rest on force but most emphatically on the "consent of the governed" among all classes of the population. And he gives this concrete instance by way of proof:

"I remember coming from Geneva to Vicenza last September (i. e. 1924) in order to meet Mussolini and some Cabinet Ministers who were there for the day. It was at a time when the opposition press campaign displayed its greatest bitterness. I found myself near the Italian premier, surrounded by thousands and thousands of people who had listened to his speech. As soon as the speech was finished, the surging wave of the multitude broke the lines of blackshirts and surrounded all of us. I saw Mussolini lifted to the shoulders of delirious throngs and made the hero of a tremendous demonstration.

"The day after at Geneva I asked my colleagues of the foreign delegations if either Mr. Ramsay MacDonald or M. Herriot, leaders of the socialist and radical parties of their respective countries, could ever experience such an immediate and unprotected contact with the crowd. The same scene has happened throughout Italy both in the north and in the south—everywhere where Mussolini has brought the charm of his great personality. If this is not consent of the governed, I wonder what government in the world is based on consent."

The Globe heads its editorial "Mussolini, the Dictator"; and it says that "the new State which he is creating on the ruins of the old constitutional system is essentially despotic in character. But it is a despotism which makes an appeal primarily to the patriotism of the people, and especially to the youth of the country. It is an appeal for discipline and work on the part of the individual as his contribution to a great national movement to make Italy powerful and prosperous. And it is all the more effective in that the people still remember the conditions which prevailed at the close of the War, and which threatened the land with anarchy and ruin."

That is it, precisely. We must remember that "the old constitutional system" was in ruins before Mussolini touched it. Dictator, Mussolini may be; it all depends on our definition of terms. But Dictator or Prime Minister he is the head and front of the Italian Government by the will of the Italian people. What government in the civilized world today is more truly "democratic" in any true and real sense of that much abused term?

The forms of democracy, universal suffrage, representative government, and the like, were intended primarily to save the people from oppression by irresponsible authority, by giving the people the means whereby they could voice their will. One cannot read much on the subject without being forced to the

conclusion that many writers completely lose sight of the end in the glorification, almost the deification, of the means. Even if the use or abuse of these means should defeat the very end for which they were instituted it is 'reactionary' even to recognize the fact.

Richard Washburn Child, sometime American Ambassador to Italy, later travelled from country to country in Europe, "in an attempt," as he said himself, "to find out how democracy was succeeding in Europe or why it was failing." He wrote a series of very interesting articles embodying the results of his observations. He tells us that "today there is a tremendous tide of cynicism about democracy." And he tells also of the almost universal hunger for a strong and capable leader, for a dictator if you will. "Do you believe," he quotes a big industrialist in Germany as asking, "that the mass has the passion to be possessed of passion to govern? You are mistaken. The passion of humanity is to be well governed."

"After all," writes Mr. Child, "the power of a dictator who has the will of the people behind him is not far removed from the power of a prime minister who happens to have an overwhelming majority. Both can dictate to a parliament." To the specious objection that Baldwin is the free choice of the English people and Mussolini obtained power by force of the Fascist militia, he says: "The truth remains that both men have been given great powers because one people by election and another by spontaneous, direct action, approved at the time by the great majority, have had the instinct for strong administrative government and have followed that instinct."

A striking proof of this is a despatch from Paris this morning. Inquiries were made in the Chamber as to the financial policy of the new Government. "I am the policy of the coming Government was the reply of M. Briand."

Substitute Mussolini for Briand and it would give cold chills to a lot of people.

The Free Press scornfully tells of Mussolini's Socialist days, of snobs and snobbery, of sycophants and parasites. The tone of the whole article betrays a somewhat startling and unaccountable feeling of enmity toward Italy's Prime Minister.

Take the concluding paragraphs: "The pinnacle is a dizzy one, but it has its parallel. There were those in ancient Rome who complained of the great dictator, Julius, when he had climbed to similar heights:

... He doth bestride the narrow world Like a Colossus; and we petty men Walk under his huge legs and peep about To find ourselves dishonorable graves.

"The recent outbreaks against Signor Mussolini reveal such men in the Italy of today."

The great Julius is, of course, Julius Caesar who, by his conquest of Gaul, became the foremost man in the world. He extended Roman civilization to Western Europe and later to England. And the bedrock on which the Christian civilization of Europe rests is the civilization of ancient Rome. Julius was truly great. His name will ever live because of his achievements and their permanent results. But the Free Press, if we may take the meaning that seems obvious, admires the great Caesar's murderers? And then, apparently with grim satisfaction that the breed has not died out, tells us that "the recent outbreaks against Signor Mussolini reveal such men in the Italy of today."

"Outbreaks!" Referring, presumably, to the cowardly plot to murder Mussolini, which was foiled by the police; we consider "outbreaks" as a triumph of euphemism. But let that pass.

The Free Press insinuates that Mussolini is a snob whose head is turned by flattery, a charlatan drunk with power, who lives a life of oriental luxury. A biographer found that the name Mussolini was one of distinction in the fourteenth century. As everybody knows this is no unusual trait of biographers. We may have read the life of some great Englishman whose biographer did not "dig and delve" into the ancestry of his subject; but at the moment we do not recall a single one. However, the Free Press scornfully notes that this biographer of Mussolini is "deter-

mined that a blaze of glory shall at all points beat upon the career of the man to whom Italy has committed the charge of reconducting her into the paths of imperialism." For this sin, if it be a sin, of his biographer the Free Press makes Mussolini responsible. "This quick change of front," says the Free Press, "on the part of a man of not distant very humble origin, and who was not a great while ago suspected of a desire to tear down rather than to build up the fabric of Italian imperialism, is a commentary on the character of Mussolini himself and also upon traditional tendencies in human nature."

As a comment on all this it will be sufficient to place in juxtaposition the concluding paragraphs from the editorial in the Globe:

"He boasts his plebeian extraction and ruthlessly disregards class distinction in carrying out his program of national restoration. The laborer is the basic unit of his system, and every citizen, to fit into his scheme, must serve in the capacity for which he is best adapted. "His is a plan for binding indissolubly together the whole people and inspiring them with ideals for the supremacy of the State, through which the prosperity and happiness of the individual will be assured. And, in his opinion, no such assurance can be hoped for without the stimulation of all the energies of the nation through collaboration between social classes, together with a high respect for morality and religion.

"Imperialism!" We have heard the word spoken with respect, even with a reverence that was almost religious. Indeed we have heard apostles of imperialism exalt it almost into a religion. We have been exhorted to "think imperially." But imperialism in connection with Italy and Mussolini seems to be a different sort of thing. If not sinister it is silly. But perhaps it is introduced only to round out the Free Press writer's contemptuous contrast of Mussolini, past and present. If ardent desire and tireless work to make Italy united, prosperous and happy at home as well as respected abroad be "imperialism" then Italy has committed to Mussolini "the charge of reconducting her into the paths of imperialism."

The two articles on Mussolini which we have been discussing and contrasting, as well as innumerable other references, have suggested the desirability of dealing at some length with the career and accomplishments of this most interesting figure in the public life of the world today.

Just now we want to emphasize a fact, an outstanding fact, an incontrovertible fact; and that is that Mussolini—call him Prime Minister, dictator, tyrant, savior of his people, or anything else—governs Italy because it is the will of the Italian people that he and no other shall do so. And those alarmist defenders of democracy should not ignore, or obscure, or by insinuation deny this patent fact. For it is good democratic doctrine that governments derive their just powers from the consent of the governed.

**THE BOUNDARY QUESTION**

The daily press carries despatches that are gravely disturbing, not to say ominous, with regard to the outcome of the Irish Boundary Commission. Professor Eoin MacNeill, the Free State representative, placed his resignation as Commissioner in the hands of the Free State Government and it was accepted. At this writing conferences between representatives of the Free State, Ulster and British Governments are being held with the view to coming to some settlement by agreement.

In order to get a clear conception of the question in issue it is well to reread the Article of the Anglo-Irish Treaty under which the Commission functions. This clause of the Treaty constitutes the Commission's terms of reference.

The Treaty was made between England and Ireland—all Ireland. But Article XII. gave to Northern Ireland the right to contract out of the Free State by presenting within a month an address to His Majesty to that effect by both Houses of Parliament of Northern Ireland. Then follows the second paragraph of Article XII, which qualifies and limits the right conferred on Northern Ireland in the preceding paragraph. Northern Ireland presented to His Majesty such an address.

The second part of Article XII. reads:

"Provided, that if such an address so presented, a commission consisting of three persons, one to be appointed by the Government of the Irish Free State, one to be appointed by the Government of Northern Ireland, and one, who shall be chairman, to be appointed by the British Government shall determine in accordance with the wishes of the inhabitants, so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland and the rest of Ireland, and for the purpose of the Government of Ireland Act of 1920, and of this instrument the boundary of Northern Ireland shall be such as may be determined by such Commission."

It is well to note that the terms in which the Boundary Question were referred to a Commission are the precise terms, word for word, in which the Boundary between Germany and Poland in Silesia was provided for in the Treaty of Versailles. The paramount consideration in both cases was to be "the wishes of the inhabitants."

Incidentally this consideration might be modified by economic and geographic conditions. In the German-Polish case a plebiscite was taken to ascertain the wishes of the inhabitants; in the case of Ireland no plebiscite was taken.

Northern Ireland truculently refused to be bound by the second part of Article XII. While taking advantage of the privilege granted in the first part Craig's Government refused to appoint a Commissioner. During the sitting of the Commission Northern politicians continued to hurl defiance at the Commission and the British Government if an acre should be taken from Northern Ireland without its own consent. More recently forecasts of the finding of the Commission were printed in Belfast papers and likewise in the ultra-Unionist press of England. These forecasts were ominous, indicating that in violation of the spirit and letter of the Treaty Northern Ireland was to be given all and more than its most truculent spokesman claimed. Three or four weeks ago the London correspondent of the Manchester Guardian wrote: "There is not the slightest doubt that all these forecasts have originated from Belfast . . . and that they have been intended to influence the Commission." Discussing the motives of the Belfast Government in broadcasting these forecasts the Guardian correspondent writes:

"The psychology of the propaganda seems to be that if you can only forecast a report sufficiently unjust to the Free State it may create in the minds of the Commissioners a feeling that this is what is expected of them, and that therefore they will incline that way. I should think myself that the psychological effect on the Commission—though I believe there is none—would be exactly the contrary, and that the more Belfast publishes a Belfast-made boundary the more the Commissioners would be driven to disapprove Belfast. I hope that the Free State side will not fall into the same error."

And he adds that the plain, public and legal duty of the Commissioners is to ignore all such attempts to influence their decision and "to draw the boundary between Northern Ireland and the Free State mainly 'with regard to the wishes of the inhabitants' of the Border areas."

The resignation of Professor MacNeill is not reassuring; indeed it is profoundly disturbing; but, pending the outcome of the negotiations now going on, we can only hope and pray for the best. The worst is appalling to contemplate.

The Manchester Guardian is the finest type of newspaper published anywhere. It embodies the best English traditions and is fearlessly loyal to them. This morning's paper carries the following Canadian Press despatch. Though not directly pertinent to the present Irish difficulty, few readers will fail to see its relevancy. It must be borne in mind that one of the indictments on which the Communists were found guilty was that of inciting to mutiny over the Home Rule Bill will be remembered by most of our readers.

The despatch reads:

The Manchester Guardian, Liberal, while admitting the illegality of the

acts of the Communists who were sentenced yesterday to imprisonment, says there are few people who do not detest their doctrines, and suggests the popular confidence of the English people in the administration of the law is not what it was fifteen years ago, when members of Parliament circularized a battalion of the Grenadiers in London, inciting them to mutiny in the interests of the Conservative party.

The Guardian continues: "The field-marshal took a hand in the dirty work of seducing the soldiers from their duty."

"Lord Birkenhead gleefully prophesied, as some of the sanguine Communists do now, that the army would break in the Government's hands if ordered to enforce the law where the law was extremely distasteful to his own party."

"Lord Carson boasted that 'the army is with us.' Lord Carson was made a judge. Lord Birkenhead was made a lord chancellor."

The Guardian concludes by saying that it would be childish optimism to expect that such causes would be without their effect and suggests that the good name of British criminal justice is not altogether safe in the hands of the present home secretary, Sir William Joynson-Hick, under whose department the movement against the Communists' activities has been begun.

If the Manchester Guardian's ideal of British fair play and even-handed justice is shared in some degree by the Government and people of England then the threatening clouds which lower over Anglo-Irish relations will be dissipated as the morning mists before the rising sun.

**FLAG FLOURISHING**

By THE OBSERVER

On October 18th, the Toronto Telegram published an article which began as follows:

"The Union Jack. The only flag for Canada at Queenston Heights 113 years ago. The only flag for Canada today. Brave Brock looked up the rugged height. And planned a bold attack. No other flag shall float said he Above the Union Jack."

"What did the King Government do to keep the Union Jack flying in Canada? The King Government appointed a committee to select substitutes for the Union Jack as the flag of Canada."

Now, it is no part of our business to defend or to attack the King Government or any other government; but we are committed both by duty and inclination to the exposure and the destruction of silly shams; and there is not in the political history of Canada a sham more worthy of being exposed and destroyed than the utterly silly sham by which the flag is flourished in the face of Ontario electors whenever they are about to go to the polls, while political partisans for political and partisan reasons and ends make claim to a monopoly of patriotism.

For the credit of Ontario it is surely time that this sort of campaigning should be consigned by sheer force of public ridicule—if reason and logic do not suffice for the purpose—to endless oblivion. It does not require, surely, a very high degree of understanding and intelligence to perceive that real patriotism is seldom vocal, but is inclined to be silent. A clever writer, now dead, once made a striking application of Scott's lines, "Lives there a man with soul so dead, who never to himself has said, this is my own, my native land?"

"Aye," said he, "who never to himself has said"—to himself, mark you, not to every passer-by whose attention he could secure for a moment by yelling at him from a house top. The true patriot whispers his patriotic thought to himself, and it animates his life and his actions; but beware of the man who makes himself hoarse in proclaiming his love for his flag and his country. The great poet knew better the real gist and substance of patriotism—"who never to himself has said, this is my own, my native land."

Australia, New Zealand and South Africa have flags of their own and no damage has on that account as yet resulted to the Empire. This continual drive about saving the Empire is a trial to the patience of men of common sense. This monopolistic patriotism is a scandal to our political life, and will probably continue to be such until Canadians begin to appreciate the humor of having a certain body of people in this country assume that they are the only people in Canada who love their native or adopted land and are true to it; as though they had by going through some sort of process become politically refined and purified above all their fellow-citizens.

It is noteworthy, though not surprising, that these extravagant claims to super-patriotism almost always synchronize, in their extreme manifestations at least, with the periodical need of certain classes of politicians for votes. A great Englishman has said that patriotism is the last refuge of a scoundrel; but that is not saying the whole of it or the worst of it. A few scoundrels might occasionally take refuge under a cloak of patriotism without doing as much harm to a country as is done by the continual misuse of the flag as a party emblem.

One cannot help suspecting that one reason why some people are so bitterly opposed to Canada's selecting a flag for herself, as the other great British dominions have done, is that the new Canadian flag would lend itself less readily to the misuse which has so long been made of the Union Jack in the campaigning of general elections.

The Union Jack represents the three kingdoms of England, Ireland and Scotland. There is no reason in the world why, at the present stage of Canada's constitutional development, she should not have a flag of her own.

**NOTES AND COMMENTS**

THERE is an organization in Scotland called the Protestant Defence Institute, before which a clerical member recently read a paper on "What Protestantism Stands For." For four centuries almost this has been an eager subject of enquiry. An enquiry as to what Protestantism falls for might yield better results—Higher Criticism, Modernism or, in some quarters, undisguised rationalism, for example.

AMERICAN CITIZENS with the welfare of their country at heart are much exercised over what a contemporary calls the "enormous growth of crime" within their borders and are urging the need of religious teaching as the only effective means of curbing it. The task of suppressing crime and supporting criminals costs the United States three times as much as it costs to run its Government. Mr. Charles W. Theim, manager of a "drive" for \$225,000 by the New Jersey Protestant Council of Religious Education, calling attention in an address last summer to this extraordinary anomaly, reminded his hearers that the people of New Jersey and of the nation had to foot this huge bill. "It is," he said, "cheaper to invest money in the character-building process of religious education than to build jails and reformatories to protect us from the results of our neglect."

The increasing diversity of opinion or "views" on religion, and the impossibility under such circumstances of striking a mean acceptable to all does not seem to have occurred to him. At the same time the chaos that has resulted from the fundamental tenet of Protestantism—the thing that it really stands for—the right of every man to formulate his own creed—renders it helpless in such a juncture as Mr. Theim rightly laments.

AMONG THE Catholic papers in English of the present day the Catholic Herald of India, published in Calcutta, occupies a foremost place. For some years it has been under the editorial supervision of Rev. Albert Gille, S. J., who had come to be recognized as one of the ablest writers in that far-off outpost of the British Empire. Father Gille sailed for Europe in June last, and word has just been received in Calcutta that he is not to return. He had begun the return journey, taking in Rome on his way, and it was there that the mandate came to him that he was to remain in Europe.

"FATHER GILLE," says the Catholic Leader of Bombay, "was the foremost, the most brilliant and vivacious Catholic journalist in India, and the ban against his return is a severe blow to the cause. For over eight years he had edited the Catholic Herald with distinction and exceptional ability, and under his editorship the paper became exceedingly popular and developed into an authoritative organ of public opinion. . . . He was an undoubted optimist, with the supreme gift of expression and humor. Outspoken, spirited, active, and bursting with ideas, he found full scope for them in the paper which he edited. What he thought he said plainly and mercilessly, with little or no reverence for established custom." Those in other parts of the world (and he has readers even in Canada) acquainted with the Herald will endorse every word of this testimony. At this distance the cabal against him (for undoubtedly such there was) is difficult to understand.

THE EDINBURGH Weekly Scotsman has for several years been in the habit of mailing packages of heather to their expatriated countrymen and their descendants all over the world. Having read of this in the local press, writes a Pawtucket, R. I., correspondent of the Edinburgh journal, certain members of the Knights of Columbus in Rhode Island arranged with parties in Ireland to undertake a like service for Irishmen in that state, by mailing to them parcels of shamrocks. In pursuance of this kind office, a large consignment in individual boxes arrived at Pawtucket last March. When opened by the customs officials each box was found to contain a small bottle of good old Irish whisky, bearing a request that the recipient drink same to the health of the sender. This, of course, was a contravention of the Volstead Act, so the whole consignment was returned to Ireland, minus the liquid which was confiscated. As to what became of the precious fluid no one seems to know. Some shameless individual suggested that Pawtucket.

**BISHOP GEDDES AND ROBERT BURNS**

Editor, CATHOLIC RECORD: Referring to the very interesting paragraphs which appeared in THE RECORD a few weeks ago in regard to the friendship existing between Bishop Geddes and the poet Burns, it may interest many of your readers to know that we have, in the Detroit Public Library, a copy of the "Geddes Burns."

When Burns first visited Edinburgh, in the fall of 1786, he met Bishop Geddes, according to Chalmers' Life, at the home of Lord Monboddo. A sincere and intimate friendship apparently resulted, and Burns, a year later, in one of his letters to Mrs. Dunlop, mentions Bishop Geddes as "the best cleric character" I ever saw, a Roman Catholic. This is surely high praise from Burns, who had many friends among and had received many kindnesses from prominent Presbyterian divines.

The first Edinburgh Edition of Burns' poems was issued during the winter of 1786-87, and among the subscribers, through the kindly offices of Bishop Geddes, were the Scotch College at Valladolid, the Scotch College at Douay, the Scotch College at Paris, the Benedictine Monastery at Ratisbon and the Scotch Benedictine Monastery at Maryborough. Later on, it appears that when Burns was leaving Edinburgh to make a tour of the Highlands, he borrowed from Bishop Geddes the latter's copy of this First Edinburgh Edition, promising that he would jot down in it any of his compositions made during the trip which he would consider worthy of his friend's perusal.

Under date of Feb. 3, 1789, he wrote a long letter from Ellisland, near Dumfries, addressing it to Rev. Mr. Geddes, Care of Dr. Gregory, St. John St., Edinbr.

Wt. a Book. In the letter he addresses the Bishop as "Venerable Father," and after referring to their intimate friendship, tells of his marriage and settling on the farm, with a hearty acknowledgment of his failings in self-reproaching, manly phrases, speaks of his prospects and plans for future writings, mentions the return of the book and the new poems he had written in it, and ends with the following paragraph:

"That acquaintance, worthy Sir, with which you were pleased to honor me, you must still allow me to challenge: for with whatever unconcern I give up my transient connection with the merely Great (those self-important beings whose intrinsic worthlessness is often concealed under the accidental advantage of their birth), I cannot lose the patronizing notice of the Learned and the Good without the bitterest regret."

It appears there were a number of blank leaves in this First Edinburgh Edition, and on these Burns had written, with pen and ink, 27 pages of poems, with some notes.

In the original of several of the satirical poems, particularly those of the satire and ridicule, he had used only the initials of the names of the parties satirized, probably to avoid the danger of lawsuits for defamation of character.

When Bishop Geddes died, his books came into the possession of his sister Margaret, who was the wife of John Hyslop, a surgeon of Finsbury Square, London.

In 1908, the Bibliophile Society of Boston printed 473 copies of this work, "for members only."

The entire contents were photographed from cover to cover and reproduced by Lithographic and Gelatine Processes and the paper was specially made with a view of reproducing the thickness and texture of the original.

Catholic lovers of Burns and Dickens in his serious poems and Dickens in his treatment of social problems, have always considered them eloquent exponents, unconscious perhaps, of the Catholic philosophy of life.

Who made the heart, 'tis He alone Decidedly can use He made each chord, its varying tone, Each string, its varying bias;

Burns was most tolerant in his religious views and was proud of the fact that his ancestors had taken part in the Rising of 1715.

a bottle of elderberry wine alone had been produced, a young student of divinity, who happened to be in the house, was called upon to take the big ha' Bible, in the good old fashion of 'Burns' Saturday Night'; and some progress had already been made in the service, when the good man of the farm, whose 'tendency' as Mr. Mitchell says, 'was soporific,' scandalized his wife and the dominie by suddenly starting from his knees, and rubbing his eyes, with a stentorian exclamation of 'By—, here's the keg at last! and in tumbled, as he spoke the words, a couple of sturdy herdsmen, whom, on hearing a day before, of the advocate's approaching visit, he had dispatched to a certain smuggler's haunt.

KNIGHTS OF COLUMBUS SCHOLARSHIPS

DEPARTMENT OF EDUCATION ANNOUNCES NAMES OF WINNERS

At the convention of the Ontario State Council held at Cobourg in June, 1924, the Knights of Columbus of the province voted to create a group of eight scholarships to be known as The Ontario Knights of Columbus Scholarships, to be awarded on the results of the Middle School (Junior Matriculation) examinations conducted each year by the Department of Education, Toronto.

The scholarships are open to all Catholic students of the province of Ontario irrespective of the schools at which they pursue their studies. They are payable in annual instalments of one hundred dollars during the currency of the course chosen by the successful student provided he or she maintains a standing average of not less than sixty-six and two-thirds per cent. throughout the entire course, and complies with the rules governing the awards as to conduct, character, etc.

The prospectus of the scholarships stipulates that not more than three may be held by girls, leaving five to be held by boys.

The winners in order of merit for the present year are: 1st: Thomas Vernon Kennedy, aged seventeen years, of Dunrobin, Ontario, student at Ottawa Collegiate Institute under Dr. A. H. McDougall, Principal.

8th: Patrick Joseph McAndrew, aged seventeen years, Sudbury, Ontario, student at Sudbury High School, J. L. Cornwall, B. A., Principal.

PROTESTANT PAPER REBUKES CHAPLAIN

By Rev. Dr. Wilhelm Baron von Capitaine (Colonial Correspondent, N. C. W. C.)

Recently Dr. Doehring, former court chaplain at Berlin, made an attack on Catholic nuns in Germany, declaring that there are too many in the country, and that the exhausted condition of the Reich made their increase a definite danger.

Strange to say, the Berlin Vossische Zeitung, a Protestant paper which in the past has been anything but friendly to Catholics, is among the first to spring to the defense of the Catholic Sisters. This journal, which formerly was the organ of the Protestant Conservatives, mingles no words in rebuking Dr. Doehring.

First, the Vossische Zeitung lists a dozen prominent hospitals in Berlin where devoted Catholic Sisters are the sole attendants of the sick and where most of the patients are non-Catholics. It points out that in St. Hedwig's hospital 66 per cent. of the patients are non-Catholics, in the West Sanatorium 90 per cent., in the Franciskus Sanatorium 74 per cent., in St. Mary's Hospital 60 per cent., in St. Norbert's Hospital 66 per cent., in St. Joseph's Hospital 75 per cent., and in the Potsdam Hospital 78 per cent., and in the Maria Victoria Hospital 75 per cent.

Ask these poor sick, Mr. Chaplain, if they can afford to forego the help of these nuns who attend them day and night with Christian devotion and patience. The Protestant paper exclaims: "Their is the labor of true Christian Samaritans. Protestant deaconesses and Catholic Sisters are one in the field of human suffering. Any being who has love of others surely should be welcome in this era of seeking nothing but self."

FOREIGN MISSION NEWS LETTER

A KOREAN FUNERAL

A curious sight, indeed, was the funeral which I happened to see pass recently, wrote Father Duffy from Shinghu. "The coffin-closing remains was borne along on an ox cart. Preceding this came a man seated in a chair which rested on the shoulders of several others. It was the business of the elevated individual to steer from his height a wooden wheel. This appeared to require many gesticulations and vehement shouting. The porch bearers seemed at times to be in actual peril, with the activity overhead and the slippery mud underfoot. The gentleman at the wheel, is supposed to be steering the soul of the deceased across the River Styx into the glorious Elysian Fields. All the mourners took this time to practice vocal exercises, for there was a continual humming. The wail, at a distance, had a mournful sound, but as the procession approached and I looked into the joyful faces of the individuals, I realized that the whole thing might be summed up by one suggestive word, "custom."

TWO KINDS OF FIGHT

In China the art of boxing is a whole man affair. The contestants are expected to use their feet as well as their hands. Just imagine prize fighting with the feet! But doesn't this seem reasonable—it is customary for the victor in the fight to defray the expense of any medical treatment the loser might need and sometimes he makes good any loss of time, the other might suffer as a result of his wounds.

WHY MISSIONARIES WEAR BEARDS

You must have noticed, in the photographs appearing in the mission magazines, that nearly all missionaries wear beards. If you were in China and had the honor of accompanying a missionary on one of his apostolic journeys, you would soon find out why; for as soon as you came upon any people, all eyes would be staring, lost in wonder and awe, at the Father's thick and long beard.

The Chinese have such a veneration for whiskers, moustaches and beards, perhaps because a few among them are favored with hireute honors. "When traveling" runs one of their proverbs, "do not provoke the old men, boys and the blind; in the world, do not seek for the 'three difficulties': first, a good son; second, longevity; third, a long beard." These are three "things" which another proverb, "not to be obtained, how- ever much one may entreat or wish for them; namely, whiskers, a son and wealth."

beards; all the chief characters in their theatres wear false beards. If you meet an elderly person having the slightest pretensions to hireute honors, you will notice he carries a comb suspended from a button-hole, which he runs frequently and tenderly through his beard. So the wearing of a beard is one of the easiest means at the missionary's disposal of commanding respect.

FAITH HANDED DOWN

Few of us realize that three hundred years ago, Japan had three times as many Catholics as she has today. The fidelity and fervor of those Christians were heroic. This was borne out during the persecutions and martyrdoms of 1622, a series of unparalleled tortures, natives were crucified, burned alive, and driven into exile. But they gloried in their suffering and gladly offered themselves to die for Christ.

All traces of Christianity were supposed to be blotted out. The warning was publicly made, "While the sun warms the earth let no Christian be so bold as to enter Japan. If anyone disobies this order he will pay for it with his head. At a lapse of more than 200 years when the French missionaries returned in 1865, what was their astonishment in finding that the faithful had handed down their teaching and practices of the Church and that there were still 15,000 Catholics in Japan.—Catholic Missions.

THE WORK OF A MISSIONARY

To gather some idea of the magnitude of the work done by foreign missionaries, Father McEvoy, M. H. M. engaged in the British Cameroons, writes that from January to March 17th, he traveled over 470 miles on foot and in rickety canoes. In this journey he heard 1,500 confessions and gave 2,000 Communion.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A NEW MISSIONARY FIELD

We have just received an account of the first trip made by a Catholic missionary priest into the Cassiar district in the Northern interior part of British Columbia, which took place last summer.

For many years it has been the desire of Bishop Bunoz to send missionaries to explore the northern part of British Columbia, but only last summer did his dreams become realized. On the 22nd of June, Rev. Father Allard set out for the mission at Stewart Lake, in a motor boat, and everything went well until the engine stalled suddenly on the way up the Stiking River. An anchor was at once thrown out, but this gave way and a swift current swept the little craft rapidly down stream with danger of being swamped or becoming stranded upon a sandbar.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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WEEKLY CALENDAR

Sunday, December 13.—St. Lucy, virgin and martyr, was the daughter of a woman who had suffered from a grievous illness for many years without being able to obtain relief from man. Through prayer her illness was cured and the daughter thereupon consecrated her virginity to Christ. A young man to whom she had been promised in marriage accused her as a Christian and she was condemned to death. A fire kindled around her was prevented from harming her by a miraculous intervention. Finally she was dispatched with the sword.

Monday, December 14.—St. Nicasius, Archbisp., and his companions, martyrs. Nicasius was the Bishop of Rheims who was one of the victims of the barbarian invasion of that territory in the fifth century. Several of his associates including Florens his deacon, Jacon his lector and Eutropia his second wife were martyred with him.

is removed from them. Last year two officers of the Mounted Police reached Lizard Post and, in connection with one of these cases, arrested four men and a woman, who were taken to jail to await trial. This no doubt explains why the priest was held in distrust when first he met these Indians. Soon, however, they became friendly, and before leaving he was asked to take with him four little abandoned children suspected of being witches, who perhaps otherwise would have perished. On the way down they became very friendly with their benefactor and are now happy at the Indian school at Le Jecq.

The homeward journey was not without difficulties. For two hundred miles a strong current and many rapids had to be overcome by means of poles, while not infrequently cables were used. As a consequence, travelling was dangerous and slow. Late in the evening of the first day the missionary and his guide overtook the Hudson Bay Company's scow, also going upstream. It was manned by Indians, who, because their boat was larger and safer, agreed to take the four children. It was well they did, for on the sixth day the priest's boat upset in a rapid below Esig River. The guide who was towing on shore, saved the life of the missionary, but the boat with its contents was swept away. Not even a match was left with which to light a fire. After long hours of tramping through the woods, wet, hungry and footsore, they reached the camp of the crew of the Hudson Bay Company's scow. Next day with the help of the Indians the boat and many of the belongings were found, but the portable chapel, vestments, chalice, etc., together with photos taken during the trip and records of the new mission, were not recovered.

Three weeks later the good missionary was home again, grateful for his safe return and delighted with what had been accomplished. In a little over two months he had travelled over two thousand two hundred miles and visited Indians who never before had seen a priest. Next summer there will be another expedition and a priest will remain to convert to Christianity these poor pagan people. The Indians visited are of nomad type who live in tents and move about as they please. In summer they usually gather around a Hudson Bay post, the rest of the year being spent in the mountains. They would no doubt make permanent homes and become good Christians were a missionary to remain with them. We need not go to foreign lands to find pagans. Here they are in Canada. They must be taken care of now while they are well disposed and before the seed of error is planted in their souls by those who are already casting eyes upon these fields.

The Vice Apostolic of Prince Rupert writes: "I commend the Cassiar Mission to the prayers and charity of Extension. It is a new field, white already to the harvest. But all the equipment necessary for the harvesters, such as chapel, shack, etc., must be furnished. The donation of a chapel to bear the name of the Little Flower would be greatly appreciated as would any other help coming to us through Church Extension Society."

Friday, December 18.—St. Gatian, Bishop, came to Rome with St. Dionysius of Paris, about the middle of the third century. Notwithstanding great opposition he succeeded in converting many to the faith regardless of the fact that he was in constant danger of death at the hands of the pagans. He died peacefully and was honored with miracles.

Saturday, December 19.—St. Nemesian, martyr, was an Egyptian, who was seized by the pagans during the persecution of Decius. He was taken before the tribunal at Alexandria and charged with having committed a theft. When he easily disproved this accusation, he was charged with being a Christian. After being scourged and subjected to other tortures he was burnt to death.

FIRST NATIVE SOUTH AFRICAN BISHOP

Dublin, Nov. 16.—Son of an officer of the U. S. Army, the Most Rev. David O'Leary has the distinction of being the first South African by birth to be raised to the Episcopacy. He has been made Bishop of Kimberley. The prelate belongs to an old County Cork family and has many relatives in the town of Fermoy, where some of his own early years were passed. His father fought and was wounded in the American Civil War. Afterwards he went to the diamond fields in Kimberley, where his fifth child, the present Bishop, was born. Anxious that his son should receive a good Catholic education, the old officer brought the boy to Fermoy, in Cork County, when he was just five years old. He entered the Oblate Novitiate at Stillorgan, Dublin County, in 1905, was ordained in 1910, and returned to his native Kimberley a year later.

IRISH CHAPLAIN IS DENIED EARNED V. C. BY BRITISH

London, Eng.—The remarkable admission that the War Office withheld the award of the Victoria Cross on certain principles" in the case of Chaplain William Finn, the first Catholic chaplain to fall in the Great War, was made recently by General Sir Ian Hamilton, who commanded the British forces at Gallipoli. The Victoria Cross is Britain's highest tribute to valor in the face of the enemy.

Chaplain Finn was with the Dublin Fusiliers. He was killed during the famous landing at Suvla Bay. The devastating fire of the enemy's guns caused a temporary setback as the troops were being landed from the boats. Chaplain Finn rushed forward and called upon the men to follow him. His heroism put new spirit into the troops and the landing was resumed. Father Finn was mortally wounded, but though dying he continued to minister to the soldiers who had been hit.

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Tuesday, December 15.—St. Mesmin became Abbot of Micy during the reign of King Clovis. When a terrible famine menaced the city of Orleans he fed nearly the entire city with wheat from his monastery without perceptibly diminishing the supply. Later he drove an enormous serpent out of a place which later became his own burial ground. After governing his monastery for ten years he died in the odor of sanctity in the year 520.

Wednesday, December 16.—St. Eusebius, Bishop, was born of a noble family in Sardinia and was taken to Rome by his mother for his early training. He was ordained to the priesthood and served the Church of Verceil with such zeal that when the episcopal chair of that city became vacant he was the unanimous choice of the clergy and laity to fill it. The heretics, against whom he fought vigorously, succeeded in having him banished to Scythopolis and then to Upper Thebais in Egypt where he suffered many hardships. He died in 371.

Thursday, December 17.—St. Olympias, was known as the glory of the widows of the Eastern Church. Her husband died twenty days after they were married. She resolved to consecrate her life to prayer and to devote her fortune to the poor. The Archbishop of Constantinople appointed her a deaconess. After suffering great persecutions she crowned a virtuous life with a saintly death about the year 410.

Friday, December 18.—St. Gatian, Bishop, came to Rome with St. Dionysius of Paris, about the middle of the third century. Notwithstanding great opposition he succeeded in converting many to the faith regardless of the fact that he was in constant danger of death at the hands of the pagans. He died peacefully and was honored with miracles.

Saturday, December 19.—St. Nemesian, martyr, was an Egyptian, who was seized by the pagans during the persecution of Decius. He was taken before the tribunal at Alexandria and charged with having committed a theft. When he easily disproved this accusation, he was charged with being a Christian. After being scourged and subjected to other tortures he was burnt to death.

CHINESE MISSION BURSSES

THE QUEEN OF APOSTLES AND THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purgation.

Let us unite our desires with that of the Queen of Apostles and build for our loved ones a glorious memorial. A bursse for the education of a priest to minister to these neglected pagan souls costs \$5,000. Any share in a Bursse may be donated for the Souls in Purgatory. Could there be a grander monument? The merits which we win from our share in the conversion of pagans to be applied as satisfaction for the penalties of our dear departed.

IRISH CHAPLAIN IS DENIED EARNED V. C. BY BRITISH

London, Eng.—The remarkable admission that the War Office withheld the award of the Victoria Cross on certain principles" in the case of Chaplain William Finn, the first Catholic chaplain to fall in the Great War, was made recently by General Sir Ian Hamilton, who commanded the British forces at Gallipoli. The Victoria Cross is Britain's highest tribute to valor in the face of the enemy.

acknowledgment of the presence of Councillor Finn, a brother of the gallant priest. General Hamilton said that both T. P. O'Connor and the late John Redmond called upon him several times to see if anything could be done to secure the posthumous award of the Victoria Cross. "I did my best," he said, "but the War Office was against it on certain principles, but not because it was not deserved. The record of Father Finn is the same as if a V. C. had been awarded."

JAPANESE MISSION IN SAN FRANCISCO

San Francisco, Nov. 19.—The Society of the Divine Word has just taken over the Japanese Mission in this city. The mission, formerly conducted by the Jesuits, will be in charge of the Rev. William Stoeckel, S. V. D., for twelve years a missionary in Japan and equipped with an intimate knowledge of the Japanese language. The present site of the mission on Octavia Street was purchased by Father Pius Moore, S. J., with the consent of Archbishop Hanna, in 1918. The plant cost \$24,000 and is practically free of debt. A kindergarten is in charge of two Sisters, Helpers of the Holy Souls. Music, dancing and embroidery are taught, and two Japanese ladies instruct the children in Japanese. About 150 Japanese children attend the mission school, and seventy of them go to Mass on Sundays, with seventy adults.

The Divine Word Fathers have two large missions in Japan and their arrival in the San Francisco mission is heartily welcomed by His Grace, Archbishop Hanna.

CHINESE MISSION BURSSES

THE QUEEN OF APOSTLES AND THE HOLY SOULS

Very often, the souls of our dear departed are remembered at this time of the year. They, who in this life bestowed on us their affections and favours, now look to us to win for them a remittance of their purgation. We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, you my friends."

Our love for these suffering souls compares in some measure with the longing desire which Mary, Queen of Apostles, has for the souls of millions of pagans who have yet to know the sweet Name of Christ. Souls that are precious to her, because God made them to love Him, and her Divine Son shed His Precious Blood to redeem them. But how can they love God if they know Him not? An abundance of apostolic men can win them from the power of Satan, so the pleading of this multitude of abandoned ones for priests, "Have pity on me, have pity on me!" opens a way for us to win merit for our own dear departed.

Table with 2 columns: Name of Bursse and Amount. Includes Sacred Heart League (\$8,724 95), Mrs. E. Timmons, Nfld. (1 00), Catholic Women's League, Dublin (6 00), St. Joseph, Patron of China (3,592 88), Queen of Apostles (3,414 38), Immaculate Conception (3,080 93), Holy Souls (2,058 89), Friend, P. E. I. (10 00), L. F. Dietrich, Waterloo (5 00), St. Anthony's (1,905 45), Little Flower (1,707 39), Miss E. Brunault, Victoria Harbor (2 00), Friend, Barnaby River (2 00), Blessed Sacrament (629 80), Holy Name of Jesus (551 75), Comforter of the Afflicted (508 00), St. Francis Xavier (428 80).

FIVE MINUTE SERMON

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

SECOND SUNDAY OF ADVENT

THE IMMACULATE CONCEPTION

"The Lord possessed me in the beginning of His ways." (Prov. VIII, 22)

The dominant thought in this holy time of Advent is the coming of the Redeemer. How appropriate it is, then, that there occurs at this time the Festival of the Immaculate Conception.

But above all her virtues, one singular prerogative was needed and was granted. This chosen one should never for an instant be under the curse of fallen man.

But is it not the boast and glory of the Holy Catholic Church that its faith is and has been always the same? That what was believed from the first is the faith of all its children always and everywhere?

PLANS FOR ABBEY AT TANCREMENT

The secretary and mainspring of the week was Dom Lambert Beaudin, O. S. B., late professor at S. Anselmo, Rome.

A center of apostolate in the Flemish land is to follow under the leadership of Dom. C. Bosschaerts, M. A. Vicar of the Apostolic Visitor to Bulgaria.

The study-week put these two projects in evidence, explained their purpose and made friends for the work they aim at undertaking.

The more prominent lecturers at the course were the Ruthenian Metropolitan of Halicz and Archbishop of Lemberg, Mgr. Szeptycki, whom the president of the week called "the greatest of modern Slavs, the pioneer of the work for union, whose word radiates throughout the whole oriental world"; Count Perovski, an erudite Orthodox Russian, who keeps the Belgian newspaper readers informed on Russian affairs; Father Lev Gillet, a monk of the Slavonic Rite, an Assumptionist Father Maniglier, whose residence is at Constantinople; the Abbe Portal, well known participant in the "Mechlin Conversations" for union with the Church of England; Dom de Galen, a monk of the famed Abbey of Emmenthal, near Fribourg, and founder of the Catholic Union, which is enlisting Catholics everywhere in a powerful crusade of prayer for the reunion with the Holy Church of the separated brethren in Russia and other Near Eastern countries.

Cardinal Mercier spoke also. His masterly oration, the last of the course, summed up all the lectures delivered.

In introducing His Eminence the chairman expressed himself in substance as follows: "The assembly rejoices to hear at last the man whose thought has hovered over it all through the week, whose name has been frequently uttered, and warmly applauded, but most so, when the Venerable Abbe Portal, with the spell of a deeply felt emotion, recounted the sympathetic welcome the pilgrims of the Union of Churches met with at the hands of the great Belgian Prelate, whose attractive power upon our separated English brethren, the Abbe Portal, has produced a change in the religious atmosphere of England, whose charity to Russian refugees, Count Perovski declared, has accomplished more towards a better understanding of both eastern and western churches than any amount of arguments could and would ever do."

Cardinal Mercier, in his address, summarized the lectures of all the speakers of the week. He spoke in part as follows:

"Our Holy Father, Pope Pius XI, declares that the work par excellence of his Pontificate must be the union of the Church of Rome with those of our Christian brethren separated from her. The Holy Year intentions enjoined upon the Catholic world stress his august hopes to see returned to the fold those who, visibly at least, no longer belong to it."

"In his consistorial allocution of March, 1924, which discreetly yet firmly imparts a mighty encouragement to our own dear Malines conversations, the Sovereign Pontiff once again spoke his mind about the Eastern Churches and with still more precision than heretofore.

How meet and appropriate it is,

then, that our Blessed Lady's festival is the harbinger of Christmas. Her unique dignity—Immaculate from the first moment of her Conception—was given that she might be worthy to be the Mother of our divine Saviour. Praise and glorify her on this great day, and for a reward for our devotion pray her to show us at Christmas her Son, our Saviour, and to obtain for us loyalty and fidelity to Him.

CHURCH RE-UNION STUDY WEEK

GREAT RELIGIOUS MOVEMENT AT BRUSSELS

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

Louvain, Oct. 12.—Under the patronage of Cardinal Mercier and his suffragans, a study week was held in Brussels last week to initiate Catholics into the movement for the reunion of Churches.

The week was presided over by Mgr. Schyrgens, coadjutor of the Belgian Catholic daily, Le XXe Siecle and of the Brussels high-class weekly, La Revue des Idees et des Faits.

Mgr. Schyrgens, in his inaugural address, defined the object of the course as follows: "What this study-week aims at is to create a movement of sympathy in favor of the great crusade for the union of Churches to which Pope Pius XI. has invited all Christendom, and to make a beginning by enlightening people's minds about it."

And Newman answers that to his mind that outstanding characteristic was St. Paul's sympathy.

"Sympathy designates here, according to the etymological significance of the word, the gift to understand and to make one's own the sentiments of others. 'Rejoice with them that rejoice, weep with them that weep,' consent to the humble, in a word, make oneself all to all, and to do it not with the lips only or with a wave of the hand, but with sincerity and with one's heart—that is the first and indispensable stage to the conquest of souls.

"Sympathy establishes contact, awakens confidence, provokes desires of intimacy and of union. Whence comes our faith in our mothers? Is it not from our experience that they understand us, read our thoughts, interpret favorably whatever we confide to them, find satisfaction in pleading for us and in pardoning us?"

"St. Paul had this motherly delicacy of feeling in his heart, and practiced it. He compared his labors to the pains of child-birth and the success of his labors to the joys of maternity. To the first pagans converted by him, when he learned that their confidence was shaken, he wrote: 'My little children, of whom I am in labor again, until Christ be formed in you.'

"Dear brothers in the priesthood, go to the disident brethren, but go to them with respect; do not force yourselves upon their conscience, wait until free access is freely given you. Your mission is discreetly to prepare souls for the reception of grace, which must come and can only come from the Holy Ghost. Sow, water, of course, but do not have the intention, gather at once the fruit of your labors. Leave success to God. Learn patiently to wait for it. 'Neither he that planteth is anything, nor he that watereth; but God that giveth the increase.' 'Bring forth fruit in patience.'"

"The Eastern Christians, particularly, have a special claim upon our respect. We must not of course hide from them the integral truth and certainly not the preeminence, by Divine right, of the Patriarch of the Occident, His Holiness the Pope of Rome; but every one who enters into religious intercourse with them must remember the facts that the Orthodox Christians recognize and receive validly all the sacraments; that they entertain a warm veneration for the Blessed Virgin and for the Saints; that many of them have a sincere regard for the Catholic Hierarchy, and they are quite numerous, those who ignore the reasons of their separation from the Church of Rome. That is why the Holy Father urged upon us that he expects from our zeal preparation of the way, and no more, a clearing of the atmosphere, as our Anglican friends put it. Such clearing will be affected by dissipating misunderstandings, by liberating ourselves, on both sides, of our prejudices, by setting right again, the historical truth. To remove the obstacles to union as best we can is the whole of our task for the present. Union itself must proceed from the workings of God's grace and shall in His own good time.

ONE POSSIBLE OBSTACLE

"Among the obstacles to union I shall mention one: it is perhaps the

"He said therein: 'There are numerous causes of mutual incomprehension both on the side of the Christians of the East and of the Catholics on the West. It is, therefore, necessary that we clear our minds of prejudices, dissipate false doctrinal conceptions and such historical errors as obstruct the work of reconstruction.'"

In order to give an immediate practical bearing to the matter he had in mind, the Supreme Pontiff, remembering that the monastic life, which was brought from the East, is still held in high honor in the Eastern Churches, turned to the sons of St. Benedict, the Patriarch of the monks of the West, and confided to the primate of the Benedictines, the Right Rev. Abbot de Stotzingen, the realization of the magnificent program of action for the restoration of the unity of all Christians into the one Universal Church.

"And the Right Rev. Abbot de Stotzingen, master judge of men, who had had years to watch at his task in the College of St. Anselmo, Rome, the clear-headed organizing genius and humble Religious, Dom Lambert Beaudin, conferred upon Belgium the great honor of setting up the cradle of the institution, or rather of the ensemble of institutions, which, in course of time, may meet the conceptions of him who presides with so much wisdom, zeal and serenity over the grand undertaking of the union of Churches.

When winter comes let the cold blasts of winter blow you south to California where the weather is mild, the air invigorating and the breezes balmy, you can enjoy every kind of recreation an careless of time and carefree of weather.

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NEW BOOKS

"It Happened in Rome." By Isabel C. Clarke. Net, \$2.25.

Although this novel has the distinction, the satisfying sanity and the neatly developed plot to be expected in a Clarke novel, the reader's interest is sharply stimulated by the discovery that the author has adopted a decidedly different theme.

Her subject here is a woman whose intentions are always and eminently good, but whose prudence is conspicuously absent. The result is her own distress and trouble for her friends. The entanglement and the subsequent solution intrigue the reader.

The story is colorful not only because of the clever complications of the plot, but in the background where it is staged. It is Rome, and Rome in Holy Year, with its throngs of pilgrims, its ceremonies more brilliant and inspiring than ever.

"Thoughts For Today." Morning-Star Series I, by Raymond T. Feeley, S. J. Net, 65 cents. Post-paid.

This book offers something distinctly unusual in the devotional line. The author who practiced law before entering the religious life knows how to talk to the American professional and business men. He meets them on their own ground and in brief, pointed essays arouses their appreciation of the virtues of the Blessed Virgin.

There are many men who have never done any spiritual reading beyond the prayer-book they carry to Mass. These men will find here a volume that is likely to give them a shock of surprise. It is spiritual, indeed, but it is animated, brisk and certainly convincing. Priests and nuns will appreciate that this book will reach a field that no other devotional book has approached.

"Poets and Pilgrims." From Geoffrey Chaucer to Paul Claudel. By Katherine Brögy, Litt. D. Decorative edition. Illustrated. \$2.00. Postage paid.

The author of this volume of appreciation is a lecturer of note, as well as a keen and authoritative critic. She is well qualified for her task of striving to cultivate a new and merited enthusiasm for the poets of the Faith. To illustrate her points, she makes generous excerpts from the works under discussion. A biographical sketch of each poet is unobtrusively interwoven.

All book-lovers will be fascinated by the vigorous and vivacious style of Miss Brögy and will no doubt be stimulated to seek a further acquaintance with the writers discussed, some of whom have won generous recognition, while others have yet to receive the honor that is due them.

The book itself is very attractive. The binding is both unusual and distinguished, and the general form is more than pleasing.

For sale at the CATHOLIC RECORD, London, Ont.

chief one, namely, the false, or at least inaccurate, conception among Western Christians entertain about the religious rites of the Eastern Churches. This erroneous notion is the more pernicious, because in the eyes of many Orientals, rites and religious piety and truth, are very much akin—almost one and the same thing.

However ancient and sanctioned the Latin Liturgy is, it is neither exclusive of the Oriental liturgies, nor even held by the Roman Catholic Church as a privileged liturgy.

"The Roman Catholic Church greatly reveres the Oriental rites and even finds in them a striking manifestation of the Catholicity and of the Divine Truth of our Faith. For this reason she expects the diverse rites to be preserved in their integrity. Repeatedly instructions have been sent to the Latin missionaries to observe the laws concerning the preservation of the ancient Oriental Liturgies and to see to it that they be observed by others."

Every morning a Solemn Mass in the one or the other Oriental rite was celebrated in a Brussels church; and every evening, recitals of church music for the benefit of the delegates and their friends by specially trained church choirs from different parts of the country and also by the choir of the Brussels Russian Orthodox Church.

CALIFORNIA THIS WINTER

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CHATS WITH YOUNG MEN

IT IS EASY TO QUIT
It is easy to quit! Anybody can say: "The hill is too high" or "It's too far away."

IT IS EASY TO QUIT! Any fool can explain
To himself and his friends why the struggle was vain.

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To himself and his friends why the struggle was vain.

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glory, puffing you up with a false notion of having performed wonders, when in fact you have done nothing that is praiseworthy.

Man's warfare, mentioned by Job, consists in thus watching continually over ourselves.

This is to be performed without the least peevishness or anxiety, for what is aimed at is to give peace to the soul to calm and appease its emotions when troubled or disturbed in its operations or prayers.

OUR BOYS AND GIRLS
MOTHER'S WAY
Off within our little cottage.

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testant doctrine. Original sin was imposed by reason from within, it imposed by force from without.

Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion.

RESTRAINT IS NOT CURE
"The government will be able to get out of the people only such virtue as religion has placed there.

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imposed by reason from within, it imposed by force from without.

Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion.

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how the slave found refuge in the churches; how the very ministers of the Church themselves were toilers, monks laboring in fields and founding the "twin democracies of labor and industry" and monasteries becoming the first sanctuaries of the "new trinity, learning, labor, and liberty."

Denying that the Church in modern times had become "the moral policeman of Capitalism," Father Harrington pointed to the great Encyclical of Labor of Pope Leo XIII., in which he stoutly upheld the rights and dignity of the workingmen; to the Reconstruction Pastoral of the American Hierarchy; to "our own Dr. John A. Ryan, bringing moral theology to the making of a whole philosophy," and to Father Huslein, with his defense of the Guild System.

What power on earth today is able to remove that economic slavery which Leo denounced with all the might of his apostolic authority?" he asked. "There is none if not the moral force of the Church. And thanks be to God, we Catholics are proud today that our Church, through her Popes and Bishops, is taking up the challenge in this war between capital and labor, thrown down by Leo XIII. to every bishop and priest and lay man and lay woman within the four walls of this old historic Roman Catholic Church."

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institutions in the United States, and decried the decline of old-fashioned home life. Col. Anthony Dyer of Providence extolled the Mass as the central act of a Christian life.

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OBITUARY

SISTER MARY DRUSILLA

After a lingering illness of several months' duration, Sister Mary Drusilla (Quigley) passed peacefully away at St. Joseph's Hospital, on Tuesday, November 17th.

Born at Douglas, Ont., where she received her early education, she completed her teacher's course at Renfrew Collegiate and Ottawa Normal School. Five years ago, in response to the desire to devote herself entirely to the service of God, she entered the novitiate of the Sisters of St. Joseph, Peterborough.

Prior to her failure in health, she laboured zealously in the work of education in St. Mary's Convent, Peterborough, and in St. Mary's Separate School, Almonte.

Of a quiet, gentle disposition, Sister Drusilla endeared herself to all her associates by her spirit of self-forgetfulness and unwavering fidelity to her friends. During her long illness, the heroic patience she displayed under severe suffering edified all those who assisted at her bedside.

Besides a sorrowing father, she is survived by one sister, Mrs. James Quilly of Douglas, and three brothers.

On Thursday morning at 8.30, a solemn High Mass was sung in Sacred Heart Chapel, Mount St. Joseph, by Right Rev. M. J. O'Brien, D. D., Bishop of Peterborough, assisted by Rev. J. J. O'Brien, Rev. P. Costello, and Rev. P. P. Butler.

In a brief address, His Lordship referred to suffering as one of the greatest mysteries of life and stated that it could not be satisfactorily explained except as a means of attaining sanctity and acquiring resemblance to Christ. During His life upon earth, our Divine Model chose suffering as His portion and has ever used it as a supreme bond of love and union with His intimate followers.

As evidence of this, His Lordship spoke in touching terms of the beautiful life of the Little Flower of Jesus pointing out at the same time the resemblance of Sister Drusilla to this youthful saint. Like her prototype, she too had thrived in a soil of self-abnegation and complete abandonment to the will of God, and after a brief sojourn upon earth she too had been transplanted to bloom eternally in the celestial garden of the Master.

MRS. ELIZABETH KENNEDY

On November 7, at Edmonton, Alberta, God called Mrs. Elizabeth Kennedy to her eternal reward after prolonged illness and suffering, patiently and cheerfully borne. The late Mrs. Kennedy, who was born in Ireland, came to this country in childhood, passing the greater part of her life in Warkworth, Ont., where she was highly esteemed for her nobility of character and her truly Christian virtues.

About sixteen years ago, the deceased went to live with her daughter in Edmonton, and it was here that she passed peacefully away, in death, as in life, perfectly resigned to God's Holy Will in her regard,—an unfeeling passport to life eternal.

The funeral took place from the Cathedral, Edmonton, November 9. Mrs. Kennedy leaves three daughters and one son to mourn her loss: Rev. Sister M. Thecla, St. Joseph's Convent, Toronto; Mrs. Mary Shea, St. Catharines, Ont.; Mrs. D. J. Gilmurray, Edmonton, Alta.; and Wm. Kennedy, Ponoka, Alta. May her soul rest in peace.

CHINESE SOCIETY TO DEFEND RELIGIOUS THOUGHT

Pekin.—The Bolshevik and anti-foreign movement instigated in China by former Chinese students in Europe has caused a rallying of the forces of conservatism and order, resulting in the constitution of a Chinese Society for the Defense of Religious Thought. The opening session of the society, just held here, was attended by representatives of Buddhism, Taoism, Mohammedanism, Slav "Orthodoxy" Protestantism and Catholicism.

The spokesman for the Catholics was an orator of rare power, Mr. Paul Wang, well known in Peking. It was Mr. Wang who, thirteen years ago, led the fight of the Cath-

olics when an effort was made to impose upon them Confucianism as the State Religion. Likewise under the Empire, when any innovation was apt to expose its author to police measures, it was Wang again who opened a popular lecture hall in Peking and founded a penny paper in the vernacular, a very audacious venture in those days.

Paul Wang, like all Chinese Catholics, is also an ardent patriot, and as such he was a leader in the so-called "popular tax" movement which sought to reimburse the debts of the Chinese Government. There is every reason to believe that his participation in the league for religious defense, combined with the deeply religious temperament of the Chinese people, will contribute greatly to the success of the new campaign.

NEW BOOKS

"The Mystery of Love." Thirty Considerations on the Blessed Eucharist, with Examples. By Right Rev. Alexis M. Lepicier, O.S.M., Archbishop of Tarsus, Visitor Apostolic to the East Indies. Frontispiece. Net, \$1.75.

With his sound theological learning, and aided by his own personal fervor, the newly appointed Archbishop has analyzed various phases of the Holy Eucharist in order to make his readers appreciate more fully the generous love of God for man in condescending to come down upon our altars and to dwell in our tabernacles. Both as a sacrifice and as a sacrament he has regarded the subject, and by his ardent style bids fair to increase the faith and the love of all unto whose hands this book may come. As each chapter is divided into three parts and is terminated by an example, the volume is well adapted for meditations. It can serve as a suitable book for spiritual reading. Priests will find it helpful in the preparation of sermons.

The author's recent appointment as Archbishop of Tarsus increases the interest in this book, and arouses admiration for the tireless arduous work that permits him to continue writing and working as he does.

"The Teachings of the Little Flower." By Edward F. Garesché, S. J. Cloth. Illustrated. \$1.50 Postpaid.

Literature immeasurable has been published about St. Theresa, but little has been written to place her specific aims and teachings before the faithful. This Father Garesché has endeavored to do by means of quotations from her writings, which he has applied in a practical way to the lives of each one of us. Particularly has he stressed the beautiful home life of the Little Flower which fructified in so many vocations to the Religious Life. This feature of the book alone renders it deserving of a place in every Catholic family. Besides, Father Garesché has visited Lisieux recently, has traversed the spots made sacred by St. Theresa's childhood; he has conversed with her three living sisters, and hence he is able to write with the zeal of an apostle fresh from the scene of her life and labors.

For sale at THE CATHOLIC RECORD, London, Ont.

THE SCOPES TRIAL AND LOGIC

Webster Groves, Mo.—The intellectual freedom of Catholic scholastic education and the spectacle presented by the Scopes trial at Dayton, Tenn., recently, were contrasted by the Rev. J. P. Donovan, C. M., chaplain of Webster College in his address at the annual Cap and Gown investiture here.

"You, my dear colleagues, who breathe with the scholastics the pure air of academic freedom, could look with pity on such circus stunts as that staged in Tennessee last Summer," Father Donovan said. "The romanticists of science were pitted against the romanticists of religion. Fables of zoological science clashed with fables of biblical science. Ill-equipped defenders of Christianity were not scientific enough to expose science fakers. Combatants on both sides had been woefully under-nourished in formal and fundamental logic. Worse still, they relied more as a test of truth on emotion than reason."

In contrast, Father Donovan said: "The schoolmen because of the added illumination of divine faith had a reliance on human reason uncommon with either their pre-Christian predecessors or with their post-Christian successors. They never thought of denying the reliability of reason within the sphere of the intelligible; of challenging reason as a creditable witness to facts and their explaining principles which fall within natural cognition."

LONDON'S CENTENNIAL CELEBRATION

Mr. Robt. Burns, CATHOLIC RECORD

Dear Mr. Burns: Realizing that you are interested in the Centennial Celebration and Old Boys' Reunion for 1926 and that your newspaper THE CATHOLIC RECORD, has a very wide circulation both in the Dominion of Canada and United States I will appreciate very much on behalf of the citizens of London in general and the Centennial Celebration Committee in particular if you will, through the columns of your paper, invite them

all to this Centennial Celebration, and also ask for names and addresses of all former Londoners so that we will be able to get in touch with them in order that we may not overlook any one of them. This is going to be the biggest event in London's History and the Celebration will be held from July 31st, to August 7th, 1926.

We want to be able to send a personal invitation to every former Londoner. Thanking you in advance for giving this letter publicity through the columns of THE CATHOLIC RECORD, I am,

Yours sincerely, G. A. WENIG, Mayor.

MARRIAGE

FREEMAN-BLONDE.—At Blessed Sacrament Church, Chatham, Ont., on November 24, by the Rev. G. Blonde, brother of the bride, Miss Irene Blonde, daughter of Mr. B. Blonde, of Chatham, Ont., to Mr. John Freeman, son of Mr. and Mrs. Freeman, of Toronto, Ont.

The Can-Opener Slipped!



You're in a hurry to open that tin. A little too much so, the can opener slips and then—a nasty, jagged cut, painful, inconvenient and so open to infection.

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DIED McDONALD.—At Beaverton, Ont., Mrs. Margaret Ann McDonald. May her soul rest in peace.

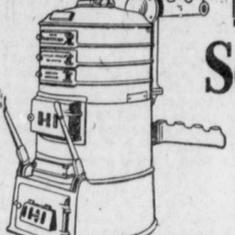
CANDY RECIPES CANDY Recipes—Milk Chocolate and Almond Bar. Upon receipt of \$1.00 I will send recipes in detail for pure, wholesome, delicious Milk Chocolate, Sweet Eating Chocolate and Almond Bar. Ready to make. No equipment necessary. Robert Gane, Morgantown, W. Va., General Delivery. 2439-30



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