

FOUR LECTURES ON MCGEE

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

THE BUFFALO CONVENTION

McGee now undertook to carry out for the Irish in America a gigantic undertaking which, had it succeeded, would have made him, in a sense, the Moses of the Irish in the United States, namely, a migration movement from the slums of the big cities of the East to the farms of the Middle West.

It was no fault of McGee's that the Buffalo Convention failed. This important gathering met in Buffalo February 12th, 1886. Some 95 Catholic Irishmen both from the United States and from Canada, 39 of whom were priests, and 56 laymen, attended it.

other race in America, and on a small scale by our own people. Massachusetts, Pennsylvania, Maryland, Virginia, every nursery of white population in America, was established on precisely the same plan. Kentucky and the 'Western Reserve' were peopled precisely on the same plan.

"In 1856 a Convention composed of well known and influential priests and leading Irish Catholics, from all parts of the United States met at Buffalo. The end in view was necessary and laudable. All who took an interest in the welfare of the hundreds of thousands of Irish emigrants who had arrived at Boston, New York, Philadelphia and Baltimore, from the famine years, 1847-5, up to the year above mentioned, saw with pain and regret that vast numbers of them remained in the cities and towns. It was but evident (too) that this herding together in such large crowds, in congested localities, did not tend to improve their moral or social conditions.

It is a mistake, therefore, to claim as does Mrs. Skelton in her life of McGee, (p. 279), that nothing resulted from the Buffalo Convention or that McGee's undertaking was inherently defective. The field McGee ploughed, the greatest Irish American prelate of the West sowed and tilled; for John Ireland, Archbishop of St. Paul, successfully carried out on a minor scale a scheme of Irish colonization in Minnesota, after the Civil War, along the lines which McGee had planned.

lica of the United States, and no other could have done so much to make them realize that their interests for time and eternity required that they should make homes for themselves on the land. To imagine that questions of this kind concern religion and the ministers of religion is a fatal mistake. This is primarily and essentially a question of morality. The important consideration is: What surroundings will best protect the sanctity of the family, preserve the purity of childhood, and promote the growth of religious character?

"To oppose, in the matter of settlement upon the land, what is supposed to be the natural order of artificial combinations—that is, to approve of the individual who buys a farm, but to condemn a number of individuals who enter into an association in order to secure along with the farm advantages of church, school and society, is upon the face of the matter, to take up an untenable position. If it is desirable that the poor should get homes upon the land, organized efforts to assist them in doing so cannot but be praiseworthy; and when there is question of settling in new and distant parts of the country it cannot be said that the natural order is to go on by one."

It is a mistake, therefore, to claim as does Mrs. Skelton in her life of McGee, (p. 279), that nothing resulted from the Buffalo Convention or that McGee's undertaking was inherently defective. The field McGee ploughed, the greatest Irish American prelate of the West sowed and tilled; for John Ireland, Archbishop of St. Paul, successfully carried out on a minor scale a scheme of Irish colonization in Minnesota, after the Civil War, along the lines which McGee had planned.

to realize that the principle of authority must be safeguarded as well as that of liberty, if there is to be any liberty at all. He saw the desirability of a strong unchanging centre of authority in a nation which would correspond in some measure to the position of the papacy in the Catholic Church. In the United States of 1857, then on the eve of perhaps the worst Civil War in history, this strong central authority, this cohesive centre of unity, was not as much in evidence as was, for example, the British Crown in the British Empire. In British North America he saw a group of Provinces where he considered the two principles of authority and liberty were harmoniously balanced. It is true that they lacked union, that they had not yet developed a common national feeling. To unite these Provinces into one great Northern Nation in which the pillar of liberty would be crowned by the capital of authority was a gigantic undertaking which appealed to the crusader-like spirit of McGee. He saw the need of a new and undertake Canada. Thirdly, many of his own people in the United States, such as his ecclesiastical superior, the Archbishop of New York and his former Young Ireland colleagues, Meagher and Mitchell, had little sympathy with his Irish American policy.

It must also be remembered that when the United States needed the assistance of Irish eloquence and statesmanlike friendship, namely during the doubtful and discouraging days of 1861, Thomas D'Arcy McGee did not fail to do his share towards creating in Canada a hearty friendly feeling towards the sore-distressed American republic. Speaking at Ormatown, Chateaugay Co., July 17th, 1861, on "Our present and future Relations with the Americans," he said: "We stand here on the historic soil of Chateaugay where De Salaberry, with his handful of volunteers, repulsed an army in the last War, as American armies were their number; we are here within two hours ride of the American line; your relations and the relations of the adjoining counties, with our neighbors in Western New York, especially since the establishment of the Reciprocity Treaty, are of the most intimate and cordial character. Is it not so? Now, if this be the determining point on both sides, there can be little possibility of a rupture, and I therefore entirely agree with the sentiments of those statesmen who think that the late infusion of a small standing army into our old garrisons was of questionable policy. I do not pretend to know upon what representations such an addition to the regular army of this country was made; but if it was made with any feeling of apprehension as to our relations with our neighbours across the line, I think it was premature and unnecessary. It may be what is called an error on the right side, but I confess I look for the preservation of peace between ourselves and the American people far more to the cultivation of a just and generous style of dealing with the national troubles of that people, than I would to the presence here of a few thousand regulars more or less. We have everything to lose, and nothing to gain by adopting any other tone or any other tactics, and I repeat here, at this the earliest opportunity I have had, what I said in my place in the last Parliament about the failure of the Republican experiment in the United States ought to be frowned

down, wherever it appears, by the Canadian public. I am not a Republican in politics; long before these recent troubles came to a head in the American Union, I had ceased to dogmatise upon any abstract scheme of government; but I have no hesitation in declaring my own hope and belief—a belief founded on evidence accumulated through several years of observation—that the American system, so far from having proved a failure—that that system may emerge from this, its first great domestic trial, purified, consolidated, disciplined, for greater usefulness and greater achievements than before. It is then, it seems to me, the duty of Canadian statesmen to look through the temporary to the lasting relations we are to sustain to our next neighbors; to suppress and discountenance all ungenerous exultation at the trials and tribulations which they are now undergoing; to show them, on the contrary, in this the day of their adversity, that while preferring on rational grounds the system of constitutional monarchy for ourselves and our children, while preferring to lodge within the precincts of the Constitution elaborated through ages by the highest wisdom of the British islands, we can at the same time be just, nay, generous, to the merits of the kindred system, founded by their fathers, in the defensive and justifiable war of their Revolution. If we are foremost to be they; and the public clamor which befalls one free people can never be matter of exultation to another, so long as the world is half darkened by despotism, as it is. The American system is the product of the highest political experience of modern times, working in the freest field, cast adrift from all European ties, by the madness of an arbitrary monarch blind to all circumstances of time and place, if that fabric should be destined to fall—as I firmly believe it will not in our day, nor at any early day,—the whole world must feel the shock, and all the civilized parts of the earth might well be clothed in mourning, if they only understood the value of what they had lost. I am told there are several American citizens here present; I was not before aware of the fact; but if there are, I beg them to take from me, as one of the public men of this Province, that, so far as I am aware, with few and unimportant exceptions, the press and people of Canada are anxiously and sincerely desirous that they may be able soon to settle their domestic troubles, and that the future course of their Confederation may be as free from anarchical dangers as it has been hitherto, since the days of Washington." (Speeches and Addresses, pp. 10-11.)

TO BE CONTINUED
SISTERS ENTER COUNTRY AFTER MONTHS OF STRUGGLE
New York.—Forty-three Sisters, in three groups, have passed through this port in recent weeks destined to Catholic hospitals and schools, after striving in some instances for twenty months to come to the United States under the new Restrictive Immigration Quota Act.
A group of ten Sisters and two candidates, including one United States-born and two returning residents, arrived from Germany and proceeded to Cleveland, where they will labor at the Notre Dame convent. They are Sisters of Notre Dame, and have been endeavoring to get across to relieve a serious shortage at Cleveland since July, 1924.
Twenty Hospital Sisters of St. Francis, also from Germany, arrived for duty in St. John's Hospital, Springfield, Ill., after a wait which began in April, 1924. Eleven Dominican Sisters came in the third group to join the corps at Bishop Carroll's Mt. St. Charles College at Windsor, Mont. They have been endeavoring to obtain quota visas since February, 1924, and the college has labored under a great handicap because of the delay in their arrival.
In all these cases, N. C. W. C. Bureau of Immigration workers aided the Sisters wherever possible, after the Bureau had endeavored for months to have them admitted. All of the Sisters have the status of regular immigrants, since they did not come under the ruling of about a year ago giving non quota status to nuns who could qualify as "professors" under the Immigration Act. A "professor" is described in the Act as a "person who is qualified to teach and who for two years immediately prior to applying for admission to the United States has taught some recognized subject in an institution of learning which corresponds to a college, academy, seminary or university as these terms are understood in the United States, and who is coming to the United States solely for the purpose of carrying on such a vocation here." This is the only classification under which Sisters are at present entitled to non-quota status.
We should follow the precept of the Lord Jesus: "He that loveth his life shall lose it, and he that hateth his life in this world, keepeth it unto life eternal."
Believe me, a man who seeks first the kingdom of God, will never want abundance of opportunities of human prosperity.—St. Francis Xavier.

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AUTHORITY AND LIBERTY

It is a very common, yet startling, obsession with many that authority is the very antithesis of liberty. As a matter of fact authority is an essential condition of liberty.

Without authority there is no liberty; liberty is impossible. The antonym of liberty is not authority but tyranny. And tyranny is the abuse of authority; it is the unwarranted invasion of rights and liberties of those subject to authority.

But without authority of some sort there is no liberty; no liberty is possible. This is borne out by all human experience. Even savage tribes have their chiefs, chosen, it may be, for their prowess in war, yet vested with all the authority necessary to safeguard the liberties of each individual in the tribe.

We have only to imagine the impossible condition of a society without authority to see that every right, every liberty might be invaded without any possible redress. So, in civil affairs, at least in practice, every one recognizes the absolute necessity of authority.

So far as civil society is concerned all this will be conceded by every person of intelligence or good sense. But when we come to the spiritual order intelligence and good sense seem to be thrown overboard. "Liberty" is the watchword; authority is repudiated as the enemy of liberty.

To no small extent, the opposition to these Catholic claims springs from a misunderstanding of the

out of their communions. But Private Judgment gives the same standing to the Modernist as it does to the Fundamentalist. And thus the repudiation of spiritual authority has finally led to the inevitable disintegration and dissolution, which was involved in the principle of Private Judgment.

All this is forcing itself on the minds of many who are outside the household of the Faith. And yet traditional distrust of the Catholic Church asserts itself and blinds them to the vision of the city set upon a hill. The popular Protestant misconception of Papal infallibility further obscures their vision.

Under the title, "The Principle of Authority in the Church," the Very Rev. Father Cuthbert, O. S. F. C., has a very interesting and illuminating article on this subject in a recent number of the Ecclesiastical Review. We quote some paragraphs:

"In all human societies, if they are to live and flourish, two principles demand recognition—the principles of authority and liberty. When authority is lacking a society becomes incoherent, a mere assemblage of individuals without corporate life; where liberty is unrecognized, a society is but a mere mechanism destructive of the sense of personal responsibility and consequently of moral character.

"Now the Catholic Church claims to be the society of the children of God redeemed by Jesus Christ. It is not merely a school of thought nor an aggregation of individuals held together by a similar interest: it is the Kingdom of Jesus Christ upon earth: an organic society of which our Lord is sovereign ruler; in and through which the individual achieves the Christian life.

"To no small extent, the opposition to these Catholic claims springs from a misunderstanding of the

Catholic position and from too external a view of Catholicism. . . . But the opposition to these Catholic claims in many instances comes from a more positive source, the denial of the supernatural origin and character of Christianity as it is understood by the Catholic.

There is a good deal of the childish in us all; and it comes out in our readiness to blame a government for things that no government could possibly help, and on the other hand in our eager confidence that if another party were in office all would be well with the country.

"Take it for a starting point, then, as a matter of common knowledge and world-wide experience, that periodic transitions from good times to bad, are, in general and as a rule, beyond the reach of any government to prevent.

"Undoubtedly there is a sense, as we have already seen, in which the Catholic conception of authority in the Church approaches to that conception of 'government by divine right' which we have come to reprobate in the secular governments of the world.

"Thus the validity of a Papal definition is derived on the one part from the divine authority which the Pope has in virtue of his apostolic order, and on the other from the fact that such a definition expresses not the Pope's individual conviction of the truth defined, but the corporate conviction of the Church itself."

We should like to quote further. We know that the article from which we have quoted is accessible to few of our readers. May we suggest that the Catholic Truth Society of Canada reprint the whole article?

OUR COMPARATIVE HAPPINESS BY THE OBSERVER

We said last week that Canada had, in comparison with the countries of Europe, good reason to congratulate herself on having come through the trying period after the War with so little suffering.

We should have been free from even those embarrassments that we have had, had we seen fit to take advantage of the good times to provide for the dull times which were sure to come. But that is an old story with mankind, and we cannot help it now. We can only hope that we may be taught at last by our latest lesson.

So far as governments are concerned, it is really pathetic to see people blame governments, on the one hand, for all that befalls a country; for every change from prosperity to dullness; and, on the other hand, confidently look to a change of government or to one's favorite party, for an instantaneous and sweeping alteration in public conditions as soon as one man becomes premier and another becomes leader of the opposition.

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NOTES AND COMMENTS

THE FOURTH centenary of the publication of Tyndall's New Testament has just been celebrated, and the world has heard much about it through the daily press and from pulpit and platform.

As to English vernacular versions of the Scriptures the old fallacy that they were withheld from the people, and remained a dead letter until one John Wycliffe essayed their translation, still holds sway with the unthinking multitude, and no effort appears to be made by their instructors to undeceive them.

Said Sir Thomas More: "As for old translations, before Wycliffe's time, they remain lawful and be in some folks hands." Again, in his "Dialogues": "The whole Bible was long before Wycliffe's days, by virtuous and well-learned men, translated into the English tongue; and by good and godly people with devotion and soberness, well and reverently read."

THIS TESTIMONY of Sir Thomas More is well known to all students of Scriptural history. That of Cranmer, first Protestant Archbishop of Canterbury, is not so well known. It appears in the prologue to the second edition of what is known as the "Great Bible."

AND AS to Wycliffe, so long, so widely, but so fallaciously credited with the first translation of the Bible into English, there is much to be said. Those interested in the subject will find it fully discussed in Cardinal Gasquet's "Old English Bible and Other Essays," wherein strong reasons are produced for concluding that what has passed for Wycliffe's translation is really the old Catholic version of an earlier time.

BUT TYNDALL was the first to print the Bible in English! So we are told, but this leaves out of account Caxton's "Golden Legend," the first or almost the first product of his press, in 1488. This contained most of the Pentateuch (the five books of Moses) and the Gospels.

THE REASON for those in authority later withholding approval from unauthorized versions of the Bible are too long to be gone into here. In brief they were that not only were these translations deliberately false in many passages, and intended to deceive, but that in the turmoil of the time, their indiscriminate circulation would tend to confusion and distraction, rather than to edification.

WE ARE further accustomed to hear that Tyndall's Testament and other translations of the sacred books were so joyfully received as to render the production from the press unequal to the demand. The people kept clamoring for them. But what is the truth? Let Mr. J. R. Dore, whose account of these early versions published under the title "Old Bibles," tell us. This book, dedicated to the Archbishop of Canterbury, was published in 1878, by Eyre and Spottiswoode.

the statements made," to quote from the Preface, "are based on most careful investigation of original copies of the books to which they refer, and I have spared no efforts to ensure the utmost accuracy." His conclusions, therefore, have all the force of original documents, and as such they are no less interesting than instructive.

ON THIS point of the supposed hunger for Tyndall's Testament, he has this to say: "We must remember that the universal desire for a Bible in England, existed only in the imagination of the writers. So far from England then being a 'Bible-thirsty' land, there was no anxiety whatever for an English version at that time, excepting among a small minority."

FINALLY, as to Tyndall's part in the affair, and his personal character, Dore may be again quoted. Copies of his Testament were burned by episcopal decree, and Tyndall made a great outcry against the iniquity of burning the Word of God.

HIS DISHONESTY is further shown by his deliberate mistranslation of many words and passages which because of the protest against them were changed in subsequent editions.

TOUCHING INCIDENT OF THE RIFF WAR

By M. Massiani (Paris Correspondent, N. C. W. C.)

Reverend Father Charbonnet, S. J., chaplain of a Malgache regiment now in action in Morocco, has written to a friend the following account of a touching incident in which he had part:

"The other day I was in a camp near Fez. The heat was terrible, more than fifty degrees centigrade. I was trying, with great difficulty, to read my breviary, when I was called to a little wounded Malgache soldier who was brought in in a dying condition on a stretcher.

MEXICAN CATHOLIC DEFENSE LEAGUE

ORGANIZATION HAS FORTY THOUSAND MEMBERS IN SIX MONTHS

By Charles Phillips (Special Correspondent, N. C. W. C.)

Mexico, City, Sept. 30.—Back in Mexico City after a tour of some three thousand miles over the greater part of the Republic, I discover that the new movement of an active Catholic life, evidences of which I have found everywhere I have gone, is daily taking on new strength in the national capital.

It is curious, however, to study the difference between the conditions in the capital and in the provinces, as related to the Church persecution. This difference, in fact, is so marked that there might almost be said to be two kinds of anti-Catholic persecution going on in Mexico today, the "National" persecution and the "State" persecution.

Those governors who most rigorously prosecute their home territory the application of the anti-religious laws of the infamous Mexican Constitution are most in favor at Mexico City. But while they find such various means, and often such petty means, of annoying Catholics that one gets an impression of their officials sitting up nights to concoct some new style of proscription and intimidation, at the national capital the persecution for the present takes on more or less one particular form, and this is the encouragement of the Cismatico in their attempt to establish a "national" church.

CATHOLIC DEFENSE LEAGUE

I once heard a good old pious priest declare that the fruits of the Klan's attempted persecution of Catholics were ultimately good, in that American Catholics, because they were threatened and attacked, woke up and came to a new realization of the precious thing they possessed in their sometimes too long neglected Faith.

The Defense League is the newest of Mexico's many and steadily increasing Catholic lay organizations. It came into being only a few months ago; to be exact, late last March. And it came into being as an immediate result of the action of the government in promoting and protecting the attempt to organize a schismatic church. The story of how that attempt was first made is already too well known to require more than a mention of its chief and most dramatic event—the seizure of La Soledad Church, the expulsion of its pastor, the riots which resulted from the installation of the "Patriarch" Perez and his colleagues.

But the Catholic people of Mexico City did more than resist with riots. The rioting at La Soledad was only the natural outcome and expression of the outraged feelings of the parishioners of the despoiled church. Back of them was the whole hearted and now thoroughly aroused sympathy of the entire Catholic body. This sympathy very quickly took constructive shape. A few days after the La Soledad scandal the daily papers of the capital published a surprising document—surprising, at least to the government, which had imagined, perhaps, that whatever the masses might do in the way of spontaneous protest, the leaders of the Catholic body would submit supinely to the outrage and do nothing. The government referred to

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTIETH SUNDAY AFTER PENTECOST

THE RESPONSIBILITY OF PARENTS

"See therefore, brethren, how you walk circumspectly, not as unwise, but as wise, redeeming the time, because the days are evil." (Eph. v. 15)

The Gospels abound in warnings. Through life, from a spiritual standpoint, we must proceed as carefully and cautiously as, from a physical standpoint, we would explore regions infested with wild beasts.

God could, absolutely speaking, free us from dangers; but His justice, since man disobeyed Him, demands that our salvation be more difficult.

This neglect of care and watchfulness is generally noticeable in people who are not strongly religious, or who frequently neglect their religion.

Parents especially need to listen to the warnings of the Gospels, as regards their children. It was said of old that when Satan could not enter, he sent his emissaries.

Do Catholic parents realize all these truths? If they do, are they, too, carried down stream by the rush of the modern current?

Man must consider his end and judge goodness and wickedness, or at least uselessness, accordingly. Money can bring a certain amount of happiness upon earth, even to him who is not rich; it can clothe him in beauty; it will allow him to bask in luxury.

Christians not only must watch, they must reason. They need to acquire an education in spiritual things. Parents must listen to God, and not be carried away by the custom of the day.

WHAT THE CHURCH OFFERS THE CHILD

CONTINUED FROM PAGE TWO

living members of the Church, we are living members of Christ's mystic body and dwell in Him. As this life, unless we destroy it, will last forever, it is rightly called everlasting life.

In this world, a free act of ours is divine or supernatural when performed by us under the influence of divine charity; but in heaven "we all beholding the glory of the Lord with an open face are transformed into the same image, from glory to glory, as by the Spirit of the Lord."

Your life is hid with Christ in God. When Christ shall appear who is your life, then you shall appear with him in glory. (Colossians, 3, 3-4.)

The former watchfulness of parents over children has become almost as a view of a landscape—often distant, too. The plain attire that covered their pure forms has been transformed into the gaudy finery of the vaudeville stage.

The nature of everlasting life becomes somewhat more apparent to the child when he learns how it is communicated and maintained. For there exists a wonderful analogy between the vital processes of the natural and supernatural.

The child's introduction to the Church is dramatic. He is brought to the Church by his sponsors a few days after birth. At the door he is met by the priest of the Church who questions the child: "What dost thou ask of the Church of God?"

Our Lord, who was born and suffered for us? Dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?"

A complement to faith and charity is hope, that is, boundless confidence that God will give us everlasting life if we do His will. Hope finds its characteristic exercise in prayer and the object of prayer is everlasting life.

EVERLASTING DEATH

As supernatural life is more valuable than all the world, it should never be injured, much less destroyed. For what doth it profit a man if he gain the whole world and suffer the loss of his own life?

The task of the Church is by no means completed when she gives her children everlasting life by baptism. Her task is next to develop and nourish and, when necessary, purify or restore that life, and then to direct its activity in this world and bring it safely into eternity.

The same everlasting life, brought to the child by baptism and nourished by the Blessed Eucharist, is frequently promised in the Bible as the reward for faith and charity. "He that believeth in me," says Christ, "hath everlasting life."

Why faith and charity are required for everlasting life is explained by the comparison which we have all along been considering. It is impossible to maintain bodily life unless we know and observe its essential laws. To fail to know that food is required and as a result to fail to eat would bring on death.

Were one to follow out this doctrine of everlasting life in all its ramifications, one would see the explanation of every doctrine and ceremony of the Church. For the whole purpose of the Church consists in establishing, restoring, maintaining, developing and perfecting everlasting life in men of good will.

If children, therefore, be made realize clearly and vividly, the nature, laws, utility and necessity of each of the three types of life which are theirs, if they be brought to understand the harmonious and fruitful subordination of their lower types of life to the highest,

they will indeed cherish the health and strength of their bodies and their intelligence and liberty of their soul, but most of all that supernatural gift for which they were created, everlasting life with and in God through the Lord and Saviour Jesus Christ.

PRAYER AND SACRIFICE

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LIFE IN ETERNITY

Thus far we have compared, briefly and baldly, the child's bodily life, rational life, and everlasting life, as these three types of life exist in this world.

The Christian Brothers of Ireland, the great teaching Order which ran into many difficulties in the days of British rule because it insisted upon giving only what it considered proper Catholic education, is now about to receive official recognition from the Free State Government.

IRISH CHRISTIAN BROTHERS TO RECEIVE OFFICIAL RECOGNITION

The Christian Brothers of Ireland, the great teaching Order which ran into many difficulties in the days of British rule because it insisted upon giving only what it considered proper Catholic education, is now about to receive official recognition from the Free State Government.

WORRY

"Worry is rust on the blade." A strong solution must be compounded to remove the presence as well as its stain. The rusty knife, as it were, spoils the fruit which it cuts; it destroys the cloth which it tears. Worry spoils tranquility of heart. It does more. It sears the hearts of friends who fret under its strain and grow old under its blight.

Reasoning with worries will not eliminate their burden. Will-power sanctified by God's grace will teach all to follow Him and realize that He Who walked in the Valley of Shadow did not permit the darkness to wither His soul.

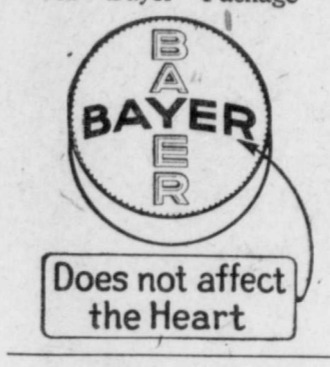
After Communion time, when we have given place to the needs of our loved ones and then thought of our needs, our heartaches, our worries, we prayed for light, strength, sweetness to the enemy. "Thou shalt pray to Him, and He will hear thee" (Job 22, 27).—Rev. V. F. Kienberger, O. P.



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