

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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BISHOP McNALLY ENTHRONED

Hamilton Herald, November 27

Amid all the colorful ceremonial, impressive grandeur, dignified pomp and artistic beauty with which the Roman Catholic Church invests her sacraments, the fifth bishop of Hamilton, His Lordship the Right Rev. John F. McNally, D. D., was formally enthroned in St. Mary's Cathedral last night.

His Excellency Archbishop Di Maria of Ottawa, Papal delegate to Canada, who is making his first visit to Hamilton, officiated. Three archbishops, seven bishops, six monsignors and four deans participated in the service. Over 200 visiting clergy and about 70 of the diocesan clergy were present.

Although only men were admitted to the service, the vast cathedral was filled to capacity and many could not gain admittance.

Besides the official reception committee of diocesan clergy and laymen, a great crowd greeted the new bishop upon his arrival at the C. N. R. Stuart street depot at 7.10 o'clock.

As Bishop McNally detrained and proceeded through their ranks, the people, pressing forward to catch a glimpse of him, broke into loud cheers. He and his party were then taken by auto via Stuart and James and Mulberry. Meanwhile the bells of St. Mary's, which three months ago tolled for the late Bishop Dowling, rang out a joyous chime, of welcome for the new spiritual father of the diocese.

WELCOMED AT RECTORY

At the rectory Bishop McNally and his party were met and welcomed by Right Rev. Mgr. J. A. O'Sullivan, chancellor of the diocese, and other clergy of the diocese. He was also greeted by the Papal Delegate and the visiting prelates.

Robed in their vestments of office ranging from scarlet and gold to white and black, the visiting hierarchy, prelates and clergy and the diocesan clergy then marched in solemn procession by way of Mulberry, Park and Sheaffe streets from the rectory to the Cathedral. They walked between two lines of a special guard of honor that extended all along the route. On either side were large crowds of spectators pressing forward to get a view of Hamilton's new bishop. As he walked along among high church officials, Archbishop Di Maria smilingly bestowed his blessing on either hand, while those on each side bowed the knee in reverence to him and his high office, to receive his benediction.

AT THE CATHEDRAL

Arriving at the main door of the Cathedral, the procession was met and received by Right Rev. Mgr. Kelly, administrator of the diocese. Just as they entered the Cathedral the lights that came on again after being out again failed. The flickering lights of the many candles reflected on brilliantly rich vestments and golden crosses and crucifixes, and the long shadows in the deep recesses of the spacious nave and high- vaulted dome over the huge, silent congregation formed an entirely beautiful picture that heightened the impressiveness of the solemn occasion. The service was begun by candle-light, but the electric power soon came on again, flooding the great audience with brilliant illumination.

It was one of the most beautifully impressive spectacles ever beheld here. Long streams of yellow and white, the Papal colors, were looped across from pillar to pillar, where but a short time ago black drapes of mourning hung. The sanctuary and tall, white-and-gold altar were decorated with flowers and palms and ferns. The lights gleamed on white marble, glistening woodwork and richly colored robes. It was awe-inspiring. His Excellency, the Papal Delegate, was seated on the special throne, attended on either side by Rev. C. Brohm, Mgr. Formosa and Rev. T. Ferguson of Bradford. Two page boys, dressed in dark red velvet and white lace, reclined at the foot of the throne and held his long scarlet train when he moved. Over his red robe he wore a cape of ermine. On his head was the red hat of the archbishop.

READ PAPAL BULL

Ascending the pulpit Right Rev. Mgr. Kelly read, first in Latin and then in English, the Papal bull proclaiming Bishop McNally's appointment as Bishop of Hamilton. The congregation almost held its breath to catch every word and leaned forward to watch every move. In the congregation were Mayor Jutten, Controllers Tope, Treleven, Davis and Morrison and members of the City Council, also representatives of the most prominent local organizations.

Taking his seat immediately in front of the altar, Archbishop Di Maria administered the oath of office to Bishop McNally, who knelt before His Excellency on the altar steps, with his attendants, Rev. J. W. Englert, St. Ann's, and

Rev. F. J. Hinchey, St. Lawrence's, on either side. He was then attired in scarlet robes. Revs. J. F. O'Brien, T. B. Traynor and P. L. O'Brien of Hamilton assisted as masters of ceremonies. Of striking stature and physique the new bishop read with a clear, distinct voice that was in keeping with his physical proportions. He could easily be heard throughout the big church.

ENTHRONED

Following the administration of the oath, Archbishop Di Maria by the right hand escorted him across the sanctuary to the bishop's throne, thus formally enthroning him as Bishop of Hamilton. His Lordship's attendants then robed him in the gold and white vestments of his new office.

The Papal Delegate then read in English with a pleasant Italian accent an address to the new bishop in which he expressed pleasure at being present to perform the ceremony of enthronement, which gave him much satisfaction and gratification. He said that it warmed his heart to see Bishop McNally surrounded by his loyal clergy and greeted by such a congregation of faithful laity. He referred to Bishop McNally's "splendidly successful work in Western Canada as Bishop of Calgary," word of which had reached the ears of His Holiness, Pope Pius XI. His Excellency mentioned the new bishop's duties as shepherd, preacher and pastor, and expressed the hope that Bishop McNally live long and happily in Hamilton to accomplish much more good work to report to the Pastor of Pastors when he was called beyond.

Replying Bishop McNally, speaking not slowly but with unhurried deliberation said: "I am grateful for your kind words and wishes and wish to thank you as the representative of our Holy Father. I give the love and loyalty of my heart to the Holy Father and the Holy See, and to Your Excellency I offer my personal thanks. For more than thirty years I have had the pleasure of your acquaintance and of seeing your kindly smile. We are pleased to have in Canada a representative of the Holy Father such as you to gladden our hearts.

"I shall attempt to be worthy of this great task assigned to me. God grant that in this city of Hamilton our people, whose wonderful faith and loyalty is demonstrated tonight, may under my leadership and guidance, do great things for God and His church."

ADDRESS OF LAITY

The eleven representatives of the diocesan laity, Senator the Hon. George Lynch Staunton, K. C.; M. J. O'Reilly, K. C.; T. J. Mahoney, M. L. A.; Aid J. G. Sherring, W. H. Lovring, J. M. Brown, John F. Shea, John T. Kavanaugh, Charles E. Marks, R. J. Burke and E. J. Mahony, all attired in full dress suits, advanced into the sanctuary and stood before the bishop's throne while Senator Staunton read the address of welcome from the laity to His Lordship, following which the members of the deputation knelt before Bishop McNally in turn and kissed his ring of office.

BISHOP'S REPLY

In reply His Lordship said in part: "Needless to say, I appreciate and am grateful for this demonstration of love and loyalty you have given your new bishop. Not from the point of personal gratification do I appreciate and thank you for it. I thank you because of the exaltation that it gives to the office that I hold among you.

"Some may say that I am an outsider from outside the diocese, but the question is not, 'Where did he come from?' but where he comes. If any ask about the nationality of your new bishop, say that he is a Canadian and a loyal citizen of that world-wide nation known as the British Empire. If any persist in asking where he comes from, reply that he comes from Hamilton, Ont. We're all here now working together. That is what really matters. Where we came from matters not. It's where we're going that counts.

"I do not propose to confine my words and interests to the eight counties that comprise this diocese. I want you to work with me in looking beyond our own diocese to that great diocese which is the world. Let us look out with loving hearts to the great world outside, with neighborly love to all inside, yes, and outside, our ever-widening church. Our mission is to help others.

"You are privileged in the enjoyment of your faith. Therefore you have responsibilities, responsibilities not only to your own souls, but to the souls of thousands around us who don't understand us. Show them by your loyalty and faith and good works that you appreciate and enjoy the privilege, the God given right of worship according to our faith. Do not bluster, though Bister is an act of weakness. Quiet, persistent, loyal effort counts more in the long run

than all the bluster in the world. Do not fancy you can force your views on people who do not understand us. The demonstration you have made tonight proves to the world that your faith means something to you.

We are in a minority here. If handicapped by lack of numbers, let us make up that handicap by extra effort, greater loyalty and stronger faith. We must have ambition and energy. You have done great things. We must strive for even greater.

The service concluded with the Solemn Benediction administered by Bishop McNally. He recited the prayers in a clear, distinct voice full of expression and feeling, that had the true ring of sincerity. Arrayed in his full pontifical robes including the golden mitre upon his head, and holding the gold crozier badge of his high position, in his hand, the new bishop looked every inch a real noble of the church. He spoke and moved with stately deliberation, neither hurried nor yet slowly.

"We are proud of him," declared Catholics after the service. "You have good reason to be," agreed non-Catholics, and that voiced the general opinion as expressed by the hundreds who saw and heard him.

THE PONTIFICAL MASS

The next day Bishop McNally celebrated Pontifical High Mass in presence of His Excellency, the Apostolic Delegate, The Plain Chant Schola of St. Augustine's Seminary reinforced the Choir, giving Hamilton a musical service that was highly appreciated.

The Archbishop of Ottawa preached a masterly sermon showing the origin and function of the episcopate. At a later date we shall give our readers the privilege of reading it.

SOME OF THOSE PRESENT

Members of the hierarchy, prelates and lesser visiting clergy who were present, included the following: Archbishops Emard, Ottawa; McNeil, Toronto; and Sinnott, Winnipeg; Bishops Rheame, O. M. I., Halesbury; Ryan, Pembroke; O'Brien, Peterboro; Budka, Winnipeg; Fallon, London; Scollard, Sault Ste. Marie; Mgrs. Herrington, Calgary; O'Reilly, Cleveland; and French, Renfrew. All the clergy of the diocese, about seventy in number, were present, and two hundred visiting priests from all Ontario and more distant points.

SPECIAL MALE CHOIR

What the scenic investiture of the ceremony was to the eye, the singing of the special male choir, composed of singers from all the Catholic choirs in the city, was to the ear. Under the direction of Rev. Father O'Riordan, these singers made the musical portion of the service a real delight. As the procession entered the church they sang "Vivat Pastor Bonus" ("Long Live the Good Shepherd"). As the new bishop was led to the throne a quartet sang "Ecce Sacerdos Magnus" and the final hymn was "Oremus Pro Pontifice."

TRAPPIST HONORED

Paris, Nov. 12.—At Ouarzizet, in the Atlas mountains of Morocco, five French generals recently collected an monument to the memory of Charles de Foucauld, who sojourned at that point while exploring Morocco. De Foucauld, then a lieutenant in a regiment stationed at Algiers, disguised himself as a Jewish merchant in order to be able to penetrate into that region which was forbidden land for all Christians. He was thus able to study the topography, the people, the roads and customs and bring back to the geographical societies more information than had ever been gathered before on that country.

It was shortly after his return from that journey that Charles de Foucauld entered a Trappist Monastery to prepare for his life as the hermit apostle of the Sahara which ended with his assassination in 1916. The monument, erected to his memory is a shaft bearing a bronze plate. Two generals delivered addresses in front of the monument, after which the troops filed by.

BOSSUET MUSEUM FOR MEAUX PLANNED

Meaux, Nov. 12.—Mgr. Gaillard, Bishop of Meaux, the episcopal seat made illustrious by the great Bossuet, "the Eagle of Meaux," has commissioned one of his vicars general to organize a Bossuet museum in this city. He has appealed to every one in France who can help him to gather a collection of objects which belonged to the great preacher of the seventeenth century or which may in some way recall his work.

The museum will be installed in one of the houses in which Bossuet lived, in the shadow of the Meaux cathedral. In the garden of the episcopal residence on the terrace

overlooking the old ramparts, there is still preserved the pavilion which was used as a study by the famous bishop, and in which he undoubtedly composed some of his funeral orations and famous sermons.

CALGARY'S TRIBUTE TO BISHOP McNALLY

Calgary Herald Editorial, November 29

Right Rev. John T. McNally, Roman Catholic Bishop of Calgary, has been an outstanding figure in Calgary for eleven years. Of his own people he has been the spiritual leader and the wise and sympathetic counsellor. He has been the kind and proved friend of many not of his own Church. As public-spirited citizen he has held a place of great influence in the life of the city and has earned the highest esteem of men of all beliefs and classes.

Bishop McNally, having been elevated to the older and more populous diocese of Hamilton, is about to leave the field upon which he has spent more than a decade of the best years of his life. His leave-taking was marked last night by a remarkable demonstration of affection and respect. The most representative gathering ever drawn together in Calgary assembled to do him honor. It included the Lieutenant-Governor of the province, members of the provincial government, the Mayor of Calgary, and representatives of all the professional, commercial and social activities of the city. The military life of the community was represented by Brigadier-General Bell, the District Officer Commanding, and other officers. Three members of the Supreme Court of Alberta, with other Judges, and prominent barristers, represented the Bench and Bar. Perhaps most noteworthy—as displaying the regard in which Bishop McNally is held in Calgary—there were present representatives of all the Protestant churches, led by His Lordship's old and, as he said, "most dear," friend, Right Rev. W. C. Pinkham, Anglican Bishop of Calgary.

The speeches at last night's banquet were admirable alike in tone and in substance. It is but right to say that they were capped by the truly splendid oratory of Hon. R. E. Bennett, who proposed the toast to the guest of honor, and by the affecting and powerful speech of Bishop McNally in reply. Between Mr. Bennett and Bishop McNally a friendship of many years' standing has existed, a friendship, if one may judge, based on a common interest in the problems of government in city, province and Dominion, on a love of good books, perhaps even on a love of finding "a rather tough customer in argument." Theirs has been at any rate a friendship of intellect as well as of heart, and each demonstrated in his address last night his power of intellect, and the deeply-felt sweep of emotion that each experienced in losing his friend. Mr. Bennett rightly said, after enumerating some of the qualities and the public actions of Bishop McNally that have won for him the esteem of this community, that it does not suffice to say that what is Calgary's loss is Hamilton's gain. The loss of a strong, vital, inspiring personality is a loss that is irreparable. In such manner does Calgary regard the removal of Bishop McNally.

The Herald adds its expression of sincere regret to the many that were uttered last night on Bishop McNally's departure from Calgary. That his work in his Church has been effective his own Church people know; his promotion is evidence that it has been appreciated. To the value of his work as a citizen of this community and as a good Canadian this paper is happy to have the opportunity publicly to testify. Though he leaves this diocese to assume the responsibilities of a larger sphere, it is well and fitting to record that "the deeds of the leader shall live, and the toilsome glory of his actions."

RESENT CRITICISM

Paris, Nov. 14.—An incident provoked by an allusion to the measures projected against the religious orders took place during a ceremony of an official character at Bourges. All the authorities met with local organizations to lay wreaths on the monument to the War dead.

A speech was delivered at the foot of the monument by the Marquis de Chaumont-Quiry, President of the Societe du Souvenir Francais. The address mentioned the enthusiasm which inspired all citizens to rise to the defense of their country in 1914, among them many who were forced to cross the frontiers to come to the aid of France. "I hear it said, and I cannot believe it, that there are some who are inclined to forget it today, and who would drive them out again! I beg them not to do so but to give expression to the generosity of their French hearts."

Upon hearing these words, the Secretary General of the Prefecture

and the representative of the Socialist municipality left their seats and withdrew from the meeting as a sign of protest.

The speech of the Marquis, de Chaumont-Quiry was received with prolonged applause by the crowd and the incident has been widely commented upon.

THE HOLY YEAR

EXHIBITS BEING RECEIVED FROM EVERY QUARTER OF THE GLOBE

By Mr. Enrico Pucci (Rome Correspondent, N. C. W. C.)

More than 600 cases of exhibits for the great Missionary Exposition of Holy Year already have arrived in Rome. The Vatican has been notified of the expressing of 1,200 cases, in all. They are coming from all quarters of the globe. The Mission display bids fair to be the compelling feature of interest to the pilgrims. It is now hoped that the Exposition will be ready to open December 21.

Already the Exposition has outgrown the space allotted to it. His Holiness, after consultation, has added a gallery of the Museum of Statuary, that all the exhibits may be housed. He often visits the place where they are being prepared.

As the cases, from every clime and sketching the lives and customs of every race on the face of the earth, are opened, there is spread before wondering eyes the most varied and novel collection of objects. Some are weird, some quaint; some vivid and barbaric, others ingenious and pious—together they form a striking mosaic, symbolic of the universality of the Church. They show her missionaries converting the world everywhere.

WREATH COLLECTION INCLUDES

Some of the objects in this amazing collection thus far unpacked are: hundreds of idols, Indian canoes, elephant tusks, huts and whole picturesque villages in miniature, amulets, shields and arms of every description, dozens of statues, clothing in the strangest fashions and materials, numerous stuffed animals, weird and varied objects of piety, horned and tusked of many animals, queer household articles and furniture, minerals of all kinds and plastic reproductions of flowers and plants.

With the cases as they pour in come letters from the mission superiors unfolding touching stories of hardships and sacrifice and faith in the collection and transporting of the exhibits. Instances of perseverance and labor on the part of strange native peoples that their tribute to the Vatican might come to Rome might well shame non-missionary countries. From the extreme northern reaches of Canada cases travelled for weeks down streams, were sledged around cataraacts and over ice-covered rivers. In China others waited forty days on the banks of rivers for the floods to subside that they might be loaded on flat boats and so floated another forty days downstream to the nearest port.

A story of peculiar hardship came from the Vicarist Apostolic of Ruando, in far-off Central Africa. First the heavy boxes must be carried overland to Lake Tanganyika, and intervening between mission and lake there was a great mountain without roads. Filled with religious fervor, twenty natives willingly undertook the task. For twenty days they sought to get the great cases through, then sent back two of their number for aid. The Vicar dispatched seventy-five men as a reinforcement. Time passed and there came again a call for help. This time he sent 100 men, then wrote the Exposition Committee, concluding his letter with the words: "I do not know when these cases will arrive, or if they will arrive." All are now in Rome, in good condition.

MEDICAL SECTION

One of the most novel sights at the Exposition is to be a hall of the Medical Section. On one side will be exhibits of poisonous serpents of every description, on the other a great collection of poisonous plants. Sixteen stands of this section will be devoted to the study of determined illnesses, such as leprosy, malaria and sleeping sickness. Powerful microscopes will be provided for the observation of materials bearing on the diseases, and there will be displays of curative apparatus.

Throughout the Exposition period, a periodical will be published, with profuse illustrations from the most interesting of the displays. His Holiness has called Monsignor Gramatica, prefect of the Ambrosian Library at Milan, to Rome to direct this endeavor, and has nominated him a Canon of St. Peter's.

In the meantime, the city of Rome itself is busily engaged with preparations for Holy Year. There is cleaning and repainting throughout the city, and the principal streets have been repaved and new tram lines are being laid. Everywhere there are evidences of the furnish-

ing up of the city for the expected thousands of visitors.

One change made for the convenience of visitors is the transfer of the Egyptian obelisk in the square before the central station, to a public garden near the station. This shaft commemorates the Italian soldiers killed in Africa in 1888 and in the conquest of Eritrea. It is being replaced by the principal tram line station.

Important works are going on in the square and Basilica of St. Peter itself. For the first time since 1870, the rays extending from the central obelisk in the Piazza di San Pietro are being repaired and the marble guides renewed. The pavement of the Vatican Basilica also is being repaired, a great task when it is considered that a design of colored marbles must be retained. Toward this work His Eminence Cardinal Mundelein of Chicago, who was nominated member of the Sacred Congregation of the Fabrica di San Pietro, has given 100,000 Italian lire.

The gliding of all metallic ornaments in the Basilica is being renewed and all altars are being cleaned.

Other basilicas in the city also are preparing. At St. John Lat-tomb di Maria V., usually closed, will be opened for Holy Year. St. Paul's is hastening the completion of the accesses to the portico and principal entrance. Santa Maria Maggiore has ordered repairs to its altars.

LIGHTING OF CATACOMBS

Illuminating of the Catacombs, one of the first projects undertaken by the Pope for Holy Year, is now well advanced and will soon be finished. The Catacombs of St. Agnes and Cammodilla already are illuminated in a special way with electricity, and those who have seen the work speak in high compliment of it, saying it has taken nothing from the ancient effect of these shrines. Donations from America aided materially in this work. Lighting of the other Catacombs soon will make all available for the inspection of pilgrims and for the saying of Mass at their numerous altars by visiting priests.

ORATOR PAYS CATHOLICISM TRIBUTE

Dublin, Nov. 17.—A tribute has been paid to the Catholic Church and to Catholic principles from an unexpected quarter.

Trinity College, Dublin, is a distinctly Protestant institution. It is the training ground in Ireland for clergymen of the Episcopal Protestant Church. At the opening meeting of the Theological Society of the College Mr. J. H. Templeton delivered an address on "Modernism" in the course of which he said that in theological studies St. Augustine's dictum was a "sine qua non" to any satisfactory presentation of the Christian position.

He then paid the following tribute to the Catholic Church: "Its religious system corresponds to and is a reflection of the living faith and supernatural life of the gospels, and of the metaphysical life of St. Paul in the creeds." He added that both these aspects were wanting in the modern conception of religion.

ARE DISSATISFIED WITH EDUCATION ACT

Dublin, Nov. 17.—Protestants in the Six Counties of Northeastern Ireland are dissatisfied with the Education Act passed by the Belfast Government. In the Anglican synod at Belfast they declared that:

No permanent sentiment of the education question can be satisfactory to the Christian public while the clauses in the act which have been objected to as stamping the act with a secularizing character remain unamended.

They called upon the Belfast Government to remove the obnoxious clauses. They maintain that it is essential that religious instruction should be given in the schools by the regular teaching staff.

Catholics have refused to transfer their schools to the education authority under the conditions prescribed by the statute. Referring to the Catholics' attitude, at the Protestant Synod Archbishop Atkinson observed:

"Not one Catholic school will be transferred under present conditions. The Catholic people will see that their children are taught the Christian faith as they hold it; and they are prepared to pay for it. All honor to them; I take off my hat to anyone who is prepared to pay for his principles. Protestant parents should also be prepared to pay."

The moment the bill was introduced Catholics in the Six Counties made their position clear. If, at the time, Protestants had with equal clearness and vigor objected to the secularization of education the Government could have been compelled to drop the offending clauses.

CATHOLIC NOTES

London, Sept. 18.—"The Rev. Sir William Heathcote, Baronet, S. J." was the unusual title borne by a priest who has just died at Bourne-mouth. He was the son of Sir William Perceval Heathcote, Sixth Baronet. The baronetcy goes to Lieut. Col. Gilbert Heathcote, brother of the deceased priest.

Paris, Nov. 14.—Among the students of the Catholic Institute of Paris who were ordained this year, there were two whose origin and attainments deserve special mention. One was a Japanese, Dr. Vincent Totouka, who before entering the seminary was assistant professor of surgery at the Imperial University of Hokkaido. The other was a Dane, Abbe Cay, of Benzon, who was the first priest to be ordained in Denmark since the Reformation.

Paris, Nov. 14.—In one of the greatest dress-making establishments of the famous Rue de la Paix, the center of the world's fashions, there is now being made a dress of incomparable splendor, composed of the richest tissues ever woven by human hands. This gown is intended to adorn a statue of the Madonna in a Spanish convent. It was ordered by a client of the house in fulfillment of a vow. It will cost not less than 40,000 francs.

Budapest, Nov. 15.—A decree forbidding women clad in insufficient or improper dress from entering Catholic churches has been ordered nailed to all houses of worship of the Church in Hungary. The action was taken at the fall conference of Bishops here. The decree reads: "It is a great disrespect to the holiness of the church if anyone appears there in clothing which, instead of modestly covering the body, merely draws attention to it."

Jerusalem, Oct. 25.—Mgr. Godric Keane was consecrated Bishop of Tavium and auxiliary to Mgr. Luigi Barlassina, Latin Patriarch of Jerusalem, Sunday in the Cathedral of the Holy City at an impressive ceremony attended by representatives of the British High Commissioner for Palestine and the Governor of Jerusalem, and diplomats from Italy, Belgium, Poland and Mexico. Many officers and large numbers of the clergy and laity also attended.

Paris, Oct. 31.—For some time each ship of the French Transatlantic Company, on the lines to the Antilles, Mexico, the United States and Central America, has had a chapel, or at least a portable altar and a complete Mass kit. The navigation companies in charge of the lines running between France and West Africa, Brazil, the Argentine and Indo-China have now followed the example. Henceforth each ship will have a complete "box-chapel" for the celebration of the Holy Sacrifice.

Baltimore, Md., Nov. 21.—Bishop Charles Fiske of the Central New York Protestant Episcopal diocese has been a patient in Union Memorial hospital here since May. In a statement a few days ago, Bishop Fiske who gave expression of appreciation for the solicitude and favors shown him from all sides made the following reference to the Catholic Bishop of Syracuse, N. Y., Right Rev. Daniel J. Curley: "One of the most precious things to me during my stay in the hospital has been the anxiety of Bishop Daniel J. Curley of the Catholic Church in Syracuse, who has regularly offered prayers for my recovery."

Washington, Nov. 21.—A further contribution of \$1,000 from His Eminence Cardinal O'Connell of Boston to the Cardinal Gibbons Institute for colored students has been received by A. C. Monahan, executive secretary of the Board of the Institute, through His Grace, Archbishop Curley, of Baltimore. This is Cardinal O'Connell's second gift to the Institute, the first, also \$1,000, having been made only a short time ago. The 200-acre property of the Institute at Ridge, Maryland, with its newly-erected building is valued at \$75,000 and is now free of debt except for about \$6,000. The contribution will be applied to reduce further his remaining indebtedness.

Rome, Nov. 11.—Pope Pius XI., in the midst of his arduous duties at the Vatican, has paused to perform an act of charity towards the inmates of a great prison. The institution is at Volterra, in Tuscany, a small but historic city where the Pontiff was wont to study when he was a Prefect of the Ambrosian Library. He has just sent 100 volumes on varied subjects for the use of the prisoners. A kind personal message and His Holiness' Apostolic Blessing for the prisoners, the personnel of the institution and all those engaged in the rehabilitation of the unfortunates, accompany the gift. The action has brought deep gratitude from the community.

feet and tracking up floors and she held out for years against the acquisition of animals. Perhaps it was because she usually had a small baby to love and pet that she did not realize the intense longing of her eldest son for a live belonging.

As he rode along he planned how he would teach Chuck to run along behind him and, when the dog was a bit older, he intended to have him carry packages in his mouth and pause when he said: "to heel." Already Chuck could beg and jump over a rope. Russell had taught him these accomplishments during his daily visits and the boy never went back home after seeing him without going to the back yard to inspect, from every angle, the kennel he had built from a packing box.

"I hear you are buying one of the Smith airdales," said the high school principal pleasantly as Russell placed the morning paper on the top step of the piazza. "Yes, sir, and he has a pedigree." "They're fine dogs. Come up some evening and I'll show you some pictures I took of a kennel in California. By the way, Russell, that theme you turned in on dogs was above the average. You evidently like animals."

Russell grew quite red. He was young to be in first year high and he had never before received any notice from the stern principal. Already his beloved Chuck was opening new possibilities. The principal possessed a fine library and was generous about lending his books to the pupils whom he liked. "I'll be glad to come. Shall I bring Chuck?"

"Of course," said the man, smiling into the earnest face, "that is understood." At the next house, however, the paper-carrier was met with a storm of angry words. Mrs. Gathman had been out of town the evening before and her paper had blown out into the garden and had been spoiled by rain.

"Such carelessness. I shall speak to Ben Martin and have him get away that silly star. He ought to have grown boys deliver, not a fourteen-year old. You ought to be ashamed."

"I'm glad I shan't have to serve her again," reflected Russell, climbing slowly on his wheel and pretending not to hear the sentences drifting down from the tall gray house, "how could I know she was away? If she'd left a note in the screen door I would have taken her paper home and delivered it this morning. I always do that if I know."

At the next house, a tiny white cottage, half-buried beneath a splendid rose-vine, the owner hurried out when she heard the faint click of the bicycle.

"Wait a minute, Russell. I want to speak to you." He rode away an instant later, a delicious hot apple-turnover in his hand. Alice Brown was like that, always remembered that growing boys enjoyed something sweet and unexpected. "I baked early this morning," she smiled as he thanked her hastily before sampling the delectable bit of puffy crust.

"A fellow sees a lot of life," reflected Russell sagely, "some people have two sets of manners that they use at home and in company. Other people are just as pleasant early in the morning as they are on afternoon calls. Mrs. Gathman wouldn't speak like that to me before the family, it's just because she's cross from her long drive back from Aurora."

"I'll be over tonight to see your new dog. Russell, we'll teach him tricks," called Barrett, a young fellow in second year high who had never noticed Russell much before.

So, when the last dollar had been added to the dog-fund, Russell started for Mrs. Smith's place with a high heart. Life seemed to have a wider outlook now that the beloved dog was a dream come true, not just a hope without foundation. He no longer regretted the early rising and the careful hoarding of his money. There were many ways to spend money in town, and money earned by one's self is spent with augmented pleasure, but Chuck meant too much to him to risk any delay. Mrs. Smith was businesslike in her methods, and, as she had plainly told him, she raised dogs because she needed the money.

"I never thought you'd have your money on this date," she remarked candidly, "and I had an offer for the pup this morning. I said he was promised, of course, but, if you'd been late I could not have held him. Usually boys who have not earned much money cannot resist spending it when they get it into their hands."

"Oh, if you'd lost Chuck, I couldn't stand losing him now." The plump, motherly woman laughed: "Yes you could. There will be other dogs later on but I'm glad you kept your word. He'll have a good home with you."

"Never had the home town looked so beautiful to the boy. He whistled tunelessly as he watched the clumsy, shaggy pup frolic along, rushing after lazily floating butterflies, darting up gravel paths and sending bright, reflective glances after scurrying cats. If Russell felt that the world was his Chuck, also, judging by his actions, felt the same and the pair understood each other perfectly.

Passing down a side street Russell saw a small, tear-stained face pressed against a tiny pane in a window.

"Guess I'll stop in and see how Tom is getting along." "Tom's worse, Russell," answered the little maid who had been weeping in the window; "his dog was poisoned last night and he says he doesn't want to get well."

Soberly he followed her into the boy's room. Tom had a bad attack of pneumonia and Russell knew that the dietetics required for the lad's recovery had been mostly furnished by his mother.

"They are frightfully poor," Mrs. Bates had explained one day when giving Russell a basket to take them, "and I guess it is hard to get the plainest kind of food without buying expensive foods to tempt Tom's appetite. Just tell Tom that I overdid my baking and that I want him to help me out by eating some of it."

Russell could not quite account for the gloom that had taken possession of him. Of course, Tom would get well, whether he wished to or not. That was just nonsense on his part. Doctor Miller had said he would be up shortly. So it wasn't worry about Tom's condition that gave him such a sinking feeling. He felt strangely selfish, as he entered the shabby room and met Tom's bleak eyes. He, Russell, had so much. Tom, so little.

"Yes, he's dead," said Tom brusquely, his eyes hard but Russell sensed the grief that the curt manner concealed. To have a dog and watched him grow from a fat puppy into a real sure enough hound, a one man dog who cared mostly for his master, and then to lose him.

"It's hard luck, old man," agreed Russell grimly, "any one who would poison a dog—" he broke off, unable to adequately express his opinion.

"I'll not try to get well. No use. How can I get along without Don—" the young voice with its poignant tones of regret paused and, across the thin white face flashed a look of amazement.

Russell, standing by in uneasy sympathy, looked down at the narrow bed to see what was happening.

Chuck had leaped up and was licking the invalid's hand, his pink tongue making quick, loving darts as though trying to express his sympathy he could not voice.

"What a fine pup. An airdale is a one-man dog, too. Why Russell, you didn't—you couldn't—of course he's your dog? The one you were selling papers to buy."

There was a question in the weak voice that wrung the guest's heart. A tone of incredulous hope that only a genuine lover of dogs could comprehend.

The little girl, Nina, had wiped away her tears with a smudgy hand and now stood staring at the two boys. There was no hope in her wide blue eyes, only entreaty. She didn't believe that any one who owned Chuck could give him up. Gently she patted the wiry hair and put her fingers within range of the pink tongue. Chuck did not, however, lick her grimy little paw. He continued his occupation of comforting the invalid.

Gradually the hope vanished from Tom's face and he sighed: "Would you mind taking the pup away, Russell, I believe," he cleared his throat with a brave attempt to speak casually, "that I'll sleep a bit."

At the words the spell that kept Russell silent was broken. If he, Russell, could not bear the thought of losing a dog he had owned only a few minutes how could Tom stand losing his companion of years. Tom could not earn anything for some time and, when he could, that extra money must go for the house-keeping.

"Yes," he said at last, "try and sleep a bit, it will do you good. About the pup, though, he's for you."

And, as though Chuck knew and realized the sacrifice, he uttered a joyous little bark and snuggled down beside Tom, his soft, bright eyes fastened lovingly on Russell.

"You don't mean—it can't be true. Why, Russell, you've sold papers so long, your mother would never let you have a dog before—" "I'm keeping my paper-route, it's rather fun, you know. I—" for an instant Russell paused, if only Chuck would not look so wholly desirable. "I shall be looking about for another dog after awhile. I'm pretty busy just now."

The street seemed unduly wide—too wide—as Russell went home but there was no regret in his heart. Rather a triumphant sense of having found himself. He squared his shoulders, it was good to be able to earn and have the power to bring such radiance to another boy's face as he had seen flash across Tom's. He would be good to Chuck.

THE STORY OF CHRIST

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THE NARROW GATE

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in that way: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Those who will try to enter will fail, because the master of the house, when he has shut his door, will no longer recognize any one.

Until the great day, until it is too late, "Ask and it shall be given to you; seek and ye shall find, knock and it shall be opened unto you." Even hard, slothful, obstinate men give way to persistent entreaty. If even men are not always insensible to pleading, how much surer will be the response from a Father who loves us?

A man at midnight knocks at the door of a friend and wakens him. Through the door he says to him, "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." But the other, still half asleep, replies, "Trouble me not; for I am tired, and I do not wish to arise. And here in my bed I have my children who are asleep and if I get up I will wake them and chill them." But the other will not give up, and knocks again on the door and raises his voice and begs with clasped hands that the other one will do him this service, for he has no other friends near, and the hour is late and his guest hungry and waiting for him. And he storms so at the door that his friend gets out of bed and lets him come in and gives him as many loaves as he needs. The friend was weak, but good-hearted. And even the bad hearted do as he does.

There was in a certain city a judge who cared for no one, a morose and scornful man who wanted to do everything as it suited him best. A widow went every day before him and asked for justice, and although her cause was just the judge always sent her away and would not do what she wished. But the widow patiently endured all his repulses and did not weary in her importunity. And finally the judge to get rid of this woman who wore him out with her supplications, pleadings, and prayers, gave the sentence and sent her in peace.

But no more must be asked than can be expected. He who has accomplished his task will eat and drink but will not have any special place of honor, nor will he be better served than his brother, and certainly not so well as his superior. When the servant, having been in the field sowing or pasturing the cattle, comes back to the house, the master does not call him to eat at his own table, but first is served himself and afterwards gives the servant the meal which is due him.

This is a Parable which Jesus meant for His Apostles, who were already disputing about who would have the highest place in the Kingdom. Doth he think that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which were commanded you, say: We are unprofitable servants: we have done that which was our duty to do."

The only thing which counts is the actual doing. There are those who say "yes" to orders but who after this do nothing. Such men shall be condemned more severely than those who refused openly and then afterwards, repentant, obeyed. A father had two sons and said to the older, "Son, go work today in my vineyard." And the son answered, "I go, sir," but instead of going to work in the vineyard he lay down in the shade to sleep. And the father said to the second, "Go too and work with your brother." But the son answered, "No, today I wish to rest because I am not well."

But later, thinking of the old man who could not do the work himself, any longer, he took back his refusal, overcame his indolence and went to the vineyard and worked with a will till evening.

To listen to the word of the Kingdom is not enough. To consent verbally and to live just as before, without effort to change the heart, is less than nothing. Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like; He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great."

The same teaching is in the Parable of the Sowing. "A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it, and some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up and bare fruit a hundredfold." This is the Parable which the Twelve were

incapable of understanding. Jesus was obliged to explain it Himself. The seed is the Word of God. Those by the wayside are they that hear, then cometh Satan and taketh the Word out of their hearts lest they should believe and be saved. They on the rock are they which when they hear receive the Word with joy, and these have no root which for a while believe and in time of temptation fall away. And that which fell among thorns are they which when they have heard go forth and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart having heard the Word keep it and bring forth fruit with patience. But it is not enough to hear it merely, to understand it, to practice it. He who has received it should not keep it to himself. Who is the man who having a lamp hides it under the bed or covers it with a vessel? The light should stand high in the center of the room that they which enter in may see it and be lighted.

A Lord traveling into a far country left to each of his servants ten talents with the understanding that they should use the money to good purpose. And when he came back he reckoned with them. And the first delivered to him twenty talents, because with the first ten he had earned ten other talents. And the Lord made him steward over all his goods. And the second delivered him fifteen talents, for he had not been able to earn more than five more. But the third presented himself timorously and showed him, wrapped up in a napkin, the ten talents which he had received.

"Lord, I knew thee that thou art an hard man, reaping where thou has not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talents in the earth." And the Lord answered, "Thou wicked and slothful servant, I will judge thee by thine own words. Take the talents and give them to him who has twenty." But he has already plenty. "I say unto you," answered the Lord, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." And the unprofitable servant was cast into outer darkness, where there was weeping and gnashing of teeth. He who has received the Word ought to double his wealth. He has received so great a treasure that if he leaves it useless, he deserves to have it taken away from him. From him who does not add to it shall be taken away even that which he has, and unto him who has doubled his treasures shall be given even more. Those who do not use the treasure of the Word are not poverty-stricken men who need gifts because they are destitute, but faithless and slothful husbandmen, to whom was entrusted the most fruitful field in all the universe. Happy the steward whom the Master shall find attentive to act justly and to give to all their rightful part of the harvest. But if the steward begins to oppress the serving men and women and thinks only of eating and getting drunk he will be scourged and punished when the Master returns, just punishment for the faithless!

The servant who does not know what the Master wishes done, and so, not knowing, does not carry out His wishes, shall be less punished than he who knew, and still does the contrary, for he shall be driven out of the house where he gave orders. The bearers of the Word have no excuse if they are not the first to obey God's wishes. From him to whom much was given, much shall be required.

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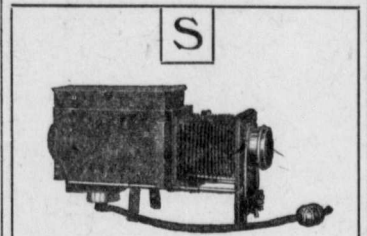
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LONDON, SATURDAY, DEC 6, 1924

HAMILTON'S NEW BISHOP

The consecration or installation of a new bishop is always an impressive ceremony as well as an event of deep significance and importance. The installation of the Right Reverend J. T. McNally, late Bishop of Calgary, in the See of Hamilton was no exception to that general rule. As a manifestation of love and esteem for the person and office of Hamilton's new bishop it was noteworthy and inspiring.

But it is not Dr. McNally's installation in Hamilton, impressive and significant though it was, but his leave-taking of Calgary that throws revealing light on his character, his work, his achievements; and especially on his conception of the duties and opportunities of his high office. And for this reason we give in this issue of THE CATHOLIC RECORD more space to Calgary's great tribute to Bishop McNally than to Hamilton's welcome and the ceremonies of his installation in his new field of labor.

Before us is The Calgary Daily Herald of November 20th. It is almost exclusively a McNally number. We should have liked to reprint every reference to Bishop McNally but that is impossible. We have, we hope, given enough to enable our readers to realize the significance and the sincerity of Calgary's tribute. It honors the people of Calgary not less than the distinguished citizen whom Calgary desired to honor.

Editorially the Calgary Daily Herald says:

"As a public-spirited citizen he has held a place of great influence in the life of the city and has earned the highest esteem of men of all beliefs and classes. . . His leave-taking was marked last night by a remarkable demonstration of affection and respect. The most representative gathering ever drawn together in Calgary assembled to do him honor. It included the Lieutenant-Governor of the province, members of the provincial government, the Mayor of Calgary, and representatives of all the professional, commercial and social activities of the city. The military life of the community was represented by Brigadier-General Bell, the district officer commanding and other officers. Three members of the Supreme Court of Alberta, with other judges and prominent barristers, represented the Bench and the Bar. Perhaps most noteworthy—as displaying the regard in which Bishop McNally is held in Calgary—there were present representatives of all the Protestant Churches, led by His Lordship's old and, as he said, 'most dear' friend, Right Reverend W. C. Pinkham, Anglican Bishop of Calgary. . . Mr. Bennett rightly said, after enumerating some of the qualities and the public actions of Bishop McNally that have won for him the esteem of this community, that it does not suffice to say that what is Calgary's loss is Hamilton's gain. The loss of a strong, vital personality is a loss that is irreparable. In such manner does Calgary regard the removal of Bishop McNally."

Calgary's pioneer bishop must in the very nature of things have had hard and sometimes discouraging work in the organization and up-building of a new diocese. To detail the work accomplished would in itself be a great tribute to a great prelate. That is not our concern now. The greatest of his achievements for God's Church and for Canada stands revealed in the tribute of Calgary's and Alberta's best citizenship to a fellow-citizen, who earned and won general esteem and affection. The proportion of Catholics in Calgary is about one in seventeen. All Calgary without exception united in the truly marvellous manifestation of genuine respect and love for a Catholic bishop who for eleven

strenuous years had made Calgary his home. It honors them who gave and him who received such generous appreciation. The mission of the Church is to all men, to every creature. And the Church, in the long run, is judged by the lives of Catholics, bishops, priests, laymen and women. Newman, toward the middle of the last century when anti-Catholic feeling ran high, pointed out that it was only through the lives of Catholics, who came into contact with Protestants, that this prejudice could be broken down. And the removal of the wall of traditional prejudice is an essential condition precedent to the fruitful exercise of the Church's mission to spread the gospel to every creature.

Great as was his work in up-building and organizing a new diocese, we think that Bishop McNally's greatest achievement was to do all this and at the same time win and retain the good-will, the esteem, and the love of the Protestant majority of his diocese. Generous-hearted, fair-minded, though not of the household of the faith, these Protestants of Calgary have preached an eloquent sermon to all Canadians in their farewell tribute to the worth and work of Calgary's first Catholic bishop. And the bishop who merited such a tribute speaks louder and more eloquently than in words a message not less eloquent to all Canadians, and perhaps especially, to all Canadian Catholics.

Calgary's farewell tribute is a proof of what Bishop McNally has done; but—and this is what makes its consideration here and now eminently appropriate—it is also a pledge of what he will do in the future for the diocese of Hamilton, for the province of Ontario and for Canada.

THE CATCHWORD: 'PROGRESS'

Two weeks ago we considered some popular catchwords as compared with obvious realities. 'Progress' is one such catchword; and it is responsible for much stagnation or, perhaps worse, advance in the wrong direction. Few ever stop to think out the meaning of a catchword. 'Progress' is accepted as wholly desirable in all circumstances. A motor car driving sixty miles an hour towards a precipice is making rapid progress. For 'progress' is moving forward in any direction, toward any end. The only safe and sane thing for the occupants of that car to do is to stop, to put an end to the rapid progress that will, if not stopped, end in disaster and death. So it all depends on the direction, on the terminus ad quem, whether progress is desirable or disastrous. Yet, we venture to say, every reader has heard clap-trap orators prate of progress and clap-trap audiences vigorously applaud; when neither audience nor orator gives a thought to the direction in which the vaunted 'progress' is leading us.

That we live in an age of mechanical progress only a fool would deny. It is the age of machinery; the realities of mechanical invention outstrip the inventions of imaginative fiction. But the machine belongs to the material order of things; it makes no one nobler, wiser or better. It is an open question whether it has added anything of value to human life. To a great extent it dominates life. And the workman has ceased to be an intelligent craftsman with deep and satisfying pride in his work; he has become a mere useful or necessary tool to supplement the machine; and amid the thunderous din of machinery the factory worker's life is the most monotonous and uninteresting imaginable. But the mechanical progress of our era, undeniable and marvellous, makes plausible to the unthinking the claim that we have made progress in everything. The loose extension of the theory of Evolution to social and even to religious development together with the Protestant Tradition has contributed largely to this popular illusion.

We have seen how through the Christian ages there was a gradual but continuous development from slavery to free tillers of the soil, with human rights always considered and guaranteed. This was real progress in things more closely related to, more vitally affecting, life and happiness than the most complicated or the most marvellous machine ever invented.

For factory, mine and other workers in recent times there is no doubt that the trade unions have done

much. We are inclined to think that such unions are a characteristically modern development. Yet they had their forerunners ages before; and a dark and dreary period intervened. The craftsmen's guilds were found all over Europe in the Middle Ages and were established in England in the reign of Edward III. Masons and butchers and weavers and bakers and all others were then united in guilds for the great purpose of mutual help. Every one remembers the great strikes in England during the last few years that menaced the very life of the nation; strikes of railroad men, dock workers, and mine workers. Yet an English historian has said that if the conditions of the guilds of the Westphalian mines of Catholic times could be realized such upheavals would be unknown. Eight hours was the maximum day's work; a six-hour day was not unknown. Bath houses were provided, and regulations obtained fixing the prices of commodities at the pit mouth. A half holiday on Saturday and a full holiday on Sunday were provided; and there were about forty other holidays in the year. The writer can remember the time when the charge was made that Church holidays in Catholic countries were one reason for their lack of 'progress'. Now, in this as in many other things, we are progressing back to the Catholic idea that the worker is something more and other than a beast of burden, and has human rights that must be considered.

The guild—this medieval institution—took charge of its members from his earliest years. On leaving his monastery school the boy was apprenticed to a master; and this master had to prove to the satisfaction of the guild that he was a fit and proper person to have charge of a boy. Moreover the master took an oath to look after the apprentice as a good parent would. After a period of from three to nine years, according to the custom of the particular trade, the apprentice became a journeyman who could if he wished leave his master and seek employment elsewhere. Often he travelled. On entering a town he immediately went to his guild and the guild gave him employment, offered him amusements and introduced him to suitable companions. The great and distinguishing merit of the guilds was their pride in their crafts. To become a master-workman the journeyman had to prove his skill by the quality of his work. Whether it was wood-carving, or baking or weaving, or what not, the journeyman presented to the masters of the guild a piece of work on which his fitness to be admitted to the mastership of the craft was judged. This is the origin of that good old English word, masterpiece. When he was a master he enjoyed to the full all the advantages of the guild. About thirty years ago it was thought that in Norway they had discovered a new principle of cooperation when they combined to buy raw material in bulk. As a matter of historic fact, this was the custom of the medieval guilds. The guilds were great and powerful corporations possessing, in common, much wealth. We have still the 'Guild Hall' in London; every one has read of the famous 'Cloth Hall' at Ypres. Reminders, these, that the guilds had their magnificent 'community halls' and 'head office buildings'. The members of the guild were capitalists and workmen at one and the same time. Wealth was then widely distributed instead of being as it is now concentrated in the hands of the comparatively few.

Above all the spirit of religion pervaded the guilds and influenced their every activity. The member was carried through life under the influence of the Church and when he died the guild provided for the Masses for the repose of his soul. The work in which he was engaged during life was always and everywhere considered as a necessary, useful and worthy service to the commonwealth and to God. There was a dignity about labor as well as pride in skilful craftsmanship. Such was the ideal of life in the Middle Ages.

How the British workman 'progressed' from the happy conditions of the medieval guilds to those which obtained toward the close of the eighteenth century is another story. At this period of 'progress' flatbreasted, unsexed women worked like beasts of burden in the coal pits, and children were taken from

the workhouses to be little slaves. Ricardo and Adam Smith defined labor as a commodity whose price was of economic right and necessity regulated by the law of supply and demand. In those days it was felony to subscribe to a strike; and six men who went together to an employer to "respectfully represent that they could not live on the wages received" were put into prison for conspiracy!

Now that time is over; trade unions have grown and are still growing in power; but they are still far behind the guilds. And students turn to that far-off age and its institutions for inspiration. One of the intellectuals of British Labor is A. H. D. Cole who has published a volume on "Guild Socialism."

One great and vital difference between the unions of today and medieval guilds is that the latter were pervaded by the spirit of religion. Religion inspired and influenced their activities, sweetening and deepening life for all.

In our own day Leo XIII's immortal encyclical "On the Condition of the Working Classes" gave the deathblow to the sordid "supply and demand" theory of wages and to the egregious fallacy of "freedom of contract." His wonderful pronouncement has been the beacon light guiding the efforts of all social welfare workers who have achieved anything worth while in the past quarter of a century. And much has been achieved. Greater progress along these lines will be made when the light of past experience shines freely on the efforts of today.

WHOM DO MEN SAY THAT HE IS?

BY THE OBSERVER

Christ asked His disciples: "Whom do men say that I am?" And He was answered: "Some say John the Baptist, and some Elias, and others Jeremias or one of the Prophets." Then He asked them: "Whom do you say that I am?" And Peter, the spokesman, answered: "Thou art Christ the Son of the living God."

The Catholic Church gives the same answer still. He is Christ the Son of the living God. But amongst others guesses are still being made. The discussion just now going on amongst the Anglicans in the United States shows that there are still people who are ready to call Him anything, or to say that He is anybody except Christ the Son of the living God.

The uncertainty is destructive of all unity amongst them; for how can men accept and apply teachings without knowing who is teaching them? From the time of His life on earth till the present time He has been made the subject of continual attempts to deprive Him of His divinity. Fallen human nature does not want Him to be Divine, because if he is Divine human nature must give up its conceits, its vanities, its pride, its vices, and submit to Him; accept His teachings and follow Him; and fallen human nature does not want to do anything of that sort. Human nature wants just what it wanted when the Jews called Him anything; called Him different and inconsistent things, rather than admit that He was divine and that they were bound to give up their own ways and take His.

Every heresy that has ever existed has sooner or later attacked Him in some way. All the false "ologies" and man-made beliefs and philosophies have sooner or later got around to making Jesus out to be less than He is. Every maker of a false religion has attacked Him in some way. Unbelief has made Him the first object of attack. Read the utterances of the men who are now reshaping old theories of unbelief in American pulpits, and what do you find? You find that their main idea is to make Him out to be a mere glorified minister; a mere man, for whom they profess great respect so long as His teachings do not get in their way; so long as they are allowed to pass judgment on Him and to take what they like from Him and to reject the rest. That is the story of false religions and of false philosophies in all ages.

We wonder whether those ministers imagine they are original. All errors with respect to Jesus Christ are old and most of them are very old. The Catholic Church has calmly considered and calmly and solemnly condemned, and long ago, all the false views that are current today concerning Jesus

Christ. It is curious, but not strange, to see ministers of heretical sects today repeating the heresies of centuries ago, which disappeared from the minds of men for ages, and are now brought forward as new discoveries. They remind us of a fish monger who was calling fresh fish in a city street. A passer-by saw that they were salt fish, and challenged the statement that they were fresh. "Well," said the man, "they are fresh out of the barrel." It is so with these theories about Jesus Christ. They are not fresh; they are only newly taken out of the rubbish heaps of human error.

Jesus Christ is the Son of God; the Second Person of the Blessed Trinity. He is God and man. He is God the Son; he is the Word made flesh. "In the beginning was the Word, and the Word was with God and the Word was God." St. John is witness to His Divinity. But we suppose the diggers in the rubbish heaps of controversy have some strange ideas about St. John also. If the Master does not escape, what chance has the servant?

There is nothing strange or new about all this. The Church has encountered it in all ages since she was founded by Christ and took up the duty of perpetuating the testimony of St. Peter given in the very presence of Christ; the testimony that He is Christ the Son of the living God. A Canadian paper recently published an article intended in praise of Him, in which it was said that He was certainly the Son of God, and then to show the inevitable confusion of thought, it said that He "could read the mind of God."

But we wonder, not at the recurrence of old heresies in the world in tattered guises which are not disguises, but at the self-complacency of those who make themselves the mouthpieces of those old pieces of human self-deception and humbug. According to the non-Catholics who are now being called "modernists," it is no longer pretended that Luther was right, or that Calvin was right, or that Henry the Eighth was right, or any one whomsoever of the so-called "Reformers." Indeed the non-Catholic modernist proceeds upon the assumption that they were all wrong. But if they were, why do they think that they are now right?

We cannot help being a little astonished at their case of mind. Are they right, where Luther and the other "Reformers" were wrong? How do they know? Speaking now of non-Catholic modernists in general they take, when pressed a bit, the position, if one can call it a position that it makes no difference whether anybody has ever been right about religion, or whether anybody is right now; that in some mysterious way, which they do not attempt to explain, man is pursuing truth. They will not undertake to say that he will ever overtake it; they do not attempt to say positively what it is, keeping as open a mind about it as Pilate did, but they smilingly assure us that every day and in every way, as Doctor Coue would say, we are getting, or at least they are, better and better religiously and that whether we are or are not, exactly right or even approximately right about the conditions which, as Catholics believe, and as all Protestants used to believe, govern for us both time and eternity, is a matter of secondary importance.

There is one natural end to that sort of reasoning, and some of the non-Catholic modernists have arrived there. For instance, the man who said the other day that he did not believe in a personal God. He has got rid of God to his own satisfaction. Then, there is a man who wrote a pamphlet, that was handed us the other day by a reader. This man says there is no such person as Christ and never was any such person. What we call Christ, he says, is merely the embodiment by a work of the mind, of an ideal, the personification of an ideal or an aspiration of the human heart.

Then there are the men who tell you, and they pull your coat tails metaphorically everywhere you turn to tell it to you, that the Bible is merely a written account of the spiritual experiences of a number of idealistic, mystic, imaginative men, and is valuable only as a record of the aspirations and ideas of good men of certain ages. We do not gather where we are to look for the corresponding accounts of the spiritual experiences of the people of the present day. If they

are having any such experiences in, for instance, the Anglican Church in the United States, they are making a poor job of getting them into print.

The logical and inevitable end of the rejection of the divinity of Christ is unbelief. Through a series of more or less interesting speculations, those who put aside the doctrine of Christ's Divinity must at length come to disregard Him altogether. There is no reason whatever for keeping the Bible out of the nearest fire after one has ceased to believe that Christ is God.

There is no logic whatever in going on talking about a Church after having decided that He who is said to have founded a Church was no more than a mere man. There cannot, in the nature of things, be any good reason for considering the Bible to be authoritative after one has rejected the Divinity of Christ.

Mohammedanism is as likely to be right as Christianity if Christ is not God, and indeed it is the fashion to say so now amongst those who do not believe that Christ is God, and they tell us, when pressed in argument, that Mohammed and Christ were both prophets and that whilst they prefer Christ and believe in much that He said, they cannot say that Mohammedans are not pursuing truth in a legitimate manner, and that their speculations are not entitled to respect. Those who reject the Divinity of Christ are absolutely forced to admit that even Mohammedanism may be right.

Even the Jews, who rejected Christ the first, and nailed Him to the Cross, are, by the non-Catholic modernist, brought within the wide scope of their universal truth, and the people who were once the chosen of the Lord, and who are divided into sects, some of whom have decided that the French Revolution was the coming of the Messiah, may be right; and the non-Catholic modernist cannot say that they are not.

If Christ be not God, who is right in any religious belief? Who can ever be said with certainty to be wrong? Some non-Catholic modernists are very frank about the matter; they say that what a man thinks is true for him; that whether or not he is in possession of positive truth makes no difference; that there is no certain criterion of truth. It follows from that, that one man's truth is another man's falsehood; that, at the end of the speculation, there is no real and substantial difference between the truth and a lie; and there they come to the end of their Christianity. It is only a step or two more and they reject God altogether, or, like that minister who says he does not believe in a personal God; only one other step to saying, like the author of a pamphlet now on our table, that there never was any such person as Jesus Christ.

NOTES AND COMMENTS

It is said that several communities of Carmelite nuns and Poor Clares have received notice that they are to be expelled from France. As a protest against this, and against the anti-religious policy in general of Premier Herriot, a French shop-keeper has closed his business.

FRIENDS of the Institute of the Blessed Virgin, better known as the Loretto Order in Canada, will be interested in this reference by Archbishop Mannix of Australia to its foundation in England by the Venerable Mary Ward. The Superior General of the Order, Mother Raphael Deasy, of Rathfarnham, Dublin, has recently made a visitation of its houses in Australia, and it was at a children's concert there given in her honor that Archbishop Mannix pleasantly recalled the Institute's beginnings. He was reminded of the fact that when the first convent was opened at York its members were styled Jesuitesses, perhaps because of their close association in good works with the Society of Jesus. Indeed, the Protestant Archbishop of York, noting the zeal of Mary Ward in defending and promoting the old Faith, remarked that she "did more harm than six Jesuits."

TODAY THE Loretto Sisters are scattered over the world. In 1822 it was that the first off-shoot from the parent stem was opened at Rathfarnham, and from that house came the first Canadian foundation at Toronto in 1847, the year of Bishop Power's death. Not

only to Canada did the Institute spread, but all over Ireland, back to England, and to India, to Mauritius, Gibraltar, and to far-off Australia. Those who know anything of the rich results that have flowed from the good work of the Ladies of Loretto in Canada, will note with pleasure their prosperity in other climes.

IN THE current discussions in the daily press on the subject of "Church Union," "Modernism" and "Unitarianism" are being freely imputed by one party or the other to the opposing faction. In rebuttal one controversialist pleads that said imputations are based upon quotations "wrested from their context and garbled by misapplied comments." It might profit such an one to reflect that that is precisely the method formulated by the first "Reformers," and adhered to by their followers throughout the intervening centuries in the larger controversy with Rome. This is true whether in the matter of historical reference, scriptural quotation, or Catholic teaching in general. And, it should be noted, whenever the present discussion on union becomes particularly acrimonious "Rome" is still dragged in and made to bear the odium which either faction seeks to fasten upon the other. Happily Rome, as they love to call the old Church which has seen the rise of every existing dynasty, or government, institution or sect, and will see their fall, has no reason to be perturbed over this perennial breach of good manners.

IN THE course of an address to the Canadian Club, New York, the other day, Sir Esme Howard, British Ambassador at Washington, used these words: "The fact remains that wherever the Union Jack flies there is generally that amount of liberty which is compatible with order, that amount of justice which inspires confidence in government, that amount of fair play in government which is the spirit of a real democracy, and that amount of common sense which prevents enthusiastic though perfectly honest and single-minded persons from playing ducks and drakes with the existing order of things, from desiring to tear down everything that the experience of centuries has built up, in order to try new and quite unknown panaceas and quack remedies for all the ills of mankind." With not the least disposition to give a forced interpretation to these words it is difficult to resist the impression that in thus expressing himself the august Ambassador had the United States and Ontario under Prohibition in mind.

FURTHER, WITHOUT prejudice to the merits or demerits of prohibitory enactments, or even of voluntary abstinence from spirituous liquors, we may be permitted another citation. It is customary with some advocates of prohibition to denounce all alcoholic beverages, whether in moderation or otherwise, as harmful in themselves, and tending to physical disability and the shortening of human life. Medical testimony is sometimes cited in support of this idea, though it is anything but a unit on the subject. In this connection, Sir Arthur Conan Doyle, himself a physician, instances a number of eminent men of our day who were habitual drinkers of wine, yet after strenuous lives in the public service lived to a good old age—among them, Gladstone, Tennyson, Sir Henry Irving, and Sir Moses Montefiore, the English Jewish philanthropist. The fact is, of course, too patent for discussion, and is mentioned only to introduce a humorous reference to the last named. Of Sir Moses, says Doyle, "I believe it was really true that he drank a bottle of wine every night, but like all bad habits it overtook the sinner at last and he was cut off at the age of one hundred and sixteen."

THE FOLLOWING good story comes from Washington, having been told by the Secretary of Agriculture. It is commended to the faddists of the day:

"A lady lecturer on birth control, married, no children, forty years of age, asked her grocer the other day why eggs were so high." "Scarcity, ma'am," said the grocer. "The lady lecturer gave a sneering titter. 'Oh, indeed! Scarcity, eh?' she said, 'And why should there be a scarcity of eggs, pray?'"

"Well, I can't swear to it, ma'am," said the grocer, "but they do say that the hens nowadays is actin' all-fired queer—paintin' up and jazzin' and smokin' cigaroots, and talkin' about birth control and livin' their own life."

CALGARY CITIZENS HONOR BISHOP WARM TRIBUTE OF LOVE AND ESTEEM TENDERED BISHOP McNALLY BY COMMUNITY

Never in the city of Calgary has a more representative gathering been assembled than that which attended the banquet at the Fairmount hotel last night in honor of Right Rev. J. T. McNally, D.D., Ph.D., first bishop of the Catholic diocese of Calgary, and never have warmer tributes of love and esteem been paid than those which were uttered by every speaker at the function and concurred in by about two hundred friends and admirers who were privileged to bid farewell to the distinguished prelate, who leaves this week to take charge of the See of Hamilton.

Of every address the keynote was appreciation and admiration of the wonderful work accomplished by His Lordship during his eleven years as head of the Calgary diocese and through every address ran a deep sentiment of sorrow that he was leaving this city and this province.

The gathering represented not only the professional, educational, business, military and legislative branches of Alberta's life—equally well it represented the religious life of Calgary and the province in that the guests included leaders in the churches other than Roman Catholic.

No more touching, no more appealing expression of the goodwill which has been an impressive feature of Bishop McNally's life in Calgary, was uttered than that by himself when, during the course of his beautifully eloquent and passionately religious address, he turned to Right Rev. Cyrrian Pinkham, Bishop of the Anglican diocese of Calgary, and with deep emotion said:

"I thank my dear, my beloved friend, Bishop Pinkham, for his kindness to me. All the years I have been here he has been kind and brotherly, fatherly. His has been a genuine friendship. To the representatives of other religious thought I wish to express from my heart my gratitude for their generosity—I wish to thank them in an especial manner."

His Lordship epitomized his attitude of mind a little later in his remarks when he alluded to Hon. R. H. Bennett's reference respecting tolerance.

"Why should anyone be intolerant?" he asked. "Tolerance is not a word that greatly appeals to me. I prefer the expression 'Christian charity' and the exemplification of these vital words."

Bishop McNally learned at first hand last night how highly the community of Calgary regarded him. Starting with Mr. J. H. Woods, who proposed the toast to the City of Calgary; Mayor George H. Webster, who replied to it; Mr. Justice Beck and Hon. Perren Baker, Minister of Education, who proposed and replied to the toast of the Province of Alberta; Judge Winter and Mr. E. F. Ryan, K. C., who proposed and replied to the toast, the Dominion of Canada; and Hon. R. B. Bennett, who proposed the toast, "Our Guest," everyone of these speakers voiced in no uncertain terms the esteem in which His Lordship was held and the great loss which the community sustained in his departure for his bigger field of endeavor—the See of Hamilton. His Honor, Lieut.-Gov. Brett, expressed his sentiments privately before proposing the toast to "The King."

"The extent and character of the loss we are sustaining can be but partly understood now—realization will come later." Thus Mr. Bennett put it when proposing, with what he termed "a melancholy pleasure," the toast to the guest of the occasion. He felt Bishop McNally's departure very keenly, explaining that "for years I have numbered him among my dearest friends."



RIGHT REV. J. T. McNALLY, D.D.

Dominion, his services will still be maintained as the friend to all mankind. "Bishop McNally is a scholar and a statesman—one among the three greatest scholars of his faith on the North American continent—a great prelate and a great patriot."

Mr. Woods, after touching on the increasing confidence in Calgary which he had found among business and financial men of Eastern Canada and the Eastern States during his recent visit, referred to the wonderful spirit of citizenship in Calgary, and remarked, amid the appreciative chuckles of the audience, that again Calgary, as it had so many times in the past, had proved to be a training ground for leaders, who were taken to high positions and great honors in other parts of Canada and the Empire.

"Bishop McNally is the embodiment of the spirit of Calgary," said Mr. Woods as he gave the toast—The City of Calgary.

Mayor Webster, in behalf of the thousands of Bishop McNally's friends who were not present, tendered a message of esteem and goodwill to His Lordship, whom he described as a church leader of high ideals, of rare vision and of practical energy.

Hon. Perren Baker recalled that it had not been so long since the east had looked upon the west as "wild and woolly and yet now we are exporting missionaries to the east—quite properly so."

Mr. Justice Beck, speaking as a Roman Catholic, said that he could not help being tremendously impressed by the fact that all classes in the community and in the province, regardless of religious beliefs, were gathered to do honor to Bishop McNally on the eve of his departure, and similar sentiments were uttered by Mr. Ryan in his witty speech.

Judge Winter laid stress upon two problems which confronted Canada—the need of increased population and the future relations between Canada and Britain. He believed that today Kipling's poetic prophecy was fulfilled and that the Dominion might truthfully say, "Daughter am I in my mother's house, but mistress in my own."

ALBERTA SUFFERS GREAT LOSS

Calgary Herald, November 30 The great loss suffered by the province in the departure of Bishop McNally was the leading thought expressed by Hon. R. B. Bennett, K. C., in giving the toast to the guest of the evening.

"I confess," said Mr. Bennett, "that it is with mixed feelings, with melancholy pleasure, that I give this toast to our guest of the evening. Regardless of the loss to the community, we join in expressing our pleasure in that Bishop McNally is leaving for a larger field. The extent and the character of our loss, I believe, are little understood."

"I have known Bishop McNally for more than ten years—ever since he came here. When he first came to Calgary, we had a discussion on education. My views on Separate schools are well known to you—they are not orthodox. But what I was opposing was not the religious teaching, but any tendency to depart from efficiency. I discussed this question with Bishop McNally. He said to me: 'I propose to make the Separate schools the equal of the Public schools in efficiency and if I do not I will consider that I have failed.' That statement impressed me. He said further, 'if my schools are not the equal of yours, then our children are handicapped and I do not propose that they shall be.'

"A higher, nobler conception of education I have never heard expressed," declared Mr. Bennett, amid great applause, and continued: "Bishop McNally, with the aid of his diocese, has been able to accomplish that ideal. Working side by side with Dr. Scott, in friendly emulation, he has carried out that ideal to which he set himself, and no greater service could have been given in a new country than this rendered by Bishop McNally. He has a high and commanding place among us, and I merely mention this to show the spirit of tolerance which has commanded our admiration—by tolerance I do not mean weakness, but, holding the convictions of his own faith, he has not been unable to hold at the same time that others may see happiness."

Mr. Bennett went on to tell of Bishop McNally's loyal efforts during the War, of the great assistance he gave in the Victory loan drive, of his aid to the Red Cross, of his splendid help in recruiting in the face of censure sometimes of those whom he held most dear.

"Who does not recall his sermons," went on Mr. Bennett, "urging our young men to respond to the call in the face of our common peril? He has displayed a fine spirit of Canadianism; I know of none who has labored more to bring about unity. He has labored against and frowned down upon

everyhint of separation and unity of country has been his purpose. That love of country, that desire to build up a real people, that ideal he has striven for of a united country of Canadians and Britishers to those efforts we give our tribute of respect and admiration to our friend and guest."

CALGARY WILL HAVE FRIEND IN HAMILTON

Mr. Bennett drew applause when he went on to say that because of Bishop McNally's residence in Hamilton Calgary would always have a friend who understood the West, its sympathies, its difficulties and desires, and who would be able to explain its courageous faith in overcoming the difficulties it has to face, in interpreting the strong and dominating courage of the men of the West in dealing with the problems surrounding them. Mr. Bennett emphasized the point in conclusion that no man in Calgary has done more than Bishop McNally to command the respect of the whole community in bringing about better understanding between Catholics and non-Catholics.

BISHOP McNALLY DEEPLY MOVED

It was under the stress of deep-felt sentiment and feeling that Bishop J. T. McNally rose to reply to the toast tendered him by Hon. R. B. Bennett, K. C. He prefaced his wonderful address by saying that some persons had the happy faculty of possessing the sprightly wit wherewith to put their listeners in good humor.

"The extravagant remarks perpetrated by some of Calgary's most favored citizens force me to tell a story," said His Lordship. He went on to preface his story by the remark that the Church had discouraged the preaching of sermons, which rather tended to give undue praise to the deceased. So His Lordship went on to tell of one 'Michael,' who apparently, 'assumed a virtue, though he had it not,' and when the time came for his call across the Styx, the officiating priest, a stranger, extolled his virtues to such an extent that the widow, in a broken voice, asked of her son if there was not another corpse in the churchyard.

"I can fully sympathize with the wondering if sorrowful widow of 'Michael.' I felt just like her while listening to all the eulogies pronounced here tonight. I couldn't get rid of the impression that it all must be intended for somebody else."

Quoting from the essays of G. K. Chesterton, the bishop said he had no desire to be buried alive. He had told Lieut.-Gov. Brett that he was feeling somewhat tired, and His Honor had replied that it would make any person tired to have to leave Alberta.

AN APPRECIATION OF FRIENDSHIP

"I do not know what to say," continued His Lordship. "I look around and see many old friends present here, and I know their presence here tonight is an appreciation of friendship. I want to speak of my dear beloved friend, Bishop Pinkham. He has been kindness itself to me, and his friendship has been demonstrated to me on every possible occasion. I do not want to dilate, but the kindness given to me on the part of that dear friend has meant much to me. I see about me so many. I see so many faces which represent different phases of religious thought and I love to see them here this evening."

"I look around and I see my old friend Justice Hyndman. I was hoping he would call me back, but he did not. I remember him when he was a boy in short trousers, in the good old days down in Charlotte-town."

A GOOD WORD FOR SCHOOL BOARDS

"If I had done one-half or one-fourth of what the previous speaker has said I have done, I would feel content. But I have enjoyed not only the privilege and the right of conducting our Separate schools, because we all knew we were preparing souls not only for the citizenship of the world, but for eternal citizenship. It is not I who have done the work, and I do not want to carry away the idea that I took away authority from those who have been elected by the people, but have only given counsel and advice."

"I want to say to you," went on His Lordship, "that the school boards do not get the consideration they have a right to demand from the general public. They get criticism, and sometimes insult far into the night to give the best they can command. They are paid nothing, and they get injustice and many retire disgusted from their labor of love. They deserve the best from you all, for they have brought the schools to their present efficiency."

The bishop then touched on the subject of intolerance. He declared that it was not a question of tolerance, but of Christian charity. "Why should anyone be intolerant?" he asked. "If one has in his heart of hearts the full conviction that he has the salvation of our Christ, why should he look upon anyone else with intolerance, because he has not that belief? You cannot be intolerant if you are honest. We must be Christlike. What did He do? He knew the people because of His knowledge from the divine Godhead. He loved. He came to seek and save that which was lost. There was

little He saw but what He found some good in it. He saw Zaccheus in the tree and told him to come down. He condemned the hypocrites and shamed them by the burning hot tears of the Jewish Magdalen. No, and with that beliefs may be, and with that example before us, how can we be otherwise than loving and charitable? There must be liberty with sympathy, and, there still remain faith, hope and charity, these three; and the greatest of these is charity. Let us be brotherly to all."

BRITISH SUBJECT ALSO CANADIAN

In referring to Canadianism, the bishop asked what objection there was to the term Canadian race. Why cannot we have it, he asked. "If I have been questioned on the subject I have always called myself a Canadian. Why are we loyal British subjects? Because we are proud of the great British Empire which encircles the globe. I am proud of it, but I glory more in the cross of Jesus Christ. There is no nation and no individual that has always done right. Mistakes have been made and will be made, but Christian charity will forgive, just as God forgives us all for all mistakes as well as many grievous sins."

The audience hung upon the bishop's words in tense silence. He paused for a moment or so in silence, quite evidently overcome by his emotions.

"I conclude seriously," he said. "The herald of the dim night arises from the east for many of us. This farewell for many of us is perhaps forever. In the words of St. Cyrrian, 'Let us embrace the day when each is assigned to his proper place.' Some day our ship will stand cleared for our native land. Our arms will be outstretched to embrace our dear ones."

"I have not been as active as I might have been, but I feel I have helped Calgary. I hope the kindness, the too great kindness, that has been done me on the eve of my departure. The shadows lengthen and the waves of life are leaping on the shores of eternity. We shall meet again. I ask blessing on all, and give you all a reluctant good-bye."

WEEKLY CALENDAR

Sunday, December 7.—St. Ambrose, Bishop, was governor of Milan, A. D. 374 when he was elected to be selected for that important See. He was only a catechumen at the time but, in his civil official capacity, attended the election to preserve order. Against his will he was chosen and was baptized and consecrated. He was gentle and charitable but inflexible in matters of principle. He was the friend and consolator of St. Monica in all her sorrows and in 387 had the joy of admitting to the Church, her son, St. Augustine. St. Ambrose died in 397.

Monday, December 8.—Feast of the Immaculate Conception. It is on this day the Church celebrates the moment in which Almighty God showed Mary, through the distance of the ages, to our first parents as the Virgin Mother of the divine Redeemer, the woman destined to crush the head of the serpent. It was on this day in 1854 that the Immaculate Conception was raised from a pious belief to the dignity of a dogma of the Infallible Church.

Tuesday, December 9.—St. Leocadia, Virgin, martyr, was a native of Toledo who was apprehended by order of Diocletian, the governor under Diocletian. Hearing of the martyrdom of her friend and St. Eulalia, she prayed that God would not prolong her exile. Her prayer was heard and she died in prison.

Wednesday, December 10.—St. Eulalia, virgin, martyr, a native of Merida in Spain, when only twelve years old appeared before the cruel judge Diocletian who was executing the edicts of Diocletian, and reproached him for attempting to destroy souls by compelling them to renounce the true God. She was seized and, when flattery failed to win her over, was most cruelly tortured before she finally succumbed.

Thursday, December 11.—St. Damasus, Pope, was archdeacon of the Roman Church in 356 when Pope Liberius was banished. The Saint followed the Pontiff into exile and later returned to Rome where he was chosen to succeed Liberius on the latter's death. After overcoming local dissension he devoted his time to the extirpation of Arianism in the West and Appollinarism in the East and for this purpose convened several Councils. He died in 384.

Friday, December 12.—St. Valery, Abbot, was born in Auvergne in the sixth century. After spending a number of years in several monasteries seeking spiritual perfection he traveled into Neustria where he converted many infidels and established a monastery of his own. He died in 623.

Saturday, December 13.—St. Lucy, virgin, martyr, after her mother had been miraculously restored to health, consecrated her virginity to Christ. A young man to whom she had been promised in marriage accused her as a Christian to the heathen. A fire kindled around her was, by miraculous intervention, prevented from harming her and she was finally dispatched with the sword as foretold at the tomb of St. Agatha when her mother was cured.

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FOREIGN MISSION NEWS LETTER

HEAD OF LEPER COLONY SERVING WITHOUT PAY

The leper colony on Molokai Island was established by the Hawaiians in 1806. It occupied a tongue of land comprising about 6,500 acres, that juts into the sea surrounded on three sides by the ocean, and on the back by a natural perpendicular wall from 2,000 to 4,000 feet high. The institution is under the direction of the government board of health and all persons suspected or afflicted with the disease in the islands are brought there. To the colony once a week comes a boat with mail. No curiosity seekers are allowed, says the Detroit News.

Brother Joseph Dutton, a Wisconsin civil war veteran, is head of the leper colony at Kalawoa. He began his services Sunday, July 29, 1886, at the age of forty-three. In these passing years he has not received a cent of compensation for his services and has never left the scene of his labors. The sacrifices that he has made in caring for lepers is rivaled only by the work of his predecessor, Father Joseph Damien, who died April 15, 1889, from the disease contracted at the island while caring for others. The burden of the work then fell upon the Wisconsin man, who had entered the field three years before. Brother Dutton is a lay missionary, not a priest.—Daily Star

COLossal JUSTICE OF PAGANISM

There are in India 2,500,000 girl-wives under ten years of age; 134,000 baby-wives under five years of age; and 14,000 infant-wives under two months old. There are 28,420,000 widows who must not marry again. Of these, 385,000 are under fifteen years, 112,000 are under ten, 17,000 are babies under five, and 1,000 are infants not twelve months old.

"AND THERE ARE OTHER SHEEP"

The Dead have tender place in gray November; But He, Who gave His life to save mankind, In tender accents bids us all remember The souls on earth whom we may seek and find— The souls adrift in darkness—poor and blind, —GRACE KEON in The Good Work

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ADVENT

BY THE PRESIDENT OF THE SOCIETY The season of Advent is approaching. Already preparations for the great feast of Christmas have begun. Friends are being thought of and planned for, in the way of gifts, and children are on best behavior in anticipation of a generous visit from their old friend, Santa Claus.

The exchange of greetings and gifts at Christmas is a beautiful custom, giving outward expression to the good will existing in the heart of man towards his fellow-men—a necessary condition for the reception of that peace which the angels heralded at the crib of the new-born Saviour.

When preparing your list of Christmas gifts this year, why not include Our Lord among the number of your friends? And in the selection of a present for Him, as you do when choosing gifts for others, ask yourself, What does He need? Let us offer a suggestion. He has a lot of people, scattered all over the West, whose faith is becoming weak and whose children are growing up without a knowledge of Him. There are certain temporal things required in order that He may draw near to warm and enkindle the fire of love in their cold, ignorant hearts by His Sacred Presence. They need priestly ministrations—Holy Mass and Sacraments, especially the Bread of Life to nourish and strengthen them. The wonders, such as giving sight to the blind, hearing to the deaf, speech to the dumb, cleansing

lepers and forgiving sinners, which Our Lord wrought in favor of poor creatures, while upon the earth, were usually done when the afflicted persons came near to Him. Many of His scattered children today are spiritually blind, and deaf and dumb and covered with the awful leprosy of sin and He wants to heal and cleanse them too. To accomplish this end there are required priests to teach and offer sacrifice, there must be churches upon whose altars the Holy Sacrifice may be offered, the priests need to be supported and the churches maintained.

A pleasing gift to Jesus would be a donation to the work of Church Extension; for this society educates priests, who, on the missions, do Christ's own work by curing the spiritual infirmities of His poor people; it builds chapels where Holy Mass is said; it distributes intentions of Masses among the needy missionaries; it assists in ever so many ways to help God find His lost and wandering sheep and bring them home rejoicing.

Don't you see how you can make Him a pleasing Christmas gift? With the gift be sure to make an offering of your heart,—for that is most important—and He who will not be outdone in generosity will render you a hundredfold reward.

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

PREVIOUSLY ACKNOWLEDGED

- Previously acknowledged \$9,490 49 Miss K. Mullins, Halifax 2 00 J. R. P., Halifax..... 20 00 MASS INTENTIONS Friend, Kingston..... 1 00 Thanksgiving and Petition..... 3 00 E. M., Charlottetown..... 1 00 BURSSES SPREAD THE GLAD TIDINGS During the month of December the whole Christian world is irradiated with joy because of the coming of the Saviour. Alas, that there should still be any land to which He does not come! "Missionaries! Missionaries!" is the cry of Mother Church today. All may not respond, but all may help in the glorious Apostolate of the conversion of pagan lands. Contribute a Christmas mite towards our Burses. It will be used solely for the education of Missionaries for China. By doing this you are helping to carry the Divine Babe of Bethlehem, to a land that knows not Christ.

QUEEN OF APOSTLES BURSE Previously acknowledged \$3,162 88 ST. ANTHONY'S BURSE Previously acknowledged \$1,801 45 Mrs. C. J. D., St. John's 1 00 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,956 98 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$482 45 Lawrence Moss, Plate Cove..... 3 00 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged \$3,382 88 M. C. D..... 2 00 BLESSED SACRAMENT BURSE Previously acknowledged \$535 80 ST. FRANCIS XAVIER BURSE Previously acknowledged \$416 80 HOLY NAME OF JESUS BURSE Previously acknowledged \$884 25 HOLY SOULS BURSE Previously acknowledged \$1,889 89 Friend, Dublin, Ont..... 10 00 Mrs. Isabel Gouthro, Reserve Mines..... 4 00 L. B. K..... 1 00 LITTLE FLOWER BURSE Previously acknowledged \$1,312 74 M. M. V..... 7 00 SACRED HEART LEAGUE BURSE Previously acknowledged \$3,406 70 Mrs. D. A. Harquail, Campbellton..... 2 00 Mrs. Isabel Gouthro, Reserve Mines..... 1 00 To be without pity for other men's falls is an evident sign that we shall fall ourselves shortly.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY OF ADVENT

THE APOSTOLATE OF GOOD EXAMPLE

"At that time when John had heard in prison the works of Christ, sending two of his disciples, he said to him: 'Art thou that Christ was, or look we for another?' (Matt. xli, 23.)"

How strangely these words sound! St. John, who was to go before Our Lord Jesus Christ and announce His coming, apparently was not convinced that Christ was the true Redeemer. However, such was not the case. St. John knew well who Christ was. He sent the two disciples to Him not to quiet himself in any doubt, for he had none, but to satisfy these disciples and their brethren, and to convince them that Christ was really the Messiah—the promised Redeemer. Christ, in His divine wisdom, understood this mission of the disciples, and gave them the proofs that He knew would convince them. Had He only asserted that He was really the Christ, they perhaps would have returned with doubt yet in their minds. He had recourse to facts—the great works that He had performed, and would continue to perform. These they could neither deny nor doubt, for they were open to their eyes.

There is a great example contained in this fact for people of the world today to imitate. How many doubting individuals will find every where! They are, at least many of them, not to be condemned because of their state of mind. For the most part, they were born in an atmosphere of doubt and continue to be surrounded by it. Are they willing to remain in it? The fact is that many live and die in it; but they are either neglected, or are the victims of circumstances, for God will make the truth known to the diligent and earnest searchers after truth in religion. However, as the mind craves for certainty, and the intellect for truth, we must say that they are not willing to remain in doubt; and, should the way that would rid them of uncertainty be pointed out to them, they would quickly enter upon it. Many souls today are groping in the dark who would soon be followers of the light were it made known to them in the proper way.

It is the duty of Catholics to point out the way to salvation to their doubting neighbors, both by word and by example. We have the truth, and it always can be made known to him who yearns for it. This is within the power of all good Catholics. To the ordinary lay person, as well as to the apostle and minister of Christ, these words were addressed: "You are the salt of the earth," and "You are the light of the world." But how are Catholics to perform this duty? It is to be done by their good, exemplary lives; by their kind word of persuasion; and by their knowledge, which they may communicate to others, of the great truths of their Church.

The life of a good Christian is a power. Why? Because it is a truth. If you are good, you will be true to God and to your neighbor. Who will notice this good life you lead and not look for the reasons that urge you on? Four neighbors will realize that there must be something of great weight and truth causing you to lead a good life, and naturally they will be impelled to seek for this cause. Will this search be successful? It will be in every instance. The fact of your good conscientious life will be a truth more convincing to them than thousands of words from learned orators and zealous exponents of the faith. Christ, in answer to the queries of the two disciples of John, pointed to the works that He had performed. This alone convinced them.

The doubting mind is generally susceptible to truthful impressions, and the man who is really in honest doubt will go where he thinks he will receive them. The good Catholic can direct him to the point at which he may receive the instruction he desires. This can be done by persuasion. It is evident that the man in doubt needs persuasion. God wishes all to have certainty in religion—a certainty in vision and a certainty in faith. Both reason and faith are among the elements that constitute a religious man. Your belief is reasonable. Of this you generally can persuade others—if you possess the knowledge of your religion that you should. If your hearers are in earnest, God will infuse into their hearts the faith that is necessary to believe the truths that are above reason. Thus they will arrive at certainty in religious belief.

Lastly, by a mere enumeration of the great facts in the Church, the good Christian can help to bring a doubting man—speaking always of a man in honest doubt—to the truth. Every word that Christ predicted about the Church is being verified. She alone has withstood the rage of the enemy prepared to corrupt her if possible, and has fought, courageously and successfully, any innovations in God's law or doctrine. For her truths—abstract as many may be—men have sacrificed everything, even life itself. To her invitation thousands have responded, left behind all worldly hopes, and sacrificed their lives for her cause. The poor, the sick, and the aged are being cared for by her. These, and thousands of other great facts regarding the Catholic Church, may be cited to

the man who is in doubt about the truth in religion. All are truths that his mind must accept.

Outside the true fold today are many who would be in it, had they seen good example in their Catholic acquaintances, and had the truths of the Church been pointed out to them. Strive by word and work to bring about an increase in the number of the members of the one true Church. Opportunities always will be offered you, for there are many who are as earnestly searching for proofs of the true religion as were the two disciples, of whom we read above, searching for the true Christ. May Catholics make these proofs known to the world so that Christ's words: "There shall be one fold and one shepherd," may become realized more and more.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food.

When this condition exists it gives rise to constipation, biliousness, sick headache, a muddy skin, blotches, pimples and other liver marks; there is lack of energy and a more or less tired feeling.

People suffering from these ailments can get speedy relief by taking one or two of Dr. Norvall's Stomach and Tonic Tablets at bedtime, and if necessary, one in the morning.

These Tablets not only act as a laxative, but they are also an excellent tonic.

They are sold throughout Canada at 25 cents per bottle, and if your dealer does not keep them in stock we will mail them to any part of Canada or Newfoundland for 25 cents a bottle or five bottles for one dollar.

Take no substitutes and insist upon getting Dr. Norvall's Stomach and Tonic Tablets.

The Dr. Norvall Medical Co., Ltd., 168 Hunter Street, Peterborough, Ont.

RELIGIOUS PEACE IN NETHERLANDS

(By Right Rev. Mgr. John F. Nell)

Did you know that Holland is situated, for the most part, lower than sea level; that one-half its area has been reclaimed from the sea and rivers by means of immense dykes? This feat was accomplished in the tenth century.

Amsterdam, like the city of Venice, Italy, is built on piles. The suffix "dam" to the names of Holland's big cities, such as Amsterdam, Rotterdam, suggests the dykes or the walls of clay, cemented together by intertwined willows, which hold back the waters. The country is intersected by canals in every direction; they serve as highways, as drain ditches, and as property-line fences.

POPULATION VERY DENSE

Holland is very densely populated, having 205 people to the square mile, as against 11 in the United States. The small arable area of Holland is divided into 200,000 small farms, which, though very productive, are not able to supply a decent competence to the tiller thereof. Despite this, the little country is quite prosperous though just now there is much unemployment, as there is throughout Europe. The cost of living is considerably higher than in the neighboring kingdom of Belgium.

While Amsterdam is the Capital of Holland, Queen Wilhelmina lives at the Hague, which is a very beautiful city located on the seashore, and which is the seat of the Temple of Peace, built by our Andrew Carnegie. This monument has been mocked by war practically ever since its construction.

The traveler through Holland, is struck particularly by three things: (1) The extreme cleanliness of homes and public buildings both inside and out. Real "Dutch Cleaners" are to be found at work everywhere in the Netherlands. (2) The universal use of the bicycle on the part of men, women and children. In the big cities the traffic cops direct bicyclists in the same manner as they direct automobilists in American cities. It is quite common for 50 or 60 bicycle riders to gather within a block within a minute's time to be held up until an equal number is permitted to proceed from the opposite direction. (3) The hundreds of square miles between Amsterdam and the Hague which are devoted to the culture of flowers. During May the country, as far as the eye could see, was covered with blooming tulips and hyacinths. Nearly all the tulip bulbs sold in this country come from Holland. The country is rendered more picturesque by the huge low windmills, which grind practically every small farm. They pump the water from the low ground into the canals, which conduct it to the sea; but they are also used to grind corn.

CATHOLIC CHURCH PROSPERING

We frequently speak of Protestant Holland, while considerably more than one-third of the population, estimated at 7,000,000, is Catholic, and the Catholic Church is growing while Protestantism, mainly Calvinism, is, to say the least, at a standstill. There is a large Jewish quarter in Amsterdam. The fact that the International Eucharistic Congress was held in Amsterdam this year is proof of the strength and ardor of Holland's

Catholic faith. Holland leads the world in foreign mission workers, and in the patronage accorded its more than one hundred Catholic papers.

Church and State are separate, while the State supports both Catholic and Protestant schools in addition to the Public schools, which are free to all.

CHURCHES FIGHT SOCIALISM

Instead of the Protestant element organizing against the Catholic and seeking to injure it by slander and misrepresentation, as is done in this country, the Protestants of Holland seek to have Catholics unite their forces with them to prevent the ascendancy of Christianity's common enemy; and "the best man for the position" is their motto in Parliament. At present the minister of Parliament is a Catholic, and a priest heads the Catholic party, which has about one-third of all the representatives. The Protestant party has one-fourth of the representatives; and these two groups constitute the Right Wing against the Socialists and Liberals, who make up about two-fifths of the membership of Parliament—the Left Wing. There is still another party, which leans towards the Liberals, and which usually votes with the Right. The co-operation of Catholics and Protestants is responsible for the fair school laws in this little kingdom.

THE MISSION OF A PICTURE

The impression produced on men's minds by pictures is more powerful than words, and frequently explains what cannot be expressed by words.—St. Gregory.

In one of our Catholic hospitals a priest was standing beside the bed of a dying Jew. A message had been sent to him to come for an urgent case.

"Father, I wish to die a Catholic. I have had a talk with the little Sister of Charity here, and she has answered all my questions in regard to the Catholic Faith."

His eyes wandered off to the wall beyond the foot of his bed, where there hung a beautiful steel engraving of the Crucifixion: Christ hanging between the two thieves, and His Mother looking up with tear-dimmed eyes at the sweet face of her dying Son, the promised Messiah of the Jews, the Saviour of the world. The dying man, pointing feebly to the picture, said:

"Father, it is that picture that has brought me to the Catholic Church. I lay here, day after day, gazing at it and I asked its meaning. Sister told me of the prophecies in the Old Law and of their fulfillment in Christ. I wish to die a Catholic."

After he had received Holy Baptism, and his first Holy Communion as Vinticum, and the last rites, the serious though glad-featured little Sister who had been instrumental in bringing the man into the Church elucidated further.—(From Editor's Notes in The Messenger of the Sacred Heart.)

Ignorance, when it is voluntary, is criminal, and he may properly be charged with evil who refuses to learn how he might prevent it.

I am the wheat of God, let me be ground by the teeth of beasts, that I may be found the pure bread of Christ.—St. Ignatius.

The boy who is always telling about what he intends to do tomorrow is the same boy that is always regretting what he didn't do yesterday.

NEW LAMP BURNS 94% AIR

Beats Electric or Gas

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

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



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FREE Hallam's Trappers' Guide—66 pages illustrated tells how and where to trap; what bait and traps to use; in full of useful information.
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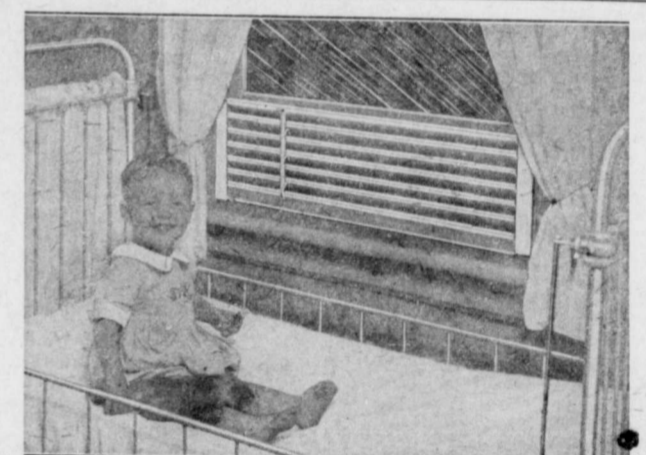
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through ordinary windows. May sleep or sit next to open window. Louvers made of Metal. Enamel electrically baked on in artistic finishes of white and brown. Phosphor Bronze Screen on back. Used by Dominion and Provincial Governments, Hospitals, Schools, Offices, Homes, Hotels, etc. Recommended by Physicians, Medical Health Officers, Architects.

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The Irish Free State now has its own direct sailings to Canada. Splendid White Star-Dominion Ships—Doric, Celtic and Cedric—are now maintaining a regular service for Irish people. These are three of the most favorably known ships on the Atlantic.

If any of your friends in Ireland contemplate coming to Canada you will be especially interested in White Star-Dominion Line prepaid passages. Further information, rates and sailing dates from

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THE SWEETEST LIVES
The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of an unbroken thread.

THE GREAT ADVENTURE
Every day of life constitutes a new adventure on the road to success or failure.

OUR BOYS AND GIRLS
THE "GOLDEN HOUR"
There are joys in the "Golden Hour"
That banish the clouds of care.

THE CRUCIFIX
A recent article on Pere d'Alzon brings to mind the magnificent letter he once wrote, in which he so touchingly described the Crucifix as our "everyday friend."

THE IMMACULATE CONCEPTION
December the 8th, the Church celebrates the greatest of all our Blessed Mother's Feasts—the Immaculate Conception.

THE SWEETEST LIVES (continued)
Where love ennobles all,
The world may sound no trumpet,
ring no bells;

THE SWEETEST LIVES (continued)
The book of life the shining record tells.
Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad;

THE SWEETEST LIVES (continued)
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself in every sense
Of service which to me thou renderest.

THE SWEETEST LIVES (continued)
THE GREAT ADVENTURE (continued)
Each day brings its round of concrete situations which must be met with sound common sense and good judgment unless a man is willing to be undone by them.

THE SWEETEST LIVES (continued)
THE GREAT ADVENTURE (continued)
Experience is the best teacher, says the old adage. But every man knows that experience is also a hard teacher, and inflicts many a bitter punishment on her pupils ere she manages to drive the lesson home.

THE SWEETEST LIVES (continued)
THE GREAT ADVENTURE (continued)
There are men who, recognizing the inequality of human affairs, in the event of an initial failure, will give their fellows another chance. But in general the world is a harder master than experience, and exacts an eye for an eye and a tooth for a tooth.

THE SWEETEST LIVES (continued)
THE GREAT ADVENTURE (continued)
Happily, adverse criticism and even failure, if accepted in the right spirit, uphold rather than break down a man's foundation, and set him aright when he has wandered apart from the highway of life.

THE SWEETEST LIVES (continued)
THE GREAT ADVENTURE (continued)
A young man has been dismissed from the staff of a city paper because, having been entrusted with an important assignment, he has failed to come back with the story which his rival by pluck and energy has obtained.

that the man who reads will be a successful man. And this does not mean merely reading the newspapers. In the category they place the reading of works of biography, history, research, travel, etc. Principally the works which will incite men to emulate the example of those who rose from the ranks and in the various walks of life have made good.

THE GREAT ADVENTURE (continued)
Experience is the best teacher, says the old adage. But every man knows that experience is also a hard teacher, and inflicts many a bitter punishment on her pupils ere she manages to drive the lesson home.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
There is peace in the "Golden Hour,"
A happy and soothing peace,
That breathes of the joy eternal
When the battle of life shall cease.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
There is light in the "Golden Hour,"
To gladden the darkest day,
When, worn and travel-weary,
We fall on the toilsome way;

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
There is solace and hope and courage,
And bluffs of sorrow roll;
There's joy from the world eternal,
The earth and the stars above.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
This does not mean that Mary's Immaculate Conception is a new doctrine originating in the nineteenth century. Mary's Immaculate Conception was taught and believed by the Church from the earliest ages.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
Answers for last week: END of world described in Gospel of previous Sunday (24th after Pentecost) which was END of Church year. The END of Jerusalem is also mentioned in this Gospel.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
This little black-board has been crashed, thus covering with cracks the sun, moon and star-light scene (or water-scape) which I had drawn on it.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
The Immaculate Conception refers to Mary's own birth, not to the birth of her Divine Son. He was God as well as man, and therefore not a creature subject to original sin.

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
The Church celebrates the feast of Santa Claus this week. Which day, and what is his real name? Answers next week.

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excluded from Mary's soul. Hence she has become in the words of the poet Wordsworth "our tainted nature's solitary boast," or, in the words of another non-Catholic poet, Shelley:
"Sweet benediction in the Eternal Curse,
Veiled glory of this lampless universe,
The moon beyond the clouds,
The living form among the dead."

OUR BOYS AND GIRLS (continued)
THE "GOLDEN HOUR" (continued)
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A happy and soothing peace,
That breathes of the joy eternal
When the battle of life shall cease.

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OUR BOYS AND GIRLS (continued)
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You hold that child's future in your hand

The body that must last your child for life is built during the age of growth. Once that body is built the mistakes made cannot be rectified. To-day your child's health is largely in your hands.

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OBITUARY

REV. THOMAS ALBERT, D. D. Sorrow and mourning and gloom have again cast their shadows over the Catholic citizens of Grand Falls, N. B., for death has again robbed them very unexpectedly of their beloved pastor, Reverend Father Albert. Only three short years ago they greeted him in their midst trusting that he would be with us for many long years, to toil in God's vineyard, but God has decreed otherwise, and took our beloved pastor from us on November 16th, 1924, at the early age of forty-five years.

Reverend Father Albert was born at St. Hilaire, Mad. Co., N. B., on the 17th of June, 1879. He spent his early years there, attending school. After finishing his school course, there he attended college at St. Anne de la Pocietiere, P. Q., for eleven years and was distinguished for his remarkable talent, and upon his graduation from his Alma Mater, he pursued his theological studies in Laval Seminary, Montreal, P. Q., for three years. He then continued his ecclesiastical course in noted colleges of Rome, where the degree of Doctor of Divinity was conferred upon him. Upon his ordination he was appointed for the diocese of Chatham, N. B. He served as curate in several parishes, finally he was appointed parish priest of Shippegan, N. B. In the year 1921, he was named parish priest of Grand Falls, N. B., as successor to the late Reverend Father Jayner.

During Father Albert's short stay with us he has accomplished much. With the loving assistance and cooperation of his congregation he has succeeded in erecting a magnificent building, namely the beautiful convent school which shall stand as a lasting monument to his memory. His remains lay in state in the Church of the Assumption from Sunday afternoon until Tuesday, December 16th, where his faithful flock thronged to the church to pay their last respects and offer up a prayer for the repose of the soul of their beloved pastor. He had endeared himself to all by his goodness and kindness and extreme love for the poor. He loved little children and delighted to have them gathered around him. Young and old, and little children will cherish his memory.

His funeral service took place at 10 o'clock on the morning of the 18th, and was under the supervision of the Knights of Columbus, of which he was a member. His Lordship Bishop Chaisson officiated, assisted by Right Rev. Monsignor M. A. O'Keefe as high priest, Rev. A. McLambson of Campbellton, N. B., as deacon, Rev. Noel Pelletier of the college of St. Anne de la Pocietiere, P. Q., as sub-deacon, Rev. J. Hart of Dalhousie, N. B., as master of ceremonies, Rev. Albert Lynch, Green River, N. B., as censor bearer. The acolytes were: Revs. E. Barry of Bartibogue, N. B., L. Patrick, Omaha, Nebraska. In the sanctuary were forty-one other clergy, representing Quebec, Maine, St. John, N. B., and Chatham, N. B., dioceses.

The choir was under the direction of Rev. Charles Bourque of St. Anne de la Pocietiere, P. Q., who was also organist, assisted by Rev. Father Ferdinand, O. F. C., and Rev. A. Martin of Clair, N. B. The Miserere was sung by A. M. Chamberlain of Grand Falls, N. B. The funeral oration was delivered by Right Rev. Monsignor Dugal in French, who gave a history of the late pastor's life. His Lordship Bishop Chaisson delivered the funeral discourse in English and he touched very ably and feelingly on the virtues of our beloved pastor. Final absolution was pronounced by His Lordship Bishop Chaisson. The committal service at the grave was in charge of Rev. Ant. G. Comeau of St. Leonard's, N. B.

The pall bearers were James Burgess, M. Costigan, John R. McCluskey, Alonzo Gagne, Mayor Collins, Joseph B. Powers, A. H. Mahoney, and Dr. C. Guy. John Albert and Honor Albert of St. Hilaire, N. B., brothers, and Mrs. Belonne Cyr, Edmundston, N. B., Mrs. J. E. Fournier of Campbellton, sisters, were among the mourners.

By the death of Father Albert the Catholic citizens of Grand Falls, N. B. have lost a good, true friend and pastor and a good citizen, and the diocese of Chatham has suffered a severe loss.

The late pastor was an author of no mean ability and wrote a book on the expulsion of the Acadians. May his soul rest in peace.

MRS. JOHN KELLY It is our sad duty to announce the sudden death on Nov. 8th of Mrs. John Kelly, one of the oldest and most respected residents of West Luther Township, Wellington Co.

Mrs. Kelly settled with her husband, the late John Kelly, in West Luther, where she spent the remainder of her life, on the farm where she passed away, in the late sixties, when West Luther was practically a solid forest.

She was a member of the Sacred Heart League, St. Joseph's Union, also Our Lady of Victory. She was of bright and above all of a charitable disposition.

She is survived by six sons and five daughters, one daughter, Mrs. D. McNamara, having died some twelve years ago. Those living are Rev. Brother Albion of San Francisco, Cal., to whom our heartfelt sympathy is extended upon receipt of this sad news. The other members of the family were present at the funeral, namely, Michael of West Luther, Mrs. D. Gallagher, West Luther, Thomas, she spent the remainder of her life, on the farm where she passed away, in the late sixties, when West Luther was practically a solid forest.

The funeral took place from her late home, 5th con., West Luther, on Tuesday, Nov. 11th, at 10 o'clock. Solemn Requiem Mass was celebrated at St. John's church, Arthur, by Rev. Father Traynor, assisted by Rev. J. Kirby, Rev. Father Crimmins and Rev. T. Traynor. Interment took place at St. John's cemetery, Arthur. The services at the grave were conducted by Rev. Father Traynor, assisted by his brother, Rev. T. Traynor.

The pallbearers were six of her grandsons, James McNamara, Joseph Gallagher, Thos. McNamara, Michael Kelly, Jno. McNamara and Patrick Gallagher.

May God in His infinite mercy grant her eternal rest.

DIRECT TO SHIP'S SIDE FOR DECEMBER SAILINGS

A through sleeper direct without change from Toronto to the S. S. "Montaurier" sailing from West St. John on December 12th, is a convenience that will be appreciated by travelers in tending to visit the Old Country. The Standard Sleeper will be attached to the Canadian Pacific train leaving Toronto Station on December 11th, at 9.00 a. m., arriving at the ship's side at 12.20 p. m., December 12th. This service avoids the necessity of changing trains at Montreal, and passengers are assured the usual high standard service and courteous attention which has placed the Canadian Pacific in the forefront of transportation companies in the world. Reservations may now be made on application to any Canadian Pacific agent or to Mr. H. J. McCallum, City Passenger Agent, 417 Richmond St., London.

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He shows the relations of the Sacraments to the problems of every-day life, explaining their operation in such familiar exigencies as: Conditional Baptism by doctors, nurses, laymen; the selection of names; reasons excusing from the hearing of Holy Mass; mixed marriage; family imitation; sudden death, etc.

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munities. By the Sisters of Notre Dame, Cleveland, Ohio. With preface by Rev. Francis P. Le Buffe, S. J. 16 mo. 6 1/2 x 4 inches, thickness about 1 inch. 745 pages, large, easily readable type, good paper. No. 2008, imitation leather, limp, red edges, net \$3.75. No. 3015, American seal, limp, gold side, gold edges, net \$3.75.

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DIED

DEVER.—At her residence Mount Forest, on Wednesday, Nov. 12th, Dorothy Marie Noctor, relict of the late James P. Dever, in her seventy-sixth year. May her soul rest in peace.

KELLY.—At Owen Sound, on Oct. 14, 1924, Stephen Kelly, aged seventy-nine years. He is survived by his wife and six children, four sons and two daughters. May his soul rest in peace.

SHEEHAN.—At his home in Nakina, Ont., on November 19, 1924, after a very short illness, Patrick Joseph Sheehan, C. N. R. Conductor, leaving a wife, father, three sisters and four brothers. May his soul rest in peace.

BOYLE.—At St. Catharines, Ont., on November 9, 1924, Mrs. Boyle, widow of the late Captain Thos. Boyle. Funeral November 12 from St. Catharine's church to Victoria Lawn cemetery. May her soul rest in peace.

EMINENT MEMBERS OF ENGLISH COMMONS

CATHOLICS ONCE MINE BOYS OBTAIN SEATS

By George Burnard (London Correspondent, N. G. W. C.) London, Eng.—Three of the Catholic members of the new House of Commons started life in the mines; one was a dock laborer, another a builders' laborer, and still another is a ship's riveter. These six are all Labor members.

The most eminent of them is the Right Hon. John Wheatley, who was Minister of Health in the last cabinet. He began work in a coal-pit at the age of eleven. He is now a P. Tinker, the Labor member for Leigh, began work at the pit head when he was ten; H. Murnin, who represents a Scottish constituency, is the other erstwhile miner. J. Sexton, who is secretary of the National Union of Dock Laborers, had an adventurous career at sea when he was a boy.

Martin Connolly is a working ship riveter who has now got a place in Parliament after contesting a seat at two previous elections. There are only 18 Catholics in the new House of Commons—five fewer than last session. Six represent Labor, ten are Conservatives, one is Liberal, and T. P. O'Connor who is labelled a Nationalist. He is the "Father of the House of Commons," having had a seat in Parliament for forty-four years.

The Conservative Catholic members have some distinguished names among them. Lord Colum Crichton-Stuart is the brother of the Marquis of Bute. He acted as private secretary to Lord Kitchener in Egypt and was in the diplomatic service ten years. Sir Gerald Strickland is also Count Della Catena in the Island of Malta. He has been Governor of the Leeward Islands, Tasmania, Western Australia, Norfolk Island and New South Wales.

Sir N. Grattan Doyle, who was knighted this year, is a director of the Northern Newspaper Company. F. N. Blundell is the son of "M. E. Francis," the eminent Catholic novelist. He has been one of the strongest upholders of Catholic interests in Parliament, and his return has pleased the Catholic body in England. He presented a Catholic Relief Bill last session and took up strenuously the local authorities' interference with a procession of the Blessed Sacrament at Carfin, Scotland.

R. Mitchell Banks is a King's Counsel, son of the late Sir William Banks. P. J. H. Hannon was assistant secretary of the Irish Agricultural Organization Society for a number of years and for seven years was secretary of the Navy League.

Major G. R. J. Hennessy has been High Sheriff of Hampshire. He served in the South African War, besides the Great War, and was Parliamentary Secretary of the Ministry of Labor, 1921-22.

The Right Hon. J. F. Hope and his son are both in the House. Mr. Hope is a nephew of the late Duke of Norfolk and of Lord Fitzalan of Derwent. He was Deputy Speaker in the last Parliament. His son, Captain A. O. J. Hope, goes to Parliament for the first time. He won the Military Cross during the Great War.

Major P. B. Malone is an accountant. He has taken a part in local politics for thirty years and has been in Parliament before, but was defeated last year.

The only Catholic Liberal in the new House is E. A. St. A. Harney, King's Counsel. He was called to the Irish Bar in 1892, went to Australia and was one of the first six senators sent by Western Australia to the Commonwealth Parliament in 1901. Resigning, he returned to England and was called to the Bar in 1916.

Twenty-one Catholic candidates were defeated at the polls. Seven of them had seats in the last Parliament.

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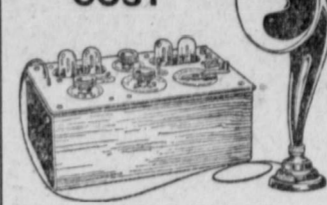
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