

The Catholic Record.

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

VOLUME XLVII.

LONDON, CANADA, SATURDAY, NOVEMBER 28, 1925

459

WORLD-FAMOUS PRELATE

New York, Nov. 18.—Archbishop Cieplak, former ranking prelate of the Catholic Church in Russia, once condemned to death by the Bolsheviks but subsequently released after a term of solitary imprisonment as a result of protests from all over the civilized world, arrived on the Levathan Tuesday. Although he had expressed a desire that there should be no formal ceremonies of welcome he was given a tumultuous greeting from the crowd of several thousands gathered at the pier to meet him. The welcoming crowd included delegates representing Polish organizations in Chicago, Detroit, Philadelphia, Buffalo, and Baltimore.

The Archbishop replied to the greetings briefly, thanking the delegations for their cordiality. He made reference to conditions in Russia only in an indirect way by referring to religious persecutions as follows:

"The Catholic Church withstands all sorts of persecutions but the Church seems to become stronger because of persecutions. The faith of our people is not disturbed because some of us are deterred from preaching that faith. We appear to become more united, we stand as one to combat the causes of persecution."

Archbishop Cieplak is in the United States at the invitation of Bishop Gallagher of Detroit, and Bishop Schrembs of Cleveland, who met him in Rome during the past summer, and of Bishop Rhode of Green Bay, as well as numerous American Catholics of Polish birth or descent. It was said here that Archbishop Cieplak owes his release from the Russian prison largely to the unofficial intercession of the United States and the British and Italian governments. One of his purposes in coming to America, it was said, was to express his thanks personally to President Coolidge for this assistance.

During the farcical proceedings in Moscow in 1923 when the Archbishop and other Catholic ecclesiastics were on trial for their lives—and after which one was executed—Archbishop Cieplak made a statement of principles which gained him wide fame. Asked by the court whether he had anything to say before sentence was pronounced, the aged prelate after denying the accusations upon which he had been tried, said:

"At this moment I am before an earthly tribunal and soon, perhaps, I shall appear before the one on high. I have but one desire; that the earthly tribunal be just toward me and that the heavenly tribunal be merciful."

BOYS' WELFARE WORKER IS HONORED BY POPE

New York, Nov. 14.—Father Kilian, O. M. Cap., head of the Catholic Boys' Brigade, has just returned from Europe, where he represented the Brigade at the International Congress of Catholic Youth in Rome and the International Conference on Child Welfare at Geneva. He bears with him the Papal Blessing which, the Holy Father's request, he will bestow on the boys Sunday at a Manhattan vesper service.

Father Kilian spoke on "Education for Leadership" at the Geneva congress, which was supported by the Swiss government and was attended by 700 delegates. His Holiness has bestowed the cross Pro Ecclesia et Pontifice on M. F. Lonergan, general organizer and co-founder of the Brigade. Father Kilian announced. The head of the Brigade had a private audience with the Pope, in the course of which the Holy Father expressed deep interest in what American Catholics are doing for the young. He also collected data on the Seraphic Youth Movement of the Third Order of St. Francis, and is preparing it for use in the United States.

CHRISTMAS HOLIDAYS PILGRIMAGES

London, Nov. 9.—A Christmas pilgrimage to Rome, mainly for working men, has been announced by the Catholic Association, which has undertaken to conduct pilgrims from London to Rome and back for \$45. This figure includes about 2,000 miles of railroad traveling, two steamer trips across the channel, meals for eight days and hospice accommodation in Rome.

The dates have been arranged to cause the minimum loss of working time to those taking part. Many business houses will close down here from Christmas eve (Thursday) till the following Monday morning. The day following Christmas is always a legal holiday. Consequently many workmen will be free from Thursday night till Monday, and to go to Rome would entail the loss of only four days work.

Special trains will be run for the workmen's pilgrimages, which is due to leave on Dec. 20 and return on Dec. 28.

TWO DENIALS

SCOTTISH RITE MASONS AND THE NATIONAL EDUCATION ASSOCIATION PROTEST

Washington, Nov. 14.—Two statements just issued here protest, respectfully, that the Scottish Rite Masons, Southern Jurisdiction, and the National Educational Association are not fighting the parochial and private schools.

At the recent session here of the Supreme Council of the Scottish Rite Masons, Southern Jurisdiction, a resolution was passed which asserted: "We are, therefore, justified in continuing to assert and maintain our belief in the value of the compulsory requirement of attendance of all children upon the public schools," and "we cannot at this time but insist upon the existence of the principle that the right of the child to avail himself of the educational opportunities of the public school system is superior to the right of the parent or of any corporation, secular or religious, to shape in advance his intellectual allegiance, and we should be alert to unite with every movement which tends to the maintenance of such right."

Apparently recalling the recent Oregon case decision in which the Supreme Court held unconstitutional the compelling of children to attend the public schools exclusively and upheld the right of parents to direct the education of their children, two Washington papers carried the Masonic pronouncement under headings reading "Masonic Council Makes War on Private Schools" and "Masons War on Parochial Schools." The present statement protests that such headings were unwarranted, advancing as a reason that "the resolution adopted makes positively no reference to private or parochial schools."

"The Supreme Council, Scottish Rite, will make no war on private and parochial institutions," says the statement. It repeats, however, that "in reviewing the Oregon School Law decision the gist of the committee's report which was adopted is to the effect that notwithstanding the results in that case, the belief of the Supreme Council in the value of compulsory education in the elementary public schools is unshaken." "Compulsory education in the elementary public schools" would mean the total extinction of "private and parochial institutions"; what more could "war" accomplish?—E. C. R.

J. W. Crabtree, secretary of the National Educational Association, makes the other statement, which deals with the Department of Education bill being pushed vigorously by the Association.

"The passage of the education bill ought to enhance rather than hinder the improvement of private and parochial schools," he says. "If the department of education is established, private schools will get all the advantages of the extensive and helpful research work that the department might undertake. . . . It is not the purpose of the education bill to eliminate any institution where children may receive an education, but to improve education in all schools, both public and private."

RELIANCE ON SERMONS PATHETIC

London, Eng.—When the Archbishop of Canterbury criticized publicly the poor preaching of his clergy the other day he gave an opening which a priest has seized. "They cannot preach because they have nothing to preach about," declared Father Lane, Liverpool secretary of the Catholic Truth Society, speaking at Manchester.

"What a terrible state of affairs it is," said Father Lane, "when a church tries to keep its adherents without a mandate, and by tickling their ears with what they call 'good sermons.'"

Reliance upon eloquence as the chief point of a sermon, is criticized in a remarkable editorial published recently in Reynolds' Illustrated News, a weekly with no religious leanings.

"There is something pathetic," says this paper, "about the heart-searchings of the various divines who are asking in public what is wrong with sermons today. The eloquence of the pulpit certainly does not touch the great mass of the people. Most of them do not hear it, and those who do are affected only superficially."

"The pathetic thing about it all is the idea that with a new style of sermon the churches would somehow manage to get strong again, and religion would enter into the hearts of the people."

"This reliance upon eloquent words is a delusion. The Catholic Church has the secret, which is to make religion a necessary and real part of life. Sermons play but a small part in it.

ENGLISH BISHOPS PROTEST

DEMANDS FOR VERY COSTLY ALTERATIONS IN CATHOLIC SCHOOLS UNFAIR

London, Eng.—Catholic bishops are making strong public protests against the action of the Board of Education in demanding extensive alterations to many Catholic schools, and threatening to close the schools unless the improvements are made. The Archbishop of Cardiff, Mgr. Mostyn, definitely refuses to bear the whole cost of carrying out what he calls the "fads" of the authorities, and declares that the children will never go to non-Catholic schools.

In England Catholics have made tremendous sacrifices to preserve the Catholic atmosphere of their schools. They are permitted, under the existing regulations, to build their own schools and if the education authorities "recognize" the school as being necessary, the school is maintained out of the public education fund. But the fabric of the building must be kept up by the Catholics, who are also required to make any improvements that may be called for from time to time by the education authorities.

After a survey some time ago the Board of Education demanded extensive alterations to many schools up and down the country. Some schools were condemned outright; others were blacklisted pending the carrying out of the requirements.

The Archbishop of Liverpool was the first of the episcopal leaders to voice the Catholic grievance. Four schools in Liverpool had been blacklisted until alterations costing \$500,000 had been made. The Archbishop declared on a public platform that "we do not mean to be swindled out of what we have done."

Since then other protests have been made, and the Archbishop of Cardiff, when he opened new schools in South Wales, put the position to his people.

"Immense sums," he said, "have been provided by our poor people in order to build schools in England and Wales. This they have done in addition to paying their rates, out of which rates the education authorities have built the palatial 'provided schools' that we see all over the country."

"There is a limit to all things, and whilst we are quite prepared to try to keep our Catholic schools in a healthy and sanitary condition, both for the sake of the children and of the teachers, we cannot undertake to find money to satisfy the fads of either school inspectors or the Board of Education."

A number of buildings that have served admirably as schools for years have lately been condemned, without any reason being given, as unfit to be used any longer as schools.

"The present is no time to look for luxuries; if it is required that luxurious buildings should replace the present school buildings—which are quite efficient as such—we are not going to find the money to pay for them. If they have to be built the money must be obtained from the public purse."

"We are quite determined on two things; we are not going to bear the whole burden of replacing those schools with costly and elaborate new buildings, and our children will go to no other school unless it is a Catholic school."

The other protest came from the coadjutor bishop of Middlebrough, Mgr. Shine. At St. Patrick's, Middlebrough, he told the people their schools had been ordered to be improved at a cost of \$150,000. It was unfair, he declared, that during one of the worst trade depressions the country had ever experienced they should be called upon to provide such a sum. It was asking the impossible, yet they were prepared to make great sacrifices in order to educate children in their own schools.

So far there has been no threat on the part of the Board of Education to put its demand into early effect. But Catholics all over the country are concerned about the position.

FAVOR WEEK-DAY CLASSES IN RELIGION

Atlantic City, Nov. 18.—A recommendation that Boards of Education be urged to set aside at least an hour a week for religious training of public school children in some community center was made by the fifty-ninth annual convention of the Atlantic County Sunday School Association meeting here in St. Paul's Methodist Episcopal Church.

The Rev. Harold MacAfee Robinson of Philadelphia spoke in favor of week-day religious education through the public schools. He asserted that there are 27,000,000 youths in the United States without any religious training. This condition, he said, is responsible for the current wave of crime.

ARCHBISHOP MANNIX

Upward of fifty priests, representing all parts of Ireland, were among the large assembly at the Rotunda, Dublin, when Archbishop Mannix was presented with an address and challenge to a "parade" on behalf of the Irish priesthood. Others sent telegrams to associate themselves in spirit with the event. Canon Hackett, P. P., of Killybegs, Clogher, presided.

"If for no other reason," said the reverend chairman, "the things that Archbishop Mannix did and suffered in the past for the sake of Ireland make us proud of this opportunity to meet and honor him tonight. We hope we can all stand shoulder to shoulder against Partition. The diocese to which I belong has been cut in two by that ruinous dividing line which seeks to make this island two nations. We thank the Archbishop of Melbourne for his powerful aid in helping us to resist it, and we confidently leave his fame to the future historian."

Father Burchage read the address in Irish, the choice, a superb piece of Irish workmanship with symbols representing the thirty-two counties in Ireland, was then handed to His Grace, the chairman observing as he presented it: "Thirteen thousand miles away, let many a fervent prayer go up through the medium of this challenge that the traditional faith of Ireland will always remain—faith in God and faith in the country."

Archbishop Mannix responded: "You, priests of Ireland, have come from far and near to show your friendship here to me. You have not come like Nicodemus in the night. You have nothing to be afraid or ashamed of. The laity received me with hearts of kindness. And now it is the turn of the priests. I could have slunk home to Australia leaving Rome. But that is not my way. I had made up my mind, no matter what the issue might be, that I would come and face the Irish people. And as far as I can judge the heart of the Irish people all over the country, taking them as a whole, is sound. Ireland does not want Partition. Yet five million dollars a year are being spent on special constables to maintain that sectarian border. There is no need to ask you to keep your eyes wide open to these facts. You are the witnesses of the evil, spiritual and otherwise, that Partition has wrought. And you know that Ireland is worth saving for God, for religion, and for the Irish people."

"COMPREHENSIVENESS"

London, Eng.—The curious spectacle of an Anglican bishop quoting the life of a Catholic scientist in substantiation of the fact that science is not opposed to religion was witnessed at the meeting of the House of (Anglican) Bishops to discuss the revision of the prayer book.

The Bishop of Birmingham (Dr. Barnes) had said that "the cultus of the Blessed Sacrament was a recrudescence of fetish worship," and modern men of science would not accept a religion in which that was insisted upon as indispensable, he said, to endow dead matter with spiritual properties.

The Bishop of Chester protested against these remarks. He had not found scientific men opposed to Catholic doctrine, he said. He alluded to the eminent figure of Pasteur who all his life had been a devout believer and was fortified on his deathbed by the last sacraments. The Bishop of Winchester in Paris, the Bishop added, the Holy Mysteries are celebrated daily.

AN ALL NIGHT WATCH AT WESTMINSTER

London, Nov. 9.—A congregation of men watched before the Blessed Sacrament right through the night at St. Ann's, Westminster. At 4:30 a. m. they attended Mass, and they went back to their homes soon after dawn this morning.

They were the pioneers of a devotion which is to be a regular feature of St. Ann's one of the chapels of ease to Westminster Cathedral.

Father McKenna, pastor of St. Ann's, was inspired by the success of similar institutes in New York when he conceived the idea of making his church a centre of nocturnal prayer before the Blessed Sacrament.

He wants this service to be a silent Catholic protest against the spread of the weakened spirit of pleasure seeking and against the profanation of Sunday.

For the present the all night watch will take place before each first Sunday, but as the devotion spreads it may become a weekly feature.

The suggestion has been thrown out that societies of Catholic men in London should each undertake to supply the watchers one night each year.

The service started last night with compline at 9:30, sung by the congregation. Ladies who were present had to leave at 11, after which the Holy Hour was preached. At midnight the first "watch" began its silent devotion, and remained for four hours, when the second "watch" took over. All the watchers attended Mass at 4:30, which was the earliest hour at which the Sacrifice could be offered without special faculties—one hour before dawn being the regulation.

After Mass the first group of watchers was free to disband. Some men walked to their homes (there are no public conveyances in London at that hour); others had a few hours' rest on the beds provided in the sacristy for their comfort, and some even remained in church for the second watch.

FAREWELL TO FRANCE

Paris, Nov. 7.—Mgr. Cerretti, Archbishop of Corinth, who will soon leave the Nunciature of Paris to return to Rome, where he will receive the Cardinal's hat at the next Consistory, recently visited Montreuil-sous-Bois, an industrial suburb of Paris, where he blessed the completion of work on the church of Saint Andrew. After the ceremony he attended a luncheon at which M. Le Troquer, former Minister of Public Works in the cabinet, French reestablished relations with Rome, was also a guest.

Responding to the address of M. Le Troquer, the Nuncio made a speech which was, so to speak, an official farewell to France.

"I shall deeply regret France," the prelate declared, "the whole of France, but particularly Paris, where I have indeed received the warmest welcome, not merely from the Archbishop of Paris, the clergy and the Catholics, but also from the French government. I have nothing to reproach a single person among the many ministers with whom I have been in contact. All have been very correct, very courteous and several have shown a kindness which has touched me deeply."

Commenting on these remarks, several French papers have pointed out that Mgr. Cerretti, for his part, will be remembered as an infinitely amiable, courteous and fine diplomat.

Archbishop Cerretti was Auditor of the Papal Legation in Washington when Archbishop Falconio was the Apostolic Delegate.

In the past it has been, at times, the custom for nuncios to Paris, under similar circumstances, to remain in the French capital and receive the red hat from the hands of the President of the Republic. In the present case it has seemed preferable not to renew this precedent since the red hat would have to be bestowed by President Doumergue who is a Protestant. The traditional rite includes the celebration of Mass and it is at the end of the Mass that the President gives the red hat to the new Cardinal.

"YE HAVE DONE IT UNTO ME"

Washington, — Twenty-four women, leaving their homes here for whole days at a time, riding by automobile each day over 100 miles of roadway much of which was in miserable condition, have succeeded in preparing 25 children of the Maryland back country for their first confession and 50 for First Communion and Confirmation.

This remarkable bit of rural vacation school work was accomplished by the Washington District Council of the National Council of Council of Women. After he had conferred the sacraments at the conclusion of their task, Archbishop Curley of Baltimore told the devoted workers:

"These children are some of the most thoroughly instructed I have encountered. If your Council never had done a thing before, and if this were the last work it ever did, it would have justified its existence. I hope, however, that you have only begun your task."

The instruction was undertaken in conjunction with Father Chas. R. O'Hara in his mission parish at Glymont, near Indian Head, Md. So widely-scattered were his charges and so difficult the task that Father O'Hara, while working day and night, had become almost despondent for assistance. The Council will extend its work during the next year. The child beneficiaries are both white and colored.

MINERAL WEALTH DISCOVERED

Dublin.—Excitement has been caused by the discovery of what seems to be an immense deposit of phosphates near Kilkennora in Clare County. For about a mile the outcrop extends along the land quite close to the public road, and the phosphate rock is thick to be from three to twelve feet thick throughout the whole distance. The chemical experts of the National University report that the rock contains from 75% to 80% of phosphates. This would represent a deposit of tremendous value and a vast fer-

tilizing industry could immediately spring up in the neighborhood. Climatic action has reduced the rock to powder at the surface. The powder is being gathered into sacks and being sold to farmers in need of fertilizer.

Clare County, which forms the North bank of the Shannon's mouth on the Western seaboard, has suffered two years of extreme economic distress, mainly through the bad harvests and wet weather of 1923 and 1924.

Dublin financial and commercial circles are impatient for full and precise scientific details as to the area and quality of the deposit.

WRECK VICTIMS WERE AIDED BY NUNS

Plainsboro, N. J., Nov. 13.—When the Pennsylvania R. R. Express from St. Louis and the Washington and Baltimore Express crashed here yesterday with the loss of a dozen lives, the first medical aid to reach the scene of disaster came from St. Francis Hospital, Trenton, conducted by the Sisters of the Third Order of St. Francis. Five of the Sisters and a group of nurses from that institution brought the first trained attention to the sufferers from the wreck.

One of the nuns was Sister Mary Lea, who borrowed a ladder from the wrecking crew and made her way into the rear car through a broken window. She assisted the physicians in administering stimulants and encouraged many of the victims who were pinned down by the debris. To one man, unconscious and possibly dead, she administered Baptism.

The Rev. Richard Landers, C. M., of St. Joseph's College, Princeton, was also among the early arrivals at the scene of the wreck. He administered the last rites of the Church to several of the badly injured. Arthur J. Gross, an engineer of the General Electric Company, Schenectady, N. Y., was one of those administered to by Father Landers. Gross still conscious was found pinned on his side in a berth with his head near a window and a heavy piece of wreckage wedged against his back. The body of one of the other victims pressed against his shoulder and another body was tangled in the wreckage which held him helpless. While the wrecking crew worked to release him from the car, Gross was given medical attention through the window and Father Landers took the physician's place long enough to administer the last Sacrament. Gross was finally removed from the wreck and taken to the hospital, where he died.

TO REVIVE ANGELUS BELL IN IRELAND

Twenty years ago at midday and again at six in the evening the ringing of the Angelus bell caused the people of Ireland to bless themselves and pray, whether they were indoors or in the open. Men uncovered their heads as they walked along the street. In the fields peasants dropped their spades to recite the Angelus.

In many parts of the country the custom has died out, but the Irish National Pilgrims, returning from the Continent, where they were impressed by the devout manner in which the Angelus is said by the people of the Catholic countries, are determined to stimulate the observance in the island of Saints; and the aid of the press is being invoked for the purpose.

The sound of the Angelus will again be the signal for a truce to the worries and toils of the day and a brief turning of one's thoughts to God.

FRENCH PARISH UNDER AN INTERDICT

Paris, Nov. 9.—Since the Law of Separation made former rectories municipal property, some Municipal councils have taken advantage of their legal right to eject the village priest by charging an exorbitant rental for the rectory. These incidents have become rather rare, but they still occur and the bishops in defense of justice, are often forced to resort to measures such as the suppression of religious services in the parish.

This has just happened in Savoy, at Saint Alban des Villards. A Municipal Councilor ousted the village priest and became the lessee of the rectory for the purpose of turning the priest out. Mgr. Grumel, Bishop of the Diocese, considering that the action of the councilor and its approval by the Council indicated that the inhabitants of the community no longer wanted a priest, has suppressed the parish of Saint Alban and has attached it to a neighboring parish. The territory of the parish of Saint Alban is under an interdict, the church is closed, the altar stones and sacred objects have been removed and no religious ceremony, not even a funeral, may be celebrated therein. Nor may the church bells be rung.

CATHOLIC NOTES

Alexandria, Va., Nov. 7.—Mrs. Sarah Hughes, who was born in Ireland and was Alexandria's oldest resident, died Thursday at her home here at the age of one hundred and two. She was a devout Catholic.

Only five pastors in one hundred years is the record of St. Mary's Church, Walsall, Eng., which recently celebrated its centenary. The present pastor, Father Yeo, has been there only five years, so that his predecessors averaged about twenty-four years.

Rome, Nov. 10.—The Pope will bestow the Golden Rose—the gift by which the Sovereign Pontiffs express appreciation of outstanding services by Catholic sovereigns—upon Queen Elizabeth of the Belgians, it was announced here today. Queen Victoria of Spain is the last previous recipient of the Golden Rose.

Holyhead, the noted Welsh port, has changed its name to Caergybi, which will in future be its official title. Caergybi means the fort of a fourth century saint. The Holyhead urban district council arrived at the decision to change its name with four dissentient votes.

Plans for the establishment of a Catholic center at the University of Minnesota have been approved by Archbishop Dowling and a campaign to raise funds for the construction of the building is now under way. It is proposed to erect a building with a chapel large enough to accommodate 600 persons, and also containing a library, reading and study rooms, and an assembly hall.

One of the striking features of the Holy Year celebrations in Rome has been the remarkable success of the Vatican Missionary Exhibition. Figures compiled to the end of September show that 519,000 persons have studied the remarkable exhibit of whom 242,000 were pilgrims who visited the building as members of groups and 277,000 were individuals unconnected with any of the larger pilgrimages.

Philadelphia, Nov. 6.—One building was destroyed and another partially wrecked by the fire which threatened for a time to wipe out the Holy Ghost Apostolic College at Cornwells Heights, Sunday. The flames were checked due to the heroic efforts of the students and firemen from Holmesburg, Croyston, Bristol, Cornwells, and Hulmeville, just before they reached the college chapel. Damages were estimated at \$50,000.

Washington, November 14.—The School of Foreign Service of Georgetown University (Jesuit) here has completed arrangements with the Radio Corporation of America to broadcast weekly an epitomized but complete course on International Relations. It will include a scientific and progressive study of the principles and practices underlying the relations between sovereign States from the earliest times down to the present. Political science, economics, foreign trade and diplomacy will be dealt with.

San Francisco.—Archbishop Hanna is one of the prominent citizens who have appealed to Governor Richardson in an effort to prevent the carrying out of the sentence of imprisonment imposed upon Charles Anita Whitney who was convicted of violation of the criminal syndicalism act. In a radiogram from the ship on which he is crossing the Atlantic, the Archbishop said: "Am convinced that Anita Whitney was disloyal to the institutions of the country and no interest can be served by her imprisonment. After the War necessity has passed, cooler judgment ought to prevail."

Cincinnati.—Officials of St. Xavier's College here, finding that many students were losing valuable study time because of minor ailments attributed to underweight, have taken a practical way of correcting the evil. The college sent for a famous nutrition expert of Boston and engaged him to make a survey. After a study of the undergraduates, the expert addressed them and "prescribed" for the trouble. A table has now been installed where underweight students will eat, and by a regulated diet gain the poundage they lack, thus aiding their scholastic work.

The School of Foreign Service of Georgetown University, Washington, has just awarded the Doctor of Philosophy degree in Foreign Service to Porfirio A. Bonet, Consul General and ranking official of Cuba in Canada. Consul-General Bonet is well known in the diplomatic and official circles of Cuba, the United States and Canada. He has been in the Foreign Service of Cuba for more than ten years. After taking a course in the Georgetown Foreign Service School, he was awarded the degree Master of Foreign Service in June, 1923. For the past two years and a half he has been completing his Doctor's dissertation on one of the most vital subjects in International Law today: "The Platt Amendment and its effects on the relations between Cuba and other foreign countries."

THE INHERITANCE OF JEAN TROUVE

By NEVIL HENSHAW Author of Allons de Grand Woods, etc. BOOK TWO.—BAYOU PORTAGE CHAPTER XIII.

Later, when Toinette had finally submitted to the kindly ministrations of Tante Odile and had been led away, Le Bossu and I slipped out for a breath of air before the hut. It was a wonderful night, still and cool, and the stars shone so brightly that it was as though each had trimmed its lamp to welcome the big man home. We sat long beneath the tiny beacon lights, and as we sat Le Bossu spoke of the past, telling of things at which he had but vaguely hinted before.

"We will miss him, Papa Ton," he began. "All my life I have never seen his like. He was so true, so honest, so kindly to all save himself. Yet, as he told you, it was best for him to go. He had slipped far down in the well, and I doubt that we could ever have raised him again."

"Had I known his true plight I would have come to him despite a dozen partnerships. You must believe that, you and Toinette. Otherwise I could not bear it. Yet, as I have said, my coming could scarce have sufficed.

"And another thing. Papa Ton died well—and bravely. But for him young Pierre would have roamed alive. You must always remember this. It was a good way to go."

Le Bossu paused, and when he spoke again it was with the slow absent words of one who gropes amid a half forgotten past.

"Ah, but you should have known Papa Ton in the old days," he went on. "They were a big family, the Lavals, and they were proud with the pride of long standing. Of the many brothers and sisters Papa Ton was the only one whose ways were plain and simple. And for this he was the best loved, the most remembered of them all."

"What if, as a boy, he had thrown away his books to run wild in the fields and forests? What if, as a man, he refused to go out into the world, ever sticking to the old home like a rabbit to its burrow? What if, later on, he married unprofitably, picking out the poor daughter of a tenant farmer? These things do not count with humble folk. They look no further than the generous heart, the kindly word, the willing hand."

"You should have seen Papa Ton when he rode into town. Always his coming was an event. Here Oton, some one would cry, and all up and down the street the people would hurry out from their houses for a look and a word."

"It was the beginning of his ruin, this popularity. Each man must think his health, and he was never the one to leave a treat go unnoticed. True, in those days he was the master of himself, but he had already forged these fetters which only awaited some moment of weakness to bind him."

"And then, with the death of his wife, the opportunity came. She was a good wife, and she meant everything to Papa Ton. Also her end was too swift, too dreadful for his slow heavy mind. One morning he was singing about the house. Before sunset she was gone, leaving Toinette to fill her place."

"After that Papa Ton gave up. It was too much for him. He knew what forgetfulness could be had for the drawing of a cork. His friends tried hard, but it was no use."

"Yet even in that dark hour he did not forget these friends. One day he rode into town and bade farewell to all."

"I am going to the devil, and it is not a nice thing to see," he said. "Therefore I mean to find some spot where I will be alone."

Your place is on the hilltop by the bridge. It is where you belong."

On the instant I had seized him, fairly shaking him in my surprise and consternation.

"What?" I cried. "You know." "Most certainly," he smiled. "But you need not fear, Jean. I have told no one, nor will I do so without your permission."

"But how—" I began. "Jean, Jean," he interrupted. "At least give me the credit for a little sense. Did you look like the nephew of an uncle Jules? Good blood can not be denied, even upon the marsh. Take Toinette for example. I guessed from the very first. Afterward, knowing the story of your parents and hearing of your trip to the island, it was easy to make sure."

"And my mother's people?" I questioned, speaking for the first time of a matter over which I had often puzzled.

The little man shook his head. "There was only an old father, and he was not of this country," he replied. "Afterward he went away."

"So," said I, and for a space I could only stare at him half stupefied by my utter amazement. It seemed incredible that, for this little man, my carefully guarded secret had been no secret at all.

"And so you knew?" I muttered. "You knew all along?"

"As I have said," agreed Le Bossu briskly. "There were a hundred things to give you away. Yet you have set me one riddle to puzzle over, and that is your fear of being found out. Come now, what is the answer?"

"It was M'sieu Dugas," I replied. "I was afraid that he would take me away. And there was the General also. You do not know how hard and cruel he is. I do not like to think of what would happen to me if he were to get his hands upon me."

The little man chuckled, reaching out to shake me in turn—a brisk, comforting shake of kindly reassurance.

"Come, wake up, Jean," he ordered. "You are still frightened by the nightmare of your arrival. You are no longer the weekly runaway of two years ago. You are a big strong youth, hard, and quick, and well able to look out for yourself in any emergency."

"As for Dugas, he is, of all men, the one least able to harm you. They have driven him from the mainland and, if my ears have not failed me tonight, he will fare no better here. Also you need have no fear of M'sieu the General. Had he meant you ill, you would have heard from him long before now. Do you imagine that he has gone on in ignorance of his grandson's whereabouts? He has a long arm, that old General. Some day he will reach out for you, and it is of this that I am thinking. You are a young youth, and it must be very lonely on that hilltop. Suppose you try again before laying your plans for the future?"

"Bossu," I flared. "How can you say such a thing? Would you have me creep back after having been driven away. Besides, if the General were to come to me himself, I would not go with him. What do I care for that hilltop? I want you, and Toinette, and all the other folk who have been good to me."

Again the little man's hand went out, this time in a clutch of silent approval.

"Bless," said he after a while. "You have made your choice, and I love you for it. Nevertheless you are acting like the boy that you are. In this world riches and power are not to be despised. When you are older you will know. For the rest, I feel that I have done my duty by you. It was not fair that you should go ahead with your eyes closed, but the great chance that may be yours for the asking."

"You need not have troubled," I put in. "I will never ask. Even if I wished to I could not leave Toinette."

"Then your future is easily arranged," announced Le Bossu. "Indeed, since you mean to stay with Toinette, there is no need to consider you further. Where Toinette goes you go, and there is the end of it. As for Toinette's going, that is a matter to be settled by Madame Alcide, the sister of Papa Ton. Of all the Lavals she loved Papa Ton best, and when she hears she will not fail to come."

trigger were I to see him coming up the bayou."

We watched until the glow had faded out leaving only a smudge of sulken red that glowered like some dull evil eye across the vast shadowy reach of grass.

"Bless," said Le Bossu as he turned away. "It will be long before the marsh sees a better night's work. The only pity is that it was not done before. For us it is like the springing of an empty trap."

TO BE CONTINUED

MRS. MULRANNY'S ROSARY

It was a raw, cold, wet morning, and still quite dark. The sun would not rise for another three hours at least. Mary Devereux remained home in her father's luxurious limousine from the ball, at which she had danced every item on the program, shivered in the wet thick blanket coat and costly furs that she wore over her ball dress—in spite of the rugs, too, which enveloped her.

There were loud, startled shouts, and the limousine pulled up sharply. Roused from her pleasant recollections of the night's pleasure, Mary Devereux looked forth and saw that the chauffeur had only just stopped in time to avoid running down a poorly-clad, elderly woman, who was being helped on to the curb by several men, also very poorly-looking, and for the most part very thinly clad for such an inclement morning. Mary Devereux saw also a string of cheap beads—a rosary—lying in the middle of the road, evidently dropped by the old woman, and that the car had pulled up at a church, in front of which a small crowd of poor working people were gathered.

The rosary shone in the light of a near-by lamp upon the muddy road, out to shake me in turn—a brisk, comforting shake of kindly reassurance.

"Come, wake up, Jean," he ordered. "You are still frightened by the nightmare of your arrival. You are no longer the weekly runaway of two years ago. You are a big strong youth, hard, and quick, and well able to look out for yourself in any emergency."

"As for Dugas, he is, of all men, the one least able to harm you. They have driven him from the mainland and, if my ears have not failed me tonight, he will fare no better here. Also you need have no fear of M'sieu the General. Had he meant you ill, you would have heard from him long before now. Do you imagine that he has gone on in ignorance of his grandson's whereabouts? He has a long arm, that old General. Some day he will reach out for you, and it is of this that I am thinking. You are a young youth, and it must be very lonely on that hilltop. Suppose you try again before laying your plans for the future?"

"Bossu," I flared. "How can you say such a thing? Would you have me creep back after having been driven away. Besides, if the General were to come to me himself, I would not go with him. What do I care for that hilltop? I want you, and Toinette, and all the other folk who have been good to me."

Again the little man's hand went out, this time in a clutch of silent approval.

"Bless," said he after a while. "You have made your choice, and I love you for it. Nevertheless you are acting like the boy that you are. In this world riches and power are not to be despised. When you are older you will know. For the rest, I feel that I have done my duty by you. It was not fair that you should go ahead with your eyes closed, but the great chance that may be yours for the asking."

"You need not have troubled," I put in. "I will never ask. Even if I wished to I could not leave Toinette."

"Then your future is easily arranged," announced Le Bossu. "Indeed, since you mean to stay with Toinette, there is no need to consider you further. Where Toinette goes you go, and there is the end of it. As for Toinette's going, that is a matter to be settled by Madame Alcide, the sister of Papa Ton. Of all the Lavals she loved Papa Ton best, and when she hears she will not fail to come."

Again the little man's hand went out, this time in a clutch of silent approval.

"Bless," said he after a while. "You have made your choice, and I love you for it. Nevertheless you are acting like the boy that you are. In this world riches and power are not to be despised. When you are older you will know. For the rest, I feel that I have done my duty by you. It was not fair that you should go ahead with your eyes closed, but the great chance that may be yours for the asking."

"You need not have troubled," I put in. "I will never ask. Even if I wished to I could not leave Toinette."

"Then your future is easily arranged," announced Le Bossu. "Indeed, since you mean to stay with Toinette, there is no need to consider you further. Where Toinette goes you go, and there is the end of it. As for Toinette's going, that is a matter to be settled by Madame Alcide, the sister of Papa Ton. Of all the Lavals she loved Papa Ton best, and when she hears she will not fail to come."

priest, genuflecting and raising high, held aloft first the Host and then the chalice.

"Yes," she said to herself, "this seems like proper religion—the true one. These poor people are true worshippers of God to come here so early in the morning, through the wet and cold, before going to their daily work. And—I have been leading a mere butterfly existence caring only for pleasure and nothing for the God who made me, never thinking what awaits me beyond the grave, never going to any place of worship, even on a Sunday. For all my education and superior attainments and my father's wealth, there is not a man, woman, girl or boy in this church at this moment who is not vastly my superior, I should say."

When Mass was over, and she was going out with the rest of the congregation, she noticed cheap rosaries for sale on the bookstall at the bottom of the church. She dropped the modest sum asked on the card into the box, and took a rosary.

Somehow she felt quite elated over her morning's adventure as she walked home. She found her father impatiently awaiting her.

Whatever possessed you to break your journey and go into the street? he asked with an odd little quaver in his voice, and eyeing her askance rather than looking full at her.

"I felt ashamed, to tell the truth, dad," she replied, "at the sight of the poor people going to church so early, and in the wet and cold, while I was returning home from pleasure. I could not help comparing my future with their useful God-sent lives. It was picking up a poor old woman's rosary for her that made me think, I suppose. Turner told you, of course, that we nearly ran the poor old creature down."

"Yes," he replied. "I was so impressed by the service, Dad. Mary went on, never noticing how perturbed her father seemed, 'although I couldn't understand it, that I bought a rosary coming out. It was the only kind they had on sale.' And she displayed her purchase."

Patrick Devereux looked at the beads, then, turning his head away, said: "You do not know, Mary, but I was a Catholic once, and should be still. I was born and bred a Catholic, and all belonging to me were good Catholics. Your own dear mother was the best of Catholics, and you yourself were baptised one."

"Then—then how is it you are not a Catholic now, father?" she asked in surprise. "and that you have never as much as hinted anything of this to me before?"

"Because I turned against God when you were a little brother, dear," he answered in a choked voice. "I felt I did not deserve that cruel double blow. It embittered me, and I said I would no longer worship a God who could treat me so. And so I ceased to go to church or attend to my religious duties. I ceased to be a Catholic and became the nothing that I am. Was I brought you up in no religion—banned the very word 'religion' from my home."

"I am a Catholic; then, or should be, and my dear mother was one," Mary gasped. "Oh, father, then—then I must learn all about the Catholic religion. I think it is a most beautiful one. You must tell me all about it, and we will go to church together regularly. I feel we ought to."

"You can go to church, a Catholic church, if you like, but it is too late to alter my life now. And I don't know that I am particularly anxious to do so."

"This last sentence with something of the old bitterness that had made him fall away from his boyhood's creed."

"It's never too late to turn over a new leaf, father—to do the right thing."

But he tossed his head and declined to discuss the matter further. Mary, however, went the same day to the priest of the church she had visited under such strange circumstances, and, telling him everything, asked to be instructed in the Catholic Faith.

"It's the Hand of God, of a surety," the good priest declared, "poor old Mrs. Mulranny must have sinned that rosary by Divine Providence, so that you might pick it up and be brought to realize the truth and beauty of our grand religion. Perhaps, too, my child, this event has been brought about by the prayers of your dear mother before the Throne. As regards your father, wait and pray. In God's good time, he, too, I feel sure, will be brought back to the one true fold."

Father O'Callaghan proved a true prophet. On the very eve of her First Communion, her father surprised her by saying he had decided to become a Catholic again, and would accompany her to Confession. He did so, made his peace that same night with God, and thereafter attended regularly to his religious duties.

And thus three souls were saved all through poor old dear Mrs. Mulranny being nearly run over and dropping her rosary beads that cold, dark, wet Epiphany morning. Of a surety, as Father O'Callaghan had said the Hand of God was in it.—John G. Rowe, in The Cross.

A VEXED QUESTION

ANGLICAN BISHOP WILL NOT INDUCT CHOICE OF PARISH

London, Eng.—An ecclesiastical tangle has occurred at Washwood Heath, Birmingham, where the Rev. Herbert E. Bennett has been chosen vicar of St. Mark's (Anglican) church and cannot get himself instituted by the Bishop, the well-known Dr. Barnes.

The Bishop and the vicar-designate both have views on transubstantiation. Dr. Barnes does not believe in it, and wants Mr. Bennett to give certain undertakings with regard to reservation. Mr. Bennett refuses to make this concession to his conscience, and the churchwardens who are, of course, backing the vicar-designate, say that Bishop Barnes' predecessor authorized the very things which he is trying to suppress.

LAW ACTION THREATENED

Attorneys representing the churchwardens have informed the Bishop that a law action will be begun if he does not institute Mr. Bennett. The Bishop has replied that he will not do so unless he is compelled by his reluctance to be a party to a suit at law. He declares the costs would be heavy, though he feels sure he could get the money. "But I seek peace no less than truth," he says "I have never yet been involved in litigation; and to bring doctrinal disputes into the law courts seem to be deplorable."

The trouble has been pending for several months. In July last the parishioners of St. Mark's petitioned the Bishop to institute the vicar of their choice. Dr. Barnes offered then to give later a considered statement of his position.

Bishop Barnes has now issued his considered statement. He quotes from Cripps' "Law Relating to Church and Clergy" a judgment which says, "the reservation of the sacrament and services connected therewith (e.g., the service of Benediction) are unlawful."

The Bishop points out, very reasonably, that "the practices and services to which I draw your attention . . . are meaningless unless some doctrine akin to transubstantiation is accepted."

"Now it is the duty of a bishop," he goes on, "solemnly undertaken at his consecration, with all faithful diligence to maintain and drive away all erroneous and strange doctrine contrary to God's word."

VICAR REFUSES PLEDGES

The vicar-designate was asked to give a pledge that he would use only the Prayer Book services, and he refused, says the Bishop. "I seek to maintain the traditional doctrine and discipline of the Church of England," concludes Dr. Barnes in his letter to the churchwardens. "Without it the church will drift into chaos. Cannot the congregation and the vicar-designate unite to help me in my work by restricting themselves to the reasonable and lawful liberty which our Church allows?"

In their reply the churchwardens have just stated that a faculty for the reservation to which the Bishop objects was granted by the chancellor of the diocese.

WILL NOT REMOVE TABERNACLE

The vicar-designate who is awaiting the result of these negotiations, asserts that Bishop Barnes asked him to remove the tabernacle and that he did not feel able to comply with the request.

Unless someone gives way, it would seem that a law action in a civil court must decide the vexed question.

"LITTLE FLOWER" HONORED AT LISIEUX

By M. Massiani (Paris Correspondent, N. C. W. C.) The recent week of ceremonies in honor of the canonization of St. Teresa of Lisieux surpassed in grandeur the celebration held in the month of July. Cardinal Dougherty, of Philadelphia, was among the princes of the Church who pontificated during the week.

ARCHITECTS

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

JOHN M. MOORE & CO. ARCHITECTS 489 RICHMOND STREET LONDON, ONT.

Members Ontario Association of Architects J. C. Pennington John R. Boyd Architects and Engineers John W. Leighton Associate BARTLET BLDG. WINDSOR, ONT.

London Diocesan Architects Specialists in Ecclesiastical and Educational Buildings

BROWN OPTICAL CO. Physical Eye Specialists 223 DUNDAS ST. LONDON PHONE 1877 Branches: Hamilton, Montreal and Windsor

London Optical Co. Eyesight Specialists A. M. DAMBRA, Optometrist PHONE 6180 Dominion Savings Building London, Ont.

THE DARRAGH STUDIO SPECIALISTS IN PORTRAITURE 214 DUNDAS ST. PHONE 444 Photographer to the Particular

"PERFECT" Bicycles The Bicycle of Quality 3 STORES Main—625 Dundas St. Phone 3426W 402 Clarence St. Phone 1899F 484 Hamilton Road. Phone 8767W

HEXTER TAXI (Formerly Marley-Hexter) Day and Night Service 483 Richmond St., London, Ont. Phone 2859

PRICE & HAWKE Auto Electric Service Presto-O-Lite Battery Service Station NEW ADDRESS 381 Wellington St. Phone 8500 London, Ont.

The Grigg House LONDON, ONT. T. R. COOK, Proprietor. Rooms with Private Bath. European Plan. Rates \$1.50 and Up

A. W. MACFIE Druggist Practitioner Osteopathy, Chiropractic, Electrical Treatments 210 Dominion Savings Bldg. LONDON, ONTARIO Phone 4710 Residence 5710

Superior Machinery Co. Ltd. 151 York St., London Machinery of All Kinds Elevators, Dumb Waiters, Laundry Machinery, Frumps Service Our Motto

The Tecumseh Hotel LONDON, CANADA On Main Highway Detroit to Buffalo Catering to the Tourist Information Bureau in Hotel Lobby Geo. H. O'Neil, Prop. Guy M. Ferguson, Mgr.

J. A. BARNARD Sole Agent for Harley-Davidson Motorcycles, Massey Bicycles Accessories and General Repairs PHONE 2994 M 338 Talbot St. London, Ont.

Let Us Buy Your EGGS and POULTRY Our prices are right and our settlements prompt. C. A. MANN & CO. KING ST. LONDON, ONT.

Saves Thousands OF DOLLARS Insurance Premiums are cut way down on property protected against Fire by "AUTOMATIC SPRINKLERS" We will give you an estimate on installation. The Bennett & Wright Co. LIMITED 77-81 King St. LONDON

Lighting Fixtures by METAL STUDIOS LTD. We specialize in church lighting fixtures. Let us estimate on your requirements. METAL STUDIOS LTD. HAMILTON, ONT.

Nonsuch LIQUID STOVE POLISH Saves Work Easier Quicker Cleaner Established owned and made in Canada for over 30 years by Nonsuch Mfg Co. Limited, Toronto

BARRISTERS, SOLICITORS

MURPHY, GUNN & MURPHY BARRISTERS, SOLICITORS, NOTARIES Solicitors for the Roman Catholic Episcopal Corporation Suite 53, Bank of Toronto Chambers LONDON, CANADA Phone 1776

FOY, KNOX & MONAHAN BARRISTERS, SOLICITORS, NOTARIES, Etc. A. E. Knox George Kough T. Louis Monahan Arthur Kelly Offices: Continental Life Building CORNER BAY AND RICHMOND STREETS TORONTO

DAY, FERGUSON & WALSH BARRISTERS, SOLICITORS, Etc. Rooms 116 to 122, Federal Building, TORONTO, CANADA James E. Day, K. C. Frank J. Hart Joseph F. Walsh T. M. Macgregor

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, K.C., B.A., B.C.L. Alhambra Lodge, 111 St. CATARACT ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR NOTARY PUBLIC UNION BANK BUILDING GUELPH, ONTARIO CANADA

Reg. Laidlaw 1925, Cdn. Address "London" 208 W. Main 155 211 West 155 Main 155 Lee, O'Donoghue & Markins Barristers, Solicitors, Notaries, Etc. W. T. J. Lee, B.C.L., J. G. O'Donoghue, K.C. High Hacking Offices 241-242 Confederation Life Chambers E. W. Corner Queen and Victoria Sts. TORONTO, CANADA

KELLY, PORTER & KELLY BARRISTERS, SOLICITORS NOTARIES W. E. Kelly, K. C. J. Porter David E. Kelly Crown Attorney County Treasurer Solicitors For Norfolk County Council SIMCOE, ONT., CANADA

DENTAL MICHAEL J. MULVIHILL L. D. S., D. D. S. 15 PEMBRROKE STREET W. PEMBROKE, ONT. PHONE 175

Dr. W. S. Westland L. D. S., D. D. S. Office and Residence—287 QUEENS AVE. LONDON

Beddome, Brown, Gronyn and Pocock INSURANCE Money to Loan Telephone 693 195 Dundas St. LONDON, CANADA

James R. Haslett Sanitary & Heating Engineer High Grade Plumbing and Heating 521 Richmond St. London, Ont.

Geo. Winterbottom & Son Sheet Metal Workers Agents Passes Furnaces Phone 5889 W. 518 Richmond St. London, Ont.

UPHOLSTERING Of All Kinds—Chenille, Upholstery Made to Order CHAS. M. QUICK Richmond St., London, Ont. Opposite St. Peter's Parish Hall

Where Do You Go When You Wish to "Say it With" P The West Floral Co. 249 Dundas St. London, Ont.

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEC phone 510 J. Res. Phone 3874 W

W. W. SCOTT Successor to John Campbell & Son 84 York St., London Entrance off 75 King St.

EXPERT MECHANICS—All Cars Painting, Trimming, Wood Working, Carriage and Auto Repairs. "Service and Satisfaction" Universal Battery Co. W. F. Webster and W. A. Hill Phone 4708 Talbot at Queens Ave., London 251 Ridout South Telephone 1772

W. T. Pace & Son PAINTING Paper Hanging Decorating Service and Satisfaction Cut Stone Contractors A. & E. NOBBS Use STONE in your building C. P. R. Tracks and William St., London, Ont. PHONE 1441

F. STEELE Leading Optometrist London St. Thomas Kitchener Phone 7944 W. Estimate Free

C. L. LILEY & SONS BRICKLAYERS and CEMENT CONTRACTORS Jobbing Work Promptly Attended to 240 William Street London, Ont.

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

bless the work on the first church dedicated to the Saint in the Capital. This church, erected by public subscriptions, is already nearing completion. It stands in the Auteuil quarter on the site of an orphanage in which Saint Teresa had been greatly interested during her lifetime.

FOUR LECTURES ON MCGEE

By Rev. John J. O'Gorman, D. C. L.

LECTURE TWO.—MCGEE THE CATHOLIC LAY APOSTLE

MCGEE'S RELIGIOUS POSITION IN 1849

This noble Profession of Faith shows the deep spirituality of McGee. Henceforth, till the hour of his death, he was a crusader of Catholicism. It must not be supposed, however, that because it was only in 1852 that McGee became a lay apostle of Catholicity that previous to that date he had been an opponent of the Church or a doubtful or unfaithful member. McGee personally had always been a faithful and fervent Catholic.

Oh! blessed Isle, a weary wight, In body and in spirit, Last year amid your pious ranks Deplored his deep demerit; And though upon his youth had fall'n A watchful tyrant's ban, Though sorrow for the unfought fight, And grief for the captive man, Peopled his soul, like visions That cloud a crystal sleep, These sorrows there pass'd from him— 'Twas his sins that made him weep. And forth he went, confess'd, forgiven. Across the heathy hills, His peace being made in heaven, He laughed at earthly ills.

Oh, would you know the power of faith, Go, see it at Lough Derg; Oh, would you learn to smile at Death, Go! learn it at Lough Derg; A fragment fallen from ancient Time, It floateth there unchanged, The Island of all Islands, If the whole wide world were ranged, There, notrag men and thoughtful girls, Sins from their souls unbund; There thin gray hairs and childish curls Are streaming in the wind; From May till August, night and day, There praying pilgrims bide— Oh, man hath no such refuge left, In all the world wide!

What, therefore, was the development in his religious opinions in 1851 which resulted in his remarkable document just cited? It was this: While McGee in his private life had always accepted the supernatural teaching and ministry of the Church, he had not up to the present fully realized that while the Church's kingdom is not of this world, she nevertheless necessarily has the philosophy of life which embraces the relations of nations as well as of individuals; that there is a Christian teaching as to the origin, rights and obligations of human society; that while the Church has no authority in purely secular matters and that while the interference of priests and prelates in politics has at times been as disastrous to the Church as it was useless to the State, nevertheless it remains the duty of the Church to see that whatever political theory or practice be adopted, is not opposed to Christian ethics; and that actually in the contemporary revolutionary movement there were intermingled theories of government that were un-Christian and activities that were decidedly anti-Catholic. When, therefore, McGee under the guidance of statesmen such as Edmund Burke and of philosophers and apologists such as Baimes and Brownson and of prelates such as Fitzpatrick and Timon, got a deeper insight into the ethical principles underlying politics and revolutions, he did not hesitate to discard certain half-digested theories on these public questions which he had ventilated, especially in his newspaper, the New York Nation. In a lecture delivered before the Catholic Institute of New York, January, 1859, on "The Political Causes and Consequences of the Protestant Reformation" he refers to this change of view as follows:

"Before I close, let me say a word to those friends (some of whom I see here) who remember when I maintained some opinions different from those I have expressed. Some years ago I went into the discussion of great questions, of government and revolution, and with all the rash confidence of one-and-twenty, I deeply regret that I did so. I fear I gave offence where I should have rendered obedience, and pain where I should have given pleasure. I may have misled others, I so misguided myself. What excited my apprehension was, that those whom I knew to be the social enemies of our religion and race, applauded my career. I hesitated—I reflected—I repented. I then resolved never

again to speak or write upon such subjects, without a careful and conscientious study of the facts and principles in each case. If perplexities arise as to principle, then we have the Christian doctrine, or the living voice of the Church, to refer to for the decision of our doubts. In this spirit I have of late read history, and in this spirit I have meditated upon the subject, which I have had the honor to present to you tonight.

I am convinced that no great historical or human interest, can now be safely discussed without the exposition of first principles, of Catholic principles. It is an age which takes nothing for granted, except its own self-sufficiency: it cannot be too often brought to the touchstone of theological science. I am convinced there is such a science as Christian politics; I am certain that it is the science of true progress, of general peace, of legal liberty. I am equally convinced that the constant repetition round us of English, German, and Parisian ideas—which are at bottom Protestant ideas—have misled many Catholic young men into adopting rules and maxims of private and public life which they cannot defend by reason, or in conscience, and which religion emphatically condemns. I believe, therefore, that to hold and talk politics, which are unreasonably and irreligious, is unworthy of any man who calls himself a Christian, and most unworthy of all in an Irish Catholic. (The Political Causes and Consequences of the Protestant Reformation, pp. 25-6.)

Oh! holy Isle, a ransom'd man On a far distant shore, Still in his day-dreams and his sleep Sits by the boatman's oar; And crosses to your stony beach And kneels upon his knees, While overhead the chestnut tree Is sighing in the breeze. And still he hears his people pray In their own old Celtic tongue, And still he sees the unbroken race From Con and Nial sprung; And from departing voices hears The thankful hymn arise— That hymn will haunt him all his years, And soothe him when he dies.

Oh, would you know the power of faith, Go, see it at Lough Derg; Oh, would you learn to smile at Death, Go! learn it at Lough Derg; A fragment fallen from ancient Time, It floateth there unchanged, The Island of all Islands, If the whole wide world were ranged, There, notrag men and thoughtful girls, Sins from their souls unbund; There thin gray hairs and childish curls Are streaming in the wind; From May till August, night and day, There praying pilgrims bide— Oh, man hath no such refuge left, In all the world wide!

The "captive man" referred to in the poem was Charles Gavin Duffy, the leader of the Young Irelanders, who was then in prison. This poem alone is sufficient proof to show that McGee during the crucial years of 1848 and 1849 was a faithful and fervent Catholic.

MCGEE'S RELIGIOUS DEVELOPMENT

What, therefore, was the development in his religious opinions in 1851 which resulted in his remarkable document just cited? It was this: While McGee in his private life had always accepted the supernatural teaching and ministry of the Church, he had not up to the present fully realized that while the Church's kingdom is not of this world, she nevertheless necessarily has the philosophy of life which embraces the relations of nations as well as of individuals; that there is a Christian teaching as to the origin, rights and obligations of human society; that while the Church has no authority in purely secular matters and that while the interference of priests and prelates in politics has at times been as disastrous to the Church as it was useless to the State, nevertheless it remains the duty of the Church to see that whatever political theory or practice be adopted, is not opposed to Christian ethics; and that actually in the contemporary revolutionary movement there were intermingled theories of government that were un-Christian and activities that were decidedly anti-Catholic. When, therefore, McGee under the guidance of statesmen such as Edmund Burke and of philosophers and apologists such as Baimes and Brownson and of prelates such as Fitzpatrick and Timon, got a deeper insight into the ethical principles underlying politics and revolutions, he did not hesitate to discard certain half-digested theories on these public questions which he had ventilated, especially in his newspaper, the New York Nation. In a lecture delivered before the Catholic Institute of New York, January, 1859, on "The Political Causes and Consequences of the Protestant Reformation" he refers to this change of view as follows:

"Before I close, let me say a word to those friends (some of whom I see here) who remember when I maintained some opinions different from those I have expressed. Some years ago I went into the discussion of great questions, of government and revolution, and with all the rash confidence of one-and-twenty, I deeply regret that I did so. I fear I gave offence where I should have rendered obedience, and pain where I should have given pleasure. I may have misled others, I so misguided myself. What excited my apprehension was, that those whom I knew to be the social enemies of our religion and race, applauded my career. I hesitated—I reflected—I repented. I then resolved never

again to speak or write upon such subjects, without a careful and conscientious study of the facts and principles in each case. If perplexities arise as to principle, then we have the Christian doctrine, or the living voice of the Church, to refer to for the decision of our doubts. In this spirit I have of late read history, and in this spirit I have meditated upon the subject, which I have had the honor to present to you tonight.

that I love the Father: and as the Father hath given Me commandment, so do I: Arise, let us go hence" (John, xiv.). Christ obeyed the commands of the Father because He loved the Father. He proved His love to the world by obedience even to the death of the Cross. And He obeyed and suffered and died for us, to bring us to the Father. Herein we have the true leaven of Christianity: love of God, love of our neighbor. The two are inseparable. "If any man say, I love God, and hateth his brother: he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?" (I John, iv, 20.) The language is strong, but it is that of the beloved disciple who had rested his head on the Master's bosom as they reclined at table for the last time, and whose whole life breathed the spirit of the words that fell from the divine lips on that solemn occasion: "A new commandment I give unto you: That you love one another; as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one for another" (John, xxiii, 34-35.)

What has all this to do with Catholic leadership? It must be answered: It has everything to do with it, if we wish to discover the secret of Catholic leadership, we must go to Christ, the Great Leader. We must study His methods. Of Himself He said: "I am the way, and the truth, and the life (John, xiv, 6.) The double law of practical charity is the epitome of all His teaching, the mainspring of all His actions. It is the leaven which was to renew the face of the earth. With this leaven He filled the minds and hearts of His Apostles, and bade them go forth and carry it unto all nations. We have only to read the Acts of the Apostles to realize how quickly and how effectively His divine leaven made them not only fishers of men, but leaders as well.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

CATHOLIC LEADERSHIP

When Jesus Christ spoke to the multitude of the Church which He had come upon earth to found, He foretold its growth from an infancy lowly and obscure to a maturity of world-wide greatness. "The Kingdom of Heaven," He said, "is like to a grain of mustard seed, which a man took and sowed in his field, which is the least indeed of all the seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof" (Matt. xiii, 31-32.) To illustrate the manner of this wondrous growth, He spoke to them another parable: "The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened" (Ibid. 33.) The leaven of the parable is the true doctrine of Jesus Christ in all its efficacy for holiness of life. The woman who took the leaven and hid it in three measures of meal is the Spouse of Jesus Christ, His teaching Church. Through her the whole world which Christ had come upon earth to save was to be leavened. She was entrusted with the divine leaven of His truth and sent by Him to teach all nations.

The truth of Jesus Christ is not mere speculation destined to remain sterile in the mind. It is not a barren theory of philosophy. It is a religion, a practical and intensely active religion. Just as the leaven changes and raises the mass of meal, so the truth of Christ, once accepted, must transform and elevate the life of man making him "one bread, one body" (I Cor. x, 17) with Him who is "the Living Bread" (John vi, 51.) It not only teaches man who God is and what the creature is, but it clearly defines man's duties towards God, towards his neighbor, towards himself. It controls his thoughts, his words, his actions. It works from within, and is made outwardly manifest in his daily life.

Christ put His own doctrine into perfect practice. He "began to do and to teach" (Act. i, 1.) He showed His love for the Father not only by saying: "My meat is to do the will of Him that sent Me" (John, iv, 34) but by "becoming obedient unto death, even to the death of the cross" (Phil. ii, 8.) This conformity of precept and practice He exacted from His Apostles. He exhorted them against that empty show of religion which kills the spirit, brings forth no good fruit, and is worthy only of His strongest anathema (Matt. xxiii). "Take heed and beware of the leaven of the Pharisees and Sadducees" (Matt. xvi, 6.) Deeds are the test of doctrine. "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. . . . Wherefore by their fruits you shall know them. Not every one that saith to Me, Lord, Lord, shall enter the kingdom of heaven; but he that doth the will of My Father Who is in heaven, he shall enter the kingdom of heaven. (Matt. vii, 18, sqq.) To His Apostles gathered about Him after the Last Supper Christ insisted on that fundamental idea of thereligion He came to preach. "If you love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me." And straightway He set them the supreme example. He knew that His enemies were awaiting Him, that the hour of His Passion was at hand. "But that the world may know," He said,

interests of the others, soon the home is no longer that haven of peace, of strength, of happiness, which God intended it to be; you have a family only in name.

The natural outcome of the family is the State, or civil society, in which many families are grouped together for mutual help, support and protection. This civil society may be a city, a State, a province, a republic, a kingdom, an empire. Whatever it is, it is sure to fall a prey to outside enemies, if its citizens do not march shoulder to shoulder to achieve the common good. If each citizen is on the lookout solely for his own private interests, ready to sacrifice his fellow-citizens to his own paltry ends; if one group rises in strife against another; if one faction silently listens to the whisperings of the enemy and is drawn to disloyalty by the glint of alien gold, or by envy, or by wounded pride, then disaster is not far off. The lesson is written in the history of the nations. No one can miss it, who has eyes to see.

From earliest times the Catholic Church has amazed the world by her spirit of unity. It is one of the characteristic marks by which all men may, if they will, recognize the society founded by Jesus Christ and called by Him His Church. We read in the 17th chapter of St. John that sublime prayer which our Lord made for His Church on the eve of His passion and death: "That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us." That same unity St. John preached to those about him, when as an old man, the last of the Apostles, he was about to quit this world: "My little children," he would repeat, "love ye one another." It was the legacy of Christ to His own. It was to mark them as His.

The mother of the Zebedee had her little vanities and ambitions, and thinking the Messiah had come to restore the temporal Kingdom of Israel asked him for places of preference for her two sons. But Jesus said to her: "You know not what you ask" (Matt. xx, 20 sqq.) A little later He told His disciples "that the greatest among them should be servant of all" (Matt. ii.) And so when Christ established His Church upon Simon Peter, the rock of unity, and made him the visible head of that Church, we find no outburst of jealousy, no clamor of dissatisfaction amongst the other Apostles. Some of them apparently had more pretensions to greatness than Peter the fisherman, who had thrice publicly denied His Master. Matthew had a better education and social position; John was the beloved disciple. Yet we find no murmur of protest. The Master had spoken; all were ready and eager to cooperate with Peter, to follow his lead. There was no turning up of Apostolic noses. In this same spirit they went on to Christ. So striking was the unity that reigned among the early Christians that the pagans could not conceive such concord possible among men. In their amazement they exclaimed: "Those Christians, see how they love one another!"

Today Pius XI, the successor of Peter, speaks and the whole Catholic world obeys—bishops, priests and people, over 300,000,000 souls. A bishop speaks and all his diocese obey, priests and people. There is unity, there is organization and cooperation, there is Christ's idea of society. Any association that bears the name of Catholic, if it is to be worthy of that glorious title, must be stamped with the hall-mark of Catholic unity in the spirit of Jesus Christ.

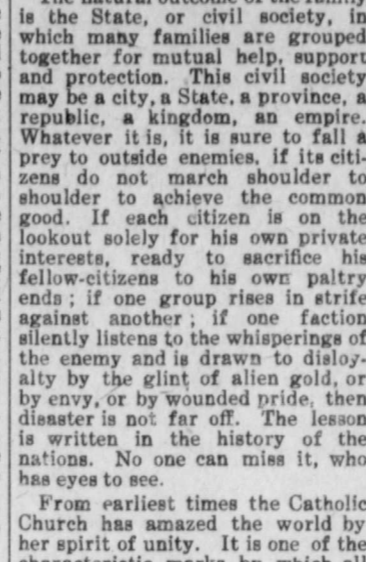
If we look to the camp of the enemy, there also we may learn a lesson. Divided as they may be on points of doctrine, on politics, or on other matters, the enemies of the Catholic Church are united and work as one when it is a question of attacking Catholicity. It is true they can never prevail against the Church of Christ, the pillar and ground of truth, but that is not for want of united action. It is because of Christ's promise to His one true Church.

The Catholics of England, of Belgium, of France, of Holland, have long since awakened to the dangers and the needs of the present age, and the successful fight which they are waging for Catholic principles is the result of their united efforts. If the Catholics of Canada are to rise to leadership, we must beware of the perilous rock against which so many excellent movements have shattered themselves and lost their effectiveness for good. We have a wide field and a glorious cause for which to fight—the cause of truth, the cause of Christ. If we keep our eyes ever intent upon that sublime object of our efforts, if we keep our minds and our hearts always keyed up in harmony with the sacredness of our mission—for we are one and all, witnesses to Christ—there will be little room for the play of our petty, personal weaknesses. They will all be absorbed in the one great aim of Catholicity, the triumph of truth and of charity, the reign of Jesus Christ in the hearts of all men, the greater honor and glory of our Father in Heaven.

J. I. BERGIN, S. J.

True devotion to Our Lady consists in nothing else than a conviction that she loves us, and those whom we are helping. God will do anything to save a soul that loves His Mother or that has loved her.

Don't Get Bald Cuticura Does Much To Prevent It



Dandruff, itching and scalp irritation point to an unhealthy condition of the scalp which leads to falling hair and premature baldness. Frequent shampoos with Cuticura Soap do much to prevent such a condition, especially if preceded by a gentle anointing with Cuticura Ointment.

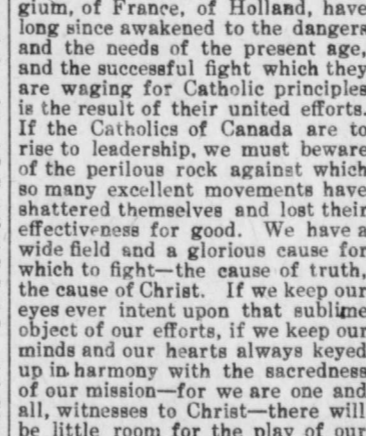
Prompt Payment of Claims The Mutual Life of Canada has always paid claims promptly, being the first company to waive the customary 30 to 90 days' time limit for settlement.

DON'T Throw Your Old Rugs or Carpets Away Have them made into the famous Velveteen "VELVETEX" RUGS Suitable for any room or hall. They last a life time. No pay freight or express both ways on all orders in Ontario. Velveteen is not the kind with the dirt woven in, and soon to shake to pieces.

Beeswax Candles 100% - 66 2/3% - 60% - 51% - 33 1/3% Votive Candles Sanctuary Oil Oratrix Lights 15 hour - 10 hour - 6 hour - 3 hour Prices cheerfully given on request

F. Baillargeon Limited 865 Craig St. East Montreal

Genuine Aspirin Proved Safe Take without Fear as Told in "Bayer" Package



Unless you see the "Bayer Cross" on package or on tablets you are not getting the genuine Bayer Tablets of Aspirin proved safe by millions and prescribed by physicians over twenty-five years for Colds, Headache, Neuritis, Lumbago, Toothache, Rheumatism, Neuralgia, Pain, Pain.

A Simple Confession Book BY Mother Mary Loyola (Of the Bar Convent, York)

CONTENTS Come to Me, All! Jesus, our Physician, Jesus, the Bread of Life, Jesus, our Friend, My Only One. 15c. Postpaid The Catholic Record LONDON, CANADA

PRIESTS' COLLARS and STOCKS



Cassocks, Surplices Clerical Suits, Etc. Harcourt & Son 103 King St. West Toronto

FOR EVERY KIND OF CHURCH GOODS CANADA CHURCH GOODS Co. Ltd. 149 CHURCH ST. - TORONTO

ELONARD & SONS BORN MAKERS & ENGINEERS Write for Heating Boiler Catalogue

Church Windows Of Highest Quality. Made in Canada by Competent Artists. J. P. O'SHEA & CO. 15-19 Parrott Lane MONTREAL

BEDSIDE TABLE 20 Styles to choose from. A full line of Hospital Equipment We are not a Jobbing House. We manufacture all the goods we sell. Let us make yours. Ask for quotations. The Metal Craft Co. Ltd. GRIMSBY, ONT.

FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Phones—House 373; Factory 648

E. C. Killingsworth DIRECTOR OF FUNERAL SERVICE Open Day and Night 889 Burwell St. Phone 3971

Established Over 30 Years J. SUTTON & SON Funeral Directors 621 Ouellette Ave. Windsor, Ont. Phone Sen. 835

OUR SERVICE POSSESSES A SYMBOL OF RESPECTFUL REGARD A.J. JANISSE AMBULANCE SERVICE PHONE SENECA 247 WINDSOR

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.

Rev. James T. Foley, D. D., Editor. Thomas Coffey, J. L. D., Associate Editor—H. P. Mackintosh.

Classified Advertising 15 cents per line. Remittances must accompany the order.

The Editor cannot be held responsible for unsolicited manuscripts. Every endeavor will be made to return rejected contributions when stamped addressed envelopes are enclosed.

The Catholic Record has been approved and recommended by the Archbishop of Toronto, the Archbishop of Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, NOV. 28, 1925

A PET OF THE ANTI-CLERICALS

When the outcome of the World War trembled in the balance and the fate of all our world seemed to be sealed, Marshall Foch was made Generalissimo of the Allied armies.

Marshall Foch was not only the greatest soldier of the Great War but he was a great Catholic. In the tense moments of the War, when German Kultur and German power threatened to change the history of the world, men and women afar off, though they knew little or nothing of the infinitely consoling belief in the Real Presence, read with emotion that "the little grey man in prayer" spent every spare hour in prayer before the Blessed Sacrament.

Foch, Castelnau, Pau, Gouraud, and others innumerable—made up a glorious litany of Catholic generals. There was a general who was not a Catholic, but who, for incompetence, was relieved of his command in December, 1917, when Clemenceau became Prime Minister.

The Literary Digest culls these comments from American newspapers: "In one brief reign of bullets France has done more harm than a thousand peace pacts and missionaries can repair in a hundred years."

"While we still mourn with the French over the shelling of the cathedral at Rheims, Damascus lies in smoking ruins, and Damascus is to the Mohammedan what Rheims is to the Christian."

"It becomes increasingly apparent that France has made the blunder of its entire colonial career—a blunder that may never, perhaps, be excused or remedied."

"At best the whole imbroglio was the result of stupid blundering by the French authorities; at worst, it was a piece of ruthless vandalism which will leave the Orientals extremely skeptical about the superiority of French culture over their own."

"The ghastly joke is that all this is done in the name of civilization."

France, imposing new sacrifices in men and money on a country already wearied of the prolonged struggle in the Rif."

The British mind is reflected in the sharp language of the London Times, which brands the French tactics which led to the Damascus rising as a "grotesque imitation of the barbarities of primitive peoples."

William Bird, in a Consolidated Press despatch from the French Capital, says: "The apparent failure of General Sarrail, military Governor of France's Syrian mandate, to understand the Syrian situation and particularly the delicate psychological difficulties of ruling a people who possess the age-old tradition of independence, has brought about a grave menace to France's Oriental prestige."

Even Sarrail's stoutest defenders stand aghast today at what the mildest amongst them term his tactlessness in parading the dead bodies of twenty-two executed agitators through the streets of Damascus and burning their homes."

In a Paris despatch we read: "An increasing number of persons, for various motives, wish France to abandon the Syrian mandate. The Socialists wish to abandon it on principle, but hesitate to say so directly, because Sarrail, who caused the immediate failure in Syria, is a radical anti-Catholic and closely allied to the Socialists."

"The average Frenchman, seeing the country faced with a prolonged struggle to regain what Sarrail has lost, asks whether it is worth the price in lives and money. Others believing France would declare herself a second class Power by throwing up Syria in the face of difficulties, insists that France must retain the mandate and try to regain her lost prestige."

In a Washington despatch to the Baltimore Sun we read: "When General Weygand went to Syria he proceeded to establish peaceful relations with the mountain tribesmen, who had been causing the French trouble by their raids into French territory."

Even the French say that the mountain people, though their agreements are usually oral, live up to them.

"Now into this situation about a year ago stepped General Sarrail, and with his entry the trouble started anew, but on a larger scale."

The Maronite Patriarch, head of the Syrian Christians, is reported to have said that for years France had been the greatest friend of Syria; but that "the France that Sarrail represented was a stranger to Syria."

The France represented by Sarrail is anti-clerical France. One of his first acts, as we have said, was to insult the Catholic missionaries who were the chief agents in upbuilding and sustaining the prestige of France as the greatest friend of Syria. One of the last acts of this bitter anti-Catholic is thus commented upon by the editor of The Commonwealth:

"For months English and American people with a knowledge of conditions in the Near East have been alarmed at the turn of affairs since the Herriot ministry placed the Syrian mandate in the hands of a man whose record has been a consistent display of tactlessness, brutal serenity, and avowed hostility to religion in every form. Perhaps never before has a French colonial governor been either so indifferent to the people under his care, or so careless of the rules of the game. To cap the climax comes the news, as reported to Le Croix of Paris by the President of the League of Religious Veterans, that Sarrail pressed a number of missionary priests and brothers into service against the Druses. Some of these men were killed in the attempt to relieve the garrison of Sueda; others were maimed and injured. The effect upon French prestige in the Orient, not to mention at all the effect upon Catholic missionary enterprise, may be left to the imagination. Men who preached the peace of Christ are drafted by a hopeless military blunderer whose sole claim to distinction is his opposition to the Church! . . . Technically the General acted under the French rule of military service, which permits the summoning of religious to the colors, but perhaps only the most addled of the anti-clerical sponsors of that law would have wished to see it applied under circumstances such as those prevailing in Syria."

All France, it seems, will have to pay a high price for providing a lucrative office for the discredited General who was a pet of the anti-clericals.

ANTI-CLERICAL FRANCE BEFORE THE WAR

Despite the magnificent record of French priests and religious during the War anti-clericalism is not dead in France. We have seen that Gen. Sarrail's administration in Syria may cost France dear in men, money and prestige. It may be well to recall that in the years preceding the Great War anti-clerical political activity, motivated by hate, placed France's national existence in jeopardy. Professor Bodley, of Balliol College, Oxford, though betraying small sympathy with Catholics, gives this plain, matter-of-fact account of anti-clerical interference in military affairs, interference that might have proved fatal to the discipline and efficiency of the French army in the time of France's greatest need:

"During the last three months of 1904 public opinion was diverted to the cognate question of the existence of masonic delation in the army. M. Guyot de Villeneuve, Nationalist Deputy for St. Denis, who had been dismissed from the army by General de Galliffet in connexion with the Dreyfus affair, brought before the Chamber a collection of documents, which, it seemed, had been abstracted from the Grand Orient of France, the headquarters of French Freemasonry, by an official of that order. These papers showed that an elaborate system of espionage and delation had been organized by the Freemasons throughout France for the purpose of obtaining information as to the political opinions and religious practices of the officers of the army, and that this system was worked with the connivance of certain officials of the ministry of war. Its aim appeared to be to ascertain if officers went to Mass or sent their children to convent schools or in any way were in sympathy with the Roman Catholic religion, the names of officers so secretly denounced being placed on a black list at the War Office, whereby they were disqualified for promotion. There was no doubt about the authenticity of the documents or of the facts which they revealed. Radical ex-ministers joined with moderate Republicans and reactionaries in denouncing the system. Anti-clerical deputies declared that it was no use to cleanse the War Office of the influence of the Jesuits which was alleged to have prevailed there, if it were to be replaced by another occult power, more demoralizing because more widespread. Only the Socialists and a few of the Radical-Socialists in the Chamber supported the action of the Freemasons. General André, Minister of War, was so clearly implicated, with the evident approval of the Prime Minister, that a revulsion of feeling against the policy of the anti-clerical cabinet began to operate in the Chamber."

Facts like these are their own revealing comment. Ferdinand Foch as the world now knows is a great soldier and military genius; but he was a greater teacher. In the School of War he taught those principles and imbued the future military leaders of France with that spirit that won the Great War. But the insensate hatred of all things Catholic compelled Foch to leave the School of War which was put in the charge of an incompetent anti-clerical. At fifty Foch was not yet a colonel. But the delation scandal caused the fall of the Combes ministry and soon afterwards Georges Clemenceau became Minister of War, and was seeking a new head for the School of War. Now Clemenceau himself was an anti-clerical; but he was a patriotic Frenchman of unusual intelligence, energy and courage.

Everyone whose advice he sought said, unhesitatingly: Foch. So the redoubtable old radical and anti-clerical summoned General Foch and said:

"I offer you the command of the School of War."

"I thank you," Foch replied, "but you are doubtless unaware that one of my brothers is a Jesuit."

"I know it very well," was Clemenceau's answer. "But you make good officers, and that is the only thing which counts."

Thus was foreshadowed, in these two great men, that spirit of "all

for France" which, under the civil leadership of the one and the military leadership of the other, was to save the country and the world.

Colonel E. Requin, who fought under Foch in some of the latter's greatest engagements, writes in the World's Work:

"Foch has been for forty years the incarnation of the French military spirit. Through his teaching and example he was the moral director of the French general staff before becoming the supreme chief of the allied armies. Upon each one of us he has imprinted his strong mark. We owe to him in time of peace that unity of doctrine which was our strength. Since the War we owe to him the highest lessons of intellectual discipline and moral energy."

"As a professor he applied the method which consists in taking as the base of all strategical and tactical instruction the study of history completed by the study of military history—that is to say, field operations, orders given, actions, results, and criticisms to be made and the instructions to be drawn from them. He also used concrete cases—that is to say, problems laid by the director on the map or on the actual ground."

"By this intellectual training he accustomed the officers to solving all problems, not by giving them ready made solutions, but by making them find the logical solution to each individual case."

Yet if the anti-clericals had had their way the genius of Ferdinand Foch would be at the service of France neither at the School of War nor as the organizer of victory as Generalissimo of the allied armies, because, forsooth, he went to Mass and his brother was a Jesuit!

MISDIRECTED TOLERATION

By THE OBSERVER

Have you ever noticed how tender the secular press is of the vices which have done the most to fill hell? How often do you see in a secular paper a denunciation of the prevailing laxity in regard to sins of lust. The secular press is much devoted to the promotion of sanitation, and is always to be depended upon to advocate any sort of scheme which has for its object the improvement of the public health. But morals, customs, habits may become as bad as they can be without ever attracting the attention of the daily press—the Province of Quebec always honorably excepted; for there the conception of the duties of a journalist is a Catholic one, so far at least as the French press is concerned.

The prevailing tone of Canadian journalism towards the increasing prevalence of sins of lust and of the public temptations to those sins, is, speaking generally, one of easy toleration when it is not one of active sympathy. The most horrible thing in modern life is the corruption of the mind of the child. To see a child gazing with eager eyes at a lurid advertisement of half-naked women and drunken men stuck up at the door of the modern theatre, is to be reminded of the terrible denunciations of the gentle Jesus against those who should scandalize His little ones; and they are His, those pure little souls, until venal and unscrupulous men, for cash in hand, corrupt them and turn them over to the devil.

We state a fact. It is known by every editor in the land to be a fact. What have the editors of secular papers in Canada ever done about it? What are they going to do about it? Nothing. Just exactly nothing. They care more about ten thousand things of not one thousandth part of the importance of this wholesale corruption of youth. For instance, show them something which threatens the teeth of those same children or suggests a germ that they may get on their way home from school, and at once they are ready to give days and nights to warning all the nation that the deadly germ is at their doors, or at their mouths. But it troubles them not at all that those same children should pick up as they pass the doors of a theatre the germs of the deadly sin of lust. We are constrained to think that some of those journalists who refuse their aid to suppress the gross temptation of the young mind and heart have no real belief in the gravity of the sins of lust, and are disposed to smile at the anxiety of those who are engaged in advocating the protection of youth against public scandal from men who reap

a clear profit by pushing young people in the direction of eternal hell. Some of them do not, we suppose, believe that there is any such place as hell.

It is easy for any citizen to get himself denounced by the secular press. He need not do anything very serious in order to have the average editor down on him. All he need do is, to express his anxiety over the grave relaxation of morals and manners in the present day; and the secular press will call him an old fogey. They will tell him that he is "Mid-Victorian"; because the middle of the reign of Queen Victoria was a period when society was recovering from a long debauch in morals and manners.

Or, let him demand a censorship of pictures and books. The secular press will call him a reactionary; will impute to him a tyrannical instinct which seeks its satisfaction in preventing others from enjoying liberty. The slightest excess in the demands of reformers is made the occasion for grave lectures on liberty; while at the same time the lecturers on liberty never find a word to say in criticism of those who carry liberty into gross license, and moral anarchy.

This class of journalist will tell you that moral responsibility is in the home, and that the State has no right to interfere. They do not carry that so far as to say that a policeman should never put his hand on a man's shoulder, but should send for his mother, his father, or his next of kin when he is found drunk on the street. But, oh, that's another thing. "The demon rum" is in the question now; and it is fashionable just now to give that particular demon a crack wherever one meets him. But there are other demons, and more dangerous ones, with which the secular press is on apparently good terms. They tell us enough about the demon rum. What about the demon lust? They denounce enough the man who makes a living by bringing people in touch with the demon rum; but what about the man who makes a still more shameful living by bringing the demon of lust into the hearts and minds of God's innocent children?

We find no fault with them for their attacks on the rum traffic. The world owes nothing to John Barleycorn, and we are not going to be amongst his mourners if he is ever fully and finally killed. Nor are we concerned even about his unhealthy present condition even though it should lead to his final extinction. But the demon business was never exclusively the possession of John Barleycorn. The demon of lust has done more to fill hell than all the other vices of mankind. Yet, it is the very vice which is most tenderly treated by the secular press.

NOTES AND COMMENTS

EVEN ONE so far removed from Catholic influences as an American Baptist professor, has found in Spain how much he has to learn. This gentleman, Prof. A. T. Robertson, has actually written a book about the Blessed Virgin ("The Mother of Jesus" is the title) in which he predicates that "she has not had fair treatment from either Protestants or Catholics." Just in what manner Catholics have neglected the Blessed Mother he does not enlighten us. But in the light of the everlasting imputation against us that we have made altogether too much of her, the objection seems rather vacuous.

IN REGARD to Spain this Baptist scribe has a chapter on Mysticism, in which he discourses on SS. Teresa, Peter of Alcantara, Louis of Grenada and other flowers of Catholic sanctity, and finds much that is edifying in the writings of all of them. The "Golden Age of Spain," which produced these mystics is, he opines, "an unworked literary mine." It certainly is to writers of his school, but not so to scholars of broader vision, as the world's literature of the past four centuries amply testifies. It must be taken as a hopeful sign, however, that a professor in a Baptist seminary in America has been so far emancipated from the mental shackles of his sect as to awake to a realization of this fact.

SIR ARTHUR Conan Doyle has been telling the world about his religious belief, and in view of his past, his story is rather interesting. As is well known the author of "Sherlock Holme," was born a Catholic, and

educated in a Catholic college. He turned his back upon the Faith at an early age, and since he has become the foremost apostle of another form of belief any account of his mental history might reasonably be expected to contain cogent reasons for abandonment of the Church of his baptism. He has nothing more tangible to offer, however, than the incongruity, as it appears to him, of any Pope, claiming to be the representative of the Man of Sorrows, living in a palace and wearing a triple crown.

THAT SIR Conan Doyle is not particularly easy in his mind on this point is evident from the only other comment he makes upon the Catholic Faith. "Even now," he says, "I must admit that if I were forced to become an orthodox Christian and to justify my position by scriptural texts, or by an appeal to the traditions of the early Church, I should again be a Catholic." As an "abstract creed" he regards its position as "strong," and "as a practical system it has produced both the most Christian and un-Christian types of any religion." Of the Christian types he cites St. Francis of Assisi, Father Damien, the Curé d'Ars, and "any of that host of gentle, humble souls who, as parish priests, missionaries, or workers among the poor subordinate their own lives to that of the Church."

AGAINST THIS mighty array of holy men and women, Doyle has no example of the "un-Christian" type to produce other than Pope Alexander VI., whom he pillories as "the most dreadful figure in all history." We are not concerned here to rebut his conception of this "Borgia Pope," save to reflect upon Doyle's evident want of acquaintance with the historical literature of recent years, which has shed so much light upon the dark spots of the Middle Ages, and modified the judgment passed by intervening generations upon even so unlovely a character as Alexander VI. But of course Doyle cannot be blamed for the limitations of his knowledge. Can the same be said for the lack of modesty in his judgments?

A FEW weeks ago a paragraph on this very point was reproduced in these columns from an East Indian contemporary, which will bear repetition. "The Catholic attitude with regard to the Popes is this: Here is a succession line of 266 Popes; 82 of them were saints, a dozen were worldly, half a dozen were cheap and doubtful, one was positively bad, the others were good men; dismiss the bad one and consider the saints. The pamphleteer reverses the attitude; he dismisses the saints and considers the bad Pope. There exists infinitely more Protestant literature on Alexander VI. than there exists about the 82 saintly Popes. There seems to be neither time nor taste for these. There is no discussing tastes, and each one chooses the mental food that suits him; that is all that can possibly be said to the tons of American literature on Alexander VI. that is unloaded on the shores of India." There you have an exact description of Doyle's mental environment.

BUT, ALL other considerations aside, it is fair to ask what possible claim to pronouncement on the subject of religious belief has a man who from the gross materialism of his middle life has in his latter days swung to the very limits of senile credulity? Than his latest essay in fiction, "The Land of Mist," no further evidence of this is necessary. It may be doubted if any man endowed with a well-earned reputation in the chosen literary field of his prime, has ever so artlessly thrown it away. No wonder the world is asking if he has not really taken leave of his senses. That he may even yet find his way back to the Faith of his youth, to which, in spite of himself, he evidently turns longing eyes, may well be the prayers of his friends and admirers.

FOCH'S TRIBUTE TO STUDENTS WHO DIED IN WAR

Paris, Nov. 7.—Marshal Foch recently presided at the unveiling of a tablet in the College of Polignan, Department of Haute Garonne, bearing the names of the students of the seminary who gave their lives in the World War. The Marshal was, at one time, a student in the College. Another former student, who has also won one of the highest ranks in the army, General Anglade, was present also.

In his address the Marshal stated that the heroes who suffered so much before falling on the field of honor had accepted their hardships with the thought that they would spare future generations the return of the horrors of war. "This," he said "is the memory bequeathed to us by those who died as brave men before God."

CATHOLIC SCHOOLS

RADIO ADDRESS ON THEIR ORIGIN AND PROGRESS

Catholic schools in America began before the end of the Sixteenth century, and were flourishing in what are now New Mexico and Arizona before the establishment of schools in the thirteen English colonies. Charles N. Lischka, research specialist of the Bureau of Education of the National Catholic Welfare Conference, told his hearers in a radio address in New York over Station WLWL, the Paulist Fathers' station. Mr. Lischka spoke in the course of the weekly N. C. W. C. Study Club Hour, and the subject of his address was "Historical Aspects of Catholic Education."

Canvassing the early founding of Catholic Schools in what is now the United States, the speaker traced Catholic education down to the present era. He said: "In the history of America, as in the history of the rest of Christendom, the Cross sometimes followed the sword; but almost invariably the Cross was accompanied by the book, with the missionary was associated the teacher, and neighbor to the church was the school. The Spanish conquest in the South and Southwest, the English colonization of Maryland, and the French penetration of the North, the Middle West and the South were followed by the Catholic Faith and by Catholic education."

By the end of the 16th century Franciscans had begun educational work in Florida and in 1606 they had a classical school at St. Augustine. Before 1680, previous to the establishment of schools in the thirteen English colonies, there were numerous Franciscan schools for Indians and Spaniards in the territory now comprised by New Mexico and Arizona. French Capuchins were teaching the Indians of Maine before 1640. The Jesuits landed in Maryland in 1634, opened a grammar school in 1640, and in 1677 established a college at Newtown, which was the oldest college in the colonies, excepting Harvard. They also attempted a classical school in New York, during the administration of Governor Dongan. Texas was entered by the Franciscans in 1689, and California by the Jesuits in 1765. Shortly after the settlement of Detroit by Cadillac in 1703, teaching was done there by Franciscans and Jesuits successively. There were schools at Kaskaskia, Ill., and Mackinac, Mich., before 1730. In 1727 ten Ursuline nuns from France landed in New Orleans and soon started a school, an orphan asylum and a hospital. Theirs was the first nuns' convent and school within the present limits of the United States.

At the end of the 18th century there was beginning to develop in Detroit a complete system of Catholic schools: elementary, secondary and higher. Meanwhile Catholics had established the first school in Kentucky, and the first free school in the District of Columbia.

Discussing the rise of the Sisters'hoods and their magnificent contribution to education in America, Mr. Lischka declared that their work was so vast and varied that an adequate survey in a short address was impossible, adding: "The story of Catholic education in the 19th century, excepting higher education, is practically identical with the story of the rise and growth of Religious Sisters'hoods. * * * The Visitation Nuns, founded in 1799 at Georgetown, by the year 1838 had schools as far away as Alabama and Illinois. The Sisters of Charity of Emmitsburg, founded in 1803, rapidly spread in all directions: westward to Wisconsin, northward to New England, southward to Louisiana, with the result that they operated 58 schools and asylums in 1850. * * * To the labors of the Sisters of Charity of Emmitsburg and Cincinnati, and to the earlier labors of the Jesuits in Maryland and Pennsylvania is mainly due the establishment of the Catholic elementary school system."

"The work of these noble women was often pioneer work of an heroic kind," said the speaker after canvassing the establishment of other orders. "They sometimes dared and endured, and did all the things the hardy settlers of the West contended with."

Mr. Lischka told how secondary education grew rapidly in the latter half of the last century, how academies for both girls and boys sprang up, and how the colleges and universities began to appear. Georgetown and St. Louis, founded in 1789 and 1828 respectively, are the oldest of the great Catholic universities, he said, and the oldest institution for the training of priests is St. Mary's Seminary at Baltimore, founded in 1791.

"Today there are more than 200 Catholic colleges and seminaries, and Catholic elementary and secondary schools are numbered by the thousands and are taught by tens

of thousands of teachers," he said, adding that throughout their development, the Councils of the Church in America stoutly upheld by decree the absolute necessity of Catholic schools.

In closing his address, Mr. Lischka spoke of the attitude of the country toward Catholic schools.

"Throughout the historic career of the Catholic school in America, public authority and public sentiment were generally favorable to it," he said. "In some sections it took the place of the Public school, in others it directly cooperated with the Public school, in still others it received civil aid even as a church school, and everywhere it was looked on as a successful agent of religion and knowledge. There have been periods, indeed, when temporary storms raged round the parochial school, as when Archbishop Hughes of New York demanded a share of the public funds for it, or when an attempt was made to abolish it by law. But on the whole the American people have recognized and accepted the parochial school as an American institution, as a factor in American civilization, as an instrument of American culture. If the rights and claims of the parochial school had merited recognition on no other ground, they have merited it on the ground of historic record."

Mr. Lischka delivered his address at 10:15, the new hour for the N. C. W. C. Study Club addresses. Other addresses scheduled are: November 16, "A Statistical Survey of Catholic Education," November 23, "Catholic Education Today," and November 30, "Civic Education in Catholic Schools."

RELIGIOUS ORDERS TO AID REUNION

THE HEADS OF POWERFUL COMMUNITIES DIRECT ALL MEMBERS TO HELP

Rome, Nov. 6.—The Very Rev. Vicar General of the Dominicans has addressed a letter to the Dominican Provincials requesting them and the American Dominicans to assist the work of the Catholic Union, the international organization working for the reunion of the Orthodox Churches of Russia and the Near East with the Holy See, in its efforts to collect funds in the United States for the foundation of the special Russian Seminary in Rome, for the support of the Dominican Russian Seminary at Lille, France, and for other reunion works.

The Very Rev. Father Leone, C. P., General of the Passionist Fathers, has sent a similar letter to the members of his community in the United States asking them likewise to assist the Catholic Union to the best of their ability. The Passionists are engaged in reunion work among the schismatics of Bulgaria.

His Grace Archbishop Clepek, famous as the victim of Bolshevik persecution is expected during his stay in the United States, to speak on reunion matters under the auspices of the Catholic Union.

POPE'S INTENSE INTEREST
Louis H. Wetmore, K. S. G., a director of the Catholic Union and secretary of the National Catholic Converts League, was recently received in special audience by Pope Pius XI., who expressed his great interest in the work of the Catholic Union, and told Mr. Wetmore to tell American Catholics of that interest, at the same time bestowing his blessing on any speeches that Mr. Wetmore might make in its behalf. Just after this audience, Mr. Wetmore made public the following statement:

"The interest of the Holy Father in the reunion of the schismatics of Russia and the Near East with the Church is intense, so intense that an ecclesiastic who knows him well recently remarked that the Pope could talk of nothing else but the conversion of Russia.

"Indeed, Pius XI. is known as 'The Pope of Russia.' When I had my special audience with him, his whole face lit up with interest and joy when I told him of the work being done by the Catholic Union to further his project for a Russian seminary in Rome, etc. He asked me to tell the Catholics of America of his interest in the Catholic Union and his fervent wish for the success of its efforts to raise funds for building seminaries where native priests can be trained for work in Russia, Bulgaria, Rumania, Jugoslavia, etc.

NOW OR NEVER
"There is no doubt whatsoever that the most important question facing the Holy See at the present time is the question of the reunion of the schismatics of Russia and the Near East with the Catholic Church. It is a question of now or never. Protestants of every denomination, especially the Anglicans, are striving to bring the Orthodox into closer touch with themselves, even working for a definite union with these schismatics.

"The Anglican Church, like all other Protestant churches, is permeated with heresy, and the orders of its ministers are not valid. Therefore if the schismatics of the Near East and of Russia, who number millions of people, advance further toward Anglicanism and Protestantism, they will lose their present strong belief in the fundamentals of the Christian faith, they will lose their valid orders, and

corporate reunion with the Catholic Church will prove an impossibility. We Catholics, then, will have to depend not on a great corporate reunion, which is at present possible, but on individual conversions as we now do among the Protestant bodies. Then the conversion of these millions of Orthodox will have been set back, humbly speaking, hundreds of years.

"The moment to prevent this is now. We Catholics cannot afford to waste one moment, not a single one. The only international Catholic organization working with the approval of the Holy Father now in existence, for the purpose of collecting funds for the Pope's projects, is the Catholic Union. I consider it perhaps the most important organization in the Catholic world today. Every Catholic in every nation should belong to it."

The further international organization of the Catholic Union is proceeding rapidly. New branches are being formed in almost all the countries of Europe, and the general international headquarters had just been established in Fribourg, Switzerland.

FOREIGN MISSION NEWS LETTER

HOW THE GAROS CAME TO THE CHURCH

The first neophytes of the Garos were brought to know our holy religion in an entirely providential manner. Five Garos, aboriginal tribesmen of Bengal, living a hundred miles from the nearest Catholic Mission and in the midst of anti-Catholic hostility, became suspicious of the exaggerated calumnies against the Catholic Church and determined to go to Dacca and see for themselves. They walked 40 miles and then boarded a train which would take them to the city where they hunted up Monsignor Hurth at that time Bishop of the diocese, and told him of their desire to know something of the Catholic religion.

"We are Garos," they said, "and have been Baptists for a number of years, but are filled with doubt concerning our new religion and indignant over the conduct of our preacher who abandoned us at the moment of peril. We have questioned our Catechist, and begged him to tell us in conscience if the religion which we profess is in reality that of Jesus Christ."

"Since you treat me to speak conscientiously," replied the old teacher, "I wish to tell you the truth: If you wish to belong to the true religion, go to Dacca. There you will find a Catholic Bishop. He has the true doctrine."

WE HAVE SEEN THE CATHOLIC CHURCH
The Bishop listened with emotion, congratulated the men for having made the journey and encouraged them to persevere, but with heavy heart he was obliged to tell them, it was utterly impossible to give them a priest at that time. Nevertheless, he promised one at the earliest possible date.

The five Garos returned to their village and made known to the people their reception. Even the Baptist preacher had to be more careful in his attacks. "We have seen the Catholic Church," what have you seen? Hold your tongue. "Go to Dacca," these defenders of the Faith would say. These five Garos could read and had brought back a few catechisms and prayer books from Dacca. So well did they study these that a year later when they returned to Dacca they knew the prayers and catechism word by word by heart. Moved by such perseverance the Bishop deferred no longer. His choice fell on Father Francis to open a new Mission among the Garos. On the Feast of St. Joseph, March 19, 1913, twenty-one Garos were baptized.

A TRAGIC INCIDENT
The apostolate of Father Francis was cut short after four years among the Garos, by a tragic incident. The veteran's eyes were failing, and whilst weeding his garden one day, he reached for what he thought was a green weed. It turned out to be a poisonous serpent which stung the hand of God's anointed. The mission by that time numbered 400 Catholics and many more catechumens. And now in 1925, villages after villages have come to our missionaries for instruction. Conversion of all Garodom depends simply upon funds for schools and brothers to teach and priests to minister to the new Catholics.

A STRANGE INCIDENT
Father Louis of Kiangsai, China, although only breaking into the missionary work, is already having experiences, strange and startling. One day recently, when visiting the woman's school, a married woman of twenty-seven asked for baptism. She had studied for a year, but did not know enough doctrine to receive the sacrament. "I told her to study hard, and perhaps after a month I could baptize her."

and return, where he asked the teachers of the school, if they thought there was any danger of death. On assuring him there was no cause for alarm, he again turned towards home, got half way and turned back to see the sick woman.

"When she saw me enter the room, she wanted to sit up. I told her not to. Other women in the room changed her position in the bed, and then I can't tell why, I immediately stepped up and baptized her. I had scarcely finished the words 'Holy Ghost' when, without even a little struggle, she closed her eyes and was dead. This is surely a fine example of the goodness of God towards those who try to do His Will, for when I saw her first, I really had no intention of administering the sacrament."

LEPERS GUARD BLESSED SACRAMENT
As an example of the piety of the lepers in Kumbhahnan, S. India, Sister Frances of the Holy Angels Convent tells of a group of these unfortunates, who, on their own accord, stood guard over the Blessed Sacrament from 7 a. m. until 9 p. m. To reward them for this, there is to be an exposition of the Sacrament occasionally at which the Sisters and the lepers will take turns at standing guard.

SCHOOL BIBLE READING CONTESTED

Greeley, Colo., Nov. 18.—Legal proceedings have been initiated in an attempt to prevent enforcement of the rule of the School Board at Platteville prescribing that the King James version of the Bible must be read as part of the morning exercises. After several children had walked out during the reading of the Bible, suit was brought against the school board by Charles Vollmer, a farmer, William H. Scofield, counsel for Vollmer, in his argument on a demurrer by the school board, said:

"To any Christian religionist, Catholic or Protestant, the reading of the Bible is a religious exercise and the religious phases of the Bible cannot be separated from its role as literature or history. Catholics believe that reading the Bible to children without giving them instruction is wrong, in the same way that giving law books to an uneducated man and telling him to govern his action thereby would be wrong. In this case the law requires parents to send their children to this school where Bible reading is required. Since there is no parochial school in the district, the students are forced to subscribe to religious exercises in which they do not believe."

"PROTESTANT ROSARY" SUGGESTED BY DEAN

New York.—"A Protestant Rosary" is the title of an article published here in the Christian Advocate, a Methodist magazine, in which the Rev. Dr. James A. Beebe, Dean of the School of Theology of Boston University, suggests the feasibility of devising a Protestant substitute for the Catholic Rosary.

Arguing the need for such a method as the Rosary in Protestantism, Dr. Beebe writes: "The meaning of prayer is generally understood. But in the matter of method, Protestant Christianity has dimly broken down, particularly among so-called evangelists. Just those groups who have talked most about the importance of prayer have had no consistent word to utter when asked, 'How do you pray?' What goes on inside when he prays? All my pastors in my youth and young manhood were devout men. All united in assuring me that prayer was the very breath of life to the spirit. But not one of them told me how to breathe!"

THE NEW IRISH CARDINAL

By J. H. Cox
(Dublin Correspondent, N. C. W. C.)
The entire press of Ireland, irrespective of shades of opinion, expresses satisfaction at the designation of Archbishop O'Donnell, of Armagh, as the next Irish Cardinal.

An ardent nationalist, Dr. O'Donnell has, in the strictest recent times, always adopted a conciliatory rather than a partisan attitude. Quite recently he even held out the olive branch to the non-Catholic element of North-east Ireland, and his friendly and dignified utterance had visible effect in somewhat assuaging the violent feelings that were arising that section of the community. Soon afterwards Sir James Craig, the Belfast Premier, made reference to the "efforts of the Catholic population to reestablish peace and order." His words were generally taken as a response to the firm but temperate spirit evinced by Archbishop O'Donnell.

WEEKLY CALENDAR

Sunday, Dec. 6.—St. Nicholas of Bari, Patron Saint of Russia, was born late in the third century. He was ordained by his uncle, the Archbishop of Myra in Lycia, who also made him Abbot of a monastery. On the death of his uncle he was chosen to fill the archbishopric. He was the special protector of the innocent and those suffering from injustices. Many miracles are attributed to his influence.

Monday, Dec. 7.—St. Ambrose, Bishop, was a nobleman who was governor of Milan in 374 when a parent was chosen for that See. The Governor attended for the purpose of maintaining order but much to his surprise the choice fell upon him although, at that time, he was only a catechumen. His rule was noted for the fearlessness with which he opposed the will of members of the imperial family when he considered them to be in the wrong. It was he who admitted St. Augustine to the Catholic Church. St. Ambrose died in 397.

Tuesday, Dec. 8.—The Feast of the Immaculate Conception. This day has been set aside for the celebration of the moment when God revealed the Blessed Virgin through the distance of the ages to the first parents as the Mother of the Divine Redeemer, the woman destined to crush the head of the serpent.

Wednesday, Dec. 9.—St. Leodegaria, virgin and martyr, was born in Toledo, Dacia, the Governor under Diocletian ordered her apprehended. Hearing in prison of the martyrdom of her friend St. Plautilla, she prayed that God might not prolong her own exile. Her prayer was heard and she died in prison. Three famous churches in Toledo bear her name and she is honored as the principal patroness of that city.

Thursday, Dec. 10.—St. Eulalia, virgin and martyr, who was born in Merida in Spain. When the cruel Judge Dacianus was executing the edicts of Diocletian, Eulalia, then only twelve years old, appeared before the judge and reproached him for attempting to destroy souls by compelling them to denounce the true God. She was seized and, when flattery failed to move her, was cruelly tortured and finally killed.

Friday, Dec. 11.—St. Damasus, Pope, was Archbishop of the Roman Church when Pope Liberius was banished in 355. Damasus followed the Pontiff into exile and then returned to Rome where he was chosen Pope on the death of Liberius. After he had overcome local dissension he devoted his time to the extirpation of Arianism in the West and Apollinarianism in the East and in pursuance of these ends convened several general councils of the Church. He died in 384.

Saturday, Dec. 12.—St. Valery, Abbot, was born in Auvergne in the sixth century. He spent a number of years in several monasteries seeking spiritual perfection, and became a missionary in Neustria where he was successful in converting many infidels. Later he founded a monastery of his own. He died in 622.

RT. REV. DR. KITCHIN, DOMESTIC PRELATE

Evening Telegram, St. John's, Nfld., Nov. 12

Last evening a telegram from Rome from His Grace the Archbishop brought the pleasing announcement that the Rev. W. P. H. Kitchin, Ph. D., Rector of St. Patrick's and at present Administrator of the Archdiocese, had been elevated to the dignity of Domestic Prelate of His Holiness Pope Pius XI. The new Monsignor is a native of St. John's, having been born here on the 26th of May, in the year 1879. He made his early studies at St. Bonaventure's College, and thence, with a view to studying for the Priesthood proceeded to the renowned Sulpician Seminary of Issy, Paris, where he studied philosophy. He then entered as a student in the University of Louvain, studying theology and concurrently taking the higher course in philosophy. Louvain was then at the height of its fame under Monsignor Mercier, who since that time has become Cardinal Archbishop of Mechlin, the Belgian churchman and patriot of international fame. The new Prelate was one of Monsignor Mercier's most brilliant pupils and a particular friend of the great scholar of Louvain. After a most successful course he obtained his degree of Doctor of Philosophy in 1901 and was ordained Priest on the 24th of May, 1902. Arriving in St. John's in September he celebrated his first Holy Mass on the 8th of that month at St. Patrick's Church where he remained as curate for five years under the late venerable Dean Ryan. He spent one year as assistant at the Cathedral until May, 1908, when he was promoted to the Pastorale of St. Joseph's, Holytown. In January, 1921, he succeeded His Lordship Bishop Renouf as Rector of St. Patrick's which position he has filled with remarkable success. Besides the spiritual interests of the parish, which have unfalteringly been his chief concern, his noble achievement of his administration has been the building and financing of the new Memorial School.

Right Rev. Monsignor Kitchin, as he will henceforth be known, is a scholar of some repute. His literary productions have been appearing for years in many American and European periodicals and have been widely commended for their purity and grace of style, whilst as a pulpit orator and public lecturer he excels. Outstanding as are the talents and scholarship of the distinguished cleric he is esteemed by his friends and by his flock in greater measure because of his modesty of character, his earnest piety and his sympathy and love for the weak and the poor. The honor that has come to him from the Sovereign Pontiff is the reward of real merit and we have great pleasure in joining our congratulations to those which the Roman Catholic citizens of the community unite in offering to their distinguished spiritual leader upon his new dignity.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A GOOD INVESTMENT BY THE PRESIDENT

Week after week we strive to explain to our readers, the conditions of Catholics in many parts of Canada, who, for lack of numbers, are unable to provide themselves with a place of worship and are, as a consequence, without the consolations of religion. Because people in the East have been brought up in an environment where everything pertaining to the practice of religion has long been established, it is very difficult for them to understand the necessity of making sacrifices to help less fortunate fellow-Catholics in places where these things do not exist.

Some months ago a donation through Church Extension Society made possible the erection of a little chapel in the town of Neepawa, Manitoba, where the few Catholic residents had long hoped and prayed that such might become a reality. The Chapel was opened on August 4th, the feast of St. Dominic, its patron, and we have just received an account of the first Forty Hours Devotion held there.

any productions have been appearing for years in many American and European periodicals and have been widely commended for their purity and grace of style, whilst as a pulpit orator and public lecturer he excels. Outstanding as are the talents and scholarship of the distinguished cleric he is esteemed by his friends and by his flock in greater measure because of his modesty of character, his earnest piety and his sympathy and love for the weak and the poor. The honor that has come to him from the Sovereign Pontiff is the reward of real merit and we have great pleasure in joining our congratulations to those which the Roman Catholic citizens of the community unite in offering to their distinguished spiritual leader upon his new dignity.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A GOOD INVESTMENT BY THE PRESIDENT

Week after week we strive to explain to our readers, the conditions of Catholics in many parts of Canada, who, for lack of numbers, are unable to provide themselves with a place of worship and are, as a consequence, without the consolations of religion. Because people in the East have been brought up in an environment where everything pertaining to the practice of religion has long been established, it is very difficult for them to understand the necessity of making sacrifices to help less fortunate fellow-Catholics in places where these things do not exist.

Some months ago a donation through Church Extension Society made possible the erection of a little chapel in the town of Neepawa, Manitoba, where the few Catholic residents had long hoped and prayed that such might become a reality. The Chapel was opened on August 4th, the feast of St. Dominic, its patron, and we have just received an account of the first Forty Hours Devotion held there.

Forty Hours Devotion was opened on Sunday morning with all possible solemnity. The High Mass of Expiation at eleven o'clock was followed by the Litany of the Saints and procession of the Blessed Sacrament in which all the people took part. During the day, from the end of Mass until 9.30 p. m. a number of adorners were continually in the church to pay homage to Our Lord's Real Presence there. Long before 7.30, for which time the Holy Hour had been announced, the little chapel was filled to overflowing and among the congregation could be noticed quite a number of non-Catholics. Three meditations on the Blessed Sacrament and prayers, with appropriate hymns by the people, filled the hour; and what an hour it was!

Surely the Eucharistic King was touched by the love and devotion which poured forth from the hearts of His people bowed down in adoration before the altar throne. No wonder that happiness filled their souls and caused tears of joy to stain many a cheek, for in their very midst, raised high in the monstrance, under the appearance of bread, was Jesus, their Lord and Master. Had they not heard, addressed to them by His Minister in the sacrament of Penance, the words which of old transformed a notorious sinner into a great saint, "Go in peace, thy sins are forgiven thee." All the ugly wounds of their souls had been healed. They had been clothed with a new robe of sanctifying grace and admitted to the great banquet where their nourishment was the Bread of Angels. They knelt like the penitent Magdalen at His feet, filled with wonder and joy and consolation, in the presence of God.

On Monday morning Communion was given at eight o'clock and High Mass was sung at nine. This day was for the Polish people who came far and near and with their characteristic faith, constituted themselves a guard of honor to the Blessed Sacrament during the entire day. In the afternoon at five o'clock Holy Hour was conducted in the Polish language, and the regular Holy Hours at seven-thirty for the English-speaking people, closed the second day.

Tuesday morning at nine, the Mass of reposition was sung and the whole congregation again approached the Holy Table. Afterwards Mass for the Polish people was given with a sermon in their own tongue closed the first Forty Hours ever held in Neepawa—the greatest spiritual privilege in which these poor people had ever been permitted to participate.

In large cathedrals and city parishes in the East, Forty Hours is a usual occurrence. Neither trouble nor expense is spared in the decorations. Rarest flowers and flickering wax tapers make beautiful the altars. Rich-toned organs accompany trained voices in singing praises to the Eucharistic Lord, and devout souls spend hours in the Sweet Presence there. But hundreds, in these parishes, go about their business in the usual way, unmindful of the fact that Jesus of Nazareth is passing by and carries a little in their midst. In this little place not a Catholic remained away. During the time of exposition everything else was of secondary importance. The worship of God was the business of all. It was not difficult to count the number of

A USEFUL COMPANY

Administration of Estates Under Wills
Trusts of Any Special Nature
Money is loaned to Churches, Institutions and Individuals on first mortgages or other securities such as Victory Bonds at the lowest current rate of interest.

Property is Managed and Rents Collected
Information in regard to Business and Financial matters is furnished free of charge.
Write to Us or call at one of our offices for further information.

Capital Trust Corporation, Limited
HEAD OFFICE: 10 METCALFE STREET OTTAWA
TEMPLE BUILDING: BAY & RICHMOND STREETS TORONTO

those who attended the devotions and received the sacraments, but never in this world will be made manifest what this time of special grace meant to the souls there.

A year ago this Forty Hours could not have been held, because there was no church. The Masses would not have been offered, absolutions and Communions would not have been received, nor would the sermons, bringing souls to a better and more intimate knowledge of Our Lord in the sacrament of His love, have been preached. All these wonderful things were brought about because a man, in making provision for the disposal of his worldly goods, remembered Church Extension's needs and left \$600 for a chapel in the West.

What we have described covered a period of only two or three days, but the chapel will continue as a center from which God's greatest gift will be dispensed to His people for years and years to come. No doubt many souls, that would otherwise be lost, will owe their salvation to the man whose charity made possible the chapel at Neepawa; and could he make known to us what was the most profitable of all his investments, no doubt he would say, "the chapel in the West."

Soon the day will come when all that is of the earth must be left behind. The amount we have accumulated may be great or small, but we should make provision, while still there is time, for an investment that will profit us for eternity. Remember the words of Our Lord, "Lay not up to yourselves treasures on earth; where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume and where thieves do not break through and steal." (St. Matthew, vi, 19-20.)

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Table listing donations with names and amounts: Previously acknowledged \$11,607 90, Friend, North Bay 200 00, B. A. M., Gravelbourg 5 00, Friend, Lancaster 1 00, Mrs. H. Casey, Ridgewood 2 00, Mrs. D. Riordon, River Glade 1 00, "Thomas," Brantford 1 00, Friend, Bridgeport 10 00, Mrs. J. Murphy, Summerside 2 00, A. C. Castonguay, Chelmsford 2 00, Mr. I., Apple Hill 1 00, Friend of Holy Souls, Norwood 5 00, Sadie Le Pain, Roseland 1 00, Mrs. D. McKinnon, Cochrane 1 00, E. F. O., Ottawa 2 00, Mac, Chicago 1 00, C. A., Marysville 2 00, M. C., Regina 5 00, Friend, Smith's Falls 1 00, Friend, Antipisch 5 00, Souls in Purgatory 1 00

DIES A CONVERT

Philadelphia, Nov. 6.—While the voters of Philadelphia were casting the ballots which had been would have made him District Attorney, former Judge John M. Patterson, on his deathbed, was baptized and received into the Catholic Church at one o'clock Tuesday afternoon. At seven o'clock the

polls closed and the count showed that Judge Patterson had received a majority. At eleven-thirty o'clock he died.

The judge's deathbed conversion came as a climax to a long approach to Catholicism. He was an intimate friend of the Rev. Matthew Farlier, S. J., and about a year ago began a systematic study of Catholic dogma. Although not at that time a Catholic, Judge Patterson attended the laymen's Retreats at Malvern for the past two years and had made reservations to attend this year's Retreat, November 6-9.

CHINESE MISSION BURSES

THE QUEEN OF APOSTLES AND THE HOLY SOULS

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

We love the souls of those dear ones. How appalling then is the voice of their pleading: "Have pity on me! Have pity on me! At least, you my friends,"

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

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

Address contributions to: CHINESE MISSION BURSES, CATHOLIC RECORD, London, Ont.

INCOMPLETE BURSES

Table listing incomplete burses with names and amounts: Sacred Heart League \$8,713 95, Mrs. Mary Power, North Telegouche 5 00, Collected by R. A. C., North Telegouche 5 00, Mrs. M. J. McManus, St. Thomas 1 00, St. Joseph, Patron of China 3,591 88, J. A. M., Portland, Ore. 1 00, Queen of Apostles 3,411 55, W. C., Petty Harbor 2 00, M. J. McManus, St. Thomas 1 00, Immaculate Conception 3,080 98, Holy Souls 2,068 89, St. Anthony's 1,905 45, Little Flower 1,706 89, M. G., Peterboro 1 00, Blessed Sacrament 639 80, Holy Name of Jesus 551 75, Comforter of the Afflicted 508 00, St. Francis Xavier 428 80

Thrifty People Cannot Afford

either to risk their savings in speculative enterprises or to fail to obtain the best rates of interest consistent with safety.

The Ontario Loan & Debenture Co.

one of Canada's strongest Mortgage Lending Corporations
Capital \$1,750,000. Reserve Fund \$2,575,000

ALLOWS 3 1/2 % on Deposits paid or compounded half-yearly.

5 % on Debentures paid or compounded half-yearly.

Full particulars and folders gladly given on request.

Offices: Dundas St. at Market Lane LONDON, ONTARIO
A. M. SMART, President. T. H. MAIN, Manager.

FIVE MINUTE SERMON

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

FIRST SUNDAY OF ADVENT

THE REDEEMER

"Your redemption is at hand." (Luke xli. 33)

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

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

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

Oh! how blessed are we, who know so well this Saviour, "this most high God and our Redeemer" (Ps. lxxvii. 36.) He that has been promised, came not only for the people of Israel, but for all mankind. He came to save His people from their sins" (Matt. i. 21.) Let us realize it more intimately. He came not simply to proclaim a universal pardon for all the multitude of the children of men. He came for me! To pardon me, to win my love, my loyalty; to recognize me as His child for whom He had opened the gates of heaven. And is this all? What could hope expect more than this? If He had brought us redemption once, would not this have been an infinitely bountiful mercy?

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

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

in the world the message of Advent finds no admittance to their hearts. But to us it must not be so. We must prepare a home for Him, lest the first coming should be repeated: "He came unto His own, and His own received Him not" (John i. 11.)

APPEAL OF SUFFERING SOULS

By Rev. James Murphy, S. J. IN THE MORNING

When the pure air comes unbreathed and the fresh fields lie untrod, When the lark's song rises upward and the wet flowers deck the sod;

In the time of early praying, in the hushed and holy morn, Hear those voices softly pleading, hear those low words interceding.

From the green graves lonesome lying, Ever more in sad tones crying: "Have pity! you at least have pity, you, my friends."

IN THE NOONTIME

When the hot earth also slumbers and the treetops scarcely stir, When the bee sleeps in the lily and the hare parts by the furze,

When the stream breeze softly cools you and the grateful shade invites, While the hot skies far are glowing, think of pain, no respite knowing,

And those prison fires appalling, And those piteous voices calling: "Have pity! you at least have pity, you, my friends."

IN THE EVENING

When the long day's cares are ended and the house group soon shall meet, When the silent twilight deepens and comes rest for weary feet,

In the time of sad remembrance give a prayer to old friends gone, Some regret, some feelings tender, to past days and scenes surrender,

Let your heart with mournful greeting Hear the sad refrain repeating: "Have pity! you at least have pity, you, my friends."

IN THE NIGHTTIME

When the stars are set in ether and the white moon in a cloud, When the children's hands are folded and the golden heads are bowed,

Tell them of that fearful burning, of those souls in torture dire, Explaining pride and folly in the purifying fire,

Let their sinless hearts adoring reach Christ's throne in sweet imploring: "Have pity! you at least have pity, you, my friends."

NATIVE PRIESTHOOD IS DESIRE OF BOTH INDIA AND CHINA

WISH OF INDIA STRONGLY EXPRESSED AT MISSIONARY CONFERENCE AT LOUVAIN

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

Missionary weeks have been held successfully at Louvain, Belgium, and at Steyl, Holland. At Steyl, the meet just ended was made to coincide with the fiftieth anniversary of the foundation there of the Society of the Divine Word, the first German missionary society created in Holland, owing to the Bismarckian anti-religious May Laws, in full sway in 1875. A native Indian Bishop, Mgr. Roche, S. J., and native priests from various missionary lands were present at both weeks, taking an active part in the proceedings. At the Louvain Congress, where the theme was "Native Aspirations and the Missions," Father Desson, a native Indian secular priest, of Calcutta, former professor of philosophy and of theology, in an impeccable Latin speech, broke a lance for the thesis that white missionaries are needed to do pioneer work, but that the indigenous clergy is better adapted for Christian communities adequately organized.

INDIA DEMANDS NATIVE CLERGY

Father Gille, S. J., a Belgian missionary, founder and editor of the Catholic Herald of India, published at Calcutta, spoke in the same trend. The plea was: "All the political parties in India stand shoulder to shoulder in demanding the Dominion status enjoyed by Canada; and as the English manifest a readiness to grant it to them, it may be looked for within a comparatively short time, say fifteen or twenty years at the utmost limit. The spirit of independence is to the fore among the Hindus no less than among the Catholics, but under different forms. Both detest Europeanism: the Hindus to the extent of refusing Christianity en bloc; the Catholics among them to the extent of wanting to be shepherded by their own Indian bishops and Indian clergy."

"Things being as they are, our immediate concern is to proceed without delay to the erection in different centers of a native church capable of holding its own in case European missionaries would happen to decrease in numbers.

"The dioceses are too large. Instead of thirty-four there should be fifty.

"Every diocese ought to cut off that part of it that has a well established Christian community, and to concentrate its secular Indian priests there, with full powers from the Bishop down to the church sexton. A grouped Indian clergy feels stronger than a scattered one placed under the tutelage of Europeans. The native priests mistrust us; we hurt their feelings and they live too far apart to be of mutual assistance to one another.

"The juxtaposition of European and of Indian dioceses produces a precious rivalry, stimulated by charity. Malabar and the diocese of Trichopoly, for instance, are a wonder-proving aid to each other.

"Europeans, for a long time to come, will be the better elements to break the ground and lay the foundations of new missions and they ought to reserve to themselves such districts in each diocese as still call for pioneer work. They are no longer in their vocation the moment they abide in fairly organized Christian centers. There the Indian priest excels a greater influence over the Christians than the foreigner. In such dioceses as have a native clergy vocations are plentiful; in the dioceses with a European clergy, on the other hand, there are none.

"The War turned out to be a blessing in disguise for India. It taught the natives to manage for themselves. Wherever the support comes from Europe the people do not give what they might."

REAL TASK OF WHITE PRIESTS

The sum total of Father Gille's plea was "The task of the white priests in India is to make themselves useless."

That is exactly the sentiment another Belgian missionary, Father Lebbe, C. M., gave vent to about missionary enterprise in China.

"The Church of China," he said, "is the only way to conquer the immense Republic for Christ."

Twenty-five years did he battle in China for that ideal. He was misunderstood, denounced, persecuted by the very ones who were designated to support him.

Not from the heights of the Heavenly Anode does he now witness the triumph of his idea, as many a sower of good seed often does, but while still here upon earth; for Rome spoke through Pope Benedict XV, and Pius XI., no less than his predecessor, favors the thought of a Chinese Catholic Church, of an Indian Catholic Church, of a Catholic Church everywhere that is neither white, nor yellow, nor red, nor black, but simply universal.

CONCLUSIONS OF CONFERENCE

Some of the conclusions of the missionaries' exchange of views were: First, a handy manual of colonial legislation is an unfulfilled want of the missionaries; secondly, further study of missionary methods, particularly of the methods employed at home to assist the missions, would be quite profitable; thirdly, the missionaries ought to apply themselves more to adapt the customs, arts and artistic abilities of the converted people to the practices and usages of the Catholic Church and to make use of them for their converts' benefit.

Finally, the energetic support and the sympathy of European public opinion was asked to bring about changes in such conditions as are plainly detrimental to the cause of Catholicism, particularly in India.

At the Steyl missionary congress the same conclusions as at Louvain were reached with regard to an indigenous clergy.

Father Witte, S. D. V., for years the Superior of the Missions of the Society of the Divine Word in Togo, on the West Coast of Africa, in his appeal for continuing the efforts fairly started to secure a native black clergy, related that the Bishop of Togo, upon a recent visit to Steyl, said of a native negro priest, partly educated by Father Witte, that he was doing the work of three European missionaries and was much preferred by the people.

But the day came when he found the "good news" of religion. Literature and religion had been divorced for two centuries in France, which had suffered greatly and was still suffering from the Jansenist heresy, a heresy akin to tuberculosis. He felt deeply the falseness of that doctrine.

To him religion was not a distinction, but, on the contrary, a crowning and a glorification of nature.

During his long years of solitude in the Far East he had come to see that God was not the jealous master of a little flock of the elect and the initiated ones, but the creator of heaven and earth; that all His works were good, very good, and that nothing in them required altering. So it came about that religion inspired his poetry and that he wrote his "Cantique du Rhone."

Ritz-Carlton Hotel
MONTREAL
Canada's Social Centre
Noted for its efficient yet unobtrusive service.
Telegraphic and Cable Address "Riscarlton."
EMILE C. DESBAILLETS, Manager.

Accept the Challenge of the 4 Pin

If there is anything that arouses a dormant fighting instinct, it is the 4 pin left standing in a bowling game. Requiring but little knowledge this unparalleled participating game is one of the most pleasant, fascinating and clean sports that can be obtained.

Many churches throughout Canada, realizing the excellent qualities of this recreation for promoting good fellowship and friendship have installed Brunswick bowling alleys. Increasing good-will among all members of the congregation has been the outcome in every instance—and incidentally the revenue from the alleys has augmented the church treasury.

Not from the heights of the Heavenly Anode does he now witness the triumph of his idea, as many a sower of good seed often does, but while still here upon earth; for Rome spoke through Pope Benedict XV, and Pius XI., no less than his predecessor, favors the thought of a Chinese Catholic Church, of an Indian Catholic Church, of a Catholic Church everywhere that is neither white, nor yellow, nor red, nor black, but simply universal.

We have interesting data to send you. Write us to-day.
Community Recreation Division
The Brunswick-Balke-Collender Co. of Canada, Limited
Brunswick Bldg., 388A Bay St., Toronto

1926 Almanac of the Sacred Heart

78 PAGES
Ten Beautiful Full Page Illustrations in Colors

CONTENTS
League Items.
God Bless Thy Year (Poem).
St. Joseph, Patron of a Happy Death.
The Power of Good Example.
The Nurse's Story.
My Friend.
Churching of Women.
Fasting Days, Days of Obligation.
How Scandal Grows (Poem).
A Remarkable Pilgrimage.
A Timely Warning.
In Prayerful Memory.
At the Eleventh Hour (Story).
Joe.
The Patient in Number 314 (Story).
Luther and the Bible.
Our North American Martyrs.
Retreats for Men.
He apologized for bringing in religion. "I know that in England it is considered very bad form to talk religion except in places consecrated to it. But you asked me to speak of the poet Paul Claudel, and I could not do so without dwelling on his Catholicism."

Paul Claudel said he had made his appearance under the auspices of Ernest Renan in the middle of the reaction from the poetry of hope and optimism. The reaction had as its watchwords realism, positivism, materialism and pessimism.

Price 25c. Post Paid
The Catholic Record
LONDON, CANADA

McCausland Windows
Church Painting and Decorating.
Designed and Executed in England
ROBERT McCausland Limited
141-143 SPADINA AVE. TORONTO

Coats of Beauty
The newest of the World's fashions

Any woman wearing either of these coats would be admired by all. You can have either or both for less money than elsewhere in Canada, and the price is the same no matter where you live.

Our method of selling "Hallam" Fur Coats and Garments "direct to wearer" by mail saves you the retail profits.

There is a wonderful array of bargains in wearing apparel illustrated in

Hallam's Fashion Book
showing the newest popular modes from Paris, London, New York and Toronto in

FURS "from Trapper to Wearer"
Fur Coats Scarfs Chokers
Dresses Millinery Shoes
Cloth Coats "at Trimmings"
This book is FREE—Send for your copy to-day, address as below.

Hallam Mail Order Corporation Limited
452 Hallam Bldg., TORONTO

BRITISH AMERICA ASSURANCE COMPANY
HEAD OFFICE — TORONTO
Incorporated 1833
Fire—Marine—Automobile—Burglary—Guarantee
Security to Policyholders — \$1,981,642.19

TEA - COFFEE

Finest Importations always in stock at lowest market prices.
Samples and quotations sent promptly upon application.
Special attention given to requirements of institutions.

Kearney Brothers, Limited
TEA - COFFEE. IMPORTERS and SPECIALISTS
33 St. Peter Street Established 1874 Montreal, Que.

Security for Valuables

WHEN you keep in your home or your office important papers, negotiable securities, jewelry and other valuables, you run a daily risk of complete loss through fire or theft.

A Safety Deposit Box in this Bank affords you a place of absolute safety for your valuables. The moderate rental is a small price to pay for security.

THE DOMINION BANK
ESTABLISHED 1871
HEAD OFFICE, TORONTO.

O'Keefe's DRY GINGER ALE
Sparkling - Wine-like
Relieves four o'clock fatigue
On Sale Everywhere

The Wonder-Worker of Padua's Graymoor Novena

On every Tuesday a fresh Novena to St. Anthony is begun by the Franciscan Friars of the Atonement in their Monastery Church on the Mount of the Atonement, Graymoor-near-Hudson, N. Y.

Petitions can be sent by mail for presentation to the Saint in this Novena from a y place and at any time. All letters will be promptly acknowledged, and instructions given to the Client of the Wonder-Worker of Padua how to cooperate with the Graymoor Friars in making the Novena.

Some Witnesses to the Efficacy of St. Anthony's Intercession

P. H. Toronto, Ont., Canada: "Please publish in THE LAMP that St. Anthony has been a very successful business partner to my father. He has taken care of us through three hard winters up to now, and we hope for a continuance of his protection during the coming one. You will find thirty dollars promised by my father, being St. Anthony's percentage."

Mrs. G. S. L. Call: "Enclosed please find money-order for ten dollars in thanksgiving for a great favor received through the intercession of St. Anthony. My husband, who is a hard worker, promised the above sum should be helped through a business crisis which greatly worried him."

H. M. K., New York: "No words of mine can express my deep and sincere gratitude to St. Anthony for favors he has granted me. One, especially, of these favors was pretty close to hopeless. It not entirely so; but I prayed constantly that my petitions would be granted by October 20. They were granted almost the last minute but in time thank God. In gratitude I am sending an offering as promised."

D. M. Penne: "I am enclosing a check for ten dollars for St. Anthony's Bread which I promised should my mother regain her mind. Her mind is entirely restored, and she is slowly regaining her health, thanks to Saint Anthony."

ADDRESS:
ST. ANTHONY'S SHRINE, Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

McCausland Windows
Church Painting and Decorating.
Designed and Executed in England
ROBERT McCausland Limited
141-143 SPADINA AVE. TORONTO

Coats of Beauty
The newest of the World's fashions

Any woman wearing either of these coats would be admired by all. You can have either or both for less money than elsewhere in Canada, and the price is the same no matter where you live.

Our method of selling "Hallam" Fur Coats and Garments "direct to wearer" by mail saves you the retail profits.

There is a wonderful array of bargains in wearing apparel illustrated in

Hallam's Fashion Book
showing the newest popular modes from Paris, London, New York and Toronto in

FURS "from Trapper to Wearer"
Fur Coats Scarfs Chokers
Dresses Millinery Shoes
Cloth Coats "at Trimmings"
This book is FREE—Send for your copy to-day, address as below.

Hallam Mail Order Corporation Limited
452 Hallam Bldg., TORONTO

BRITISH AMERICA ASSURANCE COMPANY
HEAD OFFICE — TORONTO
Incorporated 1833
Fire—Marine—Automobile—Burglary—Guarantee
Security to Policyholders — \$1,981,642.19

TEA - COFFEE

Finest Importations always in stock at lowest market prices.
Samples and quotations sent promptly upon application.
Special attention given to requirements of institutions.

Kearney Brothers, Limited
TEA - COFFEE. IMPORTERS and SPECIALISTS
33 St. Peter Street Established 1874 Montreal, Que.

Security for Valuables

WHEN you keep in your home or your office important papers, negotiable securities, jewelry and other valuables, you run a daily risk of complete loss through fire or theft.

A Safety Deposit Box in this Bank affords you a place of absolute safety for your valuables. The moderate rental is a small price to pay for security.

THE DOMINION BANK
ESTABLISHED 1871
HEAD OFFICE, TORONTO.

O'Keefe's DRY GINGER ALE
Sparkling - Wine-like
Relieves four o'clock fatigue
On Sale Everywhere

The Wonder-Worker of Padua's Graymoor Novena

On every Tuesday a fresh Novena to St. Anthony is begun by the Franciscan Friars of the Atonement in their Monastery Church on the Mount of the Atonement, Graymoor-near-Hudson, N. Y.

Petitions can be sent by mail for presentation to the Saint in this Novena from a y place and at any time. All letters will be promptly acknowledged, and instructions given to the Client of the Wonder-Worker of Padua how to cooperate with the Graymoor Friars in making the Novena.

Some Witnesses to the Efficacy of St. Anthony's Intercession

P. H. Toronto, Ont., Canada: "Please publish in THE LAMP that St. Anthony has been a very successful business partner to my father. He has taken care of us through three hard winters up to now, and we hope for a continuance of his protection during the coming one. You will find thirty dollars promised by my father, being St. Anthony's percentage."

Mrs. G. S. L. Call: "Enclosed please find money-order for ten dollars in thanksgiving for a great favor received through the intercession of St. Anthony. My husband, who is a hard worker, promised the above sum should be helped through a business crisis which greatly worried him."

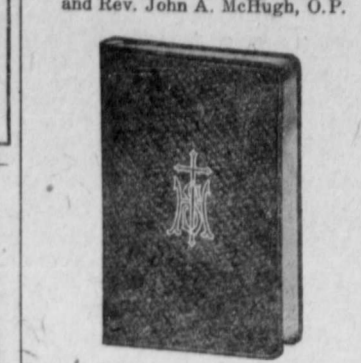
H. M. K., New York: "No words of mine can express my deep and sincere gratitude to St. Anthony for favors he has granted me. One, especially, of these favors was pretty close to hopeless. It not entirely so; but I prayed constantly that my petitions would be granted by October 20. They were granted almost the last minute but in time thank God. In gratitude I am sending an offering as promised."

D. M. Penne: "I am enclosing a check for ten dollars for St. Anthony's Bread which I promised should my mother regain her mind. Her mind is entirely restored, and she is slowly regaining her health, thanks to Saint Anthony."

ADDRESS:
ST. ANTHONY'S SHRINE, Franciscan Friars of the Atonement, Graymoor, Garrison, N. Y.

BLESSED BE GOD!

A New Prayer Book
By Rev. Charles J. Callan, O. P. and Rev. John A. McHugh, O. P.



Illustrated, size 6 1/4 x 4 inches. 780 Pages. Assorted Bindings.

It is **Now**—Arranged in conformity with the Liturgy of the Church, and according to the latest decrees.

It is **Modern**—Containing popular devotions, new prayers and Novenas of St. Theresa of the Child Jesus, Novena of Grace in honor of St. Francis Xavier, etc.

It is **Acetual**—A section is devoted to spiritual readings, meditations and practical counsel drawn from the Sacred Scriptures and the Imitation of Christ.

It is **Complete**—Containing regular and special prayers for different occasions, the Ordinary of the Mass, Prayers at Mass, Nuptial Mass and Solemn Requiem Mass complete, prayers and devotions for the sick and dying, together with nine different Novenas.

It is **Attractive**—The type is large and clear. There are numerous illustrations with headings and end pieces symbolic of the text. The paper and bindings are in keeping with the character of this superior manual.

BINDINGS

2 1/2 Black imitation leather, gilt edges..... \$2.50
2 1/2 Black imitation leather, red edges..... 2.50
2 1/2 Black rough leather, gilt edges..... 3.50
2 1/2 Black rough leather, red edges..... 3.50
4 1/2 Black leather, leather lined, gilt edges..... 4.50
4 1/2 Black Morocco leather, gilt edges..... 5.00
6 Morocco leather, leather lined, gilt edges..... 6.00
7 Blue placed sheepskin, gilt edges..... 7.00
8 Fine calf leather, gilt edges..... 8.00
10 The Bride's Book—white and gold, enclosed in large white box, silk lined 10.00

The Catholic Record
London, Canada

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

\$5000 GIVEN FREE.

The above amount will be given away by us in CASH PRIZES as follows:

1st Prize, \$100. 5th Prize, \$40.
2nd Prize, \$75. 6th Prize, \$30.
3rd Prize, \$50. 7th Prize, \$25.
4th Prize, \$50. 8th Prize, \$20.
10 Prizes of \$10. Each in Cash
15 Prizes of \$5. Each in Cash

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

\$5000 GIVEN FREE.

The above amount will be given away by us in CASH PRIZES as follows:

1st Prize, \$100. 5th Prize, \$40.
2nd Prize, \$75. 6th Prize, \$30.
3rd Prize, \$50. 7th Prize, \$25.
4th Prize, \$50. 8th Prize, \$20.
10 Prizes of \$10. Each in Cash
15 Prizes of \$5. Each in Cash

Solve the Puzzle AND WIN A CASH PRIZE

There are 7 faces to be found around the head of Napoleon. Can you find these faces? If so, mark each one with an X, cut out the picture, and write on a separate piece of paper, "I have found all the faces, and marked them." Mail your answer to us, with your name and address written plainly in case of ties, neatness, handwriting and punctuation will be considered factors. If your answer is correct, you will be advised by return mail. In order to qualify for one of the prizes, there is a simple condition to be fulfilled. This condition DOES NOT INVOLVE THE SPENDING OF ANY MONEY. All that we ask you to do, is to sell for us 12 bottles of our Erol Perfume, among your friends, at 50c per bottle. When sold, and we have received the money, you will then be fully qualified in our competition, and eligible to a Cash Prize the amount of same. THIS IS ABSOLUTELY THE ONLY CONDITION TO BE FULFILLED. When we receive your answer, we will mail you the Perfume to sell for us. Fill in the coupon below and mail it at once. DO NOT SEND ANY MONEY.

COUPON

Enclosed please find solution to your puzzle. If correct, please send me AT YOUR EXPENSE, 12 bottles of perfume, which I will endeavour to sell among my friends at 50c per bottle, and when sold, will retain you the money.

Name _____
Address _____
Address your letter to
EROL MANUFACTURING COMPANY,
Dept. 10 Toronto 8, Ont.

Solve the Puzzle AND WIN A CASH PRIZE

There are 7 faces to be found around the head of Napoleon. Can you find these faces? If so, mark each one with an X, cut out the picture, and write on a separate piece of paper, "I have found all the faces, and marked them." Mail your answer to us, with your name and address written plainly in case of ties, neatness, handwriting and punctuation will be considered factors. If your answer is correct, you will be advised by return mail. In order to qualify for one of the prizes, there is a simple condition to be fulfilled. This condition DOES NOT INVOLVE THE SPENDING OF ANY MONEY. All that we ask you to do, is to sell for us 12 bottles of our Erol Perfume, among your friends, at 50c per bottle. When sold, and we have received the money, you will then be fully qualified in our competition, and eligible to a Cash Prize the amount of same. THIS IS ABSOLUTELY THE ONLY CONDITION TO BE FULFILLED. When we receive your answer, we will mail you the Perfume to sell for us. Fill in the coupon below and mail it at once. DO NOT SEND ANY MONEY.

COUPON

Enclosed please find solution to your puzzle. If correct, please send me AT YOUR EXPENSE, 12 bottles of perfume, which I will endeavour to sell among my friends at 50c per bottle, and when sold, will retain you the money.

Name _____
Address _____
Address your letter to
EROL MANUFACTURING COMPANY,
Dept. 10 Toronto 8, Ont.

Solve the Puzzle AND WIN A CASH PRIZE

There are 7 faces to be found around the head of Napoleon. Can you find these faces? If so, mark each one with an X, cut out the picture, and write on a separate piece of paper, "I have found all the faces, and marked them." Mail your answer to us, with your name and address written plainly in case of ties, neatness, handwriting and punctuation will be considered factors. If your answer is correct, you will be advised by return mail. In order to qualify for one of the prizes, there is a simple condition to be fulfilled. This condition DOES NOT INVOLVE THE SPENDING OF ANY MONEY. All that we ask you to do, is to sell for us 12 bottles of our Erol Perfume, among your friends, at 50c per bottle. When sold, and we have received the money, you will then be fully qualified in our competition, and eligible to a Cash Prize the amount of same. THIS IS ABSOLUTELY THE ONLY CONDITION TO BE FULFILLED. When we receive your answer, we will mail you the Perfume to sell for us. Fill in the coupon below and mail it at once. DO NOT SEND ANY MONEY.

COUPON

Enclosed please find solution to your puzzle. If correct, please send me AT YOUR EXPENSE, 12 bottles of perfume, which I will endeavour to sell among my friends at 50c per bottle, and when sold, will retain you the money.

Name _____
Address _____
Address your letter to
EROL MANUFACTURING COMPANY,
Dept. 10 Toronto 8, Ont.

Solve the Puzzle AND WIN A CASH PRIZE

There are 7 faces to be found around the head of Napoleon. Can you find these faces? If so, mark each one with an X, cut out the picture, and write on a separate piece of paper, "I have found all the faces, and marked them." Mail your answer to us, with your name and address written plainly in case of ties, neatness, handwriting and punctuation will be considered factors. If your answer is correct, you will be advised by return mail. In order to qualify for one of the prizes, there is a simple condition to be fulfilled. This condition DOES NOT INVOLVE THE SPENDING OF ANY MONEY. All that we ask you to do, is to sell for us 12 bottles of our Erol Perfume, among your friends, at 50c per bottle. When sold, and we have received the money, you will then be fully qualified in our competition, and eligible to a Cash Prize the amount of same. THIS IS ABSOLUTELY THE ONLY CONDITION TO BE FULFILLED. When we receive your answer, we will mail you the Perfume to sell for us. Fill in the coupon below and mail it at once. DO NOT SEND ANY MONEY.

COUPON

Enclosed please find solution to your puzzle. If correct, please send me AT YOUR EXPENSE, 12 bottles of perfume, which I will endeavour to sell among my friends at 50c per bottle, and when sold, will retain you the money.

Name _____
Address _____
Address your letter to
EROL MANUFACTURING COMPANY,
Dept. 10 Toronto 8, Ont.

CHATS WITH YOUNG MEN

WHEN I HAVE TIME

When I have time, so many things I'll do To make life happier and more fair For those whose lives are crowded now with care; I'll help to lift them from their low despair, When I have time.

An essential attribute of high character that it may be safely calculated and relied upon at all times, in the smallest of details as well as the most important of problems. Who among us cannot cry out with the poet, "Strange fits of passion have I known," and yet were we to be accused of being bad tempered we would immediately show our resentment. It is not necessary to have a perpetual frown or to be generally angry to be classed with those of our friends who enjoy bad temper.

TEMPER AND GENTLENESS

It has been said that every man has a temper. It is a much discussed characteristic of many people. All sorts of theories have been laid down in its analysis, but it still baffles in its actions. We speak of bad temper as a mental state or tendency dangerous to the possessor or and those around him. And yet, strange as it may seem temper, dangerous though it is, is as universally excused as it is universally possessed.

Gentleness. What a world of meaning in the word. It is the shining star and the necessary attribute of a gentleman or gentlewoman. St. Thomas said, "Gentleness is the virtue of a noble soul." Those who really possess it rise above real injury and hurt themselves and even when attacked retain their peace of heart. They never give way to feelings of disgust, impatience, irritation or anger. They never maintain studied coldness toward others for frivolous reasons. They follow the example of Him whose life was the essence of humility and gentle consideration for all. Can we do otherwise? What meekness when He said: "Judas, do you betray the Son of Man with a kiss?"

OUR BOYS AND GIRLS

THE WILL OF GOD

I worship Thee, sweet will of God! And all Thy ways adore, And, every day I live, I seem To love Thee more and more. When obstacles and trials seem Like prison walls to be, I do the little I can do, And leave the rest to Thee. I know not what it is to doubt, My heart is ever gay; I run no risk, for, come what will, Thou always hast Thy way. I have no cares, O blessed Will! For all my cares are Thine; I live in triumph, Lord! for Thou Has made Thy Triumph mine.

ADVENT

The season of Advent, which marks the beginning of the ecclesiastical year, embraces the time between the Sunday nearest to the feast of St. Andrew the Apostle, November 30, and the feast of Our Lord's Nativity. During these days the faithful are exhorted to prepare by works of penance and by prayer for the celebration of the anniversary of the Saviour's coming into the world. With beautiful appropriateness the Church has arranged her liturgy in such a way as to keep before her mind that long period from the fall of man to the coming of the Redeemer. She goes back in spirit to the time before the Incarnation, and in the words of the holy men of the ancient dispensation she prays, "Send down the dew, ye heavens, from above, and let the earth be opened and bud forth the Redeemer."

And when it seems no chance or change From grief can set me free, Hope finds its strength in helplessness. And daily waits on Thee He always wins who sides with God, To him no chance is lost; God's will is sweetest to him when It triumphs at his cost. Ill that He blesses is our good, And unblest good is ill; And all is right that seems most wrong. If it be His sweet Will. —F. W. FABER

She borrows the language of ardent longing and fervid expressions of the prophets of old, in which the prayers of His people ascended to His throne, and after receiving and answering them, "when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law; that we might receive the adoption of sons." When the Incarnate God came into the world the world had need of Him. The nations were seated in

the valley of the shadow of death. Paganism held sway over a great portion of the earth. God was being robbed of His extrinsic glory because the worship that belonged to Him was being given to idols. Many of His own people whom He had favored with revelations of divine truth had forgotten and forsaken Him. They had abandoned the fountains of living water and had gone astray in the conceits of their own souls. They and all mankind required some one to direct their feet in the ways of peace, to renew the face of the earth, to lead erring man back to the throne of grace and to save him from himself and his sins. "He came unto His own and His own received Him not." He was treated with disdain by those whom He would save. And in this twentieth century as well as in the first these words are true of the reception accorded Him on the part of His people. The world's unrest at the present is a reality. Men are seeking peace in life and quiet in conscience, and assurance in prospect, and they will not permit the One Being who can satisfy their longings to come into their lives. Advent time is the Church's preparation for the coming of the Redeemer, with His grace and truth, into countless souls. May He come even to the thousands who have in their pride of knowledge turned away from the Saviour's teaching. May He illumine the minds and strengthen the wills even of those, to recognize His saving presence and blessed influence in human life, so that again it may be said, as was said of old: "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord, we have patiently waited for Him; we shall rejoice and be joyful in His salvation." —The Monitor.

THE SNOB

"There is nothing so kindly as kindness." The lady is one in lowered, impressive tone speaks of people in her "class." She came to stay at a summer hotel, and in the course of time, her funds gave out. She actually reached the point where she needed food.

A fine, kind-hearted woman who was employed as chambermaid at the hotel discovered the plight of the guest and at once charged her under her charge and supplied her with food until the time when she received a long-looked-for check. Later the lady of "class" deliberately "cut" the one who had befriended her, snubbed her when they were with other people and therein hurt the kind-hearted one most cruelly. In discussing the idea that the chambermaid had presumed to act as though she were her social equal, the "high class" lady bemoaned the fact that ignorant people do not know enough to keep their place.

We were not supposed to know of the help which had been given her, but one woman who knew all about it, looked very steadily into the complaining one's eyes and said quietly, "You may talk as you will of class and caste but in the sight of God there is nothing so kindly as kindness." There was a long, impressive pause as the "high class" lady gazed wonderingly about her, then she arose and withdrew.—The Universe

PROPER WARNING

"Jim, I see that your mule has U. S. branded on his right leg. I suppose he was an army mule and belonged to Uncle Sam?" "No, sah. Dat U. S. don't mean nothing 'bout Uncle Samuel. Dat's jest 'a warning—U. S. stand fo' Unsafe, dat's all."

CATHOLIC MISSIONS UNMOLESTED

A CHINESE MISSIONARY GIVES INTERESTING INFORMATION

By Rev. William J. Cahill Catholic Missionary in China

Newspapers here in China and in the United States have been printing so many front-page, scare-head articles from Protestant missionaries who often wrongly claim to be speaking of "all Chinese missions and all the Chinese missionaries," when they are speaking of Protestant missions only, that a panoramic view of China's Catholic missions today may be consoling to the thousands of friends of the missionaries. Unlike the majority of the Protestant missionaries who close up their schools, churches and even their hospitals from June 1 until September and go to some cool mountain or seashore resort, the Catholic priests, Sisters and Brothers are "on the job" twelve months of the year. Except for a band of Maryland Fathers and Sisters in the South, we have heard of no Catholic priests who were obliged to abandon their missions during the recent agitation, although in a score or more of cities along the Yangtze River in the center of China, all Protestant missionaries, including British and American, were forced to flee. The newspapers wrote the startling headlines that "all missionaries" were forced to flee from many cities, but these always turned out to be the Protestant missionaries. And they were forced to flee at a time when they would have been leaving anyway for their summer vacation.

CATHOLIC MISSIONARIES UNHARMED

Information has been received that many Protestant missionaries, both men and women, have been maltreated in different sections of China, in the provinces of Honan, Hupeh, Kiangsu and Szechwan, central China, and in Chekiang, Fukien and Kwantung of South-eastern China. Not a report has been received of any maltreatment of Catholic missionaries. This statement is based on reports sent to me from Catholic missionaries laboring in the provinces named, or adjacent provinces. Reports from the Franciscans and the Fathers of the Society of the Divine Word in Shantung; from the Jesuits and Lazarists in Chihli; from Belgian missionaries laboring in Mongolia; from Italian Sisters who passed through Kaifeng from the province of Shensi, and from missionaries in Shenai, show that Catholic missionary work continues unimpeded. An American Franciscan, Father Patrick Gilgan, who hails from Brockton, Mass., and has been stationed in Hankow, Hupeh, China, stopped off recently en route to Shensi. He had heard of no trouble experienced by any of the Irish (Omaha Neb.) Fathers in Hupeh or by American Passionists laboring in Hunan. "All is quiet" along the Yangtze River valley, at least for the Catholic missionaries. A letter from a French Jesuit friend in Shanghai gives an encouraging report of Jesuit work in the populous province of Kiangsu, and an Italian Jesuit laboring in Anhwei province (Anhui) reports that the future welfare of the missions there. Speaking of the Catholic missions in Hunan and Hupeh, Father Gilgan told of wonderful progress being made by the Irish Fathers in Hupeh from Omaha, and by the Sisters of Loretto from near Bardstown, Ky.

OUTLOOK IN HONAN BRIGHT In this province of Honan, with its population of more than 80,000,000 souls, although Protestant school and church work have been seriously hampered by the anti-foreign agitation, the Catholic mission and school outlook is very bright. North of the Yellow River, the missionary priests have an unprecedented number of catechumens and conversions. West of Kaifeng at Cheuchow, the Bishop states that all of his priests and the Sisters have an abundance of work. East of Kaifeng at Kweitch, the Spanish Augustinian Fathers, directed by a former professor at Villanova University, are planning to build a large church to accommodate the growing number of Christians. In the Southern part of Honan, the American Society of the Divine Word, of Techy, Ill., is building up thriving missions from its center at Sinyangchow. A visiting Italian priest of the Milan Mission Society from Nanyang in the south-eastern part of Honan spoke of the great need for Chinese catechists to labor in teaching the mission's increasing flocks of catechumens. The six Sisters of Providence from St. Mary's of the Woods, Ind., have a larger number of students in their girls' school than in former years. Although several Protestant missions in the province of Fukien have suffered from the rioting, according to the consul's report, there has been received no word of any difficulties experienced by the American Dominican Fathers working in the western part of Fukien. A touching feature of the disorders in China has been the manner in which Chinese Catholics have come to the defence of the missionary during the storm. The Chinese Catholics see that their missionaries have no wives nor children whose safety, together with their own as breadwinners, must be assured. Our average Catholic missionary over here hasn't the money to "pull up" at months in the winter and the year and go to some summer resort. And furthermore, he wouldn't, for the sake of the spiritual consolations that his presence gives to his Chinese flock. The average Chinese is peaceful and peace-loving. A small proportion of the Chinese are the trouble-makers. Our Catholic Chinese come from the peaceful class. They are peace-loving during the time of Civil war, and they flock to the Catholic missions for protection. The Catholic Chinese are inspired by seeing the Catholic missionary happy and contented in his usual occupations while the Protestant missionary hurries hither and thither making hasty preparations to move himself and family to the nearest treaty port. CHINESE WANT MISSIONARIES From every part of China there is much evidence that the Catholic foreign missionary is seriously wanted by the Chinese. Just recently I accompanied an Italian missionary priest to a city some twenty miles from Kaifeng. When we arrived we were given a pompous reception on the outskirts of the large city, followed by a parade through the main street with a drum corps, playing, firecrackers shooting and flags flying. Even the pagans here in Kaifeng are well disposed toward the Catholic missionary. The Protestant missionaries of Kaifeng, according to a Protestant correspondent of a Shanghai newspaper, were warned by the governor of Honan to keep off the streets and even to vacate their missions. No such warning came to the Catholic mission.

Young Tender Leaves and tips used in "SALADA" GREEN TEA are sealed in air-tight aluminum foil. Their fresh flavor is finer than any Japan or Gunpowder. Try SALADA.

PURE IRISH LINENS DIRECT FROM OLD IRELAND AT FACTORY PRICES XMAS PRESENTS EMBROIDERED LINENS SUITABLE FOR CONVENT WORK 50% Reductions WORTH DOUBLE THE PRICES QUOTED

Try this Recipe! Then write for our latest Recipe Book—free. It tells you how CROWN BRAND—besides being a delicious table syrup—can be used in cooking to make many appetizing dishes.

EDWARDSBURG CROWN BRAND CORN SYRUP A Friend of the Family The CANADA STARCH CO., LIMITED—MONTREAL

BOVRIL is concentrated prime Beef Sold in bottles only

DENNISTEEL Made in Canada LAVATORY COMPARTMENTS The last word in Modern Toilet and Shower Room Equipment.

SAFETY FOR YOUR SAVINGS WHEN you deposit with us you know that your Savings are secure. THE ONTARIO GOVERNMENT guarantees that. You are also assured prompt and courteous service.

An Ideal Gift Gold Plated Rosary \$1.00 The Catholic Record LONDON, ONT.

LIQUOR Habit Conquered Homes made happy by Samaria, The World's Greatest Remedy.

DON'T CUT OUT A Shoe Boil, Capped Heck or Bursitis FOR ABSORBINE

Therese (Soeur) of Lisieux The Little Flower of Jesus A complete translation of L'Histoire d'une Ame, with an account of some favors attributed to the intercession of Soeur Therese.

"\$1,000 Saved" "Last night I came home with great news. Our savings account had passed the \$1,000 mark!"

INTERNATIONAL CORRESPONDENCE SCHOOLS CANADIAN, LIMITED Department 1554 C, Montreal, Canada Without cost or obligation, please send me full information about the subject before which I have marked "X" in the list below.

CHISHOLM MEMORIAL MONASTERY

An event of a moving significance was the formal opening on Armistice Day of the Chisholm Memorial Monastery in Alexandria.

The following extract from the address read by the Rev. Dr. J. E. McRae indicates the origin and significance of the Chisholm Memorial: "The Chisholm Memorial Monastery of the Precious Blood is the realization of a long standing and oft expressed desire of one of Alexandria's own sons, Archbishop Mark Chisholm of Duluth, to erect in the town of his birth a religious monument to the memory of his father and mother, whose main object in life was to rear a family, whose members would be actively and fervently Catholic and conscious of the worth of true citizenship."

"It is a token of this family's loyalty to religion, of their deep mutual family affection and of their readiness to share with others the blessings placed within their reach. It is a testimony of faith in intercessory prayer and a thankoffering for many favors received from Almighty God.

This historic event opened with a Solemn High Mass in St. Pius' Cathedral, in the presence of a great throng of people. Promptly at 10.30 the choir sang the hymn "Ecce Sacerdos Magnus" as preceded by the crossbearer and acolytes, His Grace Archbishop M. J. Spratt, Metropolitan of the Archdiocese of Kingston, accompanied by Revs. E. J. Macdonald and J. A. Huot entered the Cathedral and duly took his seat on a specially erected throne, in the sanctuary to the right.

The Bishop of Alexandria followed almost immediately, having with him Right Rev. Mgr. D. E. McDonald and Rev. A. McRae, joining at the foot of the altar Right Rev. Mgr. George Corbet, P. A., V. G., celebrant of the solemn High Mass, with Rev. J. J. MacDonell, as Deacon and Rev. A. L. Cameron, Sub-Deacon, also Rev. D. A. McPhee, Master of Ceremonies.

In the sanctuary were Revs. Father Bartlett, S. J., Rector of Loyola College, Montreal; Dr. J. E. McRae, Rector, China Mission College, Scarborough, Rev. D. J. McDougald, C. S. S. R., Rector, St. Anne's Church, Montreal, Rev. L. Staley, P. F. Chesterville, Very Rev. M. J. Leahy, Rev. D. W. Campbell, Duncan MacDonald, J. W. Dulin, Corbet McRae, A. L. MacDonald, C. F. Gauthier, Chas. Bishop, D. Secours, and H. Bougie of the Diocese of Alexandria.

The main and side altars were profusely decorated with chrysanthemums, ferns, etc., and the Cathedral was never seen to better advantage.

The centre aisles were reserved for the Reverend Sisters of the several Religious Orders represented at the ceremony, invited guests and visitors from neighboring parishes. During the course of the modest and manly reply to the address Mr. Chisholm said: "From my parents I received those happy counsels and examples that measure the true worth of life. Religion was at the root of the directing purpose. The generation that surrounded me in Glangarry lived by a faith for which their forefathers sacrificed much. Because of these influences one always found it easier to keep nearer the true balance in life. Therefore, if I have had some measure of success and found some happiness in life, I do feel that this is due, after God, to my good parents and to the surroundings of my youth in old Glangarry. If, then, this institution be, in any way, a recognition of the debt that I, in my turn owe to God, to my parents and to Glangarry I am content and happy."

CANON SHEEHAN MEMORIAL

A bronze memorial on a limestone pedestal representing in life size and in familiar attitude the famous Irish priest-novelist, Very Rev. Canon Sheehan, was recently unveiled at the entrance to the church grounds at Donerale, County Cork, where the author of "My New Curate" and other well-known works was pastor for many years.



STANDARD OF QUALITY FOR OVER 50 YEARS MAKE BETTER HOME MADE BREAD

The actual unveiling was performed by the Right Rev. Dr. Browne, Bishop of Cloyne, following a Solemn High Mass at which His Lordship presided and of which the Rev. Father Browne, S. J., of Dublin, was the celebrant. Father M. J. Phelan, S. J., who spoke at the public meeting which followed said Canon Sheehan was too large a personality to be confined to one parish. The four shores of Ireland were scarce wide enough. His reputation as a writer was a national asset. The entire nation was proud of her brilliant son, and jealously watched their efforts to do justice to his memory and safeguard his fame. He had linked the name of Donerale to immortality. Canon Sheehan laid hold of the novel and made it an instrument to elevate and spiritualize the lives of men. He made all his characters subordinate to the grand purpose of flinging on the canvas the inner life of the entire nation. Ireland, in sunshine and shade, smiled through her tears out from every page.

NEW BOOKS

"Mary Rose Keeps House." By Mary Mabel Wirries. Cloth. Frontispiece. Net \$1.25. Postage paid.

Girls who followed Mary Rose breathlessly through her first two years at boarding school will be delighted with the change of scene in her latest book. For this is the story of Mary Rose at home during her summer vacation—and a very exciting vacation it turned out to be! There are parties and outings, a colorful carnival for the foreign missions, a motor-boat trip that just escaped tragedy.

And when Mary Rose finds the pleasure of a vacation threatened by the responsibility of keeping house for a small mob of mischief-makers, she makes the right kind of decision and comes through her task with flying colors. For she's just the kind of girl to win the love of every other girl.

Because this is the story of Mary Rose at home it will be of special interest to parish school girls. Unlike boarding-school books, the incidents told here are close to their own experience.

"The Home Virtues." More Friendly Counsels on Home Happiness. By Francis X. Doyle, S. J. 12mo, cloth. Frontispiece. \$1.50. Postage paid.

This is a companion volume to the same author's "The Home World," but more helpfully suggestive and practical in treatment. The rights and obligations of every member of the family, the means of insuring mutual love and lasting peace, the necessity of avoiding the perils peculiar to our own times, all these are developed to excellent effect.

That such a book should be written is obvious. But to write a book that would be read by those to whom it is directed is another matter. Father Doyle met the problem squarely. "The Home Virtues" is an intimate, friendly book; it starts with a smile that is lost only temporarily when the seriousness of the subject demands it. Generalizations are consistently avoided. Solutions are offered and suggestions are made indirectly by the characters in the various family scenes described.

Because of the good humor and clarity and abundance of illustrations, the book is ideally suited to the average layman or woman. For the same reason priests will find it valuable in preparing sermons on the many practical subjects treated here.

"Whisperings of The Caribbean." Reflections of a Missionary. By Joseph Williams, S. J. Cloth. Illustrated. Net \$2.25.

Jamaica, the "Isle of Springs," the "Garden of the Indies," discovered by Columbus on his second voyage, after a century and a half of Spanish rule seized by Cromwellian soldiers, the home of pirates, and the locale of nature's most appalling catastrophes, the land of weird and grotesque customs transported from African jungles—this is the subject of this remarkable story.

So terrific and sudden are the atmospheric changes and disturbances in this tropical land that one would naturally wonder how anyone could cling to it as a habitation, did one not learn, from the author's intimate acquaintance with them, of the natives' innate buoyant spirit. For many years he lived the life of the "bush," and is able therefore to share sympathetically their hopes and expectations no less than their trials and difficulties.

"The Living Presence." By Rev. Hugh O'Lavery. Cloth. \$2.00. This welcome addition to Eucharistic literature incorporates reflections which will do much to encourage a greater love for the Blessed Sacrament, a deeper understanding of its intrinsic value, and a keener appreciation for the beautiful ceremonies of the Church—in particular, Benediction and the Holy Hour. Also, it will arouse the reader's desire to attain ultimate sanctification through the grace of heartfelt prayer.

Father O'Lavery is a firm believer in early and frequent Communion for children, maintaining that waywardness in youth is no sign of immorality, but rather a case of spiritual starvation. A book such as this, the keynote of which is the comparative "easiness of salva-

tion," will be of interest to the over-scrupulous; for, as the author affirms over and over again, if we consistently nourish our souls with the heavenly food of the Holy Eucharist, the Great Reward is practically assured.

To those engaged in the training of the young, and to the confessor guiding the precious souls of his penitents, this book will prove a source of inspiration. Chapters worthy of particular attention are: The Blessed Eucharist, A Perpetuation of the Life of Christ; The Saints and the Blessed Eucharist; Our Lady of the Blessed Sacrament; and the four fruits of Holy Communion: Supernatural Fortitude, Strength, Nourishment and Increased Efficacy of Prayer.

For sale at THE CATHOLIC RECORD, London, Ont.

CATHOLIC TRUTH SOCIETY

DELEGATES MEET AT RENFREW FOR ANNUAL CONVENTION

Renfrew, Nov. 10.—Catholics were gathered here today from various parts of the Dominion for the annual meeting of the Catholic Truth Society. The program of the convention which occupied the day consisted of a pontifical High Mass at ten o'clock in St. Francis Xavier church, a business session in the Knights of Columbus hall and a luncheon in the Hotel Renfrew. The business session of the convention, which was presided over by Rev. Father F. J. O'Sullivan of Port Hope, was devoted to the election of officers and receiving reports. Archbishop McNeill, of Toronto, in an address recommended the course of action for the year in order to accomplish cooperation and united effort. The president, in a short address outlined the work of the past year and stated that now the society is in the best standing of its history. He stated that a debt of \$4,000 which the society carried at the first of the year had been completely wiped out.

OFFICERS ELECTED

The officers elected for the ensuing year are: Spiritual director: In each diocese, the bishop of the place; honorary president: Sir Bertram, C. A. Windle, M. D., F. R. S., K. S. G., Toronto; president: Rev. F. J. O'Sullivan, P. P., Port Hope, Ont.; vice presidents: Mrs. B. C. McCann, pres. C. W. L., London, Ont.; Mr. Justice N. D. Beck, Edmonton; Herbert Cottingham, Winnipeg; A. R. W. Pimms, Toronto; C. J. Gibholy, Toronto; honorary secretary: Mr. J. F. Boland, Toronto; honorary treasurer: Mr. Thos. Costello, Toronto; recording secretary: Mr. M. S. Kelly, Toronto.

Executive members: Mrs. W. H. Lovring, Hamilton; Dr. Claude Brown, London; Mr. R. A. Jeffrey, Arnprior; Rev. M. Cline, Toronto; Very Rev. Dean Cassidy, Hamilton; Mr. W. L. Scott, K. C., Ottawa; Mr. J. V. McDermery, Peterborough; Dr. J. M. Tallon, Cornwall; Rev. Geo. T. Daly, C. S. S. R., Toronto; Dr. B. G. Connolly, Ottawa; Dr. W. Gibson, Kingston; Right Rev. Mgr. F. L. French, Renfrew; Rev. A. J. Primeau, S. J., Port Arthur; Rev. T. J. Crowley, Sault Ste. Marie; Rev. A. O'Leary, D. D., Toronto; Rev. P. J. Kelly, Victoria Road; Rev. J. R. O'Gorman, D. C. L., Cobalt; Mr. P. Sheridan, Hamilton; Rev. M. Fallon, S. J., Montreal.

Publication committee: Sir Bertram C. A. Windle, M. D., F. R. S., K. S. G., Toronto, (chairman); Right Rev. Mgr. J. A. O'Sullivan, president. St. Augustine's seminary; Rev. Father McCorkell, C. S. B., president. St. Michael's college, Toronto; Rev. J. J. O'Gorman, D. C. L., Ottawa, Ont.; Rev. E. J. Devine, S. J., editor Canadian Messenger of the Sacred Heart.

The pontifical Mass with which the convention was opened was chanted by Bishop Ryan, of Pembroke. The sermon was preached by Rev. J. R. O'Gorman, of Cobalt, while in a few well chosen words Bishop Ryan welcomed the convention to his diocese and promised the cooperation of both his clergy and laity in furthering the aims of the society.

Close to a hundred delegates attended the luncheon. Right Rev. Mgr. F. L. French, parish priest of Renfrew, extended his welcome to the outside delegates.

OTTAWA SCRIPTURE WEEK To prepare for the convention and also to meet the Canadian president a special meeting of the executive of the Ottawa branch of the Catholic Truth Society was held in the Blessed Sacrament Glee-house, Ottawa, last night.

At this meeting it was announced that the Ottawa branch would conduct its second annual Holy Scripture Week in January and that it had secured Rev. Francis J. Carroll, of St. Augustine's Seminary, Toronto, to give the lectures. The great success of last year's Holy Scripture Week has determined the Ottawa branch executive to make it an annual event. The annual meeting of the Ottawa branch will be held in December.

When introducing Father O'Sullivan Dr. O'Gorman remarked that yesterday had been the 84th birthday of the Catholic Truth Society of Ottawa. It had been organized on November 8, 1891, under the presidency of Sir John Thompson. Of the first executive three members were present at last night's meeting. Mr. W. L. Scott, K. C., now

president; Mr. E. L. Sanders, secretary, and Mr. William Kearns. An instructive address was given by Father O'Sullivan and matters to be decided at the convention in Renfrew were discussed.

It was decided to propose to the convention, that each Branch of the Catholic Truth Society should contribute to the Head Office one dollar for every member—a resolution which the convention adopted unanimously.

LOUVAIN UNIVERSITY BEGINS 500TH YEAR

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

The five hundredth year of the existence of the University of Louvain was inaugurated with the Solemn High Mass of the Holy Ghost and the other elaborate ceremonies which always mark the opening of the scholastic year. The opening of Louvain is one of the great annual events in Belgium. This year in the rector's address some of the innovations announced are: the establishment of courses of lectures on Greek Orthodox Theology in line with the Pope's interest in the reunion of the Christian Churches and lecture courses on art, history, and political economy for medical students, as a means of developing their general culture. It was also announced that due to the generous response by the Belgian people, the buildings which will house the Cancer Institute established in connection with the Medical Department of the University, are now under construction. The radium pavilion which is to be placed in charge of Professor Mainis, is near completion.

DIED

WALSH.—At his late residence, 481 Piccadilly Street, London, Ont., on Monday, November 16, 1925, Patrick Walsh, in his eighty-third year. May his soul rest in peace.

JORDAN.—At St. Joseph's Hospital, London, on Wednesday, November 4, 1925, Mrs. Mary Jordan, beloved wife of Michael Jordan, and only daughter of Timothy Toohy of Detroit. May her soul rest in peace.

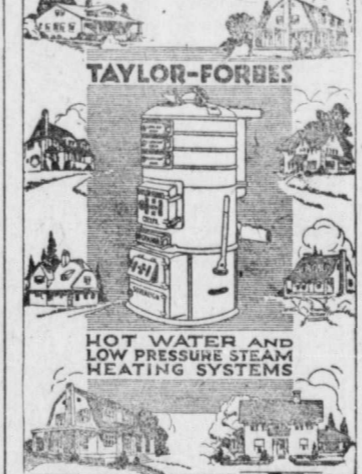
MACDONALD.—At Ottawa, on Oct. 30th, 1925, Elizabeth Ann Flanagan, widow of the late John A. MacDonald, in her seventy-eighth year. Funeral from her late residence 73 Daly Ave to St. Joseph's Church, interment at Alexandria. May her soul rest in peace.

WANTED WANTED a capable housekeeper to take charge of a home in the city of London for a widow with child, between the ages seven and three years. Home convenient to bus, church and school. Apply to Box 228, CATHOLIC RECORD, London, Ont. 247-3.

WANTED by competent person, position as part-time housekeeper in city or town. Best of references. Apply Box 527, CATHOLIC RECORD, London, Ont. 249-4.

TEACHERS WANTED

TEACHER wanted for Catholic Separate School, section No. 4, Bladulph. Holding First Class certificate, also a certificate in Agriculture (preferred). Duties to start January 4th, 1926. Apply stating salary to John T. Nangle, Sec. S. S. No. 4, Bladulph, R. R. 1, Toronto, Ont. 248-3.



It is the Heating of A House That Makes It Homelike

The new "Sovereign" Hot Water Boiler, represents 36 years advance in the science of economic heating.

Combustion is perfect with any kind of fuel—hard or soft coal, coke, wood or oil.

During the winter months the comfort of your home depends entirely upon its heating. Where this feature is neglected the most costly home is poorly built.

Your architect, or heating engineer, will furnish Taylor-Forbes specifications.

TAYLOR-FORBES COMPANY, LIMITED - GUELPH, CANADA Heating Systems and Radiators FIFTEEN BRANCHES, FROM COAST TO COAST, IN CANADA. DISTRICT AGENTS: W. B. PENNOCK Murray Building 70 Pitt St. West Windsor, Ont. T. M. HAYES 38 The Ridgeway London, Ont.

TAN, redness and discoloration removed easily and without irritation by Elizabeth Arden's Bleaching Cream. Applied once a week it keeps the skin delightfully white. Sold exclusively by Roy Kitchin "The Facial Chemist," 590 Richmond Street, London, Ontario. 249-1.

STUDENT NURSES WANTED ACCREDITED School of Nursing, Episcopal, six, separate Home, strictly eight 99 hour day. Entrance requirements, 2 years High School. Apply to Principals of School of Nursing, St. Mary's Hospital, Detroit.

ST. JOHN'S L. I. C. Hospital, Long Island City, N. Y. Five minutes from New York City. Training school for Nurses, Registered nurses, Course 2 1/2 years. Requirements: 1 to 4 years High School. Conducted by the Sisters of St. Joseph. For particulars apply to Superintendent of Training School. 249-7.

ORDO (Now ready) \$1.00

B. V. M. SODALITY MANUALS AND MEDALS White Fathers Wines Large supply on hand Samples sent on request

J. J. M. LANDY Catholic Church Supplies 16 Dundas St. West Toronto 2, Ont.

The First Christmas

By Thomas A. Donoghue, S. J. Size 6 x 4 inches. With Nine Colored Illustrations Specially made for the Text.



A Story-Poem for children on the Birth of Our Lord in the Metre of "I was the first before Christmas." Imparting the true Christian meaning of Christmas to the minds of young children.

"Let us gather together, dear children, each year. With our hearts full of joy, for Christ, His love is here. And listen in silence to a story of old. The greatest, and truest there ever was told. In language appropriate for children the author tells in a delightful and sympathetic way, the story of the Nazareth Maid Mary, her protector, Joseph, their trip in obedience to an angel's mandate, that all be enrolled; the refusal of room in the inn; the necessity of taking shelter in the lowly stable; and the glorious birth of Mary's Son, God, the Redeemer of the world, whose coming had been foretold by the prophets and earnestly expected by the chosen people of God.

Price 30c. POST PAID The Catholic Record London, Canada

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

CANDY RECIPES CANDY Recipes—Milk Chocolate and Almond Bar. Upon receipt of \$1.00 I will send recipe in detail for pure, wholesome, delicious Milk Chocolate, Sweet Eating Chocolate and Almond Bar. Easy to make. No equipment necessary. Robert Gane, Montgomery, W. Va. 2432-10.



Why Cough Every Morning Dissolve one or two Potter's Catarrh Pastilles in the mouth as soon as you rise, and breathe clearly. Invaluable for Bronchitis, Asthma, Hay Fever, and any affection of the respiratory passages. Pleasant to taste. 35c. at all druggists.

POTTER'S Catarrh Pastilles Potter & Clarke, Ltd., London, Eng. Sole Canadian Agents Harold F. Ritchie & Co., Ltd., Toronto, Ont.

Free TO BOYS WONDERFUL "FOCH" Combination Knife

A great knife worthy of its great name. 7 TOOLS IN ONE. Bowie Blade; Whittler Blade; Gimlet; Pencil; Can Opener; Cap Lidder; Screwdriver. On a handy chain with a leather loop to attach to trouser button. Right where you want it. When you want it, it is so easily carried by selling only \$2.50 worth of what everybody wants and buys. Charming Christmas Cards at 3 for 5c; Folders and Booklets at 5c and 10c each; Seals and Tags at 10c a packet; Christmas Bells at 5c and 10c each. Send No Money—We Trust You. We guarantee you can sell easily. Unsold goods and we will send it those beautiful Christmas goods at once, postpaid, and as soon as you have sold out, send us the money, we will send your dandy Combination Knife, POSTPAID today to The Gold Medal People Ltd., Dept. C. R. 50, Toronto 5, Ont.



Westinghouse Radiola IIIA \$66.00 complete with tubes and headset

RADIOLA IIIA is justly the most popular receiving set on the market. It is liked in thousands of homes for its power that brings in the good programs, its ease of operation and its clear tone.

Priced within the reach of everyone, Radiola IIIA is an achievement that only the resources of Westinghouse and the greatest radio laboratories in the world could give to radio buyers.

Any Westinghouse Authorized Dealer will demonstrate.

CANADIAN WESTINGHOUSE COMPANY LIMITED Hamilton - Ontario

RADIOLA

THIS BEAUTIFUL DOLL FREE

Pretty as a picture—the sweetest pink cheeks, light brown curly hair, lovely blue eyes. Laid down she goes off to sleep like a contented baby. Full jointed at neck, shoulders, elbows, waist and knees. You will just adore her pretty clothes—lace-trimmed chemise, white petticoat; white frock trimmed with red ribbon to match the sash. Red Eton jacket, with white collar. Straw hat, white socks and white kid slippers. A perfectly charming doll, and so easily earned by selling only \$4.50 worth of what everybody wants and buys—Charming Christmas Cards at 3 for 5c; Folders and Booklets at 5c and 10c each; Seals and Tags at 10c a packet; Christmas Bells at 5c and 10c each.

SEND NO MONEY—WE TRUST YOU We guarantee you can sell easily. Unsold goods may be returned. Just say you will try to sell and we will send these beautiful Christmas goods, at once, postpaid, and as soon as you have sold out, send us the money, we will send your beautiful, big dressed doll, POSTPAID. Write today to The Gold Medal People Ltd., Dept. C. R. 50 Toronto 5, Ont.