

to church and take Agnes with her if she pleases. Mr. plans are settled!

Just as Mr. Reynolds had convinced himself of the plausibility of his procedure a step was heard on the veranda, and then a knock at the door. It was Mr. Jones, who had come as he had promised to take Reynolds out to see Mr. Sharp.

"Little late, eh! Tom," said Jones, walking over and taking a chair. "I hoped to be here at 10 o'clock sharp, but was delayed in town. What's the matter, old boy, you look a little worried today? Shake yourself a little and I wager we can get old Sharp in our hands today. He's held on quite well for an ignorant old farmer, but he'd better be on his guard today; what do you say, Tom?"

"Oh," said Reynolds, trying to rouse himself. "I'm terribly tired and drowsy. This morning, worked late last night, but if you're ready let's be off and see what we can do with the old gentleman this morning. It's a bright day and he should be feeling well."

"But where is Maggie and the baby?" said Jones familiarly, as they started toward the door. "I can't go without speaking to your wife."

"Oh, they have gone to church and won't be back for an hour or so; let's be going. Guess it's just as well that Maggie doesn't know what I am up to."

"So you have stopped going to church?" questioned Jones. "When did this happen?" I have often tried to show you how foolish it is, but I didn't know that I had succeeded. When did it happen? Is this your first offense?"

"Yes, strange to say, it has taken me this long to see the foolishness of it. I am missing Mass this Sunday morning for the first time in my life. If I had acted on your word long ago, the strange feeling that I now have would not torment me. I have no one to fear, but still I feel unnaturally queer."

"You're a brick, Reynolds, and are going to make something of yourself; I've always taken great interest in you, and I'm glad to see you working yourself to the top, but climb in," Jones said, taking the wheel of the standing car. "We've got a big job on, and must hurry back for dinner."

They sped quickly to the Sharp home just outside the suburbs of the little city, chatting freely over the contemplated prospects of the coming business.

"I don't know about that," said Sharp shaking his head doubtfully. "I must go and talk to my wife about that. I reckon you fellows will stay here till I get back."

Sharp left the room for a consultation with his wife.

"What's the matter, Reynolds, old man," said Jones seeing that things were about hopeless. "I believe you've lost your nerve. I had the old man wrapped around my finger until you twitched in your chair. You are nervous, and he noticed it. It's all over now; if his wife has the brains of an alligator she'll see through our scheme. You let him get away, and through your silence you have lost a nice piece of business."

And it was all over, for Sharp's long-faced wife was not slow in telling them that they were not the men to take their business in hand. Jones and Reynolds, business men that they were, met more than their match in Mrs. Sharp. They were glad to find themselves safe in their car after an abrupt departure from Sharp's house.

"You showed the yellow streak today, Reynolds."

"But don't be harsh with me, Jones, I should not have undertaken that business today. I'm out of temper and my disposition is anything but favorable for such work. I haven't the grit today to suck the blood from an old turnip. I was fully aware that a little optimistic encouragement on my part would have induced him to sign. And I tried; the words rose to my lips and stuck, I choked, and—"

"Yes, and the old dodger saw you hesitate, and that ended all. But you're the loser; this was your affair and I merely a helper. I see you still lack experience. There are a lot of tricks in this trade that you must get on to if you wish to be a success. Adaptability to circumstances and the seizing of opportunities are the milestones to success. I hope you'll do better in the future old man."

"Yes, I know," said Reynolds, as he climbed out of the car at his house, looking disgusted with the whole affair. "But it just wasn't in me; I'm all off today."

With this Jones drove off in his car, and young Reynolds walked wretchedly and slowly toward the house, fearing that his wife and child would be back from church. He went in and found that they had not yet arrived. This comforted him somewhat, and he paced himself up a little, sat in his easy chair, and lit a cigar.

It had just dawned on him that he had been a fool. He tried to think but all was confusion. He picked up the paper that he had already read and tried to distract himself, but he dropped it by his chair. He felt ashamed for his action, he had liberally remained away from Mass to go with another lawyer to cheat an honest man out of his property. He had spoken harshly to his wife and offended his dear child by not going to see her make her first Holy Communion.

"Fool, that I am," he rebuked himself. "Why did I promise that rascal to go out there this morning; why did I not listen to Maggie when she pleaded with me to go to church with her this morning? How am I going to meet her, and what is Agnes going to think of me?"

There he sat with his thought till a child's voice was heard on the step outside:

"Yes, mother, if he is not angry I will put my arms around his neck, and tell him that I offered my first Holy Communion that he would not miss Mass any more."

"But he has gone," said the mother, "and is not back yet; the shades are drawn. We must be good to him when he comes, Agnes, and he will be all right again. I never liked that Jones; he has too much influence over daddy. I wonder where they could have gone."

Reynolds heard this short conversation on the porch, he had drawn the shades when he left with Jones, but he was so downhearted when he returned that he fell in his chair in the semi-dark room without once thinking that the bright light outside could cheer him. He twitched in his chair when he heard the child's sweet words. They were a comfort to him; it would not be so hard as he had thought. And the gentle rebuke from Maggie; yes, he had merited it. He was beginning to feel himself that Jones was not the best of companions.

The door opened and his wife and child entered, not observing Mr. Reynolds in the corner.

"Yes, he has gone, Agnes, sweet child," said Mrs. Reynolds affectionately; "what shall we do?"

There was a worried look on the woman's face that Reynolds had never seen before. She was experiencing a struggle in her soul which her lips dared not utter before her tender child. Yes, she had long feared the influence of Jones over her husband.

It was a glance at this changed face that wilted Reynolds; it had always been a face of smiles and brightness. He dragged an awkward foot on the floor and coughed.

Agnes clung to her mother's dress as she looked up and saw her father. A fear crossed her mind, and her heart jumped, and beat wildly. It was sudden and she had thought to find him very angry.

Mr. Reynolds did not stir but looked at them piteously. It was Agnes that divined the hungry look in his eyes. He looked so sad, she thought, and this touched her soul. She had always run and kissed him, and she felt that he would not dislike her now in her new white Communion dress.

"No, Agnes, I am not angry at you and mother. I am angry at myself," he said after kissing the child on each of her pink cheeks.

"Our Lord for you; are you glad, daddy?" she said timidly.

"Am I glad?" he said kissing her again. "It was that that saved me—"

And he stopped for he would not tell the child the story. He realized now that it was her prayer that had kept him from that cowardly piece of business which he had contemplated.

"Daddy, mother and I do not like Mr. Jones, do you?"

"No, Agnes, and I am going to take his name off my list of friends."

THE RECONSTRUCTION OF THE WORLD

Rome's great Eucharistic Congress was brought to a close amid scenes that marked it as one of the most glorious tributes to Our Lord in the Blessed Sacrament. Delegates who have attended other Congresses declare that none equalled this year's in impressiveness or numbers.

That the Congress was held in the centre of Christendom, that it was presided over by a Sovereign Pontiff, Pope Pius XI., at the beginning of his new pontificate, that it came at a period in history when men are trying to restore the moral equilibrium of a civilization tottering on the verge of collapse were some of the salient features that made this year's International Eucharistic Congress significant.

From the opening Mass on Wednesday attended by a vast concourse of people until the last solemn Benediction Monday night, scenes of indescribable enthusiasm were witnessed in the Eternal City such as have seldom been equalled in history. Delegates who attended the Congress relate that it was an unforgettable event. Each day contributed its own particular manifestations of faith and devotion.

Many Cardinals, more than two hundred bishops, innumerable priests and vast concourses of people attended the services. Ten thousand children thronged the Coliseum on Sunday to receive Holy Communion. While the city was ablaze with lights, and church bells pealed, and aeroplanes dropped flowers over the city, myriads of men, women and children from every nation were chanting Eucharistic hymns in scores of different tongues, and paying homage to the Jesus enthroned in the Blessed Sacrament. And the great cross and dome of St. Peter's shone resplendent over the city.

The historic monuments of the Eternal City, the Coliseum sanctified by the blood of Martyrs, the Arch of Constantine reminiscent of the Church's victory over paganism, the Churches of St. John Lateran,

St. Mary Major, and St. Peter, were all the scenes of solemn demonstrations of love and homage to Jesus in the Blessed Sacrament.

The spirit of the whole Congress was the spirit of peace—Peace through the Holy Eucharist. The sessions attended by representatives from all nations and tongues were given over to the discussion of topics relating to peace. Social Peace, Industrial Peace through the acceptance and practise of the ideals of Our Lord in the Blessed Sacrament were the themes of eloquent addresses by world famous orators.

But it was His Holiness, Pope Pius XI., who sounded the keynote of the hopes and aims of the Great Congress in his inspiring response at the opening of the solemn ceremonies. Cardinal Vanuetti had read an address in which he recounted the Eucharistic triumphs that had for their end the restoration of the worship of Christ, denied Him by modern unbelievers. Such all he said, were never more solemnly proclaimed than by this Roman Congress, opposing as it did, modern apostasy, and marking the triumph of Jesus of Whom he employed unity and spiritual and temporal peace.

Then the Holy Father who has taken as the motto of his Pontificate, universal pacification in his reply pointed out that Eucharistic triumph herald Christ's return to society, since it was to the banishment of Christ that mankind owed the loss of peace. Then His Holiness delivered an eloquent apostrophe to the Eucharistic Congress that expressed both the aim of the Congress and the aim of His Pontificate. You have called Him back, said Pope Pius, and He returns. You come from all parts of the world to Rome, the common fatherland of Christian souls. You represent true peace. Welcome! You renew Christ's triumph carrying Him victoriously through the streets of the Eternal City full of glorious historic memories. Your triumphal procession signifies the reconsecration of the City and the whole world.

The Eucharistic Congress of 1922 is over, but the reconsecration of mankind to the Eucharistic King remains and will remain, calling men back to the ideals and practices that alone can restore and perpetuate true Peace, and drawing down upon the world countless blessings from the King of Peace, that, more than statesmen and conferences, will weld society together in the bonds of peace, unity, and Christian reconciliation.—The Pilot.

THE DIVINE MODEL

"Learn of Me, because I am meek and humble of heart, and you shall find rest for your souls." This, says a devout writer, is a sublime epitome of the gospel. Our Lord seems to sum up all Christian perfections in these two virtues, meekness and humility, as though we had nothing else whatever to learn of Him. He says nothing of faith, hope, and charity; nothing of temperance, prudence, justice and fortitude, evidently meaning that they were all comprised in some way in these two; either presupposed to them or following on them by natural consequence, or else actually included in their wide acceptance.

"Learn of Me, because I am meek and humble of heart!" This is the portrait that our Lord has left of Himself. It is beautiful. Study it every day of your life, with a view to self-improvement, and greater conformity to the likeness of your divine Model.

When we apply ourselves to the study of that Model, as we find it in the gospel story we read how He went about doing good. He taught from place to place. He cured the sick and cast out devils. He preached to thousands of persons, and journeyed from place to place to heal the souls and bodies of men.

In the Blessed Sacrament is the continuation of all these mercies. The life of our dear Lord in the divine Host is most active. He remains still in the tabernacle, it is true; but the thousands of persons come to visit Him, to be cured of the diseases of their souls. Graces are flying forth from His heart in innumerable abundance. Sinners are struck with contrition. A poor sad-hearted child comes in and kneels by the door. The Lord in the Sacrament sends forth His power. He casts forth the seven devils from her heart. She seeks the confessional, washes the feet of Jesus with her tears, and goes forth from before the tabernacle, another Mary Magdalen, a grief-stricken mother weeps for her son, who is dead. The Lord in the Sacrament being moved with compassion, says to her, "Weep not." He stretches forth His hand, and raises the youth from the death of sin and restores him to life. A mission is going on in a church, a thousand people and more are present; the preacher speaks from the pulpit, the Lord in the tabernacle sends forth His light and His grace; power has gone forth from Him, and the hearts of the people are touched, and hundreds are converted. It was Our Lord preaching from the tabernacle; the preacher in the pulpit was His instrument. Do you not see how like it is now to the time when He did all these same things in Galilee and Judea? From the tabernacle Our Lord works miracles, both on souls and bodies. He goes forth in the hands of His priesthood, and visits the

sick. He cures the lepers by cleansing from sin. He gives sight to the blind, by opening the eyes of unbelievers to the truths of faith. In Holy Communion He renews the miracle of feeding five thousand people with five loaves for He gives Himself wholly and entire to each one of thousands, nor does He multiply Himself, nor does He become diminished.

He is with us in the Blessed Sacrament as a consequence of the Resurrection and Ascension, and His sacramental presence is a constant reminder of those happy mysteries.—The Sentinel of The Blessed Sacrament.

MODESTY ONCE MORE

It is reported that some time ago Pope Pius XI. ordered instructions regarding the present immodesty of fashions to be sent to all the Bishops, for His Holiness "has the highest opinion of women and is a strong believer in their value as a powerful factor in the struggle of humanity to reach a higher plane." Commenting on the report, the editor of India's Catholic Herald observes:

"As man (and woman, too) is composed of soul, body and clothes, the philosophy of clothes is one of taste and modesty. Taste, to beautify the body, and modesty, to beautify the soul. As to taste, the purpose of good clothing is to beautify the body. So we assume that the body is not sufficiently beautiful by itself. As a matter of fact, some parts are as beautiful as useful: the face, for instance; hence, being sensible, we never clothe it, whereas Mahomedans cover it to hide its beauty. But other parts are more useful than beautiful."

"Now for modesty. Good taste in clothing mainly concerns the women themselves, but their modesty, or lack of it, concerns men, for it is calculated to affect them. Men have thus their experience to realize what influence clothing has on the standards of public morality, and women their imagination. That is probably why they don't always realize it. It is the moralist's business to help them."

It is generally the extremes of fashion that offend against modesty. If women in selecting their raiment would consult not only their purse and their good taste but especially their conscience, the dresses of today would no doubt be less extravagant, more becoming and far more decorous.—America.

THE CALL OF THE SHEPHERD

In a little pamphlet, recently published by the Catholic Truth Society of London, under the title "Two Conversions" there is a brief account of the reasons that led a clergyman of the Established Church to give up his ministry and to ask admission into the Catholic Church. Among these reasons stands out prominently his late but complete recognition of the fact that he had been brought up in lamentable but complete ignorance of the facts:

"So I grew to manhood, fully assured of the unassailable position of Protestantism as the truth of God; fully assured that England, as the leading Protestant Power was the best, purest, soberest, most truly religious country on the earth; that Roman Catholic countries were sunk in unspeakable depths of superstition and immorality; that the Pope was the most sinister figure in the whole civilized world. If I may say so without irreverence, I almost came to look upon Almighty God as an infinitely glorified Englishman."

Anyone who has had much to do with Protestants is fully aware that the foregoing remarks, save the insularity more or less inseparable from England, characterize fairly accurately the state of mind with regard to the Church of many Americans. If the writer of them eventually came to look more hopefully towards the Church which he had once held to be the devil's masterpiece, it was because he came under the influence of a man who insisted on getting at the truth and not taking ready-made views handed him by others. Following the lead of his questioning friend he realized that he knew nothing about the Church, nothing about the Reformation, nothing, in fact, about the true facts of the Established Church. His explanation of this ignorance is illuminating:

"Of course, one reason for my thinking this—a reason which obtains in the case of most people—was the history I had been taught at school; and I may say in passing how astonishing it is that so-called historians should serve up such a farrago of lies and half-truths as that which masquerades under the names of 'history.' Impressionable children are persuaded by constant repetition of these lies that England was practically heathen until the 'Glorious Reformation,' and then entered upon an era of holiness and prosperity which culminated in the Victorian era."

The obvious moral of this frank and fearless statement is the insistence it lays on the warning of safeguarding our children from like sinister influences, and the still more urgent necessity of saving our boys and girls from the poisoned wells of high school and college.

DAY AND NIGHT

In honor of Jesus Christ in the Holy Eucharist, a lamp burns day and night before the tabernacle when the Blessed Sacrament is present. In this little light St. Augustine shows us an image of the three Christian virtues. Its clearness is faith, which enlightens our minds; its warmth is love, which cheers our hearts; its flame, which trembles and agitates, mount upward till it finds rest in its center, is hope. If Catholics were more faithful to the pious practice of making a daily visit to the Blessed Sacrament, it would not be merely a faint and solitary lamp which would illumine the holy place, but the love of thousands of hearts would give joy to the Sacred Heart, and shed light around His dwelling place.—Catholic Universe.

Genuine Bayer Aspirin advertisement featuring the Bayer logo and a box of Aspirin tablets.

WARNING! Say "Bayer" when you buy Aspirin. Unless you see the name "Bayer" on tablets, you are not getting Aspirin at all. Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

Colds Toothache Earache Headache Neuralgia Lumbago Rheumatism Neuritis Pain, Pain

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monocacetic Acid of Salizolide. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

There is, also, an appeal for positive action. Disguise as it may, it is becoming increasingly clear that the Church is not making converts in the numbers in which it is right to expect. If the number of those who hate the Church is very large in our own country, the reason is ignorance, often of the crassest kind. What are we doing as individuals to dissipate it? Unfortunately, many of us shrug our shoulders and ask: "Am I my brother's keeper?" Our personal indifference to the condition of those who would enter the Church if they knew the truth is shocking, to say the very least. All zealous Catholics should be constantly praying that Our Divine Lord's desire that there may be but one Fold, just as there is but one Shepherd, shall be speedily accomplished.—America.

THE VALUE OF HUMAN LIFE

Historically and actually there is very intimate relation between religious faith and a just estimate of the value of human life. When uplifted and enlightened by Christian faith, men are well able to wrestle with the necessary ills of life, and to bring from its daily sufferings an advantage and a hope as make these buffetings almost welcome. Lacking the incentive and motive of faith, however, the human heart is quickly discouraged, and the soul is anxious to be done with so senseless and burdensome a thing as life. That there is serious want of faith in America is evident from the light estimate we put on human life, which finds expression in our appalling record of murder and self-destruction.

About 20,000 persons committed suicide in the United States during the past year according to the annual estimate of the Save-a-Life League; and while death from all causes fell off 13.7 per cent. in the United States last year as compared with 1920, suicides increased 28 per cent.

The victims came from every class of society and represented all ages. The oldest was one hundred years of age, and the youngest nine years old. Bankers numbered 93; heads of large business concerns 88; physicians, 86; judges and lawyers, 67; college students, 40. Practically every profession is represented in the fatal list, and the laboring class as well, though these on the whole seem better able to cope with the hardness of life.

The reasons alleged for self-destruction ranged from the man who could not stand the piano in the apartment next door, to the mother whose heart was broken at the death of an only child.

There is infinite sadness in this awful story of waste of human life; and for the Christian it reveals an added reason for interest in the spread of the knowledge of Jesus Christ and His Holy Church. These misguided souls who have given themselves over to destruction, would have found salvation indeed in the saving truths of faith.—The Missionary.

A Stitch in Time

Quick action is the only hope when kidney disease appears. There is a whole train of dreadfully painful and fatal ailments which soon follow any neglect to get the kidneys right. Among others are rheumatism, lumbago, Bright's disease, hardening of the arteries and high blood pressure.

In Dr. Chase's Kidney-Liver Pills you will find a treatment which is both quick and thorough. Mr. C. E. Raymus, Lindale, Alta., writes:—

"I was a great sufferer from kidney disease and lame back for more than a year. A friend of mine one day told me of Dr. Chase's Kidney-Liver Pills, and acting upon his advice I tried them. After I had taken one box I felt better, so I continued until I had used five boxes. By this time I felt as well and strong as ever, and am glad to recommend Dr. Chase's Kidney-Liver Pills to anyone suffering as I did."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.

Newfoundland Representative: Gerald S. Doyle, St. John's



LUX For All Fine Fabrics

If you have something especially nice and dainty that you do not feel like sending with the regular washing, you can easily and quickly cleanse it with Lux. The thin, white, satiny-like flakes of Lux are made by our own exclusive process, and readily dissolve into a rich, bubbling lather, as harmless to fine fabrics as pure water itself.

Lux is supreme for washing fine garments. It is sold only in sealed packets—dust-proof!

LEVER BROTHERS LIMITED Toronto

ST. HYACINTHE QUEBEC

1000 ROOMS Each With Bath

Rates 25% of rooms at \$2.50 25% of rooms at 3.00 25% of rooms at 3.50 25% of rooms at 4.00 25% of rooms at 4.50 25% of rooms at 5.00 AND UP

Enjoy Your Stay in CHICAGO

IN THE HEART OF THE LOOP convenient to all theaters, railway stations, the retail and wholesale districts, by living at the

MORRISON HOTEL THE HOTEL OF PERFECT SERVICE Clark and Madison Sts. The Home of the Terrace Garden CHICAGO'S FAMOUS RESTAURANT

Summer Camp For Catholic Boys Under Personal Direction of the Christian Brothers, Lake Simcoe Beach, Ont. Swimming, Boating Fishing Hiking An ideal place for your boy. For further particulars, address: REV. BROTHER ALFRED 676 Jarvis Street Toronto, Ont.

ST. JOSEPH'S HOME of the SACRED HEART Hospice for Ladies Old Gentlemen and Couples The institution is situated in the nicest part of the City of St. Catharines. Our Chapel in the Home, every day Holy Mass. Moderate Terms. For particulars apply to the Mother Superior, 78 Yate St. St. Catharines, Ontario, Canada In charge of the Carmelite Sisters, D.C.J.

F. E. LUKE OPTOMETRIST AND OPTICIAN 167 YONGE ST. TORONTO (Opposite St. James' St.) Eyes Examined and Glass Eyes Fitted

The Cross-Bearers of The Saguenay By Very Rev. W. R. Harris, D.D., LL.D., Litt. D. Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail," Pres. Publications Nov. 18, 1920 READERS of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic Missionaries among the Indian savages of Canada. In the book before us, as in several previous works, Dr. Harris continues the study of that fascinating story. The present volume tells particularly of the work carried on among the Algonquians of the Saguenay region. Here the saintly and heroic Jesuit, Paul Le Jeune, shines out resplendent. His hardships and sufferings as he shared the cold and squalor of the Montagnais lodges and followed the wanderings of the Indians through the winter forests, constitute a record of Christian devotion that has rarely been surpassed. Dr. Harris has given us much more than a missionary narrative. His chapters on the Saguenay country and on the Indian Tribes who made their home there are full of information and of absorbing interest to students of Canadian history.

Price 75c. Post Paid The Catholic Record LONDON, CANADA OR CLOKE & SON 16 West King St. Hamilton, Ont.

LONDON OPTICAL CO. Have Your Eyes Examined Dominion Savings Building Phone 6180 Richmond St.

"Service First" Phone 6825 J Pate & Vaughan LOCAL AND LONG DISTANCE TRUCKING 499 ADELAIDE STREET, LONDON W. H. VAUGHAN

Casavant Freres CHURCH LIMITEE Organ Builders ST. HYACINTHE QUEBEC