when the McGullicuddy's Reeks vanish behind the haze.

As the kind God would have it, Father John himself took the train that morning at Creelabeg for Limerick. The parting at the station was simple and reserved; kisses, handshakes, quiet tears. There is a waving of handerchiefs, a lifting hats, good byes and Godspeeds as the

train pulls away.
Father John and Mary occupied different "carriages" and did not meet till they stood on the platform of the Limerick terminal station. The time was brief there, for Mary's train was due to leave in a few moments.

"Have a brave heart, Mary," encouraged Father John, "and don't forget the people at home."
"I won't forget them, Father," said

Mary through her tears.
"Don't be afraid. You are wise

Father, said Mary, still crying that I know. I'll keep you not only in my memory, but in my heart as

Long after Mary's train has passed out of sight on its journey southward Father John lingered on the

Thirty years from now when she returns she'll be righer, more experienced. I'll be under the earth then, and may be she'll stand above my grave and tell her Australian children the days of her young life long ago at Creelabeg, in the years of Father John."—P. J. Carroll, C. S. C., in Messenger of the Sacred Heart.

"A HORRIBLE DREAD"

HOW BISHOPKINSMAN OVERCAME HIS PREJUDICES AGAINST THE CATHOLIC CHURCH

In his search after truth Bishop Kinsman, while in charge of the Episcopal Diocese of Delaware, hesilong time before thinking it worth his while to turn towards the Catholic Church for the purpose

of finding it. He had "a horrible dread" of Romanism. In that respect, of course, he was like all the rest of High Churchmen, who vainly pride themselves on being the real Catho-

'I had become very critical of my own church," he says, "and was already feeling strongly certain lures of Rome. I thought it altogether likely that a little actual contact with Roman Catholicism close at hand would give me a healthy appreciation of the good people and good works with whom I was associated and quickly rid me of my Romanizing nonsense!"

In order, therefore, to make himself sure of the real good of Protestantism and the dreadful evils of Romanism, he made up his mind, practically, it would seem out of sheer despair, to look around him and see just what his Catholic neigh

bors were doing. started in with a mind darkened by a hundred prejudices, and with the real hope that his prejudices should turn out to be thor-

oughly justified. I had heard reports of catechisms teaching that no faith need be kept least, fully as high as the clergy with heretics and that it was a of the Protestant churches; but he venial sin to steal from Protest-

Think of this! Here we have a man of lofty culture, reared and educated among the very best people, so far as social advantages go, and devotee of 'sound learning,' and devotee of 'sound learning,' and the threne of the Father and offered was reared that he was found qualified to be selected as one of its leaders, and yet he was able to find a place in his heart for the reception of such unreasonable slanders. unlike others he was willing to

If things like this were true," he says, "I wished to know it so as to be rid of illusions; if they weren't I wished to be in a position to deny em, and secure fair play.

make an honest search.

Now, it is only natural to ask, what put it into Bishop Kinsman's mind to make the honest search? He admits himself that he was so keenly biased against the Church that it never occurred to him to look there for truth, but to the Greeks, and that although he had failed to find the idolatries and superstitions in the Church at Rome, Tunis, Milan and other places, he had satisfied himself with the notion that this was due to an exceptional condition of circumstances.

What really started him to look Church is as it is, I am frankly anti-

Roman. And the letter closes with quotation from the Gospel: "By their fruits ye shall know them."

This is the motto, then, that Bishop Kinsman took for his guide And this is the motto which led him to see the light.

So he made up his mind to take a special course on Roman Catholicism in America. In the course of this study he found as the first consequence that the Episcopal Church was not a Catholic Church at all, but wholly Protestant.

The second consequence was the discovery of the fact, which any "that between the Catholicism of America there seemed to be no shed floods of light; some of them times sad consequences, the world Noblemaire:

others who lock their last on Ireland sppreciable difference, and that when the McGullicuddy's Reeks instead of being weaned from Roman- work I longed for in seminary days and better.

He took advantage of every oppor-

Baltimore, Cleveland, and Portland, and some parish churches in Philadelphia and New York than in Tunis. He remembered the sermon he had heard when a boy, and expected are intellectually superior to Protecto find that all Catholic priests tants, but I do assert that Protestant people that they were 'asses to

calumniate. He found a different state of things. He heard sermons good and bad, but "never heard one which, whatever may have been its crudities and awkwardness, was not an effort to expound some Christian enough to keep near God. There's reverence for Holy Scripture and the signal, Mary. Good bye, and God bless you always!"

"Father of 'Our Divine Lord'" truth in a practical way, with greatest

of 'Our Divine Lord.'"
He adds: "I have heard very softly, "God is very good to me. eloquent sermons in Catholic Your face is the last face I'll see Churches. My mother went with me to a Lenten sermon in St. Patrick's Cathedral, New York, and said she had never seen me more absorbed by a sermon than the one we heard from Father William B.

Martin." 'The most elequent long address," he goes on, "I ever listened to was delivered by Cardinal O'Connell at a mass meeting in Madison Square Garden, and the best address on a religious subject by a layman, by Mr. Bourke Cochran at a dinner in Wil-

mington."

These were things, the like of which had been going on around him for years, while, wrapped as he was in his sectarian pride, like so many, in fact it would be no exaggeration to say, like all of his fellow sectarians, he was wholly unconscious of This accounts for the prejudice and the resulting ignorance of the non-Catholic. It is a great pity. They are not to be blamed,—they know no better. They are to be for-given for "they know not what

Dr. Kingman is very fond of hymns. His liking, he says, is Methodist in intensity. There are millions like him in the Catholic Church. Just as many as there are in any or all of the sectarian churches. And, I into God's good graces through the think, they would be delighted if redeeming grace of Christ. During more use were made of congregational singing. What he has to say on this subject is worth quoting.

"I have discovered that the Cath-olics make much use of hymns, though there is apparently less congregational singing in this country than in some places abroad; and for devoutness and intelligence in singing, I have never heard anything better than the hymns used in some places at the 9.30 Masses. It is certain that Protestants have in ertain ways advantages over Catholies in details of method; but these are not as great as is often imagined.'

There is no reason why the Catholic Congregations should not make use of the splendid store of hymns which the Catholic ages have given to the Church.

One other prejudice lingered in the mind of Dr. Kinsman. It is the very common one that the Catholics are not on a par with Protestants in education. He has found out that Catholic clergy ranked in ability, at doubted whether in general educa must become man and sacrifice Himtion they were the equals of the latter.

passes for this is nothing but learned sound, I held tenaciously to the conviction that Anglicanism is synonym for learning and devotion to Truth." Such Roman Catholic writers as But I knew," he admits, " could undoubtedly hold their own with scholars : but as usual I assumed them to be

> There is nothing new to Catholics in the statement made in this open confession. It pervades the Protestant intelligence. It is fully displayed in the recent address of Bishop Rhinelander where all Catholic edu cation and scholarship, as well as the very existence of Catholics them. selves are cavalterly ignored. The conceit is a vanity born of ignorant presumption and foolish pride. Like the other prejudices of Bishop Kinsman, it was not able to stand up under the light of investigation How it was overcome will require a longer quotation, with which I will close this paper:

exceptions."

This conceit received a severe shock when I first examined where he should have looked in Catholic Encyclopaedia, undertaken the first place, was a letter from one at the instance of Cardinal Farley, of the Episcopal ministers of his and a product of Roman Catholic diocese, in which appeared these scholarship in America. A distinctly words, "So long as the Roman subering effect is in store for any sobering effect is in store for any clergyman of the Episcopal Church would have made of a similar attempt! The impression given by this will be deepened if he makes a Benedictine scholarship along their special lines. The one subject on which I can trust my own judgment at all is Church History, on which I have been deing special work for I have read almost everything by Anglican writers, many other books in English, seme Garman and some French, and have dabbled in origin. als. Lately I have been reading child could have told him, Roman Catholic writers covering

I was disposed to like it better and could not find : they have given a sense of freedem which I never bad in reading only Angliesa authortunity he had to attend services at Catholic Churches. ities: and by revealing unsuspected abysses of ignerance they have made And he felt even more at home me wish to do all my History work in the Cathedrals at Philadelphia, over again. If this were possible, my lectures would have a fulness, accuracy, and freedom they never before possessed. I should not main tain that Roman Catholics as a class were in the habit of telling their superiority is not so great as is often seople that they were 'asses to assumed, and that there is much superiority on the other side."-Catholic Transcript.

GOD'S LOVE FOR HIS CREATURES

Does God really love us? There are times when we ask ourselves this question, not because we have the slightest doubt of God's love for us, but because we find it hard to understand it in view of the many crosses we have to bear. If God truly loved us, we argue, He would show His affection in a different manner then by sending us siliction. We know that the Scriptures say: "Whon the Lord loveth, He chastiseth. But this strikes us as an unpatural way to manifest love. When we love we bestow all kinds of favors upon the object of our affections. This we do naturally. How are we to account, then, for the diversity between God's way of acting and ours? We act according to Nature and God is its author. Therefore we look for similarity of action and puzzle our intellects to discover the reason of its absence.

However, regardless of appear ances, it remains true that God loves us as He loves all His creatures. "Thou lovest all things that are and batest none of the things which Thou hast made." Not only has God told us that He leves us, but He has given us a proof of His leve. We must never forget that at one time we were not in divine favor. Through the sin of the first man, our common father, we had all been disinherited. Ours was a sarry plight for several centuries, until we found favor again and wen our way back these centuries men stermed Heaven with their prayers. Daily they raised their eyes to God and stretcked forth their arms in pleading. Divine Justice was deaf to all their cries for clemency. The gates of Heaven remained firmly shut and would not give, even in the slightest. under the pressure of the combined efforts of the whole human race. Man's sin against God was an infinite offense, and only an infinite sacrifice could atone for it. To make such a sacrifice man was helpless, because it lay beyond his power. And all the while God maintained an attitude of severity, man's inexerable Judge. There was no means of escape, the

sacrifice must be made. It was at this juncture, when He seemed most determined to compel man to repay the debt to the last farthing, that God manifested His great love. In the Councils of the Most High it had been decreed that one day man would be released from his punishment, but only through the explanation of the offense. There was one way, and only one, in which this could be effected. A God self for men. And the Son of God expressed His willingness to do this. answer to the call for one to Hls service Take me." The Father loved am. His Only Begetten Sen with the fulness of the infinite Love that is Himself. Now He was forced choose between Him and the fellen human race, between the Son, Who in return loved Him with all the love of His Infinite Being, and man who had offended Him. He balanced His love for His Divine Sen against His love for us and consented to have

Him make the great sacrifice. Shall we say that God leved us with a greater leve than His Son? No, we dare not. But we can say at least that His love for us was se strong that He was willing to allew His Only Son to suffer an infinite humiliation in order to save us. God so leved the world, He se leved us, that He actually gave His Only Begotten Son that we might not be forever estranged from Him, but might be His children once more. After this is there anyone who would ders doubt God's love for His crea. tures? Does this not kelp us a little to understand why He sends us suffering? If He did not spare His Own Son, why should we expect loved us when we were His enemies He loves us new. Occasionally He who wishes to examine this and then lays the Cross on our shoulders to imagine what he and his colleagues give us an opportunity to make Him a return of leve, for we must admit we would not do it otherwise. To suffer for a God Who has loved us with special study of the results of the such a love should be a pleasure for

reflection of God's goodness, so leve is a reflection of God's love. Into the hearts of His creatures God has almost thirty years. On this subject | instilled that noble instinct, a factor that if conducive in no light degree to man's small allotment of happiness here, and, on this account, the cause very often of his unhappiness. But the gift as it has come from God is good. If it sometimes causes grief, ground with which I considered man himself is to be blamed. How-myself fairly familiar. They have ever despite the fact that it has at



The magnificent building shown above, and situated at the corner of St. Lawrence Boulevard and La Royer Streets, Montreal, will be occupied by the SALADA TEA COMPANY about February 1st, next. The building at present occupied by SALADA, at the corner of St. Paul and St. Sulpice Streets, Montreal, was erected by them eleven years ago, but for some time has proved inadequate for their business.

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magic force. This noble quality, normal and permanent character perhaps finds its highest manifestal and be maintained by a regularly tion here in the love of a mother for appreach among us mertals to the contested. A nuncio shall be sent self-sacrificing love of a God for His to Paris, at the latest, within one children. And it looks as though God has planted this rich treasure in French Ambassador, both Governthe heart of a mother to keep men ments having fully agreed upon the mindful of that greater love than choice of the person and on the best which no man hath, before which | moment for his coming to France. even material leve fades into nothing. forget.

When God loved us He loved us to the end, unto the end of love, and like Himself, is infinite. Not content with this, He has given us this noble quality to permit us to experi-Giver. Let us remember always that of the Holy See. first and greatest commandment. Third In Ed. Let us love God with the strength of our whole being, if only because He has loved us first. Let us love our mest kind Saviour, Jesus Christ, who kas given His life on the cross to redeem us, and is even now, giving it en the altar, to help us serve and save our soul .- The Sentinel of the Blessed Sacrament.

FRANCE AND THE HOLY SEE

PROGRESS TOWARD RENEWAL OF DIPLOMATIC RELATIONS

At the canonization of Joan of Arc the French Bishops were informed of the progress of the negotiations and of the terms of the proposed agreement. They could not but rejeice at the good will shown on both sides. but, upon examination of that part of the agreement which regarded the Associations Cultuelles," they expressed their apprehensions. decisions of the two high courts had, indeed, so far been in favor of the But the only cases subhierarchy. mitted to the courts had been case in which notorious schismatics had tried to organize associations which failed clearly to conform with general laws of the Church. Never had they been called upon to decide upon the working of regularly established associations, to judge, for instance, in case of a pastor backed by his congregation in his refusal to leave the parish to his regularly appointed successor. As for the that He will spare us always? He efficial endersement of the decisions of the courts by the Government. they argued that such a declaration committed only the present Cabinet the example given by se many other and could be disswned by another rulers, and without this practice and could be disewned by another less favorable; the only guarantee that could afford a real would be one embodied in the text legitimate deference is due. of a law.

The intrinsic value of these objectiens and the well-nigh unanimous stand of the Franch Bishops on the matter impressed the Hely Father and the Cardinal Secretary : hence the attempt at grafting a reorganizatien of the French ecclesiastical status on the purely diplomatic affair of the restoration of the French Embassy at the Vatican was given up, and the negotiations brought back to their original object led to the fellowing points of agreement. which we find in the report of M.

would indeed be dreary without this | First. All relations must have a accredited ambassador. The prinher child. This is the nearest ciple of diplomatic reciprocity is not year after the arrival at Rome of the

Second. France asserts her desire And Ged has promised that even to continue her traditional policy of And Ged has promised that even to continue her traditional policy of principles from which, originally, protection towards the Catholics in the Orient, and claims as a natural vigor. But that is saying that our forget. counterpart the preservation of all prerogatives and privileges always granted to the official representatives storation to vigor and youth. If our with God this is forever for His love, of France in Palestine, in Syrie, at Constantinople, and throughout the will live and enter upon a second Levant. France evinces an equal concern about the maintenance of ence the jay of loving, as well as being leved. Let us use this gift to manifest our gratitude to the Divine interests concur with the interests time the breach has widened. In

Third. In Europe, as it stands today, the work of the Treaties inspired by the ideas of justice and national autonomy is apt to be strengthened by the pacifying influence of such a high moral Power as the Pope's. France, therefore, who evinces her firm wish to mainsame time true and lasting, earnestly influence to assist her in reaching contribute to a general pacifica-

Fourtb. The resumption of rela tions with the Holy See shall not carry with it any medifications in the present French legislation as re gards worship, schools and associations. The French Government, of course, shall lay no claim to any of the advantages formerly enjoyed by virtue of the Concordat of 1801. They, however, expect that, as a con-sequence of the resumption of relations, the Roman Curia shall grant to them, so far as the choice of bishops is concerned, a treatment equal to that of the best favored. nation among such as maintain a representative at the Vatican and in a condition similar to

France's. Fifth. All possibility of misunder. standing must be discarded for the day when the President of the Republic shall have to return to the King of Italy the visit paid by the to both the French nation and the French army. It is only after his call at the Quirinal, and by starting from the French Embassy to the Heiy See, that the Chief of the French State shall go to the Vatican, thereby following implying the least lack of respect towards the Hely See, to which all

The dinlomatic please of the prep aration for the return of the French but the Government Bill had yet to the bill centained a majority openly the good citizen without ing of the measure. It is hard to and Times.

discern the motives of those who were responsible for the delay, whether opposition to the contemplated reconciliation with the Holy see, or mere opposition to the Cabinet, or both.

If one asks now what are the chances of the bill in the French Houses, one may share the hopes of M. Maurice Barres, who does not admit a moment's doubt that the Parliament will vote for the restoration of the Embassy.-Jules A Baisnee, S. S., D. D., in Catholic

DAWNING CONVICTION

With irresistible force, it is being borne in on men that human means are inadequate to save the structure of civilization, laboriously built up in the course of centuries, from complete collapse. Civilizations do not perish from dangers that come from without. Their deadliest enemy is within their own citadels. They disintegrate. They come to an end much as a living organism ceases to exist when its vitality is exhausted and its soul has fled. long as this internal vitality remains, there is great vigor to ward off inimical influences from without and there are astonthing powers of recuperation. But when the inner vitality has become lowered, the forces hostile to life triumph, and hopes are abandoned.

This is the plight of our civilization at the present moment. It has well-nigh lost its inner vitality, and, in consequence, is less able to resist attacks from without and helpless against the insidious powers of dissolution that bore from within. The soul of our civilization is the Christian religion. Christianity has built up our social life. All our social institutions draw there inspiration and the sap by which they thrive from Christian principles. Western civilization is essentially a Christian product. Now, ever since the disastrous "Reformation," modern civilization has been moving away from Christianity. This process has been called secularization. It is well-nigh complete at the present day. To anyone who has eyes to see, this means that our civilization is in imminent danger of losing its soul, and thereby of being deprived of its principle of vitality. is fast forefeiting the inner bond, the unifying power that is indispen sable to every living structure. gradual dissolution would ecome only a question of time. Before our very eyes we see it go to pieces. It is holding together largely by the momentum of the past There is only one remedy; that

is that it be rejuvenated, that it be revitalized, that it return to those civilization must be rechristianized That will be its salvation and its recivilization finds its soul again, it spring and an indefinite lease of life The first wedge between Chris

turn, the individual, the family and society were for the most part weaned away from Christia This was like taking a plant out of its congenial soil and allowing it to wither in the sun. Everyone of our distinctly modern evils from the inglorious and fatal days of who evinces her firm wish to main-tain an international peace, at the "Reformation." The spirit of insubordination, the breaking up of family life, the dissolution of hopes the Holy See will use all its ties go back to those fatal days. Slowly, but inevitably, the seeds sown have rine days all but the last shreds of Christianity have been discarded, and our civilization is at the brink of the abyss. This is not too gloomy a picture of the signs of the times.

> Happily, however, our generation is beginning to read these signs. is learning this great lesson of his tory. Men of authority and political experience are exhorting society to return to Christianity and religion. They see that without them we must perish. The descent to wards revolution and chaos is swift. The only thing that can now arrest our rapid progress towards ruin is religion and, to be more accurate. Christianity. This conviction is growing and it is well calculated to hearten the distracted world and fill it with new hope. If the world sincerely returns to Christianity it will be able to overcome all the enemies of civilization. fear bolshevism or barbarism in any form. Society built upon Christian principles will stand four square to all the winds and storms, firm as Gibraltar, unshakable as the eternal hills.

It will be well with us if our populer leaders frankly and earnestly speak out in behalf of religion, as ex-Presi dent Taft has recently done. At the oceasion of some celebration, he s reported to have said : without religion are lacking in the greatest aid to the progress of society through the moral elevation of individuals and the community aration for the return of the Franch | The study of man's relation to Ambassador to the Vatican had hus | his Creator and his responsibility come to a successful termination, for his life to God energizes his moral inclinations, strengthens his confront the dangers of the political self-sacrifice and restraint, prompts discussion. It is known that the his sense of fraternal obligation Commissions appeinted to examine to his fellow men and makes him faverable to the project. But in popular government would be a those menths of June and July, failure." Religion will give society when the international situation was se grave and demanded the whole it is so serely in need in these days attention of the French Premier, an when everything seems on the point attempt was made to block the passof giving way.—Catholic Standard

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