you think he isn't? he asked her, an' with that he walked out again an' down to the presbytery, as bowld as brass, an' asked for the Parish Priest. "He wanted to know all about

whether his son was in heaven accordin' to Catholics. and then-if would be too late for himself to thry to go there, too. In a week he was a good Catholic, an' thankin' God for it.

"Well, 'tis aisy to guess the rest. That bowld black-lookin' man ecame as quiet as a little child, an' many a prayer I offer up for him that he may have a happy end, for he made many a one happy that was sad at first at the closin' and the openin' of the Mass Path.— Catholic Fireside. and

PARDON'S THE WORD TO ALL

By Rev. C. Mennis D. D., in The Tablet Shakespeare puts this jeweled phrase in the mouth of the mythical King Cymbeline. Had he never coined another sentence, these radiant poetic words, aglow with the fire of charity would have crowned him with the halo of mmortality. They are the key to the plot of the play. They are more. They are the 'master-key Most of the rancor that gnaws the that could unlock the gates of the earthly paradise where all men would live in fraternal peace and enjoy the blissful foretaste of the better Paradise, over whose portals are graven in letters of gold: "Pardon's the word to all."

This high-souled poetic thought is the melodious echo of the angel's hymn, "Peace on earth to men of good will. which makes vocal the breath of the infant Saviour, on His Virgin Mother's lap, in the stable of Bethlehem. He came, not to wage war, or to avenge world old wongs, but to sweeten the air of the world, with the promise of peace and pardon to all who would hear and heed Him.

The message and the mission of Christ, begun in Bethlehem, did not end on Calvary. It is universal in time and place, for all men everywhere. The message of Christ de-livered through His Church, is one and the same with the message which fell upon the ears of the farmers and fishermen on the hills, and the lake shores of Galilee long "He that heareth you, heardespiseth Me." There has not been and there shall not be a day nor

place where these words, spoken of His Church, are not pointedly and poignantly true. The confessional, the tribunal of with the motto: "Pardon's the word to all." But the priest, per-

sonally has neither right nor power to dispense pardon. Officially, that is, acting as Christ's delegate, he exercises Christ's power. Christ speaks through him: "Whose sins you shall foreive they are for you shall forgive, they are for-given," (by Me.)

How gloriously consistent is the attitude of our Lord to poor sin-ners. When He spoke physically, He said : "Father forgive them." When He speaks officially, through He said the priest's lips, He says: "Go in peace thy sins are forgiven thee."

Magdalenes and good thieves, Pauls and Publicans, without number have gone to Heaven through the gate of pardon, after stooping through the lowly door of the confessional. These blessed portals of peace are open like the outstretched arms of our Saviour on the Cross, repeating everywhere the consoling eternal message of the Crucified "Pardon's the word to all." The The sweet flower of mercy is not indig-enous here below. Heaven is its native health. Though exotic here it may be, as it has often been successfully cultivated. The fragrant odor of that divine flower can draw the angels down, and make them fraternize with men. The story of David's military prowess is familiar, but the nobler story of his magnanimous refusal to avenge himself on Saul, his jealous, implacable enemy, is less frequently referred to. David attuned his soul to heavenly harmony when he composed his divine psalms. He made articulate the highest, divinest longings of the human heart. There was silence in Heaven when he sang of the bridal of the earth and sky. But the divinest psalm he ever wrote is jarring discord, com-pared to the Christ-like words of pardon with which he forgave his would-be murderer Saul. If his psalms make him immortal, his mercy makes him divine.

green-eyed monster of jealousy obsessed him and bred the demon of taste happiness till he had slain subway.

David. Providence not only pro-tected David, but put the life of Saul into his hands. David gra-ciously spared his life, and when Saul fell by his own hand, David's source inspired a direc like the sorrow inspired a dirge like the lamentation of Jesus over the doomed city of Jerusalem :

Tell it not in Geth.

Publish it not in the streets of Ascalon. Lest the daughters of the Philis-

tines rejoice. Ye mountains of Gelboe.

Let neither dew nor rain come

upon you, For there was cast away the shield

of the valiant. The shield of Saul, as though he had not been anointed with

The force of divine magnanimity

Jealousy and the whispering tongues that poison truth, deform and degrade friends into enemies. And though to be wroth with those we love, doth work like madness in true, 'tis pity, and pity 'tis 'tis true. Most of the rancor that gnaws the human heart is the spawn of cal-umny and jealousy. The victims by the grace of God can smile and grow. as the air invulnerable. "Take up your cross and follow Me," who felt the sting of lying tongues sharper than the history for my calumniators: "Father forgive them." Though wronged and cheated, though one's noblest deeds be set down as blackest

crimes, the magnanimous soul of God will soar like an eagle above the dank fogs of revenge and say "Pardon's the word to all !"

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seemed to have solve the consequent it, and the news of the consequent rebellion broke out all over the front pages of the newspapers, to the scandal and sorrow of sincere and simple Christians. For the first time in a long while one heard religion discussed in the New York subway. Christian is not free to believe what he likes, and then there is no Pro-testantism. In defying the author-ity of the Bishops, the Modernists have done the world a service. They have shown it what the Pro-

Reformation. One hears vaguely lf the that the Modernists' is the party of elation

freedom and progress and the Fundamentalists' that of tradition and reaction. The Modernists, as

their name implies, make an appeal to the spirit of the age, to progress, to the results of science, and assert to the results of science, and assert that new truths are constantly being revealed by God's Spirit in the Church. It seems to matter little to them that the "new truths" are merely old denials, that the progress they want is away from results solidly achieved, that science cannot disprove the higher truths, that the age is in need precisely of

that the age is in need precisely of more Christianity, not of a Chris-tianity whittled down by ever new deniels to create here and here af denials, to ever less and less of Christ's own religion. The enticing call of novelty will disturb and unsettle a generation that is accus-tomed to believe that what is new is good and what is " scientific

The Fundamentalists look on Christianity as a system, with the Trinity, the Incarnation and the Atonement as the central essential points, and they look on the denial of any of these points as an attempt to destroy the very system itself. destroy the very system itself. And finally they see, as we do, that denial of the Virgin Birth is merely certainly not a Christian.

It has been made to appear that this struggle is for "liberty of conscience." That is certainly a slogan that ought to appeal to every good American, especially to those

who do not know what it means. And as a matter of fact, we find

whatever any man may command the matter is, as was pointed out in these columns on September 8, that there is no real fundamental differ-ence between the two parties. They stand on common ground. Each party starts from the same prin-einle a prinality the prin-ting and by our courts. Thus it has come about that this momentous act is no longer regarded with the seriousness which the occasion demands, but is looked upon as a romantic adventure or a thrilling experiment, to beguile for a time

ciple of Protestantism itself. What is that principle ? It has

been variously described as the "right of private judgment," "free interpretation of the Bible," "free-dom of conscience." Using this principle the first Protestants threw principle the first Protestants threw off the authority of the Church to which they belonged, but retained in a sense the authority of the Bible and of a creed. The new Pro-

testants, using the same principle,

that the Modernists are the only

true and logical Protestants. They

see that there was no real reason for stopping at the first process of

throwing over the old dogmas, and

they are simply continuing that process to its predestined end. We

tants. the

ism.

JANUARY 19, 1924
ITTL
OTTING
Married. It is a thing that must be achieved at it was :

All she could say when she looked at it was :
displessing in his eves, and he said : They have given David ten thousands, and to me they have given David ten thousands, and to me they have given they hav

paper reader knows it is a "fight testant principle, logically carried to a finish" between the Modernists out, must come to. It is the and the Fundamentalists. One reductio ad absurdum of the whole

If the Christian religion is a Rev-elation from God, it must come to us on authority that derives from Christ who made the Revelation. To assert that man must accept only what human more ford only what human reason can find out for and by itself, is of course to

deny that we can know anything on authority, and thus to deny the revealed truths of Christianity. It is true that human reason has proved that a Divine Revelation is possible and can be known by men, and there precisely the whole Modernist position falls down. It is our reason, based on the his-torical facts, that brings us to see

find out for itself. The point of it all is this: we can know what that Revelation is only from a Divine authority, furnished with creden-tials subject to the test of reason. But it is precisely that Divine auth-ority which both the Modernists to and the Fundamentalists have rejected. It is the same authority which keeps the Catholic Church one, holy, Catholic and apostolic. another word for denial of the Divinity of Christ and the rest of the Christian system. To the Fundamentalist, the Modernist, whatever he may call himself, is

> THE SACREDNESS OF MARRIAGE

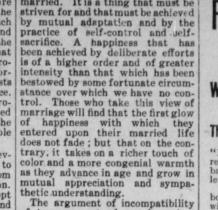
The frivolous character of our age manifests itself particularly in its And as a matter of fact, we find the Fundamentalists, through the Bishops, trying to dictate to the others what they must hold in matters of doctrine. We find the object of solemn attack by sociolo-Modernists proclaiming their free-dom, and the right of each one to follow the lead of his reason. er any man may command believe. But the root of and by our courts. Thus it has

destroys the stand of the other party but is self destructive as well. It is the fundamental prin-inle of Protostruction itself regard to the question of marriage, men and women must again learn

to realize their grave responsibility and to think in terms of duty rather than in terms of selfish gratification and mere pleasure. Where marriage is subordinated to individual caprice, it has neither perma-nence nor stability and hideous divorce becomes the rule.

The instability of marriage threatens the home. Now, with the testants, using the same principle, have thrown over the authority of the Churches to which they belong, and that of the Bible and the creed as well. The Fundamentalists are striving to cling to doctrines which the first Protestants retained from the old Church. The new Protes

ness, peace and contentment.



of temperament advanced against the permanence of marriage is in reality no argument at all. Absolute harmony of disposition, as an initial state is neither to be expected nor to be desired. It is not to be desired, because it would make all efforts at self-control unnecessary; and marriage would have no meaning as an educational institution. It is not to be expected by Christ. Sound modern critical science guides and fortifies this process. But after we find where that Revelation is and what it is, precisely the function of a Revela-tion to tell us what reason cannot heroic self-sacrifice. It is happy accident, but a splendid achievement of sustained moral effort and deliberate purpose. The common life gradually develops this mutual adjustment and harmonious congeniality, which, when finally brought about, will be a source of happiness that cannot be surpassed in this world. It follows that, whether marriage will be a splendid success or a dismal failure, depends upon no lucky chance, but upon the good, or bad, will of the contract-ing parties.—Catholic Standard and Times.

PROVING

Easy with breaths of duty fair To pay a wordy gift to God ; To weave the wish and speed the prayer While stays the storm and spares Colds

the rod. Not this that proves thy metal true But courage in the bitter day, When clouds have swallowed all the

blue And pain stalks threatening in

the way. orbid thy craven heart to weep,

Compel thy soul to meet the pain; And bear unblenching up the steep, To drive thy stumbling heart and brain !

-CARDINAL NEWMAN

A STORY APPLIED

All are familiar, I dare say, with the story of Androcles and the lion, a story that is well authenticated. Androcles, who was a slave, fled from his cruel master and buried himself in the forest. One day, a lion approached him and, with us moans, held up his paw, pited which was swollen with corruption. Androcles, at once interpreting the cause of the lion's pain, extracted the thorn and thus relieved the suffering beast. The lion mani-fested his joy and gratitude frisking about and, at last, crouching at Androcles' feet. His gratitude and affection did not stop here. began to share his prey with He "liberals," are throw- disease were to destroy the cells in benefactor Some time after, Androcles was



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"The quality of mercy is not

Upon the place beneath. It is twice blest : it blesseth him

that gives and him that takes. 'Tis mightiest in the mightiest : It becomes the throned monarch better than his crown."

When David returned from the defeat of Goliath and the Philistines, the women came out of all

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NEW "PROTESTANT **REFORMATION** "

Wilfrid Parsons, S. J., in America

today are merely assisting at a phenomenon which has reproduced itself all along the course of history, the progressive dissolution of the It is surely to be regretted that just at the holy season of Christmas, the Protestant Episcopal Church should be torn with sudden dissension on the subject, of all things, of the Virgin Birth of Christ. On Protestant sects into ever new and smaller divisions. This dissolution the Third Sunday of Advent Dr. Leighton Parks dramatically took is inherent in Protestantism itself. It arises from the fundamental off his vestments and "proclaimed his freedom," as one paper put it. Dr. Guthrie has for several Sundays past conducted "services" which principle of Protestantism, held by Fundamentalists and Modernists alike But there is something more sinister in these incidents than that. past conducted "services" which are frankly pagan in thought, word and deed. Dr. Grant, whose denial of the Divinity of Christ is notori-ous, agrees with Dr. Parks. Dr. Karl Reiland reaffirms his own particular position of independence of his Bishop. The Unitarians re-joice and hold out a friendly hand. The Modernists, brought up in Protestantism, have at last revealed to the light of day what always was at the bottom of the Protestant at the bottom of the Frotestaht doctrine of private judgment applied to the religion of Christ. This prin-ciple, which has divided and sub-divided Protestantism, is now seen On the same day Dr. Barry doubt-less "said Mass " at St. Mary's and

to be what Catholics always claimed the Living Church, which came out a day later, restated the traditional it to be, and what Kant in his phil-osophy proclaimed it to be, namely, The quality of mercy is not strain'd; It droppeth as the gentle rain from Heaven Upon the place beneath. The quality of mercy is not a day later, restated the traditional complexity of the supremacy of the human reason over Divine Revelation, and the consequent denial of all super-natural truth. From this specter, it is a mockery of love to

the Episcopal Church had is gone. which has always haunted Protes-tantism, and is now revealed clearly tory character and that it is essenti-Even the limits of its generous "inclusiveness" have proved too

"inclusiveness" have proved too strait. Though the lid blew off with startling suddenness, the pot has been coming to a boil for a long time. The particular occasion for this latest of the periodical crises

time. The particular occasion for this latest of the periodical crises tines, the women came out of all the cities of Israel, singing and dancing to meet King Saul, with timbrels of joy and cornets. And Saul slew his thousands and David his ten thousands. And Saul was exceeding angry and this word was

and this is the point, in doing that the or life would be inevitable. recaptured and condemned to be devoured by wild beasts. Imagine the astonishment of the spectators assembled about the arena when they are merely true to Protestant- The same thing holds true of the One might be tempted to say the Modernists are the only down, the whole organism will fall they saw the hungry lion, which proved to be the forest companion into dissolution. Every one plainly sees that unstable marriages make of Androcles, after bounding toward his intended victim, instead of seizing and devouring him, gam-boled about him and, in every unstable homes, and unstable homes make an unstable society. The loss of happiness through the breaking up of the home is enormous. up of the home is enormous. Nothing has yet been discovered by humanity capable of yielding such possible manner, manifested his joy

on meeting again his benefactor. O what a lesson this king of the happiness as the home. It is a socialistic contention that other forest teaches us all! When were groaning under the weight of arbitrary institutions can take over drew the poison of sin from our heart at the sacrifice of His own life. He healed our wounds with the functions of the home and carry them on in a proper manner. The claim is so utterly devoid of sense that no further refutation is required. It is belied by the deepest His own Precious Blood. "He was wounded for our iniquities. He was onvictions of the human race which bruised for our sins." He died that we might live. He became a has always associated true happi-ness with the home and pitied those

slave that we might hve. He became a slave that we might be free. How do we repay Him? Like the lion, we are seized by the cravings of hunger. Our hunger is ambi-tion. Our hunger is anger. Our hunger is lust and avaria. Angel who by some sad misfortune had been deprived of the shelter and the comforts of a home. Instability of marriage robs mankind of happihunger is lust and avarice. Angels Only the permanent marriage is sanctioned by all that is noble and look on as spectators, to record the issue of our passion. We rush into the arena. We are met by our elevated in man. Divorce appeals only to sordid selfishness and sensuality. These however, cannot be made the norms of human con-Divine Benefactor who shows us the Wounds He has received for us. He appeals to our gratitude. Our passions appeal to our personal gratification. We sacrifice our ence between man and the brute creation. It is a mockery of love to say that it is naturally of a transi-Benefactor to our hungry con-cupiscence. Gratitude gives way to appetite. We "crucify again the Son of God, and make Him a mockery." "Go to the ant, thou mockery." "Go to the ant, thou sluggard," says the Wise Man, "and . . learn wisdom." He could say, likewise: "Go to the dumb beast, thou ingrate, and learn matitude to the Bedemen " gratitude to thy Redeemer. Cardinal Newman.

