

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

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IRRECONCILABLE PROTESTANT REPUBLICANS

Americans who have been for years fed up on the British propaganda theory that none but Irish Catholics seek for Irish freedom, will probably be surprised to know that by far the most bitter of the Republican foes of the Treaty are Protestant Republicans. That one of the Peace delegates who was a Protestant, Robert Barton, was the only one of the delegates who, when the matter came before the Dail Eireann, vehemently denounced the Treaty he had signed—and informed Ireland and the world that he had signed it only because Lloyd George coerced his fellow delegates into signing, and his fellow delegates coerced him. He voted in favor of the Treaty—because, he said, that having (under compulsion) pledged his word to vote for it, he felt bound to keep his word. His confession before the Dail had great effect in turning against the Treaty deputies who had been prepared to vote for it.

A more prominent and better-known Protestant Republican—and more bitter opponent of the Treaty, is Cathal Brugha (anglicized Burgess), one of President De Valera's leading Cabinet members who has been in control of the Irish Republican army during all the fighting. He is a married man, about forty years of age, and has been prominent in Irish work for twenty years past. He is one of the earliest of the Gaelic Leaguers for the revival of the Gaelic language—and always one of the most strenuous leaders of the Gaelic League. For a score of years he held executive position in the Gaelic League. He learned the Irish language and acquired great fluency in it. In the rising of 1916, he was one of the fiercest fighters. He was wounded in about a dozen places—and only by super-human strength did he survive. Among the intensely Irish young men that Dublin knows and has for many years known, Cathal Brugha has been pre-eminent.

### CATHAL BRUGHA'S SPEECH IN THE DAIL

Now, in the fight against the acceptance of the Treaty, no man has striven more powerfully for its rejection than Brugha. He made a tremendously strong speech in the Dail, an account of which is now at hand. He reminded them that he had been against the delegates going to London at all, because he knew all the evil influences of the British Government would be brought to bear upon them. Getting them to London, he said, was a manoeuvre on the part of Lloyd George to succeed by wiles, after all his barbarous terrorism had failed, to break the Irish spirit. He reminded them how Lloyd George had at one time declared that they had "murder by the throat"—and that later when Lloyd George said he was willing to confer with Sinn Feiners who were still clean handed, he would not confer with any of the murderers, chief of whom were Collins and himself (Brugha). He reminded the Dail of the fearful sacking of Balbriggan and the massacre of Kerry Pike, where men who had surrendered as prisoners of war were done to death after being tortured. He told of the terrorism and outrages practiced upon his own wife and children—England's means of revenging themselves upon the helpless ones because he, the husband and father, fought for his native land. "When Lloyd George found that by savagery he could not overcome us, he fell back upon England's second weapon, wiles and manoeuvres."

Then he pictured to the Dail how very much stronger the Republican army was today than it had been at any time during the previous years. "But," he said, now speaking with a courageous fierceness that mesmerized the Dail, "if instead of being so strong, our last cartridge had been fired, our last shilling had been spent, and our last man was lying on the ground with enemies howling around him, and their bayonets raised ready to plunge into him, and he was asked would he go into the British Empire to save his life, he would rise up from the ground and shout, 'No, I will not.' That is the spirit which has come down through the centuries, and I tell you that the British Empire will have gone down before that spirit will have died."

### APPRECIATIONS OF HIS GREAT SPEECH

A man who was against Brugha on the Treaty question confessed "though I feel sorry for some of the things he said, yet I feel that it was his unquenchable love of Ireland that had prompted every word he spoke. After all is said and done, no man in Ireland had loved and served his country so well and so nobly and so conscientiously as the Minister for Defence."

"When Cathal Brugha rose to speak," says one vivid description

there was a tremendous outburst of cheers. He looked pale and determined. He had been to the very gates of death in 1916. Wounded severely, he had fought on gallantly and cheerfully. The picture which he drew in the course of his speech in speaking about the last man in Ireland who, if he were lying on the ground and English soldiers stood around with bayonets ready to plunge into him, were asked would he come into the British Empire, would reply, 'I will not,' was—Cathal Brugha. That is my impression of the Minister of Defence. That is the impression which will entertain. As he stood there he looked the very embodiment of the indomitable will of the Irish people to achieve their independence. I said he looked determined. He looked more than that word expresses, but I cannot find a word to describe what I mean. He spoke for a long time in Irish—longer than any of the other Deputies, with the exception I think, of Patrick O'Keefe. And even when his speech was in English, he answered, in Irish, questions or interjections, which came from some of the Deputies. When he broke into English his voice was angry: at times it was incisive, and trembling with passion. What he had to say he flung out passionately, vindictively."

### AWAKENING SENSE OF NATIONALITY

The awakening to a sense of their nationality, of the Anglo-Irish Unionists of the South of Ireland, seems at length to be having some effect upon Unionists of the North. Through those Unionists of the North who dare express love of Ireland and of unity do so at their peril. One congregation in Tyrone recently ejected their Minister from the church and suspended him from his duties in the parish, because he asked prayers for peace in Ireland. The special Orange Constabulary belonging to the congregation, took the lead in ejecting him from his church. The Bishop intervened and a number of the parishioners—and in giving his promise to refer no more to the question of Peace in his sermons, he was allowed to take his place in the pulpit again. In other words, he is graciously permitted to teach the Word of God to his congregation after eliminating from the word everything that refers to love of your neighbor.

### GETTING TOGETHER

A very pleasing sign of the new spirit that persists in asserting itself is the report which I read from local Irish papers of a bazaar held in Lisnaskea, Co. Fermanagh, in aid of the Roman Catholic Church—the Protestants of the village cordially patronized the bazaar. Bishop McKenna in his address, referred with great pleasure to the fact that he noticed the brethren of a different persuasion plentiful in his audience. "It was a good augury for the future of their country," he said, "if an outside country would let them alone and if they were allowed to shake hands with one another they would all be the best friends in the world. He hoped and prayed to God to see a grand bond of union established between all Irishmen, north, south, east and west, to make Ireland a happy and glorious country, where every man would have freedom to work for his own prosperity, and where all of them would assist each other in their undertakings." And it is to be remembered that this place is only a few hours' ride from Belfast where people are being shot to death almost every day in the name of religion.

SEUMAS MACMANUS,  
Of Donegal.

## TRAINING OF NATIVE CLERGY

Lyons, Jan. 10.—How providential was the idea of the Holy Father to train a native clergy is shown by the enthusiasm which it has aroused among the native population of various districts.

A letter recently received from Madras states that the desire of the Holy Father is particularly opportune, and shows great foresight, as it has anticipated a wish which would soon have been manifested by the native Catholics of India whose minds are open to all the aspirations of a new civilization.

Rev. Father Perier, S. J., superior of the mission of Bengal, has just been named bishop coadjutor of the Archbishop of Calcutta. This appointment produced an excellent impression on the native Catholics, who sent a large delegation composed of numerous Catholics of the diocese to present their congratulations to the new Bishop.

A very remarkable incident has also been reported from Uganda.

A large district comprising 7,000 Christians, formerly under the administration of the White Fathers, has just been turned over to native priests, headed by Father Vittorio, who was ordained in 1918. The people were, of course loath to lose the White Fathers who had carried Christianity to their midst, but were proud to have priests of their own nation, and of their own tongue.

## DR. DICKIE FINDS NO FAULT WITH TAX DIVISION

### "ONTARIO" MORE TROUBLED THAN PROTESTANTS OF QUEBEC

Montreal Daily Star, January 31st  
Replying to charges emanating from Orange Lodge circles at Toronto, the Rev. Dr. R. W. Dickie, chairman of the Montreal Protestant School Board, said today that he had heard of no more practical plan of distribution of school tax monies than that now in vogue in Montreal.

While the system is not considered to be without its inequalities, Dr. Dickie declared that the principal grievances were those to which Protestant tax-payers had been parties and for which no remedial legislation had been sought, let alone refused.

In discussing the Ontario attack on the treatment accorded Protestants in Quebec in the matter of education, Dr. Dickie said: "It appears that in Ontario they are much more troubled about what they consider the unfair treatment of the Protestant minority of this Province than we Protestants are in Quebec. The question seems to be a living one there, for twice in the past week I have been interviewed by Toronto agencies. In both cases I have replied: 'So far as my experience runs, the Protestant minority of this Province has, on the whole, been fairly treated in school matters.'"

### PLAN IS FAIR

"Much is being made of what seems to be an injustice to Protestants in the distribution of the taxes of the neutral panel. Sometimes one hears it put in that light by some Protestants here. I have not, however, heard of a more equitable, practical plan having been formulated. I consider the present division of the neutral panel, though by no means perfect, a reasonably fair one. It seems unfair only when we have regard exclusively to the ownership of the stock of incorporated companies. Perhaps much more of such stock is held by Protestants than by Catholics, according to population—but in this one can only guess. However, there are other equally important considerations. The first is that these school taxes are not produced by capital—they are produced by capital and labor and no matter what the proportion of Catholic and Protestant stockholders may be, there is no doubt that the labor which has so much to do with the production of this wealth is fairly well represented by the census of Protestants and Catholics in the city upon the basis of which the division is made. Another consideration lost sight of very often in the discussion of school taxes is the principle that property-holders must pay school taxes for those who own no taxable property. It is surely not unjust that Protestant stockholders should pay for the education of children of their employees who have no taxable property, whether they be Catholic or Protestant.

### THE PROBLEM OF THE JEWS

"The only injustice which I can see being done the Protestant minority of the Province in the matter of school taxation is one for which the minority are as much responsible as the majority, since they were active parties to it and against which they have made no formal protest. It is the injustice, as it seems to me, of having the Protestant section of the community bear the cost of educating that section of our community which, so far as Protestantism or Catholicism is concerned, is neutral. This section of our community which has increased so rapidly in late years and still continues to increase has become a very heavy burden upon our Protestant ratepayers. I think in all fairness neither school board should have to assume the burden. It is a burden which should rest upon the whole community. But, as I have said, we Protestants were actively consenting parties to such an arrangement and I cannot see that we have any reason to complain of unfair treatment at the hands of the Roman Catholic majority of the Province until we have represented to the Government what seems to us an injustice and have made a formal protest against it."

### LEGALLY INVALID MARRIAGES

Montreal, Que.—Discovery that thousands of couples have been married by clergymen who were not British subjects, as the law of 1829 required, has led to the question of the legal validity of these marriages. The number of these legally questionable marriages in the last hundred years is considerable, but it is believed to be considerable. Many persons have died without once suspecting that there

was any legal flaw in their nuptial contracts.

The test of the old law came when Rev. Sydney B. Snow, formerly of Boston, and now pastor of the Unitarian Church in Montreal, applied for a register for the present year. These registers are used as means of gathering statistics respecting marriages, births and deaths. As Rev. Mr. Snow is an American and not a British subject the question of his right to perform marriages was raised by an official who investigated the law and found the old statute.

It is announced that the Quebec parliament will remedy the situation by adopting new legislation at its present session.

## CARDINAL O'CONNELL

### TENDERED SYMPATHY BY PROTESTANTS OF BOSTON

Boston, Jan. 25.—The following expression of sympathy upon the death of Pope Benedict XV. and of good wishes regarding the choice of his successor was sent to His Eminence, William Cardinal O'Connell yesterday by Ernest Graham Guthrie of Greater Boston Federation of Churches and Religious Organizations, representing no less than 559 different churches and religious organizations:

"As you leave for Rome on your urgent mission, we are moved to express to you what we believe to be the prevailing feeling among the members of the Federation of Churches in Greater Boston represents:

"We are conscious that one of the great and controlling forces of the religious world has passed away. We sympathize with those who recognize as our brethren within the fold of the Roman Catholic Church in the profound sorrow that has come to them, for we understand that in millions of hearts there is real affection for him whom they recognize as the Great Shepherd of the flock. We join with the rest of Christendom in gratitude for the spiritual service that Pope Benedict XV. has rendered to the world.

"At the same time, we who are on the outside of the communion of the Roman Catholic Church recognize that the personality, character and outlook of its supreme bishop are of great importance not only to the rest of Christendom but to the world. And we are sure that already in our churches and in countless hearts prayer has been offered and will be offered that a great and wise successor may be chosen in the place of the eminent church leader who had completed his service here.

"We would wish that this letter, addressed to you, might be interpreted as an expression of sympathy from all the members of the Catholic Communion and of the fellowship of the Church of Christ."

## THE JEWS AND THE HOLY LAND

London, Jan. 21.—Dr. Weizmann, one of the Elders of Zion, is reported from Zionist quarters as having gone to Jerusalem to meet with the members of the Peace Conference first met in Paris, one or other of the leading Zionists has accompanied the Supreme Council on its excursions from one European place of meeting to another.

But Dr. Weizmann's present excursion is of particular interest to Christians in general, and more particularly to Catholics, because his journey is believed to be taken with the purpose of getting the British authorities to change their mind.

So far as can be ascertained, the British authorities have already changed their mind, and Dr. Weizmann presumably wishes them to change their mind back again. For the British mind at the present moment is believed to be in the direction of giving an interpretation to the Balfour Declaration on the Jewish National Home in Palestine which will make impossible the political ambitions of the Zionists, against which some of the highest personages in the Catholic Church have raised their voices.

The political results that might possibly follow on the realization of Zionist ambitions in Palestine do not call for any particular mention here; apart from the fact that such a realization would embroil the British Empire with the Moslem world, and in certain instances would have disastrous results on the welfare and even security of Catholic missions, particularly in countries like India.

The Zionist leaders have said that the rights of all religious denominations in Palestine would be respected; but all the evidence to hand, whether from Catholic or from Anglican sources, points to the fact that the position of Christians under a Jewish political domination would be extremely precarious. For example, the question of the

ownership and guardianship of the Holy Places has not yet been decided. Whether the Zionists would be able to exercise any influence in this direction is a subject for discussion. But under their political domination there is no doubt, as Cardinal Bourne only recently pointed out, that they would have a practical control, which would be a great menace to Christian interests.

It is not often that modern politics can be looked upon as having a beneficial influence for Catholicism. But it is undoubtedly true that in the present case the new disinclination of the British authorities to allow the Zionists to interpret the Balfour Declaration in a direction beneficial to their political ambitions, will be of no little benefit to Catholic interests in the Holy Land.

## FRENCH BISHOP

### URGES MODERATION

Paris, France.—Mgr. Julien, the eminent prelate who is considered to be one of the lights and one of the hopes of the French Church, has sent a public letter to the members of his diocese, in which he comments on the advice of Saint Paul on moderation, and advises the faithful to place their faith outside of and above political struggles.

This letter is particularly opportune. The recent debates on the renewal of relations with the Vatican gave the Government the opportunity to define its position in regard to the Church, which remains separated from the State but is no longer ignored by it. The adversaries of the renewal have expressed doubts, both in Parliament and in the press, lest the Church attempt to interfere in the interior politics of the country.

The declarations of the Nuncio at Paris and, above all, his constant attitude, have shown how little foundation there is for such a doubt. It is well known that the Holy Father recommended that the directors of the "Seminaires Religieuses" (the official organs of the dioceses) refrain from any illusion to political struggles in their articles.

The French bishops have long shown their anxiety to maintain the sacred union, and the message of Mgr. Julien, whose voice is one of the most authoritative of the French hierarchy, again proves how vain are the fears of those who judge the Church capable of taking too active a part in the public life of the nation.

Mgr. Julien's letter is, in part, as follows:

"The advice of Saint Paul in regard to moderation is good, not only for our government in our private affairs, but also in order to maintain the peace of Christ, the true sacred union, in our society which contains so many germs of dissension. There is nothing in moderation, true quiet and mistress of life, that we greet with such joy in the official act of the renewal of relations between the French Government and the Holy See. Let us carefully preserve the spirit of prudence and wisdom which brought us this great event. While thanking God for having granted it to us, let us ever keep before us the thought of future possibilities. Sufficient unto the day is the evil thereof. Let us be modest. It is a fruit of this moderation, we greet with such joy in the official act of the renewal of relations between the French Government and the Holy See. Let us carefully preserve the spirit of prudence and wisdom which brought us this great event. 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lies in the unfettered action of the Catholic Church as a salutary force in the work of reconstruction.

In the territories cut off from Austro-Hungary, Galicia has gone to the Polish Republic and is a gainer by the change. Its Catholic people join up with a new Catholic State, Transylvania, detached from Hungary, has been given to Rumania. This meant the handing over of many Catholic districts to a power which is mainly schismatic, for Rumania has a local "Orthodox Church" of its own, a schism from the Eastern "Orthodox" Church, a schism from a schism. The change in Transylvania increases considerably the Catholic minority under Rumanian rule, now nearly three millions out of a total population of seventeen millions. The Rumanian constitution guarantees freedom of worship, but in the annexed districts it is said that Government officials have been discriminating against the Catholics and trying to force the peasants to join "the National Church."

YUGO-SLAVIA PRESENTATIONS

Complaints of the same kind come from Yugo-Slavia. This new State is formed out of the former Kingdom of Serbia, the principality of Montenegro and most of the Southern Slav provinces of Austro-Hungary. Serbia is the dominant partner in the new State, and in Serbia, according to the last census before the War, the local "Orthodox Church" numbered nearly three millions, while the Catholics were only eight thousand four hundred and thirty-five. They were not recognized by the State, and until the Concordat of May, 1914, their only church was the chapel in the Austrian Embassy at Belgrade.

The constitution of the new kingdom popularly known as Yugo-Slavia, officially, "the Serb, Croat and Slovene State," guarantees freedom of worship to all. The total population is about eleven millions. It is not yet possible to give precise figures for the Catholic body. But the annexation of the Southern Slav provinces has brought some millions under the headship of Serbia.

CROATS, DALMATIANS AND SLOVENE

The Croats, nearly two and three-quarter millions, are Catholics. So are the Dalmatians (more than half a million), and many of the Slovenes. The result is that instead of a Catholic minority of a few thousands in old Serbia, the new Serbian State must have at least four million Catholic subjects.

REPUBLIC OF CZECHO-SLOVAKIA

In the north the Republic of Czechoslovakia has been formed by detaching Bohemia, Moravia and some border districts from the old Austrian Empire. In its population of thirteen and a half millions, twelve millions are reported as Catholics in the census of these districts taken in 1910. In Bohemia the Czech schism has caused serious trouble since the War, but the movement seems now to be on the decline. It never influenced the Slovaks of Moravia or the Germans in Bohemia, and the prospect is that Czechoslovakia will soon be a solidly Catholic State.

THE GERMAN POPULATION

In Germany the cessation of Alsace-Lorraine to France and Posen to Poland has diminished the total Catholic population. But the Catholics are still strong enough to exert a serious influence on public policy, and the disappearance of the Prussian overlordship of Germany has its advantages, for Prussianism meant the protection of Lutheranism.

A Catholic, Dr. Wirth, is the Chancellor of the German Federal State. At the last Catholic Congress in Germany he was present, and the changed position of affairs was marked by the sight of the successor of Bismarck kneeling to receive the Papal Benediction. Since the War there has been something like a Catholic revival in Germany. There has been a marked increase of vocations to the priesthood and the religious Orders, a great increase in the membership of Catholic associations, and a larger circulation of the Catholic press.

THE CATHOLIC REVIVAL IN FRANCE

In France the Catholic revival, which began before the War, has become notable progress. This was shown lately in a series of articles in the Revue des Doux Mondes, which gave detailed statistical results showing that in many of the dioceses there has been a remarkable increase in the number of paschal Communions, in the frequentation of the Sacraments throughout the year and in the Sunday attendance at Mass. The renewal of diplomatic relations with the Holy See by a Government that is not generally favorable to the Church is a proof of the growing force of Catholic opinion in France.

BELGIUM AND HOLLAND

In Belgium we have to note the victory of the Catholics at the recent elections. Her northern neighbor, Holland, is generally thought of as a Protestant country. But two-fifths of the Dutch people are Catholic, and the Chief of the Government and several of his colleagues are Catholics.

THE "POLAND OF THE WEST"

So much for this rapid survey of the Church's position in Continental Europe. Let us finally note that this year has seen the coming of the Irish Free State, one more

Catholic nation, the "Poland of the West," taking its rightful place among the free people of the world.

GENERAL INTENTION FOR FEBRUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SANCTIFICATION OF MEN

The sanctification of his soul is the most important work a man can undertake here below; for salvation presupposes sanctification, just as an effect presupposes a cause. If man fails to save his soul, sanctifying himself, what will it profit him to have gained the whole world? How is he to set about this important work? Simply by seeing the path and then following it; by knowing what is right and then doing it. A man sanctifies himself by exercising his free will for the purpose of loving and serving God, his Creator. Man has only to will it, and there is nothing that can prevent him from keeping God's commandments and avoiding sin; but if he wishes to do something better and sanctify himself after the manner of the saints, he will avoid the smaller faults and imperfections; he will practise the Christian virtues; in a word, he will use his will-power to effect the greatest good of which he is capable, and then leave to God the task of rewarding him. This is the sure way to sanctification.

When a man wants to perfect himself in the natural order, he pictures to himself the ideal of a perfect man and then he endeavors to reproduce a picture in his own life. He has his ideal and he tries to live up to it—a noble ambition surely, which no man need be ashamed of since God gave it to him. "He has not made man perfect," says a recent writer, "but he has placed him in this life to strive for perfection." In the supernatural order, however, a higher ideal is presented. It is that of the most Perfect Man that ever came into this world, the God-made Man, who is the Way, the Truth and the Life, who came to show us the way to perfection, and to be the example on which we should model our lives. Whatever a man may do by his own efforts in the practice of the natural and the civic virtues, other elements enter where there is question of the supernatural life. Alone and by his own power, he cannot become the supernaturally perfect man that the interests of his immortal soul call for. In this work he must have the help of grace, and abundant grace will not be wanting to any man who frequents the sacraments and who leads a prayerful life.

It would seem to be a common opinion that these duties are reserved for the "devout sex," and that, as a general rule, men are not expected to plunge too deeply into piety. But are not the souls of men just as precious before God as the souls of women? The spiritual responsibilities of both classes are equal, and consequently are not both obliged to take the ordinary means provided by God to assure their salvation? And yet as a writer put it in The Messenger some years ago: "In physical courage men are no doubt superior to women, but in moral courage, which alone of the two is meritorious, in the courage that will bravely face ridicule, women are far superior to men. And that is why most of them are inclined to infatuation. All honor to the true Christian manliness of pious women."

Why do so many men neglect frequent Communion and prayer? Why are such holy practices, and such all-important means of sanctification ignored by so many Catholics? It may be because they have not been taught their efficacy, or because their wills have grown weak, or because human respect has got the upper hand. As a result they do not pray; they have no desire for the sacraments; they do not realize the need of them; they neglect them; they consequently lose the help that these life-giving agencies bring to the soul. They are the people who are satisfied with an Easter Communion, a duty performed not out of any love for God but simply because they feel they are obliged to obey a precept of the Church. Undoubtedly they still have the faith, at least a speculative form of it, which tells them that they must do to be saved; but their conviction is based on no higher motive than a servile fear of hell. They show no generosity, no desire to reproduce in their souls the ideal presented by the life of Our Lord. If this be the spiritual state of yearly communicants, what are we to think of men who neglect their souls for years? What of those who spend their lives steeped in sin and who submit their eternal welfare to a thousand risks? The end comes sooner or later, but even if the grace of a death-bed conversion is granted to such men, they lose the merit of long years which should have been employed in practising virtue.

The notion that some men have that the habit of prayerfulness is unmanly is a false one. There is nothing in a prayerful life that will make them less manly or lower them in the esteem of their fellows. Garcia Moreno was a man of prayer and his gift of statesmanship did not suffer by it: Daniel O'Connell

cherished his rosary, and his hold on his fellow-countrymen was all the stronger for it; Marshal Poch is a man of prayer, and yet he does not think it unmanly to acknowledge the fact; nor did his prayerful habits prevent him from leading the Allies to victory. Prayer, confessedly, and the reception of the Eucharist must be frequent in the life of a man who wishes to sanctify himself. His soul needs food just as his body needs food, and if this food be not taken regularly and assimilated fully, how is he going to conquer the triple enemy of his soul, the devil, the flesh and the world? How is he going to overcome his passions, his impulses, his tendencies of character? In a word, how is he going to sanctify himself if he does not take the means?

Prayer is the key that opens up the treasury of graces which strengthen the human soul. Prayer waters the soul and helps it to bring forth fruits of virtue. A Catholic man who does not pray is like a soldier without ammunition; he is powerless before his enemies. As a preliminary step, therefore, let him begin his sanctification by acquiring the habit of a prayerful life. St. Teresa, a great teacher of prayer, tells us that there is no one who cannot learn how to pray. The majority of men, we believe, say some prayers, but prayerfulness does not consist in merely reciting prayers—parrot-fashion. Prayer is the raising of one's mind and heart to God, and there are more ways of doing this than by repeating set forms of prayer. True, these help to put our thoughts and feelings into words, and thus far are useful; but thoughts and feelings may be expressed spontaneously without words at all. Our prayers should be the echo of our sentiments towards God; they should be personal and adapted to our state of mind, whether in asking for the graces we need or in giving thanks for graces received. Such prayers are not measured by words, but by earnestness of purpose, depth of meaning, and intensity of feeling, and they are expressed spontaneously. The cry of the poor man in the Gospel, "Jesus, Son of David, have mercy on me!" sprang from a heart which knew its needs and dared to ask for them. St. Thomas exclaimed, "My Lord and my God!" St. Peter plaintively asserted, "Lord, thou knowest that I love Thee!" Such prayers came from the heart; they were spontaneous; they were adapted to the circumstances of the moment, and they were so pleasing to Him to whom they were addressed that they deserved to be recorded in the inspired Scriptures.

Who is there that cannot pray after this fashion? Not every man can become proficient in meditation, a form of prayer which usually calls for a certain cultivation of mind, as well as power of mental concentration, which is difficult to acquire amid the distractions of a busy life. But if men would read the Gospel story and become familiar with the sayings and doings of Our Lord, they would find matter enough to nourish their souls. In the examples of Christ, and His words, they would see how far they have strayed from the ideal and how long the return journey is. If they are men who sincerely desire their sanctification this desire will grow stronger and will urge them to reproduce Christ in their souls; grace will come to them in great abundance; their fervor will be excited, and a vast step in the work they have in hand will be made.

Some form of prayer is essential to all spiritual life; but if meditation is found impossible and if spontaneity of expression is lacking, there are other methods by which the will may be moved to love and serve God, which, after all, is the object of all prayer. A chapter slowly read out of the Imitation of Christ, or some other pious book, a hymn learned in childhood devoutly repeated, the acts of faith, love, hope, contrition, recited slowly with reflection, are often efficacious in moving the soul to fervor. Prayer is a personal thing; it is a man's own intercourse with his God. In prayer, man is in direct communication with His Maker, who is the Omnipotent Author of all grace, and he should make every effort to keep this channel open, confident that God will be faithful to His promises to listen to his creatures. "Ask and you shall receive," "Knock and it shall be opened unto you," were words that fell from the same lips that founded the Church and framed its constitution. Finally, in this work of sanctification, there is prayer of action, in which a man may spiritualize his life by turning into golden prayer the thoughts, words, deeds and sufferings of each day. This is what membership in the League of the Sacred Heart teaches us to do—a sufficiently solid reason why men should be urged to join the League. The practice of the Morning Offering should become popular and habitual in the life of every Catholic man, for it would help him to spiritualize his whole life. What better or easier way to sanctify one's soul than to turn into prayer the little things of which life is made up? Let men sanctify the little things of life and the big things will take care of themselves. E. J. DEVINE, S. J.

He hath ill repented whose sins are repeated.

THE TORTURE OF INDIGESTION

Thousands Made Miserable By This Trouble

"FRUIT-A-TIVES" Relieves It

What is Indigestion and what causes it? As you know, solid food must be changed into a liquid by the stomach before it can be taken up as nourishment by the blood. The stomach acts as a churn. It is covered by a strong, muscular coat and lined with a soft, delicate membrane which secretes the Gastric Juice which digests or dissolves solid food. When food enters the stomach, the muscular coat squeezes and presses the food from end to end, or churns it, with the gastric juice to dissolve or digest it. But—if the stomach muscles are weak—or if the dissolving fluid is poor or insufficient—then food cannot be digested properly and you have Indigestion.

"FRUIT-A-TIVES" is the most wonderful medicine in the world for strengthening the stomach muscles and providing an abundance of pure, full-strength dissolving fluid to completely digest every meal. "FRUIT-A-TIVES" does this because it keeps the kidneys active, the bowels regular and the blood pure, which insures pure Gastric Juice. "FRUIT-A-TIVES" will correct your Indigestion or Dyspepsia and enable you to enjoy every meal. Try it.

50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

DIAMONDS—CASH OR CREDIT. Be sure and see our 25c. box of DIAMONDS. We guarantee to save you money. JACOBS BROS. 19 Toronto Arcade

Don't cut out a shoe boil, capped hock or bursitis. FOR ABSORBINE. TRADE MARK. RELIEVES FAT OIL. Will reduce them and leave no blemishes. Stops lameness promptly. Does not blister or remove the hair, and horse can be worked. \$2.50 a bottle delivered. Book 8 Free. ABSORBINE, JR., for manning, Book 8 Free. Salve for Boils, Bruises, Sores, Swellings, Varicose Veins, Ailurs Pain and Inflammation. Price \$1.25 a bottle at drug stores or delivered. Will sell you more if you write. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Canada. Absorbine and Absorbine, Jr., are made in Canada.

Wash Away Skin Sores

Are you a sufferer from skin disease, ulcers, pimples, scales, crusts or eczema in any form? Do you long for that calm, cool sensation that comes when the itch is taken away? Then try D. D. D. Prescription, the soothing wash that gives instant relief the moment it is applied. Twenty-five years of success—thousands of letters from grateful patients recommend this doctor's prescription to you. Today its sale is enormous.

D. D. D. Prescription will be found effective in cases of Eczema, Ring-worm, Barber's Itch, Hives, Rash, Acne, Dandruff, Pimples, etc. It gives relief and treatment over night. In all cases, D. D. D. gives relief from the first application. Read these letters and judge for yourself. Supervising nurse at institution writes: "The application of D. D. D. to my eyes, nose, and face, has relieved me of all my troubles. I have not had a headache since I used D. D. D. and my eyes are now clear and bright. I refer to D. D. D.:" And Dr. F. B. Holmes, eye specialist, writes: "D. D. D. is as much a specific for eczema as it is for many other skin diseases. I refer to D. D. D.:" Perhaps there is someone in your home—perhaps yourself—who has suffered for months or years with some form of Skin Disease. Perhaps you know of someone in your neighborhood—an old friend, a growing child, or a tiny baby—who has tried to get rid of some skin trouble but without success. Why not try D. D. D.? Thousands and thousands of people in every walk of life have done so, with the most gratifying results. Your drug store supplies D. D. D. Prescription; but if you do not wish to buy it before you try it, write us and we will send you a generous sample bottle of D. D. D., free of charge.

Mail the Coupon Today for FREE Trial Bottle!

D. D. D. Company, Dept. 69 27 Lyall Ave., Toronto, Ont. Gentlemen: Please send me trial bottle of D. D. D. Prescription. I enclose 10 cents to cover cost of packing and mailing.

Name..... Address.....

He hath ill repented whose sins are repeated.

THE DOMINION BANK

At the Fifty-First Annual General Meeting of the Shareholders of The Dominion Bank, held at the Head Office, in Toronto, on 25th January, 1922, the following statement of the affairs of the Bank as on the 31st December, 1921, was submitted:

Table with 2 columns: Description and Amount. Includes Balance of Profit and Loss Account, Profits for the year, Dividends, and Making net profits of \$1,016,262.43.

Which amount has been disposed of as follows:—

Table with 2 columns: Description and Amount. Includes Dividends (quarterly), Bonus, Total distribution to Shareholders, and Balance of Profit and Loss Account carried forward.

GENERAL STATEMENT

Table with 2 columns: Description and Amount. Includes Capital Stock paid in, Reserve Fund, Balance of Profit and Loss Account, and Total Liabilities to Shareholders.

ASSETS

Table with 2 columns: Description and Amount. Includes Gold and Silver Coin, Dominion Government Notes, Deposit with Central Gold Reserve, and Dominion and Provincial Government Securities.

AUDITORS' REPORT TO SHAREHOLDERS

We have compared the above Balance Sheet with the books and accounts at the Chief Office of The Dominion Bank, and the certified returns received from its Branches, and after checking the cash and verifying the securities at the Chief Office and certain of the principal Branches, on December 31st, 1921, we certify that, in our opinion, such Balance Sheet exhibits a true and correct view of the state of the Bank's affairs, according to the best of our information, the explanations given to us and as shown by the books of the Bank.

In addition to the examinations mentioned, the cash and securities at the Chief Office and certain of the principal Branches were checked and verified by us at another time during the year and found to be in accord with the books of the Bank.

All information and explanations required have been given to us and all transactions of the Bank which have come under our notice have, in our opinion, been within the powers of the Bank.

G. T. CLARKSON R. J. DILWORTH (Of Clarkson, Gordon & Dilworth, C.A.)

Toronto, January 19th, 1922.

Vapo-Cresolene advertisement. A Vapor Treatment for Coughs and Colds. Easy to use and effective. Includes an illustration of a person using the product.

ECZEMA advertisement. You are the expert in the treatment of eczema. Includes an illustration of a person's face.

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The Story of the Irish Race advertisement. A New History of Ireland by Seumas MacManus. 720 Large Pages, Beautifully Bound in Karatol and Gold. Includes an illustration of a man.

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LONDON, SATURDAY, FEB. 11, 1922

MR. HOCKEN'S REPLY TO BISHOP FALLON

To Bishop Fallon's Open Letter to the Boards of Education of Toronto and London Mr. Hocken has essayed a reply.

In the endeavor to maintain the belief that Mr. Hocken is honestly setting forth honest objections to Separate School claims one is driven to the conclusion that he has a very muddle-headed conception of the questions in issue.

The Toronto Board of Education, whose champion Mr. Hocken constitutes himself, in Paragraph 1 of their propaganda Resolution charged "certain Roman Catholic bishops" with demanding for Separate schools "a portion of the school taxes on all corporations and public utilities in proportion to the Roman Catholic population of Ontario." In Paragraphs 3 and 4 the Board of Education emphasized the charge (which we have italicized) as the same in principle as the "similar demands" which were denounced by Dr. Ryerson.

Now these "similar demands" to which the Board of Education refer were the ill-advised and abandoned efforts made "to separate the Roman Catholics 'as a Body' from the rest of the population in School matters."

Bishop Strachan made a like demand for Church of England Schools "pure and simple" and petitioned "that the Church [of England] should be allowed her share of the public money in proportion to her numbers."

Thus Bishop Strachan himself in 1848. Dr. Hodgins adds: "During several years preceding 1862, the Anglican Church, through its Toronto Synod, invariably petitioned on behalf of Church of England Separate Schools." In reference to Bishop Strachan's petition that the Church of England "should be allowed her share of the public money in proportion to her numbers," Dr. Hodgins notes that "the same request was invariably preferred, and that very frequently afterwards by promoters of Separate Schools, but was as invariably refused by Dr. Ryerson."

It was to this demand that, as he says himself, "the Roman Catholics, as a body, should be incorporated into a Separate organization, and receive Legislative School Grants and Municipal School Funds, according to their numbers," to which Dr. Ryerson was strenuously opposed "as subversive of the right of individual liberty among the Roman Catholics, and inconsistent with the rights of Municipalities, and of individual property among the Protestants."

Now the Board of Education Resolution stated categorically that Catholics were renewing just such demands as Dr. Ryerson condemned, viz: a division of certain taxes "in proportion to the Roman Catholic population of Ontario."

Bishop Fallon gave to this charge a categorical denial. Now Mr. Hocken triumphantly quotes a report of what Bishop Fallon said in Peterboro, where he exemplified the equitable division desired as based on the local school attendance!

Does Mr. Hocken know what the Board of Education charged or what Bishop Fallon denied?

For the local division of local taxes on public utilities and corporations there must be some basis. Either that of population or attendance or assessment. "Catholics have not adopted or pressed or recommended any particular

method. They hold that a decision in this matter lies within the competence of the Ontario Legislature." So stated Bishop Fallon; before repeating his puerile contradiction of the Bishop's statement will Mr. Hocken have the good sense and the good taste to ask the Ontario Government whether or not Catholics have pressed or recommended a basis of population—even of local, not provincial population—rather than the basis of school attendance or that of assessment?

When Mr. Hocken attempts to deal with Bishop Fallon's plain statement with regard to corporations a very severe strain is put on one's natural desire to believe in his honesty.

The verb "garble" is defined as "to pick out such parts as may serve a purpose; to mutilate; to pervert; as to garble a quotation."

Bishop Fallon wrote: "There are, besides, many other corporations in which Catholics are shareholders. The present provisions of the Assessment Act in regard of the allotment of the school taxes of these corporations are inoperative or ineffective, except in the case of small or local corporations. Catholics ask for such amendments to the Assessment Act as will remedy this defective legislation." (Italics ours.)

Mr. Hocken after—with more or less accuracy—pointing out with a flourish that there is just such a provision as Bishop Fallon admitted, adds:

"Bishop Fallon says this provision of the law is inoperative."

Bishop Fallon said nothing of the sort. What is here attributed to him is picked out from what Bishop Fallon said to suit a purpose; it is Bishop Fallon's statement mutilated, perverted; it is Mr. Hocken's garbled version of what Bishop Fallon said. Bishop Fallon said: "inoperative or ineffective except in small or local corporations." Then Mr. Hocken proceeds to enumerate certain "small or local corporations" where the present provision does operate effectively and concludes:

"Clearly then the law is not inoperative or ineffective."

In Public as well as in Separate school ethics we think that sort of thing would be branded as unmistakably as the dictionary defines "garble" v. t.

There are Protestants who will feel humiliated by the resort to such shiftiness in dealing with a question of public interest. They will be disposed to believe that Catholics with their experience of the law as it stands must know something of its limitations and its defects. To illustrate: The London Separate School Board inquired of the Loew Theatre management as to its Catholic stockholders. It was furnished with a list of fifteen hundred names of stockholders in various parts of Canada and the United States; but no information as to their religion was forthcoming. After great trouble and no inconsiderable expense it was established that a certain proportion of these stockholders were Catholics who wished to support Separate schools. The trouble and expense can be imagined; and all this for partial information as to one local property situated in London.

"But—if the law were changed as Bishop Fallon outlined in his speech at Peterboro—" continues Mr. Hocken, "every company in Ontario would be compelled to pay to the Separate schools." This is absolute misrepresentation.

Mr. Hocken himself labels his communication as "a reply to the Open Letter from His Lordship Bishop Fallon."

Why does he not stick to the Open Letter? It is signed by Bishop Fallon who will assume full responsibility for its every statement. Mr. Hocken prefers a vague reference to something said in Peterboro. Why? Now, neither in the Open Letter to which Mr. Hocken professes reply, nor in Peterboro, nor elsewhere has Bishop Fallon or any other Catholic asked that every company in Ontario be compelled to pay to Separate schools.

(1) He claimed as an indefeasible right that public property, National, Provincial and Municipal, should pay its proportionate share of school tax to Separate schools.

(2) That public service corporations likewise pay a fair share of their school tax to Separate schools.

(3) That with regard to other corporations where the existing pro-

vision of the law is found inoperative or ineffective remedial legislation be enacted.

What is there in these claims to justify Mr. Hocken's charge that the Bishop would "compel all companies to pay to Separate schools?" Where the present law operates, whether in favor of Separate or Public schools, it would remain undisturbed. Where it is found inoperative or ineffective Catholics ask for some legislative remedy.

From this Mr. Hocken pretends that we wish to compel all corporations to pay taxes to Separate schools! The "compulsion" is all the other way. Corporations are not allowed to do what they consider just and equitable; witness Mr. Gibson's testimony in the Spanish River case quoted by Bishop Fallon in his Open Letter.

As to Mr. Hocken's outcry against the "injustice" to Quebec Protestants based, characteristically, on an anonymous letter to the Gazette the answer—not anonymous—is at hand. In the Montreal Star of Jan. 31st the Rev. Dr. R. W. Dickie, chairman of the Montreal Protestant School Board, said:

"It appears that in Ontario they are much more troubled about what they consider the unfair treatment of the Protestant minority of this Province than we Protestants are in Quebec. The question seems to be a living one there, for twice in the past week I have been interviewed by Toronto agencies. In both cases I have replied: 'So far as my experience runs, the Protestant minority of this Province has, on the whole, been fairly treated in school matters.'"

But the "Toronto agencies" evidently did not find Dr. Dickie's answer suitable for their purpose. At any rate instead of this competent Protestant clergyman Mr. Hocken prefers to quote the irresponsible and nameless "W. J. P." Another assumption as to Protestant capital that Mr. Hocken elevates to the region of dogmatic fact the Rev. Dr. Dickie declares to be "only a guess."

For the time being we shall conclude our discussion of Mr. Hocken's rambling reply to the Open Letter by commending to his earnest consideration this pertinent extract from Rev. Dr. Dickie's "reply to charges emanating from Orange Lodge circles at Toronto:"

"Much is being made of what seems to be an injustice to Protestants in the distribution of the taxes of the neutral panel. Sometimes one hears it put in that light by some Protestants here. I have not, however, heard of a more equitable, practical plan having been formulated. I consider the present division of the neutral panel, though by no means perfect, a reasonably fair one. It seems unfair only when we have regard exclusively to the ownership of the stock of incorporated companies. Perhaps much more of such stock is held by Protestants than by Catholics, according to population—but in this one can only guess. However, there are other equally important considerations. The first is that these school taxes are not produced by capital—they are produced by capital and labor and no matter what the proportion of Catholic and Protestant stockholders may be, there is no doubt that the labor which has so much to do with the production of this wealth is fairly well represented by the census of Protestants and Catholics in the city upon the basis of which the division is made."

"LET HIM DENY HIMSELF"

In a bank we read on a placard hung up so that all might read this appropriate quotation from ex-President now Chief-Justice Taft. It was to this effect: He that does not save lacks an element of character essential to success in life.

That this is profoundly true no one whose age has permitted the observation of development through boyhood, youth and manhood will for a moment question. Rather will he vividly recall when one of life's failures is discussed the weakly indulgent parents, the selfish boyhood, the self-indulgent youth who not only did not save but had no horror of debt; the looseness in money matters that made companions chary of trusting to such slipshod honesty, and finally the listless hand-to-mouth existence from which ambition or even hope had altogether fled.

On the other hand reminiscent old age or middle age will recall the stern parental control, the rigid self-denial, the purposeful thrift in younger days of those who are now men of standing, of independence, and of influence, though their opportunities were no greater than those now sunk in the slough of despond.

Another prominent man whose eminently successful career ranks him with the eminent jurist that we have already quoted reinforces the lesson. Leslie M. Shaw was Secretary of the Treasury under President Roosevelt, and now, wise with the wisdom of four years more than the three score and ten, he shares his wisdom with those who are setting forth on the journey of life,—and with the fathers and mothers whose blindness and weakness are the cause of so many failures not to speak of sin and crime.

"This seems to be a generation of 'get-mores,'" said Mr. Shaw. "The question that seems uppermost in young people's minds nowadays is, how can I get more money, how can I find a short cut to wealth? If more than the legitimate fee for a service, or profit from an undertaking is to be obtained, they are all for it. What we need to teach the younger generation is how to put more into life, not how to get more out of it."

"Yet the idea of thrift seems furthest from their minds. The whole sentiment among young people is not to accumulate savings, and thrift is considered stinginess. There is only one infallible rule for success, and that is—can a man live within his income? A man who spends all of his income for living expenses is never going to succeed."

"A man who spends all his income—no matter how small or how large—is never going to succeed." Neither is the girl, nor the family. If the family be not a school of thrift and honesty and honest ambition, it is apt to be the school of selfishness, of self-indulgence, of failure, and of sin. But let us hear further the wise old man who paid the price of success:

Growing boys are not being taught the meaning of a day's work and the value of a dollar as they were in the old days. Mr. Shaw thought. It was not the country's illiterates who were sleeping in the parks with newspapers for a mattress, but those whose parents kept them from working that they might get an education.

"But I'm not against education, mind you," said the speaker. "I believe in it, but the young man must be taught that he must work for what he gets; that this world keeps a one-price store, with no bargain counters."

Nor let the easy-going failures in life lay the flattering unction to their souls that all this is but material success; that they can be good and pious and spiritual even though failures so far as the material good things of this life are concerned. The easy-going, self-indulgent way is not the way of virtue or religion. And our authority is Jesus Christ:

"If any man will come after Me let him deny himself, and take up his cross daily and follow Me."

Thrift and self-denial go hand in hand; as do self-indulgence and sin.

It is not necessary here to guard explicitly against false standards and wrong values of materialism; only the wrongheaded and captious will mistake our meaning.

Apply Christ's standards to daily life: "Let him deny himself," and the great lesson of human experience may be raised to the Christian virtue of self-denial.

THE LUXURIES THAT MAKE LIFE WORTH WHILE

By THE OBSERVER

I find this phrase in an advertisement. Someone has, by doing certain things, secured "the luxuries that make life worth while," and the advertisement is intended to stimulate others to go after them and get them too.

Very well. If gotten honestly, and by the use of no more than a reasonable share of man's attention, luxuries are lawful. But it is a very great pity that people should be taught a false doctrine, and one which has such far-reaching ill-effects.

If it takes luxuries to "make life worth while," Jesus Christ was both a fool and an impostor; a fool because He rejected money and did not take profit when He could have

got it; and an impostor because He taught that life is worth while for far higher and better reasons than the possession of luxuries.

It is not the mere love of luxuries that has set the people of this young Canadian nation, one of the most prosperous nations in the world, living wildly and recklessly beyond their means; it is the growing and strengthening of the popular belief that life is not "worth while" without luxuries.

The acquisition and enjoyment of luxuries are not inherently inconsistent with a right and just view of what makes life worth while. Many people have been models of piety notwithstanding that they were wealthy. But no one can take a right and sound view of life while he cherishes the delusion that life is not worth while without luxuries.

All man's sins are the result of his preferring himself, his body, his mind, his possessions, the world which he thinks is his, but which is not his at all, to God and His law, and His love, and His word to come. To suggest to a man that life is not worth while without luxuries is to encourage him to do what, in one form or another, men have been doing ever since God made man and gave him free will; namely to grab what he sees and can lay hold of and to forget or neglect God and the reward and the punishment to come after death and judgment.

God is the Author of life; and He made it for a purpose which has no dependence on what we eat, or what we drink, or wherewith we are clothed. We have a large discretion as to what we eat, and what we drink, and what we wear; and within that discretion we are free to act without breaking God's Law. But more than that is done; mankind have never stopped trying to find in life some purpose which is not God's purpose, and to magnify that at God's expense.

And that is why God permits such terrible calamities to befall the world. He leaves his perverse creatures to be confounded and disconcerted and in large numbers destroyed by the things they have made with their own puny hands and which they give God no credit for, and which they use not for His purposes but for their own.

Luxuries! Look at the Irish race. Look at the Highland Scots. Who gave us the strong bodies we have, and which it is our ambition to shut up in hot houses, coddle on soft cushions, and stuff with rich food? Who gave us the simplicity and strength of character we are so rapidly getting rid of? Our forefathers; and they had no luxuries. They had no luxuries, but they had faith; and the fortitude which no man can have who has not faith. They depended on God, and He repaid them for that faith; repaid them not in rich meats, and costly clothing, and hermetically sealed houses and pleasure trips. He repaid them in spiritual and moral strength, the only kind of strength which ever made a people great or ever will. And from the simplicity of their lives, and from their very physical struggles they drew a physical strength and health which is unequalled in our generation; despite all the artificial preventatives and preservatives which we have in plenty where they had none.

Luxuries! God permits us to be foolish, provided we do not elevate our folly into a sham religion, or let it interfere with religion. Let us be interloper, if we are determined to be; but let us set a limit to our folly; let us not whisper to our too credulous ears that our folly is wisdom.

NOTES AND COMMENTS

WHILE the whole world is waiting in expectancy, some prayerfully and others only curiously, for the announcement of the name and personality of the new Pontiff, the despatch writers everywhere are indulging in all kinds of speculations on the subject. Ere these words meet the eye of the reader the Conclave may be a thing of the past, and while it would be idle to conjecture the result, we may at least be sure that whoever is called to this the most exalted office on earth his character will be in keeping with his long line of predecessors and the affairs of God's Church be safe in his keeping. For the College of Cardinals contains a greater proportion of men of real eminence and piety than any other legislative body in the world, and we may be

sure that they one and all are as alive to the needs of the world today, and as much concerned for its welfare, as the would-be philosophers and economists who in theory have a solvent for every ill.

WHILE the press correspondents are weaving all sorts of stories about cliques and factions among the Cardinals, and speculating as to which will prevail, their Eminences themselves have gone into Conclave with a prayer on their lips and the welfare of the Church in their hearts. Whether, then, an Italian is elected (and there seems no reason at the present stage of the world to expect differently), or a "foreigner" speculation as to the latter is at least permissible. The figure most in the public eye is that of Cardinal Merry del Val, best known on this continent because of his mission to Canada as Papal Delegate in 1896, on which occasion he made many friends and left a pleasing impression wherever he went. Since then as Cardinal and Secretary of State to Pope Pius X. he has become a world-figure, and by his present prominence one of surpassing interest. Should he then by any turn of events succeed now to the tiara, he will be the first non-Italian Pope for many generations, and the nearest approach to an English Pope since Adrian IV., the only Englishman who has occupied the Chair of Peter. Spanish he is by immediate parentage, but he was born in England, and many years of his life have been spent there.

CARDINAL Merry del Val is indeed more than half an Englishman. Born in London of a Spanish father, he received his early education at Bayle's House, Slough, then, after a term under the Jesuits at St. Michel's, Brussels, rounded out his scholastic training at Ushaw. But he has mixed English and Irish affiliations in addition to this. For his father is descended from a branch of the Merry family of Waterford, and his maternal grandmother was an English lady, the daughter of Brodie McGhie Willcocks, sometime member of the British Parliament. So that it may be said that England has claims upon him equal at least to those of Spain.

ANOTHER INTERESTING feature of the present Conclave, at least to Canadians, is that for the first time a fellow-countryman in the person of the venerable Cardinal Bégin, Archbishop of Quebec, will have a part in its proceedings. Cardinal Weld, if we mistake not, was a member of the conclave that elected Gregory XVI, but on his elevation to the Sacred College he had resigned the office of coadjutor to Bishop MacDonell of Kingston, hence his association with the Church in Canada had terminated. Cardinal Taschereau did not participate in the election of Pius X., so that in the person of the present Archbishop of Quebec Canada for the first time has a part in this history-making event.

WITH REGARD to Cardinal Weld it is well to remember that although he never saw Canada his title to be called the first Canadian Cardinal is beyond dispute. He had at Bishop MacDonell's solicitation been appointed coadjutor with right of succession to Kingston, but owing to the state of his health did not immediately come to Canada, but remained in England for three years. At length, however, he had made arrangements to cross the Atlantic, but before doing so embarked on a visit to the Holy Land. Taking Rome in on his way and sojourning there a short time, he was surprised one morning by a summons from the Holy Father to the College of Cardinals. Hence he resigned his position in the Canadian Church, and remained in Rome for the rest of his days, dying much regretted in 1887. His funeral sermon, which has been printed, was preached by Mgr. Wiseman, who later, as Cardinal Archbishop of Westminster was to inaugurate the restored English Hierarchy.

The everyday cares and duties which men call drudgery are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang upon its wheels, the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

BOY LIFE

SCOUTING AND THE CHURCH

The success of the Boy Scout Movement is due to the fact that it is a growth rather than an invention. Sir Robert Baden-Powell, its originator, was wise enough to build upon the experience of the past. In an examination of the various types of boys' organizations, both in Great Britain and in America, he found many experiments going on, most of them partly successful. There were military organizations, such as the Cadets and the Boys' Brigade. There were organizations which appealed to the savage, which lurks in the heart of every boy, such as the Woodcraft Indians. There were the sons of Daniel Boone, with their appeal to the romantic and chivalrous sides of a boy's nature.

All of these organizations had their good points and their weaknesses. The weaknesses were those of a limited programme. Boystire of too much drill. Playing Indian pioneer or knight interests some boys but not others. Baden-Powell solved the problem by combining the best elements in all of these different experiments. The Knight's promise and code of honor, the outdoor life of the savage, the adventure and civilized handicraft of the pioneer, a uniform and certain other objectionable military features—these were all co-ordinated in a programme in which would be consistently included everything in which the average boy is interested. The name 'Scout' supplied the necessary imaginative background. The result was a movement which in thirteen years has spread to every corner of the civilized world.

There have been, however, two justifiable criticisms of the Boy Scout Movement. One is that it has not held many boys above the age of fifteen or sixteen. This defect has been due to the lack of clearly specified adaptation of the Scouting programme to the older boy. This need is now being met more and more, and while it is still unusual for a boy over sixteen to enter a troop, those who have begun at an earlier age (which is of course desirable) are being interested and held till old enough to become senior officers and assume the responsibility of troop leadership.

The other criticism, often voiced by clergymen who have watched the operations of Scout troops connected with their churches or have contemplated the formation of such troops, is that while the movement trains boys in ethical principles, it has no positive religious programme. That this objection is often valid, however, is not the fault of the organization, but is due to a misunderstanding as to where the responsibility for the religious element in Scouting lies.

An examination of the literature of the Boy Scouts Association makes it clear that the organization stands definitely not only for religion, but for Christianity and churchmanship. The Boy Scouts Association maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. Scouting, therefore, recognizes the religious element in the training of the boy, but it is absolutely non-sectarian in its attitude towards any particular religious training. Its policy is that the organization of institution with which the Boy Scout is connected shall give definite attention to his religious life. It is the failure of the Church to recognize its responsibility in the matter of supplying the religious side of the Scout programme that makes it so often purely secular. When a boy takes the Scout Promise his first pledge is "To do my duty to God." The Boy Scouts Association does not aim to be an organization competing with the Church for the boy's time; it aims to be an instrument which the Church may use for religious education if the Church sees fit to do so. Experience has shown it to be by far the most successful medium available for interesting boys.

The receipt of a letter from Cardinal Gasparri, Papal Secretary of State, allays any doubt that remains in the minds of Catholics as to their proper attitude toward Scouting. That letter bespeaks the full approbation for Scouting of the late Pope Benedict XV. It reads in part as follows: "Such a movement is deserving of the highest commendation. His Holiness therefore wishes it every success and gladly bestows the Apostolic



Blessing on all those who further the Catholic extension of the Scout Movement under the auspices of the ecclesiastical authorities.

It is the true Catholic ideal to safeguard and advance the interests of not only our own boys but of all the boys of Canada and through them of all the boys of the world, if in God's Providence it may be so.

THE LATE ARCHBISHOP OF OTTAWA

At the solemn funeral service of Most Rev. Charles Hugh Gauthier, Archbishop of Ottawa, Bishop Ryan of Pembroke preached the following appropriate sermon:

BISHOP RYAN'S SERMON
The ceremonies of a Christian funeral are intended to honor the body of the departed for what it was and for what it will be, to pray and to procure prayers for the soul that has gone to its accounting, and to remind the living that it is appointed unto man once to die, and after this, the judgment.

Fitting it is that the lifeless body of him who was the Archbishop of Ottawa, should be honored as though alive, in the glory of his pontifical vestments, and exposed to the veneration of those who were his clergy and his people, before being consigned to the tomb, where body and vesture shall soon decay.

For in that body, until a few days ago, the power and majesty of the living, immortal soul were enthroned and manifested. Through those eyes, which death has robbed of their brightness, the soul looked its adoration of God and its benevolence towards men. That tongue, now stilled, was not so long ago, the instrument by which the soul chanted the praises of the Most High and called down His benedictions upon men. These lips are cold, and locked in death; but they preached the Gospel, they consoled the afflicted, they exhorted and encouraged the struggling sinner; they strove to reconcile the disunited children of God; they evoked upon our altars the presence of Emmanuel, fulfilling His promise to be with us all days.

Those withered hands raised aloft for adoration of men, the Body and the Blood of Christ. Imposed upon the heads of the faithful, they communicated the gifts of the Holy Ghost, in confirmation, or the grace of Holy Orders, giving new priests and bishops to the Church of God, providing their succession of pastors to which Christ entrusted the preaching of His Gospel. Consecrated himself to God by the waters of baptism, by the unction of the plentitude of the priesthood, by the daily reception of the Body and the Blood of Jesus Christ, could there be among inanimate things a holier object upon earth or one more worthy of our veneration, than this lifeless body we gaze upon for the last time today?

GLORIOUS FUTURE
But the dead Christian body is something more than a mere relic associated in the past with things that are sacred. It is something more than an empty case from which the instrument is gone, more than a deserted house from which the illustrious tenant is departed. Presently destined indeed to decay and dissolution, it has not irretrievably lost its comeliness to become a mere piece of carrion. If we venerate it for its glorious past, we venerate it still more for the glorious future which is its everlasting destiny.

Vocabis me, et ego respondebo tibi: Thou shalt call me and I will answer Thee. The creative hand that formed the body of men from the dust, shall one day be reached out to the clay that lies before us, to lift it to a new life where death shall be no more. Operi manuum tuarum porriges dextram: Thou shalt call me and I shall answer thee: to the work of thine hands thou shalt reach out thy right hand. Unresponsive now to human voice or to human touch this body will one day answer to the call and touch of its Creator. The same Almighty voice which in the beginning said: "Let us make man—Faciamus hominem"—that gave life and activity to the cold clay that was the body of the Archbishop of Ottawa, will one day recall it to a life it shall not lose, to an activity that shall never wear away, to a beauty and a glory that shall be everlasting. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what things God hath prepared for them that love Him.

TO NEW LIFE
"Vocabis me, et ego respondebo tibi: Thou shalt call me and I will answer Thee." The creative hand that formed the body of men from the dust, shall one day be reached out to the clay that lies before us, to lift it to a new life where death shall be no more. Operi manuum tuarum porriges dextram: Thou shalt call me and I shall answer thee: to the work of thine hands Thou shalt reach out Thy right hand. Redeemer of the soul, Jesus Christ, will also be the Saviour of the body, who brought his own body from the silence of the tomb. By a new and ever-enduring exercise of God's creative power shall the wasted tissues be restored, skin and flesh shall once more encircle the soul and be vivified by it, and share with it the everlasting happiness of the beatific vision.

Scio quod Redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et rursum circumdabo pelle mea, et in carne mea videbo Deum. Quem visurus sum ego et oculi mei conspiciuntur, et non alius. Reposita est

haec spes mea in sinu meo—I know that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed with my skin, and in my flesh I shall see my God. Whom I myself shall see, when my eyes shall behold, and not another: this my hope is laid up in my bosom. So doth the holy man Job once more declare. Not entirely intellectual, then, will this beatification be. These eyes now closed in death will share the vision of the soul, and see God face to face, see him "as we are seen." This body now lifeless, will bow in eternal adoration of the Divine Majesty: these hands will be raised in admiration of the Divine Beauty; tongue and lips will sing the Holy, Holy, Holy of the Seraphim.

SYMBOLIC MEANING
"Join, then, with the Church, who surrounds this lifeless body with ceremonies of deepest reverence, while she prays for the eternal welfare of the soul which once inhabited it, and will one day come back to dwell in it for ever. She will sprinkle with Holy Water, to denote and honor the purity that adorned it through the grace of the Sacraments, and which will be restored and perfected in eternity. The incense with which she will encircle the bier, will remind us that this body was, and that it will be again, a member of the mystical body of Christ, loved by Christ as His own Body, and raised to partake in the Divine Nature.

Revere this sacred body ere it is committed to the tomb, like a seed consigned to the earth. Sown in corruption, it will rise in incorruption; sown in weakness, it will rise in power; sown in the apparent dishonor of decay, it will rise in glory; sown a natural, and as it were an animal body—to the eye untaught of faith no better than mere carrion—it will rise a spiritual body. Death will be swallowed up in victory.

OF THE ARCHBISHOP
"Let us pray for the soul of our Archbishop. Great was his dignity; abundant must have been the graces corresponding to it. But great likewise were his responsibilities, and he was but human. In his last will and testament, the bishop of a great European diocese, who died not long ago, said: 'I humbly beg the faithful of my diocese to give me the alms of their prayers. The office of a bishop is full of responsibility. May God be merciful to my poor soul.' Your Archbishop was devoted to God and to you. Those who knew him, know how faithful to meditation, how piously he celebrated Mass how assiduously he visited the Blessed Sacrament, how ready he was to bestow the alms of charity, encouragement and consolation. Afflicted with a troublesome physical ailment, he attended to his pastoral visitations and other duties, when every move meant pain to him. But what trials inseparable from the administration of an important diocese like Kingston or Ottawa, must have been his, during the twenty-three years and three months of his episcopal career. Would it be wonderful if sometimes he failed in the tremendous responsibilities of his high office, and that now he may, by the decision of God's justice, have something to expiate, before he can enter into eternal bliss? Refuse him not, then, the alms of your prayers. Oh! were I to make of this sermon a panegyric, I should, methinks, bear his voice breaking in upon the encomiums I might pronounce upon him, and saying: 'Cease that, and pray for me; and ask in my behalf the prayers of those that surround my bier.'

CHARITY OF CHRIST
"Si iniquitates observaveris, Domine, Domine, quis sustinebit? If thou, O Lord, wilt mark iniquities, Lord, who shall stand it? What's our merit, be, our sanctification and salvation are the gift of God. Misericordiae Domine quia non sumus consumpti; the mercies of the Lord that we are not consumed: because His commiserations have not failed. Listen to the prayer of the Church:—Lux aeterna luceat ei, Domine, cum sanctis tuis in aeternum quia pius es. Requiem aeternam dona ei, Domine: et lux perpetua luceat ei, cum sanctis tuis in aeternum quia pius es." Let eternal light shine upon him, O Lord, with Thy saints forever. Eternal rest give unto him O Lord, and let perpetual light shine upon him, with Thy saints forever. Why? Quia pius est. Because Thou art kind and merciful. It is the charity, the loving-kindness of Christ that procures for us the grace of contrition and the bounty of forgiveness, and that opens heaven to us. And that charity and loving-kindness are open to the appeal of prayer. The kindness of Jesus as he sat fatigued at the curb of Jacob's well, sought and found the soul of the Samaritan woman, the figure of our own erring souls; the mercy of Jesus prompted Him to carry the cross upon which He died for our salvation—let us, in the words of the Church—besech Him that this labor of Infinite Love be not lost, and that it speedily have its perfect effect on behalf of our departed Archbishop. Quaesumus me sedisti lassus; Redemisti crucem passus; Tantus labor non sit cassus.

AMERICAN PRESS
PAYS TRIBUTE TO POPE'S NOBLE LIFE
American newspapers generally comment on the death of Pope Benedict as a great loss to the world at this particular time when men in every country are so seriously discussing world peace, which was his ideal.

Among the comments made by leading American newspapers are the following:
New York Sun—"The years of Pope Benedict XV's pontificate were full of trouble for the great States of Europe and for the Papacy as well. His conduct of the affairs of the Church that he headed called for secular discretion and moderation as well as for firm religious standards and high principles. His position bears comparison with that of Pius VII., who had to deal with Napoleon, and Pius IX., under whom the Papal Dominions in Italy passed to other hands. He may not have shortened the War or mitigated its bitterness, and yet he maintained a moral firmness and honesty that suited the highest traditions of his place."

New York World—"Benedict XV. may not in the final analysis be reckoned one of the greatest and strongest Popes of the Roman Church, yet it may be fairly asked whether in seven short years any other Supreme Pontiff ever achieved a work so mighty. Surely no Pope, dying, ever left so many millions of mankind in desperate need of spiritual leadership—and leadership of the kind he was peculiarly fitted to give.

Benedict did not have the long reign of Pius IX., the fascinating splendor of Leo XIII.'s personality, the peasant simplicity that made Pius X. so appealing a figure to the plain people of his flock; but in an age that sorely needs that quality he proved to be a consummate and successful master of the political arts of conciliation and using them he was enabled to bring the church through a grave crisis apparently stronger than before.

Never a showy prelate, Benedict did what he has done quietly. He has not been prolific in doctrinal controversies, but he toiled unceasingly to allay the passions of War and rekindle the torn web of civilization. At this critical moment in world history, in the ancient structure of organized religion, which with its millions of votaries, spans the whole vast field of simmering hates and fears and threats of conflicts renewed, his accomplishment proclaimed a talent for accommodation too rare to be spared without universal regret and sincere sorrow.

New York Evening Post—"In the millennial history of the Catholic Church even a World War takes its place as an episode in the great perspective. And if we apply to Benedict XV. the test of how the War has affected the strength and prestige of the Church, the verdict must be emphatically in his favor. The Church has done more than weather the great storm. It is today undeniably more powerful than it was in 1914. The disappearance of a Most Catholic ruler in the Hapsburg dominions is much more than compensated by the rapprochement between Church and State in France; by the reconciliation in Italy and the advent there of the influential Popular Catholic Party; by the reunification of a Catholic Poland; by the emergence of a predominantly Catholic free Ireland, and by the enhanced role played in Germany by a Catholic Centre, which, with the Social Democrats, is the main support of the new German Republic. In the regions of the Near East taken away from the Turk, the Catholic influence enters largely into a problem which is usually described in political terms as a contest between French and British influence."

Boston Transcript—"By reason of his great sanctity, as well as on account of the high ideals of world peace and reconciliation which he held, the name and memory of Pope Benedict XV. will be treasured, and his death mourned by people of all faiths, communions and nations. The sympathy and admiration which President Harding expressed, in his cablegram to Cardinal Gasparri are shared by the American people."

St. Louis Globe-Dispatch—"There was not much loving of enemies during the incumbency of Benedict XV., not much charity on the part of some for others who had despitely used them. But during his seven years the Holy Land was rescued from the control of the unbelievers, hope of the centuries, and a great advance was made in practical means of realizing the ideal of a peace conserved among all peoples. History during these seven years will deal very largely with the personages invested with active leadership in the disillusioning struggle. Will it not find refreshment now and then in turning aside to record with unusual interest and fidelity what was said and done by one who occupied a most singular position—the shepherd on the height who looked down on his great parish torn with strife and on a flock at one another's throats and who was still true to the highest conception of his spiritual trust and held up without faltering the Golden Rule to a distracted world that harkened not to his words?"

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There are special reasons this year for our appeal. Conditions in the West are not by any means so good as formerly. Crops in many places were poor or a failure. But even where the harvest showed good yield the farmers were without doubt the first to feel the effects of changed prices. The Minister of Agriculture in Ontario, referring to this, said that no dollar today had as little value as the farmer's

admit, and will take the opportunity of expressing his opinion out of respect for his unquestionable talent."

Boston Globe—"The passing of Benedict XV. Bishop of Rome, and the greatest single figure in the Christian world, is an event that must make serious-minded people stop and ponder. Viewed with recent history for a background, he seemed more than a great churchman—he was a symbol. In a world filled with War and personal bitterness, he was a sign of peace and of good-will among men. In a world in which nothing seemed stable, in which Nations died and other Nations were born, he stood out as a sign of the unflinching vigor of the Christian Church."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
A NEW YEAR APPEAL
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There are special reasons this year for our appeal. Conditions in the West are not by any means so good



FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEPTUAGESIMA SUNDAY

THE HEAVENLY GOAL

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the crown? So run that you may obtain.

St. Paul compares heaven to a prize that all who run to obtain can win. But as it is a prize the race for it must be an earnest and a difficult one. Every one knows the manner of contesting for prizes in this world, and the great Apostle takes his metaphor from this source, that the truth he is endeavoring to lay before the people may be clear to them.

St. Paul wants us to realize that we are all in a contest for which the greatest of prizes possible will be given us, if we win. We must be participants in this race, as God has acknowledged us capable of winning and laid it upon us as a duty to run.

This great truth is wisely brought home to us by the Apostle of the Gentiles, for there are many today, as there were some in his day, who are striving, but unfortunately in a doubtful manner. They may be said to be running, but their speed is not the fastest of which they are capable.

There are also many today who manifest no active interest in the welfare of their religion; who partake of its blessings, but who confer no benefits upon the Church, except to do that alone which her law demands of them. Such are those who are running indeed for the prize, for heaven, but with no great certainty of reaching the goal.

Every Catholic should say to himself today: "Thank God I am in the race with every chance to win the prize. If there is anything wanting, it is because of my own neglect or lack of interest. I must realize, too, that it is my duty to run. If I do not continue to be a contestant, there awaits me the alternative of losing, which means condemnation to punishment fully deserved. But how am I running? Am I manifesting the interest of the earnest participant in the race? Am I running at full speed, or am I stopping now and again and losing time, not necessarily but because of things foreign to my chief duty as a runner? There are many ahead of me now who left the starting-point with me. Is it my fault that this is so? It certainly is, as I have the same help, the same opportunities. Nay, even many who left long after I had started have passed me, and am not endeavoring as I should to catch up with them. This is to my shame and to their glory."

It is truly lamentable to consider the poor race many individual Catholics are running. They, indeed, should listen to St. Paul's words and by the truth in them be encouraged to resume new courage, hasten along again, never to slacken up. They must remember that there is allotted to them a certain period of time in which to run this race and this period is their life-

time, every day.—nay, every moment of it. To the negligent, the lazy, the slothful, this time is fast flitting by. It would be well for them to consider how much time they have lost, and how far, as a consequence, they are still from the end of the race that brings the prize. Many will need a speed almost superhuman to win, so let them hasten their steps and gain all the ground possible, remembering in their attempts that their Church is by them helping, encouraging, and strengthening.

HOW CONCLAVE TO SELECT NEW POPE IS ORGANIZED

Rome, Jan. 10.—The conclave by which the new Pope is selected opens officially on the evening of the tenth day after the decease of the Pope. Cardinals alone have a right to take into the conclave a secretary and a servant, the secretary usually being an ecclesiastic. Confessors, physicians and servants of various kinds are examined or appointed by a special commission and all are equally sworn to secrecy and not to hinder the election.

A large part of the Vatican Palace, including two or three floors, is walled off for the conclave, and the space is divided into apartments, each with three or four small rooms or cells, in each of which are a crucifix, a bed, a table and a few chairs. Access to the conclave is free through one door only, locked from without by the marshal of the conclave and from within by the cardinal camerlengo. Once the conclave begins the door is not open again until the election is announced, except to admit a cardinal who is late in arriving. All communication with the outside is forbidden under pain of loss of office and ipso facto, excommunication. Every precaution is observed to exclude those who have no right within the enclosure and also unnecessary communication with the outside. Papal legislation has forbidden any ante-election agreements binding on the new Pope, and it also has forbidden the cardinals to treat of the papal succession among themselves during the Pope's lifetime.

The cardinals assemble in the Pauline Chapel on the morning of the eleventh day to assist at the Mass of the Cardinal Dean. They receive Communion from his hands and listen to a Latin allocution on their obligations to select the most worthy person for the chair of Peter. After the Mass they assemble in the Sistine Chapel where the actual voting takes place.

A paten and chalice are used in voting for the new Pope and six lighted candles are placed on the altar of the Sistine Chapel. The paten thence is removed and before each chair is placed a small writing desk. The cardinals enter the chapel accompanied by their conclavists bearing portfolios and writing materials. Prayers are then said by the bishop sacristan, the ballots are distributed and then all are excluded except the cardinals, one of whom bars the door.

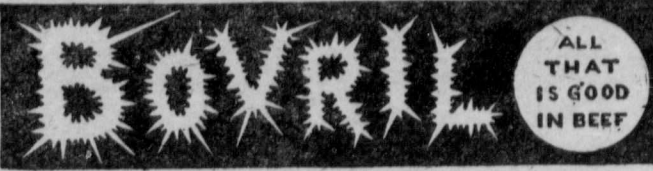
Though since the time of Urban VI., elected in 1378, none but a cardinal has been chosen Pope, there is no law which reserves to the cardinals alone this right. The usual form of election is the secret ballot and in it the successful candidate requires a two-thirds vote exclusive of his own. When there is a close vote, and then only, the ballot of the Pope-elect, which, like all the others is distinguishable by a text of Scripture written on one of its outside folds, is opened to make sure that he did not vote for himself. Each cardinal deposits his vote in the chalice on the altar and at the same time takes an oath that he is electing the one whom according to God he thinks ought to be elected. When all the ballots are shaken up and counted, if the number agrees with the number of the electors, the votes are announced, each cardinal meanwhile checking them off as they are read.

When the required two-thirds vote is not obtained, the ballots are consigned in a stove whose chimney extends through a window of the Sistine Chapel. When there is no election, straw is mixed with the ballots to show by its thick smoke that there has been no election.

When the candidate has received the required votes the Cardinal dean proceeds to ask him whether he will accept the election and by what name he wishes to be known.

Since the time of John XII. each Pope takes a new name in imitation of St. Peter's change of name. The masters of ceremonies lower the canopies of all the cardinal's seats except that of the Pope-elect and he is conducted to a neighboring room where he is clothed in the papal garments. The cardinals then advance and pay him their first homage. The Pope then either confirms or appoints the cardinal camerlengo, who puts on his finger the Fisherman's ring. This is followed by the proclamation to the people, made by the senior-cardinal deacon in St. Peter's itself.

BOVRIL FLAVORS STEWS AND HASHES



THE MISSING LINK STILL MISSING

The discovery of a fossil skull in a Rhodesian lead mine has renewed the surmises of scientific men about the condition of primitive man. Many such missing link discoveries still continue to be made. But in spite of widely heralded "discoveries" the missing link upon close examination and careful sifting of evidence still continues to be "missing." In fact the reputed discoveries of prehistoric ancestors of man comes very near to being historic jokes. It is not long since one such discovery of prehistoric skulls in Australia turned out to be the skulls of criminals executed within living memory.

It was a famous scientist who said that he never found a working theory of the world that did not have God hidden in it somewhere. The explanation of the Great Architect of the universe. Who fashioned man from nothing, still remains the one tangible fact in the mist of the theories, hypotheses and conjectures that so called science has thrown around the origin of man.

Mr. H. G. Wells can discourse volubly and eruditely upon how Homo Sapiens evolved from the ape. He can picture pleasantly the appearance of Pithecanthropus, no mean achievement when we remember that the entire remains consists of a thigh bone, two molar teeth and the top of a skull. He can construct a theory of evolution that would make the average reader conclude "It must be so." That is if the average reader does not know what Mr. Wells is careful not to tell him, that the Java remains called Pithecanthropus is the discredited harbinger of the missing link theory, which most scientists have rejected pretty generally. Mr. Wells can chatter blithely about arboreal apes, and about Pliocene and Neanderthal man, but when he comes to the knotty problem of connecting present man with Simian ancestry he can "only guess where and how, through slow stages, parallel with the Neanderthal cousin, these true men arose out of some ape-like progenitor."

Mr. Hilaire Belloc with his customary acumen prophesied for Mr. Wells' "Outline of History" a prodigious vogue in its own world and an early grave." But while the vogue lasts, it is well to remind the average reader that the missing link doctrines therein set down are not scientific demonstrations but discredited theories, and vague conjectures, that have no scientific value. In this connection, it is useful to remember the warning of Father Hull, S. J., in God, Man, and Religion.

"The evolutionists," he says, "while giving up geology as hypothesis in regard to the record of the

evolution of plants and animals, still cherish the hope that by digging long enough, they will manage to come across the 'missing link' between the monkey and the man. As soon as any human remains are dug up they begin to measure the skull and bones, and to find out how many points of resemblance they have to the apes. If the brain pan is a bit shallow or small, or the eyebrows prominent, or the slope of the face acute, or the teeth and jaws large, they begin shouting out that the 'missing link' has been found; and the papers are full of learned lectures and paeans of triumph. But after a while they begin to grow more modest, and end in finding other points which show either that the specimen was an unmistakable ape or an unmistakable man, and not something between the two. One could find a whole museum with discarded 'missing links'; and yet men refuse to learn caution, and repeat their shoutings every time a new find is announced, just as if the experience had never taught them a lesson. The only use of this kind of thing is to provide the comic man with material for skits. It does not reflect credit on science, nor does it contribute anything to its solid advancement. If you want to find 'missing links' you need not dig for them. You can find loads of men even in civilized countries, with skulls inferior to any which have been found amongst archaic men; and yet no one mistakes them for apes, or even for compromises between apes and men."—The Pilot.

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The assurance that the righteous Creator can never cease to desire and urge the righteousness of His creature is the eternal hope for man, and the secure rest for the soul that apprehends it. For if

that be His purpose for one, it must be His purpose for all. I believe that it is His purpose for all, and that he will persevere in it until it is accomplished in all.—Thomas Erskin of Linlathen.

Why We Should Bathe Internally

ADDS MANY YEARS TO AVERAGE LIFE By R. W. Beal

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit, and impress them so profoundly, that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty per cent. efficient." Reduced to simple English this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small. It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attain-

ment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five or ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practise internal bathing and begin today.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J. B. I. Cascade," whose life-long study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged. No other book has ever been written containing such a vast amount of practical information to the business man, the worker and the house-wife. All that is necessary to secure this book is to write to Dr. Tyrrell at Room 452, 163 College Street, Toronto, and mention having read this article in The London CATHOLIC RECORD and same will be immediately mailed to you free of all cost or obligation.

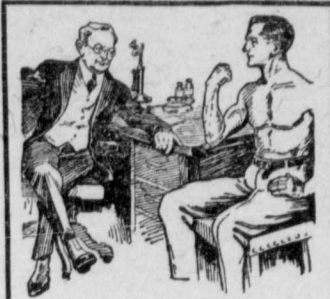
Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking, if you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well?

Cheerfulness is the daughter of employment.

F. E. LUKE OPTOMETRIST AND OPTICIAN

167 YONGE ST., TORONTO (Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted



Strength

Strength of muscle does not indicate strength of nerves. On this account many people who look healthy enough suffer from nervous troubles and cannot understand what is ailing them. Sleeplessness and irritability are among the early symptoms. Indigestion and tired feelings soon follow.

Read this letter from an Ontario man:

Mr. W. L. Gregory, Charles St. E., Ingersoll, Ont., writes:

"I had been troubled for quite a while with indigestion. At times there would be a twitching of the nerves of my stomach; and I also found it difficult to get a good night's sleep. I am a moulder, and owing to the nature of my work my system became run-down. I took a treatment of Dr. Chase's Nerve Food, and found great benefit from this medicine. They did me a great deal of good. I have not been bothered at all with indigestion since, and can sleep much better. I have recommended Dr. Chase's Nerve Food to many of my friends, as I think it splendid for anyone run-down and needing a tonic." Dr. Chase's Nerve Food, 50c a box, all dealers, or Edmondson, Bates & Co., Limited, Toronto

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CHATS WITH YOUNG MEN

A NEW LEAF FOR THE NEW YEAR

I have turned a leaf, which is plain to view, And I've writ, on a vacant page. The things that I mean to say and do— The things may be old but the will is new, Ann my word is good as a gage.

I mean to curb this tongue of mine, And to conquer it more and more; I hope to restore that name of thine, Of which I robbed thee, my friend benign, And I wounded thee to the core.

I resolve to check my pungent wit, Which often cut to the quick; A witty word may make a hit, But then, alas! the result of it Is to make the victim sick.

I purpose to mend my churlish ways, And be kind in thought and deed; To cleave to my friends of the olden days, And say not a word if I cannot praise, And become a friend in need.

After the war and strife and hate We hanker for peace and rest; But our sighs and tears will not abate Unless we act instead of prate, And follow Christ's best.

For He forgave His bitterest foes, And He died that they might live; He remembered not His wrongs and woes, He forgot the insults, kicks and blows, To teach us how to forgive.

I have writ these things on a virgin leaf, And I hope to keep them well. I do avow my strong belief That the man who hates shall come to grief, And carry within a hell.

WORTH REMEMBERING No good work was ever begun by excessive anxiety as to how the end was to be accomplished. If you wish to do all at once, you will do nothing. And he has done half the work who has made a good beginning.

You have troubles of your own. So have others. Nobody is free from them, and perhaps it is as well that none should be. They give sinew and tone to life, fortitude and courage to those who learn to bear them manfully.

Happiness resides in a contented mind and a good conscience. The hectic chase after amusement and distractions cannot satisfy the soul, which was made for better things. Truly "the Kingdom of God is within you," in your own heart.

If you have a sense of humor, you have one of the greatest weapons against failure or morbidity that is possible to be given to you. What is a sense of humor? It's this—seeing the funny side to a thing when there is no funny side. The ordinary human being would grow irritated under such a situation. But the man with a sense of humor—never.—Catholic Columbian.

NUN TAUGHT HIM HOW TO ACT As part of the history of Charles E. Gilpin, the Negro actor who made a remarkable success of the title role of "Emperor Jones," the Colored Harvest reprints the following from the Kansas City Star:

To the interpretation of this role Gilpin brought a naturalness in the higher scenes and a peculiar somber intensity of emotional expression in its tragic phases that fascinated his audience and stamped him as a real student of his art, skilled in the technique and entirely alive to its psychological demands. New York's curiosity in this regard was keenly intrigued and to the incident "How Come?" of the press, Gilpin finally told.

"How did I come to know how to interpret that part? Well, in a good many ways. I have been a Pullman car porter myself and I think I know how a Pullman car porter would act if he came to be an emperor. Then that fellow Jones lost his nerve out there in the woods because he was hungry. And I know what that's like, too. I have had lots of ups and downs in life and they've all taught me something. But how to act. Well, I guess the credit for the start of that belongs to a good Sister away back there in Richmond, Va., where I was raised. That was Sister Jerome, a nun, who taught in the St. Francis school there. She started me off. This Sister Jerome got hold of me when I was just a kid—I don't know where she got it from and I don't know why she thought I could do anything—but she taught me the rudiments of the business. She taught me how to breathe—and that's a big thing in this game. She taught me gesture, tone, the placing of my voice and she gave me good books to read on plays. I used to recite poetry to her. She started me out all right. I wonder what she'd say if she knew what I'm doing now?"

OUR BOYS AND GIRLS

VALENTINE TO A LITTLE GIRL

Little maiden, dost thou pine For a faithful valentine? Art thou scanning timidly Every face that meets thine eye? Art thou fancying there may be Fairer face than thou dost see? Little maiden, scholar mine, Wouldst thou have a valentine? Go and ask, my little child, Ask the Mother Undefined, Ask, for she will draw thee near And will whisper in thy ear—"Valentine" the name is good; For it comes of lineage high, And a famous family: And it tells of gentle blood, Noble blood, and nobler still, For its owner freely poured Every drop there was to spill In the quarrel of his Lord. "Valentine" I know the name, Many martyrs bear the same; And they stand in glittering ring Round their warrior God and King Who before and for them bled, With their robes of ruby red, And their swords of cherub flame.

Yes, there is a plenty there, Knights without reproach or fear, Such St. Denys, such St. George, Martin, Maurice, Theodore, And a hundred thousand more, Guerdon gain'd and warfare o'er, By that sea without a surge, And beneath the eternal sky, And the beatific sun, An Jerusalem above, Valentine is every one; Choose from out that company Whom to serve, and whom to love. —CARDINAL NEWMAN

ST. VALENTINE WAS A VENERABLE BISHOP OF ROME

February 14 was St. Valentine's day, and therefore the following from the Child Apostle may prove interesting to young and old: "Who was good St. Valentine and how did his feast day become a day set apart for the sending of love messages?" is a question that bobs up yearly about February 14. And yearly, despite the fact that the day is so rich in fancy and legend, the same unsatisfactory answer is made; for no one has ever been able to explain just how the little blind god Cupid came to be mixed up with the celebration of the feast day of a martyr saint.

St. Valentine was a sure enough saint, who wrote no poems nor love songs and, so far as prying eyes and ears have been able to find out, never was a victim of the little fellow's darts.

He was in fact a venerable Bishop of Rome, who weathered the fierce persecution of the monster Emperor Claudius and won for himself the crown of martyrdom in the year 270 A. D.

Immured, because of his defence of his faith, in a dark and loathsome dungeon, one person only in all the world appears to have pitied

beauty that God intends to dwell in the human spirit. One of the most despicable—because easily preventable—maladies of Man's weakness is that which leads him to the basest form of cowardice; the tendency to prevaricate. Cowardice in any form is hateful; when displayed in thoughts transmuted into words it reaches the depth of iniquity. For Man possesses reason and intellect in order to see and judge aright. True, at times the clearness of vision is dimmed and he falls into error; to lie in deliberately and with wide-open eyes to run into the pit. Such a course indicates a fear of one's fellows without any relation to God. It is Adam all over again hiding behind the fault of Eve. It is the weakling crying out in impotence after his fall; it is the mongrel snapping at the heels of the passerby, the hyena slinking after its prey, a rational being transforming himself with intent into the likeness of the serpent.

Some persons there are who scruple not to lie on every possible occasion. Religion seems to enter into their calculations. If the object which they desire appeals with sufficient force, such miscreants hesitate not to shatter every sign of truth, justice and elementary fairness. Business, social or personal aggrandizement suffices to lead these moral cowards into the by-paths of deception; they are plain, unvarnished liars for the sake of a little profit, a small recognition, a slight gain in prestige or advancement.

Lying often tends towards murder; in fact, it is a kind of murder, for it aims at the destruction of the truth, and many are the victims who fall under the blows of these mental cowards who use the lash of the tongue to wreak their vengeance or to advance themselves or their interests.

The man who lies—even once—has, to that extent, forfeited his claim to respect. He has proven himself a dastard, a coward, a miserable image of moral turpitude. When his lie involves the welfare of another, he is guilty of grave sin before God and of serious injustice before Man. Of course, such creatures usually have little faith in God, since their mental attitude proclaims them as enemies of God who is Truth. Many a person will at the last day deplore, when too late, the terrible ruin he has caused by his sins of the tongue, sins that perhaps have sent others down to destruction, and that will inevitably recoil upon the head of their author, the liar.—Catholic Bulletin.

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Immured, because of his defence of his faith, in a dark and loathsome dungeon, one person only in all the world appears to have pitied

his misery and made an effort to comfort his solitude. This was the gentle blind daughter of his jailer, who practised the faith in secret. She it was, tradition tells us, who stole daily to the bars of the prisoners' dungeon cell, to sing the sweet songs of faith and hope that strengthened his weary heart.

Her self sacrifice and sweet sympathy did not go unrewarded, for in thanksgiving the gentle Bishop healed her eyes, and the maid, who had been blind from her birth, saw as others see.

Such a miracle should have moved the stony-hearted judges of the good saint, but it seems to have had the opposite effect upon them, for a short time afterward he was haled from his dungeon, clubbed through the streets of Rome and afterward beheaded.

So far back in the world's history goes the celebration of a feast day of love that even the dusty old porers over the mud tablets of ancient Babylon have not been able to get at the root of the matter. An old belief revealed at one time that the birds chose their mates on St. Valentine's day; but whether there is or is not a grain of truth in the matter, it is quite certain that human sweethearts formerly used this day to signify their devotion to each other.

The custom of composing verses appropriate to this day dates far back indeed, and we learn that a certain tome of 1440, the work of monk of Bury, contained a reference to St. Valentine's day. There is a saying that one cannot love without giving. Perhaps this is the reason why the giving of gifts has always been part of good St. Valentine's Day. Before the time of manufactured valentines the love-lover swain or maid was compelled to make as best he or she could a valentine for the dear one. Some of these are of the quaintest and crudest designs imaginable.

The heathens had a love feast of their own, which was celebrated on February 15, in honor of the goddess Juno. When the world began to become Christianized the survival of the practices that had prevailed in heathen times distressed the good fathers of the church. On the festival of Juno for instance it was the custom for the girls of pagan Rome to write their names on slips of paper, which were thrown into a large urn in the market place, later to be drawn by the youths of the city. Each boy looked upon the maid whose name he drew as his sweetheart for the time.

Innocent as this custom seems, the fact that it was of pagan origin was enough to decide the early fathers of the church to decide it must go. One of the most inventive of the holy men finally hit upon the expedient of substituting for the name of the maids the names of martyrs and saints and by this means put an end to the objectionable custom at once.

This is all that we really know concerning the origin of the day to which the youths and maids of hundreds of years ago looked forward as eagerly as we have every reason to believe the youths and maids of hundreds of years to come will look.

THE BEST GIFT OF ALL

Bring Him on this Gift-giving Day, not merely the gold of your love, the frankincense of your prayer, and the myrrh of your sacrifice, but through the hands of His Ever-Blessed Mother, give Him also yourself, just as you are, with your faults huddled on your back, with all your shortcomings and failings—in fact, just as you are. Do not wait until you are less unworthy; do not pause to gather fresh-cut flowers of piety; do not await the Angelus bell, but come now, today, at once, and say, with all your love in it:

Dearest Jesus, on this Gift-giving Day I offer myself with all that I am and have in life and death to be entirely Thine—I give Thee my work—sorrows—do Thou give me comfort; I give Thee my sufferings—do Thou give me support; I give Thee my trials—do Thou give me triumph; I give Thee my time—do Thou give me eternity. But above all things, what I want is Thy promise that I shall hear from Thy sacred lips, when I am called from exile to Home, from earth to Heaven, the only word that can satisfy me: I am Thy reward exceeding great. For, what have I in Heaven but Thee, and besides Thee what do I desire on earth? My life and my portion forever!—The Sentinel of The Blessed Sacrament.

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THE CONFESSIONAL

REALIZED AS A NEED BY PROTESTANT MINISTER

(By N. C. W. C. News Service)

Adoption of the "confessional" by the Protestant Churches is urged in an article which Rev. Charles M. Sheldon, a Congregational minister, contributes to the current number of the Atlantic Monthly.

The minister also gives an account of the good he has accomplished among members of his own congregation by the "Open Door," which he has attempted to make a substitute for the Sacrament of Penance.

In relating his experiences with his "Open Door," Dr. Sheldon gives instances of the spiritual help that have been given to sinful souls.

He cites the case of a man who was helped back to an honest life after having been guilty of embezzlement, and tells of a girl who was saved from ruin and of homes that were restored to happiness by composing quarrels between husbands and wives.

Dr. Sheldon gives several hours of each Sunday afternoon to this "Open Door."

"The three things that have made the Catholic Church a power in history have been its Unity, its Dogma, its Confession," writes Dr. Sheldon.

"The Protestant Church does not have these," he continues. "It may not need the first and second; but there is no reason why it should not have the third. One of the first struggles of the average Protestant minister seems to be to get an audience to come into a building to hear him preach. If he cannot do that, either by sensational methods, or moving pictures, or unusual preaching, his ministry is called a failure."

"But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The Confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant Church, which has preached preaching above pity, and the pulpit above the person. It is always easy to predict what might happen if something is done in place of something else; but I would like to suggest that if the churches of America opened a Confessional that would minister to the primary needs of peoples' souls, in between the preaching and the multiplied committees and meetings of organizations, the church in this country would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church? and all the rest of the wail that goes up concerning the churches' weakness."

"A whole Sunday afternoon given every week to the Open Door, established as a church custom, might in multitudes of churches prove to be worth more than all the pulpit ministrations and all the machinery of multiplied organizations."

CUSTOM OF EPIPHANY

London, Eng.—An old Catholic custom which has lingered on unbroken for centuries, save under the blighting regime of Cromwell and his Commonwealth, was observed again this year on the Feast of the Epiphany, in the Chapel Royal at Saint James Palace, when high officials of the English Court presented gifts of gold, incense and myrrh, in honor of the gifts presented by the Magi for the cradle of Christ.

This ancient Catholic custom has been observed throughout the centuries practically unaltered, except that the Sovereign no longer presents the gifts at the altar in person; an innovation that is supposed to have been introduced during the reign of the Hanoverian Georges, none of whom seem to have had much time to spare for religious exercises.

The Royal Chapel is a scene of splendor for this occasion. Lighted candles and flowers are on the altar, which is decorated for the occasion with the priceless gold plate consisting of enormous golden flagons for holding the communion wine and immense dishes of gold that were designed originally for some ecclesiastical use.

The Yeomen of the Guard, dressed exactly in the same style of costume that their predecessors wore when they were present at Mass in the days of Henry VII. or Henry VIII., holding their halberds or old-fashioned fighting spears, stand at attention in the Royal Chapel to furnish the guard of honor as the representatives of the Sovereign make their way to the altar with the casket containing the royal gifts.

About the altar itself is grouped a company of high ecclesiastical dignitaries of the Established Church—the Precentor of the Royal Chapel, assisted by the priests-in-ordinary and the royal Chaplains.

The royal choristers in their scarlet cassocks and rochets of fine lawn begin a special anthem, and

there is a movement at the entrance of the chapel as two gentlemen ushers in the splendid uniform of the Court make their appearance between the two lines of Yeomen of the Guard in their quaint Tudor uniforms.

The two Court functionaries make their way slowly up the aisle of the chapel, and there is a pause for it is part of the ceremonial that the bearers of the royal gifts shall make during their progress up the chapel three profound inclinations towards the altar—evidently derived from Catholic times when the Sovereign genuflected before the Blessed Sacrament on the altar.

Then the two gentlemen in waiting reach the altar, and the casket, which is ornamented with a star, is placed in the hands of the officiating ecclesiastic as the Epiphany gift of the King made at the altar.

Possibly in the old days the presentation was made during the offertory at Mass. But the modern procedure is for the presentation of the Epiphany gifts to be made first, after which the Celebration of the Communion Service follows.

Like in so many medieval presentations, at the ceremony the gold is redeemed by the Sovereign; that is to say he receives back the actual gold itself which is bought back at a price equivalent to its value.

15,000 NEW VOLUMES ADDED TO LIBRARY OF CATHOLIC UNIVERSITY

Washington, D. C.—The Catholic University library has been enriched by a donation of 15,000 volumes, including many rare books, the gift of the Rev. Arthur T. Connolly of Boston, according to an announcement made here. Included in the gift are several thousand volumes of the original sources of Irish history. This addition gives the library about 10,000 volumes on Irish history, most of them very rare, and makes it one of the largest collections of Hibernica in the United States.

The law library of the university, which now contains 14,000 volumes, has also had a notable acquisition in the library of the late Judge John M. Mitchell of the Supreme Court of New Hampshire. Among its valuable collection is a complete list of the decisions of the Supreme Court of the United States.

The Rev. E. J. W. Lindesmith of Cleveland has enriched the Lindesmith collection in the University museum by the addition of several gifts. This collection illustrates military history over a period of more than one hundred years, particularly the life of a military chaplain.

PROPHETS OF BAAL

Cologne, Germany.—Monsignor Augustinus Kilian, Bishop of Limburg, in a pastoral letter, likens the nations of the present day to Israel, which turned from the true God to worship at the altar of Baal.

This age, more than any other in history, needs peace with God, with mankind and with itself, Bishop Kilian says. Infidelity and wickedness are growing. One there were in all Israel only 7,000 men who did not bow to Baal; today a host of professors and writers and politicians openly preach atheism, and many books are published to call back the people to the temples of Baal and Astarte, the Bishop continues.

"Back to Christ" must be the cry of the Christian peoples. No state can survive without religion; culture and civilization are worthless without it. Goethe, Bismarck and other thinkers testify to that fact. We all know, says the Bishop, what the great Washington wrote—that religion and morality are the indispensable supports of public welfare.

Israel was at the worst before its decline and fall, the Bishop declares, and adds that "Europe, now straying, and exhausted by famine and disease, may only hope to escape the fate of Israel by returning to God."

"There are today millions of Catholics and Protestants who refuse to worship Baal; may they do their duty and be the leaders of all the people. Then there can be hope of glory to God in the highest and on earth peace to men of good will."

THE CLASSICS AS MODERN EDUCATION

(By N. C. W. C. News Service)

Paris, Jan. 20.—There has been a serious question for some time of reorganizing the program of education in the State lycées and colleges. The reform made in 1902 allowed "modern" education, based on mathematics, science and modern languages, the same advantages enjoyed by "classical" education, in which Latin, Greek, Literature and history held the chief places. The results of the change have appeared rather unsatisfactory to the educators of the young as there seems to have been a lowering of the level of general culture among the students of the Public schools and colleges.

The Minister of Public Instruction, M. Leon Berard, has ordered an investigation for the purpose of ascertaining whether the classics should not be restored to their former pre-eminence. He does not conceal the fact that personally he is a partisan of the return to the old regime. The majority of

teachers and professors are of his opinion. A curious fact is that several chambers of commerce, including that of Paris, as well as several directors of large industrial schools, have announced that the students who followed the program of classics studies made the best directors of factories and the best engineers.

The Professional Confederation of Catholic Intellectuals, which is an association composed of professors, men of letters, lawyers, physicians and artists, has just met in Paris under the direction of Rene Bazin, member of the French Academy, to come to an agreement on the question. The Confederation pronounced itself unanimously in favor of the reestablishment of the advantages formerly granted to classical culture. It expressed its approval of M. Leon Berard for the effort he is making on behalf of the teaching of the Humanities which, by the way, have never ceased to occupy a privileged position in Catholic institutions.

WEEKLY CALENDAR

Sunday, Feb. 5.—St. Agatha, virgin and martyr, was born in Sicily of noble parents and consecrated from infancy to God. Quintianus, who governed Sicily under the Emperor Decius, summoned her to Catania that he might pervert and corrupt her. When she remained firm she was subjected to terrible tortures which she endured with fortitude until released in death by God.

Monday, Feb. 6.—St. Dorothy, a young virgin of Caesarea, who converted two women who were attempting to pervert her and who answered the request of Theophilus that she send him apples or roses from the garden of her Spouse by sending an angel to him after her death. He was converted and like Dorothy, died for the faith.

Tuesday, Feb. 7.—St. Romuald, who entered a monastery to do penance for a murder committed by his father, a Ravenna nobleman. He founded many monasteries, including the one at Camaldoli, whence his followers are called Camaldolese. He died in 1027.

Wednesday, Feb. 8.—St. John of Matha, who founded the Order of the Holy Trinity for the redemption of Christian slaves. He died in 1213.

Thursday, Feb. 9.—St. Apollonia, the martyrs of Alexandria, who suffered in Alexandria in 249 and a year later braved the persecution of Decius. Apollonia, an aged virgin, was burned alive.

Friday, Feb. 10.—St. Scholastica, sister of the great St. Benedict, under whose direction she founded and governed a numerous community near Monte Casino. She died about 543.

Saturday, Feb. 11.—St. Severinus, of a noble Burgundian family, who forsook the world and became head of the great Abbey of St. Maurice. He performed many miracles, among them the cure of Clovis, the first Christian King of France. He died in 507.

HERESY TRIAL LIKELY IN ENGLAND

London, Jan. 13.—The Church of England is to have a trial for heresy, and the trial seems to have arisen out of some of the extremely unorthodox statements that were made by the so-called Modern Churchmen at Cambridge, a month or so ago, when a very deliberate attack was made on some of the fundamental doctrines of the Christian religion.

What the trial will amount to, and whether a clergymen of the Church of England can really and effectively be tried for heresy remain to be seen. But a London clergyman of the High Church persuasion has laid an indictment with the Bishop of Oxford against the principal of Ripon Hall an Anglican theological college, for having published doctrines that are contrary to the Creeds and contrary to the spirit of the Holy Scripture.

As to the heresy of this theological leader there is no doubt, but the real doubt does arise as to whether he can, after all, be subjected to the discipline of a diocesan Bishop. It appears that a Bishop of the Established Church has power only over beneficed clergy and their curates. But the heretic in question is not a beneficed clergyman—he is the head of a theological seminary, which is not a benefice according to the law.

On that account the Bishop cannot penalize him; he could forbid him to preach in the parish churches of the diocese, but he could not forbid him to preach in the college chapels over which the Bishop has no prohibitory powers.

The whole proceeding seems to be in the nature of a test case, since it remains to be proved whether the so-called ecclesiastical courts, which are part of the judicial fabric of the country, have really any power whatever to punish a clergyman for heresy—they certainly have no power whatever to inflict any penalty on a layman. What will possibly happen will be that the Bishop of Oxford will refer the case to a committee of priests, and that the committee will refer it to the Provincial Synod, and it is not improbably that the upshot will be that if the clergyman is convicted of heresy in the Provincial Court he may possibly proceed against his convicts for libel; just as the late

schismatic "Archbishop" Mathew, who was formerly a Catholic priest, proceeded against the London Times for libel because it published the text of a Papal Bull of Excommunication issued against him.

However, the fact that a charge of heresy has been brought against a prominent theological leader does show that there is a feeling among the "Anglo-Catholics" that this sort of thing has to be brought to a head somehow, and the whole High Church faction can be depended upon to support the "delator," as the accuser is called, with all the weight of prestige, influence, and financial support.

THE DOMINION BANK

HAS PROFITABLE YEAR

STRONG STATEMENT SUBMITTED

In view of the general trade depression obtaining during 1921 it was not to be expected that the Dominion Bank could during the year show earnings equal to those of 1920, particularly when it is remembered that the Profits for that year exceeded those of any previous twelve months in the Institution's history. Notwithstanding the adverse trade situation, however, the net profits of the Bank, after deducting \$108,919 for Dominion and Provincial Government taxation, were \$1,016,222—compared with 1920 the decrease in the total was \$172,249. In the form of dividends at the rate of 12% for the year and 1% bonus, a total of \$780,000 was distributed to the Shareholders.

The amount of \$715,840 was carried forward in Profit and Loss Account. In 1920 the amount was \$609,215 and 1919 it was \$495,707.

STRONG IN ASSETS

The position of the Bank in respect to assets is decidedly favorable. In the immediately available assets alone there is a total of \$60,109,067, the importance of which is further appreciated when it is borne in mind that this sum is equal to 51.21% of the Bank's total liabilities to the public. In cash assets standing at \$30,421,750, the Bank has a sum equal to about 26% of the liabilities to the public. In such high-class securities as Government Bonds the Bank holds \$13,371,201, an increase for the year of \$8,265,013. The Bank's total assets amount to \$131,335,942. The Reserve Fund stands at \$7,000,000 or One Million Dollars in excess of the Bank's Paid Up Capital Stock.

DEPOSITS AND LOANS

As a result of the general contraction in the business of the country a decrease in both deposits and loans was to be expected. Total deposits with the Dominion Bank at the end of the year amounted, however, to the sum of \$98,804,300 a decrease of but \$8,107,956. While interest bearing deposits standing at \$80,786,284 are less by about \$4,000,000 than they were a year ago, they exceed those of 1919 by nearly \$8,500,000. In non-interest bearing deposits there was a decrease of about \$2,000,000. That the Dominion Bank has well maintained its relationship with the business interests of Canada is evident from the fact that its current loans at the end of the year standing at \$63,710,574, show a decrease of only about \$2,500,000, while the aggregate decrease for all the Canadian Banks up to 30th November last, according to the latest available Government returns, amounted to about \$148,000,000, a reflection, of course, of contracted trade.

The Bank's affairs have received the usual thorough audit on behalf of the Shareholders by Messrs. G. T. Clarkson and R. J. Dilworth, of the firm of Clarkson, Gordon & Dilworth, Chartered Accountants, Toronto.

GIVES SITE TO SISTERS

Galveston, Tex., Jan. 20.—From a non-Catholic has come the free gift of a site for the nurses' home which the Sisters of Charity of the Incarnate Word are to build opposite St. Mary's Infirmary, which they conduct. The three lots are valued at about \$8,000.

B. W. Key, donor of the property, announces that he has given the plot as a recognition of the great work being done by the Sisters. In the deed of conveyance appears the statement that the property is transferred to the Sisters "in consideration of the valuable services being rendered to humanity by the Incarnate Word."

OF INTEREST TO TRAVELERS

In view of the large number of communicants of the Catholic Church constantly traveling between the United States and Europe on ships of the White Star, Red Star and American Lines, the International Mercantile Marine Company, which owns and operates these lines now provides all the articles necessary for celebrating Mass on board ships.

The chief steward on each ship is made custodian of the gold chalice, altar stone, wine cruets and altar cloths employed in the celebration of the Mass, and an altar can always be speedily arranged. The ship's lounge is usually employed as the place of worship.

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HEAD OF PULLMAN CO. FINDS TIME FOR ACTIVE CATHOLIC WORK

Chicago, Ill., Jan. 20.—Edward F. Carry, one of the leaders in Catholic benevolent and welfare movements has been made president of the Pullman Company, after an industrial merger unique in history.

Mr. Carry, a native of Indiana, but a Chicagoan of many years residence was president of the Haskell & Barker Car Company of Michigan City, Ind. with general offices in Chicago. The Pullman Company offered him the presidency, to succeed S. J. Runnells who was to become head of the board of directors. Mr. Carry, loyal to his own concern refused to make the change. But the Pullman Company wanted this Catholic man who had a record of achievement. So in order to get Mr. Carry it took over the Haskell & Barker Car Company, and moved Mr. Carry from the president's office of the car company in the Railway Exchange Building, north a block to the president's office in the Pullman Building.

Mr. Carry is fifty-five years old, and began his Chicago career at twenty-one as stenographer for a small car company. He has risen rapidly and has made a high place for himself in the business and social world. In spite of his business duties Mr. Carry finds time to devote to his duties as director of the Associated Catholic Charities, and at the very time of the merger of the two car companies was active as treasurer of the laymen's fund for the Bishop Hoban Memorial.

Richmond Dean, chairman of the executive committee of the National Council of Catholic Men, is vice president of the Pullman company.

CARDINAL APPEALS FOR THE OBSERVANCE OF SUNDAY

Paris, Jan. 12.—Following the authorization given by the prefect of police of Paris to several Paris merchants to open their places of business on the day of the establishment of which fell on Sunday, Cardinal Dubois sent the following appeal to the members of his diocese:

"The weekly and Sunday day of rest must be sacred. Divine law and ecclesiastical law impose it; French law guarantees it under conditions which are imperfect, no doubt, but which are an undeniable social progress over the past.

"It would be unjust—imprudent also—to interfere, legally or practically, with rights already granted.

"Neither public administrations nor private concerns could, without creating regrettable conflicts, modify to the disadvantage of certain functionaries or employees a situation which safeguards the requirements of their family life and the exercise of their religious liberty.

"In view of certain recent occurrences, we believe it necessary to raise our voices in the name of the Christian conscience and the interests of the country. We ask all the members of our diocese, the faithful individually and religious organizations, to promote by every means in their power the Sunday day of rest guaranteed by the law.

"On this point especially, Catholics must, before all others, set a good example.

The appeal of the Cardinal was heard. Several large firms which had intended opening for business on New Year's Day, renounced the intention following the appeal of the Cardinal and the petition of their employees.

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OBITUARY

MRS. A. O'FARRELL

After a lingering illness, borne with great patience and resignation, Mrs. A. O'Farrell passed peacefully away, in her seventy-seventh year, at the home of her daughter Mrs. Denis Ryan, Ayton, Ontario, on January 25th. Rev. Dean Halm administered the last rites of the Church to her shortly before her death.

The deceased came to this country from Ireland when but a girl. Her husband, Andrew, died in 1913. Of the fourteen children by whom their union was blessed five girls and five boys still remain. These are Rev. Joseph, Portland, Oregon; James and Eugene, Oregon; Mrs. Michael Larkin and Thomas, Middletown, New York; Rev. Brother Edward, Aurora, Ontario; Mrs. E. J. Gaetz, Regina; Mrs. G. Fahrenkopf, Detroit; Frank, Alaska; Mrs. Denis Ryan, Ayton; and Francis who tenderly and devotedly cared for her mother during the past few years.

The numerous Mass cards and promises of prayers which were received by the family will help to speedily wipe away any stains that may remain after the well-spent life of this truly Christian mother. May her soul rest in peace.

DIED

KEARNEY.—At Young's Point, Ont., on Saturday, Jan. 14th, James E. Kearney, at the age of seventy-nine years. May his soul rest in peace.

DALEY.—At her late residence 432 Dundas Street East, Toronto, on Saturday, January 21st, Mrs. Captain Daley. May her soul rest in peace.

McKINNON.—At Melrose, P. E. I., on Sunday, Dec. 25th, Francis Xavier McKinnon, aged eighty-three years. May his soul rest in peace.

CONLIN.—At Glennevis Ont., on January 24, 1922, Mr. Patrick Conlin, native of Ballyboy, Co. Monaghan, Ireland, aged eighty-nine years. May his soul rest in peace.

FERGUSON.—At his late residence, 30 Sanford Street, Barrie, Ont., on Saturday, January 14, 1922, Mr. George Francis Ferguson, in his thirty-fourth year. May his soul rest in peace.

GRANT.—At the residence of her mother, Mrs. M. A. McBride, 104 Metcalfe St., Ottawa, on Saturday, January 28, 1922, Mrs. D. A. Grant, in her fortieth year. May her soul rest in peace.

GORMAN.—Suddenly, at his daughter's residence, Palm Beach, Florida, on February 3, 1922, Mr. John Gorman, late of the Auditor General's Office, Ottawa, and father of Rev. John J. O'Gorman, Pastor of Blessed Sacrament Church, Ottawa. May his soul rest in peace.

DEWAN.—At the home of her daughter, Mrs. Charles O'Connor, Kiltredge Ave., Stratford, on Thursday, January 26, Euphemia Catherine, beloved wife of James D. Dewan, an old and esteemed resident of London for forty years, and daughter of the late J. D. Lauer, in her seventy-seventh year. May her soul rest in peace.

MOONEY.—On Wednesday, Jan. 25th, at St. John, N. B., Mrs. Anne, wife of Captain John A. Mooney, passed from this world after a day's illness, leaving her husband, one daughter, Miss Lillian, two sons, Harold and Stephen, and one sister, Mrs. Lillian Holmes, to mourn. The funeral took place on Friday morning, after Requiem High Mass was sung. May her soul rest in peace.

TRAINING SCHOOL FOR NURSES

MERCY Hospital Training School for Nurses offers exceptional educational opportunities to competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High School or its equivalent. Pupils may enter at the present time. Application may be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio.

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