

The Catholic Record.

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

VOLUME XXXI.

LONDON, CANADA, SATURDAY, JANUARY 24, 1920

2154

The Catholic Record

LONDON, SATURDAY, JAN. 24, 1920

THE PRIME MINISTER'S HISTORICAL EXCURSION

By THE OBSERVER

Readers of the RECORD, I am sure, were much amused by Mr. Preston's comments on Mr. Lloyd George's excursion into Canadian history. Readers in Ontario, particularly, must have been charmed with the graceful ease with which the British Prime Minister turned the history of their province upside down; even though they may still be unable to rid themselves of the notion that Upper Canada and Lower Canada had separate legislatures before Lord Durham's report; and that what was done in 1840 was to give them one legislature in the place of two.

Of course, it is not unusual to see history violently undid after the events have receded into that dim region of the past where, as the lawyers say, "the memory of man runneth not to the contrary." But, eighty years is not a long time in history; and it takes nerve, (or else ignorance, and who will dare accuse a British premier of ignorance?), to juggle with events so recent as those of 1837 to 1840.

No one has ever yet charged Mr. Lloyd George with lack of nerve. It is not easy to suppose that he knows nothing of the political fight in the British House on the Durham report. What are Canadians to think about Mr. Lloyd George's remarkable "break"? Did he falsify Canadian history in a burst of sheer nerve; or of pure "bluff"; or, was he ignorant?

We are disposed to think he was ignorant, ignorant with that peculiar, almost invincible ignorance which marks the mental attitude of British "native-born-sons" towards all those parts of the world not enclosed within the white manes of Kipling's "white horses of the Lord."

Why should we be so much astonished that the Prime Minister of Great Britain should know nothing about Quebec and Ontario? Ireland is much nearer to London than Quebec or Toronto, yet, on the whole, more has usually been known in Downing Street, of Quebec and Toronto than of Ireland.

Gladstone, in his long career of over sixty years in public life, was in Ireland only once. Salisbury was never there. Disraeli was never there. Palmerston was never there. Peel was there on a flying trip. Lord John Russell was never there. Chamberlain was never there. John Morley was there once; and he tells us himself he went from the home of one magnate to that of another, and from one police barracks to another and never came in touch with the people at all.

A story is told of an itinerant schoolmaster of a generation or two ago. Curious pupils would sometimes ask him how to pronounce long or difficult proper names; and he did not feel himself certainly qualified to tell them. So he adopted a protective evasion. "Please, teacher, how is this pronounced?" says a little girl, putting her finger on the name Constantinople. "Never mind, my dear," he says, "you'll never go there anyhow."

British statesmen have always found it easy to compose their minds concerning places to which they expected never to go; and one such place, albeit it was only a day's journey from London, was Ireland.

That truculent old savage, Lord Salisbury, who so perfectly typified the superciliousness and egotism of the English character that his greatest blunders, such as backing Turkey and giving Heligoland to Germany, said the Irish people were "Hottentots;" but he never went to Ireland to see them. He might have the right focus on them; or he might not; but it didn't make any difference, because he was never going there anyhow.

Bonar Law has never been in Ireland; but listen to him telling us all about it. That's the trouble with English statesmen. If, being ignorant, and if, further, not really believing that it is worth while to inform themselves, they would only hold their tongues, why, then, Irish

patience, which has lasted eighty years longer than Canadian patience lasted, might last another generation or so.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus

MR. COOTE, M. P., AND THE GARNTALL SCHOOL

The history of Mr. William Coote, the head of the Orange mission to America, is gradually overtaking him. And it is doubtful if he will welcome it. All newspaper readers on this side of the water know that the object of the "Coote's" is to explain to the Americans that the Orange Home Rule, the liberal and tolerant, broad-minded Orange minority is likely to be persecuted and oppressed by the bigoted and intolerant Catholic majority. Now a little bit of Mr. Coote's history will surely smooth the way for winning American sympathy to the patient, tolerant, and long-suffering Orangemen. This bit of history will also enlighten American admirers of the Coote's as to the kind of merit that is rewarded by an M. P. ship in the Orange grounds.

In 1904 Mr. Coote was not an M. P. He was only the biggest, most powerful layman in all of his South Tyrone district. He was also the auctioneer for the district, the County Councillor for the district, the master of the Orangemen for the district, the magistrate for the district, the most prominent politician of the district—and, in general, the shepherd of the Orange flocks there. Beside Mr. Coote's home was a National School, an Anglican school, a school, the property of all religions and all creeds, and attended by all religions and all creeds. The principal of the school, Mr. Reed, was a Presbyterian, a fair-minded man who taught all creeds that attended his school, without giving offence to any. As a consequence, Mr. Wm. Coote looked upon Mr. Reed as not above suspicion.

And Mr. Coote had his suspicions confirmed when in the spring of 1904, Mr. Reed filled the humblest office and lowest paid office on the school staff—that of manual instructor—by appointing to it a poor, hard-working but competent girl of the district, named Rose Sweeney.

Rose Sweeney happened to be a Papist—the only Papist on the staff of an institution that was supported and attended by Papists as well as Protestants. The work of this poor girl was to teach sewing. She would have a minimum salary of £14 or £70 per year. But if the attendance reached a certain figure her salary would rise accordingly to a maximum of £120 per year. Now in an Ulster district where the liberal, tolerant, broad-minded Orangemen predominated, there had never before been heard of such a flagrant crime as the appointment of a Papist, even to the humblest office, in an institution that was owned by and for Papists and Protestants, alike. Mr. Coote, the powerful and wealthy man of the district, and the shepherd, as was mentioned, of the Orange flocks—the same man who now tearfully tells Americans of the woes that will befall all Irish Protestants if they are left to the mercies of the bigoted Papists—Mr. Coote immediately sounded the alarm, rallied all the Orange forces at his command, and declared war to the bitter end against the poor little sixteen year old Papist working girl—and also against the Presbyterian school-master, Mr. Reed, who, a renegade from the holy Orange principles, had dared to give the little Papist working girl the humblest, meanest paid office in the school.

Mr. Coote formed a combine of the staunchest, best principled Orangemen, who withdrew their children immediately from the Garntall school, and bound themselves never to send their children to that school until Rose Sweeney was deprived of her very poor employment. The school being under the National Board of Education whose first principle is that no one can be discriminated against on the grounds of religion, Mr. Coote's combine did not directly and fully succeed, but they had the eminent satisfaction of preventing the little girl from earning the \$120 a year which the school attendance had warranted. By taking the children away and thus lowering the school attendance, the little girl was pinned down to the lowest peg, and had to eke out an existence upon the meagre salary of \$70 per year—less than \$1.50 per week. The powerful and wealthy Mr. Coote whom God blessed with a weekly income that was easily 100 times greater than that of the little sixteen year old working girl, whom he gloriously triumphed over, was elated with his victory. The local newspaper, the Impartial Reporter, said: "Under God we have been enabled to roll back this conspiracy of Jesuitism and Irish Nationalism that struck a blow at the liberties of British subjects, and would deny to us parents the inalienable right we have, under British Law, of protecting our own interests and those of our children." Such

were the glowing words in which the missionary, Mr. Coote, described the inalienable British right to trample on the Catholic minority in their midst.

ORANGE CLERGYMAN PROTESTS IN VAIN

Canon Haire Foster, the rector of Clogher, and a member of Mr. Coote's Orange lodge, went to Coote and begged of him not to injure Mr. Reed, the schoolmaster, by withdrawing children from his school. The indignant Mr. Coote flew into a rage with the Canon, and declared him a renegade also. The Canon pointed out to Mr. Coote that as he was in the habit of making public protests against the handing over of the Irish Protestant minority to the bigoted Catholic majority under the proposed Home Rule, this action of his if it got into the papers would have a very bad effect. Mr. Coote, for reply, held the good Canon before the Orange lodge and indicted him for "outrageous conduct"—in "aiding and abetting Roman Catholics."

In short, the wealthy and powerful Mr. Wm. Coote triumphed over the little working girl, and over all who dared, directly or indirectly, to question the prudence of his course in trampling out all Papist worms. His popularity among his fellow Orangemen was multiplied ten fold—and when the opening occurred, he was swept into Parliament on an unprecedented wave of Orange enthusiasm—as the hero who had successfully resisted papal aggression.

It is well for Americans to know so much of the history of this hero, who is so pathetically begging his woeful way over America, weeping all impartial Americans to mingle their tears with his, for the persecutions which the wicked Irish Nationalist bigots will practice upon him and his innocent Orange brethren, when the latter come under the power of the former.

SYMPATHETIC STUDY OF IRISH QUESTION

A worthy and a noted Breton scholar, Professor Yann Morvan Goblet, is delivering before one of the more important educational institutions in Paris the Ecole Inter-allié des Hautes Etudes Sociales, a series of lectures upon Ireland—one other evidence of the great hold that the Irish Question is taking upon the French people—especially upon the thinkers of Paris. He is having large audiences. And his lectures, which are reported to be delivered with ability, brilliancy and charm, are having marked effect. The Bretons are of course a Celtic people, and they still speak their own Celtic language, a sister language to the Irish. They are, and always were, very sympathetic with the Irish people. They send representatives to Gaelic festivals in Dublin, and the Gaels in turn send representatives to them. Not only is their language a Celtic language, but many of their old fairy tales and legends are the same that may be heard around the firesides in Ireland. The Breton people, too, strongly resemble the Irish people in their characteristics. They have the same simplicity, earnestness, piety, idealism, that the Irish people have—and the same faithful clinging to the ancient traditions of their race.

THE SEDITIOUS XMAS FAIR

The Aonach na Nodlag, or Christmas Fair, which was to be held in the Mansion House, Dublin, and which was suppressed by Lord French, is a yearly exhibition and sale of Irish manufactured goods—the work of people of all creeds and all politics. At the suppressed Aonach there were twenty-five Unionist exhibitors. The Aonach was at first established by the Gaelic League, nearly 26 years ago. It soon grew to be a great annual event—and a great help in the promotion of Irish industries and manufactures. Although organized by Nationalist people, non-Nationalist manufacturers have probably derived much more profit from it than manufacturers of Nationalist sympathies.

As Lord French surrounded the Mansion House with his troops, machine guns, and artillery, a few hours before the announced opening of the Aonach—and without any previous intimation of his intentions, large financial loss fell upon the organizers and the exhibitors. But that matters not so long as Irish industries are hampered and kept from competing with the English. The seditious exhibits suppressed included Metal-work and enamels, broilers, pictures, books, fancy goods, furniture, decorations, poplins, clothing, lace, umbrellas, tweeds and woollens, boots, hardware, tobaccos (Irish grown and manufactured), Xmas presents, etc. There was a section devoted to the younger Irish artists and a fine exhibit from the students of the City of Dublin Technical Schools, and the Municipal workshops. The chief exhibitors hailed from Dublin, Belfast, and Wexford. This yearly Aonach meant the yearly retention in Ireland of half a million dollars which would otherwise have gone abroad—chiefly to England—for purchase of foreign made articles.

SEUMAS MACMANUS
Of Donegal.

THE FAITH OF FOCH

ATTRIBUTES VICTORY TO THE GUIDANCE OF GOD

N. Y. Times Cablegram by Edwin L. James

Paris, Jan. 1.—In a remarkable interview published here today Marshal Foch says he was divinely inspired to defeat the Germans and that the allied victory was willed by God.

A WILL SUPERIOR AND DIVINE

"When," says Marshal Foch, "in a historic moment a vision is given to a man and when in consequence he finds that this vision has determined movements of enormous importance in a formidable war, I believe that this vision—and I think I had it at the Marne, on the Year and on March 26—comes from a providential power in the hand of which one is the instrument, and I believe that the victorious decision was sent from on high by a will superior and divine."

In religion Marshal Foch is a devout Catholic. The allied leader also reveals that from boyhood, when he saw Germany defeat France, he had lived for but one purpose, and that was to humble the power that had humbled his country.

All the world knows Marshal Foch as a soldier. The allied statesmen and the Germans, too, have come to know him as no mean diplomat. But how many know him as a philosopher? This is the side of his character which is pictured by his acquaintance, Andre Danicourt, in the Echo de Paris.

COUNTED ON FACTS

"From the age of seventeen," Foch says, "I dreamed of revenge, after having seen the Germans at Metz. And when a man of ordinary capacity concentrates all his faculties and all his abilities upon one end and works without diverging, he ought to be successful. There are, of course, conditions. He ought to be objective and never subjective. I contend he ought not to get lost in passing impressions. Facts alone count, and he ought to devote himself to facts."

"I DID IT BY SMOKING MY PIPE"

"How then did I win the War? I did it by smoking my pipe. I mean to say in not getting excited in reducing everything to its essential, in avoiding useless emotions, in concentrating all my strength on my job."

"Was this job difficult? Possible it was. Our War you see was a very curious War. It was a battle of governments. To speak only of ourselves—we had confronting our French Republic, with its profound national sense, the Kaiser, man intelligent, perhaps, but not very intelligent, a bluffer, a man of hasty action, and for that reason a bad judge of his acts."

"Germany, it is true, had a super army and professional soldiers of the first rank, but she lacked a Moloch. He would have never started the War without trying to neutralize Russia, and if he would have had to swallow that pill, believe me, he would have conducted the War differently, for an express train was instructed to the stage coach driver."

"I am often asked if I really believed the War would be a long one. I know nothing about that. It wasn't my business."

NO SPECULATION ON NEEDS OF HOUR

"It is a loss of time, thought, and strength to speculate at the expense of needs of the hour. I have always sought to do my work according to the formula 'sufficient unto the day is the ill thereof.' When one philosophizes too much on the consequences of the act he thinks he ought to perform one loses his footing, also his strength."

"I permitted myself two emotions because they were agents of power. It was necessary to face the idea of defeat and to face the idea of victory."

"Look at what defeat meant—the sacrifices had been bloody, cruel, and more than cruel. They pointed out the superior duty. They ought not to be useless. If we did not succeed, I said to myself, all would smash. That couldn't be."

"The idea of victory—it had to be at all costs. 'Je la Veux' I wished, it yes, but that was easily said. To gain it was necessary to recognize that the War of human beings never changes in essence. It varies only in its tools. I remember that before Aroala, the master Napoleon had said, 'I must get out of Verona,' and he had been beaten on several times."

BEATEN ON THE MARNE

"On the Marne I did not forget this advice. I had been beaten and I said to myself, 'I will be beaten four times or five times if need be, but I will survive.'"

"Above everything stands the will to conquer based upon confidence. But this will is nothing if it does not know how to use the means, and I do not speak only of myself when I say that it is there that hangs success or failure of the chief from the intellectual point of view."

The Marshal then goes on to tell how, when he took the leadership, he

found soldiers jaded and worn by the weary months of War and how it was necessary to inspire in them the will to win. He says he did this and won.

"And now," says the Marshal, "Do not speak to me of glory or the beauty of enthusiasm. They are only words. Guard yourself in France against these expressions. They are useless. They are lost strength. 'The War is finished.' That is one expression that is good but epithets as well as fancy phrases are worth nothing. Nothing survives except acts because acts alone count."

FOCH'S SATISFACTION

"Here is one act that gives me satisfaction. It was the meeting at Rethedorf. That was an act. That act marked the decomposition of the German Empire and I saw Erzberger with rage seize his pen and sign that act. And then I was content to have willed it and to have known how to employ the means, for the business was done."

Marshal Foch concludes with the statement that he believes he was guided from on high as given at the beginning of this dispatch.

THEY LOVE SERVITUDE

A PROTEST AGAINST ANGLICAN "LIFE AND LIBERTY"

The Church of England, everyone knows, is the most impossible conglomeration of inconsistency and contradiction that history has ever known. So it is quite in the Anglican manner that a strong protest against the Enabling Bill—which with its imperfections at least makes for the removal of abuses and for some shreds of spiritual independence—should come from a number of bishops, deans, and rectors, with the addition of Mr. Strachey, the editor of the Spectator; Mrs. T. H. Green, and Mrs. Humphrey Ward. If only one could infuse a sense of humour into the average Protestant ecclesiastic, the dignified persons who have signed this Letter to Mr. Lloyd George would see what an absurd figure they cut in company with the other signatories. And the text of their protest certainly does not tend to increase the average man's estimation of their dignity or of their loyalty to the Church of which they are more or less prominent ministers. So far as can be made out they wish for the continuance of the present Parliamentary tyranny over the Established Church.

INDUSTRIAL STRIFE

BISHOP AND LORD MAYOR GIVE COUNSEL

In his Advent Pastoral the Bishop of Salford quotes with approbation the counsel given by Manchester's new Labor Lord Mayor—Sir Daniel McCabe's Catholic successor. Discussing the industrial situation, His Lordship says:

"We may justly be said to have passed a year in a very serious state of civil warfare. The whole of society has been, and is being, agitated by these deplorable convulsions, which are disorganizing our daily life and causing widespread distress and confusion. As we said a year ago, all this unrest—perhaps by bitter experience—that it is only by brotherly goodwill and co-operation on the part of all classes and all sections of the nation that true peace and welfare can be secured, the 'present discontents' will be perpetuated and even aggravated. Timely and wise words did our new Catholic Lord Mayor utter in his inaugural address, which all citizens should take to heart:

"May I say that whilst I am in full agreement with the aspirations and demands of my fellow-workers I would beg to remind them that their power to achieve humane and equitable treatment, by the power of their organization and the justice of their cause, also imposes upon them grave responsibilities?"

"Owing to the ravages of the Great War, the world at large is hungry and naked, and this sad plight of mankind can only be rectified by all uniting their forces for the abundant production of the necessities of life. I would counsel the workers to give careful thought and consideration to the dangers of industrial strife."

"In times of strikes and industrial confusion it is the women and children of the workers who are first to feel the evil effects of lessened incomes in their home, and most of the hardship and suffering is theirs. I do not suggest that they ought never to strike, but I do assert that strike or lock-out should never occur until every other possible means of reason and conciliation have been exhausted."

This is sound doctrine, adds the Bishop, directly based upon the social teaching of Leo XIII.—teaching which is amplified in the admirable and exhaustive treatise on the subject of strikes by the late Bishop Bonomelli, of Cremona, translated by His Lordship in The Catholic Federationist, November, 1912, to July, 1913.—The Universe.

Every trial is sent to teach us something, and all together they teach a lesson which is beyond the power of any to teach alone. But if they came together, we should break down and learn nothing. Let each day take thought for what concerns it, liquidate its own affairs, and respect the day which is to follow, and then we shall be always ready. To know how to be ready is at the bottom to know how to die.

of the whole *raison d'être* of Non-conformity?

SENTIMENTAL WRONGHEADEDNESS

What is there to be gained, in these days of religious equality, by membership, real or pretended, in the Established Church? Nothing either socially, or intellectually, or pecuniarily. Mrs. Humphrey Ward, in one of her letters to the press, writes of the attraction of Anglican functions and the wish such as herself have to take part in them, though absolutely denying any supernatural character to them. If emotional reasons of that kind really weigh with some people, we are sorry for them. Wrong-headedness in such a matter is deplorable; but sentimental wrong-headedness is unutterably sickening.

Of one thing the people who have signed this protest may be sure that if the present movement towards self-government in the Anglican Church is rendered futile by fundamental changes in the Enabling Bill, all convinced and reasoning Anglicans will declare more and more for Disestablishment. Perhaps some of the signatories would by no means object to such a result. If a powerful body is determined, as the majority of the Church of England people who care anything about the matter (not an overwhelming percentage) is determined, on liberty to arrange its own affairs, it is only a matter of time until the point is gained. And Disestablishment would after all be a small price to pay for freedom.—J. F. S. in Edinburgh Catholic Herald.

INDUSTRIAL STRIFE

BISHOP AND LORD MAYOR GIVE COUNSEL

In his Advent Pastoral the Bishop of Salford quotes with approbation the counsel given by Manchester's new Labor Lord Mayor—Sir Daniel McCabe's Catholic successor. Discussing the industrial situation, His Lordship says:

"We may justly be said to have passed a year in a very serious state of civil warfare. The whole of society has been, and is being, agitated by these deplorable convulsions, which are disorganizing our daily life and causing widespread distress and confusion. As we said a year ago, all this unrest—perhaps by bitter experience—that it is only by brotherly goodwill and co-operation on the part of all classes and all sections of the nation that true peace and welfare can be secured, the 'present discontents' will be perpetuated and even aggravated. Timely and wise words did our new Catholic Lord Mayor utter in his inaugural address, which all citizens should take to heart:

"May I say that whilst I am in full agreement with the aspirations and demands of my fellow-workers I would beg to remind them that their power to achieve humane and equitable treatment, by the power of their organization and the justice of their cause, also imposes upon them grave responsibilities?"

"Owing to the ravages of the Great War, the world at large is hungry and naked, and this sad plight of mankind can only be rectified by all uniting their forces for the abundant production of the necessities of life. I would counsel the workers to give careful thought and consideration to the dangers of industrial strife."

"In times of strikes and industrial confusion it is the women and children of the workers who are first to feel the evil effects of lessened incomes in their home, and most of the hardship and suffering is theirs. I do not suggest that they ought never to strike, but I do assert that strike or lock-out should never occur until every other possible means of reason and conciliation have been exhausted."

This is sound doctrine, adds the Bishop, directly based upon the social teaching of Leo XIII.—teaching which is amplified in the admirable and exhaustive treatise on the subject of strikes by the late Bishop Bonomelli, of Cremona, translated by His Lordship in The Catholic Federationist, November, 1912, to July, 1913.—The Universe.

Every trial is sent to teach us something, and all together they teach a lesson which is beyond the power of any to teach alone. But if they came together, we should break down and learn nothing. Let each day take thought for what concerns it, liquidate its own affairs, and respect the day which is to follow, and then we shall be always ready. To know how to be ready is at the bottom to know how to die.

CATHOLIC NOTES

At the Catholic University of Freiburg, in Switzerland, a school of social study for women students has just been founded.

Near San Antonio, Tex., there still stands the historic mission church of La Purissima Concepcion (the Immaculate Conception), built by Franciscan Fathers in 1730.

Twelve thousand French families have applied for the grant of 25,000 francs from the grant fund established by Theodore Cognaco, the French millionaire philanthropist, to assist families of nine children or more.

The expression, "tying the knot," as applied to marriage, comes from an ancient pagan ceremony in which threads taken from the garments of the bride and bridegroom were tied into a knot as a symbol of their union.

A woolen factory has been started in Tourmakeady, Ireland, by the Franciscan Brothers. Tourmakeady is about seven miles from Ballinrobe. High hopes are entertained for the success of the project.

Because of food restrictions imposed by the Bavarian government, it will not be possible to give the far-famed Passion Play next year, according to those who have the leading roles, postponement being imperative until 1921.

It has been officially announced that an Apostolic Delegation has been established in Japan to further the progress of the faith, which is now making great strides in that country. The delegate appointed is Mgr. Fumasoni Biondi Pietro, at present occupying a similar office in the East Indies.

New York, Dec. 30.—Robert E. Ford, president and publisher of the Irish World, aged fifty, died at his home today. He was the eldest son of the late Patrick Ford, who founded the Irish World and was very prominent in Irish affairs, as was also his son Robert, who was a member of the National Executive Board of the Friends of Irish Freedom.

Rome, Jan. 8.—The Holy Father has now undertaken another humanitarian work, using all his influence, in conjunction with the Central Committee of the Geneva Red Cross, to obtain the repatriation of two hundred thousand Austrian and other prisoners, who are undergoing horrible suffering in Siberia. Lack of means of transport is the main obstacle to the return of these men to their homes.

The Rev. Father Fortier, O. M. I., M. C., has been appointed Director of the Catholic Immigration Association with headquarters at Halifax. Father Fortier was four years at the front and by his distinguished services and devotion to duty attained the rank of Lieutenant-Colonel in the chaplain services and gained the military cross and three medals. He will meet every ship, and communications regarding immigrants landing at Halifax should be addressed to him—Box 851, Halifax, N.S.

Approximately 100,000 ex-service men and women are receiving instruction in the supplementary schools established by the Knights of Columbus throughout the country according to William J. McGinley, supreme secretary of the Knights, who returned home December 23 after making a tour of inspection of the schools. The schools are increasing at the rate of four a week, he added, with the largest enrollment in Boston, where there are 3,500 students.

After many years of exile, the aged Bishop, Mgr. Hryniewiecki, has returned to Wilna to try to discover his former residence, but it has entirely disappeared. In 1882 the Bishop was torn away forcibly from his own home by the Czarist Government. For thirty-eight years he lived in banishment, first of all, in the interior of Russia, and later in Lemberg. The presence of the Bishop in Wilna was first known at a meeting of the Wilna Working Men's League. Immediately the entire assembly left the meeting, and in a body sang hymns before the Cracow Hotel, where the Bishop was staying. The Bishop came to the window, and after thanking the working men, admonished them all, irrespective of nationality, to unite in love and good-will.

Father A. H. Jousse, S. J., who has come out of the War with special distinction, has been appointed instructor in diplomatic French, and lecturer on French literature in the School of Foreign Service at the Jesuit University of Georgetown, D. C. Father Jousse is described in despatches as the "hero of the Marne, Verdun, and the Argonne." He was called to the colours at the beginning of hostilities, served as an officer of artillery for ever three years until his skill as an expert with the famous "seventy-fives" caused the Government to appoint him instructor in artillery to American officers. He fought at Reims, and also took part in the "race for the Channel," was wounded while fighting in the Argonne, within the space of one month was cited three times for heroic deeds, and was made a Chevalier of the Legion of Honor.

Published by permission of P. J. Kennedy & Sons, 44 Barclay Street, New York.

HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER VI

CONSCIENCE VS. FRIENDSHIP

As the day went on, Rosine became disheartened with herself, and very uncomfortable within. She found herself unable to resist Laura's affectionate, bewitching ways, her conciliatory, soothing ways, her conciliatory ways, her conciliatory ways...

It is at such times that the care and guidance God has given us in His Church should be especially sought. Rosine knew this, she knew that the very dread she had of meeting kind Father Roberts betokened something wrong. Each new step out of the right way would send her heart to her room with a sickening ache, and she would not grow nervous, and tears would come without cause.

As she was leaving the church on Ash Wednesday, the remembrance of the ashes and their significance increasing the uneasiness of her conscience, the sacristan came to her with a request from Father Roberts that she would come to the sacristy. Trifling as this incident was, it made her heart beat rapidly, for she knew if her pastor discovered anything amiss in her, he would not leave the matter till it was searched out to the very end.

"There isn't much danger in your case of being injured by preaching," retorted Laura. "I think I never heard of you at church more than half a day of a Sunday." "And probably never will, Miss Laura," he replied. "I hold religious disputation to be as bad as any other disposition; and now I'm speaking of gadding," he added, turning quickly around and giving her a look which brought a blush even to her cheek.

"I love her very much," Rosine struggled to reply; "she is very kind to me, always doing something for me, has stood by me from the first," she added, her young heart kindling at the thought of her early days at school, and this her first girlish friendship.

Father Roberts shook his head. "I know it is hard," he said, "but it will not do; I see food for sorrow and regret, perhaps life-long, in the continuance of this intimacy. You need not be rude, but the daily, hourly communion with her must be withdrawn, if you would have a heart and conscience at peace. By your own acknowledgment, she leads you continually wrong."

"It is not her fault that I go," said Rosine, her sense of justice rising to the defence of Laura. "No, certainly," replied the clergyman, "no one is to blame for our sins but we ourselves, but we are very grievously at fault, if we do not forsake places and companions that lead us to doing wrong. All our confessions are invalid, if we do not determine to shun the occasions of sin."

Rosine remembered how often Laura had said that her friendship was all she had, and her heart clung closer to her than ever. "Will you not tell me, Rosa," continued her pastor, after a pause, "that you will, for the sake of all that is good and lovely, give up this unfortunate friendship? Believe me, my daughter, it is a pain to me to ask it, but duty tells me I must. Will you say that it shall be as I wish?"

There was a long silence. Father Roberts looked at his watch. "Come, my child, I must claim that promise, or if you will not give it me," he hesitated—"I cannot give you my blessing, and I shall have a sad letter to write to your dear mother." O please don't write to mother about it, she pleaded, looking up into his face with the tears on her cheek; "if she were here I would tell her all—but so far off, it would distress her unnecessarily."

let the blame of giving her up as an intimate rest with me. Will you, my child?"

"I will try," said Rosine, in a voice so low as scarcely to be audible. "That is not enough," he replied gently. "I will try is the word needed in this case. 'I'll try' leaves room for going back."

She did not speak. He looked again at his watch, a rap at the door, which had been repeated for the third time, was heard; he turned away with a grievous countenance and went out. Rosine was more miserable than ever; to go away without her pastor's blessing, there was something dreadful in that thought. He had often told her duties never clashed, but she was still unwilling to allow that the battle in her soul was a struggle between duty and inclination. She resolved upon this—she would tell Laura at once that their afternoon walks must be curtailed, it was Lent, and she must go to some of the Lenten instructions, she would begin that very evening, her afternoons must be taken for study. Laura was not disturbed by this arrangement, but she was glad to do anything to make you contented; she looked at the bright flush that tinged her cheek, and paused.

"Pray, Mrs. Hartland," said the young girl, as soon as she could speak, "do not think I am pining for home. I am sure the Colonel and all of you are so kind, I could not be discontented."

"Then you must be ill," persisted Mrs. Hartland; "now tell me all about it, and if you need medical advice, Ned is here, and you can consult him through me." "No, I am not ill," reiterated Rosine; "I beg you will not speak of the matter to any one. I really am perfectly well," she added, as the lady looked at her doubtfully. "Then what is the difficulty?" said Mrs. Hartland, relapsing into her usual cold, calm manner. "If you are neither homesick nor unwell, I cannot see the cause of so many tears."

The tone and manner threw Rosine back within herself. Mrs. Hartland would not have understood her trouble had she opened her grief, indeed she hardly knew how to name it herself. "It is very strange," said Mrs. Hartland, rising to leave the room, with vexation apparent in her manner, "strange that you are not willing to tell me if there is any serious difficulty; I shall be obliged to make the doctor his own messenger."

Had she seen Rosine's pleading look, she might realize that even such a child might have a sorrow of which she could not speak. The following week came her visit to Sister Agnes. She was carried all over the house to see the new dormitories and pretty rows of children, and the new wing which had been completed during Sister Agnes' absence; finally the good sister took her to the little parlor and talked to her of her mother. She had always, in the absence of her mother, carried her troubles to this friend, and her gentle, persuasive tone soon gained the confidence of Rosine, and her perplexities were all made known, even the conversation with Father Roberts was related. "My dear child, and lost good Father Roberts' blessing, how could you?" said the sister. "I can sympathize with you in the self-denial, but I cannot sympathize in any doubt as to the propriety of the sacrifice. I wanted to speak to you about this very thing, for a gentleman friend of your mother's hinted to me only last week, that Laura's company was not the most select, and he was sorry to meet you so often with her. I pity the poor motherless, homeless girl, but I can't have my Rosa in danger of being the least sullied by the companionship. Young as you are, you should certainly believe that your best friends are better capable of judging in this matter than yourself. And you are bound to obey Father Roberts in every thing relating to your spiritual welfare, and by your own showing this intimacy is far from salutary. Go, my child, to your pastor, and give him the promise he requires; you will never have peace otherwise."

Rosine knew Sister Agnes was right, she also knew that Father Roberts would be peremptory in his requirements; and she resolved as she left her kind friend, that she would do something, but had not quite made up her mind as to her first step.

had suggested that Rosine's health might be at fault, went bravely to her room to hear this conversation, where she found Rosine endeavoring to calm herself after a flood of tears.

"My child," said Mrs. Hartland, seating herself by her, and speaking as tenderly as her nature would permit, "I am anxious about your health; if you are ill, will you tell me?"

"Thank you," replied Rosine, in a timid, fearful voice, "I am not ill, only foolish. I have a headache, which will pass off with sleep."

"But you seem sad," continued Mrs. Hartland; "the doctor and I are anxious about your health; the Colonel fears you are not happy. I would be glad to do anything to make you contented; she looked at the bright flush that tinged her cheek, and paused.

"Pray, Mrs. Hartland," said the young girl, as soon as she could speak, "do not think I am pining for home. I am sure the Colonel and all of you are so kind, I could not be discontented."

"Then you must be ill," persisted Mrs. Hartland; "now tell me all about it, and if you need medical advice, Ned is here, and you can consult him through me." "No, I am not ill," reiterated Rosine; "I beg you will not speak of the matter to any one. I really am perfectly well," she added, as the lady looked at her doubtfully. "Then what is the difficulty?" said Mrs. Hartland, relapsing into her usual cold, calm manner. "If you are neither homesick nor unwell, I cannot see the cause of so many tears."

The tone and manner threw Rosine back within herself. Mrs. Hartland would not have understood her trouble had she opened her grief, indeed she hardly knew how to name it herself. "It is very strange," said Mrs. Hartland, rising to leave the room, with vexation apparent in her manner, "strange that you are not willing to tell me if there is any serious difficulty; I shall be obliged to make the doctor his own messenger."

Had she seen Rosine's pleading look, she might realize that even such a child might have a sorrow of which she could not speak. The following week came her visit to Sister Agnes. She was carried all over the house to see the new dormitories and pretty rows of children, and the new wing which had been completed during Sister Agnes' absence; finally the good sister took her to the little parlor and talked to her of her mother. She had always, in the absence of her mother, carried her troubles to this friend, and her gentle, persuasive tone soon gained the confidence of Rosine, and her perplexities were all made known, even the conversation with Father Roberts was related. "My dear child, and lost good Father Roberts' blessing, how could you?" said the sister. "I can sympathize with you in the self-denial, but I cannot sympathize in any doubt as to the propriety of the sacrifice. I wanted to speak to you about this very thing, for a gentleman friend of your mother's hinted to me only last week, that Laura's company was not the most select, and he was sorry to meet you so often with her. I pity the poor motherless, homeless girl, but I can't have my Rosa in danger of being the least sullied by the companionship. Young as you are, you should certainly believe that your best friends are better capable of judging in this matter than yourself. And you are bound to obey Father Roberts in every thing relating to your spiritual welfare, and by your own showing this intimacy is far from salutary. Go, my child, to your pastor, and give him the promise he requires; you will never have peace otherwise."

Rosine knew Sister Agnes was right, she also knew that Father Roberts would be peremptory in his requirements; and she resolved as she left her kind friend, that she would do something, but had not quite made up her mind as to her first step.

CHAPTER VII UNDER THE SEAL OF SECRECY On her return home, after the day spent with Sister Agnes, Rosine found the family, except the Colonel, assembled in the library; Mrs. Hartland near her work-table, which stood in the recess of a bay-window, busily employed as usual, her back turned toward the company, but nothing escaping her observation. The doctor lounged on the couch, book in hand, but was not reading. At the table in the centre of the room sat Laura Marten, with paper and pencil before her; the shaded droplight cast its beams upon her face, bringing out the brilliancy of her brunette complexion and the raven blackness of her hair, and kindling bright glances in her lustrous eyes. At her elbow Aleck Hartland was seated, his left hand resting on her chair, while he familiarly looked over her shoulder. The reserved soldier was fast losing his reserve with Miss Marten.

"I wish Rosine were here," said Laura, as the outer door opened to receive her. "O, here she is, the darling!" she exclaimed, springing from her chair, using Lieutenant Hartland's shoulder to assist her in rising, and rushing to the hall, as she recognized Rosine's voice, nearly smothering her with kisses. "There, leave kissing her now," said the doctor, with a yawn, "and let her come and sit here by me, while you go on with the delightful task you have undertaken."

Rosine came at his bidding; she, too, was fast losing her timidity with Dr. Hartland.

"They are getting up a fair," he said, drawing her towards him, and pointing to Laura and his mother, "and they mean to put you in somewhere."

"O, I hope not," replied Rosine; "I never had any part in one in all my life, and should not know what to do."

"Never had anything to do with a fair! Poor ignorant heathen! Where have you been all these sixteen years?" said the doctor, assuming a look of pity. "I thought they were the staple commodity of you pious people. Not acquainted with this religious way of picking our pockets? Why, Rosine, you are deficient in first principles!"

"Many Catholics, as well as Protestants, disapprove of fairs," replied Mrs. Hartland, not looking up from her work. "I remember Father Roberts and Sister Agnes both set their faces against a fair for the 'House of the Infant Jesus,' very unwise, certainly, for there is no more successful way of raising money."

"Father Roberts is a bit of an old foggy, begging your pardon, Rosa," chimed in Laura, "an age behind the times. Aleck Vernal told me that he had opposed prizes in Sunday-school for the best lessons, would not allow them to be given; said the spirit of emulation was unchristian brought anywhere, and should not be brought in his Sunday-school. Precious scarce Christians must be, by that standard! Fairs he considers very worldly machinery."

"They are certainly not religious machinery," said the doctor, grimly. "Pious acts of self-denial! Bless me! there is no more piety in them than in tableaux, theatricals, or any other exhibition of pretty things and pretty women!"

"Don't, for pity's sake, waste our time discussing their merits secular, or religious," replied Laura; "we are bound to have one, and Mrs. Hartland is to be Major-General, and I am—"

"Under orders," whispered Aleck in her ear, bringing the first flush to her cheek that had yet been seen there. "You are bound to be on her staff," said the doctor, elevating his eyebrows, as he observed the whisper and the blush. Laura felt the thrust he intended, but did not gratify him by any show of resentment; she commenced an animated discussion with Mrs. Hartland about the Hall for the fair, the arrangement and distribution of the tables, passing the pencil to the Lieutenant, who according to her statements was making a sketch of the Hall.

"The flower table," said Mrs. Hartland, "should be the most prominent object. It ought to be raised above the other tables, and made the most attractive spot. I think, Laura, you would be a nice hand there, because you are not afraid of anybody."

"Then who is taking care of her? Is she all alone?" Mrs. Corrigan inquired with real concern.

"No, not alone—but she might as well be. I went from door to door on the East Side and could not induce, or bribe, or force anyone to go to her; then I drove into the country in the direction of West Sommerville, in search of a colored girl whom some one recommended because she had smallpox. She was not working, so her friend told me, because she was too lazy to work—a treasure, you see, and she's with Miss Hamilton now, and I don't know what to do about it. Miss Hamilton, of all people!"

"If it wasn't for the children I'd go to her myself. I'm not afraid. Surely we can think of some one who would be willing, and a better nurse than the shiftless colored girl. No doubt many people would be glad to volunteer."

The doctor was less sanguine than she. From long experience he thought that he knew the limits to which kindness will go. "Well, Mary, mention a few names, just a few women who might agree to go," he said hopelessly and rather crossly. "Oh, I hardly know, but I'll think of some in time." Then, after a little reflection she added, "If she and Winifred Beatty were as devoted as they used to be—"

Her husband granted contemptuously. "As devoted as they used to be! To my certain knowledge they have not spoken to each other for fifteen years. So much for women's friendships!"

"It's not a typical case at all; you know that it is not," Mrs. Corrigan protested; and after a moment she continued thoughtfully, "I have always wondered what it was that came between those two. No one ever understood. They were such good friends from the time they were little girls until they were twenty-two or twenty-three. All any one knew was that suddenly and apparently without reason they were not seen together, and then it was observed that they did not even speak in passing. Some people believe that they quarreled about that good looking Martin Campbell—Judge Campbell's son."

Mrs. Corrigan paused again before she added, with a laugh and a twinkle in her eyes, "If they were Catholics they would have forgotten their quarrel long ago—they would have had to!" She was thinking of certain little feuds of her own which she had reluctantly sacrificed when her confession day came.

"What's the use of talking about Winifred Beatty now?" the doctor exclaimed impatiently. He was not often ill-natured, but was tired and anxious that afternoon; and he spoke as pleasantly as usual, a minute afterward, when he suggested, "Would Miss Beatty go? But probably she's too old. There is Miss Henderson. She is a friend of Miss Hamilton's and—"

"She wouldn't go for a million dollars!" Mrs. Corrigan interrupted. "She would not even inquire at our door when the children had mumps. Besides, she and Miss Hamilton are only acquaintances. The trouble is that Miss Hamilton has no intimate friends. So far as I know she never was intimate with anyone but Winifred Beatty, and John, you must admit that it is a great deal to ask of anyone—such a loathsome disease, and so contagious."

"This is a strange world, and if you women are the strangest part of it, was her husband's only answer. When he spoke again it was to say cheerfully, "I'll call Dr. Chase over the telephone. Perhaps he can tell me of a practical nurse. And I'll go again to see Miss Hamilton after dinner. Is it nearly ready?"

"She's in no danger at present, but of course she is very uncomfortable."

They were still standing face to face, just inside the office door, and suddenly Miss Beatty's poorly assumed indifference quite forsook her, and she put a trembling hand in the doctor's arm and looked into his face with eyes full of tears. "Oh Doctor, and she's alone with the servants!" she said tremulously.

"No, she isn't!" Dr. Corrigan contradicted with savage impatience. "When the servants heard the word smallpox whispered—very noisily whispered—they couldn't run away fast enough. There hasn't been one of them about the place for three or four hours."

Again Miss Beatty's eyes filled with tears. "But who is taking care of her? A trained nurse?" "Couldn't get a trained nurse. Jennie Finney from a farm near West Sommerville is with her—a good-natured and entirely good-for-nothing colored girl. I made a last call at the house half an hour ago. Jennie was eating a foolish kind of supper in the dining room. She had cake, and fruit, and mush-rooms, and pickles. She intended, so she said, to get something for Miss Hamilton later, although she did not suppose that she would want anything—'being as she's sick.' Consciously or unconsciously Dr. Corrigan imitated Jennie's drawl.

Something big and uncomfortable had come into Miss Beatty's throat, and it was some moments later before she could say simply, "Perhaps you don't know that we used to be friends, Miss Hamilton and I; very devoted friends, years and years ago. It is only a mistake that we are not friends still. You see—you must never mention this, Doctor—you see we were both young, and there was a young man who was a friend of hers and of mine, and I—I—That is, he asked me to marry him, and I said no. I thought that Louise Hamilton loved him, and that he liked her better than anyone except me, and—and that they would be very happy, and I could be happy, too,—after awhile. But instead of turning to Louise he went away. He never came back. And some gossip talked, and made Louise believe that I had kept him away from her. It was all a mistake, you see; a misunderstanding; but the last time we talked together she said bitter things, and I am afraid I did too, and—well, you know that the older a quarrel grows the harder it is to mend."

"I understand," Dr. Corrigan said, and pushing a chair forward he made Miss Beatty sit down. "I understand," he repeated. His anxiety about his patient was beginning to lighten. "You don't know how dear and good she is!" Miss Beatty said earnestly. "People call her haughty and cold, but she's only shy. She is the best friend in the world to any one whom she really likes. I've never mentioned it before, but since father and I lost our means ten or eleven years ago—I've never told any one, but every fall we get coal enough for the winter; but no bill; and every week for years a countryman has brought us butter and eggs, plenty of eggs, and he always says that they have been paid for. And then sometimes at Christmas—you know she excels in sewing, and can embroider, and sometimes—"

She broke off, and Dr. Corrigan said quietly, "Yes, I understand; a real woman's friendship." His voice was reverent; it was quite unlike the tone he had used when making a similar remark only a few hours before. "Miss Beatty clasped her hands tightly, and unclasped them; she unbuttoned and unbuttoned one of her gloves. "Doctor," she said at last, in a voice hardly above a whisper, "I am going to take care of her, if she will let me. She needs me now, so will you ask her if I may. Tell her that I promise not to talk unnecessarily if she doesn't want me to."

Dr. Corrigan rose briskly. "We'll go to the house at once, and I'll speak to her," he said. "I'll try to persuade her to have me," Miss Beatty begged. "Of course," Dr. Corrigan answered drily. "She will be doing you a great favor."

"Yes," Miss Beatty agreed, in all seriousness. "She doesn't forget easily, and she thinks that I was deceitful and mean. I should love to be with her!"

As they passed up the street Dr. Corrigan began to explain about medicines and diet, and Miss Beatty interrupted him. "You forget that I'm not a nurse yet. Don't be certain that your troubles are over," she said with a tremulous little laugh. On reaching the house Dr. Corrigan had difficulty in rousing Jennie Finney, but when she opened the door he went directly to the sick-room, and Miss Beatty paced nervously up and down the once familiar hall. "Miss Hamilton," the doctor said, "I have brought you a splendid nurse—capable and gentle and loving. She is a little afraid you won't want her, so I came to ask. She—"

BARRISTERS, SOLICITORS

MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES Solicitors for The Home Bank of Canada Solicitors for the Roman Catholic Episcopal Corporation Suite 53, Bank of Toronto Chambers LONDON, CANADA Phone 178

FOY, KNOX & MONAHAN

BARRISTERS, SOLICITORS, NOTARIES, ETC. A. E. Knox T. Louis Monahan E. I. Middleton George Keogh Cable Address: "Foy" Telephone: Main 461 Main 462 Offices: Continental Life Building CORNER RAY AND RICHMOND STREETS TORONTO

DAY, FERGUSON & CO.

BARRISTERS James E. Day 26 Adelaide St. West John M. Ferguson Toronto, CANADA Joseph F. Walsh

LUNNEY & LANNAN

BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, B.A., B.C.L. Alphonsus Lannan, LL. B. CALGARY, ALBERTA

JOHN H. McELDERRY

BARRISTER, SOLICITOR, NOTARY PUBLIC CONVEYANCER Money to Loan Telephone 1881 HERALD BLDG., ROOM 24 GUELPH, ONT.

ARCHITECTS

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

DENTISTS

DR. BRUCE E. EAD Room 6, Dominion Bank Chambers Cor. Richmond and Dundas Sts. Phone 2000 EDUCATIONAL

St. Jerome's College

Founded 1864 KITCHENER, ONT. Excellent Business College Department Excellent High School or Academic Department Excellent College and Philosophical Department Address: REV. W. A. BENNINGER, C.R., President.

FUNERAL DIRECTORS

John Ferguson & Sons 180 KING ST. The Leading Undertakers & Embalmers Open Night and Day Telephone - House 573 Factory 543

E. G. Killingsworth

FUNERAL DIRECTOR Open Day and Night 389 Burwell St. Phone 3971

The Finest Catholic Prayer-Book

My Prayer-Book

HAPPINESS IN GOODNESS By Rev. F. X. LASANCE Happiness! That is the keynote of Father Lasance's theme. He teaches by precept, poetry, and prayer how to secure the happiness which all men seek, but which mistaken search leads so few to find.

Imitation leather, red edges \$1.25 Imitation leather, gold edges 1.60 Amer. Seal, limp, gold edges 2.25

The Catholic Record

LONDON, CANADA A living, breathing, loving personality

OUR OWN

ST. RITA

A LIFE OF THE SAINT OF THE IMPOSSIBLE

By Rev. M. J. CORCORAN, O.S.A.

St. Rita gives us the feeling that she is very near to us—Saint we can understand. She was so human, and bore the weight of so many woes with patience and kindness of heart. Reading of her beautiful life gives us a new incentive each day, and new courage to struggle bravely on.

The Saint stands before us in her girlhood and her womanhood as maiden, wife, mother, widow, and nun, a living, breathing, loving personality, thoroughly sweet and thoroughly good, yet thoroughly human.

Cloth, illustrated, net, \$1.00

Sent postage paid on receipt of \$1.15

The Catholic Record

LONDON, CANADA

MUSIC'S DEBT TO IRELAND

Myles Murphy in America

The destruction of countless manuscripts by the Norsemen, and their raids on the churches and monasteries of Ireland, and later by the Anglo-Normans, has deprived us of much valuable data on the subject of Irish musical art, as well as other historical matters. Despite this loss we are still in possession of sufficient historical facts to establish the value of the achievements of the early musicians of the Green Isle.

That the Irish bards had a complete system of musical notation previous to the coming of St. Patrick historians agree. Some authorities among them Dr. William H. Cummings, one of the most eminent of English musicians, declare that the bards had the diatonic scale as we have it today. Father Beveridge, professor of musical chant in Maynooth College, insists that the Irish melodies belong to a stage of musical development very much anterior to that of the Gregorian chant. He claims that being based fundamentally on a pentatonic scale, they reach back to the dawn of musical history.

The first Irish churchman to achieve distinction outside of his own country was, perhaps, Sedulius, poet, theologian and musician, who flourished in Rome in the fifth century. His "Carmen Paschale" has been called the first great Christian epic worthy of the name. Dr. Gratian Flood in his "History of Irish Music" says:

"From a musical point of view the beautiful Introit of the Mass of the Blessed Virgin, 'Salve sancta parens enixa puerperam regem,' which is still sung throughout the Western Church, is the most glowing tribute to the estimation in which this worthy Irishman's compositions were held by the compilers of the Roman Missal and Gradual. Again in Irish Roman Liturgy we find an Irish composer's solemn hymn commencing, 'A Solis ortus cardine,' and as Dr. Healy writes: 'Several other expressions in the Divine Office are borrowed from the 'Carmen Paschale' of Sedulius.'"

Irish monks gave Germany its first lessons in music, as musical science was utterly unknown in that country until the foundation of the monastery of St. Gall in the year 612 by the Irish saint, Gall, whose name has been latinized Gallus or Gall. Gall came from the college at Bangor, County Down, and was the friend and disciple of St. Columbanus, the founder of the monastery at Bobbio, Italy. During Gall's lifetime the monastery of St. Gall became famous for its music, and later on, at the end of the eighth century, Pope Adrian sent two famous Roman singers, Peter and Romanus, the authors of the Roman notation, to the Irish monastery at St. Gall to obtain a faithful copy of the Gregorian antiphonarium. Moengal, an Irish monk, was made headmaster of the music school at St. Gall in the year 870, and under his rule it became "the wonder and delight of Europe." The copying of music became such a feature of the work done at St. Gall that the copies of the monastery provided all Germany with manuscript books of Gregorian chant, every one of the books being beautifully illuminated. At Moengal's death he was succeeded by his Irish disciple, Tutilo, who became even more famous than his master.

About the year 653, St. Gertrude of Brabant, abbess of Nivelles, in Brabant, sent for two brothers, St. Follan and St. Ullan, to teach psalmody to her nuns. The two Irish monks complied with her request and built an adjoining monastery at Fosse, near Liege.

Wherever the Irish monks went they brought the science of music with them and all northern Europe must acknowledge its indebtedness to them. In writing of the early Irish ecclesiastics the learned Kessel has this to say:

"Every province in Germany proclaims this race as its benefactor. Austria celebrates St. Columban, St. Virgilius, St. Modestus and others. To whom but the ancient Scots (Irish) was due the famous 'Schottenkloster' of Vienna? Salzburg, Ratisbon, and all Bavaria honor St. Virgilius as their apostle. Burgundy, Alsace, Helvetia, Suevia with one voice proclaim the glory of Columbanus, Gall, Fridolin, Arbogast, Florentinus, Trudpert, who first preached the true religion amongst them. Who were the founders of the monasteries of St. Thomas at Strasbourg and St. Nicholas at Memmingen and St. Ursula at Cologne? The Saxons and the tribes of northern Germany are indebted to them to an extent that may be judged by the fact that the first ten Bishops who occupied the See of Verdun belonged to that race."

Lionel Power, a native of Waterford, is credited with having written the first treatise on music in the English language. His work is still preserved among the Lansdowne manuscripts in the British Museum. Power established the use of sixths and thirds, prohibited consecutive unisons, fifths and octaves, and was the inventor of figured bass. Many of his compositions are still extant. His treatise was written about the year 1390.

The first musical treatise printed in English was from the pen of William Bathe of Drumcondra, Dublin. It was published in 1584. Bathe became a Jesuit priest and went to Spain, where at the time of his death in 1614, he was chaplain of the Spanish Court at Madrid and esteemed as one of the most learned men of his day.

The musical glasses are the invention of Richard Pockrich, a native of the County Monaghan. Pockrich was born in 1741. As a performer on the glasses he achieved quite a reputation in the theaters of England and Ireland. One of the greatest violinists in the middle of the eighteenth century was John Clegg, born in Dublin in 1714. Another celebrated Irish musician of this period was the Abbé Henry Madden, of the Ely, County Galway, family. He was successively chapel master of Tours Cathedral, 1725; then to the King of France in 1737, and finally of the Chapel Royal, Versailles, in 1744. He died at Versailles in 1748.

The father of the Duke of Wellington, Gerrat Wesley, was a musical prodigy as a boy. In 1757 he founded the Academy of Music, Dublin. This body was the first to introduce ladies in the chorus. Wesley, or Lord Mornington, as he afterwards became, was the first Professor of Music in Trinity College. A fine edition of Lord Mornington's glees and madrigals was edited by Sir Henry Bishop, in 1846.

The earliest book on church plain chant, was printed and published by an Irishman, John P. Coghlan, in 1782. John Field, born in Dublin, July 26, 1782, was a marvelous boy pianist. His father took him to London where he appeared with great success. He was the inventor of the musical form known as the nocturne. His teacher, Clementi, took him on a concert tour through Europe where he was covered with honors. Field finally settled in Russia, where he became the fashionable music teacher for many years. He died in Moscow, leaving a son, a splendid opera tenor, but of whom there is little record.

The Irish musicians of later days are so well known that it is unnecessary to devote much space to them. We have only to mention William Michael O'Rourke, who changed his name to Rook, the instructor of Balfe and a famous composer, himself; John Augustus Wade, also a pupil of O'Rourke; and the composer of several operas; Michael Kelly, historian, singer and composer; Michael William Balfe, William Vincent Wallace, George Alexander, of Limerick; Sir Robert Prescott Stewart, Augusta Holmes, born in Paris of Irish parents and famous both as pianist and composer, Charles Villiers Stanford, Hamilton Harty, Patrick Sarsfield Gilmore; the great O'Carolan and many others, to show what an interesting history of Irish musical celebrities might be compiled, to the advantage of their native land and to the credit of the race from which they sprang.

CARDINAL MERCIER'S VISIT TO THE EPISCOPAL CONVENTION

Although it occurred as far back as October 20, the visit which His Eminence Cardinal Mercier paid by special invitation to the Episcopal General Convention, then in session at Detroit, has too important a bearing upon Church Unity and Christian Democracy, the raison d'être of The Antidote, for the event to be passed over by us in silence.

The Rev. Ralph M. Harper, writing for the Boston Transcript, described the visit as "A New Epoch in Christian Fellowship." "Never before in its history," he said, "has the triennial General Convention of the Protestant Episcopal Church been so profoundly stirred as was the case when the convention at Detroit formally welcomed to its session Cardinal Mercier."

"Officially escorted by Mr. Anthony Dwyer of Rhode Island and Hon. Thomas Nelson Page of Virginia and by a number of official representatives of the Roman Catholic Church of Detroit, headed by Bishop Gallagher, Cardinal Mercier, entered the convention hall as, by the request of the president of the convention, the delegates and visitors stood. Cardinal Mercier was formally introduced to the Rev. Alexander Mann, D. D., rector of Trinity Church, Boston, who is the president of the General Convention of 1919, and to the presiding bishop of the Episcopal Church, the Rt. Rev. Daniel S. Tuttle, D. D., bishop of Missouri."

Dr. Mann then formally welcomed this heroic prince among the College of Cardinals. His words were charged with the deepest emotion and yet were spoken with restraint. Dr. Mann spoke as follows: "Every three years this House of Clerical and Lay Deputies, representing this National Church, coming, as the standards will show, from every State of the Union, and the island possessions of the United States, meet together with the House of Bishops to legislate upon the affairs of this communion. It frequently happens that the House of Deputies suspends its session that many great and welcome some distinguished visitors. I can remember several such occasions, but I can remember none when the House of Deputies showed in a more unmitigated fashion its sense of great respect and great honor to a visitor to that House."

"Out of the confusion of the first two years of the Great War, two figures gradually became great in the eyes of the American people. One was the figure of the King of Belgium, personifying the truth and honor and courage of the Belgian people, who refused to break their pledged word, and who met the onrush of overwhelming forces with that heroic resistance which the world will never forget. But it is to the other figure who became great during these first two years of the War that I venture to say this assembly of Christian men, representing a great historic communion, turns with a deeper regard, and, if I may so say, with a more affectionate interest. Some of us had known before the War something of the scholar and theologian of the University of Louvain."

"But it is not in times of peace but in times of danger that the character of the shepherd stands out most clear, and you showed that character in the dauntless courage with which you, as the Good Shepherd of the people of Belgium, met that onrush of the invader, and the hope that refused to be cowed on Christmas Day of 1914, when you bade them to be of good courage and assured them that the God of Truth and Righteousness still ruled this world."

"Later, on that most pathetic occasion of the brutal deportation of the Belgian people, recalling to us the dark days of the exile, your appeal failed to impress only European policy of the Germans but it found a lodgment in the mind and heart of every Christian man throughout the world. We see in you the exemplification of that faith which we would all possess, the faith that might shall not triumph over right. We rejoice to welcome you today when your prophetic words have come true. We greet you with respect and affectionate regard. We see in you the characteristics of the true shepherd, the real apostle. We see in you the inner spiritual faith and the outward material marks which make it plain to us that you have drunk of His Cup."

"It is because the American people and this house of Christian men see in you and in your career something that corresponds to the Prince of Peace that we formally greet you today—a Great Christian, a Great Patriot and a Great Christian. As Cardinal Mercier arose to speak the audience, out of affectionate love for him and admiration for his heroic, continued to stand. After speaking a few minutes Cardinal Mercier stopped and kindly beckoned his audience to sit down. His words were clearly spoken and were easily understood. Frequent applause greeted his sentences, and when he called the delegates of the General Convention 'brothers in Christian faith,' there was deafening approval. As Dr. Manning remarked to a reporter, the liberal spirit of Cardinal Mercier and his unprecedented welcome mark a new epoch in Church unity, a unity not of organizations but of an appreciation of Christian brotherhood and fellowship."

"The magical words of Cardinal Mercier uttered before the General Convention at Detroit, and the deep inspiration of his appearance, their hearts, our hearts, our souls in the respect and worship of a common ideal; we are brethren in Christian faith; our brotherly feeling is only a corollary of the Fatherhood of God. That such words should be spoken by such a man, preeminent in the ancient communion, in such a place, is indeed a foretaste and an earnest of unity of purpose and ideal. Let men and women dream this benediction dream, and the sense of brotherhood imparted by such a gracious appearance and message, and surely the dream will begin to come true."

"We have only to consider the suggestion of Cardinal Mercier's appearance at Detroit to realize the advance that our time has made, and that America in particular has made, toward the removal of the old-world and old-time bitterness, the abatement of old prejudices and omittions. Contrast the mood of the convent on at Detroit and the attitude of the man who addressed it, with the temper of our fathers toward the Church which Cardinal Mercier represents. To our fathers, the word 'brotherhood' would have been blasphemous in such a connection, contrast the deep wave of hopeful feeling which the incident spreads abroad over our whole country with the bitter feud which rages between the men of the two faiths in Ireland today. We have regarded our multiplicity of American sects as an indication of religious chaos and fierce disorder, but who knows that this diversity has not contributed to the dissipation of the old animosities. Where there almost as many sects as there are individuals, there is at least no longer the opportunity for the hard and fast mutually destructive religious dualism which has cursed the Christian world for so many generations. In such wide agreement to disagree, there may indeed be the germ of a new and common ideal. At least the mal-evidence of a single sharp religious schism, as relentless as a blood feud, has abated. Our hopes, our ideals, instead of seeking to accentuate the division, aspire toward the healing."

"In the mere ascription there is untold good. The appearance of Cardinal Mercier at the Detroit convention will mark an epoch. His visit to the United States, with his unlocking of all hearts, is like a rainbow of promise."—The Antidote.

MYSTERIOUS! ARCHITECT'S STRANGE STORY OF THE UNEARTHING OF CATHOLIC SHRINES

London, Dec. 12.—A most remarkable story, which passes comprehension, and from which good has resulted, has just been told by the architect, who is engaged on the excavations of Glastonbury Abbey. Mr. Bligh Bond declared that his excavation of St. Elred Chapel and, still more remarkable, the latest excavation, which has unearthed the Loretto Chapel, only mentioned by one historian and entirely lost sight of for many years, are the result of assistance from the unseen. He and a friend of his one night took a pencil between their two hands, and asked assistance from the unknown in unearthing the remains of this beautiful Catholic shrine. In response a plan was drawn on the paper by the hand of the architect's hand, showing the position of the Loretto Chapel. More wonderful still, the plan was signed in Latin, Guilelmus Monachus, William the Monk; and all the subsequent communications were in old English or Latin. By means of this plan the beautiful Italian chapel, built by

Abbot Bere, the last Abbot of Glastonbury, was unearthed; and, moreover, its history was explained in the same way. It seems that Abbot Bere, charged with a mission to Rome, fell among robbers while crossing the Apennines on his return journey; and, after being attacked, was flung down a precipice. On crying out to Our Lady of Loretto, his gown caught on a thorn bush down the mountain side, and he was thus spared from death. In thanksgiving, he vowed to build at Glastonbury a chapel, dedicated to Our Lady of Loretto. Mr. Bligh Bond is now appealing for a national fund to finish more excavations, which he believes will yield rich results.

Abbot Bere, the last Abbot of Glastonbury, was unearthed; and, moreover, its history was explained in the same way. It seems that Abbot Bere, charged with a mission to Rome, fell among robbers while crossing the Apennines on his return journey; and, after being attacked, was flung down a precipice. On crying out to Our Lady of Loretto, his gown caught on a thorn bush down the mountain side, and he was thus spared from death. In thanksgiving, he vowed to build at Glastonbury a chapel, dedicated to Our Lady of Loretto. Mr. Bligh Bond is now appealing for a national fund to finish more excavations, which he believes will yield rich results.

MARKS OF A CATHOLIC

In our day, when there are so many Catholics who are merely nominal or ten or twenty-five per cent Catholic, it is refreshing to find real Catholics who are far more than that. In our day, when there are so many Catholics who are merely nominal or ten or twenty-five per cent Catholic, it is refreshing to find real Catholics who are far more than that. In our day, when there are so many Catholics who are merely nominal or ten or twenty-five per cent Catholic, it is refreshing to find real Catholics who are far more than that.

A STORY OF PETAIN

It is well-known that before the War Marshal Petain had been denied the promotion that was due to his seniority and military abilities because of his fidelity to his faith. Perhaps the following incident, which has been related in one of the French papers, will serve to illustrate (says the Tablet) that fidelity to his religion and the sense of honor towards his brother officers which is in such fine contrast with the campaign of spying and delation carried on by the Masonic Lodges on behalf of the Ministry of War against those who put their belief in practice. It appears that one day Colonel Petain, as he then was, received a note from the Ministry, stating that several officers of his regiment were attending Mass in uniform, a violation of the regulations which could not be tolerated, and requesting him to communicate the names of the officers who were guilty of it. To this Colonel Petain sent the following crushing reply:—"General, it is true that several officers of my regiment attend Mass in uniform. Amongst them is its colonel. But as he is always in a seat in front, he does not know the names of those who are behind him.—Petain."

THE ONLY MEANS

In the sixteenth century St. Philip Neri, taught by his long experience in ministering to souls, was in the habit of saying that frequent Communion, united with devotion to the Blessed Virgin, was the best, the only means, especially for the young, to preserve intact the purity of their souls; that it was by this alone they could persevere in the faith, or make progress in virtue, in the midst of the world. "Let us all go to the Eucharistic Table," he used to exclaim: "let us go to it burning with a most ardent desire to nourish ourselves with this sacred food. Let us hunger for it, let us hunger for it." About the same time, St. Francis of Sales, wrote in his work: "The introduction to a Devout Life;"

Forestall Colds, Chills and Influenza

Take BOVRIL

Use Bovril in your cooking. It flavours, enriches, nourishes more.

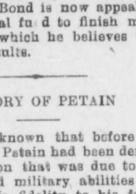
The Body-building Power of Bovril has been proved by analysis. It contains the amount of B vitamins.

87 YONGE ST., TORONTO Phone Main 4030

Hennessey

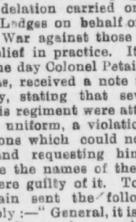
"Something More Than A Drug Store" DRUGS CUT FLOWERS PERFUMES CANDLES Order by Phone—we Deliver Watch Our Ads. in Local Dailies Thursdays

BOYS! Win this Big Set Of Real Carpenter Tools



Boys, these are REAL TOOLS—not toys. You could put up a house with them. The set includes a good steel saw 12 inches long, steel square, spirit level, screw driver, carpenter's pencil, claw hammer, sliding hatchet, gimlet, awl, folding 2 ft. rule, coarse and fine sandpaper. With this outfit you can build hob weights, chicken coops, bird houses, etc., and do many repair jobs around the house. Entire outfit of 11 pieces easily earned by selling \$5 worth of our magnificent Holy Catholic Pictures. Beautiful inscribed religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich, gorgeous colors. Size 11 x 4 inches at life; and 15 x 10 inches at 2x. You can sell these exquisite pictures in every good Catholic home. Send no money—we'll trust you. You will the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. 22nd Year in Business, Catholic Picture Dept. C. R. 51—311 Jarvis St., Toronto, Canada.

A New Boy's Story



HELD IN THE EVERGLADES

BY Rev. H. S. SPALDING, S.J. Author of "The Cave by the Beech Fork," etc.

12mo, cloth, with frontispiece, \$1.25 postpaid

The story of an American lad, who, unconsciously in his own little way, contributes his bit towards helping Uncle Sam win the war.

The Catholic Record LONDON, CANADA

An Unusual Stock Offering in an Industrial Corporation

Whose essential product with a fixed profit insures increasing dividends because of continuous expansion.

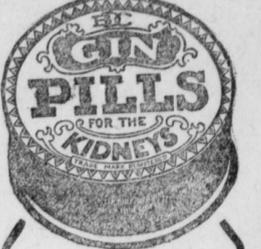
Serve your best interests by getting particulars of this offering. An enquiry obligates you in no way whatever.

H. J. Birkett & Co.

502 C. P. R. Bldg. Toronto, Ont.

Bond and Investment Brokers.

Gin Pills FOR THE KIDNEYS AND PAINS IN THE BACK



British pains in back, sides and head and all its results from a strained kidney, such as rheumatism, sciatica, lumbago, neuralgia, swollen joints and stone in the bladder. Relieve congestion, soothe inflamed tissue, bring normal action, which purifies the blood and corrects the ailments. Gin Pills have helped thousands. They will help you, and are free sample, or get a box from your druggist or dealer, 60c. with money-back guarantee.

Address: The National Drug & Chemical Co. of Canada, Ltd., Toronto U.S. Address: N. Druggists, Inc., 202 Main St., Buffalo, N.Y.

A New Story, just ready, by the foremost living Catholic novelist

ISABEL C. CLARKE The Deep Heart

"The Deep Heart" tells a delightful, reputable story, invested with real charm of character-analysis, and an almost rapturous affection for skies and life Italian. It is a love story, pure and simple, of the choice made by Avril Warring between Justin Mellor and Peter Clutton, and of Mellor's renunciation, which will appeal, as indeed will the whole volume, to the true Catholic heart.

8vo, net, \$1.75; postpaid \$1.90

The Catholic Record LONDON, CANADA

ATLANTIC CITY, N. J. ALAMAC HOTEL

OCEAN FRONT, THE HEART OF ATLANTIC CITY. AMERICAN and EUROPEAN PLANS. Hot and Cold Sea Water Baths. Grill, Orchestra, Dancing, Garage. MACK LATZ CO.

FATHER FINN'S LATEST BOOK

FACING DANGER



To those who have read "Tom Playfair," "Percy Wynn," and "Harry Dee," the most popular Catholic story books ever written, there is a delightful surprise in this latest book. Here they will meet an old friend in a new and lovable recreation.

Talk about excitement and adventure—there's plenty of it in this story.

12mo, with frontispiece, \$1.25 postpaid

The Catholic Record LONDON, CANADA

WHOOPIING COUGH SPASMIC CROUP ASTHMA COLDS INFLUENZA BRONCHITIS CATARRH

Vapo-Cresolene

A simple, safe and effective treatment avoiding drugs. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. It is a boon to sufferers from Asthma. The air carrying the antiseptic vapor, insures breathing easy; soothes the sore throat and stops the cough; assures restful nights. It is invaluable to mothers with young children.

Send no postal for descriptive booklet. Sold by druggists. VAPOR-CRESOLENE CO. Leominster, Mass., U.S.A.

and is today as strongly urged by the authorities of the Protestant Episcopal Church as ever. The famous "Quadrilateral," a statement of what they regarded as the irreducible minimum on which they would open negotiations for reunion, and finally, the most ambitious scheme of its sort, the proposed "World Conference on Faith and Order," have all been promoted and fostered by Episcopalians. Their sincerity in the desire for reunion is manifest to all and they have shown it in many ways. One wealthy layman gave \$100,000 to defray the preliminary expenses of the commission charged with the duty of fostering this "World Conference," and many other large material contributions have been made. The committee of Bishops appointed to lay the matter before the chief authorities of the most important divisions of Christendom has faithfully carried out the duty laid upon it, and has had conferences with all whom it could possibly reach. They visit to the Vicar of Christ has been ably commented upon, and although they were plainly disappointed at the inability of his Holiness to comply with their requests, they have given warm words of commendation concerning his personal interest in their plans and of his deep and abiding concern for the end sought.

It is probable that this "World Conference" will be held some time in the near future and it will be a step towards an understanding, perhaps. It will at any rate, bring out how little can be done so long as any man-made schemes are put forward as a solution. The Protestant Episcopal Church has long needed this episcopate as the bond of unity; one rather erratic Bishop some years ago concocted a plan whereby he really expected to accomplish this unification or regularization. His idea was to consecrate Bishops for every separate sect that would have them, turn them loose to carry out their own schemes and by flooding the country with Bishops give every sect equal standing, thus making them one in this respect and so doing away with the necessity for any further union. If the logic of this leaves one somewhat bewildered it should be remembered that it is but the *reductio ad absurdum* of the doctrine of the episcopate as the one *sine qua non* of reunion, much less of true unity. Bishop Brown's plan was never taken seriously and with his retirement was relegated to the back-ground of things forgotten.

The mere possession of the episcopate in even more "historic" form than that possessed by the Protestant Episcopal Church, is much more apt to be a cause of disruption than of unity, if it is not in communion with the center of unity. Episcopalians are beginning to see this too, as is evidenced by the following quotation from a recent issue of the Living Church:

"A correspondent in Australia sends us a clipping from a local paper which announces a service of consecration to the episcopate in that country of one Rev. Irving S. Cooper, Bishop-elect of the United States of America." The service was to be held "at Lateral Catholic Church." It appears that the consecrator is one Wedgwood, who, in turn, was consecrated by Arnold H. Mathew. The sect over which the newly made Bishop is to preside seems to be that curious mixture of Theosophy with Christianity which centers in California.

All of which helps to show the fallacy of the idea that was once quite prevalent among Churchmen, that the extension of the historic episcopate is, in itself, a sufficient measure to establish reunion among Christians. We have now in this country a considerable number of men who have obtained a colorable title to the episcopate in one way or another—no one, probably, knows just how many or who they are, but these seem quite willing to convey to others such orders as they possess, it is easy to foresee a rather numerous wandering episcopate, having no connection with any accepted offshoot of Catholic Christendom. To what extent their orders may be held valid no one would like to say.

As the editor remarks further on: "It takes more than Bishops to make a Theosophical sect a section of the Catholic Church." All of which proves too much for disregarding the question of validity entirely, it shows the weakness of the position not only of such sects as the "Liberal Catholic Church" but of Anglicanism and even of the various branches of Eastern Orthodoxy. It is not in the episcopate alone that unity resides. It is in the episcopate as representing the center of unity which our Lord set up. It survives schisms and sects. Worldliness and evil in high places, even in the Church, fail to destroy it. The machinations of politics leave it untouched in its essentials, the one thing still standing firm in the world's cataclysms. It stood, the one unifying force when the ancient empire crumbled; it stands today the only sure refuge amid the chaos of religious opinion which now reigns. The world is hungering for what it has to give, but as the tempter deceived our first parents with the promise that "the fruit of the tree was good for food" so now, "let them stretch forth their hand and take of the fruit of the tree of life and live" he again insinuates into the heart of man the feeling that this saving fruit is poison. It will take a long time to bring them to realize the falseness of his suggestion. In the meantime, a plan is being concocted which will "deceive if it were possible, even the elect."

A plan to combine everything outside of the Catholic Church itself, to ally the fears and set at rest the scruples of those who insist on some sort of "episcopacy" or "apostolic" succession and tradition and yet to maintain a thoroughly Protestant character at the same time is a movement fraught with great dangers and one to which we should be most alive.

In the meantime what is our duty? The "Church Unity Octave" to which we have made reference above, had done much in bringing souls into the true Church. One who keeps it faithfully will seldom fail to be rewarded with the gift of faith. It brought its originators, the Society of the Atonement, into the fold, it has brought many when others singly. It is the one means which is open to no criticism or suspicion from any quarters, and it can be used by all without the slightest shadow of violation of conscience. It has been endorsed by the universal Church by Pope Benedict XV, and its keeping enriched with indulgences. The intentions and the form of prayer which can be had from the Society of the Atonement, Garrison-on-Hudson, N. Y., are simple and easy.

Can we do less than follow this novena in order to promote that reunion of Christendom which is so dear to the Heart of Jesus, and to show forth that unity which is so essential a part of the Church's being?—Floyd Keeler in America.

CATHOLIC INTEREST IN SOCIAL UPLIFT

DR. JOHN A. RYAN ON DUTIES OF PROFESSING CATHOLICS

We are obliged to admit that, while the true and effective motives of social duties are fairly well taught in the Church, her positive teaching with regard to charity and justice has not yet been applied with sufficient definiteness and thoroughness to the industrial conditions of our time and country. Is it right that Catholics should spend so much money on themselves as to do the very rich, and, indeed, almost all classes, except the very poor, asks Dr. John A. Ryan, of the School of Sacred Sciences, Catholic University of America.

Are Catholic employers who fail to pay living wages, and who oppress their work-people in other ways, sufficiently instructed concerning these relations and sufficiently corrected when they fail in these duties? Are the methods of getting money through monopoly, which are condemned by the general conscience of the American people, morally right or morally wrong? What are we to think of professing Catholics who do not hesitate to make use of these methods and to profit by them? These, and many similar questions, are extremely practical and are of all moral questions. They are difficult and they are new; therefore, they cannot be fully answered as promptly as we should like to see them answered. Yet they must be faced, fully, frankly and honestly, and we must receive answers and solutions that will be at once sound and un-equivocal and comprehensive. This aspect of social Catholic reform is fundamental and is a necessary preliminary to effective work in all the other departments of social action.

ARE WE DOING OUR DUTY? If Catholics are to do effective work in solving the social question and in counteracting revolutionary social theories, they must possess a definite and constructive program. Neither vague and edifying generalities, nor mere opposition to Socialism, will any longer suffice. The generalities are self-evident, but they bring us nowhere; opposition to Socialism is a necessity, but by itself, it may do us as much harm as good. No loyal Catholic priest or layman is permitted to be indifferent toward the movement for Catholic social reform. In the first place, we are all commanded to interest ourselves in the work by the supreme authority at Rome. Pope Leo XIII, enjoined every minister of religion to throw into the conflict all the energy of his mind, and all the strength of his endurance; and reminded the laity that they were "not free to choose whether they will take up the cause, of the poor or not; it is a matter of simple duty." These mandates have been more than once reaffirmed and emphasized by Pius X. In the second place, Catholic social reform is necessary in the interests of morality; and for the glory of God; without it millions of men, women and children, for whom Christ died, will continue to be deprived of the material means of living decently and serving God properly.

PENALTY OF APATHY Finally, unless Catholics enter actively and intelligently upon this work of social reform, large sections of our wage-earning population will be drawn from their Catholic allegiance into Socialism or other revolutionary and anti-Christian organizations. That this is an impending and an imminent danger, no one who is moderately acquainted with our working population would think of attempting to deny.

Despite the comforting assurances of complacent optimists, there exists today in our American industrial society forces and tendencies which, if unchecked by intelligent and sympathetic Catholic action, will lead to such a defection from the Church among the masses as has taken place in more than one

country in continental Europe. Given essentially similar conditions, history is likely to repeat itself.

Any one of the three considerations which I have just set forth ought to be sufficient to rouse sluggish Catholics to a sense of their social obligations; taken together, they leave the socially indifferent Catholic without a vestige of excuse for his inactivity.—Catholic Transcript.

CARDINAL MERCIER AGAIN HONORED

MADE A MEMBER OF THE FRENCH ACADEMY

Cardinal Mercier, Archbishop of Malines, has been made a member of the Academy of Moral and Political Science in the Institute of France, an honor rarely accorded to one not of French nationality.

After taking his seat as a member of the academy, His Eminence gave a magnificent address to his new conferees, in which he disclaimed for himself anything more than the title of a patriot among patriots. In the course of his address the Cardinal said:

"Mothers weeping for their sons said to me: 'If it had to be done over again we would give him once more.' Our great King Albert had marked the path for his people, and the whole nation, without distinction of race or property, rallied round the sovereign. England, faithful to her oath, came to protect Belgian neutrality and ally herself to France.

"Italy and the United States followed, and then this new spectacle, unique in history, was witnessed of ten million men, belonging to more than ten different peoples, united on one and the same front under the banner of the three French giants, Joffre, Foch, and Pétain, not for the conquest of a kingdom or the supremacy of the seas, but for the rescue of the beauties of Christian civilization from the claws of a nation of prey. The four years of War of the French people were a permanent feat of heroism."

CARDINAL O'CONNELL

POINTS OUT MISTAKE TO NATION OF UNCHRISTIAN ACTIVITIES

The feast of the Holy Name was celebrated by the Catholic men of Boston in an emphatic manner that proved their attachment to the Church and to everything which is in their hearts linked up with the cause of religion. It is estimated that more than fifty thousand men attended the various Holy Name exercises in Boston alone.

The annual celebrations of the feast of the Holy Name have come to be looked for and to be valued by the people of Boston, for in them is exemplified those same and saving principles that make for the welfare of the Commonwealth.

At the Cathedral His Eminence Cardinal O'Connell spoke as follows:

ADDRESS OF HIS EMINENCE This great gathering of men of the Holy Name is not merely a profession of faith that is personal to each one here present, an act of faith and of love, an act of trust and confidence in the power of the divinity of our Lord and Saviour, Jesus Christ; it is something more. Today we want to emphasize this other meaning and the significance which this great meeting has for all of us.

It is above all things else a public profession of our loyalty to Church and to State, to God and to our country, America. Certainly in the crisis through which the whole Christian world is now passing, the significance of this meeting from such a point of view is tremendous.

You have only to read the signs of the times even superficially to realize this one great fact that during this year, 1920, the whole Western civilization and everything that is understood by Christian civilization, is in absolute peril of life and existence.

We are a busy nation. Everybody is engrossed with his own affairs and America is far away from the center and seat of all these attacks. But we are far away only in a certain sense. America is as much in peril today as Poland is. Just as a few centuries ago the hosts of Mohammed were battling at the gates of Vienna and threatening the downfall of Christianity and Poland came to the rescue, so today, literally, another host of infidelity, yes, the very enemies of Christianity itself, the enemies of God and Christian civilization are at the gates of Poland.

REIGN OF ANARCHY The reign of anarchy has taken possession of tens of millions of people throughout Eastern Europe. And the great statesmen of the world, such few as the world possesses, seeing far beyond the mere surface of things, are wrestling with this tremendous problem.

The question now is not merely how to save Western Europe; it is how to save the world from ruin. Those far-sighted, disinterested men who understand the signs of the times as they really are and are able to read underneath the great lesson, are filled with anxiety.

In a certain sense it may be just as well that the man in the street does not know his peril. For, after all, the best way to face these questions is to commit them to those who are best able to deal with them. "Would

to God," men cry, "that we had men of larger minds and greater moral insight to understand and solve these questions."

A short time ago the bells rang out proclaiming the Armistice and the world sent up its hymn of praise in thanksgiving that the War was over. The War is not over. It has only just begun. The War that was fought for the purpose of stemming autocracy is momentarily at a lull. But do these wise men who gather in their councils to consult the interests of everyone except God dream?

Far-sighted men know, that merely to replace one tyranny by another is only a change of masters; it is not freedom. Councils of State while viewing one side of the situation seem to have entirely forgotten another very important part. And while much was said about justice, great and unfathomable depths of injustice were still allowed to pass unnoticed.

What does it matter now to the poor Russian peasant that the Czar has gone with the autocracy of the Czar so long as Lenin is there with Bolshevism? How much happier is he today than he was ten years ago. Is anything solved yet? It is futile to attempt to settle questions from a purely one-sided, material-minded basis, leaving entirely out of the question the moral side of things.

The only thing that conveys to the hearts and minds of men the real sense of eternal justice is the religion of Jesus Christ. Whether it suits the convenience of a victorious nation or not, unless justice is done by the victor even to the vanquished, nothing is really settled. Many of these plans that were heralded abroad four years ago, and welcomed by all mankind as they welcomed the new gospel of freedom are now forgotten. They did not fit in with the sentiments of mere nationality or of local interests or imperial ideas. So they were discarded as impractical. And the world still goes on wondering what will next happen.

To deal with the world at large is to deal with the world of humanity and not merely with trade or fast steamers or any other of the instruments of commerce and material well-being. It is the spiritual side of mankind that clamors for a right decision, and until that is satisfied, there will always be discontent.

RELIGION OF JESUS CHRIST

The only thing under heaven that can bring to rulers and governments, a knowledge of the soul of humanity is the religion of Jesus Christ. What, after all, is behind the red flag that today is creating such terror all over the world? It is the false principle of perverted internationalism.

What that color means selfishness, pride, disloyalty, and infidelity, it is a menace to the world. It is not the color. It is the meaning of the color.

Today, millions of men are marching under the red flag. Why? Because they have lost their faith in God. That is the reason. Having lost their faith in God they have lost sight of their only true eternal interests and they march like men blinded by hate and disloyalty and despair. To what? To freedom? No. Only to a baser servitude.

Oh, beloved friends, members of the Holy Name Society, today your presence here means one thing. It means that so long as you stand together in this country for what the Holy Name signifies, then there is here an impregnable bulwark of the nation's honor and peace and tranquility and order against all the radicals of the world.

The essence of our faith is unselfishness. Without that concept in our minds and that burning idea in our hearts, our faith is only superficial.

Just in proportion to the fidelity of our obedience to the last detail—even unto death—shall the name of America be glorious above the names of all other nations. Just in proportion as the faith of Christ seizes and holds the hearts of the men of America, just so far will this nation be removed from the menace and the peril of Radicalism.

OBEDIENCE AND LOYALTY

Obedience and loyalty there must be. God alone is independent. The question is whom shall we obey. Our allegiance must go out to God, the Author of life and liberty, and to the State, legally constituted under His authority. We must obey God's law, the only guarantee of eternal security and order, and the just law of our government which represents God's authority, or accept the consequences.

Throw off that allegiance with those who cry "No God no master" but obey you must, just the same. But then you choose disorder, anarchy, despair, because life becomes an intolerable nightmare.

We must, as free men, as free agents, either deliberately place ourselves under the law of God, under the properly constituted authority of the State, or, throwing off both religion and loyalty to government, become outcasts even to ourselves.

Beloved men, I am not talking to you now as if I were trying to convince you of something that you don't know. I understand very well that all these truths and principles to you are the A. B. C. of your daily lives. They are so fundamental, so thoroughly ingrained in your personalities that you not even think of them. You act by them, just as you breathe the air about you.

Would that I could recall it to the mind of every man of Massachusetts and of America—that today your

duty is double. Peace is not here. It certainly has not come yet. It has not come to the world. It has come to us in the sense that we have retired from the scene of the War, but the War still goes on.

Industrial peace has not yet arrived. And industrial peace will never arrive unless on all sides, the employer and the worker, begin to understand that there is something else in this life besides merely material possessions. These may or may not be acquired. But happiness and peace are entirely independent of mere acquisition of material gain.

THE LAW OF JUSTICE

Unless the rich and the poor, the employer and the last man or woman or child in industry make up their minds to this; that the law of justice binds every one, and that with the law of justice—which, after all, is the only thing that can keep the equilibrium of the world—the great influence of love, the love of God and the love of our neighbor, must prevail, they can never enjoy peace, order and happiness.

To what purpose now, after all the experience of these years, should men continue to blind themselves to these facts? Don't they want America to be at peace? Don't they want the lives of the people of this country to be happy and prosperous and contented? Well, unless they do where is the difference between them and the Reds who are now being imprisoned?

But if they do want the national advancement—then certain conditions must be performed to prove the sincerity of that declaration. The rich must do their duty, and not merely talk high principles. The employer must do his duty according to the law of God and the law of the land, and not merely talk in phrases which sound very well, but which really mean nothing. And the worker must accept his share of responsibility, for his own peace and happiness, and for the welfare of the country.

That is clear. It is a duty which no one can escape, else you are merely playing at cross purposes. Now, the very first thing that is necessary to understand one's duty is the love and knowledge and fear of God, because this is so bound up with the eternal harmony of things that merely to study them or to think about them in a purely temporal or temporary or human way will never lead to any real conclusion. These are eternal principles.

Therefore, we must know God and His law if we are to understand really and truly our duties to one another.

In this consists the whole virtue of faith. It is the whole treasure of your religion, that from the time of infancy you know your duty clearly and well. No one need go to any great university to learn those truths and principles. They are taught at the mother's knee and in the little village Sunday school.

You may well thank God, my dear men, that you are already in possession of the great philosophy of life. You have no need to seek after that as something new. You know very well that when you obey God's law you are contented and happy, and that the material things of life matter very little, that when you are in possession of God's friendship and favor all the rest of the world matters not.

That is the reason why everybody knows and understands that the only bulwark against all the forces of disorder and disunion and disloyalty today is the Catholic Church. On my way to the Cathedral today I spoke to one of our great judges. He said to me in just a few words, "We all realize the work that you are doing, you and your people, for the nation. We realize better than ever before that you and your Church and your people are the only influence which today we can rely upon absolutely to save this country."

That is a profession of faith, and may be followed with the grace of personal conviction and faith in those who like him see the power and influence for good that the Church wields.

NO CATHOLICS DEPORTED

Certainly among those who are being imprisoned or deported there are no Catholics, and certainly no Holy Name men. That in itself is sufficient to show that we are on the side of order, of law; and the reason why the forces of disorder are prevailing is not that the Power of the Church has lessened, but that so many of those who do not belong to the Church have given up all religion and all faith.

Therefore, beloved men of the Holy Name, you must stand firm in these days of anxiety. As we love this country, with all the love of our hearts, we must work for its honor and for its prosperity and for its security.

Each one can do that by being himself faithful to the sacred principles of his Catholic faith. Obey the law of God. Obey the laws of properly constituted authority. Love God and love your country. Revere and reverence all those who in any way, whether of the spiritual or the civil order, represent God, and with that feeling of reverence and of loyalty and of love and of obedience, every day of your lives will be a lesson of how to secure for this country prosperity and security.

child in the country were animated by those principles! Peace would soon come; industrial peace, domestic peace, national peace, the moral peace and happiness of each individual. But because men are disloyal to the principles that they know are true, the nation and the State and the family and the individual suffer. Let us use our common sense in carrying these principles into our daily lives.

MUST BE POSITIVE CATHOLICS

Since we know the truth, since we know its value and the rewards of righteous conduct, let us strive to follow those principles. Let us not only range ourselves against disorder; let us cultivate order. It is not enough to be negative. We must be positive. We must do our share actively and not merely passively in the affairs of the nation and the world. We must cultivate peace and contentment in our own hearts as the way best calculated to ward off the disorder and discontent of the world.

We must show our disregard, our distaste for the luxuries of life, and cling to its simplicities, to the noble things of the mind and the heart, to prove to the people of the world that happiness is entirely a thing apart from the mere possession of material things. We must cherish as a jewel entrusted to our care that faith which consecrates our lives for all eternity. We must be independent in the right sense, not in giving heed to those who preach contrary doctrine, but in holding to that which we know to be the truth.—Boston Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ZEAL FOR SOULS

A SURE SIGN OF SANCTITY

Some scrupulous persons, and some anxious ones, are often very much perplexed at the uncertainty of the state of their souls, or of their being on the road to everlasting happiness. This is quite easily set right, and they have only to ask themselves what amount of zeal they possess for the interests of Our Lord and the salvation of souls. Some may here remark that it is quite enough for one to be zealous for one's own salvation, without troubling about his neighbor's salvation. This is a form of selfishness, and no one ever rose to any height of sanctity who was merely concerned about himself. At every turn of life we are dependent upon others. The child is dependent on its parents, and it is next to impossible for a child to be virtuous unless its parents have at least some foundation of good.

Everyone is very much dependent upon the priest. Without the priest there would be no Mass, no Holy Communion, no Confession, and very few souls would be saved. If young people whom God calls to the priesthood were so selfish as not to mind the call, there would be a terrible loss of souls. Yet priests spend years in preparation for the priesthood, and lead mortified lives in order to save others. Thousands and thousands of souls are lost because there is so little zeal among so-called good Catholics. They will even have energy and zeal to spend in every worldly work, but no zeal when Our Lord's interests are at stake.

In some families there are to be found members who may be growing careless in their religious duties. Now, a zealous brother or sister will plan out some way to bring back the stray sheep. A good paper is put into his hands; or he is persuaded to join some Catholic association; or to attend some mission; or he is taken away from bad company. By the exercise of one's ingenuity and intelligence, a soul on the brink of destruction may be rescued. Most people know of some careless Catholics or of young people who are likely to fall away from the Church through bad company, or bad reading. Here is a fine chance of proving one's real love for God and one's neighbor. By a few words of advice, or by bringing the stray one into good company, or by inducing him to join some Catholic association, a soul may be saved.

AN OPPORTUNITY It may happen that a non Catholic friend or companion shows signs of superiority of intellect and integrity of character. Here is one just waiting for a word of instruction to go to the Catholic Church, and so become a Catholic. Yet the Catholic party will never make the least effort for his conversion, and will not even take the trouble of answering questions on the subject of the true Church. Wherever you see such want of zeal, there cannot be much depth of holiness, and there is no guarantee of one's own salvation. God will only have men saved through the co-operation of others, and the reward in heaven will be in proportion to the amount of sacrifice made for Our Lord's interest, and the salvation of souls.

Father Faber said: "Go and help Jesus. Why should a single soul for whom Christ died be lost?" Very few would be lost if only Catholics had sufficient interest in the work of the Church, and if they realized the value of even one soul in the eyes of God. To cause even one soul to be saved will please Our Lord more than all the other good works of a lifetime.

Prayer and sacrifice also play an important part in sanctity, and in

the salvation of others. Our Lord taught and preached, but He also spent whole nights in prayer, and finally died on the Cross. This teaches us that prayer and sacrifice go with instruction and persuasion. Only a saint can make a saint, and only a good person can make another person good, and without prayer and self-denial there is no great sanctity, and so no good will be done for another, unless we are first holy ourselves. This brings us to the giving of good example. It may seem strange, but the non-Catholic will always respect a good, pious, and manly Catholic; while he looks with contempt upon the bad and cowardly Catholic.

These great and important considerations are the foundation of the very work we carry on in the Catholic Church Extension. Our eyes are upon the new recruits who are coming to make homes in our country; our eyes are upon the scattered children of the Church in the far off and rugged Rockies and Selkirk and the endless plains of the West; our eyes are upon the holy bishops and their heroic missionary priests who in the midst of perils without number carry to the children of men the Gospel of Christ.

Is it any wonder then that we feel how forceful and timely is our appeal! Give all the aid you can to a work that will sanctify the souls of others and bring numberless graces to yourself.

Donations may be addressed to: REV. T. O'DONNELL, President, Catholic Church Extension Society, 87 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Previously acknowledged \$2,781 08

MASS INTENTIONS	
A Friend, Ottawa.....	2 00
E. G. P., Ottawa.....	3 00
R. J. Connolly, Bristol	
Hope.....	2 00
D. Flood.....	1 00
A Reader, Antigonish.....	10 00

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student when he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER.

I propose the following burses for subscription.

SACRED HEART BURSE

Previously acknowledged... \$4,028 80	
Mrs. M. Feitor, Rotsay....	1 00
Reader of RECORD, Cornwall	1 00
M. Reuter, Port Colborne....	1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,513 28

ST. ANTHONY'S BURSE

Previously acknowledged.... \$768 45	
Mrs. J. Keon, Wyman.....	3 00
Mrs. W. Gillie, Old Bridgeport	2 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,838 00

COMPANION OF THE AFFLICTED BURSE

Previously acknowledged.... \$267 70	
James Nevin, Thorold.....	10 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,280 97	
Chart of St. Joseph,	
Toronto.....	1 00
Chas. Zujewski, Camp	
Taylor, Ky.....	5 00
James Robert, Ottawa.....	50

BLESSED SACRAMENT BURSE

Previously acknowledged.... \$221 25

ST. FRANCIS XAVIER BURSE

Previously acknowledged.... \$282 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$190 00

HOLY SOULS BURSE

Previously acknowledged.... \$482 50	
A. E. Redmond, Kingston	
Mill.....	5 25
Reader of RECORD, Cornwall	1 10

LITTLE FLOWER BURSE

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

THIRD SUNDAY AFTER EPIPHANY

THE LEPER'S REQUEST

We read in today's Gospel of the poor leper, who, in his desire to be cured of this dreadful malady, threw himself at the feet of Jesus, crying: "Lord if Thou wilt, Thou canst make me clean." This was a very short prayer, but undoubtedly a good one.

1. The fact that it was short reminds us of the words uttered by our Saviour in the Sermon on the Mount, not long before the leper came to Him: "When you are praying, speak not much, as the heathen do; for they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you say a word."

2. But the leper's prayer was good, as well as short, for in it are combined all the qualities that make a prayer good. With deep humility the poor suppliant, conscious of his own unworthiness, cast himself at the feet of Jesus. His faith in our Saviour's power and his confidence in His goodness were boundless, and what wonderful submission did he display to our Lord's most holy will!

"Lord, if Thou wilt, Thou canst make me clean." Our prayers are liable to many defects, but none is more common than a lack of real submission to the most holy will of our heavenly Father. We often say: "Thy will be done," but we do not mean what we say. We want to have our own way, and the gratification of our desires and requests. We even go so far as to expect God to conform to our will, instead of conforming ourselves to His will. God's will with regard to us is infinitely good; He is all powerful and all-wise. Surely this is reason enough for submitting our own will absolutely and unreservedly to His Divine will, in all circumstances of life, whether they affect our temporal or our eternal welfare.

"Lord, if Thou wilt, Thou canst make me clean." Thou canst help me. The leper spoke with the utmost confidence, and every Christian ought to pray thus from his heart with regard to all his circumstances. The laborer at the plough, the artisan in his workshop, and every worker at his daily task ought to say: "Lord, if Thou wilt, Thou canst bless the seed sown in the earth; Thou canst protect the crops, both whilst growing and when stored up in the barns. Lord, if Thou wilt, Thou canst bless the labor of my hands and the sweat of my brow, so that I may have health and strength to earn a livelihood for myself, my wife and children."

Let not those who are blessed with worldly prosperity forget that all their happiness and good fortune depend solely upon God's will. Let them pray, therefore: "Lord, if Thou wilt, Thou canst cause my present happiness to continue; if it be Thy will, I myself, my family and household shall escape all misfortune." But let him who is in sorrow, and weighed down by affliction, take courage and say: "Lord, if Thou wilt, my troubles may soon be at an end, my circumstances may improve, and gladness may fill my soul." Let the sinner, too, come with confidence to Jesus and say: "Lord, if Thou wilt, Thou canst make me clean and pardon all my offences, wiping them out, as if they had never been committed."

THE COUGHING NUISANCE

There are some noises in church that are very annoying, and by no means the least is the coughing nuisance. Somewhere in the church, perhaps at a very solemn moment, too, some one coughs. Immediately it is taken up by others, chiefly out of sympathy. In a short time all kinds of coughs will be heard. There are the basso profundo, the baritone, the tenor, the alto and the soprano cough; the short, dry, rattle, the down-in-the-draw-cellar struggle, the nervous rattle, the timid chirp, the broad boom and the fearless blast.

And presently the person who started the performance, if he sits back and listens, will find the church a perfect pandemonium of sounds that would make a boiler factory a place of peace in comparison. Just why the church is selected by many as a fit and becoming place to do their all-week coughing is hard to understand. Of course, no one can find fault with the cough that is necessary to remove material that should not be allowed to accumulate. Training will control the other kind. Coughing is for the most part, a habit, and often becomes very harmful to the performer.—New World.

DEMOCRACY IN INDUSTRY

Gerald C. Treacy, S. J., in America

Having succeeded in a War for democracy it is not fitting that we should strive to carry out the principles of democracy in every phase of our national life. The quicker we are to realize that democratic principles must enter into industrial relationships the sooner will the prevalent labor-unrest subside. It is all very well to talk of the increase in the wage scale but with the increase in the price of commodities going forward, a higher wage means nothing more than keeping things about as they were. It is the purchasing power of the dollar that counts, and that is less than it was a few years ago. So as a matter of fact and figures the worker today with his increased pay is no better off than he was five years ago when the wage-scale was much lower. Many economists hold he is not as well off. To stabilize the capital-labor-relationship much more is needed than a scale that measures money-returns for efficient workmanship. Because radically that sets the two elements of industrial power poles apart. It separates their interests and creates a class consciousness that is by no means healthy. Until a working plan is formulated that is based on the salient fact that capital and labor have mutual interests, that a state of antagonism is not necessary, and that the industrial plant is the man's as much as the manager's there will be endless frictions no matter how we juggle a wage scale.

American labor in its Atlantic City convention gave expression to its aims in a very intelligent way. Those aims are democratic, and reduced to simple terms they merely mean that labor asks a share in industry. It refuses any longer to be treated as a commodity. In their labor program the American Bishops voiced the same idea in dealing with the reconstruction problems that the country must face. It is a very Catholic view as it guided the relationship of master and man when the world was nothing but Catholic. Ultra-individualism that came sweeping in with the religious revolt of the sixteenth century pushed the human element in labor to the wall and the machine coming to its perfection as a labor-saving device in the nineteenth century minimized the sacredness of the person of the worker until Leo XIII. was brave enough to declare that the condition of the vast majority of the working classes was little better than slavery. The War was on. In its progress excesses were committed on both sides. At bottom the error was the same: "My interests are not your interests." It really took a big national danger to make us realize that for real efficiency there must be a partnership between labor and capital. And it is along the line of partnership that reconstruction must work if America is to forge ahead as a true democracy. The Bishops' Labor Program faces the problem squarely: "The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution."

Of course there are those who would shut their eyes to present conditions and call such a method of social reform radical and Socialistic. And there are those too who declare that such an ideal order can never become practicable and real. Yet the fact is that joint committees have been formed in several groups of trades and these committees discuss questions of mutual interest with the management of the concerns for which they work. It has been found quite possible to get the shop in touch with the office on terms of mutual help and understanding. This is more like Christian democracy than the old-time method of hearing a shop committee once a year when there was a wage-rate to be adjusted. It makes practical admission of the very Catholic truth that labor is more than a commodity to be reckoned with by the office when there is need to be thrown into the discard when the need ceases.

Not only is it feasible to bring the worker up from the low degree of a mere wage-earner but he can be given a live interest in his work that no time-clock can stimulate. He can be made to realize that the factory is his business. But it cannot be done by the stand apart method or that aloofness in the employer that breeds discontent and antagonism only in the employee. The President's Mediation Commission in its report on industrial unrest has shown very clearly in the case of the packers what the spirit of aloofness will lead to: "The chief source of trouble comes from lack of solidarity and want of power on the part of the workers to secure redress of grievances, because of the systematic opposition on the part of the packers against the organization of the workers." In studying the full report there is every evidence that the real source of trouble was mutual suspicion. And how could that ever be removed without a conference of some kind between the yard and the office? The report of the Mediation Commission goes to the root of the matter in declaring that "American industry lacks a healthy basis of relationship between management and man." It goes behind the strike question in a general survey we shall find that the worker may demand higher pay and shorter hours but his heart is crying out to be treated as a man. That is what the Commission means by the wrong relationship that prevails and makes for discontent and suspicion. Until democracy enters in and gives the worker a real interest in the wrong relationship will continue. And democracy can enter in.

A very good story of how democracy entered into twenty large businesses is told by John Leitch in "Industrial Democracy." Leitch had faced the labor-problem from below, in the old stockyard days. He had the conviction that until the worker was a part, and a real part, of the factory, or business, there could be neither industrial peace or progress. What the Bishops' program lays down as possible John Leitch has carried out into practice. In the score of business concerns where his plan was given a chance the results have been surprisingly good. The strike has disappeared, labor has received a better wage and capital a higher return in work and profit. Increased output, lower costs, bigger wages and more profits make his plan rather more than the theory of a dreamer. The Packard Piano Company of Fort Wayne, Indiana, is one of the concerns that learned the value of true democracy in industry.

DIVORCE IN ENGLAND

Mr. Justice Darling, having eighteen cases of bigamy to try at the present Kant Assizes, spoke at Maidstone as follows, says the London Catholic Universe: "Lately, people have come to take a very low view of marriage relations. It is easy enough now, goodness knows, to get a divorce—the simplest thing in the world. Some hundreds of people were divorced in London on the day that I came here, and there is a movement, which I dare say will succeed, to allow people to get divorced in county courts on very cheap and easy terms. At present people do not seem to take the trouble to apply for divorce. I have got eighteen cases of bigamy. People regard the marriage contract as of no importance whatever. As a matter of fact, it is the most sacred engagement that any one can enter into, and yet many people treat it as if it were no more binding than an arrangement to go out to dinner."

Barring Mr. Justice Darling's assertion that marriage is "the most sacred engagement possible for men and women, we thoroughly endorse his strictures. But how has the sacredness of marriage and honorable fidelity to the pledged troth fallen into such contempt amongst English men and women? This depreciation of the Sacrament of Marriage is simply the working out of the Protestant "Reformation." The "Great Rebellion" as Dr. Jessop candidly styled it, cast off the authority of the Holy See which maintained the sanctity of Henry VIII's first marriage at the cost of losing England. It continues to uphold the inviolability of the nuptial tie. In the middle of the last century a Protestant English Parliament gave its religiously nondescript blessing to a limited measure of divorce, the thin end of the immoral wedge. And now our social thinkers would drive the wedge home and divide the husband and wife into a number of divorces and "re-marriages"—a fast repudiation of St. Paul's teaching in the seventh chapter of his Epistle to the Romans. The present off-spring of that National Church which claimed a strictly biblical foundation and pretended only to have eliminated "Roman" corruptions of the pure evangel treats this word of God even as Luther did St. James' Epistle, as so much "straw." On the slippery inclined plane of sexual passion there is, in fact, no stable equilibrium to be found between the severe Catholic summit of indissoluble marriage and the base of profligacy, with disruption of the social unit—the family.

Such considerations gain added cogency when one is faced with such incidents as that of a well-known member of Parliament's apology for his recent divorce and his account of the manner in which it was obtained. A legal verdict was secured while the foundation which the law requires for that verdict was absent, and then the defendant's plea of operation is actually lauded by a reviewing paper as "courageous and public-spirited." It is no use for either the person concerned or his defender in the press to ride off on the plea that Anglicanism, "more cruel than the law," the State Church, being subject to the State, is not in a position to be either "cruel or kind." It is the remnant of Christianity which still persists in our laws, that still restricts the general loosening of the matrimonial tie amongst us. Such abuses of the law as have been here disclosed, to say nothing of the outrageous position in which the second lady concerned in the case was placed, are no sign of healthy revolt against legal hardships, but rather of the general lowering of the ethical sense so manifest just now in certain circles of society.—Catholic Bulletin.

WHAT THE AGE DEMANDS
FATHER HECKER'S ESTIMATE OF WHAT KIND OF MEN THIS AGE DEMANDS
"The age is superficial; it needs the gift of Wisdom, which enables the soul to contemplate truth in its ultimate causes. The age is materialistic; it needs the gift of Intelligence, by the light of which the intellect penetrates into the essence of things. The age is captivated by a false and one-sided science; it needs the gift of Science, by the light of which is seen each order of truth in its true relations to orders and in a divine unity. The age is in disorder and is ignorant of the way to true progress; it needs the gift of Counsel, which teaches how to choose the proper means to attain an object. The age is impious; it needs the gift of Piety, which leads the soul to look up to God as the Heavenly Father, and to adore Him with feelings of filial affection and love. The age is sensual and effeminate; it needs the gift of Fortitude which imparts to the will the strength to endure the greatest burdens, and to prosecute the greatest enterprises with ease and heroism. The age has lost and almost forgotten God; it needs the gift of Fear to bring the soul again to God, and make it feel conscious of its responsibility and of its destiny. Men endowed with these gifts are the men for whom, if it but knew it, the age calls. Men whose minds are enlightened and whose wills are strengthened by an increased action of the Holy Spirit. Men whose souls are actuated by the gifts of the Holy Spirit. Men whose countenances are lit up with a heavenly joy, who

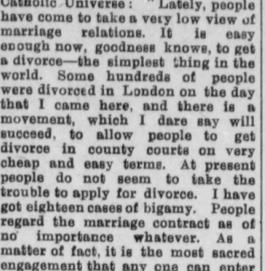
breathes an air of inward peace, and act with a holy liberty and a resistance energy. One such soul does more to advance the kingdom of God than tens of thousands without those gifts. These are the men and this is the way, if the age could only be made to see and believe it, to universal restoration, universal reconciliation, and universal progress, as far as such boons are attainable.—Catholic World.

mere wage-earner but he can be given a live interest in his work that no time-clock can stimulate. He can be made to realize that the factory is his business. But it cannot be done by the stand apart method or that aloofness in the employer that breeds discontent and antagonism only in the employee. The President's Mediation Commission in its report on industrial unrest has shown very clearly in the case of the packers what the spirit of aloofness will lead to: "The chief source of trouble comes from lack of solidarity and want of power on the part of the workers to secure redress of grievances, because of the systematic opposition on the part of the packers against the organization of the workers." In studying the full report there is every evidence that the real source of trouble was mutual suspicion. And how could that ever be removed without a conference of some kind between the yard and the office? The report of the Mediation Commission goes to the root of the matter in declaring that "American industry lacks a healthy basis of relationship between management and man." It goes behind the strike question in a general survey we shall find that the worker may demand higher pay and shorter hours but his heart is crying out to be treated as a man. That is what the Commission means by the wrong relationship that prevails and makes for discontent and suspicion. Until democracy enters in and gives the worker a real interest in the wrong relationship will continue. And democracy can enter in.

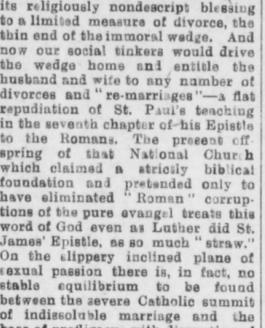
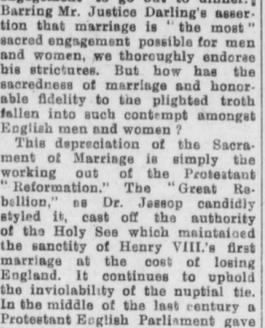
A very good story of how democracy entered into twenty large businesses is told by John Leitch in "Industrial Democracy." Leitch had faced the labor-problem from below, in the old stockyard days. He had the conviction that until the worker was a part, and a real part, of the factory, or business, there could be neither industrial peace or progress. What the Bishops' program lays down as possible John Leitch has carried out into practice. In the score of business concerns where his plan was given a chance the results have been surprisingly good. The strike has disappeared, labor has received a better wage and capital a higher return in work and profit. Increased output, lower costs, bigger wages and more profits make his plan rather more than the theory of a dreamer. The Packard Piano Company of Fort Wayne, Indiana, is one of the concerns that learned the value of true democracy in industry.

THE QUALITY CHARACTER OF THIS BRAND HAS AN INTERNATIONAL REPUTATION.

The "Quality" Character of this brand has an International Reputation.



A Trial Packet will bring speedy conviction



Eddy's "Silent Five" Matches
A favorite with every housewife
Because every match is reliable and safe. Every match in the box will strike. Heads don't fly off—and will not explode, even if stepped on. When you blow the flame out, the match is absolutely dead out.

SAVING HOUSEHOLD EXPENSES
In hundreds of homes busy housewives are saving both time and money by using a Peerless STEAM COOKER
It cooks a complete dinner, makes tough meat tender, and does away with the constant watching of the stove. It also makes the food more nourishing and digestible.

Women Discard Twenty Dollar Washing Machines for this wonderful \$2.00 Vacuum Washer
Regular Price \$4.00. This advertisement worth \$2.00 if you order at once.
This wonderful vacuum washer will pay for itself the first wash day you use it—we guarantee satisfaction or refund your money. It will wash a tubful of clothes in three minutes. It will wash anything from the roughest blankets or towels to the finest lace.

DENNISTEEL Made in Canada
Chairs and Stools
THE BEST KIND for use in factories, stores, locker rooms and wherever hard service is demanded. These durable all-steel chairs and stools end the wood-mending nuisance, so costly in time and labor in many plants.
DENNISTEEL Chairs and Stools are fireproof, warp-proof and wear-proof. Cannot come unglued or become rickety. Seats are all one piece, stamped out of a single sheet and have rounded edges. Legs are angle steel, reinforced lower down with straps to ensure rigidity. Back rest of chair is adjustable. Finished in baked-on enamel, olive green, black or any other color desired.

And presently the person who started the performance, if he sits back and listens, will find the church a perfect pandemonium of sounds that would make a boiler factory a place of peace in comparison. Just why the church is selected by many as a fit and becoming place to do their all-week coughing is hard to understand. Of course, no one can find fault with the cough that is necessary to remove material that should not be allowed to accumulate. Training will control the other kind. Coughing is for the most part, a habit, and often becomes very harmful to the performer.—New World.

Having succeeded in a War for democracy it is not fitting that we should strive to carry out the principles of democracy in every phase of our national life. The quicker we are to realize that democratic principles must enter into industrial relationships the sooner will the prevalent labor-unrest subside. It is all very well to talk of the increase in the wage scale but with the increase in the price of commodities going forward, a higher wage means nothing more than keeping things about as they were. It is the purchasing power of the dollar that counts, and that is less than it was a few years ago. So as a matter of fact and figures the worker today with his increased pay is no better off than he was five years ago when the wage-scale was much lower. Many economists hold he is not as well off. To stabilize the capital-labor-relationship much more is needed than a scale that measures money-returns for efficient workmanship. Because radically that sets the two elements of industrial power poles apart. It separates their interests and creates a class consciousness that is by no means healthy. Until a working plan is formulated that is based on the salient fact that capital and labor have mutual interests, that a state of antagonism is not necessary, and that the industrial plant is the man's as much as the manager's there will be endless frictions no matter how we juggle a wage scale.

American labor in its Atlantic City convention gave expression to its aims in a very intelligent way. Those aims are democratic, and reduced to simple terms they merely mean that labor asks a share in industry. It refuses any longer to be treated as a commodity. In their labor program the American Bishops voiced the same idea in dealing with the reconstruction problems that the country must face. It is a very Catholic view as it guided the relationship of master and man when the world was nothing but Catholic. Ultra-individualism that came sweeping in with the religious revolt of the sixteenth century pushed the human element in labor to the wall and the machine coming to its perfection as a labor-saving device in the nineteenth century minimized the sacredness of the person of the worker until Leo XIII. was brave enough to declare that the condition of the vast majority of the working classes was little better than slavery. The War was on. In its progress excesses were committed on both sides. At bottom the error was the same: "My interests are not your interests." It really took a big national danger to make us realize that for real efficiency there must be a partnership between labor and capital. And it is along the line of partnership that reconstruction must work if America is to forge ahead as a true democracy. The Bishops' Labor Program faces the problem squarely: "The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution."

Of course there are those who would shut their eyes to present conditions and call such a method of social reform radical and Socialistic. And there are those too who declare that such an ideal order can never become practicable and real. Yet the fact is that joint committees have been formed in several groups of trades and these committees discuss questions of mutual interest with the management of the concerns for which they work. It has been found quite possible to get the shop in touch with the office on terms of mutual help and understanding. This is more like Christian democracy than the old-time method of hearing a shop committee once a year when there was a wage-rate to be adjusted. It makes practical admission of the very Catholic truth that labor is more than a commodity to be reckoned with by the office when there is need to be thrown into the discard when the need ceases.

Not only is it feasible to bring the worker up from the low degree of a mere wage-earner but he can be given a live interest in his work that no time-clock can stimulate. He can be made to realize that the factory is his business. But it cannot be done by the stand apart method or that aloofness in the employer that breeds discontent and antagonism only in the employee. The President's Mediation Commission in its report on industrial unrest has shown very clearly in the case of the packers what the spirit of aloofness will lead to: "The chief source of trouble comes from lack of solidarity and want of power on the part of the workers to secure redress of grievances, because of the systematic opposition on the part of the packers against the organization of the workers." In studying the full report there is every evidence that the real source of trouble was mutual suspicion. And how could that ever be removed without a conference of some kind between the yard and the office? The report of the Mediation Commission goes to the root of the matter in declaring that "American industry lacks a healthy basis of relationship between management and man." It goes behind the strike question in a general survey we shall find that the worker may demand higher pay and shorter hours but his heart is crying out to be treated as a man. That is what the Commission means by the wrong relationship that prevails and makes for discontent and suspicion. Until democracy enters in and gives the worker a real interest in the wrong relationship will continue. And democracy can enter in.

A very good story of how democracy entered into twenty large businesses is told by John Leitch in "Industrial Democracy." Leitch had faced the labor-problem from below, in the old stockyard days. He had the conviction that until the worker was a part, and a real part, of the factory, or business, there could be neither industrial peace or progress. What the Bishops' program lays down as possible John Leitch has carried out into practice. In the score of business concerns where his plan was given a chance the results have been surprisingly good. The strike has disappeared, labor has received a better wage and capital a higher return in work and profit. Increased output, lower costs, bigger wages and more profits make his plan rather more than the theory of a dreamer. The Packard Piano Company of Fort Wayne, Indiana, is one of the concerns that learned the value of true democracy in industry.

Such considerations gain added cogency when one is faced with such incidents as that of a well-known member of Parliament's apology for his recent divorce and his account of the manner in which it was obtained. A legal verdict was secured while the foundation which the law requires for that verdict was absent, and then the defendant's plea of operation is actually lauded by a reviewing paper as "courageous and public-spirited." It is no use for either the person concerned or his defender in the press to ride off on the plea that Anglicanism, "more cruel than the law," the State Church, being subject to the State, is not in a position to be either "cruel or kind." It is the remnant of Christianity which still persists in our laws, that still restricts the general loosening of the matrimonial tie amongst us. Such abuses of the law as have been here disclosed, to say nothing of the outrageous position in which the second lady concerned in the case was placed, are no sign of healthy revolt against legal hardships, but rather of the general lowering of the ethical sense so manifest just now in certain circles of society.—Catholic Bulletin.

And presently the person who started the performance, if he sits back and listens, will find the church a perfect pandemonium of sounds that would make a boiler factory a place of peace in comparison. Just why the church is selected by many as a fit and becoming place to do their all-week coughing is hard to understand. Of course, no one can find fault with the cough that is necessary to remove material that should not be allowed to accumulate. Training will control the other kind. Coughing is for the most part, a habit, and often becomes very harmful to the performer.—New World.

Having succeeded in a War for democracy it is not fitting that we should strive to carry out the principles of democracy in every phase of our national life. The quicker we are to realize that democratic principles must enter into industrial relationships the sooner will the prevalent labor-unrest subside. It is all very well to talk of the increase in the wage scale but with the increase in the price of commodities going forward, a higher wage means nothing more than keeping things about as they were. It is the purchasing power of the dollar that counts, and that is less than it was a few years ago. So as a matter of fact and figures the worker today with his increased pay is no better off than he was five years ago when the wage-scale was much lower. Many economists hold he is not as well off. To stabilize the capital-labor-relationship much more is needed than a scale that measures money-returns for efficient workmanship. Because radically that sets the two elements of industrial power poles apart. It separates their interests and creates a class consciousness that is by no means healthy. Until a working plan is formulated that is based on the salient fact that capital and labor have mutual interests, that a state of antagonism is not necessary, and that the industrial plant is the man's as much as the manager's there will be endless frictions no matter how we juggle a wage scale.

American labor in its Atlantic City convention gave expression to its aims in a very intelligent way. Those aims are democratic, and reduced to simple terms they merely mean that labor asks a share in industry. It refuses any longer to be treated as a commodity. In their labor program the American Bishops voiced the same idea in dealing with the reconstruction problems that the country must face. It is a very Catholic view as it guided the relationship of master and man when the world was nothing but Catholic. Ultra-individualism that came sweeping in with the religious revolt of the sixteenth century pushed the human element in labor to the wall and the machine coming to its perfection as a labor-saving device in the nineteenth century minimized the sacredness of the person of the worker until Leo XIII. was brave enough to declare that the condition of the vast majority of the working classes was little better than slavery. The War was on. In its progress excesses were committed on both sides. At bottom the error was the same: "My interests are not your interests." It really took a big national danger to make us realize that for real efficiency there must be a partnership between labor and capital. And it is along the line of partnership that reconstruction must work if America is to forge ahead as a true democracy. The Bishops' Labor Program faces the problem squarely: "The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution."

Of course there are those who would shut their eyes to present conditions and call such a method of social reform radical and Socialistic. And there are those too who declare that such an ideal order can never become practicable and real. Yet the fact is that joint committees have been formed in several groups of trades and these committees discuss questions of mutual interest with the management of the concerns for which they work. It has been found quite possible to get the shop in touch with the office on terms of mutual help and understanding. This is more like Christian democracy than the old-time method of hearing a shop committee once a year when there was a wage-rate to be adjusted. It makes practical admission of the very Catholic truth that labor is more than a commodity to be reckoned with by the office when there is need to be thrown into the discard when the need ceases.

Not only is it feasible to bring the worker up from the low degree of a mere wage-earner but he can be given a live interest in his work that no time-clock can stimulate. He can be made to realize that the factory is his business. But it cannot be done by the stand apart method or that aloofness in the employer that breeds discontent and antagonism only in the employee. The President's Mediation Commission in its report on industrial unrest has shown very clearly in the case of the packers what the spirit of aloofness will lead to: "The chief source of trouble comes from lack of solidarity and want of power on the part of the workers to secure redress of grievances, because of the systematic opposition on the part of the packers against the organization of the workers." In studying the full report there is every evidence that the real source of trouble was mutual suspicion. And how could that ever be removed without a conference of some kind between the yard and the office? The report of the Mediation Commission goes to the root of the matter in declaring that "American industry lacks a healthy basis of relationship between management and man." It goes behind the strike question in a general survey we shall find that the worker may demand higher pay and shorter hours but his heart is crying out to be treated as a man. That is what the Commission means by the wrong relationship that prevails and makes for discontent and suspicion. Until democracy enters in and gives the worker a real interest in the wrong relationship will continue. And democracy can enter in.

A very good story of how democracy entered into twenty large businesses is told by John Leitch in "Industrial Democracy." Leitch had faced the labor-problem from below, in the old stockyard days. He had the conviction that until the worker was a part, and a real part, of the factory, or business, there could be neither industrial peace or progress. What the Bishops' program lays down as possible John Leitch has carried out into practice. In the score of business concerns where his plan was given a chance the results have been surprisingly good. The strike has disappeared, labor has received a better wage and capital a higher return in work and profit. Increased output, lower costs, bigger wages and more profits make his plan rather more than the theory of a dreamer. The Packard Piano Company of Fort Wayne, Indiana, is one of the concerns that learned the value of true democracy in industry.

Such considerations gain added cogency when one is faced with such incidents as that of a well-known member of Parliament's apology for his recent divorce and his account of the manner in which it was obtained. A legal verdict was secured while the foundation which the law requires for that verdict was absent, and then the defendant's plea of operation is actually lauded by a reviewing paper as "courageous and public-spirited." It is no use for either the person concerned or his defender in the press to ride off on the plea that Anglicanism, "more cruel than the law," the State Church, being subject to the State, is not in a position to be either "cruel or kind." It is the remnant of Christianity which still persists in our laws, that still restricts the general loosening of the matrimonial tie amongst us. Such abuses of the law as have been here disclosed, to say nothing of the outrageous position in which the second lady concerned in the case was placed, are no sign of healthy revolt against legal hardships, but rather of the general lowering of the ethical sense so manifest just now in certain circles of society.—Catholic Bulletin.

CATHOLIC Home Annual 1920

Every Catholic Home Should Have It
Contains a complete list of the Fast and Feast Days, Movable Feasts, Holy Days of Obligation. A sketch of the lives of many Saints; also a Saint for every day of the year, and the Gospel for each Sunday.
Blessed Joan of Arc, Saint-Elect by Right Rev. Msgr. John Walsh.
The Judgment of Solomon, by Mary T. Waggaman.
The Feasts of Our Holy Mother Church, by Rev. Edward F. Garesche, S. J.
In the Hills, by Isabel J. Roberts.
The Rosary, by Rev. Thomas M. Schwertner, O. P.
The Port of Peace, by Will W. Whalen.
Subiaco, the Cradle of the Benedictine Order, by Rev. Michael Ott, O. S. B.
The Saint Smiles, by Jerome Harro Bosman.
The Catholic Heritage.
PRICE 25C. POSTAGE PAID
Catholic Record
London, Canada

Dangerous Antiseptics and Germicides Are Unnecessary

A dependable antiseptic has come to be considered a necessity in most homes. Especially is this true since Absorbine, Jr., has had such a wide introduction, because this liniment is not only a powerful antiseptic and germicide, but it is absolutely safe to use and to have around the house. It is not poisonous and it cannot do harm even if the children do get hold of it. That is a big point to consider.
Absorbine, Jr., is concentrated and is therefore economical. It retains its germicidal properties even diluted one part Absorbine, Jr., to 100 parts water, and its antiseptic properties, one part Absorbine, Jr., to 200 parts of water. The antiseptic and germicidal properties have been repeatedly tested and proven in many prominent chemical laboratories. Detailed laboratory reports mailed upon request.
Absorbine, Jr., combines safety with efficiency. \$1.25 a bottle at most drug-gists or postpaid.
Send 10c. for liberal trial bottle.
W. F. YOUNG, INC.,
299 Lyman Bldg., Montreal, Can.

A New Novel By Isabel C. Clarke

THE ELSTONES

Looked down upon, almost hated by, Lady Elstone, Magali Arnold, the heroine, nevertheless soon has the noblewoman's sons madly in love with her.
Magali is a distinctly new type in fiction and is one of the finest characters Miss Clarke has given us.
"This brilliant writer has been acclaimed the greatest Catholic novelist of the present time."
8vo, cloth, net, \$1.75
Sent postage paid on receipt of \$1.90

The Catholic Record LONDON, CANADA

DENNISTEEL Made in Canada
Chairs and Stools
THE BEST KIND for use in factories, stores, locker rooms and wherever hard service is demanded. These durable all-steel chairs and stools end the wood-mending nuisance, so costly in time and labor in many plants.
DENNISTEEL Chairs and Stools are fireproof, warp-proof and wear-proof. Cannot come unglued or become rickety. Seats are all one piece, stamped out of a single sheet and have rounded edges. Legs are angle steel, reinforced lower down with straps to ensure rigidity. Back rest of chair is adjustable. Finished in baked-on enamel, olive green, black or any other color desired.
We Also Make
Steel Shelving Steel Lockers Steel Sacristy Cabinets Steel Bins, Etc.
Ornamental Iron and Wire Work of all Kinds General Builders' Ironwork
THE DENNIS WIRE AND IRON WORKS CO. LIMITED
London Hamilton Calgary
Montreal Toronto Winnipeg Vancouver

CHATS WITH YOUNG MEN

WHAT HAST THOU DONE?

The time is short. Life's little day is closing. And night doth hasten on. Eternal years of God shall bring reposing.

The time is short. Forgive thine erring brother. Thou too hast need of grace; perchance thou soon shalt stand beside that other.

The time is short, reach forth to all the falling. Ere they shall sink for aye. Despairing souls to these for help are calling.

The time is short. O man of ease and pleasure. Rouse from thy dream so sweet! The eternal call! Lay down thy hoarded treasure.

The time is short. O sinful soul and weary. There's One can make thee blest. He seeks for thee; lo, through the midnight dreary.

The time is short. Fill it with high endeavor. With noble deeds and pure. Then time o'erstep, within God's great forever.

Reward is sure.

—Catholic Columbian

THE FIGHTING MAN'S CREED

Don't whine. Endure what you can't alter. Get over the hard bits of the road by pushing forward. Never know when you're licked.

Whether you win or lose, don't sit down; seize on the next most difficult thing that may conquer.

For it's not the winning or the losing; it's the eternal trying that counts.—Coningsby Dawson.

THE HOUR OF FATE

What is the hour of fate in a young man's life? I should say 7 p. m.

That hour is the springboard from which most men leap to success or fall off to failure.

I am also convinced that 7 p. m. is the fork in the roads, one of which leads to character and the other to the lack of it.

There are twenty-three other hours in a day, but there is no hour so potent as this 7 p. m.

Why? This is the answer: a man's waking hours are divided between industry and leisure.

To a majority of mankind, 7 in the evening marks the end of work and the beginning of leisure.

It is the hour when a man makes a choice of the kind of leisure he is to have. If he turns to the leisure that means improvement to his mind, his body and his soul, he wins; if he turns to the pleasure feeding frivolities, he loses.

It is a cold blooded proposition, but it is true. Genius is 99% hard work and the best of leisure is a shift from one kind of work to another kind of work.

Ninety-nine out of every hundred men who win in this world use the time, when they are not at work, in activities which look like work to the loser.—Victor Murdock in Association Men.

HELPING OTHERS ONWARD

Encourage those around you to believe in themselves and in their power to achieve success. Show appreciation. Give praise. Don't be a fault-finder.

There has been an immense amount of power lost through the discouragements of the world, physical, mental and moral.

On all sides one sees them operating. Sometimes they are inspired by unworthy motives, such as envy or jealousy. Offender they are enslaved by the critical habit so common in our life and by the spirit of conservatism that instinctively recoils from enterprise.

It is so much easier to find fault, than to tolerate and to dishearten than to discriminate and to understand, and to stimulate. The real helpers of their fellow beings are few. The hinderers are a multitude,

and among them will be found many of those highly esteemed.

Let us spread encouragement. Let us be an influence for good. A word of praise has sometimes altered a young man's whole life. To have his mother believe in him, his sweet-heart trust him to "make good" in the business world, his friend cheer him up when he was down on his luck, his confessor assure him that he could overcome temptation and save his soul, has nerve to him to begin again to turn over a new leaf, to take fresh courage, to will firmly and to make persistent effort onward and upward until the goal is reached.—Buffalo Echo.

OUR BOYS AND GIRLS

"WANTED—A MAN TO LEAD"

There isn't a lad but wants to grow Manly and at heart. And every lad would like to know The secret we impart. He doesn't desire to slack or shirk—Oh! haven't you heard him plead? He'll follow a man at play or work, If only the man will lead.

Where are the men to lead today, Sparring an hour or two, Teaching the lad the game to play Just as a man should do? Village and slums are calling—come, Here are the boys, indeed, Who can tell what they might become If only the men will lead?

Where are the men to lead a hand? Echo it far and wide, Man who will rise in every land, Bridging the "Great Divide"? Nation and flag and tongue unite Joining each class and creed, Here are the boys who would do right, But where are the men to lead?

HARRY'S GROUCH

It was a balmy evening in April. Grandma Spaine sat knitting by the window, from time to time glancing at the clock, the hands of which were rapidly approaching half-past five.

At last she heard the click of the gate, and presently up the long, straight gravel walk hurried a curly-headed boy, whose burlesque features were now somewhat disguised by a deep frown resting between his finely arched eyebrows.

The door swung open, the boy entered, threw his cap and books upon the table, and with a curt "Hello, Grandma," passed into the kitchen, from which he presently returned, eating an apple.

"What is the matter, Harry?" asked his grandmother, as he threw himself upon the comfortable couch near the opposite window.

"Oh, nothing," replied the boy, gloomily. "I guess I've got one of my grouches on."

"I guess you have," rejoined the old lady. "What has happened to cause it?"

"Oh, nothing," said Harry again, throwing back a lock of hair from his forehead. "I'll have to have my hair cut tomorrow, Gran. The fellows are all making fun of me about it."

"I told you two weeks ago to have it done, but—"

"I wanted to use the money to buy that puzzle, and it turned out to be the easiest thing ever. I call it a fraud."

A short silence ensued, when Harry continued: "Jack Martin has gone to San Francisco to take a job. He went this afternoon."

"Jack Martin!" exclaimed Mrs. Spaine. "Why, he cannot be more than fifteen."

"He isn't. But he's tall and he'd pass for seventeen any time. He's going as a shipping clerk or something. I wish I were eighteen!"

"Would you like to go, then?" "Yes, I sure would."

"And leave your old grandmother alone?" "Well, no—of course not," and the boy's face softened. "But I'm awfully tired of this dull old town. And I'm awfully tired of staying at home. Nothing ever happens here, does it?"

"Well, yes. The same things that happen everywhere, it seems to me," responded his grandmother.

"Oh, I mean fun. A circus twice a year maybe, that's all. I believe I'd like to be a farmer."

"I fancy you would find life duller still in that case, Harry."

alone and cook your own food and watch the sheep and lie on the grass with a book when you're not busy. Or to go up like the Swiss guides do every summer to the heights, with just the ropes, and climb the crags and look at the snowy mountain peaks, and—"

"I am afraid you would soon tire of the life," said his grandmother. "It is dreadfully cold at night in those places and you're not particularly fond of bread and cheese, which would be your principal diet. And black bread and sour cheese at that."

Harry did not reply. His grandmother glanced toward him several times. Presently the sound of soft, regular breathing came to her ear; then she folded her knitting, quietly put a stick on the fire, went over to the couch and, gently covering him with a bright colored afghan lying at the foot of it, left the room.

Dusk had fallen; a single star nestled beside the crescent moon gleaming a-down the sky. Harry sat up, peeped through the window-pane, threw back his hair from his forehead with a characteristic gesture and called, "Oh, Grandmother!"

The door opened. Mrs. Spaine came in and stood near him. "I have been asleep," he said, "and I've had horrid dreams."

"What were they?" she inquired. "Well, first I thought I was on a ship—guess I'd gone to be a sailor-boy. There were a lot of fellows there, all much bigger than I am. And some one was telling me to climb the top mast—quick. The fellows began to roar laughing, but I started it. It looked awfully far away—that top—but I was bound to do it, if I could. I went up and up till I began to get sick and dizzy. At last I couldn't hold on any longer and I fell down—down—down—with an awful thump, to the deck. And then the fellows roared again."

Then I thought I was in a lonely mountain place, with hills and gullies going up and down, and there were a lot of goats there—not pretty gray sheep—they're raggy, Grannie, before they are washed—but ugly old goats with long beards and red eyes.

"I was in the middle of the crowd and couldn't get out, no matter how much I tried. And all at once, a horrid gray and black fellow rushed up—to butt me, I guess; but I don't know, for I woke then and found myself here in the dark. My, but I'm glad it was only a dream!"

Mrs. Spaine looked down into the boy's face and smilingly said: "I believe the 'grouch' has all gone, Harry. Hurry and wash your face and hands in the bath-room. It will refresh you and drive the sleep out of your eyes. And then come to the kitchen; and supper is ready."

Harry sprang to his feet. "Something smells good," he said, hurrying to the bath-room. In a few moments he appeared on the threshold of the kitchen. Mrs. Spaine looked up from the shining stove where she was cooking. The fire-light shone upon the clean, yellow walls and the blue and white linoleum floor-covering.

In a little alcove, the table covered with a spotless cloth, pretty china and shining silver set forth a welcome invitation. In the centre stood some roses in a glass vase.

"Hello!" exclaimed the boy, "what have we got?"

"Aunt Betty sent over a quarter of ham, home cured, today. I've cooked a slice. I dux up a few new potatoes and fried them and I made some corn-bread—and there's new maple syrup. I bought it this morning from old man Dowd. Come, everything is ready."

After grace had been said and Harry, unfolding his napkin, watched his grandmother fill his plate with the good things she had prepared, he said:

"My, but this is nice! Gran, I'm sorry for those grouches; I'm going to cut them out from now on. I don't believe I am tired of staying home—after all!"—Mary E. Mannix in Rosary Magazine.

THE HOLY CHILDHOOD

Catholic piety has consecrated January as a time for devotion to the Holy Childhood. The month is rich in feasts connected with and reminding us of the infancy and childhood of our Divine Lord. The first day is the feast of Circumcision. This Jewish rite corresponded to Baptism in the Christian dispensation, and was performed usually on the eighth day after birth. He who came to establish the New Law might have exempted Himself from this painful ordeal of the Old Law, but He chose rather to give an example of obedience, and to begin thus early to shed in the cause of Redemption His Precious Blood, the last drop of which He was destined afterwards to yield on Mount Calvary.

At Circumcision, according to Jewish custom, a name was given to the child by its father. For the Divine Babe of Bethlehem a name had been chosen and it had been revealed to Mary at the Annunciation and afterwards to St. Joseph. It was the Holy Name of Jesus. There is no other name so significant, so full of power and sweetness, as is this Sacred Name which means Saviour. At its sound "every knee must bend in heaven, on earth and in hell." It has power to melt the hardest heart into tenderness, and so bring comfort and strength to desolate souls. For He who bore this Name, the holiest that human lips can utter, was indeed the Saviour of His people, and He conquered the world by love. With deepest reverence should all Christians breathe

SUFFERED DAY AND NIGHT

The Tortures of Dyspepsia Relieved By "Fruit-a-lives"

LITTLE BRAS D'ON, C. B. "I was a terrible sufferer from Dyspepsia and Constipation for years. I had pain after eating, belching gas, constant headaches and did not sleep well at night. Finally, a friend told me to try 'Fruit-a-lives'. In a week, the Constipation was corrected and soon I was free of pain, headaches and that miserable feeling that accompanies Dyspepsia. I continued to take this splendid fruit medicine and now I am well, strong and vigorous!" ROBERT NEWTON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BIG SCHOOL OUTFIT GIVEN

13 PRIZES IN ONE

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. (22nd year in business) Catholic Picture Dept. C. R. 5—211 Jarvis Street, Toronto, Canada.

This big outfit of 16 prizes includes: 12 good lead pencils with pocket clip; 1 fountain pen, filler and pocket clip; 1 8-piece drawing set; 6 drawing pins; 1 hardboard ruler; 2 60-page memo pads; 12 colored crayons; 1 painting book; 5 bottles of Charlie Chaplin Scribbles; 1 Japanese pencil box; 1 ink and pencil eraser; 10 beautifully colored bird cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Puzzle, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete School Outfit given for selling only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich gorgeous colors. Size 11 x 14 inches at 15c. and 16 x 20 inches at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money

SOLID THOUGHT

Mayor Hodgson of St. Paul, a non-Catholic, gave expression to a solid Catholic thought in a recent address. He said:

"The War shows what happens to men who forget Jesus.

"This nation was established by deeply spiritual men—men who believed in God, and who did their thinking and their acting against a background of eternal things. America must return to this ancient heritage of faith, must mobilize her spiritual resources if she is to achieve anything permanent. Those who say the War proved the failure of the Gospel of Jesus are talking backwards. The War showed what happens when men forget the simple human terms in which Jesus talked.

"For a generation our world was engaged in intellectual gymnastics and reeked with the futile ambitions of materialism. Because man has a soul he cannot live save when his soul aspires and touches the regions of the divine. The War represented the mania that comes from spiritual starvation. The world still is weak with spiritual hunger.

"If we are to be happy—if we are to build permanently, we must go back to our ancient simple life of love and faith. We must seek and find the friendly human Jesus who was born in a manger, the Jesus who walked the Galilean hills with no word in His heart but love—the Jesus who is the abiding guest of the soul of man and the comrade of his heart and hand.

"This is the task of the church and of man today, to love this Christ of the weak-day world—the Christ Who walks beside us in the street, the friend of man in the factory and the field and the shop. The Abiding Comrade Who cannot be left out of the commonest doings of men as they learn the alphabet of their divine craftsmanship.

"We do not need more brains, more statesmanship, more philosophy, more 'timeliness' in the message of the church. We need more religion and a big R—that passionate consciousness of God, the great and inspiring faith towering up into heroism, into sacrifice, into devotion, into a spring-like reawakening of all the sources of life that are hidden in the human soul.

"We need the individual human life which, out upon the highways of the world, shall so glow with the radiance of divine meanings that it will irresistibly draw men to itself because of its beauty and power—the life that tells the world that God is love.—Intermountain Catholic.

BOLSHEVISM A SYMPTOM

JESUIT WRITER FINDS RUSSIAN SOCIETY DISEASED

Bolshevism in Russia is a topic about which the press never tires of relating the most dreadful tales, and a subject, too, of which countless speakers and writers feel free to discourse. But they as well as the press seldom, if indeed ever, point out the one important fact,—the fact that the tendencies they condemn and the incidents they deplore are not mere incidents of a movement seeking to establish itself by force, but symptoms of a disease, and that this disease affects all of Russian society.

THE WHOLE OF RUSSIAN SOCIETY DISEASED

A Jesuit, Count Stanislaus Tyszkiewicz, brings out the basic truth in forcefully in an article appearing in a new Catholic Austrian review. Writing under the caption "Russian Bolshevism as a symptom of disease in Russian society," this Jesuit Father substantiates his contention by tracing the inroads of the sickness through all classes of society, happily finding the rural population, though by no means in the best of health socially, the least affected by the disease, and with which the social body is infected. "Russian Bolshevism," he writes, "along with Nihilism, Anarchism and Tolstoyism, its near relatives, is by no means a passing apparition or perhaps even a party issue of Socialism; on the contrary, it is a symptom of disease affecting the whole of Russian society,—it is 'Russian' in the broadest sense of the word. We can trace the bolshevistic instincts through all the ranks of the population of the former Czarism. A few facts taken from actual observation may suffice as illustrations. A wealthy, elegantly dressed merchant of Moscow,—one of those Russian millionaires against whom even Jewish High Finance was powerless—passes a florist's hot house. Without even a second thought he enters and demands to see the proprietor. I wish to buy this hot house, he announces. It is not for sale, answers the proprietor. "I will pay 500,000 rubles," the merchant insists. The owner yields, the merchant orders a gang of workmen to the spot; the beautiful palms are cut down and thrown with the orchids upon a pile of straw, and fire is set to the whole. The millionaire is proud as a lord over his wonderful deed.

"BOLSHEVISTIC INSTINCTS" "Another man, accompanied by his cashier, walks into the most exclusive restaurant of the Capital. "Walter," he orders, "20 bottles of champagne, the very best!" The twenty bottles are quickly brought, and our hero tosses them one at a time against the huge mirrors set in

the walls around the entire room; he leaves it to his cashier to settle for the damages, which run up to a few paltry 100,000 rubles. A lady of recognized social standing and wealth wishes to indulge in the caprice of a sleigh-ride in mid-summer; while she is still in the mood, the driveways and walks in the park are covered with a thick layer of powdered sugar. Those gentlemen are also well known who habitually take pleasure in lighting their cigars with 100 ruble bank-notes; and there are many who also habitually use their dishonestly acquired wealth to indulge in the pleasure of wearing a different fur overcoat every day. Thus, Father Tyszkiewicz adds, "these people seek to amortalize the lot they are forced to bear by a despotic state."

SOCIETY CREATED CURABLE

These facts of recent occurrence were preceded by worse happenings only a few decades ago. Then says Count Tyszkiewicz, not only wealth but also the life, liberty and happiness of thousands and their families were sacrificed to the bolshevistic caprices of the very wealthy. Now the disease has spread further, until it affects us as we have stated, society as a whole. The Jesuit writer traces the disease through the field of literature also and of other intellectual effort, showing the correctness of his contention. It is this important fact which must be realized before a cure can be effected. And it is this fact also which must ever be borne in mind in all study of social ills and all efforts at relief and cure.—New World.

"PEP"

Pep according to Peter W. Collins, director of the Knights of Columbus educational work, stands for Practical Efficacy of Prayer. He illustrates his statement by incidents. That the victorious Notre Dame football team which won the championship of the country last season believed in the significance is evidenced by a letter written to a priest at Notre Dame University and recently published in the college weekly. The writer, Rev. J. A. Langton, chaplain at West Point, N., referring to the Army Notre Dame game played there last November said: "Your team is bringing home victory again and believe me those boys deserved to win. I gave them a special Mass this morning and they were right there, even to receiving Our Lord. They will tell you about the game. You tell them I saw it all and prayed for them in the pinches. They are the finest and cleanest bunch of little gladiators that I have seen on the field."

CATHOLICS, TOO, DESIRE UNION

Appropos of a remark made by the Anglican Bishop of Bombay that "Practically all Indian Christians desire union, except the Roman Catholics," the Catholic Herald well observes:

"It is absolutely untrue that Catholics do not desire reunion; what is true is that Catholics do not desire that kind of union which appeals to many non-Catholics. And they cannot desire it, because to them it means the opposite of that very union Christ prayed for. Christ prayed that His might be one as He and His Father are one and that they might be sanctified in truth. Catholics take that to mean that all the disciples of Christ should be one not only in charity but also in faith, that is holding every atom of doctrine, every truth, whether you call it big or small, revealed by Christ.

"Now it is part and parcel of the Catholic's faith that his Church is the only true one, that he teaches and has ever taught what Christ has revealed and all that Christ has revealed to be transmitted to mankind. As long as he holds that he is a Catholic, as soon as he deliberately doubts it, he ceases to be one. With such principles how can a Catholic entertain the idea of a scheme of reunion of all Christians, which would imply that heretofore no Church has been completely in the right or in the wrong?

"Such an attitude may appear uncompromising; it is, because we scout the idea of compromise where we believe that a Divinely revealed truth is at stake. Not because we fail to understand the necessity of unity, do we stand aloof from so-called attempts at reunion, but because we believe in the necessity of true unity, i. e., faith in all that Christ taught and ordained. Our position is absolutely logical; we want unity in truth, and our faith tells us that the Catholic Church, and she alone, possesses and has always possessed that truth. However sincere and earnest non-Catholic efforts for reunion are, we are bound to believe that as long as they do not lead to the adoption of the whole Catholic creed, they do not lead to union in Christ."

As the Catholic Church, moreover, numbers some 800,000,000 members, more than three of all the other churches combined, she is well able "to stand alone without feeling lonely."—America.

CARDINAL GIBBONS' NEW YEAR MESSAGE

"It is my sincere wish that all of our people will be blessed with happiness this New Year," was Cardinal Gibbons' New Year message. "But happiness depends, in a great measure, upon ourselves. We must

live good, virtuous lives if we desire the real joy of living. Only by faithfully observing all of God's laws can we expect the graces necessary to our spiritual and temporal well-being. We are all animals, to be sure, and we must conform to them in order to be worthy of His benedictions. In all of our vicissitudes—in all our joys and sorrows—we must look to Him for grace and guidance. We can, by our own efforts weave a crown of future happiness for ourselves. By doing our duty to Him, and our fellow man our happiness is indeed assured us."

AN IRISH RUSSIAN

BISHOP O'ROURKE OF RIGA DEBARRANT OF EXILED CELTS

Last month the Eternal City saw an interesting visitor in the person of the Right Rev. Edward O'Rourke, Bishop of Riga, a scion of one of the most ancient and illustrious families of the Old World.

Bishop O'Rourke's family stood by James II. like so many another chivalrous Celtic family, when England resolved to dethrone him, and, on this king's fall, it left Ireland for the continent of Europe. Eventually Count O'Rourke brought his family to Russia. The grandfather of the Bishop became a general in the Russian army. Monignor O'Rourke was made Bishop in 1918.

Though Bishop O'Rourke never saw Ireland, he bears in his heart the deepest love for Erin, and one of the first things he did on reaching Rome was to seek out some of the Irish houses for the sake of "the Old Country." For all intents and purposes he is a Russian, after all the centuries that have passed since the O'Rourkes left Erin's shores. On December 2 the Holy Father received in private audience the Bishop of Riga with his secretary, Canon Rantzan.—Catholic Bulletin.

METHODIST ORGAN LAUDS ST. IGNATIUS

The following eulogy of St. Ignatius Loyola and of his order, has appeared in the Pittsburgh Methodist Christian Advocate: "It is true that Protestant Britain gave us a Macaulay and a David Livingstone, that our own country has sent forth a Thorburn, a Bashford and a Headland to work mightily for the Gospel, yet it was Catholic Spain that gave birth to the first real modern missionary. This was Ignatius Loyola, a man with a world vision.

"It was the Jesuit priest who first broke down the barrier of seclusion in China and Japan, and gave to a wonderful posterity its first authentic news of these distant lands; it was the Jesuit priest, in the days of French dominion in the valleys of the St. Lawrence and Mississippi, who bore with him the story of the Cross to the Indians, and who nurtured the soul-life of the hardy French settlers in Lower Canada; it was the Jesuit missionary who first planted education among his fellow-men wherever the armies of Europe planted the flag of conquest and dominion.

"We owe debts to Ignatius Loyola—the splendid ideal of universal missionary enterprise, and the union of a doctrinal loyalty and an efficient educational scheme."

DIED

CROSBY.—At Port Morien, N. S., on Sunday, January 4, 1920, Adam B. Crosby. May his soul rest in peace.

HART.—At the Windsor Hotel, Ottawa, on Wednesday, Jan. 7, 1920, Patrick Hart, dearly beloved husband of Julia Mulligan, in his eightieth year. May his soul rest in peace.

TEACHERS WANTED

TEACHER WANTED; SECOND CLASS; Town of Charlton, Catholic Separate School, Salary \$500. Apply H. S. Malkin, Charlton, Ont. 2154-4

TEACHERS WANTED FOR THE CATHOLIC Separate schools of South St. Catharines, two lady teachers. Apply to Rev. T. Filarski, St. Ignace Rectory, South St. Catharines, Ont. 2153-3

WANTED TEACHER HOLDING FIRST or second class professional certificate for adjoining school, Section No. 10, Carrick. Duties to commence at once. Apply stating salary to Joe. N. Schwehr, Sec., Millinery, Ont. Bruce Co., R. R. No. 2. 2153-3

WANTED CATHOLIC NORMAL TRAINED teacher for Separate school No. 1, Hazel, holding second class certificate. Duties to commence immediately. Apply stating experience and salary expected to Malcolm McPhee, Sec. Truss, Markstay, Ont. 2152-3

WANTED CATHOLIC TEACHER FOR S. S. one Rutherford first or 2nd class professional certificate. Salary \$700 for first or \$550 for second class per annum. Duties to begin Jan. 5, 1920. Apply at once to P. R. de Lamorandiere, Killarney, Ont. 2150-5

TEACHER WANTED FOR CATHOLIC Separate school, Fort William, one holding second class Ontario certificate. Salary \$70 per month. Duties to commence immediately. Apply to G. F. Smith, Sec., Room 15, Murray Block, Fort William, Ont. 2148-4

FARMS FOR SALE HASTINGS COUNTY: NEAR STIRLING, where there is a Catholic church, a High school, excellent stores, etc. R. service 1. 90 acres adjoining Stirling; 2. 150 acres adjoining Stirling; 3. 135 acres 1/2 mile from Stirling; 4. 150 acres 2 miles from Stirling; 5. 100 acres 3 miles from Stirling; 6. 100 acres 4 miles from Stirling; 7. 100 acres 6 miles from Stirling; 8. 100 acres 7 miles from Stirling; 9. Desirable residences in Stirling, Address Box 211, Stirling, Ont. 2154-4

CHILDREN FOR ADOPTION THE FOLLOWING CATHOLIC WARDENS of the Children's Aid Societies are available for placement: two girls, sisters aged 4 and 7 years; sister and brother aged 11 and 3 years; four sisters aged 7, 9, 11 and 13; a brother and two sisters aged 5, 11 and 3, and a boy aged 5. We would like as far as possible to place two or more members of the one family in the same home. Applications received by Wm. O'Connor, Children's Branch, 153 University Ave., Toronto, Ont. 2154-3

PRIEST'S HOUSEKEEPER WANTED. Apply to Box 165, Catholic Record, London, Ont. 2152-2

FARM HELP WANTED A MARRIED MAN TO HELP WITH WORK on farm. Free rent, fuel, etc. Good wages; must have experience in farm work. Apply to Joe M. Nichols, Godfrey, Ont. 2152-2

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE, PROFITABLE calling. Intelligent ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brooklyne, N. Y. in thorough, standard diploma courses for desiring future advancement. Separate residence, good surroundings. For particulars address Director of Training School, St. Catharines Hospital, Brooklyne Avenue, Brooklyne, N. Y. 2148-4

WANTED COMPETENT LADY WANTED AS HOUSEKEEPER in priest's house in Ontario. Apply (would care to see) to Box 165, Catholic Record, London, Ont. 2152-3

WANTED IN HAMILTON, ONT., ELDERLY Catholic lady to care for three children, good home and good pay. Apply Box 167, Catholic Record, London, Ont. 2154-3

WANTED A CATHOLIC DENTIST TO TAKE over the office which has been occupied for the past 20 years, by one of Ontario's leading Catholic dentists, in a city of 20,000 population. Good salary, chance to live young man. Apply to Box 164, Catholic Record, London, Ont. 2152-4

WANTED AT ONCE TWO CATHOLIC GIRLS, one for plain cooking and housework. The other to assist with children and plain sewing. Both to be of good character and of Catholic faith. Apply at once stating wages, etc., to Miss Clare White, 301 West 96 st., New York City. 2146-4

WANTED FOR PLAIN COOKING AND light housework young girl or middle aged woman; good home. Apply Mrs. John Thomas, 777 West End Ave., New York City. 2148-4

WIDOW WITH ONE CHILD DESIRES A position as housekeeper for Catholic priest. Apply Box 69, Gravelbourg, Sask. 2151-1

FOR SALE FOR SALE 1 MAIN ALLEY 6x10 VESTMENT case 4x8 feet. 3 Sets Stations of the Cross, Baptismal Font, 2 Second Hand Side Altars 4 feet 8 inches wide canopy. Send for catalogue to Rosenblatt Art Works, St. Clements, Ont. 2154-3

TRAINING SCHOOL FOR NURSES MERCY HOSPITAL TRAINING SCHOOL For Nurses. Offers exceptional educational opportunities for competent middle class young women. Applicants must be eighteen years of age, single, of good character, and of Catholic faith. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2155-4

Mission Supplies A SPECIALTY Candles for Candlemas 2nd February 8-Day Sanctuary Oil, guaranteed Pains for Palm Sunday Catalogue—\$10.00. 3 Palls—Embroidered Felt, \$15.00. Beautifully Silk Embroidered Velvet, \$25.00. All Steel Fireproof Vestry Cabinet—\$25.00. Fire-Door—\$10.00 and \$15.00. Confessional—Price \$12.00. Vestments for Easter—All colors. J. J. M. LANDY 405 YONGE ST. TORONTO

Beautiful Sacred Catholic Pictures SELL FAST GIRLS! EARN THIS BEAUTIFUL WORKBOX Here is your chance to earn one of the prettiest and most practical work-boxes you ever saw. It contains 2 packages best English needles, 1 roll white tape, 1 roll black tape, 1 skein pale green floss silk, 1 ball grey mending wool, 1 ball black crocheting cotton, 1 ball white crocheting cotton 2 spools white all thread 1 paper of pink 2 white buttons, and a set of steel knitting needles. All these useful things in a beautiful case covered in red and blue cloth. We are selling by mail only \$3.50 worth of our magnificent Holy Catholic Pictures, beautiful inspired religious subjects, including Guardian Angel, Madonna Sacred Heart of Mary and many others. Splendidly printed on fine art paper in rich, gorgeous colors. Size 11 x 14 inches at 15c, and 16 x 20 inches at 25c each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You see, the goods themselves are the money, and we will at once forward you the price. THE GOLD MEDAL CO. (22nd year in business) Catholic Pictures Dept. C. R. 35-B—311 Jarvis St., Toronto, Canada.

NEW Revised Catechism (BUTLER'S) This Catechism is meeting with increased favor each day, and is now used in a very large number of the various dioceses in Canada. Price \$1.00 post paid, postage extra. Sample copy postpaid in any address, 10c. If you have not had a sample copy, send for one.

W. E. Blake & Son Catholic Church Supplies LIMITED 123 Church St., Toronto, Can.

Business for Sale GENERAL STOCK AND PROPERTY, consisting of Store D-elling House, 1000 sq. ft. on 1/2 acre, in the heart of the business district of the City of Toronto. Turn-over thirty thousand per year. Good location. No office and Express Office in connection. No opposition. Owner retiring. Exceptional opportunity for a Catholic with some business experience and not afraid of work. Easy terms to right man. Applications received by Wm. O'Connor, Children's Branch, 153 University Ave., Toronto, Ont. 2154-3

THE HOME BANK OF CANADA Letters of Credit Letters of Credit and Drafts issued to over 1,500 principal points in the United Kingdom and the world-wide British Empire, and countries of Europe and Asia not under the War ban. The service is most complete and of unexcelled efficiency. Branches and Connections throughout Canada London 394 RICHMOND STREET Eleven Branches in District Office BELTON DELAWARE ILDERTON IONA STATION KOMOKA LAWRENCE STATION MELBOURNE MIDDLEMISS THORNDALE WALKERS

Every Investor Realizes Bonds that his most satisfactory investments have been those whose safety has been beyond question. This is a feature of Government and Municipal Wood, Gundy & Company Canadian Pacific Railway Building Montreal Toronto London, Eng.

FARM FOR SALE VANCOUVER ISLAND, FARM FOR SALE 108 acres; 6 cleared, small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting grouse, pheasant, etc. Frame house; drilled well; splendid water supply; large new barn and out-houses. Good stock of sheep. Churches and schools. Railway station and steamer pier 5 miles. Excellent market. Rural mail. Splendid location for beautiful home; \$129 per acre. Apply Box 151 Catholic Record, London, Ont. 2155-4

Seumas MacManus OF DONEGAL WILL SPEAK ON The Irish Question AT THE Catholic Club Auditorium London, Ont. Tuesday, Jan. 27 AT 8 P. M. COMMENTS National Geographical Society President Henry Gannett. "Rarely has a lecturer captured our audience as completely as did Seumas MacManus." Brooklyn Institute of Arts and Sciences "On the occasion of each of his preceding lectures hundreds had to be turned away for lack of accommodation—but last night the numbers turned away at least equalled what found seating accommodation."—The Brooklyn Eagle, Y. M. C. A., New Kensington, Pa. "MacManus captivated our large audience."—S. W. Smith.

A Great Saving in Dresses Don't pay the high prices asked for Ready-to-Wear Gowns. Make your own clothes on the QUEEN Adjustable Dress Form. Thousands of women are doing this and there is no reason why you can not succeed. Write Us Now for catalogue and particulars. Don't Delay Adjustable Dress Form Co. of Canada, Limited Dept. No. 54 14 Millstone Lane Toronto

Make Good Money INTRODUCING Good Catholic Pictures Into Good Catholic Homes EASY and profitable spare time work for boys and girls or adults selling magnificently rare time work for Catholic Holy Pictures size 11 x 14 in. at 15c, and 16 x 20 inches at 25c each—pictures that every Christian home in your neighborhood will buy by the dollar's worth! Splendidly printed on the Art paper in rich, gorgeous colors. Beautiful inspired religious subjects, including Guardian Angel, Madonna Good Shepherd Sacred Heart of Jesus, Sacred Heart of Mary, etc., etc. You can sell these exquisite pictures like giving them away. Little Gertrude Gwynn, age 10, 479 Sackville St., Toronto, sold \$9.00 worth in eight days and then sold \$9.00 worth more in two days and in the next week another \$9.00 worth, making \$27.00 worth in 17 days in spare time! Everybody buys them! The entrancing colors and glossy, resplendent finish and low price makes a sale at every house. On every sale you make \$3 1/2 per cent. profit. Send no money—we trust you. We will supply you with the pictures. When you have sold them you return two-thirds of the money to us and keep one-third yourself. Send your order NOW! THE Gold Medal Company, Catholic Picture Dept. C. R. 61 E 311 Jarvis Street, Toronto "2nd Year in this Business."

Select a Refined Gift Gold Mounted Rosary. Gold or Gold Plated Lockets with Scapular Medal Inside. Prayer Book, etc. SERRÉ-GRENIER Church Supplies Ottawa Canada

MEMORIAL WINDOWS ENGLISH ANTIQUE STAINED GLASS LYON GLASS Co. 1415 CHURCH ST. TORONTO ONT.

The Grey Nuns in the Far North By Father P. Duchaussois, O. M. I. ILLUSTRATED Here is a record of heroism, self-denial, and sacrifice in the lone Northland. At Fort Providence on the Mackenzie River, the Grey Nuns in 1867 established their convent, the Sacred Heart Hospital, and entered upon their chosen task of bringing religious instruction and education to the Indians of this wild region. The opening chapters of this volume give the story of the founding of the Order of the Grey Nuns at Montreal by Madame d'Youville, and the extension of their work later to Manitoba. The remainder of the book is an inspiring account of the achievements of the Grey Nuns in spreading their work of healing the souls and the bodies of these hitherto neglected Indian tribes. "The Story of the Grey Nuns in the Far North" is full of incidents of extraordinary human interest and appeal. \$3.00 Each, Postage 15c.

The Catholic Record LONDON, CANADA Mission Goods and Catholic Church Supplies W. E. Blake & Son, Limited 123 Church St. Toronto, Canada

Calendars SACRED SUBJECTS Sepia Tone Pictures Post Paid 15c. Seven (Assorted Subjects) \$1.00 Catholic Record LONDON, CANADA

EBONY BRUSH & COMB GIRLS! A lovely set for 20c toilet table—a beautiful ebony brush with a beautiful smooth finished black comb in a nicely lined case. You'll be proud to own this set. Given for selling only \$3.00 worth of our magnificent Holy Catholic Pictures, beautiful inspired religious subjects, including Guardian Angel, Madonna Sacred Heart of Mary and many others. Splendidly printed on fine art paper, in rich, gorgeous colors. Size 11 x 14 inches at 15c, and 16 x 20 inches at 25c each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the picture, then send us the money and we will forward you the price at once. THE GOLD MEDAL CO. 22nd year in business! Catholic Picture Dept. C. R. 61 E—311 Jarvis St., Toronto, Canada.

Candles for Candlemas Rubricated Candles Benedictin Candles Also Votive Candles Paschal Candles, and Triple Candles, etc., etc. We have a small shipment of guaranteed eight day Sanctuary Oil. W. E. Blake & Son Catholic Church Supplies LIMITED 123 Church St. Toronto, Ont.