PRIEST-POET WINS LASSERRE PRIZE

By M. Massiani

(Paris Correspondent, N. C. W. C.) The committee of sixteen writers called upon to make the award, each year, at a meeting held in the Ministry of Public Instruction, of the Lasserre prize of 10,000 francs, gave it this year to the poet Louis le Cardonnel. Many people learned supers for the first time from the articles cated. published the day after this decis-ion, that Louis le Cardonnel is a

priest.
Abbe Louis le Cardonnel is now Abbe Louis le Cardonnel is now sixty-two years of age. He wrote his first poems in 1882. At that time he was part of the advance guard of the literary movement headed by Malarmé, and he had become the friend of Huysmans. "Miracle working shrines are still-Later, he was to go with the latter to live in the Benedictine monasters with the Middle Are." "he rowards with the Middle Are." The rowards with the Middle Are." to live in the Benedictine monastery of Ligugé where he developed a passion for the study of religious things. He went to Rome, entered the French seminary there, and completed his philosophical and theological training. He was or-dained at the age of thirty-four and went to his native diocese of Valence. But the Benedictine life attracted him. A novice in the Monastery of Ligugé, under the name of Brother Anselm, he found Huysmans, who had retired, there as an Oblate. Unfortunately, however, health did not enable him to follow the Benedictine rule, so he resumed his life as a secular priest and went to live in Italy, at Florence, Rome, and Assisi. He is now living in the latter city, in company with some Franciscans, with Johan-

Louis le Cardonnel has published three volumes of verse. In the first, "Poems," which appeared in these congregations to withdraw within a short time and report their 1904, he collected the verse written within a short time and report their during a period of twenty-four years. Ten years later only five hundred copies had been sold. In 1912 he published "The Carmina Sacra." He has now published "De l'une a l'autre Aurore" (From One Dawn to Another). Evit Sacra." He has now published "De l'une a l'autre Aurore" (From One Dawn to Another.) But glory has come, and in a few days three editions have been brought out.

ENCLOSED RETREATS IN IRELAND

The practice of making enclosed retreats is spreading among the Irish laity. In 1874 the first House of Retreat for Laymen in Dublin was opened by the Jesuits at Milltown Park, near the city. Until quite recently it was the sole house of its kind in Ireland, but lately the movement towards Retreats for laymen has received a great impetus. In 1921 Rathfarnham House of Peterste at Market 1931 Rathfarnham House of Peterste 193 House of Retreats was founded.
About that time the commodious castle at this place, three miles from the center of the city, was acquired by the Jesuits.

Since then, more has been done towards popularizing periodical the Catholics of Jugo-Slavia. One enclosed retreats than anything of the prominent Catholic ecclestheretofore accomplished.
The enclosed retreat

been a strong and powerful weapon in the fight with continental irrelig-

ion and materialism.

Rev. P. McBride, S. J., describes the fine work accomplished at Rathfarnham. In these retreats a man has a standard by which he may judge everything he uses or with he has occasion to come in contact-money, pleasure, companions, abilities and talents, life itself; a rule by which all his desires and seekings after material prosperity are rightly measured.

The enclosed retreat is a social work of the highest order," says Father M Bride, "it penetrates to the moral evils which underlie the social difficulty. It helps to bring rich and poor together, to make them of one mind so that the rich man become just and tolerant, the poor man hard-working and conscientious. It puts a new coloring on their lives by taking the true spirit of ancient Christianity from the region of theory and re-intro-ducing it to practical everyday life. Men who have made retreats become men of grit and no longer the victims of their environment."

DISSENSION AMONG ANGLICANS

London, Eng.—Spiritual healing is the latest subject of dissension among the Anglicans. A layman, Hickson, has attracted nation-wide attention to healing services which he has conducted at Bradford, in London and elsewhere, and crowds of people are flocking to

The (Anglican) Bishop of Bradford has given his blessing to Mr. Hick-son's mission, and has himself taken him, but Adjutant Pericard, fightpart in the services. Some Church of England clergymen seem rather pleased that they have been able to reproduce something which in the popular estimation "looks like Lourdes."

LONDON, CANADA, SATURDAY, JANUARY 3, 1925

But the old church of England die-hards are not to be intrigued by such things. Dean Inge, the "gloomy dean," wants none of it.

"It is high time," he says, "that

an energetic protest was made against the encouragement which is being given by certain bishops to the craze for miracle-mongering in the treatment of sickness, which is part of a widespread recrudescence of superstition among the half-edu-

"They are bringing the Church of England into contempt, and doing incalculable mischief by exploiting those partially submerged beliefs and habits of thought which

"Miracle working shrines are still exploited by the Catholic Church as in the Middle Ages," he remarks, and quotes a Frenchman as having said that Lourdes is a very lucrative commercial affair to those who take

wrestle with the new bone of contention, the average Protestant is left to make his own decision, both as to the matter of miracles and as to the matter of leaders who don't lead.

NEW PERSECUTIONS IN JUGO-SLAVIA

By Dr. Frederick Funder

(Viennia Correspondent, N. C. W. C.) A recent degree of the new Pasic-Pribicevic Government of Jugo-Slavia prohibits students of secondschools from joining the

present kingdom. In 1922 the Catholic episcopate of Jugo-Slavia made a public and emphatic protest to the King against the persecution of the Marian Congregations which, the Bishops pointed out, was a serious infringement upon the internal administration of the Church in Bosnia and Croatia. The protest by the episcopate was successful, however, only after the Pasicover the reins of government alone. Now, however, the old Pasic-Pribicevic coalition is once more in power and one of its first steps was to renew the obnoxious measures against the Catholic congregations.

The action of the government has provoked deep resentment among iastics of that country recently expressed himself to the correspondent of the N. C. W. C. News Service as follows:

"It is incomprehensible that the Government realizing that the nation is on the edge of the abyss because of constitutional controversies, should seek to multiply the elements of discord by adding renewed religious persecutions to the existing political discrimina-tions. So far we have had moderate elements among the Catholic Croats and Slovenes who loyally lent the State their support and believed in it. Now, however, the situation appears hepeless. For six years the enervating struggle has gone on Each time when pros-pects seemed bright a greater disappointment has been the lot of the

LEAGUE TO DEFEND PRIEST SOLDIERS

By M. Massiani (Paris Correspondent, N. C. W. C.)

The League for the Defense of the Rights of Religious who Fought in the War, founded two months ago, has formed its board of directors. It has elected as president of the War, founded two months ago, has formed its board of directors. dent M. Jacques Pericard, a newspaper man who, because of a sublime cry uttered at a memorable moment, will remain one of the most heroic figures of the World

Jacques Pericard, adjutant in an infantry regiment, was on guard one day in the front line trenches, when the Germans attacked unexpectedly on a short front. By throwing hand grenades the assail-ants were able to kill or disable the ing like a lion, gave this magnificent legendary order: "Up, dead legendary order:

The attack had already begun to weaken in the face of the resistance of his little phalanx when the

or the Medaille Militaire.
In their declaration of principles.

the founders of the League state: "We shall not tolerate, at the hour when traitors are being amnestied, that certain former combatants, our brothers in misery, should be the victims of measures of exception which cannot be laws since they are contrary to the declarations of the rights of man Whilst the Anglican leaders and of the citizen, and to the wrestle with the new bone of conlaw; since they do not tend to promote the common welfare but are the work of a party, and since they are opposed to natural rights and to the rights of God."

RUMANIA

EMPOWERSORTHODOXTOSEIZE

CATHOLIC CHURCHES Bucharest, Nov. 15.—Reports are being received here that in many places Catholics are being forced against their will to attend religious services in Orthodox Churches. Information has also been received that at Brasov, on September 12, a church belonging to the Catholics of Torcsvar, Transylvania, was taken over by an Orthodox clergyman, a certain Zernesti. This Zernesti presented beld a punishable offense by the limself to the Catholic presented Transylvania, was taken over by an Orthodox clergyman, a certain Zernesti. This Zernesti presented himself to the Catholic pastor and demanded possession of the local parish church, showing a decree of the Royal Minister of Cults which transferred the possession and use of this parish church to the catholic pastor and use of this parish church to the certain the distribution of obscene published matter had been is first approached from the north, was once a stronghold of the Catholic faith. One of the greatest Christian schools of the early centuries was located at Alexandria, where Clement, Origen, and Catherine the possession and use of this parish church to the

Orthodox.

To those acquainted with the often expressed sentiments of the Royal Minister of Cults there was nothing strange in this procedure. Minister Lapadato, who is also assessor of the Orthodox consistory of Cluj, has repeatedly given public vent to his hostility towards the Catholic Church. To him as its author is attributed the plan of consolidating all Catholic Churches to Rumania with the dominant Orthodox.

Obscenity of printed matter. The effect of this decision he said was to take the life out the statute against was a great center of Greek art and science.

The city of Cairo is the largest in Africa, and due to the presence of turists throughout the greater part of the year, has become most modern, with excellent hotels while just outside its borders begins the almost endless stretch of the sandy desert.

After the occupation and practical domination of Egypt by Turkey

CATHOLIC BISHOP INSULTED

Geoagiu, figured took place at the reeking with depraying obscenity restoration of this church. This have been in free circulation ever Schismatic priest, Geoagiu, publicly since."

declared that he would not give Just what the Clean Books over the keys of the church to the Catholics. Forced, however, to do situation, Justice Ford outlined as so he came to the church and for follows: over an hour publicly insulted both

people of the town. That these grave incidents are provoked by the Orthodox clergy, in many cases, under the protection of the civic authorities, is evident the adherents of every church. The decree is looked upon here as a public confession on the part of the Minister of Cults of the unfortunate part which many officials of the Government have played in arous-

The Catholics of the Greek-Rumanian Diocese of Lugos have also been subject to grave incon-veniences in some cases to downright injustices. The important journal L'Unirea, in its issue of October 4, published the story of the successful attempt made by the

dispatches. Many parish schools, last year convicted and sentenced particularly those of German and to a four months term of imprison-Hungarian Catholics, have been discontinued already. Other schools, like those in Transylvania, have been seriously hampered in their work and badgered on every possible occasion. The teachers of German and the seriously described by the seriously hampered in their work and badgered on every possible occasion. The teachers of German and the seriously those of German and the seriously the seriously

ment are under way. The success of these negotiations, however, is of these negotiations, however, is being imperilled by the many injustices practiced upon the Catholic minority. The Vatican scarcely can be expected to sign a Concordat with a nation where religious discrimination and persecutions are almost of daily occurrence

THE CLEAN BOOKS LEAGUE

BOOKS NOT PERMITTED IN BRITAIN SOLD IN N. Y.

"To speak of censorship of obscenity is an absurdity. It is a crime and who ever heard of censorship of crime," declared Justice John Ford of the New York Supreme Court in an address here Supreme Court in an address here

Books League.

Justice Ford reviewed legal precedents which, he said, snow that publication of obscene matter has been considered a crime under the Common Law of England and the this parish church to the up a new standard as a test of the

"In face of a statute so plain that it cannot be misunderstood and a unanimous decision of the Court of At Cibu, a parish church which Appeals giving to it full force and Appeals giving to it full force and effect there has not been a single conviction based upon the distribution of any book of literary pretension since 1920 when the Brainard sion since 1920 when the Appellate on the day the writer reached there. At Clou, a parish church which had been taken over forcibly by the Orthodox was only restored to the Catholics of the Rumanian Rite after a decree had come from the Royal Minister of Cults. An unfortunate incident in which the leading Schismatic pastor, a certain Geografy figured took place at the restored to the Court of the First Department. Yet hundreds of such publications

"The purpose of the Clean Books Bishop Nicolescu and the Catholic League is merely to amend the statute so as to restore the test endorsed by the Court of Appeals and applied by all the courts of the United States and of all other States and countries under Anglofrom a decree published in the Saxon institutions. We simply from the Arab. The Turks are not L'Unirea of September 20. On want to breathe the breath of life numerous in Egypt; and the Arabs that day the Royal Minister of Cults publicly forbade all State functions from engaging in religious coning our homes and families from the dead of minister of cults and the dead of minister of cults and the two dead of minister of cults and the dead of minister of cults and the dead of minister of cults and the cults are the dead of minister of cults and the cults are the cults are the cults are the cults are the cults and the cults are the cult from engaging in religious con-troversies, and decreed that the protection of the law be given to threatens them on all sides. If that is censorship it is censorship of wise quite universally worn. crime and let our critics make the natives have not changed

"That censorship cry is so dis honest. Our immunity from censorship as the Supreme Court of the ing religious prejudices and stirring up racial discrimination. came from English precedent. Censorship as it formerly existed in England had little to do with obscenity. On the con-trary it was while censorship trary it was while censorship was in force that printed obscenity was rampant and since it was dis-continued the suppression of obscenthe successful attempt made by the administration officers of the province to prevent Catholics from getting into communication with their own Bishop, Monsignor Nicolescu. The local parish priest was also forbidden by them to baptize children. Only after a vigorous protest on the part of the baptize children. Only after a vigorous protest on the part of the ordinary of the diocese did he succeed in obtaining permission to succeed in obtaining permission to be succeed to A determined effort is likewise being made to close up all Catholic schools, as was reported in earlier dispatches. Many parish schools, last year convicted and sentenced

history. No more glorious name could have been carried to the presidency of the league of former language. Seventy-five per cent. of these teachers failed due to the severity of the examinations and to the unchical procedure of the league are religious and laymen. The wice-presidents are a Benediction and an engineer; the treasurer is a Eudist, the secretary a Jesuit. Among the other members are a professor from the Faculty of Letters of Bordeaux, a surgeon from the Paris hospitals and the president general of the Catholic Association of French Youth. All, without exception, have been decorated with the Legion of Honor or the Medaille Militaire.

In their declaration of principles

called on not long ago to take a rigid examination in the Rumanian for definition of obscenity the Clean Books League, according to Justice Ford, is endeavoring to have severity of the examinations and to the unchical procedure of the examiners went so far as to ask questions of the teaching Sisters which were obscene in the extreme. A storm of public protest was a roused over these incidents and the government ordered an investigation, but nothing has come of it.

CONCORDAT MENACED

At the present time negotiations for a Concordat between the Vatican and the Rumanian Government are under way. The success of the examination and to the endeavoring to have written into the statutes the definition of obscenity the Clean Books League, according to Justice Ford, is endeavoring to have written into the statutes the definition of obscenity the Clean Books League, according to Justice Ford, is endeavoring to have written into the statutes the definition of obscenity the Clean Books League, according to Justice Ford, is endeavoring to have written into the statutes the definition of obscenity the Clea

ONE - TIME STRONGHOLD OF CATHOLIC FAITH NOW RULED BY MOHAMMEDANS

By Right Rev. Mgr. John F. Noll There would be no Egypt if there were no Nile dissecting the Arabian and Sahara deserts, and inundating their sandy surface for many miles during five months of the year. This river has built up about 12 000 square miles of the most fertile land in the world. On this small area dwell nearly 14,000,000 people, all but 1,000,000 of whom practice the Mohammedan religion. The

Supreme Court in an address here outlining the purposes of the Clean Books League.

Justice Ford reviewed legal pre-They have never abandoned that heresy, though few of the Copts have the faintest idea what the con-Copts troversy about the one or two natures in Christ means.

ONCE CATHOLIC STRONGHOLD

Lower Egypt, which to us is upper Egypt, or that portion which obscenity of printed matter. The effect of this decision he said was to take the life out the statute against

tical domination of Egypt by Turkey for several centuries, the French and English, in turn, gained considerable control, and today Egypt has Home Rule under an English The native population quite naturally craves independence, and many times during the year holds a noisy foreign domination. The clergy of the Greek and Latin rites prefer her teachings.

"In spite of family ties and life" favorable to the progress of the Christian faith and because under Moslem domination Christians would be discriminated against in various ways.

EGYPTIAN DISTINCT TYPE

Four-fifths of the people of Egypt are native peasants, and form quite a distinct type from the Turk or from the Arab. The Turks are not cloth about their heads instead of threatens them on all sides. If wearing the red fez, which is othermanner nor their mode of living, to any great extent, during the she does most of the work in the fields, and it is a common sight to see a man riding an animal with woman walking at his side.

Egypt, which was known to us do from childhood as the land of mystery, of sorcery, of mummies, of the pyramids and the sphinxes, invited new interest throughout the world following the discovery of the tomb of King Tut, in the so-called Valley of the Kings, near Luxor.

land which Joseph, one of Jacob's sons, ruled over after he married Several cures have been reported as the result of Mr. Hickson's healing efforts. They are, or appear to be, of the type which made M. Coue

and depravity or continental Europe been seriously hampered in their supporting troops arrived and been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived and become the been seriously hampered in their been supporting troops arrived an

ized in many ways, and has been made easy of reach by the large steamboats which plow through the Mediterranean, the status of educa-Mediterranean, the status of education is still very backward. The government does not conduct elementary schools, and the very poor cannot secure an education. Those able to pay tuition engage the services of a teacher, who usually conducts his classes in the shadow of a mosque. He sits on a stool amidst forty or fifty children stool amidst forty or fifty children, who learn parts of the Koran by frequent repetition in a sing-song manner. The government con-ducts secondary schools in the cities, which are fairly good, because they are in competition with schools conducted by forcigners. The Jesuits and Franciscans have good schools in Cairo.

A train leaves Cairo every evening for Jerusalem during the tourist season, and the trip is made in about fifteen hours.

TWELVE CONVERTS AT THE ILLINOIS U.

Champaign, Ill., Dec. 19.—Twelve converts, mostly students in the University of Illinois, made their public profession of Faith and were received into the Church by the Right Rev. Bishop Joseph Schrembs, at the Mass in the University chapel Sunday.

Among the converts were a post-graduate student, working for his Ph. D. degree, and a student from Ph. D. degree, and a student from the Philippine Islands. The con-verts had received their instruction from Rev. John A. O'Brien, Ph. D., in charge of the work for Catholic students at the University of Illi-

The impressive ceremony was witnessed by 800 Catholic students who were deeply moved by the spectacle and by the stirring eloquence of Bishop Schrembs who preached the sermon and gave the converts their first Holy Communion

'This,' said Bishop Schrembs, "is one of the most impressive sights that could be witnessed. A group of University trained men and women, investigating the subject with painstaking carefulness, and following rigorously the logic of evidence, have found their way into the Catholic Church. It is a strik-ing demonstration of the irresist-able logic of the facts, proving the divine origin of the Catholic Church and the Divine character of

long associations which would hold back, you have followed whither that white light of reason and of conscience has led you. Hold fast to that Apostolic Faith, even in the face of persecution and social ostracism, for it will guide you safely into the Harbor of

Eternal Truth."

The addition of this class of twelve brings the number of converts received into the Church during the last three years at the University of Illinois, up to the total of 64. The conversions are traceable largely to the work of the Catholic Foundation at the University and to the efforts of the students cooperating with their chaplain, in interesting students unaffiliated with any Church, in the study of the Catholic Faith.

Bishop Schrembs made a forceful appeal to his large audience for the speedy materialization of the plans for the erection of the Catholic Foundation building at the University. He characterized it as "a progressive movement in the right direction, that will bring rich returns to that Church which is able, not only to withstand, but to profit from the closest scrutiny and

NUNS TRAVEL BY AIRPLANE

Paris. Dec. 15 .- One of the first cases of a nun traveling by airplane But Egypt also has an ancient history which interests Christians very much. This country figures so prominently in the Bible, as the land which Joseph, one of Localist in the land which Joseph one of Localist in the land which L houses of her order, was unable to follow the desired schedule on account of the lack of railroads. the daughter of Putiphar; the land where his descendants grew into a vast multitude, whom Moses was directed to lead to the Promised Land after God sent viscosity. Land after God sent plague after second trip of 997 kilometers, over death. Those arriving the day of the Andes to Baranquilla, the great the funeral included messages from

CATHOLIC NOTES

New Orleans, La., Dec. 19 .-George S. Gibbons, nephew, of Cardinal Gibbons and one of the industrial leaders of the South, died here Sunday while attending

Mass. Rome, Dec. 12.—The 1,300 prisoners in the Penitentiary of Milan were entertained at a special dinner recently through the kindness of Pope Pius XI. who sent the director of the Penitentiary the

money necessary for this purpose. Cologne, Dec. 15.-Father Joseph Heidenreich, the oldest priest in Bavaria. has just celebrated his ninety-fifth birthday in the little village of Holzkirchen, where he is pastor. Despite his great age, his bodily and spiritual vigor are

unimpaired. New York, Dec. 19.-The Paulist Choristers had a most appreciative audience on Wednesday, when they sang Christmas carols at the annual Christmas luncheon of the Advertising Club of New York, at the clubhouse, 23 Park avenue.

New York, Dec. 19. — His Eminence Cardinal Hayes has sent to the Visiting Nurse Service of New York his personal check for \$500, as a contribution to a fund being raised to maintain 200 additional nurses among the poor of the

Washington, Dec. 19.-The Senate has confirmed the nomination of Denis E. Nolan, Deputy Chief of Staff of the Army, to be a Major General. General Nolan succeeded Major General John L. Hines as Deputy Chief last September when General Hines became Chief General Hines became Chief of Staff on the retirement of General

Pershing. Chicago, Dec. 19.— Rehearsals for the 1925 Passion Play, to be given under the auspices of the Holy Name Society, have already been begun. As a preliminary toward making this a permanent annual presentation, a Passion Play branch of the Holy Name society, making provision for membership by women and girls, was authorby women and girls, was authorized and formed.

Lyons, Dec. 9.—On his last visit here, Premier Herriot, who is also Mayor of Lyons, paid a visit to the hospitals of the city, where he lunched with and complimented the nuns nursing in them, despite the fact that he is now engaged in a bitter campaign against religious orders in France. The order of hospital nuns is one of the few religious congregations recognized

by French law. Pittsburgh, December 12.—The Rev. Paul Baccash of the Church of the Assumption of the Blessed Virgin Mary at Cecil, Pa., died here Tuesday morning in St. Joseph's Hospital of pneumonia. Father Baccash, a Syrian by birth, is believed here to have been the order. believed here to have been the only priest of his race to have had the charge of an English speaking parish of the Latin rite.

Detroit, Dec. 16.-Catholic Croatians and Jugo Slavs under the pastorate of Rev. Oskar Suster have purchased the church property at Oakland and Melbourne avenues. The building formerly served as church for the Christ Evangelica Lutheran parish. The new parish, which was organized about a year ago and has been holding services in the gymnasium of the Holy Rosary school, will be known as St. Jerome's.

Detroit, Dec. 16 .- Bishop Gallagner announces the inauguration of the Society for the Propagation of the Faith in the diocese of Detroit. The Right Rev. Mgr. Edward Jones, who was appointed by the Propa-ganda in Rome as Supervisor of Foreign Missions for the United States has been compilied. States, has been commissioned by the Bishop to establish the society in the diocese. A pastoral letter explanatory of the work of the Propagation of the Faith to the clergy and laity will be issued on the Feast of the Epiphany.

Paris, Dec. 12.—Between 1 200 and 1,500 students from the colleges and high schools of Paris, young men from eighteen to twenty five years of age, met on November 26 in the basilica of the Sacred Heart of Montmartre to take part in a night of adoration of the Blessed Sacrament. A great procession was formed in the basilica and Benediction was given by the Cardinal Archbishop of Paris. Foreign Catholic students living in Paris sent delegates. After a solemn office, the students formed relays, spending the night in a vigil before the Blessed Sacrament.

Albany, N. Y., Dec. 19.—Ex-Gov. Martin H. Glynn, eminent Catholic layman, the man credited with bringing peace between Great Britain and Ireland, was laid at vest here. Therefore the control of the con rest here Thursday after impres

Copyright 1924 by Joseph J. Quinn All Rights Reserved WOLF MOON

A ROMANCE OF THE GREAT SOUTHWEST

BY JOSEPH J. QUINN

CHAPTER II.—CONTINUED "Well, I'm going to give it a trial. There is more opportunity in the West. Or at least there are not one hundred persons ready to jump into one job. Then again a little time spent in the oil lands will breaden me."

broaden me."

"Maybe it'll flatten you. Those oil field towns are shifting affairs but the men who make them upset the pace for shiftlessness. You've got to stroke the canaries the right way out there or else they'll snap you quicker than a turtle. Jack, they'll take a tenderfoot like you and make you look like a greaser

Nothing like seeing for yourself. The oil towns may not be as bad as

"And by the way," added Dave,
"give my regards to this young maid
that the palmist spoke of. She
might turn out to be a rip-snortin'
beauty, You never can tell. How beauty, You never can tell. hush many flowers are born to blush many flowers are born to blush It's a wonder Janet lets you go. I suppose you'll be sending for her within a month or two." "Cut that foolish talk. I may be back within a month myself. The climate may not agree with me."
"Yes, the climate of those oil

towns may not," laughed Dave.

Down near the fishing boats a
couple moved here and there.

Ropes swayed back and forth in the breeze and threw gaunt, slim shadows on the sand. The smell of fish and salt made the air pungent. A daub of humanity, brightly colored under long capes, chatted gayly further up the boardwalk. Night air wet the benches and dampened clothing. Arc lights sputtered and shook in recurring breezes carrying mist off the ocean while small drops of moisture fell

from the boardwalk rails.

Jack shouted a cheery "So Long" to Dave and plunged down a side avenue to his cottage. In the seclusion of his room he, too, felt the weighness are experienced by the weirdness as experienced by He turned on the light, fumbled among some clothing and straightened as a long-drawn locomotive whistle fell upon his ear. Jack clicked out the light and drew his chair to the window. As a long, jointed reptile the train came in over the marshes and likewise long, deep thoughts came in to obsess him. He wondered what lay out there shead of him in the uncharted future. Would it be filled with adventure, success, dissatisfaction, romance, what? A picture of the oil fields, the high derricks mounting into the sky, came to him. Then the familiar face of Janet like a phantom trailed over it all and smiled through the dream, her blue eyes beckoning. He found the prophesy of the palmist hard to dismiss. Who could this mysterious girl be, born in the East and living in the West? A myth he thought. Why should he worry about the empty presagement of a gypsy?

Vague and nameless stirrings om within tortured Jack into a shallow confidence in the woman's words only to be supplanted by absolute repudiation. Yet how did absolute repudiation. Yet how did she know he was going west to Oklahoma? If she possessed this knowledge why not surmise that her prediction of marriage was also true. Jack arose flinging the purtue. Jack arose flinging the purtue. The possessed this the following the purtue. The possessed this shadows of the forest.

Above the steady purring of the not a bit like me! Jimsie would make fun of me, if he read it, and poor old Dad might think me too serious! I'll wire him Happy head all the vehemence of the yell of the possessed this shadows of the forest.

She tore the page in two. That's not a bit like me! Jimsie would make fun of me, if he read it, and poor old Dad might think me too serious! I'll wire him Happy head all the vehemence of the yell of the possessed this shadows of the forest. suing thoughts away. Yet they came crowding back like insects, Janet, accept her promise, pledge

his faith in her.
After all it was disconcerting on the eve of his long trip to be told that he would meet a girl in Oklahoma whom he would marry, especially in view of his affection for Janet. He couldn't harmonize his visit to the oil fields with a most income of his father. meeting of his future fiancee. But the twinkle that came into the gypsy's eye when she grasped his hand and traced her fat forefinger over his palm in remembrance made Jack shudder. There was something strange about her, some-thing of the occult in the gleam of her shifting eyes, as if she had gone into a future world and returned with prize particles of information. Of course she could not fortell the future. No human could. Dwelling upon it all aroused a new passion within him, a passion to see the woman again and fling back the words into her face, to stamp her as a liar and a fool. The ndered rancour made him arise and rush to the door. As he swung it open a flood of starlight, of chilled night air, rushed in upon him. It fanned his fever to abatement and throwing the door shut he fell across the bed. Janet was his own, his very own; no gypsy words, no smirking hag could rob him of his affection for her. He would live for her love and show the world that the gypsy's mum-bling was childish, empty, vision-

the smell of oil, the towering rigging, and through it rose the face of Janet. This time it had a sad expression. He arose, crossed hisroom to the sea window and looked down the beach to where the ocean rolled in with its eternal swish. It certain she heard Pemella's characters and the season of the limb, Blue-bonnet slid down, falling into a pool of water. She lifted her head to see two horsemen loping along the edge of the gully. The darkness certain she heard Pemella's characters and the season of the limb, Blue-bonnet slid down, falling into a pool of water. She lifted her head to see two horsemen loping along the season of the limb, Blue-bonnet slid down, falling into a pool of water. She lifted her head to see two horsemen loping along the season of the limb, Blue-bonnet slid down, falling into a pool of water. She lifted her head to see two horsemen loping along the season of th showed up restless under a flash of skylight, as restless, he thought, as

> CHAPTER III. THE NIGHT RIDE

ture cyclone trailing it and blows two longs and two shorts for the crossing down by the Haversill ranch. The long resounding blast ranch. The long resounding blast freight cars. Further up the track freight cars. Further up the track

Bluebonnet had not crossed half way through the grove before the drawn-out wail of the locomotive transfixed her. It came from somewhere off on the left, over the roof of trees that swayed back and forth and threw their showers of leaves and raindrops down upon her. But it was as a siren call, a note of appeal that guided her half way the stopped. the sandy distance on the after-noon when they had thrown camp. Whence it came or whither it led she did not know, but she felt that

reassured her that she was being called. She felt her conscience expand in freedom as if receiving direction out of the night air and rain. A wild fear of the blackness gave way to the obsessing thought that she was being pursued and, throwing away all caution, she dashed frightened through the underbrush. A large forest wall stood canyon-like before her, rearing its top until lost in the sky. Bluebonnet toiled up the slippery slopes running red with water and down through a small ravine where fallen trees and gnarled cotton-woods made an almost impassible barrier. A dash of light filtered through a canopy of interlaced branches parted by the wind, only to close and increase the darkness. Wet bushes slashed against her back and cut her cheeks. It was so black under the trees that she could not see their large trunks until upon them. Their roots lay coiled like slippery serpents over which she fell. But she could not stop; she felt lashed by some strange force urging her to greater speed. Down into a gully where the water had formed a rushing for breath, at the same time feeling her heart hammering against her breast. There was something startled, wild, about her that made her look for protection behind each bush. Vague, rocking phantoms escorted her from tree to tree, stalking now by her side, again preceeding her. Whisperings out of the night air, nameless stirrings within, set her into a twitching elf that blended harmoniously with the shadows of the forest.

an infuriated demon. Then it seemed to mingle softly with the rustling of trees and the moan of wind. Once more from the North wind. Once more from the North tantalizing, inhuman, boring. To his mind Janet fulfilled the idealistic world in which he had often placed her. He would believe in groan. It set Bluebonnet between two appeals, one to go back to camp, the other to continue on her flight. The reality of the dilemma made her throat quiver in fear. Which would be worse, to return to the slavery of the camp, its sick ening routine, its whippings, the anger of Nava and the serfdom of Pemella or to fly out into the night and trust to the kindness of fate? She chose the latter, the unknown to the known, the new life to the old. She faced the future and made her resolve.

Slipping, sliding along the wet banks of the gully Bluebonnet threaded her way for what seemed a mile. Her bare feet began to bleed under the stones and sharp obstructions. She fell to her knees, arose and raced on. Now she stumbled into a deep hole where the water had filled in and plunged to her waist. She struggled out and lay for a moment damming the water and sand. Then she lifted herself slowly and staggered on More than once she missed her foot-ing and crashed down among the underbrush. Up over the ravine somewhere lay the tracks. She could hear the rumble of the freight train growing closer. Evidently the railway paralleled the gulch. The screeching of the wheels and the whistle of air brakes, accentuated by the humid air, sounded close over the bank.
She decided to scale the slope and the world that the gypsy's mumbling was childish, empty, visionary.

The symphony of frogs and night ing would be easier. Accordingly of surf which he couldn't quite distinguish from the thoughts that throbbed at the base of his brain. He closed his eyes for a moment and one more came the vision of oil fields with the flaring gas lights, the squeaking, rusty machinery, the squeaking, rusty machinery, are soming up the ravine. Releas
no moon, and the—the thing spoke to me. It woke me. I sat up, and make for the tracks where travel-to me. It woke me. I sat up, and jumsie! you can, smile like that. It woke me. I sat up, and jumsie! you can, smile like that. It woke me. I sat up, and jumsie! you can, smile like that. It woke me. I sat up, and jumsie! you can, smile like that. It woke me. I sat up, and jumsie! you can, smile like that. It woke me. I sat up, and jumsie! you can, smile like that. It just floated to the door and beckoned to me! Of course, it meant something, but what? I hoofbeats of horses splashing in mud and water. The steady clip of your knees!"

You say that because you're young," Dad told him. "It's all known it was Uncle George, I—I wouldn't have gone there!"

The symphony of frogs and night to would be easier. Accordingly she reached for the limb of a black if you like, but it was still there! To the other fellow's copped your order while you're getting up off your knees!"

You say that because you're young," Dad told him. "It's all known it was Uncle George, I—I wouldn't have gone there!"

The New Year season and her father's visit became past events; the winter snows melted; spring the world of the closed. The other fellow's and says you gotta work for what you get! Lord, the other fellow's copped your order while you're young." "You say that because you're young," Dad told him. "It's all known it was Uncle George, I—I wouldn't have gone there!"

The New Year season and her father's visit became past events; the winter snows melted; spring the calcal of the closed of the closed of the closed

teristic oaths. In one glimpse she observed that the gully was skirted by the road from the camp and that the road lead to the station. Bluebonnet listened after the hoof-beats died away yet heard nothing but the falling rain beating steadily on leaf and ground. Now and then Number 62 closely follows the Golden State limited through Texoka. It pulls out of the mile siding soon after the red tail lights of the limited have been swallowed in the dust and dirt of the miniature cyclone trailing it and blows two longs and two shorts for the University of the gully. There, one hundred

her. But it was as a siren call, a note of appeal that guided her blind footsteps in the darkness. Off to the North somewhere the railway lay she was sure for she racalled having seen its glistening bands of steel stretching off into the sandy distance on the effort. would defeat her purpose of escape. Yet tonight, soaked with rain, spattered with mud, dishevelled more than usual, she looked more she did not know, but she left that if once the tracks were reached she could follow them to a house where she might hope for protection.

A second loud blast blaring forth

A second loud blast blaring forth

Bluebonnet started to cross under the train to escape observation on the other side. But fear that it might start while she was in the act deterred her. She contemplated retreat toward the station whose lights blinked dimly through the rain. But would not Pemella and the rider be there waiting for her? That would be stepping into failure itself. She must face the brakeman. Desperate under the situation Bluebonnet looked and situation Bluebonnet looked and spied an open car. She hesitated for a moment. The brakeman was approaching slowly — whistling. She stepped close to the car, caught hold of the floor, pulled herself up to it and rolled inside. She lay quiet, huddling, through fear of detection. The brakeman stopped for a moment near the car, the light of his lantern throwing of his lantern throwing face; unseen striplings snapped shadows on the roof. Then he back and cut her cheeks. It was passed. Gloom filled the enclosure. Bluebonnet's heart, beating in triphammer throbs, softened under

TO BE CONTINUED

STUFF O'DREAMS

By Jerome Harte Bosman in Rosary Magazine Kate Wellington's pen stopped in the middle of a word; she stared at the page on which she had been writing. What an odd letter to send her father, when she had sat down only to write him New Year's greetings! She read over the last

few scratchy phrases.
"Dreams! What are they? visions of the past, or prophecies of the future vouchsafed us by God while our souls are lightened in our bodies? If prophecies, warnings? bodies? If prophecies, warnings?—portents?—Or is it all nothing?"

But it was a strange dream! She could not put it out of her mind.
"I'm not superstitious!" she told
herself. "I ate something that did
not agree with me! There's no
such thing as a ghost!"

Maggie, a new acquisition to the household, came in with fresh logs for the fire. "Maggie," cried Mrs. Wellington, "do you believe in

"Sure, ma'am," returned Maggie, cheerfully. "Me own mother seen one!"
Kate turned back to the snow.
Nonsense! She imagined it, Maggie imagined it, Maggie's mother . . .

Two days later, a telegram came

Two days later, a telegram came when Kate and her young husband were at breakfast. "It's Uncle George!" cried she. "He's dead!" "That's too bad," said Wellington, perfunctorily. "The old boy was about due to go, though, wasn't he?" "I knew someone in my family was going to die this week!" "Did you, indeed!" scoffed her husband. "What rot you talk!" "But I dreamed it, Jimsie!" protested Kate. "Three nights ago, a white shadow came to my bedside and bent over me. It was inhumanly tall and wavery, and it

inhumanly tall and wavery, and it leant over me with what seemed to be arms extended and shrouded. I thought, even in my sleep, that it was a moonbeam, but there was no moon, and the—the thing spoke

digestion, Kate! indigestion!"
"Oh, very well," sighed Kate,

wiping away a tear for Uncle George. "Have it your own way!" No use to argue with Jimsie! She looked across at him, half sadly, half whimsically. Even Kate, young herself, knew how young Jimsie was! He sat there this morning, clean-shaven, rosy-cheeked, keen eyed, with a jaw that pro-truded and shoulders very square. Jamsie was intolerant, with the extreme intolerance of youth. He thought the world was his oyster to open and devour. Failure, sickness, death,—oh! he didn't believe, now, that they could ever touch him! "And I won't let you go to the funeral, either!" cried he, going back to his morning paper. "Don't

back to his morning paper. believe in funerals! Well! neither did Kate, any more. Nor in mourning, or things like that. You see, the world was Kate's oyster, too. She had grown to be a little like Jimsie. She thought life could be lovely always, that she could dodge un-

pleasant things just by — well, dodging! Her father stopped off to see them on his way back from the funeral. And the night he came, Kate had another nightmare. Even

breakfast. "I don't know what I shall do if I go on having these "I don't know what I terrible dreams! It was Uncle George, again! We were in a frame frame house of many rooms, all clean but absolutely bare, with unpainted floors and heavy shutters on the windows that had no curtains. Every one of our family was there, the living and the dead! Poor the living and the dead! Poor Uncle George was going on a long journey, and he didn't want to start! No one had any sympathy for him. Anyway, he heard you say he made you tired, Jimsie! He was dreadfully hurt."

"Well, he still makes me tired!"

mumbled her husband, behind his paper. Kate's father laughed. Jimsie was funny.

"Oh, Jimsie and Dad, it was such a queer dream! Our new car had come and was standing on a stone causeway that ran down from the house to the sea. The car faced the house, and the sea behind it was wild and black-looking, and it went up to meet the sky in the distance. I kept thinking the brakes on our new car must be very good or our car would run backwards into the Then, you and I were leaving, and of course there was no place to turn the car around, so we had to get in and back down. I stood up in the car to tell you how we were going, and the car began to go faster and faster, and oh! there was a sheer drop into the sea at the bottom of the causeway, and I screamed, and you couldn't make the brakes work—" Kate, in her nervousness, overturned her cup of coffee and the brown stream ran across the snowy cloth, toward

Jimsie. 'And then you woke up!'" he finished drily. "Heavens, Kate, I wish you'd woke up before you spilled that damned coffee! Dad, she's as nervous as a cat and she eats everything she shouldn't! No wonder she has such rotten dreams!"

You know, I think, Jimsie, said Kate's father, quietly, "that maybe there's more to that dream than indigestion!'

Nonsense! All rot! Superstition! Harkback to the Irish! Ought to be ashamed of it!" Jimsie stamped out of the dining-room. When he came in, a few seconds later, in his coat and hat, he was grinning as only Jimsie could.
"Take her for a walk, Dad!" he cried. "Get her blood circulating and some wind into her lungs Then, she won't have another o those cheerful recurrences tonight of Uncle George and the sea and ghosts and things!"

When Sunday morning came Kate's father was surprised to find that the young Wellingtons slept so late they could not possibly get to the last Mass. "But we danced until four this morning!" cried Kate. "How could we get up? Besides, Sunday morning is the only time Jimsie has to sleep. He

never takes a day off!"
"Well," said her old father, "I always said I never would interfere always said I never would interfere with my children and my in-laws, and I never will! But I want to say this to you, my girl: You've got to remember God and your duty when you are prosperous. If you don't, God will forget you. You and Jimsie are young. You think nothing can heaven to work. You and Jimsie are young. You think nothing can happen to you! I believe you both think you can live forever! But you can't. Trouble, sickness, death comes to every one who is born. And when your turn comes, just remember that God is your only help. Go to Him, then, and rolly help. Go to that God is your only help. Go to Him, then, and pray,—pray to get back the Faith that you and Jimsie have lost!"

Kate kissed him, and Jimsie gave him a good cigar. "Oh, we do go to Mass sometimes, Dad!" Kate

cried. "Ah, this praying stuff is out of date!" Jimsie declared. "Now-

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Maggie heard her scream out in her slept, and Maggie slept in the attic story.

Came to Rate and of their married life. Trees were blooming; the new car had come. Kate Wel-

lington was in high spirits. "I've never been so happy as I am this spring!" she told her husband one sunny morning across the breakfast table. "Jimsie, it seems as though we've had one chunk of good luck piled on another for ages, and such good times and parties !

was strangely silent behind his paper. She was opening invitations to country club luncheons and bridge parties when he came to kiss her good-bye, and she paid no heed to the fact that his lips were hot and dry and that he lagged behind her chair indecisively. "This one's from Mrs. Mason!" cried she. She never noticed us before! It's because you're making so much money, Jimsie! They all know you're one of the coming men in Wall Street!"

out a word, but at the door, he took very tired on her return, lay down in the big porch hammock till Jimsie's train came from town.

Kate Wellington had another dream then; and because she was one of those queer people who knows she is dreaming, she told herself in her sleep: "Oh, this is dream! I'm so glad!" S laughing and skipping through sunlooded, spacious rooms with very high stone ceilings. They were quite bare of furniture or hangings but the gray of the stone and the sunbeams made them beautiful.

Suddenly, a figure appeared before her in a doorway. He was very tall; and his arms, when he bent down and lifted her in them, were the longest she had ever seen. Kate was not at all frightened. Iaughed and cried "Oh!" Kate was not accept "Oh!" when laughed and cried "Oh!" when his arms began to lift her up, up. felt that she was the happiest creature in all the world! Life was certainly good! Up, up, slowly, until she could see the sun above the stone roof and the figure below her was enveloped in mists. How

And then all at once, she was coming down, ruthlessly, and with increasing speed. The world went black; the tall figure, was gone and only arms of steel gripped. Kate Wellington knew she would be dashed to the stone floor and crushed! She shrieked out in

confidence, all the arrogance of youth! His square shoulders sagged, his eyes were haggard, his protruding jaw trembled like a hurt little boy's. Kate forgot her dream for this waking nightmare!
"Jimsie darling! she cried, and

wasn't much of a job anyway!' "But it was! it was!"
"I don't care, Jimsie, if only
we're alive and together!"

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It's good to be alive!"
She never noticed that Jimsie

Jimsie went out of the room withhold of the jamb to steady himself That day Kate ordered a lot of new sport clothes for the car and the club, and some new evening dresses. And she told her modiste that she didn't care so much about what they cost if only they wer for Jimsie and made an engage ment for bridge that evening. Then she went to a tea, and being

She was

And Jimsie woke her, his hand on her arm. His face arrested her. "What is it, Jimsie?" she whispered, trembling.
Poor Jimsie! Gone was a!l the

Kate drew his head to her shoulder and patted his feverish cheek. "There, there," soothed she. "Who cares? We're all right! Dad will help with the market, and that job

After a dinner that neither ate, Kate Wellington made her husband

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The disciple nearly always has companions and is jealous of them; he would like to be at least first among those who are second; and accordingly he maligns and plots against his fellows; and each one believes that he is, or at least wishes others to believe that he is, the only perfect interpreter of the

The disciple knows that he is a disciple and sometimes it shames him to be one who eats at another's Then he twists and turns the master's thought to make it seem that he has a thought of his own, different and original. Or else, and this is the most graceless and servile manner of being a disciple, he teaches exactly the opposite of what he was taught.

In every disciple, even in those who seem most loyal, there is the seed of a Judas. A disciple is a parasite, a middleman who robs the seller and tricks the buyer; a dependent who, invited to dine, nibbles at the hors d'œuvres, licks the succes, picks at the facility affection; eager for pay; the sauces, picks at the facility affection; eager for pay; the sauces, picks at the facility affects at th the sauces, picks at the fruit, but does not attack the bones because he has no teeth, or only milk teeth, to crack them and suck out the meaty marrow. The disciple paraphrases sentences, obscures mysteries, complicates what is clear, multiplies difficulties, comments on syllables, travesties principles, clouds evidence, magnifies non-essentials, weakens the essential, dilutes the strong wine, and

multitude, so distant, so alone, that he needs to feel some one near him. He cannot teach without the illustand its meaning. "Know ye not sion that some one understands his words, receives his ideas, transmits them to others far away before his death and after his death. This wanderer who has no home of his own needs a friendly hearth. To this uprooted man who cannot have a family of his own flesh and blood." Why reason ye because ye have no bread, perceive a family of his own flesh and blood. this uprooted man who cannot have a family of his own flesh and blood, the children of his spirit are dear. The prophet is a captain whose soldiers spring up only after his blood has soaked into the ground, and yet he longs to feel a little army about him during his lifetime. Here is one of the most tragic elements in all greatness: disciples are repugnant and dan-according to be cause ye have no bread, perceive ye not yet, neither understand? Have ye your heart yet hardened? Having eyes see ye not, and having ears hear ye not?" Like the common people they constantly feel that Jesus should be the worldly Messiah, political, warlike, come to restore the temporal throne of a second into Heaven they continue to

A man's thought is bound with a thousand threads to his soul even more closely than a child to a parent's heart. It is infinitely precious, delicate, fragile, and the newer it is, the harder it is for other men to understand. It is a tremendous responsibility a continued selves by the way?" But they dous responsibility, a continued torture and suffering to confide it

because after having deserted Him in the Garden of Gethsemane, they never forgot Him and left to all eternity the memory of His word

and of His life. and of His life.

And yet our hearts ache if we look at them closely in the Gospels, those disciples of whom we have some knowledge. They were not always worthy of their unique and supreme felicity, those men who were inestimably fortunate as to live with Christ, to walk, to seat with Him to also in the area. with Him, to sleep in the same room, to look into His face, to touch His hand, to kiss Him, to hear His words from His very mouth : those twelve fortunate men, whom throughout the centuries millions

of souls have secretly envied. We see them, hard of head and of heart, not able to understand the clearest parables of the Master not always capable of understanding, even after His death, who Jesus had been and what sort of a new Kingdom was proclaimed by Him; often lacking in faith, in love, in the revenge which would repay them for their long wait; intolerant of those who were not one with them; vindictive towards those who would not receive them, somnolent, doubtful, materialistic, avaricious, cowardly.

One of them denies Him three times; one of them delays giving Him due reverence until He is in the sepulcher; one does not believo in His mission because He comes from Nazareth; one is not willing to admit His resurrection; one sells him to His compies and given Him.

disciples are repugnant and dangerous, but disciples, even false ones, cannot be dispensed with this time restore again the King-Prophets suffer if they do not find them; they suffer, perhaps more, when they have found them.

A more it is about to ascend into Heaven they continue to ask Him: "Lord, wilt thou at this time restore again the Kingdom to Israel?" And after the resurrection, the two disciples of Emmaus say: "But we trusted ask Him: "Lord, wilt thou at this time restore again the Kingdom to Israel?" And after the resurrection, the two disciples of Emmaus say: "But we trusted that it had been he which should have redeemed Israel."

place in the new Kingdom and Jesus reproved them: "What was it that ye disputed among yourselves by the way?" But they held their peace, for by the way they had disputed among themdous responsibility, a continued torture and suffering to confide it to another, to graft it on another's thought, to give it into the hands of the man incapable of respecting it, this gift so rare, a thought new in human life. And yet every great man longs to share with all men what he has received; and to achieve this sharing with humanity is more than he can do single-handed. Then, too, vanity insinuates itself even in noble breasts: and vanity needs caressing words, needs praise, even offensive praise needs assent, even verbal, consecration even from the medicore, victories even if they are only apparent.

Christ has none of this smallness of the great, and yet in order to share all the burdens of mankind, He accepted with the other trials of earthly life the burden of disciples.

Before being tormented by His and disputed among them as leves by the way; the way they had disputed among them as leves they had disputed among them as leves who should be the greatest. And He sat down and called the Twelve and saith unto them: "If any man desires to be first, the same shall be last of all and the servant of all." Jealous of their privileges they denounced to Jesus one who was casting out devils in His name: "Forbid him not." answered Jesus, "for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us it is on our part." After a talk at Capernaum many murmured at his words and said: "This is an hard saying; who can hear it?" and they left Him.

And yet Jesus spared no warnings to those who wished to follow Him. A Scribe said to Him that he would follow him they had disputed among them selves who should be the greatest. And He sat down and called the Twelve and saith unto them: "If any man desires to be first, the same shall be last of all and the servant of all." Jealous of their privileges they denounced to Jesus one who was casting out devils in His name: "Forbid hi

Joseph Husslein, S. J., in America As a witness to the Frith of the is wonderfully rich and varied. I directly shall here confine myself to a single Christ. line of investigation: the signifi-cance of the Eucharistic symbols on

this ancient relic. In its plan of ornamentation the most conspicuous features are the material elements required for the Holy Sacrifice, bread and wine, presented here under the form of loaves and grapes, the latter hanging everywhere in luscious clusters from the vines that loop and intertwine around the chalice. Its main figure can best be described as the Eucharistic Christ. Grouped about Him are a series of Eucharistic tell us that it signifies eternal life emblem which I shall consider in the wind in connection with the group of Eucharistic symbols. Archeologists tell us that it signifies eternal life and was thus used in first century detail.

The right hand of the Saviour is extended in a gracious gesture and seems almost to touch a plate with loaves and fishes, the familiar symbol of the Mass in the early Church. Nothing was more clear to the first Christians than the connection between the mireculous connection between the miraculous multiplication of these humble articles of food and the Eucharistic miracle by which Christ daily gives His Body and Blood for the spir-itual food of the many thousands who approach His Holy Table wherever His sacred words of conse-

similar miracles recounted in the Gospel. Among the leaves on the plate a full ear of wheat has apparently been carved by the sculptor to say that the valid matter for the Mass must be wheat bread as well as now with wheaten bread as well as pure wine of the grape. In this, as in other ways, there is a perfect parallel between the Antioch Chalice and the earliest Eucharistic painting in the catacombs, generally ascribed to the first half of the second century, and known as the Fractio Panis, or "Breaking of Bread," the name which the early Christian gave to the Holy Serifice gave to the Holy Sacrifice.

This picture represents a Mass in the catacombs, at the moment when the consecration had apparently just taken place and the priest or bishop was in the act of "breaking the Bread," as the Sacred Host is still broken in every Mass today. On the table before him is the Mass chalies and for Evaberistic symbols. chalice, and for Eucharistic symbols there are two plates, one containing five loaves and the other two fishes. The allusion is to the first of Our Lord's two miracles of feedings the multitudes. The second miracle is more freely referred to in seven baskets of loaves placed,

needs praise, even offensive praise needs assent, even verbal, consecration even from the mediocre, victories even if they are only apparatent.

Christ has none of this smallness of the great, and yet in order to share all the burdens of mankind. He accepted with the other trials of earthly life the burden of disciples. Before being tormented by His enemies, He gave himself over to be tormented by His friends. The priests killed him, once and once only; the disciples made Him suffer only; the disciples made Him suffer only; the disciples made Him suffer over to be only; the disciples made Him suffer over to be only; the disciples made Him suffer only; the disciples made Him suffer over to be only; the disciples made Him suffer only; the disciples made Him suffer over to be only; the disciples made Him suffer only; the disciples made Him suffer over to be only; the disciples made Him suffer only is that we have here the paschal lamb. This emblem, as St. Thomas says, is the most expressive of all lamb. This emblem, as St. Thomas says, is the most expressive of all tamb. This emblem, as St. Thomas says, is the most expressive of all the figures of the Holy Sacrifice. In the Eucharist we see Christ as the true Paschal Lamb of the Holy Sacrifice. In the Eucharist we see Christ as the true Paschal Lamb of the limb. The figures of the Holy Sacrifice. In the Eucharist we see Christ as the true Paschal Lamb of the New Law giving Himself to be our food unto life everlasting. "Behold the lamb of God that taketh away the the figures of the Holy Sacrifice. In the Eucharist we see Christ and the figures of the Holy Sacrifice. In the Eucharist we see Christ in the Eucharist we see Christ as the true Paschal Lamb of the New Law giving Himself to be our food that taketh away the the say five the way for the Blessed Sacraw and livid. This face the way for the Blessed Sacraw and the figure of the Holy Sacrifice. In the convention and tabernacle for the Blessed Sacraw and the them. It was in this way that the first Christians rese

she cried to her thoughts, "I'm not going there to pray to regain my Faith! I've never lost it! I've never

did not wish say her prayers, and she's got to yoist her sick and bury her deal for she doesn't. Suddenly, Kate Wellington burst all if she doesn't. Wellington burst and the Church. "Oh, God, God, make, it right for my Jimsle!" she crite were no philosophers, because the versus of the construction of the picture of the wise men bringing gifts to the Virgin-Mother and her Child. It is remarkable that here also the location of the Magi-scene first Christian century the Antioch Chalice is priceless. Its testimony to the Scriptures and Catholic truth is wonderfully rich and varied. It directly over the Eucharistic control of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the symbols of the Incarnation are in the Antioch Chalice the Scriptures and Catholic truth is directly over the Eucharistic Chalice the Scriptures and Catholic truth is directly over the Eucharistic Chalice the Scriptures and Catholic truth is directly over the Eucharistic Chalice the Scriptures and Catholic truth is directly over the Eucharistic Chalice the Scriptures and Catholic truth is wonderfully rich and varied.

The fruits of Holy Communion in the Sacrifice of the Mass are explained in the catacomb painting by the scene of the resurrection of Lazarus, symbolizing the words of Christ: "He that eateth My flesh and drinketh My blood hath everlasting life: and I shall raise him up in the last day." On the Antioch Chalice the same idea may have been expressed by the loti-form bud, growing out of the vine in connection with the group of Eucharistic symbols. Archeologists

be for this supernatural food of the Body and Blood of Christ. That Christians well knew.

Chalice. As an introduction I must first, however, refer to two celebrated Eucharistic paintings in the crypt of Lucina, dating about the middle of the second century. They formed the terminal pictures of a lerger painting that new real research only reminiscence of R. L. S. and I dare say that even that will get me into trouble."—Catholic Transcript.

THEIR LAST HOUR larger painting that now no longer exists. Each represents a fish, and at its side a wicker basket of loaves that almost appears to rest upon it. We have here the familiar Eucharistic symbol of the catacombs. The fish, Ichthus, had by this time come

the Kingdom of God."

A rich young man came to Him who observed all the Commandments. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

And he was sad at that saying, and went away grieved: for he had great possessions."

To be with Him, a man must

"GOD MADE ME"

J. M. Barrie of "Peter Pan" and "The Little Minister" fame, re-cently attended a banquet in cently attended a banquet in London which was graced by the presence of many notables in public life. He recalled his first and only meeting with Robert Louis Stevenson. "Those of you who are at present writing your reminiscences, and that must mean the greater number of you, I warn you that there is not much use, having reminiscences nowadays met Stevenson was in Edinburgh and I had no idea who he was. It was in the winter '79. I well remember the wind was blowing art. Without seeking any Eucharistic significance Dr. Eisen assigns with my note books to the human-Close to this symbol, on the leafless placed a snail. Did he wish to tell his brethren that could be compared to the symbol. his brethren that souls remiss in the reception of Holy Communion are reception of Holy Communion are like snails, lacking in the eagerness which Christians should have for the food which bestows eternal life?

In contrast to this snail is the In contrast to this snail is the figure of a dove, so closely connected with the group of Eucharistic symbols that its body touches both the fishes on the plate. The must have grown conscious of this because he turned around and tial, dilutes the strong wine, and retails this hodge-podge as elixir distilled and quintessent. Instead of a torch which gives light and fire, he is a smoky wick giving no light even to himself.

And yet no one has been able to dispense with these pupils and followers, nor even to wish to. For the great man is so foreign to the multitude, so distant, so alone, that he ceans to feel some one near him. He cannot teach without the illusted and parables?" He warns since that some one understands his since will be and the fishes on the plate. The wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred words of consectation are uttered in the Mass: wherever His sacred wor closely as possible to the Eucharistic group is a hare, crouching in a most natural position at the base of the chalice, and regaling itself on a cluster of grapes hanging down to the ground. Eager as the dove and avid as the hare, the sculptor seems to say, should the Christian befor this supernatural food of the both of these are received together under each single species the early something about Mary Queen of Scots. I remember how he chased There is one more fact of me for hours that snowy night supreme interest to which I would through the streets of Edinburgh, call attention in connection with the Eucharistic symbols on the Antioch only reminiscence of R. L. S. and

According to Il Divin Crocifisso, while anti-clericals were honoring the memory of Renan on the occasion of his centenary, documents were recovered affirming that the apostate and impious author of a Life of Christ turned his thoughts

to God seriously in his last hours.
Renan died on October 2, 1892.
During the two years preceding his death he received at regular interin seven baskets of loaves placed, four on one side and three on the other of the picture.

On the Antioch Chalice the essential character of the Mass, as a sacrifice, is represented by the lamb immediately to the right of Christ and under His extended hand. Its position with the group of Eucharistic symbols indicates that we have here the paschal lamb. This emblem, as St. Thomas says, is the most expressive of all

Mrs. L. MacMillan Tells How Cuticura Healed Eruptions

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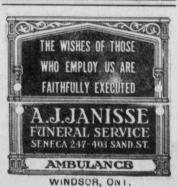
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LONDON, SATURDAY, JAN. 3, 1925

THE NEW YEAR

Swiftly the years pass, one by one. That, at least, appears to be undeniable yet surprising truth borne in on the minds of those of us who are growing old. To the young to whom the goal of life is yet a few years off time seems to drag with laggard step. Looking backward the years seem to have flown all too swiftly; to the impatient longing of youth, the objective for which one is striving seems far off in the distance of three or four years.

But to the young and to the old the passing of a year is a thing of deep significance. To the least reflective it brings home something of the mystery of time, and something of the meaning of life.

The passing of the old and the press. birth of the new year is quite naturally, almost necessarily, the occasion for stock-taking, for in the course of which he said : resolving that the new year will not see the repetition of the mistakes of the one that has just glided away into the irrevocable past. And New Year's Resolutions have become matter for the hackneyed and trite satire of the cheap jokester in and outside the columns of the newspapers. But this can be a scandal only to the weak, the very weak. Only the fool will make no resolutions for the new year. In business of any kind the man who does not adapt his methods to the lessons of experience is the man who fails in business. In the great business of life the same holds good.

We must look back over the past year to see wherein we have failed and why. We must resolve that that failure shall not be repeated in 1925, and how it is to be avoided. But it is not well to dwell exclusively on our failures. That way madness lies, the madness of despair. Hope is a virtue; it is one of the great three, infused by own." the Holy Spirit of God. We have the part of sanity and prudence L'Univers, who died in 1883. At one done in the year now dying. And prived of his journal Veuillot defrom this examination, made in all voted himself to writing pamphlets humility, may come our best resolu- and books. His works comprise tions for the new year. And it is fifty-eight volumes. He wrote well also to remember that it is much on the liberty of teaching. not on the great events of life that "I do not hesitate." writes Jules great Roman Catholic pamphleteer," happiness or success-in any reason- Lemaitre, "to number him among depends. The duties of our station in life, whatever that may be, the voluminous and impassioned a conordinary every day duties are happiness or discontent.

year begin. How many will see whom were Montalembert and the end God alone knows. If any Bishop Dupanloup. of us were sure that the new year was to be our last on earth the resolutions we take would seem to never wrote that which John Jay be of the utmost importance. Yet Chapman purported to quote from though we were assured of many Veuillot. It is one of those deathmore years of life the year we are less lies that survive in and support just entering upon is of just as the Protestant Tradition. great importance and value as if | Here is its history : we were sure that it is for us the

because it ushers in the year but time the Education bill came up for because it is the feast of the Cir- discussion, did, in fact, accuse cumcision of our Lord. All the Veuillot of having stated this proprescriptions of the law of Moses found phrase: Christ obeyed from the Circumciaion to the last Pasch, when the old maitres, nous leur demandons la law was abrogated, when the type liberte, parceque c'est leur prin- If so then the unfortunate woman and figure gave place to the reality. cipe. Quand nous sommes les This suggests one resolution, the maîtres, nous la leur réfusons, most important of all: greater parceque c'est le nôtre." fidelity and fervor in the performance of the duties of religion. This replied : resolution made and kept will when time shall be no more.

expression, A Happy New Year.

HOW MANY LIVES HAS AN ANTI-CATHOLIC LIE?

The proverbial nine lives of a cat are nothing to the proved vitality of many anti-Catholic lies. Given the congenial environment of anti-Catholic prejudice some lies seem to be endowed with the legendary immor tality of the Wandering Jew.

For the latest exposure of the entire falsity of an anti-Catholic legend we are indebted to The Commonweal, a new publication of which we shall have something to say at another time. As The Commonweal is ten dollars a year, and for other reasons, many thousands of readers of THE CATHOLIC RECORD will hardly read it. We, therefore, think it useful to give our readers the gist of the article, "On the Trail of a Lie."

We must preface this with certain facts that make it intelligible. A short while ago a Catholic, the first and only one, was elected a Fellow of Harvard University. Thereupon Mr. John Jay Chapman wrote to Bishop Lawrence of Massachusetts strenuously objecting to the election of a Catholic as a dangerous precedent. In this letter he stated that "the outspoken purpose of the Roman Church is to control American education. This is one of the larger issues of our epoch. It is in the minds of all intelligent educators." This letter was given to the

Mr. Ralph Adams Cram wrote to Mr. Chapman, also an open letter,

"Will you, not only for my information but for that of others in a like position, state explicitly where and when the Roman Curia, or any other official body of the Roman Catholic Church, has declared it to be its 'outspoken purpose . .

to control American education?' Although I am not a Roman Catholic. I happen to know something about this Church, and something about its system and practice of education. I do formally challenge you to show cause for making your amazing statement. For my own part, I deny it explicitly."

Mr. Chapman in the course of his reply to this challenge said that a the Roman faith would say in substance what the great Roman Catholic pamphleteer Veuillot said in speaking to the Liberals of France, 'Gentlemen, when you are in nower we claim liberty in the name of your principles. When we are in power we refuse it in the name of our

Louis Veuillot was a militant science on the good that we have L'Univers was suppressed. Deable interpretation of this term- the half dozen of the very great prose writers of the century.' So troversialist should offer something really the greatest things in life. that could be quoted against the On them depends success or failure, Catholic Church. There was always a section of the Catholics who depre-God has given us to see a new cated his intransigence, amongst

But despite the nature of his writings and volume of them, he

At the beginning of June, 1876, M. Jules Ferry, in a speech before New Year's Day is a holy day not the Chamber of Deputies at the

"Quand les liberaux sont les

Veuillot in the Univers promptly

year wisely and successfully spent talembert, after he became a liberal, clue to its source and object. But to tell him what he believes; usually her out greater than her Divine ence?" in the real business of life here had not the contempt he should have that such newspapers as The Globe in accusing tones and with ears Son, or to regard her as other than which has meaning and purpose for the mere telling phrase. One and The New York Times should quite closed to whatever the Catho- a creature of God with all the inwhich has meaning and purpose for the mere telling phrase. One only in relation to the life to come of the mere telling phrase. One only in relation to the life to come of the mere telling phrase. One only in relation to the life to come of the mere telling phrase. One only in relation to the life to come of the mere telling phrase. One only in relation to the life to come of the mere telling phrase. One of the mere telling phrase of the mere telling phrase. One of the mere telling phrase of the mere telling phrase of the mere telling phrase. One of the mere telling phrase of the me

THE CATHOLIC RECORD heartily . . . I fancy his construction editors were shamefully over- the non-Catholic and a forced wishes in every true sense of the was a little better and I seem to see worked during the Christmas holi-defence by the Catholic so that no the hand of M. Ferry himself in the days.

> The challenge to make good the charge was repeated but was never taken up by M. Ferry or his supporters.

But that killed only one of under similar conditions.

conducted by the Temps. The trail led back to a Paris magazine entitled "Intermédiaire des Cherissue of October 10, 1865, an "Enship of the celebrated phrase "attributed by some to Montalembert." In a later issue of the magazine, a letter from Montalembert says:

express a personal opinion, but to unite under the banner of Columbus understood, is true. But, why regarded than as calamitous. This in a work written by me not to resume in a phrase what I have unceasingly fought."

There was no longer an intimation that the famous phrase was uttered by Veuillot. The discussion, though over, so far as Veuillot was concerned, had so aroused the curiosity of M. Cormentin that he decided to trace it to its source which he suspected was neither French nor Catholic. Knowledge of Montalembert's intense admiration for his fellow-liberal in England, Lord Macaulay, put him on a new track and led to a surprising discovery. In an issue of the Edinburgh Review, published in 1837, in lish Revolution. Macaulay writes:

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots few words, and stripped of historical disguise, is simply this-I am in the right and you are in the wrong. When you are the stronger, you ought to tolerate me, for it is your duty to tolerate truth. 'highly educated, honorable man of But when I am the stronger, I shall persecute you, for it is my duty to persecute error.'

Here, says The Commonweal, this been traced from the cynical words journalist by the enemies he flayed accuracy of his arguments.

tion of " all bigots of all sects."

SELF - MURDER AND RELIGIOUS FERVOR

A copyrighted despatch to the Globe from Paris tells us "a poignant story from Madrid of a mother's sacrifice and a strange example of the deep fervor inspiring a religious woman.'

Then the story goes that the mother of a soldier had besought "the famous Virgin del Carmel" to protect her son, and made a vow to sacrifice her own life if her son returned home safe. On his safe return the mother greeted him with 'transports of joy," put him to bed, prayed all night before the statue of the Virgin del Carmel, and then drowned herself in fulfilment of her tragic vow.

Whether or not any such suicide took place of course we do not know. was quite evidently insane.

To represent self-murder in fulfilment of a vow as an act of "relig-

JACK DUNNE

The death of John Patrick Dunne, Supreme Agent of the Knights of Columbus for Canada, deprives the Dominion of one of its most gifted the innumerable lives of the lie. and zealous lay apostles. The In February, 1911, when Veuillot largest fraternal organization of was twenty-eight years in his Catholic men in North America, grave, M. Maurice Faure, then namely, the Knights of Columbus, Minister of Public Instruction in could never have attained the posi-France, repeated the accusation tion which it occupies in Mother substantially in Ferry's words and Church without the unselfish and intelligent leadership of noble lay-Jealous of its old editor's reputa- men. The whole future of the Ktion the Univers reprinted his denial of C. depends upon its being able to read in Catholic literature has ever surely not misplaced in such a and challenged M. Faure to sub- enlist the services and follow the suggested any such thing to us juncture. We have personally been stantiate his 'quotation.' M. Faure leadership of men of this character. as putting the Blessed Virgin above able to see in the aspiration after consented to a searching inquiry Now it can be said without exagger- God. We have had from childhood union so-called, but a further suration that there is no layman in the clearest perception of the render to that principle of indiffer-Canada who, by his unselfish sacri- infinite difference between Mary entism inherent in the Protestant cheurs et des Curieux." In its much to the development of Cath- Jesus Christ. And as we are in made such startling headway withquirer" had asked for the author- did Jack Dunne, as he was familiar- however poorly they may be in adherence to even mistaken princily known from Newfoundland to structed in other respects. That ples than the abdication of principle Vancouver Island.

For the past quarter of a century, and the guidance of Mother Church. From coast to coast he traveled. everywhere inspiring men by his Christian faith and fortitude. The number who will admit that they are better men today as a result of his work must reach the thousands. His wonderful Catholic optimism never weakened, despite his own trials and sorrows and the apathy. jealousy and ingratitude of many of the men for whom he so unselfishly sacrificed himself.

Such a consistent upholding of an

ideal will eventually be recognized if only at death. That seven hundred men, together with priests the course of an article reviewing and prelates from seven dioceses, Mackintosh's History of the Eng. should gather at his funeral service was certainly a sufficiently public recognition. Yet Jack Dunne did not have to wait till his death for discerning judges to realize and of all sects, when condensed in a proclaim his merit. The present Apostolic Delegate for Canada, in a public speech a few years ago. signalized him as one of the few laymen in Canada who had most to do with the success of the Catholic Army Huts. Nor is it any longer a secret that it was upon the advice of several members of the Canadian hierarchy that the Knights of Columbus appointed him, three years ago, their Supreme Agent for natural history of a famous slander | Canada. As befitting a soldier of may well be allowed to rest. It has Christ he died in active service. It was when on his way to a meeting put into the mouth of a Catholic in Chicago of the Supreme Officers and Agents of the K. of C. that. in his columns to the purely ex through an unfortunate railway all done good as well as evil. It is Catholic journalist, editor of parte summing up of his position accident, he met his death, though by a fellow-journalist of his own not before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's speech is as true and as forcenot before having received all the kin's and wisdom to examine our con- time he was imprisoned; at another political camp, consolations of that holy religion ful as it was eighty years ago when does not stand alone. The Rev. therefore. and finally to the oratorical gesture for which and by which he lived. it was written. The Count, our Canon Barnes, who has recently tribute to the Roman of an English Protestant historian, He was the true type of the readers will remember, had found a been appointed Bishop of Birmingby no means notable today for the Catholic leader—a cultured gen- copy of Blackstone's Commentaries ham, has committed himself to some-It is a far cry from John Jay kind friend, an exemplary hus- was persuaded that he needed no to his flock that all churches must be rendered to God. Pope Leo Chapman's "quotation" from "the band, father and citizen, an other aid than his own eyes to in- accept the biological doctrine of XIII. in his great encyclical unselfish and zealous lay apostle, terpret it. And what shocking evolution, because "probably there States" makes clear the Louis Veuillot, honestly acknowledg- preaching only what he practised. things he found in it, "The King was a gradual evolution of a tribal doctrine that the Church and State ing a Catholic principle to Lord He was in very truth a twentieth never dies." This writer then made group of monkeys who slowly began are, each in its own sphere, inde-Macaulay's oracular characteriza- century crusader. That he may a mere man immortal in his earthly to show a brain development pendent

> NOT IN THE PLACE OF GOD hand trembles as he holds the By THE OBSERVER

knew him

chose to resume in this sentence can be explained only on the charit- any conversation of the sort usually Creator and the creature.

To all its friends and readers what he considered our standpoint, able supposition that the news takes the form of an accusation by answer to a serious inquiry.

> were. And we were so taught in they may. the clearest and most emphatic terms. Nothing that we have ever fice and wise counsel, contributed as and her Divine Son, the God Man, theory of belief, and which has olic knighthood in the Dominion as this respect, so are all Catholics, in the past few years. Better far by irreproachable example and devotion which, to a mind already be laudable, a union which implies "These words are to be met with eloquent appeal, he urged the persuaded that too much honor is a shrinking faith cannot from the Catholic manhood of Canada to given to Mary, may be easily mis- Catholic point of view be otherwise employ of stating their theological ations concerned. beliefs; they put them into a Confession of Faith or into a Catechism expect to find theological exactitude in a prayer book any more at a funeral or wedding?

> > Catholic doctrine is, and has ever been, that God alone is entitled to supreme or divine honor and worship; that He is the Creator and Sovereign Lord of Heaven and sion, anti-Roman bias came to the earth and of all things; that He is surface. In the light of the Women: infinitely above the Blessed Virgin and all the saints and angels : that these are but creatures, and He the Almighty and all-Holy and eternal Creator. Catholics have frequently to remark the unreality of Protestant impressions about our religion and our Church. The great majority of non-Catholics are quite incorrigible in this respect. They collect their ideas about Catholic doctrines, and the meaning and effects of those doctrines, not from those who actually hold and act on these doctrines, but from misunderstandings and misrepresentations which have been handed down to them and from such fragments of Catholic literature as may happen to come into their hands and which they think they are quite competent to interpret without any Catholic

explanation or comment whatever. as he repeats the blasphemy; his he will go far." accursed book.

NOTES AND COMMENTS

THE LONG Presbyterian battle over church union draws to a close. time or chance remains for a serious and the many adherents of that denomination throughout Canada We do not know and never have may not unreasonably be supposed known a Catholic who put the to await the result with some Blessed Virgin above God in any degree of anxiety. Catholics as manner or to any purpose whatso- such are necessarily interested ever. We never did any such thing merely as spectators, but, as ourselves, never thought of it, intimated more than once in these never heard any Catholic suggest columns, it is impossible to be it. Our parents taught us the exact altogether indifferent to the battle contrary. The children with whom being waged by one section for we went to Sunday school were hereditary beliefs, be those beliefs taught the exact contrary, as we as fragmentary or mistaken as

Some DEGREE of sympathy is phrases are used at times in Cath- altogether! And while aspirations olic prayer books and other works of towards union may in themselves should Protestants expect to find is said without any desire to theological accuracy in a prayer interfere one way or the other in book? That is not the method they the domestic doing of the denomin-

WHILE, THEN, Catholics, so far as or a creed; and why should they they are interested at all, may be more inclined to sympathize with the opponents of "union," it is than in the extempore prayers that worth noting that the traditional one of their ministers may make anti-Catholic bias of Calvinism came out perhaps the more strongly on the anti-union side. As remarked a week or two ago, just in proportion to the degree of acrimony imported into the discusinherent spirit of Calvinism this is perhaps not to be wondered at, and due allowance should be made on that score. Let us hope that those who reject the present move towards a spurious union may by

MEANWHILE THE trend towards negation of all belief outside of the Catholic Church is forced once more advertised kev. Stickney Grant of the Protestant Episcopal Church of the United States, in his "Christ- Church and State-so little undermas message" to the world, in which he boastfully proclaims disbelief in by some of our fellow-citizens. all the cardinal doctrines of Christianity and aligns himself Himself has said so. with those who see in Christianity Casar the things that are Casar's, but one of many religions, on a and to God the things that are level with Islam, Buddhism and God's.' The Pharisees claimed that Newman's satire, Count Potempoor other eastern cults. Unfortunately temporal, was lodged in tleman, an eloquent orator, a on the Laws of England, and he thing similar, and has announced soon obtain the goal of all the body. "The King can do no characteristic of humanity." "If." crusaders and enter the heavenly wrong." Horrible, to say that a observes the editor of the Catholic Jerusalem is the prayer of all who mere man is perfect. "The Herald of India, "the bishop beomnipotence of Parliament." This lieves so strongly in probable over divine, the other over human is the worst of all; his lips tremble doctrines before donning the mitre

"WHAT SEEMS to be an insuper-We do not give to the Blessed | The Potempkins have been making | able difficulty against this extraord-Virgin supreme or divine honor, speeches about Catholics and their inary brain development," observes which belongs to God alone. This religion for four hundred years; the same learned editor, "is this. We is one of the first things taught to and much longer than that; for have had now all sorts of sprightly and may without let or hindrance the Catholic child in his Catechism misrepresentation of the Catholic little monkeys in our company for exercise according to its class. Non - Catholics sometimes religion did not by any means begin well nigh a million years, according say that Catholics give to Mary the with the Protestant "Reformation." to scientists—of course, they only place which belongs to God. We They take our "Blackstones" and speak from memory. We have have never known any Catholic, out of them they read the most taught them all sorts of tricks, however poorly instructed, who did horrible things which are not there educated them, even taught them anything of the kind. A ten cent at all; the most alarming things manners; they have watched us, REASON FOR TEMPORAL SOVEREIGNTY copy of the ordinary Catholic child's and the silliest things. The fairest and received every opportunity for Catechism ought to remove that minded of non-Catholics are not studying our intellectual doings, impression, and would do so in many cases if Protestants would condescend to read even that simple little explanation of Catholic belief; which was a form of them below to the following the following the following the following that the foll which very few of them have ever Virgin Mary. When they accuse us intellect all around them has had the statement if the Pope claimed done or even thought of doing. A of "Mariolatry," they attack a no influence on the monkeys' brains casual conversation with any Catho- shadow and not the substance of for a million years, how is it that lic would be almost enough to the Catholic belief. Not a single when they had no intellectual ious fervor" on the part of a Catho- remove such a misunderstanding, Catholic schoolboy, taking his first sample to go by, no intellectual lic mother is to outrage decency and but Protestants seldom inquire lessons in the Catechism, is deceived being to encourage them, they "The 'profound' phrase is not truth. That the "poignant story" seriously of any Catholic what he into thinking that he is to put the suddenly developed intellect withensure for us a happy new year, a mine : it is Montalembert's. Mon- came by way of Paris may give a believes, though they often attempt Blessed Virgin above God; to make out creation or God's interfer-

THOSE DISPOSED to consider the spiritual prerogatives.

from the statistics contributed to a leading daily paper of the province (also one of the most ardent champions of Prohibition.) wherein it is shown that whereas convictions in all Canada, excluding Ontario, have decreased 26% in ten years, convictions in Ontario have increased 26% within the same period-1913-1928. And that whereas convictions for drunkenness in all Canada. excluding Ontario, show decrease of 68% in the same ten years, the decrease in Ontario is only 80%.

In this country we have been accustomed to look upon England as a land where alcoholism is a much greater evil than in Canada. Yet, as the same group of statistics (apparently drawn from reliable sources) show, the decrease in convictions for drunkenness there from 1912 to 1928 figures out at 59%, or slightly better than all Canada, including Ontario. "In other words," to quote direct from the statistician, "in Ontario in 1923, after half a century of temperance education and legislation, and more than five years of the O. T. A. there were almost twice as many convictions for drunkenness in proportion to population as there were in the same year in England, where prohibition is unknown." If these figures are absolutely correct (and it should not be difficult to verify or refute them) the said statistician may well ask, as he does: "Is Ontario's lead in the right direction ?"

CHURCH AND STATE CONFLICT DENIED

UNION OF TWO FORCES NOT DESIRED

Following is the sermon of the Right Rev. John P. Carroll, D. D. Bishop of Helena, delivered at the Mass at the Cathedral, St. Louis, Mo., which opened the convention of the National Council of Catholic

"'Render, therefore, to Casar the things that are Casar's, and to dod the things that are God's.' Matt. xxii.. 21.

CALL TO PATRIOTISM AND PIETY

"My message to you today, my the logic of events be led to discern where alone the true basis of union the gospel of this twenty-second Sunday after Pentecost, which I have just read. It is the clarion call of the Divine Founder of the Catholic Church to patriotism and piety; 'Render to Cæsar the things that are Cæsar's God's. It is a command to make upon public attention by the much use of the opportunity given you as members of a nation-wide organization to broadcast the doctrine regarding the relations of stood and so grossly misrepresented

> "There is no conflict between Church and State. Jesus Christ was unlawful to nay They were wrong. Temporal things belong to Casar. rendered to Cæsar. things belong to God Christian Constitution of pendent of the other. 'The Almighty,' he says, 'has appointed the charge of the human race between two powers, the ecclesias. tical and the civil, the one being set things. Each in its kind is supreme.' And in his encyclical Satis Cognitum,' he censures those who declare that the Catholic Church seeks control of human governments: 'This is the office appropriated unto the Church by God: that it may watch over and may order all that concerns religion its charge over Christianity. Wherefore, those who pretend that the Church has any wish to interfere in civil matters, or to infringe on the rights of the State, know it not, or wickedly calumniate it.

"Some there are who maintain that the Pope's claim to temporal temporal sovereignty over all the nations or over any of them. But he does nothing of the kind. The Pope merely claims that as spirit-ual head of the universal Church, a Church that exists in every nation, he must be the subject of no nation -he must be supra-national, above all nations, above all rulers. Otherwise he would not be free and untrammeled in the exercise of his

will not derive much satisfaction France, or England, or America,

what tremendous influence would be brought to bear on him to pro-mote the cause of the Allies against Germany! If he were a subject of Germany, what pressure would be used to win him over to the defense of the Central Powers either case he would be shackled by his environment, and the cause of religion would suffer. As it was, any kind. very claim to temporal sovereignty set him apart from the warring nations and enabled him to schools after tax support was withexercise that perfect impartiality which is now the admiration of the

world.
"The universal spiritual sovereignty of the Pope, therefore, required for its full and free exercise independence of all temporal sovereigns, and this independimplies a certain territory in which he shall exercise independent civil dominion. Was it not solici-tude for the free and unhampered exercise of the federal executive, legislative and judicial powers of our country that dictated the disfranchisement of the District of Columbia and its segregation from the territory of the sovereign States of the American Union? The political wisdom of America finds its model in the spiritual wisdom of the Papacy.

POPE IS NO FOREIGNER 'The old cry that Catholics owe allegiance to a foreign potentate has again been heard in the land. If this means that Catholics owe spiritual allegiance to the Pope as the head of the Catholic Church, the statement is true. But the the statement is true. But the Pope as spiritual chieftain of the Church is no foreigner in America, or anywhere else in the world. Was or anywhere else in the world. Was it not to the Apostles, and through them to their successors, the Pope and the Bishops, the teaching and governing body of the Church, that Christ issued the command: 'Go ye into the whole world, and preach the gospel to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be condemned? Was it not to them also that He said: 'Going, therefore. teach ye all nations, teaching them to observe all things

whatsoever I have commanded
... he that heareth you, heareth Me; he that despiseth you,
despiseth Me, and he that despiseth
Me, despiseth Him that sent Me?" If, therefore, the Pope is a foreigner to Americans, and the Church of which he is the head is a foreign institution in America, so is Christ a foreigner and His religion a foreign institution. And if Christ, the Son of God, is a foreigner, so is God the Father who sent Him a foreigner, not only in America, but in the whole world which He made and which He rules by His Provi-

"If the old cry means that Catholics owe temporal allegiance to the Pope, the very purpose of the temperal power of the Pope, as just outlined, ought to be sufficient to st fle that cry forever. The Pope's claim to temporal sovereignty implies and necessitates his total removal from the temporal jurisdiction of every nation on earth, just as the independence of the American colonies meant their removal from the civil jurisdiction of Great Britain and correlatively just as the establishment of American sovereignty involved the recognition of England's independence of America, so the Papal claim to temporal sovereignty involves recognition by the Pope of the civil independence of all the nations of

"Union of Church and State may an ideal condition in a country that is wholly Catholic. It is not practical or desirable in America. and if it were referred by the United States government to the people, the Catholic hierarchy and the Catholic laity of America would unanimously vote against it. The constitutional guarantees of religious liberty are sufficient for American Catholics, and they neither name.

need nor want a legal union of Church and State 'in this happy that the Parochial schools do not country of ours,' to quote the words cultivate loyalty to America, is of Theodore Roosevelt, 'where wholly without foundation. As far religion and liberty are natural as the

'Notwithstanding the Catholic doctrine of the mutual independence of Church and State, certain organizations in our country contend that State. Patriotic exercises are held the Catholic Church is not sincere. What she grants in theory, they say, she denies in practice. Amercica establishes schools for the children of the Republic. The Catholic Church builds up a separate system of schools for her children. 'As there is but one flag, women who not only teach religion, so,' they say, 'there should be but one school. A divided school makes especially by their countenance all a divided nation.

This argument is based on three false assumptions: (a) The Public school is the only American school; (b) the State has the sole right to fane. establish schools; (c) the parochial schools do not inculcate wholehearted loyalty to America.

FIRST U. S. SCHOOLS RELIGIOUS

"And first of all, the Public they are suspected of disloyalty to America? With us this is the very school, as at present constituted, in reason why they ought to be credit which religion is not taught, dates ed with greater loyalty, if possible which religion is not taught, dates only from 1840. For upwards of two hundreds years, namely from schools. For, in addition to the colonial days down to the time of Horace Mann all the schools of obedience to civil authority given in America were religious, and relig- our Public schools, the teachers in ion was then omitted from the curriculum, not because of any antagonism to it, but merely Among these is the command of antagonism to it, but merely because of the practical difficulty of furnishing suitable religious instruction to children of the rapidly-increasing multiplicity of are God's.' Among these is the command of which would tend to make more general that wilful and sinful general that wilful and sinful sterility which Theodore Roosevelt was not afraid to say 'offends God, cheats nature and betrays country.'

religious denominations. It was to thought the home and the Sunday School would supply the need of religious instruction. How lamentably they have failed is evident from the desiration. The sum of the sunday authority of the State is from God, that it must be obeyed 'for conscience sake' and under pain of damnation.'

Keep up the protest. It will shed glory on your Catholic womanhood and rank you among the bravest defenders of our Country." religious instruction. How lamentably they have failed is evident from the decimation of the Sunday School and from the fact that about two-thirds of the American people are without religious affiliations of

"The wisdom of the Catholic schools after tax support was withdrawn in 1840 is now generally admitted by patriotic Americans, and a rapidly growing movement to secure credit for religion taught outside of school and even to dismiss school for one or more hours a week that religion may be hours a week that religion may be taught is meeting with hearty favor by leading non-Catholic denominations. Let us hope that the real American school, the religious school of the days of our forefathers, will be reinstated all over our broad land before religion has lost its hold on the mind hearts of our fellow-citizens.

THE STATE AND THE SCHOOLS

"The second assumption, namely that the State has the sole right to establish schools, is equally false. The chief purpose of the State is to protect the rights of its citizens. To secure these rights, says the Declaration of Independence, 'governments are instituted among The preamble of the Constitution says that one of the reasons for the establishment of the Constitution is 'to secure the State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law.'

"Now, among the citizens of the State parents hold the first place, for they furnish and perpetuate its citizenship. And among the rights of parents the right to educate their children stands pre-eminent It is a right bestowed by the Creator Himself, who made parenthood the instrument of His design for the perpetuation of the human race. This design of the Creator is not limited to procreation, but includes the development of the physical, intellectual, and spiritual faculties of the child both for its own good and the good of society. Since this development is another name for education, parents are by name for education, parents are by nature bound, and therefore have the corresponding right, to educate their children. This right is inalienable because God given. The State can neither give it nor take it away. Hence any attempt on the part of the home in the consideration of the home in addressing a body of Catholic women banded together to help Church and State and School solve. the State to deprive parents of this right, for example, by compelling them to send their children to the schools of the State, is an abridg-ment of parental privilege and immunity, a deprivation of parental liberty and a violation of the Constitution of the United States.

THE CATHOLIC POSITION

"Of itself, then, the State has no right to teach. But it has a right to insist on the education of its citizens. In their pastoral letter of 1920 the Bishops of the United element States make clear their position on this subject: The State should well-k encourage among the people such a love of learning that they will take through negligence or lack of means fail to do so, the State has the right unavailing. to establish schools and take every whose chur other legitimate means to safeguard interests against the its vital dangers that result from ignor-ance.' In other words, the State has the right to teach indirectly, that is, in default of the parents, but its right is derived from the parents and is exercised in their

secular branches are concerned, the curriculum of studies is the same as in the Public schools the flag is always in evidence. The only difference the casual observer could notice between the Public school and the Parochial school is that in the latter the teachers are for the most part religious men or especially by their countenance all aglow with enthusiasm for their sacred calling, create a religious atmosphere and radiate reverence for all knowledge, sacred and pro-

RELIGION INSISTS ON LOYALTY

"Can it be because religion is taught in our Parochial schools that

"Loyalty to America, therefore, is taught in our Parochial schools not only as a civil, but also as a religious obligation—an obligation ust as binding in conscience as the observance of the Ten Command.

the country. Outside of school hours our children mingle freely with the other children of their locality. In after life they are united with their non-Catholic neighbors socially and in business.

WAR SHOWED LOYALTY

"There are no Catholic States in the Union, no Catholic cities in our States, no Catholic wards in our cities. When the call to arms was sounded in the World War, graduates of the parochial schools, in numbers even beyond the Catholic proportion of the population, fought shoulder to shoulder with graduates of the Public schools and just as freely shed their blood, when need there was, 'to make the world safe for democracy.'
"To say that as there is one flag.

so there should be but one school is just as impractical and un-American as to say: 'As there is one flag, so there should be but one church and one political party. Rather the motto of America is, 'E Pluribus unum'—the union of many races, many political parties, many races, many political parties, many churches, many schools, under one flag, all rivaling one another in their devotion to the Stars and Stripes which is the symbol of their constitutional rights and liberties.

"Flag, Church and School and their proper relations-this is the theme suggested by the gospel of the day. But the theme would not be complete did it not include the Home-without which nor flag, nor Church, nor school could exist, Church and State and School solve the problems of society. For, the with its influence on society is chiefly what woman makes it. She is its queen, its protector, its defender.

HOME THE RELIANCE OF THE STATE

"Some years ago the late Justice Brewer of the Supreme Court of United States delivered andid address in which he the declared the flag, the church and the school to be the essential elements of our Christian civiliza-Below the platform sat a well-known statistician who said to himself: 'No, Mr. Justice, you are wrong. The Christian home is the foundation of our civilization. Without it, the efforts of church the world.

AGAINST UNION OF CHURCH AND STATE of their children. Should they and school and flag to create, foster and school and flag to create, foster of their children. save civilization would be He thought of France, whose churches are the model and despair of modern architecture whose schools were the glory of the Church in 'the greatest of all centuries;' whose flag remained unstained throughout the vicissitudes of a thousand years. It was the flag of Clovis, of St. Louis and of St. Joan of Arc.

'And yet, he thought, there is something wrong with France. In 1890, France had a population of 38,000,000, and Germany a popula-tion of 49,000,000. In 1900 Germany's population increased to 64,000,000, and France still had 38.000,000. France, he muronly mured has dishonored the home in its primary function of cooperating with the Creator in the propagation of mankind, and its glorious flag, its splendid schools and its magnifi cent cathedrals will not prevent it from becoming a prey to jealous neighbors and from hastening to final decay and extinction.

CATHOLIC WOMEN LEAD

There is reason to fear that the love of ease and pleasure has diminished the affection of many of our American people for the home of the pioneer—a home that was made vocal and glorious by the innocent prattle of many children. The large number of advocates—many of them women, to their shame be it said—of the Birth Control Bill, for some time before Congress, only serves to increase our fear and to make us view with alarm the consequences to our country when the present restrictive immigration law begins to make

"Thanks be to God, the Catholic women of our country, led on by the National Council of Catholic Women voiced their opposition to this iniquitous measure—a measure which would tend to make more

FOREIGN MISSION NEWS LETIER

THE CALL OF ALASKA

ments, or the assistance at Mass, or the reception of the sacraments.

"Is it because in our parochial schools Catholic children are separated from the other children of the nation that we are suspected of disloyalty to America? This is not our fault, but the fault of the State, which separated religion State, which separated religion from education and, therefore, compelled us to unite them in schools of our own in order to obey the dictates of our conscience.

The separated religion I am sixty-six. Storm and sleet I am the dictates of our conscience. is a young man's work, but Father Anyhow, separation during school hours of Catholic children from other children of the Republic does I do, too. That the reins will fall not mean separation in any-thing that concerns the welfare of the country. Outside of school hours our children mingle freely with the other children of their by you

GREETINGS IN CHINA The usual greetings of beggars, and their thanks upon receiving an alms is: "May you grow rich!" A blind man came and was given some rice. He kept repeating "May you grow rich." We told him we did not care to become rich, that Christians cared most to have God bless them, and gain heaven after death. But he continued "May you grow rich." He was finally convinced, and went off amazed, repeating—"God bless you!" It was his first lesson.

"THE HARVEST IS GREAT"

Bishop Wilson of Bagamayo, East Africa has a marvelous story to tel of the success of one of his mission-aries who has care of Usundawi. He has been responsible for 2,000 conversions, for the monthly gift of 50,000 Communions to Christ, for three or four thousand souls already in paradise. He was interned during the War, but during his absence thirty teachers kept his schools going, and when another priest was sent to the mission, only two had fallen away from the faith.

BUT THE LABORERS ARE FEW It is unfortunate that one cannot report a multiplication of missionaries proportionate to conversions During the last decade the Church in India and Ceylon has in-creased 13%, but the clergy have shown a growth of only 9%. In India, unlike other pagan countries, the foreign priests are in the minority. They are about two-fifths of the total of 3,200. There has been no increase in the foreign clergy during the past ten years, native priests have grown in numbers by 15%. Pray, that the Lord send laborers into His vineyard.

FATHER GALVIN'S PROMOTION The news that Rev. E J. Galvin, Director of the Irish Mission to China, has been appointed Prefect Apostolic of Han Yang will be received with joy by his interested friends everywhere, but readers of THE CATHOLIC RECORD will be espe-cially interested for Canada played a part. Our own Father Fraser was the means used to attract Father Galvin to his Chinese Apostolate

In 1912 Father Fraser had made a beginning for founding a Seminary for China in Ireland. The late Cardinal Logue had offered him a hurses for educating mission-hurses for educating mission-h none could be found to shoulder the responsibility of stirring up the Irish people to the work. Father Fraser after sowing the seed, returned to America some-what disappointed. Here, Provi-Holy Rosary Parish, Brooklyn, where he met Father Galvin then a young Irish curate. Father Galvin went to China when Father Fraser returned, where he gained his experience in the Province of Che Kiang until 1916. We know the rest. Today, when the Holy See has entrusted to him the evangelization of 5,000.000 souls, the Society which he founded six years ago has over 80 priests and 120 students preparing for the missions in China, while its seminaries and houses are scattered over four con-

CAPT. McCULLAGH IN U.S.

New York, Nov. 28.—Captain Francis McCullagh, the journalist whose dispatches on the Soviet Government's persecution of churches, with definite proof that the Bolshevik aim was to uproot every vestige of religion from the Russian people, startled America some months ago, arrived in New York recently for a stay of some time in the United States

Captain McCullagh will discuss in this country, and will deliver footsteps, forgetfulness of self and lectures in several cities. He is probably the leading authority of the day on Russia and the Soviet fellow men must be the characteristic feature of our lives, Government.

"SUPPORT IS SACRILEGE"

"We had the same tendency in England," he said, "but from my first-hand knowledge of conditions in Moscow and the policies of the leaders of the Soviet, I know that these persons are committing a grave error. In view of the per-fectly authenticated documents and propaganda I am prepared to show to Americans who are interested, that it is little short of sacrilege for any organization aspiring to the title of religious to support the present Russian Government in any way

Captain McCullagh, small, modest and well into the prime of life, has pursued his journalistic profession in almost every corner of the

WHAT HE FOUND

John L. Stoddard, the famous author of many volumes of travel books, after his conversion some years ago, wrote the story of his "travel" into the Church. The "travel" into the Church. The paragraph with which he concludes his account is so beautiful that it ought to be widely known. He

When I am asked what I have found within the Catholic Church superior to all that Protestantism gave me, I find that language is inadequate to express it. thinks of the familiar metaphor of a stained glass window in a vast cathedral. Seen from without by day, this seems to be an unintelligible mass of dusky glass. Viewed from within, however, it reveals a beautiful design where sacred story glows resplendently in form and color. So it is with the Church of Rome. One must enter it to understand its sanctity and charm. When I reflect upon that

Church's long, unbroken continuity extending back to the very days of the Apostles; when I recall her grand, inspiring tradition, her blessed sacraments, her immemorial grand, language, her changeless creed, her noble rivual, her stately ceremonies, her priceless works of art, her wondrous unity of doctrine, her ancient prayers, her matchless organization, her apostolic author-ity, her splendid roll of saints and martyrs reaching up like Jacob's ladder and uniting earth and heaven; when I reflect upon the intercession for us of those saints and martyrs, enchanced by the petitions of the Blessed Mother of our Lord; and last, but not least, when I consider the abiding presence of the Saviour on her allars-I feel that this one holy, apostolic Church has given me certainty for doubt, order for confusion, sunlight for darkness and

substance for shadow.
"It is the Bread of Life and the wine of the soul, instead of the unsatisfying husks; the father's welcome with the ring and the robe, instead of the weary exile in the desert of doubt. It is true, the prodigal must retrace the homeward road, and even enter the doorway of the mansion on his knees; but within, what a recompense." -Liguorian.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR CHRISTMAS WISH

and elsewhere, several priests friends every grace and blessing of offered to assist in the work, but the Christmastide.

At this happy season there is naturally a strengthening of the ties of friendship which bind men together. The outpouring of the goodness and peace which came to men at the Nativity of the Infant dence guided him to the Rectory of Holy Rosary Parish, Brooklyn, recurrence of the great feast, to flood the world again and hearts overflow with sentiments of affection and gratitude towards friends and benefactors.

Those who during the year have helped in the work of Extension have a special claim upon our regard, for they, by their charity, have made possible all the good work which has been accomplished hy Church Extension. People read our appeals and letters from the missions, and moved by the real spiritual destitution of poor Cathoics, their charitable donations make it possible for us to give relief. It was the awful spiritual condition of mankind which caused the Only Begotten of the Father to take upon Himself, human nature that by suffering and sacrifice He might from the very same motive which prompted our Blessed Redeemer to be born, a little infant, in the stable of souls

The life of Our Lord on earth was Captain McCullagh will discuss one of suffering and sacrifice, the Russian situation with officials and if we wish to follow in His

There are many Catholics who have failed in their duty to the Lucian, Martyr, was born at Samo-Convinced, from his intimate knowledge of the Bolshevik mind and from documents and letters he might have spared something of

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a disciple, but because the accept-ance of the privilege entailed the St. Jerome's later work, the Latin sacrifice of worldly possessions, he went away sorrowful.

worse off on account of their charity—quite the contrary, as we are so frequently reminded in their letters to us, "What I give to Extension is never missed, Father; it always comes back again." Even if it didn't come back sgain, they have the recease and consolation which the peace and consolation which their good act produces, but that cannot be compared to the super-natural reward which will be realized when worldly possessions no longer hold any charm.

We ask the Infant Jesus to shower blessings upon the benefactors of Church Extension and to increase and multiply their number to such proportions that ways and means may be provided for every Catholic in this land to practice his religion. Contributions through this office should be addressed:

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4 00

5 00

Sunday, January 4.-St. Titus, Bishop, was a convert from pagan-ism and a disciple of St. Paul. He was patient and painstaking. St. Paul "gave thanks to God, Who had put such carefulness for them in the heart of Titus." And these gifts were enhanced by a quickness to detect and call out all that was good in others, and by a joyousness which overflowed upon the spirit of St. Paul himself who "abundantly rejoiced in the joy of Titus.

Monday, January 5.-St. Simeon Stylites, when a mere child began his monastic life. He tortured his body and ate but once in seven days and, when God led him to a solitary life, kept fasts for forty days Thirty-seven years he spent on the top of pillars, exposed to the heat and cold day and night adoring the majesty of God.

Tuesday, January 6.—The Epiphany of Our Lord. The word "Epiphany" means manifestation and it has passed into general accept throughout the Church from the fact that Jesus Christ manifested to the eyes of men His Divine Mission on this day first of all. when a miraculous star revealed His birth to the Kings of the East, who in spite of all the difficulties and dangers of a long and tedious journey through deserts and mountains almost impassable, hastened at once to Bethlehem to adore Him and to offer Him mystical presents, as to the King of kings, to the God of heaven and earth, and to a Man withal feeble and mortal. The second manifestation was when, going out from the waters of the Jordan after having received Bap-tism from the hands of St. John, the Holy Ghost descended on Him of Bethlehem, and their work of the Holy Ghost descended on Him charity is His work—the salvation in the visible form of a dove and a roice from heaven was heard saying 'This is My beloved Son, in Whom I am well pleased. The third manifestation was that of His divine power when at the marriage feast of Cana he changed the water into wine, at the sight whereof His disciples believed in Him.

sata in Syria. Having lost his parents in his youth, he distributed and from documents and letters he holds from Russia, that the Soviet is still the arch-enemy of all religion, Captain McCullagh says he is concerned at the tendency of some religious bodies in America to temporize with the Bolsheviks.

might have spared something of what God has permitted them to acquire of this world's goods to help in His work. He wants some of it, they have been reminded of the fact, but their own selfish interests tell them that the sacrifice

is impossible. They resemble the rich young man in the Gospel. Our Christian virtues. Lucian revised the books of the Old and New Testa-Christian virtues. Lucian revised the books of the Old and New Testatranslation known as gate." Having been denounced as a Christian he was tortured for Our henefactors are none the a Christian he was tortured for twelve whole days. He finished his

ing the great encomiums bestowed on him by Eusebius, St. Jerome, Theodoret, and others but little is known of his actions; and his writings, which then were held in great

esteem, seem now to be lost. Friday, January 9.—Sts. Julian and Basilissa, martyrs, though married, lived by mutual consent in perpetual chastity; they sanctified themselves by the most perfect exercises of an ascetic life and employed their revenues for religious ployed their revenues for relieving the poor and the sick. They converted their house into a hospital in which they sometimes cared for a thousand persons. Basilissa survived seven persecutions and died in peace; Julian lived for many years after her death and finally

received the crown of martyrdom.
Saturday, January 10.—St. William, Archbishop, came of an illustrious family of the Counts of Nevers. He became Archbishop of Bourges only after the Pope and his superior, the Abbot of Citeaux, commanded him to do so. After his death his body was interred in the Cathedral, and, being honored with many miracles, was taken up in 1217 and in the following year he was canonized by Pope Honorius III.

BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burse. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomshare in this glorious apostolate Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts ?

QUEEN OF APOSTLES BURSE Previously acknowledged \$3,187 88

ST. ANTHONY S RURSE Previously acknowledged \$1,805 45 IMMACULATE CONCEPTION BURSE Previously acknowledged \$2,961 43 Smith, Macklin,

Sask..... COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$488 95 ST. JOSEPH, PATRON OF CHINA BURSE ." Previously acknowledged \$3,399 88

BLESSED SACRAMENT BURSE Previously acknowledged \$545 80 ST. FRANCIS XAVIER RURSE Previously acknowledged \$416 80 HOLY NAME OF JESUS BURSE

Previously acknowledged Mr. & Mrs. McLean, Morell Rear.....

HOLY SOULS BURSE Previously acknowledged \$1,941 89 Irs. P. J. Campbell, Campbell's Cove...... Mrs. Rev. R. J. Macdonald, St.

Columba..... Peterboro..... LITTLE FLOWER BURSE Previously acknowledged \$1,330 74

Favors granted to L. A. A. St. John's, Nfld..... SACRED HEART LEAGUE BURSE Previously acknowledged \$3,410 70 League of Sacred Heart,

Holy Name Parish, Toronto Intention Box of S. H. League, St. Mary's League, St. Mary's Cathedral, Halifax..... Reader, North Sydney

DEVOTION TO THE MOST HOLY NAME OF JESUS

It is interesting, instructive, and encouraging to us to be able to trace simple devotions, which we ourselves might practice, through-out a Saint's life, and see them develop and strengthen until they form a character heroic and holy in the highest degree. And this let us endeavor to do in the career

let us endeavor to do in the career of St. Bernardine of Siena.

He lived in the middle of the fifteenth century, a time when there had been no popular Saint in Italy for years; when the vineyard of the Lord was in sad disorder, for the great Western schism had but just ended, the Guelphs and Ghibellines were at open feud, and the pastors in Lombardy were in con-sternation lest the fanaticism of the followers of John Huss and Jerome Prague should corrupt their Bernardine was destined by God to be a peacemaker, a defender of the Church's unity, and a restorer of piety and devotion.

Born on our Lady's birthday, and left an orphan at six years of age, in his simplicity of heart he looked upon the blessed Virgin as a real Mother to him. And as he grew older he knew no counsellor in his difficulties. difficulties, no consoler in his troubles but his blessed Mother Mary. His delight was to visit her shrines; to rise in the night-time to pray to her; to fast, though so young, on Saturdays in her honor. Our blessed Lady led him on to higher paths of holiness by means of his kindness to the poor. As a child even he was noted for it, and whilst a youth occasion came to him when a plague visited the city. Nurses and doctors were carried off in such numbers that the sick and dying seemed utterly in danger of dire neglect. Our Saint, day and night, did his utmost in caring for them in every way; and finding urgent need of more assistance, by his prayers and entreaties he gathered a band of young men, who, under his leadership, charge of the hospitals, and for months became the loving slaves of the plague-stricken. How many who were dying owed their eternal salvation to Bernardine's prayers to our Lady, and by his instilling into their hearts devotion to her! When the plague died out, Ber-

nardine fell ill, through months of excessive labor, almost night and day, and lay at the point of death. Four months he was an invalid. But our Lady, his blessed Mother, was guiding him still, and there another devotion that she wished him to learn—a devotion that should characterize his future

There was a blind, destitute, bedridden woman of whom he was told, and Bernardine, as he recovered, visited her, took charge of her, and tended her lovingly until she died. She was almost speechless : but there was one word always a murmur on her lips—the most Holy name of Jesus! And as the pious youth bent over her, that Name found a home in his heart. lable blessings was that poor woman's pious habit the cause! His life's lesson was learned. He resolved to become a priest, to devote himself to reclaiming sinners, and to do it all in the power of the sacred Name of Jesus. He was to be the Apostle of the Holy Name. "There is no other Name under heaven given to men. Oneness of view and constancy of mean in many an instance victory or take and ready to accomplish. Armies of employees of all grades and varying capacities, fully drilled and officered, all working for a fixed purpose and determined to carry on for years—this is the way to obtain ultimate success.

Oneness of view and constancy of major importance, mean in many an instance victory or take and ready to accomplish. True, the Church herself cannot perish, but her rôle in the world may be weakened by the distinction of her members. We Catholics have special reasons for being united and constant in action, for a struggle is going on unceasingly around us. The forces of good and evil are not engaged in lable blessings

for all the great actions of his life. ent ones. These two qualities are He took the habit of St. Francis on already evident in the Orders and He took the habit of St. Francis on that day, and was professed on that day. And later on he offered his first Mass and preached his first sermon on that day. But here was sermon on that day. But here was his great affliction. His superiors destined him for a preacher, and that was what he longed to be; but, alas' his voice was weak and hoarre ni indistinct; he would be almost next to useless. Others almost next to useless. Others would have sought remedies from doctors, but as he only wanted by would have sought remedies from doctors, but as he only wanted his voice for God's honor, he sought his Mother Mary's aid, and, by a miracle a voice was bestowed upon him that resounded throughout litaly procedured to the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results worth that resounded throughout while acred to the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results worth the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results worth the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results worth the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results worth the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results are not strong to the discipline that comes from organized unity and constancy were not strong in those religious bodies of men and women efficiency would be wanting and results are not strong to the discipline that comes from the discipli him that resounded throughout Italy, preaching in the open air—

merely to her unity of belief but also to her unity of government and discipline in the face of mankind. Although worldwide in extension he concluded every sermon with an invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to that blessed the area of many as it were, a short litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as it were, a short litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as the litany of invocation to that blessed Name, and taught the crowds to answer, as the litany of invocation to that blessed Name, and taught the crowds to answer, as the litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as the litany of invocation to the litany of invocation to that blessed Name, and taught the crowds to answer, as the litany of invocation to the litany of invocation to

FIVE MINUTE SERMON them. Once, when he had pacified and won over a whole city where feuds and vendettas had been rife, he bade the whole crowd in the which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the wide which should appeal to all and which the whole crowd in the whole crowd in the whole which should appeal to all and which the whole crowd in the whole crowd in the whole which should appeal to all and which the whole whole whole which should appeal to all and which the whole whole which should appeal to all and which the whole whole which should appeal to all and which the whole whole whole whole whole whole which should appeal to all and which the whole whole whole which should appeal to all and which the whole wh square to pass over to the right, as they would do at the Judgment Bernardine besought him with tears, conjured him by the most sacred Name, Jesus, to forgive and repent. It was useless. "A hard heart shall fear evil at the last" (Ecclus. iii. 27), and the warning that he would die suddenly was treated with contempt. The prophecy came true. In a few days, without priest or Sacrament, that man died a miserable death. But seldom it was that the preacher of the Holy Name had to denounce or condemn; usually it was some miracle of love—opening the eyes of the blind, raising up the palsied, or as when stars shone round about his head as he spoke—that inspired men to give their hearts to their Saviour.

The reme Thus, while sour days the dreams ways, the religious education of the wants ways, the religious education of the practice of the virtue of temperance in all things, the promotion of purity of morals, and provision for the wants of the aged, the orphan, the sick and the needy. The success of all these works, and others that might be named, depend a great deal upon in fifciency. Poor human effort must look for results only when fortified by organization and coordination.

It is not the lack of good will on the part of Catholics or of Church agencies that would seem to have suggested the present Intention, but rather the lack of right order.

ever buoyed up by the power of that Holy Name of which he was the apostle. And his death was as we might have predicted. The toiler simply laid dicted. The toiler simply laid down to rest. It was the vigil of Ascension Day, and his brethren were chanting vespers, and the antiphon at the Magnificat was borne up through the cloisters, and the dying Saint heard the words, and faintly repeated them, "Father, I have manifested Thy Name to men," and peacefully, happily, he expired. O Blessed Name, Jesus! his power in life; his succour, his solace at his death.

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE RIGHT ORDERING OF CATHOLIC

WORKS pathetic consideration, were it only to learn why the laurels of victory are so often on its side. What secrets may we learn from the world in our struggles for God and His kingdom ?

Unity of view and constancy in action are two qualities that assure success, if success be possible, in any enterprise. That such good ordering is an element of strength in all collective efforts may be plainly witnessed in the modern economic world. The hundreds of industrial He learned to love it, to realize its sweetness and its power; how in that one blessed word was every accomplished by unity of view in prayer the human heart need utter — a prayer of pleading, petitioning, hoping, loving, sorrowing! Of tation companies for instance. -a prayer of pleading, petitioning, hoping, loving, sorrowing! Of tation companies, for instance, and how much good, of what incalcusee what competent men, having that poor one end in view and persevering in which she encourages becomes one the cause! their efforts, are willing to under- of major importance, for it will

(Acts iv. 12.)
St. Bernardine became a Franciscan. He chose September 8, the birthday of his Mother and his own,

Jesus for thirty years.

What a pilgrimage of love were those long years! Preaching in hamlet and city, reconciling enemies, bringing sinners to repentance, creating a love for the Mass and Holy Communion, and always in the Name of Law and souls of the same and coordination—than in the Church itself in which we claim membership? The Catholic The Catholic Prejudice may bring about regretable divergencies, and yet, in the ever seen, and this is owing not merely to her unity of belief but also to her unity of government and always in the Name of Law.

one f his predecessors, Leo XIII. enumerated, namely, the manifestaas they would do at the Sudgment
Day, because they had forgiven
each other and repented. One
heart was not touched, and, scowling and insolent, one man stood
ing and insolent, one man stood
to it, the amelioration of the to it, the amelioration of the condition of our fellow-beings and alone and would not join the rest. condition of our fellow-beings and Enmity was in his heart still. St. Bernardine besought him with tears, conjured him by the most rising generation, the practice of

suggested the present Intention, but rather the lack of right order-ing that lessens efficiency and reduces results for God and souls. And so the years rolled on, and St. Bernardine never wearied in his journeys, and his voice was hoved up by the power carry on. Lay effort is growing in various directions. yearly in various directions. Societies are being organized that depend for the most part on the laity for their success, and anything thing that can be suggested to render them more efficient should

To cite only a few instances. Only a few weeks ago at the convention of the Catholic Truth Society in Toronto, the value of right ordering was fully set forth and the results that might be expected from organization and coordination fully developed. If we open our eyes to see, our hearts will soon fully begin to feel, and our zeal for the success of a society that has within such potential value will surely make us realize what strength make us realize what strength there is in cooperation. Imagine what a power for good would be at our disposal if the Catholic Truth Society were as fully supported and organized and conducted here in Canada as it is in England! There is, secondly, the work of the Church Extension The run the children of God have to make in order to keep pace with the children of the world, and the victories they have to win in order to hold their own, were outlined more than once by the Saviour of mankind. The children of the world are usually wiser in their methods than the children of light, and easy contests over the world and its ways are not often shared in by the children of God. For this and its ways are not often shared in by the children of God. For this reason worldly wisdom has phases that will bear close and not unsymbol. Church. Out of this movement will spring leaders permeated with a spirit of zeal, men and women who will have learned what may be derived from good ordering, even in matters relating to purely religious propaganda. Other Catholic lay activities might be mentioned, but these will suffice to show our laity that there is work for them to do if they wish to claim something more than passive membership in their

Church.

Union and constancy, that is, union untainted by misunderstanding and rivalry, and constancy, even amid insuccess and trials, are the misunderstanding and rivalry.

My eyes to see all things the flowers' radiant glow, the sunlit gleams, all beauties art and nature show;

the little creature takes in all the vastness and sublimity that lie around him; he sees himself on the and nature show; tion of good ordering of the works

unceasingly around us. The forces of good and evil are not engaged in merely passing skirmishes; the war-fare is unceasing and we cannot lay down our arms. We must close our ranks, for we have to meet enemies who have long known the advantages of right ordering in their opposition of the Church.

peace; it only too often means lethargy. To have its full value, union calls not merely for action but also united action. Not an easy be wanting and results worth
while could not be hoped for.
Where shall we find a better
example of good ordering—that is, of

AT THE YEAR'S END

Night dreams of day, and winter to breathe the balm of

dreamers, then, alas, are dreams.

Thus, while our days the dreams

of snowsls the furrowed face of the Year that goes.

Yea! bright New Year, O'er all the earth, With song and cheer, They will hail thy birth; They will trust thy word in a single

hour, They will love thy face, they will laud thy power; For the New hath charms which the Old has not,

And the Stranger's face makes the Friend's forgot.

—Rev. A. J. Ryan

RING IN THE TRUE!

Ring out the old, ring in the new, Ring, happy bells, across the snow The year is going, let him go; Ring out the false, ring in the true

Ring out the grief that saps the mind. For those that here we see no more Ring out the feud of rich and poor, Ring in redress to all mankind.

Ring out a slowly dying cause. And ancient forms of party strife; Ring in the nobler modes of life, With sweeter manners, purer laws

Ring out the want, the care, the sin, The faithless coldness of the times; Ring out, ring out my mournful rhymes, But ring the fuller minstrel in.

Ring out false pride in place and change it.-America.

The civic slander and the spite Ring in the love of truth and right Ring in the common love of good. Ring in the valiant man and free, The larger heart, the kindlier hand;

Ring out the darkness of the land,

Ring in the Christ that is to be.

THE NEW YEAR'S PRAISE

humbly praise Thee, Lord, for gifts on me conferred That keep the body sound, the soul true to the word:

ears to hear the tunes that music's voices sing, mother's prayer, words that Canon Sheehan. Fond

My twofold sense to know the sweets that earth bestows, passing pleasures, but the spirit's joy that grows; feet to walk the burning paths the Saviour trod hands to do the deeds that

lead the soul to God. humbly praise Thee, Lord, for gifts the soul received: Untrammeled faith, by cleansing water's flow achieved;

Unconquered hope, infused when primal sin was burned; easured love, like that for which the Saviour yearned; And membership in that vast multitude of blest

fond heart shall rest. praise Thee most, good Lord, for this New Year That offers grace Thy bliss to gain in loving cheer.

-T. F. KRAMER, C. PP. S.

Who here are His and there in His

PUT RELIGION IN THE SCHOOLS

We stand between the rejection of an educational system already proved inadequate, and the continuance of crime. Some days ago Judge Talley of New York, whose remarks on juvenile delinquency have attracted attention throughout the country, addressed the Rotary Club on "Lawlessness in the United States." When the distin-guished jurist ended his speech, "the Rotarians demanded that he

tions, each re-echoing the Holy Name of Jesus. Few could resist the outpourings of that loving heart. The thousands that were converted were the standing miracle of his life.

Yet sins, especially of hatred and revenge, can gain such a hold on hearts that nothing can touch

Yet sins, each re-echoing the Holy Name of Jesus. Few could resist the work given her to do by her Founder.

Seeing that the advantages of right ordering are so evident that the welfare of their neighbor. Let us do our bit systematically and thereby augment our efficiency on hearts that nothing can touch

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Seeing that the advantages of right ordering are so evident that the welfare of their neighbor. Let us do our bit systematically and thereby augment our efficiency on hearts a well as our merit in earth as well as our merit in eighber.

E. J. Devine, S. J.

Burns 94% air and 6% common kerosene (coal oil).

The average criminal in New York today is a boy of seventeen or or beighteen. We seldom get men before us any more. At most they are twenty or twenty-one. A couple of years ago we blamed this deplayed in the welfare of their neighbor. Let us do our bit systematically and thereby augment our efficiency on heart as well as our merit in eighber.

E. J. Devine, S. J.

Burns 94% air and 6% common kerosene (coal oil).

The average criminal in New York to day is a boy of seventeen or complete

were boys in knickerbockers during the War. Now they are coming in thousands before the courts. They are criminals at heart, though just boys in age. Back in the court rooms, when these boys come to trial, are girls even younger, boast-ing that they "know how to stick to a pal." There is something radia pal." There is something cally wrong in the community

conditions can exist and be

Yet New York has probably the best children's court and juvenile probation system in the United States. It supports a Public school system which counts approximately one million children and nearly \$1,000 teachers. It has innumerable public and private playgrounds, settlement-houses and recible contexts. social centers. Despite all, the fearful conditions pictured by Judge

tolerated.

Talley exist. From our plan for training our young people we have omitted an absolutely necessary element. That element is indicated by an associate on the bench with Judge Talley.

Judge Otto Rosalsky, of the Court of General Sessions, told the mem-bers of the Jewish Educational Association at its annual meeting yesterday, that the only sure method for curbing crime and pro moting good citizenship in future generations was to provide sound religious training for the American boy and girl. This conclusion, he said, was based upon his many years of experience in dealing with all classes of youthful offenders brought before him in court. There isn't any doubt. . "he said "that the greetest problem said, "that the greatest problem affecting the youth of today is the problem of the best means to combine religious training with secular education." October 1.) (New York Times,

"I am sorry the situation is such," writes Chief Justice Taft to the editor of Collier's, "that religion cannot be taught in the schools or under associations so near to the schools that it becomes part of that instruction." Millions of Americans share that regret. But many will not admit the inference of the distinguished Chief Justice that there is something in the nature of our political institutions which makes the substitution of a rational system of education for the present religionless schools impossible or even improper. There is but one solution for the problem, and it consists in putting religion in the schools. If the "situation" re-ferred to by the Chief Justice is really such as to prevent this, for our own preservation, we must

GOD'S GREATNESS

If there were no night, but perpetual day, man could never have reached a conception of the immensity and grandeur of the heavens. We should see the blue vault of heaven without knowing it was a sea of darkness in which the lightships of God floated.

We should know our sun, and have a dim idea of the moon as a bright silver cloud, but no more. Lo, darkness envelops the earth and reveals the heavens. Here, from his little watch-tower, the eye of the little creature takes in all the He knows his insignificance and God's greatness and he is humble.-

KEEP STRONG AND HEALTHY

People who are suffering from Constipation, Biliousness or Sick Headache are sometimes in doubt what preparations to take to relieve

these ailments. The ingredients of Dr. Norvall's The ingredients of Dr. Norvall's Stomach and Tonic Tablets are printed on the label and Doctors and Druggists will tell you that if you require a tonic and laxative they know of no preparation that is the equal of Dr. Norvall's Stomach and Tonic Tablets.

These Tablets are sold throughout Canada at 25c. per bottle, and if your dealer does not keep them in stock we will mail them to any part of the Dominion or Newfoundland at 25c. per bottle or five bottles for one dollar.

All we ask is that you give them a

fair trial and if they fail to do what we claim for them write us and we will refund the money.

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Though evil days be now, yet will they not be always so.—Horace.

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CHATS WITH YOUNG

A NEW YEAR WISH

God bless the work that lies before your hand!
God's blessing be on all that you have done!

God guide your soul when light seems far away.
When all the world's tossed waves are white with foam!

God dower you with kind, consoling words wounded hearts, with gloom

and anguish filled—
Soft, soothing words to sing like
happy birds With voice prophetic, till the storm

In body and in soul, God keep you strong To toil for Him and never fail

through fear! That is my wish, the burden of my God bless you in the dawning of the

year! RENEW RESOLUTIONS

The New Year calls on all young men to renew their good resolutions; to begin again with fresh courage the war against the world, the flesh, and the devil; to enlist once more under the standard of

It calls on them to make more of themselves than they have hitherto At the midnight chime, done—to cultivate their talents, to Through the darkness drifted here improve their minds, to elevate their ambition, to seek to do more good in Two together. Babe s

the world than ever before.

An educated laity, truly Catholic, with high ideals, enthusiastic, generous, persistent in good works, is

The new year offers opportunities study, for the acquisition of information and accomplishments, for the making of friends, for practicing kindness, for thrift and for the laying up of treasures in

How much of last year was wasted? How much of the time of this year will be used?

Toiling upward, Babe and Year year will be used? THE COMING YEAR

The coming year will have three hundred and sixty-five days, but Then together Babe and Year really we will have only one working day: and that is called "Today." That is all you will be accountable for; none but a fool lives in Tomorrow. Serve God Today. Each twenty-four hours brings its own duties to be done : its own temptations to be conquered: its own loads to be carried, and its own progress to be made Heavenward. There never was a Christmas yet strong enough to carry today's duties with tomorrow's worries until you get to them nor to cross a bridge until you reach it. Begin every day with Jesus Christ, and then keeping step with Him. on to duty over the roughest road that lies before you, and in the teeth of the hardest wind you may encounter. "My times are in Thy

RECIPE FOR A HAPPY NEW YEAR

bring forth.-Catholic Columbian.

attempt to make up the whole batch at one time (so many persons spoil the entire lot in this way), but prepare one day at a time, as fol-

faith, eleven of patience, ten of and conditions of men is passing in courage, nine of work (some people and out of the church. For, in the courage, nine of work (some people and out of the church. For, in the omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of fidelity, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it), three of prayer, two of meditation and one well-selected resolution. If the church. For, in the few days of the Epiphany season and out of the church. For, in the few days of this Epiphany season and all may see the wonderful image of the Babe and the jewel-bedecked statue of the Virgin one well-selected resolution. If the figures of the Blessed Virgin holding the Infant and St. Joseph holding the speide her are shown in a season of the selected resolution. you have no conscientious scruples,

sprigs of joy; then serve with quietness, unselfishness and cheerfulness, and a Happy New Year is a certainty.—Southern Cross.

NEW YEAR RESOLUTIONS

God's blessing be on all that you have done!

For what is fame or gift or treasure grand,

If His approving smile we have not won!

God strengthen you when crosses come to stay,

When shadows close around your heart and home!

God guide your soul when light seems far away,

To reach a higher spiritual and moral plane, effort must be seconded by method, and there is no more efficacious method than the particular examen. Incorporated in the rule of the various monasteries, it had been for centuries the favorite of the Latin and Greek philosophers. The emperor, Marcus Aurelius, and the freedman Epictetus both employed it, and Popes, monks and laymen have used it to their advantage.

In practice it is quite simple. One particular resolution is formed and this is renewed every morning. At noon and in the evening, an examination is made and the number of failures noted. This repeated self-scrutiny incites one to improve; and repeated the self-scrutiny incites one to improve; and perceptible progress will result in a very short time. This method holds for positive as well as negative resolutions.

advantage.

tive resolutions.

Of course, the need of success that will be attained depends entirely upon the good will of the one resolving. The truth of the old maxim, "God helps those who help themselves," is indisputable. The particular examen has proven effective through the ages, and sincere Catholics who wish to improve themselves cannot do better prove themselves cannot do better than adopt it.—Catholic Standard and Times

OUR BOYS AND GIRLS

THE NEW-YEAR BABE Two together, Babe and Year,

Two together, Babe and Year. Over night and day Crossed the desert Winter drear To the land of May.

On together, Babe and Year, Swift to Summer passed; "Rest a moment, Brother dear," Said the Babe at last.

"Nay, but onward," answered Year "We must farther go; Through the Vale of Autumn sere To the Mount of Snow.

"We may rest together here, Brother Babe—Good-night!"

Then together Babe and Con-Slept; but ere the dawn, Vanishing, I know not where, Brother Year was gone! —John B. Tabb.

HOW "LITTLE CHRISTMAS" IS OBSERVED IN THE ETERNAL CITY

In the very heart of Rome, on Capitol Hill, where once rose statues to Jupiter and other pagan deities, and where now stands the tomb of the Unknown Soldier, is one of the oldest and most famous of the many the statue of Victor Emmanuel II., the enemy of the Papal power, which

It attracts the attention of every teeth of the hardest wind you may encounter. "My times are in Thy hands;" and they could not be in better hands. Our times are in the hards of our All-Wise and All Lov-hands of our All-Wise and All Lov-ing Father. He takes care of us: and yet we cannot tell just what Tomorrow or the next year will bring forth—Catholic Columbian. days before Epiphany, setting for a traditional Roman spectacle. Here, at the entrance to the church, which contains the Chapel of the Presepio Take twelve fine full grown months, see that these are thoroughly free from all old memories of bitterness, rancour, hate and offering every article even remotely jealousy; cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past —have them as fresh and clean as when they can from the great the second of the image of the Bambino completely the second of the image of the Bambino completely the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the image of the Bambino completely to the second of the second when they came from the great pete in strident clamor with ven-Storehouse of Time.

Cut these months into thirty or almanac. But the chief stock in thirty-one equal parts. This batch trade consists of pictures of the will keep for just one year. Do not Nativity of generous, not to say

ws:

Meanwhile, disregarding the
Into each day put twelve parts of
uproar, a steady stream of all sorts

standing beside her are shown in a you have no conscientious scruples, put in about a teaspoonful of good spirits, a dash of fun, a pinch of folly, a sprinkling of play, and a heaping cupful of good humor.

Pour into the whole love ad libitum and mix with a yim. Cook thoroughly in a fervent heat; garnish with sweet smiles and a few stretches the plain where the spring of joy: then serve with shepherds were watching their shepherds were watching their flocks when they heard the strains of the angelic choir. But for some reason the night scene is not de-picted. Instead, the whole land-scape is flooded with bright sun-

Some people, considering it futile, refuse even to resolve, forgetting the words of a Kempis, "And if he who strongly purposeth doth yet oftentimes fail, what will he do that seldom or but weakly resolveth?"

To reach a higher spiritual and moral plane, effort must be seconded by method, and there is no more efficacious method than the particular examen. Incorporated in the rule of the various monasteries, it

columns a stage is erected, from which little maidens are reciting, with every kind of pretty gesticula-tion, sermons, dialogues and little speeches in explanation of the Presepio opposite. Sometimes two of them are engaged in alternate questions and answers about the mysteries of the Incarnation and the Red mption. Sometimes the recitation is a piteous description of the agony of the Saviour and the sufferings of the Madonna. "All the little speeches have been

written for them by their priest or some religious friend, committed to memory, and practiced with appro-priate gestures over and over again at home. Their little piping voices are sometimes guilty of such comic breaks and changes that the crowd around them rustles into murmuraround them rustles into murmurous laughter. Sometimes, also, one of the little preachers has a dispetto, pouts, shakes her shoulders, and refuses to go on with her part; another, however, always stands ready on the platform to supply the vacancy, until friends have coaxed, reasoned, or threatened the little pouter into obedience. These children are often very beautiful and graceful and their comical little gestures and intonations, their clasping of hands and rolling up of eyes, have a very interesting up of eyes, have a very interesting effect."

An inscription in the sacristy of the church gives a brief history of the Bambino in the following

words: "In this Church of the Ara-Coeli "In this Church of the Ara-Coeli from Christmas Day to Epiphany, large crowds of people visit and worship at the Crib of Christ, where is shown the image of the Infant Saviour, which was made from the wood of olive trees that grew on the Mount of Olives near Jerusalem, by a certain devout Franciscan for the special purpose of sending it to special purpose of sending it to Rome to aid in the celebration of the

feast.
"It happened, however, at the very start of his work, that he found he had not sufficient colors properly to decorate the image in the full figuration of an infant. So this pious Franciscan Brother besought God that he might find the means to complete his work. These were found and with the figure completed, he took the boat for Italy. But the vessel was ship-wrecked and the image to which he had given so much time, was lost. It was washed ashore on the shores of Croatia. There it was found and immediately recognized by the Franciscans who had already received a description of the image in letters received from Jerusalem. They brought it to the Ara-Coeli.

"It is reported also that a certain pious woman who had a great devo-tion toward it was rewarded, when, because of this devotion, the figure was miraculously transported to her

'It has always been held in great

also covered with jewelry, which in- and

and larger and the Chapel of the Presepio is thronged every hour of the day. Confraternities and other organizations visit the church in bodies and the hawkers do an enormous trade; for while none of the articles offered for sale cost more than a few cents, the true Roman would not think of returning to his home from one of these visits without having his pockets filled with offerings for the children of his family "bought at the Ara-

The culmination is reached or January 6, when the hour is reached for the blessing of the people with the Bambino. Right up to the last minute the buying and selling continues and the child preachers continue their discourses. Bands, leading processions, add to the noise without. Then, suddenly, silence. The little orators descend from their leating the descend and platform, the church is cleared, and the steps, which, but now echoed with the deafening shouts of the traders and the blare of trumpets, become the platforms of expectancy where the tightly wedged crowds stand glued, every eye as one turned on the main door of the

church. A small procession emerges, a monk, his hands encased in white gloves, is seen carrying the Bam-bino. He moves toward a small raised dais near the door and with much squeezing and surging to make it possible, the crowd falls on

its knees The Babe is held aloft. Slowly he is raised, slowly turned from left to right. The blessing of the Bambino

than that which frequen ly takes place at the bedside of the dying when an affectionate father of a family, knowing that his hour is come, prepares to issue his last commands or wishes which shall be character."

to put aside the glitter and the tinsel for the sober thought and preparation for eventide. So many are accustomed to defer the execution of a most important affair, the making of their last will or testament, until they are certain that the end is near. Then they make haste to send for the attorney and arrange their material affairs. Sad duty, that too often is accompanied by the realization that the donor of these good gifts will be soon forgotten in the seductive enjoyment that money has power to give

Happily for the world, there are men who have something to leave behind them besides an accumulation of worldly treasures. Happily for us, all, the bequests of noble souls lives far longer in the hearts of those who have received the inheritance than the pleasure or benefit which secrees from creat benefit which accrues from great wealth

We all know of men who had little or nothing of this world's goods, but who were able, on their death-beds, to dispose of a vast amount of property, not only to their relatives and immediate friends, but to all mankind. Their accumulations may be said to resemble those of the wonderful baskets of bread which, in the long ago on the shores of a lake, were multiplied in their contents so amazingly that thousands were fed from matter that humanly speaking was scarcely sufficient for

a few. Rich men die poor in the midst

Rich men die poor in the midst of all their gold; poor men die rich in the midst of their poverty and want;—strange anomaly!

To him_who has left all that is dangerous, harmful and non-conductive to his last end, what a serene and happy harmony exists in all things. The whole privates all things: The whole universe glorifies its Creator, and the universal riches of the earth are the property of the poorest of mortals. In the temple of his spirit, the free man rejoices because he feels that he is not bound by ignoble chains to the earth.

"Everything is in its place," says a young hermit of our own day.
"His members, flesh and blood are all in subjection to his thought and thought itself is dependent upon God. The beasts of the field see only as far as the azure heavens, man alone penetrates beyond this blue veil and sees Heaven. What of the men who have

struggled all their lives in the obscurity of the cloister, striving to overcome that most formidable foe, self? When age was creeping upon them and their members already began to stiffen at the approach of death, they consecrated their last efforts veneration by the Roman people and to reproducing faithfully for the labored and suffered very cludes especially fine diamond pendants in the ears.

As the Feast of the Epiphany approaches, the crowds on the steps of the Ara-Coeli, grow daily larger and larger and the Chest of the Ara-Coeli, grow daily larger and the Chest of the

In bequeathing to us such a priceabased themselves by confessing before the whole world things which ordinarily men hide in secret, which even generous men can bear to confide only to some trusted spiritual guide or some sympathetic friend. What did such sacrifice cost? Much, probably. But fortunately for the rest of us there were those big-hearted enough to make it.

It is possible that the greatest treasures which men have to give

have already been given to the world. We do not look to see in our generation any such frightful persecutions as those which befell the first Christians in the Imperial City. The Martyrs, whether tender Virgin or stalwart Confessor, left us their last testaments, the image and the respect of levels.

and the memory of love.

It is probable that we shall not find another Ambrose or Augustine or Aquinas in our midst. But their work was not alone for their time and generation. It is ours as much as if we had lived in those remote days when they wrought such great things. This heritage is not partic-ular; it is, happily for us, general, universal.

When our last hour has come it will not much matter whether we have a large amount of money to leave behind. Or whether our name shall grace some favored institute or whether all our relatives are well provided for because of the frugality and industry of our lives. What matters is that we leave behind us the precious legacy of a memory hallowed by a hameless life that

There is no scene more pathetic han that which frequen ly takes lace at the bedside of the dying then an affectionate father of a forever, we forget his failings and remember only what sets in clear view the real worth of his life and

when he is no more.

It is habitual to most men to defer that which is serious, painful and difficult to the last possible moment. In the morning of life, or its radiant noonday, it is hard to put aside the glitter and the tinsel for the sobot life, is a small be character."

I'l would willingly sacrifice all the world for one additional degree of glory in Heaven." said St. Teresa, the Christian heroine, whose Last will and Testament might seem unique to the votaries of wealth: "Let pass away. Men toil and slave that those dear passed from earth. But if

to them may enjoy the fruits of their labor when the toilers have passed from earth. But if such efforts have consumed a whole life-time, to the exclusion of the higher better things, then may it not be that this same wealth which seemed so good, so necessary, this last testament which seemed so great a benefit. shall become a dangerous instrument in untrained hands, inflicting a deadly wound which shall stifle all that is good in man



Answ rs for last week: Adeste Fideles (Oh, come all ye faithful.)



In the oblong at the top is the name of a great celebration, its

date & place.

The 2 circles in the squares give the name of next Sunday's feast. The picture at the bottom represents the feast which the Church keeps New Year's Day. Can you find a knife? Answers next week.

THE SCAPULAR

By Right Rev. H. T. Henry, Lit. D. In religious nomenclature, the word scapular is ambiguous. It the monastic dress part of religious orders and confraternities of men and women) which is ordin arily placed over the habit or cassock, and which consists of a cassock, and which consists of a broad band of cloth from fourteen less legacy, great souls have even to eighteen inches wide, with an opening in the centre to permit of its hanging longitudinally over the breast and back, and of a length permitting the ends to reach nearly to the feet. It may also refer to the smaller scapular worn by the Carmelites at night measuring about ten inches in width and twenty in hes in length. Finally, it may refer to the still smaller "great scapular" of the Franciscan tertiaries.

The laity commonly use the word n reference to the smallest form of the scapular, consisting of two quadrilateral pieces of woven woolen cloth, about two inches wide and two and three-quarters inches long, connected by two bands or strings of cloth which are supported

by the shoulders.

The word itself comes from the Latin (scapulae, the shoulder; scap-ularis, pertaining to the shoulders), and obviously suits all forms of the scapular, large or small. For the sake of brevity, the smallest form will be designated here by the letters L. S. (Lay Scapular or scapulars), and the larger forms by the letters M. S. (Monastic Scapular.)

The L. S. is, practically speaking, merely a greatly abbreviated form of the M. S., or the badge of a

With the beginning of a new year, opening vistas of new opportunities for good, it has ever been the impulse of thinking men to make resolutions. Too often, these resolutions have remained barren, never attaining fruition in act.

Scape is flooded with bright sunshine, and the shepherds recline under palm trees or stand on slopes with hands shading eyes regarding their charges gathered around a crystal fountain which is seen in the middle distance. All of nearer figures, including those of the bambino of the Bambino of the Bambino has been given. For a moment the silence holds. Then a band crashes into music; others follow, and amid the thunder of their combined a crystal fountain which is seen in the middle distance. All of nearer figures, including those of the Bambino of the Bambino of the Bambino has been given. For a moment the silence holds. Then a band crashes into music; others follow, and amid the thunder of their combined a crystal fountain which is seen in the middle distance. All of nearer figures, including those of the Bambino has been given. For a moment the silence holds. Then a band crashes into music; others follow, and amid the thunder of their combined a crystal fountain which is seen in the middle distance. All of nearer figures, including those of the Bambino has been given. For a moment the silence holds. Then a band crashes into music; others follow, and amid the thunder of their combined a crystal fountain which is seen in the His bleves of the Bambino has been given. For a moment the we leave no recollection of bitter-neess, that no man lives to say that the thunder of their combined a crystal fountain which is seen in the His bleves of the Bambino of the Bambino of the Bambino of the Bambino has been given. For a moment the we leave no recollection of bitter-neess, that no mean lives to say that the thunder of their combined acrystal fountain which is seen in the hallowed by a blameless life, that we leave no recollection of better we leave no recollection of bitter-neess, that no man

THE LAST TESTAMENT the brow of one who has just expired and sheds upon his face a peace, a beauty, a glory which we parallel bands or strings.

easily reconstruct it.

An early form of the M. S. had flaps hanging down laterally over the shoulders, thus making with the longitudinal portions, a garment having the form of a cross. The scapular was therefore sometimes referred to simply as the crux (Latin for cross.) Except in so far as the strings of the L. S. are borne upon the shoulders, even as the stand that I may believe but I as the strings of the L. S. are borne upon the shoulders, even as the Cross was borne upon those of Christ, the symbolism is not closely suggested by the form of the L. S. One variety of the M. S. had transverse pieces or bands binding the longitudinal portions. This form is still in use, and equally suggests the symbolism of the Cross.

Less suggestive of symbolism, however, is the "scapular medal" which the Holy See, in 1910, permitted as a substitute for the L. S. The original form of the Dominican scapular provided a segment for covering the head. This became in time the "hood." The scapular was called the scutum (Latin for shield), and recalls the words of St. Paul (Eph. 6: 16.) The L. S. hardly suggests the symbolism, but the pious mind may easily reconstruct it.

An early form of the M. S. had

> which my heart believeth and loveth. Nor do I seek to understand that I may believe, but I believe that I may understand. For this, too, I believe, that unless I first believe I shall not understand. stand.-St. Anselm.



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THE MISSIONARY **EXHIBITION**

VOLUME OF EXHIBITS COME IN FROM ALL PARTS OF WORLD

By Mgr. Enrico Pucci (Rome Correspondent, N. C. W. C.)

The great pavilions erected for the Missionary Exhibition are now almostentirely occupied by thousands of cases, both large and small, from every corner of the globe where the Catholic missionary carries his messages of love. They are not all open d yet and the work now proceeding is the marking on the walls in chalk of the places assigned to each Mission and of collecting the cases belonging to it and putting them in the space allotted. It is to be seen, however, that the places assigned, no matter how large, will not be sufficient to contain all the exhibits sent and therefore addition-

al space must be provided.

It is likely that the Museo Egizio (Egyptian Museum) will be used, as has the advantage of being in direct communication with the Cortile della Pigna. This would be reserved for the exhibition of the activities of the Institutes which cooperate in the work of the Missions such as the Opera della Propagazione della Fede (Work of the Propagazion della Rede (Work of the Propagazion) the Faith) and the Opera della Santa Infanzia (Work of the Holy Infancy.) It is probable that in addition to these premises still more space will be necessary to house the Exhibition.

EXHIBITS FROM THE HOLY LAND

In the first large pavilion in the Cortile della Pigna will be placed the exhibits of the Holy Land. The large plastic in terra cotta which ported here piece by piece. At the Borgia Museum with the excep-present the sculptor is touching up the joints between the various some objects which were deposited pieces and the work will shortly be at the Lateran Palace.

finished. The Pope is extremely Recently some of the more imporfinished. The Pope is extremely interested in this piece and has

A little further on rises the large pavilion of Martyrs and Famous Missionaries. It will be adorned by a great number of pictures many of which represent the scenes of martyrdom. Others are only portraits but some of these are ancient and are of notable histori-cal importance. A few also are of value is works of art. For example, there is the celebrated picture of Father Ludovico of Casoria, founder of the Fraita Bigi (Grey Friars) taken in Africa where he went to help the missions of that Continent. This picture was the work of three famous Spanish painters: Enrique Serra, Jose Beulieure and V. Poveda, one of whom, Beullieure, was also President of the Spanish Academy of Fine Arts in Rome. The figure of the venerable father is depicted reclining on the ground in the act of went to help the missions of that "Surely the Catholic world does not realize the spiritual tragedy flooking at the African soil which is still deprived in so large a part of the seed of the Gospel, but the face of the missionary is not seen because the head is bent and the top is entirely covered by his cowl. The figure was painted by Beullieure, while Serra painted the ground and Poveda the sky. It is a small picture that the three painters painted in memory of Father Ludovico da Casoria, for whom they had the greatest veneration and it will be one of the most admired pictures of the Philippines and their history of the Catholic world does not realize the spiritual tragedy files relating to crews, trains, snow-blows, overtime and those "Pigs is societies the deceased was an ardent member, were in attendance and formed a body-guard at the entrance of the church. Present at the services also were dioceasn priests, inn' "at the key in Palmerston. In August 1882 he witnessed the small gight.

In 1881 he began "Jerking light.

In 1881 he began "Great Western" and of "Great Western" and of "Great Western" and of "Great Western" and of "Turnk"—an epochal event, and in this atmosphere of rolling cars and variegated passenger traffic he lived, breathed and had his being for forty-three years amid of the community. R. I. P. History of the Catholic Turn and the promantic narrative of the dearn of workers in the only Christian and those "Created bedeared was an ardent member, were in attendance of the church. Present at the dearn dover the dearn dover a bedearth of workers in the only Christian and those "Created bedea

The salon which is situated opposite the Loggia of Bramante and the rooms adjacent, will be used for the Library. This is rich in columns kept in place by an



ually enlarged by the most inter-esting objects which the missions sent as the gifts to the Pope and to the Congregation of Propaganda.

COLLECTIONS MADE IN 1888

In 1883, when Cardinal Simeoni was Prefect of the Propaganda the Pope Himself ordered from in this exhibition and which were of the Borgia Museum with the exceptive piece. At

often conferred with Prof. Marcelliani concerning the placing of it to Library, such, for example, as the codes and gold from Mexico dating prior to the time of Columbus.

All the objects of the Borgia

Museum have now been transported to the Missionary Exhibition, where they will also be exhibited after having been again accurately cata-

The Holy Father has already decided that when the Exhibition is over the most important objects will be taken to the Lateran Palace, where they will be suitably placed on the top floor to form a missionary and ethnographical museum.

THE PHILIPPINES

SPIRITUAL TRAGEDY SHOWN

IN PRIEST'S APPEAL "Surely the Catholic world does

be one of the most admired pictures of the Philippines and their history since that day, recounts the flour-ishing state of Catholic missions tive.

THE LIBRARY

THE LIBRARY

TOMANTIC NAFFATIVE OF the discovery of the discovery

university.
The expulsion of the Spanish The expulsion of the Spanish friars is given as another reason for the dearth of spiritual workers, and a Protestant writer is quoted in defense of the devotion of these religious of the early days. The paganda and which henceforth bore his name. This collection contained codes, medals and objects of great value in the study of ethnography or the history of distant peoples. From the Pontificate of Gregory XVI. onwards the collection of Cardinal Borgia was being continually enlarged by the most interesting chiefe the expulsion of the Spanish friars is given as another reason for the dearth of spiritual workers, and a Protestant writer is quoted in defense of the devotion of these religious of the early days. The Philippines, Father Murphy concludes, look to Ireland for spiritual aid. He points out that many of the early friars were Irishmen, that the present bishop of the Islands is excensive, and that the Irish missionary zeal is reviving with striking rapidity.

THE POWER OF EXAMPLE

WHAT ONE STURDY CATHOLIC

QUIETLY ACCOMPLISHED collection was reorganized and transported to the vast salons of the second floor of the Palace of the Propaganda. After the Vatican Exhibition in 1888 held on the occasion of the sacerdotal Jubilee of the Past two or three generations of the roism and self-sacrifice displayed heroism and self-sacrifice displayed by missionary priests and scattered laymen throughout the rugged, outlying northerly areas beyond more settled communities in Ontario.

Like many worthy men in commercial and transportation life, Richard Shea was born on a farm, (where the homestead is still maintained,) in the vicinity of Fergus not far from that section where reside the sturdy stock of the late James Jerome Hill. His forty-eight James Jerome Hill. His total duty in years close application to duty in departments of operating departments of W. R.," "G. T. R.," and N. R." as warehouseman at Galt, telegrapher in Wingham and agent at Palmerston, call to mind the career and similar duties of Patrick Edward Crowley, who, after forty-eight years service, and still in good health, was lately elevated to an exalted executive posi-tion with the N. Y. C. & H. R. R. a quiet, unostentatious, loyal rail-

roader and real friend of the rank and file, not demurring at 10 to 16 hours per day, when necessary. Such another Irishman was this quasi-superintendent, "Dick" Shea
—consistent, persevering Celt,
appreciating a witty, proper yarn,
who treasured odd bits of verse and prose in his old-fashioned desk, pigeon-holed beside transportation

ishing state of Catholic missions under the Spaniards and sets right many misrepresented facts of the Spanish occupation. But he dwells particularly on the deplorable spectacle in the midst of which he lives—a Catholic nation with a population of more than 11,000,000 souls with only a pitiable handful of clergy to minister to it.

"Out here there are countless Catholics growing up in almost "Out here there are countless Catholics growing up in almost complete ignorance of their religion, because there is no one to teach them," he says. "There are countless others who know something of their gallicion and work of Ireland neighbors. The her worth as a teacher is found in the football the forther than the countless of their gallicion. The says of their gallicion and work of Ireland neighbors. The her worth as a teacher is found in thing of their religion, and would gladly go to Confession and receive Holy Communion if they could, but there is no priest to confess them or to break to them the Bread of Life."

North of Treisan heighbors. The her worth as a teacher is found in the fact that when she first went to the school to which the greater part the school to which the greater part the school to which the greater part was but one teacher—herself. When she resigned a few months before the end, there were twenty—free the school to which the greater part to great the school to which the greater part to the school to which the greater part to greater the greater part to greater part to greater the greater part to greater part to greater par Father Murphy cites the fact that the vast majority of the 9,850,240 casket in prayer for the eternal there. What Miss Breen meant to the vast majority of the 9,850,240 casket in prayer for the eternal there. What Miss Breen meant to the pupils Christians in the Islands are Catholics and quotes an American General during the fumeral Mass, could not many tokens of affection and esteem. Consisting in the Control of Cont government commission who reported that the Filipinos love the Catholic Church and that it is the religion best suited for the Islands. He expresses the view that by inclination the Filipinos will be either Catholic or nothing in religion to the religion of the Islands. He expresses the view that by inclination the Filipinos will be either Catholic or nothing in religion to the r either Catholic or nothing in religion then gives startling figures of lack of clergy, among them the following:

Some dioceses have twenty or more parishes without a priest, despite the fact that many of these parishes could well use two priests, or three control will be a sa a Christian citizen, an the hearts of those who knew her. Among the floral offerings were a loud official and a good neighbor. Gradually they had developed an appreciation for his estimate of the better things of life, his fairness, his broad charity, his clean record, and cheerfully accorded genuine or three comes parishes have approved towards his work for support to wards his work for support towards his work for support towards his work for support towards his work for support to wards his work for support to war

Ottawa valley, and the town of Renfrew, one of its most highly respected citizens, when Matthew Devine, Esq., police magistrate, was called by death. The deceased gentleman was born at Renfrew in

ment for the advancement of his home-town, he threw himself most unselfishly with all the vigor of his manly character. A kind husband, a prudent and devoted father, he loved the warmth and cheer of the family hearth and none could sur-pass him in contributing to its enjoyment

The late Mr. Devine is survived by his wife, four sons: Andrew, Lieutenant in the American Artillery, and Michael, Lieutenant of the Canadian 208th Regiment, both of whom were in active service in France and Belgium during the Great War; Felix, of the Bank of Nova Scotia at Kemptville, and Paul, in attendance at the Renfrew Collegiate; and two daughters, Bessie, Sister Mary, of the Angels of the Good Shepherd Community, Toronto, and Clare at home. His brothers and sisters are John and Patrick Devine, of Renfrew; Rev. Mother Victoria and Sister Crescentia of the Sisters of St. Joseph, Toronto; Mrs. W. McGarry and Miss M. Devine of the same city. The late Rev. Father Devine, of Osceola, and the late Andrew Devine, of Ottawa, re also brothers of the deceased.

On Friday morning the beautiful old Gothic church of St. Francis Xavier was filled to its utmost capac when solemn Requiem High Mass was celebrated, the celebrant being the Right Rev. Monsignor French, P. P., assisted by the Rev. Father Ennis as deacon, and the Rev. Father McEllicott as subdeacon. The Libera was chanted by the Right Rev. Bishop Ryan, of Pembroke, who delivered a most instructive sermon on the truly Christian life as a preparation for

The Holy Name Society and the Knights of Columbus, of which societies the deceased was an ardent

parishes could well use two priests, or three; some parishes have 30,000 souls, with only one priest; others are twelve miles by twelve in extent; in one parish, called typical, there were three priests in Spanish times, but now, when it numbers 18,000 souls, there is only one; in many parishes Communion even once a year is virtually impossible for many; numerous little chapels of the Spanish times now never have Mass said in them; one parish with 14,000 souls is cared for by a priest eighty-six years old and scarcely able to walk; the Irish

and cheerfully accorded genuine support towards his work for orphans and for the erection of a church.

The funeral Mass of Requiem was support towards his work for orphans and for the erection of a church.

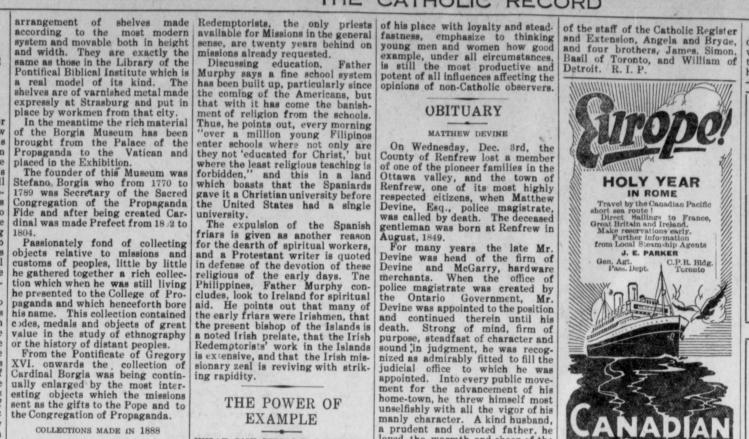
The funeral Mass of Requiem was support towards his work for orphans and for the erection of a church.

The funeral Mass of Requiem was sung at St. Mary's Church by Rev.

C. Cantillon. Others in the sanctuary were Rev. P. J. Coyle, Rev. F.

Caulfield. Rev. F. Flanagan, Rev.

W. Smith. Rev. W. Hawkins, of Hamilton, Ont., a cousin, visited the home. Among those who assisted the



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