

The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, FEBRUARY 4, 1922

2260

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE POWER OF THE BOYCOTT

Marvelous, surely, is the power of the boycott. It has practically brought Belfast to its knees. It is the reason that mighty Orange below, Sir James Craig, having consented to meet and to treat, and make compromise terms with, Michael Collins, head of the "murder gang." Sir James, from public platforms in Belfast had, to the thundering applause of his audiences, a hundred times vowed that he never would consent to negotiate with "assassins." For that matter, we all remember the same vow being given to the world once a week by Lloyd George, Lord Birkenhead, and the rest of the unsportable members of the British Government. Yet, it is a much more humiliating come-down for Sir James and his Cabinet. Lloyd George and his fellows, when they talked of Irish "murderers," realized well that the only "murder" campaign being carried on in Ireland was that organized by the British Government and carried out in dead of night by their disguised and masked minions, who were assassinating in their homes such men as Mayor McCurtain of Cork, Mayor Clancy, Ex-Mayor O'Callaghan of Limerick, and hundreds of other Irish patriots. But the fanatic Craig and his fellow "orange-men," even while their minions were slaying in the streets of Belfast such citizens as happened to differ with them in religious and political belief, were sincere in the belief that the wiping out of the Amelickites was an action blessed by God—and that it was only Irishmen striving to drive the foreign invaders from Irish soil who were murderers.

THE COMPROMISE AGREEMENT

The compromise agreement made between Craig and Collins is the first big break in the Belfast front. There is more behind it than shows on the surface. Collins would not have made this compromise if he did not have private assurances that it was the forerunner of very much more. He knows well that Craig and the Belfast business men are now in the power of the fierce Orange mob which they had been for years inciting to intolerance—and that they dare not at first yield too much or the mob which they raised up, will crush them. Belfast is at length convinced—had to be convinced by moral force—that she can no more cut herself off from Ireland and live, than an arm might cut itself off from a living body and continue to pulsate with life.

The trade reports of Belfast for 1921 show a falling-off of £2,000,000 sterling in the port trade—while significantly, the Port of Dublin in the same year shows an increase of £1,500,000. The latest returns of the Ulster bank, a Belfast institution, shows a decrease of 1,900,000 pounds, or about thirty-five per cent. These are the kind of arguments wielded by the men of Ireland in bringing the business men of Belfast to their sober senses and convincing them that persecution, driving from employment, and slaying of that minority of their fellow citizens who are unfortunate enough to differ from them in their religious beliefs, ceases to be either a sport or a spiritual exaltation when it begins to empty their tills. Of course, Belfast men will try to grant as little as they can to Ireland—just as much as, and no more than, will keep their trade from being hurt. Ireland will do a foolish thing if she lays down the boycott weapon before Belfast can be certified by the political doctors to have completely returned to health and sanity. For, be it remembered, that even these days in which I write, the religious persecution goes merrily forward in the Northern Capital. The Irish papers which I am receiving, contain day after day, reports of armed assaults, riots, shootings, and killings in Belfast. This has long since ceased to be sensational and is now presented in the Irish Daily papers as a matter of course. Mr. Collins and his fellow-members of the Irish Government, of course, recognize that Craig and the Belfast traders have consented to approve of the persecuting and killing of Catholics since it reacts so sorely on their pocket-books, but they also recognize that these men were the original cause and inspiration of the Orange persecutions and killings.

AN EDIFYING AND ILLUMINATING CONTRAST

I have several times contrasted the religious tolerance which exists in the rest of Ireland with the murderous intolerance of Belfast and I gave quotations from eminent Protestants in different parts of Ireland, testifying to the laudable tolerance and good will extended to the minority by the great Catholic majority among whom they live. I have some more pleasing and convincing testimony this week. Mr. Denham Osborne, writing in the Irish Times, says:

"Southern ministers of the Presbyterian Church have repeatedly made public their testimony to the kindly relations existing between the surrounding community and the members of their congregations. This was done by the Moderator of the General Assembly, a Southern minister, at the recent meeting in Belfast. It was done by the Moderator of the Synod of Dublin, the Minister of Waterford, in April last. It was done also by the Governor of the Irish Mission, a Dublin minister, and other speakers during the Assembly meetings. If I may refer to myself, I have repeatedly repudiated in public this charge of intolerance. Fellow-churchmen of mine have done the same; and many of them, like myself, have given scores of years of service to our Church in Southern Ireland."

Mr. J. W. Biggs, writing from Bantry, Co. Cork, said:

"I feel it my duty to protest very strongly against this unfounded slander of intolerance on the part of our Catholic neighbors, and, in so doing, I am expressing the feelings of very many Protestant traders in West Cork. I have been resident in Bantry for forty-three years, during thirty-three of which I have been engaged in business, and I have received the greatest kindness, courtesy, and support from all classes and creeds in the country. In Munster, where Catholics outnumber Protestants by 19 to 1, a large number of the leading traders are Protestants who are being supported by Catholics and greatest good-will exists between them."

Mr. W. J. Verlin, solicitor, Youghal, Co. Cork, writing to Rev. M. Ahern, local Catholic curate, said:

"I take this opportunity of expressing my sense of the kindness you have always experienced from the members of your Church during my long life here."

Mr. Eyre Levers, writing from Mount Levers, Sixmilebridge, Co. Clare, says:

"As one whose family has lived for generations in the South of Ireland, in the midst of a Catholic population, I wish to add my testimony to that of the numerous correspondents who have already expressed their sense of the good-feeling existing between Protestants and Catholics in the South. Notwithstanding their small minority they have always enjoyed the fullest toleration."

Very Rev. Dean Winder, M. A., of Kilkenny, speaking to the Catholic members of the local Technical Committee, said:

"You need not tell me that you are tolerant in Kilkenny. I have received nothing but kindness, consideration, and good-will since I came here, and I can never be thankful enough to the Kilkenny people."

A declaration signed by the head of every Protestant family in the united parishes of Fiddown, Castlane, and Clonmore, Co. Kilkenny, including Canon R. M. Kellest, Major Max Bolam, Major E. W. Briscoe, Colonel W. H. Wyndham, etc., was published in the press of September 20, 1920. The declaration said:

"We desire to give public expression to our appreciation of the unfailing good fellowship which at present exists, has always existed, and we believe will continue to exist between ourselves and our Catholic neighbours."

Granard (Co. Longford) Select Vestry passed a resolution condemning "the conduct of Belfast men in introducing religious persecution into the troubles of our unhappy country."

SEUMAS MACMANUS OF DONEGAL.

OBSEQUES ATTENDING DEATH OF A POPE

Rome, Jan. 19.—The obsequies attendant upon the death of a pope last nine days. Immediately upon the death of a pontiff, the cardinal camerlengo, administrator of the papal estate, assumes charge of the papal household as representative of the Sacred College, and verifies the death of the pontiff by a judicial act.

In the presence of the household he strikes the forehead of the dead Pope three times with a silver mallet, calling him by his baptismal name. The fisherman's ring and the papal seals are then broken. A notary draws up the act which is the legal evidence of the Pope's death.

Between the death of the Pope and the election of his successor the cardinal-camerlengo is the head of the sacred college. He directs the preparations for the conclave and takes charge of the conclave.

During the obsequies of the Pope and until the election of a successor, all cardinals appear with uncovered rochets, to show that the supreme authority is in the hands of the Sacred College. For the same reason, during the conclave which elects a successor, all have canopies over their heads.

The cardinal-camerlengo is assisted in determining the details of the

obsequies by the heads of the cardinalial orders, the cardinal, bishops, priests and deacons. All matters of importance are referred to the general congregations. The cardinal dean, who is always Cardinal Vincent Vannutelli, presides over these congregations, in which cardinals take rank and precedence from the date of their elevation to the purple.

SOME EXPRESSIONS OF SORROW

KING GEORGE SENDS MESSAGE

London, Jan. 23.—King George today sent a message of sympathy to Cardinal Gasparri, Papal Secretary of State, on the death of Pope Benedict XV.

The message was sent through Count de Sals, British Minister at the Vatican.

IRISH LEADERS CONDOLE

Dublin, Jan. 23.—(Associated Press)—"Please accept this expression of the profound sorrow of the Irish people at the passing of the great Pontiff, who so benignly manifested paternal affection for Ireland," read a message sent by Arthur Griffith, President of the Dail Eireann, to Cardinal Gasparri, the Papal Secretary of State, today.

Numerous other Irish leaders sent condolences on the passing of the Pope. George Gavan Duffy said:

"The people of Ireland are profoundly moved by the bereavement which has fallen on the Church, and are anxious to assure Your Eminence of their keen and universal participation in the universal grief."

REICHTAG MEMBERS STAND AS PRESIDENT EULOGIZES POPE

New York, Jan. 23.—A copy of a cable dispatch to The New York Times from Berlin, dated January 21, says: "An erroneous report of the Pope's death reached Berlin today in a Rome message to President Ebert, who communicated it to Reichstag President Loebe at 2:30. The whole Reichstag stood up while its Social Democratic President improvised a tribute."

"Pope Benedict, elected during the first giant battles of the World War, has passed away before Europe has got real peace, he said. "During the period he employed the moral force of his office and all his strength for the diminution of human suffering, the elimination of hate and the reconciliation of the nations. From all sides tasks poured in upon him."

"He endeavored notably to improve the lot of war prisoners and the fate of civilian prisoners. His readiness to help never failed when it came to tenor their lot or end their martyrdom. It was in his last days a deep joy to him to be able to receive from the French Government news that the last of our war prisoners had been released from France. His peace activities in 1917 are in the memories of us all."

"After this war was ended by a peace of violence the Pope anew championed the reconciliation of the nations, as also latterly at the Washington conference. It was in his last days a deep joy to him to be able to receive from the French Government news that the last of our war prisoners had been released from France. His peace activities in 1917 are in the memories of us all."

PRESIDENT HARDING'S EULOGY

Washington, D. C., Jan. 23.—President Harding, the Apostolic Delegate, Bishops and Senators hastened to pay tribute to the character of Pope Benedict XV, when official news of the death of the Holy Father was received here. Following are some of the expressions of sorrow made public.

President Harding, in a message sent to Cardinal Gasparri through Secretary of State Hughes: "Deeply regretting to learn of the demise of His Holiness, Benedict XV, the President desires me to express to Your Eminence profound condolences. His love of humanity, his promotion of peace as well as his kindly spirit and great learning won for him a place in the hearts of men everywhere. His death will be deeply mourned throughout the United States."

MSGR. BONZANO'S MESSAGE

Archbishop Bonzano, Apostolic Delegate, in a message to the members of the American Hierarchy, "While we bow in submission to the will of God calling to Himself the visible head of His Church, we can not but mourn the loss of this great Pontiff who amid the world's calamities did so much in behalf of religion, humanity and peace."

"Brief as his pontificate was, he lived to see a better appreciation of his attitude toward the warring nations, and of his impartiality, his anxiety to end the struggle and his ceaseless efforts to bring relief wherever it was needed."

"Now that the heart which went out to all the peoples is stilled in death, now that the arms which would have closed mankind in their embrace are folded forever, the world must pay tribute to his wisdom and to his spirit of justice and charity."

"The Church in America will realize that it has lost a father who was ever concerned for its welfare. To the bishops, especially of the United States, the death of Pope Benedict will be the cause of deep grief. His interest in their labors was a source of constant encouragement, while his unflinching kindness drew them to him in the bonds of love and devotion."

With their bishops the clergy and faithful will join in prayer that goes up from the heart of the Catholic Church to implore for Pope Benedict a place of refreshment, light and peace, in the name of our Lord Jesus Christ, whom he so loyally served."

BISHOP SHAHAN'S TRIBUTE

Bishop Thomas J. Shahan, Rector of the Catholic University: "Pope Benedict's death plunges the Catholic world in grief. He was the common father of a great multitude of Christians in every part of the world, and as such was the object of supreme reverence and profound affection. As Vicar of Jesus Christ and successor of St. Peter, he wielded world-wide authority which he always exercised with wisdom and moderation."

"He was, above all, an apostle of peace, ready to secure it by every effort and sacrifice. Trained from his youth in the ways of European courts and chancelleries, he remained always a man of good sense, clear vision, broad views and sincere will to civic harmony and the union of hearts in every nation. Since the end of the War every day has brought some revelation of his earnest desire to secure to a distracted world the blessings of peace too long delayed."

"During the War he was tireless in his efforts for peace, in the way of formal appeals to the belligerents, public prayers and definite proposals. He labored in many ways to mitigate the worst horrors of the War, particularly the cruel anxieties of parents and relatives, and the ravages of famine. In its enormous literature nothing stands out so splendid and humane as his tender appeals in aid of the starving children of Europe."

"It is well known that Pope Benedict was foremost in proposing a general disarmament of nations. He was also very strongly opposed to conscription for aggressive warfare, and in his famous letter of August 1, 1917, declared that without conscription 'war on a grand scale would be impossible.' If his advice were followed, disarmament of land would quickly follow naval disarmament."

"It is worthy of note that in his short pontificate the Catholic world was to a great extent prevented from personal access to Pope Benedict. The first half of his reign fell during the War, while the second half beheld the economic exhaustion of Europe, and the uncertain efforts of the newborn States to establish themselves. In all these political changes vital interests of the Catholic Church were and are yet involved and Pope Benedict set himself to save them but with consummate prudence and with due recognition of the utter ruin of the old European order."

"It is a fact that since the War the Catholic Church has been widely welcomed into the great comity of nations. This is evident from the largely increased national representation at the Vatican and the corresponding increase in the numbers of papal representatives in all parts of the world. In this respect the most striking success of his pontificate is the resumption of the friendly relations with the French Republic. He was also much gratified by the success of his efforts in favor of Catholic foreign missions affected by the defeat of the central powers. It was not in vain that he has been a favorite disciple of Leo XIII. and Cardinal Rampolla. He lacked only place and time to accomplish still greater aims for the welfare of mankind."

"The eight years of his pontificate are marked by many important measures for the welfare of the Catholic religion. The most far-reaching perhaps was the promulgation of the new code of canon law, whereby the old and complex regulation of the Church has been successfully adapted to new times and changed conditions."

"He was well acquainted with the genius of our institutions, and cordially welcomed all Americans who came to visit him. The visit of President Wilson gave him much satisfaction and his reception of the Knights of Columbus was in every way memorable. Non-Catholic visitors to the Vatican praise his gracious reception of them."

SENATORS PRAISE WORK FOR PEACE

Senator Joseph E. Ransdell of Louisiana: "The Pope was one of the outstanding figures of world history and his death is a distinct loss to humanity. His great interest in political affairs and the broadminded spirit displayed by him in their relation to the great church of which he was the head did much to win the admiration of those outside his faith."

"He accomplished as much as any human individual to bring peace to the world during the late conflict and his efforts since peace was declared have aided greatly in reestablishing concord. The Pope's marked ability reached far beyond his own church because his mind and heart took such a great interest in humanity and the whole world will sorrow at his death."

Senator Thomas J. Walsh, of Montana—"The Pope had commended himself to the people of America, both in and out of his faith, by his love of peace and his high qualities as a statesman. I believe there will be universal regret at his death."

Senator Edwin S. Broussard, of Louisiana—"Pope Benedict was an able pontiff of the Roman Catholic Church and in his grasp of the political affairs of the world a genius who will live long in history. His loss in that sense will be very great. Much will depend on his successor and it is hoped that when selected he will display the same world vision of affairs. If this is so he will accomplish much for the good of humanity."

Senator David I. Walsh of Massachusetts—"In the death of Pope Benedict XV, the voice of the most potent and far-reaching influence in the world pleading for peace and justice has been stilled."

"Benedict XV. was more than a great churchman. He was a great and wise humanitarian, counselor and leader. I consider his address on Christmas eve, 1920, to the College of Cardinals, in which he enumerated the five plagues that are now afflicting and retarding humanity in our day, the most concise and direct statement of our present day ills that has been expressed anywhere or by any one since the end of the World War."

ARCHBISHOP HAYES' TRIBUTE

New York, Jan. 23.—Declaring that the world had been stunned by news of the death of Pope Benedict XV, Archbishop Hayes yesterday issued the following letter to the clergy of the Archdiocese:

"Benedict XV. will ever be known as the Pope of the World War. "It was my privilege to witness his creation as a cardinal in May, 1914, and his coronation as head of the church the following September. Divine Providence elevated him to the chair of Peter at the first clash of arms that he might move and act through the subsequent horrifying and tragic years, a white-robed figure of peace, mercy and justice, a true representative of Christ and the hope and comfort of millions of human beings, of the wounded and the captive, of the widow and the orphan, of the homeless and the famine-stricken."

"The Holy Father became a storm center around which human passion raged, lashed as it were to a fury of hatred, prejudice and calumny. With fortitude and calm resignation he bore the injustice of it all, but would not deviate in the slightest from the course that safe reason, sound principle and Christian teaching had fixed for his utterances and his actions. He goes down to the tomb vindicated and acclaimed one of the Church's greatest pontiffs and one of the world's true benefactors."

"I doubt whether any statesman or ruler had a clearer vision than Benedict XV. of the world's needs and of the means to meet them. His position as the supreme shepherd of Christendom favored him with the advantage of knowing the mind, the soul, the aspirations, the fears, and the ideals of rich and poor, of the great and the lowly all over the world, unrestricted by national or geographic lines. Modern democracy had no more central or local point to register just what the present-hour promises in the way of good, or threatened in the way of evil for all humanity."

AMERICAN PRESS PAYS TRIBUTE

Washington, D. C., Jan. 23.—In the course of a eulogistic editorial on the life and death of Pope Benedict XV. The Washington Herald says:

"While it is given to many of the world's notables to live remarkable and useful lives only a few may be remembered for the beauty of their death."

"The last hours of Benedict were quite exquisite in the sense that they were delicately beautiful, quite what we like to imagine and so seldom find in actuality."

"He was himself the first to realize that he had but a little time to go and that his race was nearly run. And he was not afraid that

it was so. He looked out into the unknown as some tired traveler coming to the crest of a hill who admires the grandeur of an inspiring valley spreading out before him. The years rolled back and he was as content as when a boy he dreamed of greatness in the pleasant meadows and hills of his home land."

"He was neither afraid nor unwilling, and took the last Sacrament of the Church while conscious. His regret if any was expressed in his last words, 'Peace, peace, I would willingly give my life for the peace of the world.' He died."

Asserting that "a great light set for the direction of mankind in the ways of peace and justice has been extinguished by the death of Benedict XV, The Washington Post says editorially:

"Toward the United States Pope Benedict always entertained, and displayed the most kindly feelings. By his communications to Presidents Wilson and Harding, by his reception of the former at the Vatican, and in a variety of other ways during and since the War he showed his recognition of the greatness and importance of this country. He was intensely interested in Ireland. The statue erected to him in Constantinople, to which Mohammedans, Hebrews and Protestants, as well as members of his own church, subscribed, has an inscription setting forth that he was the 'benefactor of the peoples, without regard to their nationality or creed,' and sufficiently proves the opinion entertained of him in the Orient."

New York, Jan. 23.—The New York Times in its editorial on Benedict XV. says:

"We shall never know fully, perhaps, what stress and conflict, what intrigues and oppositions, what entreaties and counter-entreaties, what propaganda of misinformation and misrepresentation, laid siege to the Vatican. The Pope undoubtedly did all that he felt it his duty to do, all he thought it was permitted to him as the head of the Church to do. We need not here recapitulate his various efforts to restore peace. At one time there was much heat against him even among some Catholics of the Entente and in the United States because he did not see his way to take what they regarded as higher and necessary ground in regard to the invasion of Belgium and German savagery generally. They asked of him too much. Each side wanted him in effect to be its partisan. He was accused of being too favorable to Austria and Germany. At this distance from the passions of that time, we can at least understand his position."

"Whether a stronger man, more equal to the storm, a Leo XIII. or a Hildebrand even, would have denounced earlier the atrocious policies and deeds of the Germans is hardly to the point. For the world at large one may almost say that religion as a force of action was suspended during the War."

"One of his fruitful achievements was the bringing about of diplomatic and better relations between the Vatican and France and encouraging the participation of Catholics in Italian politics. As an administrator of his great charge, Benedict XV. deserves more praise than he has received. He leaves the Church stronger and more flourishing, in spite of all the reverses and agonies and ruins of the War, than it was at his accession. Whether a more heroic, positive attitude in the War could reasonably have been asked of him is a question which persons not of his communion are at least of all entitled to answer."

Baltimore, Md., Jan. 23.—In its editorial reference to the death of Pope Benedict XV. The Baltimore Sun says:

"Almost twenty centuries look down upon the Roman Catholic hierarchy and a hundred years after the Corsican conqueror, who defied it, died in his island prison, papal sovereignty remains serene and unshaken. Empires and kingdoms without number have passed away since the time when the first of this line ascended his spiritual throne, revolutions and revolutions have come and gone, the face of the physical world has been changed beyond the dreams of human wisdom; but one unchanging feature of its progress has been the survival of this longest of all regimes. Nothing in human history so appeals to the imagination as this spectacle, nothing in literature, except the simple pages of the New Testament, so combines the suggestion of superhuman power with the suggestion of human simplicity and humility."

"Benedict XV. was not notable among Popes for extraordinary and subtle intellect, nor was his reign distinguished by the development or discussion of great church questions or issues, such as occurred during the official lives of some of his recent predecessors. No doctrines like that of the Immaculate Conception nor of Papal Infallibility, such as were announced during the sovereignty of Pius IX., were proclaimed during his reign. No persecution of the Church, no

serious schisms occurred, such as vexed the souls of others who had occupied the papal chair. But it may be doubted if any of them was subjected to a more trying strain than this Benedict.

"Methodist, Baptist, Presbyterian, Jew and infidel can at least join in one verdict in regard to him—he strove with all his power to make men repudiate the barbaric code of war, to free the world from the age-old savagery of human strife."

"The smallest man physically who ever occupied the papal throne, few of the chief representatives of that great hierarchy since the days of St. Peter have made a larger appeal to human sympathy. Benedict, too, was, in a sense, crucified for a great cause."

CATHOLIC NOTES

Father Dominic, who attended Lord Mayor MacSwiney of Cork at the time of his death, was among the thirty Sinn Fein prisoners recently released from Parkhurst Prison on the Isle of Wight.

Montevideo, Dec. 8.—A recent bill in the Uruguayan Congress to exclude religious from the office of teaching has failed of passage. Its only result was to bring ridicule upon its sponsors and to unite the Catholics more firmly for the support of their religious schools.

Dublin, December 30.—Most Rev. Dr. McKenna, Bishop of Clogher, has bought Clogher Park and Palace for the sum of \$105,000. The palace and demesne lands are held free of rent forever. They were the ancient seat of St. Macartan the patron saint of the Diocese of Clogher.

The pallium will be conferred on Archbishop Michael J. Curley, of Baltimore, on Thursday, April 27th, according to an announcement made on Saturday. Bishop William Turner of Buffalo will deliver the sermon. It will be the first ceremony of its kind at Baltimore since the pallium was conferred upon Cardinal Gibbons on February 10, 1878.

Dublin, Dec. 30.—Dublin is winning fame for its fine work in stained glass. Three memorial windows have been completed at a local studio for a church at Wallendon-Tyne, England. The central light of one window is Christ, surrounded by waters and in another the Angel of the Resurrection. The stained glass produced at this studio is as a rule simple and reverent and never florid.

Dublin, Dec. 30.—University College, Cork, has sustained a great loss in the death of the Rev. Dr. Cyril, Lecturer of Philosophy and one of the most brilliant members of the Capuchin Order. Father Cyril was a doctor of Philosophy and a Master of Arts. He was superior of the Capuchin Hostel of St. Bonaventure. The establishment of this institution was chiefly brought about through his energy and exertions. He was prominently identified with educational and philanthropic enterprises in Cork.

Dublin, Jan. 7.—Two eminent Irishmen have been elected members of the Pontifical Academy of Arcadia, Rome. One, Dr. George O'Brien, is a brilliant Catholic writer and authority on the economic history of Ireland. Among his best known works is "The Economic History of Ireland in the 17th-18th Century." Dr. Douglas Hyde, the other new member, was formerly president of the Gaelic League. He has written extensively on Gaelic subjects.

London, Jan. 7.—The falling off of the number of Anglican clergymen is alarming many of its adherents. Recently it was pointed out that in 1920 only 158 annual wastage orders, while the number of those ordained, were about 700. In 1914 there were 24,000 clergy, now the number has dropped to 18,500. The proportion of candidates from clerical families is said to have shrunk almost to the vanishing point, the reason assigned for the deficiency being mainly financial. Meanwhile the number of Catholic priests ordained increases and now approaches the number of Anglicans who take orders.

Dublin, Jan. 17.—A committee of the Irish provisional government has gone to London to meet the British committee headed by Winston Churchill, British Colonial Secretary, and assist in the final drafting of the Irish Act, which will bring into official existence the Irish Free State. The remaining members of the Irish Government today conducted their affairs in Dublin Castle, formerly the seat of British authority in Ireland, and now headquarters of the Government of the Irish Free State. Irish soldiers were on guard in the castle grounds for the first time in history. It was announced that a proclamation would be issued later containing the provisional government's declaration of policy. The evacuation of Ireland by British troops is being speeded up and large numbers were taken on transports today.

TWO

THE WILD BIRDS OF KILLEEVEY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER VI—CONTINUED
They won't find silver spoons on Killevey mountain, said Kevin's mother, contentedly.
But they'll find cocks' hens, an ducks an sheep, said Sibbie, sharply; and her hostess, taking fright, went off to count her precious livestock in the little outhouse.

"Little Fan?" answered the man. "Oh, she is not to come near you any more."
The gipsy smiled, a tight, hard smile that began with her mouth and went slowly upwards, scarcely reaching her eyes, and only touching them with a chilly gleam.
Her people are right: this is not a safe place for her, said she, pleasantly.

He began to ascend the mountain; still no sign of the child, though she had promised to be at the foot of the hill. Kevin was tired, but not too much to notice the beauty on land and sea, of the lights glowing.
"Along the smooth wave towards the burning west."
If Fan would only appear he could love to loiter a bit and enjoy this lovely scene. A turn in the path brought him in sight of the figure of a woman sitting with bowed head, who looked up as he approached, showing him the face of his mother. The poor woman gave a cry and covered her face.

whole story to the police, and have sent advertisements to the papers. Is there anything more that I can do?
Kevin groaned and shook his head. He could suggest nothing; yet he could not sit down and fold his hands with the bleak fact staring him in the face that Fancha was gone. Father Ulick, seeing the speechless look of agony in his eye, tried to soothe him as he would have soothed the suffering of some dumb animal that had crept to him; and, sitting close by him, stroked his young, brown hand with an old and willow fellow."
"Kevin's icy sorrow gave way, and he wept passionately on the old man's shoulder.
You'll think me but a big baby myself, sir, he said, struggling to control this display of anguish.
No, said the priest; sorrow is no disgrace to the strongest. But at the same time, my boy, crying is not the best employment for six feet of manhood. Your father misses you at his work in the field; go in God's name and lend him your hand. Time will pass more quickly while you are doing your duty, and good news may be on its way to us even now.

Kevin obeyed, and his father was surprised to see him returning to his work. Friends and neighbors also saw it with surprise, for Kevin's great loss and grief had made him an object of interest to the mountain. They wondered if he had quite given up the search, and was becoming reconciled to the loss of the child. Only his mother knew how he roamed the mountains at night, arriving home at breakfast time, worn and weary, having spent long hours in exploring distant nooks among the hills. When he absented himself from home for a week at a time, and his neighbors thought that he was doing business for his father at some distant fair, he was in reality prosecuting the search for Fan. Besides his parents, Shawn Rau and the priest were the only friends who were aware of the depth of his sorrow. He would walk to the house of the latter, and pass hours talking over the fire with the book-learned man who mourned sincerely for the little girl's mysterious disappearance; or he would sit by Father Ulick's evening lamp, listening to the old man's sympathizing voice or conning the lessons which were given to him as an antidote to his pain.

Thus the summer and autumn passed away, and neither by advertisement in the papers nor by continued search and inquiry could any tidings of the child be obtained. As the winter nights came on, and the turf logs were piled on the hearth under a frosty thatch, poor Fan's fate was settled with many a shake of the head by neighbors on the mountain. She had certainly met her death on that beautiful moonlit night while the organ was playing in the gipsies' tent, and Kevin's mother was watching for her from the doorway.
Strayed down to the cliffs she did. She was always fond of wandering an exploring. An the say is deep an' the tide is strong.
But wouldn't the body of her be seen?
Deed no; not for sure. They do be carried out far, an' do never come back.
And then instances were given and stories told, till the old people sighed and the young wept. But if Kevin appeared, the conversation was changed.
The priest, housekeeper, who had seen her walking down the hillpath with her roses against her breast, whispered about the fairies as she wiped her old eyes with her apron. Every one was grieved at the fate of the little singing girl, but no one now believed she would ever return.

Hay Fever, Asthma, Catarrh and Chronic Bronchitis!
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A TRIP TO CALIFORNIA

By Helen Macdonald in Kossey Magazine
Even for October the weather was unusually mild and exhilarating. Over the brown hills with their symmetrical ridges of stacked corn the sun shone goldenly, and the grassy meadows and hillsides were as green as in their first Mayday freshness. The drifting haze was golden, too, tipped toward evening with violet and shot through with the delicious pink of the sun's last rays. Under its sheen the far horizon took on an eerie look, and the shadows of the hills, toward the west, were insistent. Toward the hills James Moore was journeying in his Ford sedan, somewhat slowly as befitted a lover of nature, and, moreover, if the truth were known, like one not quite sure what reception awaited him at the end of the road. He tried to watch the goldenrod and the purple asters and to bathe his soul in the peace of the scene, but all the time there was a little uneasy tap-tapping at the back of his mind, which said as clear as anything: "What will Annie say? What will Annie say? For he had sold the meadow farm that day—just as good as sold it—and Annie had always been dead set against selling it. She never liked the hill farm, which was where they would have to move now. Well, no doubt, but she'd come round in time. The price would be some round; if nothing else bid. Three hundred dollars an

TO BE CONTINUED

dad, I bribed her—I told her I'd go along!

Mr. Moore swallowed convulsively and glared at his pretty daughter.

And I suppose you think Tom'll let you go, do you, to stay away six or seven months?" he remarked sarcastically.

Well, I should hope so! Women don't tie themselves down now, dad, like they did in mother's young days!

Nor in her old days, either," he retorted, "if she can plan to go away for two years and leave her husband to shift for himself!"

Nancy achieved an injured look. "But, dad, you'd be with Tom! And I'd be home most of the time!

And I thought," reproachfully, "you'd be tickled to death over the compromise when you're so anxious to sell for all that money!"

Her father gave an angry snort. All that money? When Annie'd be running off to California with half of it?

He knew Annie. Whenever she gave in it was at a price, and that was what she was figuring on, was it? He'd be jiggered if you could beat a woman for notions!

Not but what the half belonged to her, and he didn't begrudge it to her either. But what would she do with \$45,000? Spend it all, he thought bitterly, tripping around the country with Nancy—squander it, lose it maybe.

And him tamed quartered on Tom Bowen, or, worse still, "baching" it at the hill farm through the long, lonely winter months!

But beyond the anger that flamed up in him there was something deeper, something that hurt keenly, and he thought that Annie could coldly contemplate a long separation like that.

Why, they had often planned to go to California together. At least Annie had, and he had acquiesced agreeably enough that some day when times were better and traveling expenses lower they could take the trip to the Western Coast.

and leaving him alone for months. She did love the place—he knew that.

"Why, Annie," he said awkwardly, "don't you cry. We won't sell the place if you don't want to. I—I kind of—er—don't want to sell it myself."

At the sight of the amazing joy that flashed over Annie's face James Moore experienced a perfect moment of pure happiness.

After all, this meant more to her than the California trip!

"Do you really mean it, James?" she gasped. "Do you really mean it?"

To hide his face he hurried to the telephone. "Listen, and I'll show you," he said, taking down the receiver.

"And, oh, Nancy," Mrs. Moore said to her daughter over the phone early the next morning, "you don't know how glad I am it turned out this way!

I wonder," she murmured, "I just—wonder!" And to this day she doesn't know for sure why her father changed his mind so suddenly.

For that matter, neither does James Moore himself.

"Anyhow," she laughed, as she ran out to finish the breakfast dishes, "there goes my perfectly good trip to California!"

HISTORY AND THE LIMITATION OF ARMAMENTS

Herbert F. Wright, Ph. D. in America

It is a trite but true saying that "under the sun there is nothing new."

The Conference on the Limitation of Armaments is no exception. Ever since the fourteenth century the attention of kings and statesmen, churchmen and scholars has been directed to various projects for the abolition of war and the establishment of world peace.

The first of these, however, either did not mention the question of armaments at all or touched it only in passing.

One of the first persons to bring up the subject of limiting armaments was Charles de Casteau de Saint-Pierre. It was in 1713 that the Abbe published his "Project pour rendre la Paix Perpetuelle en Europe," wherein he emphasized the fact that the adoption of his proposal would render it possible to the various States to decrease materially their military expense.

This plan was amended by Jean-Jacques Rousseau, who epitomized the Abbe's "Project," and in 1795 it was followed by Immanuel Kant's celebrated treatise on "Eternal Peace." In this work Kant argued that the armaments of nations not only protect peace but at the same time menace it.

He therefore demanded the abolition of permanent armaments.

In passing it may be worth noting that Prussia, at the time of the Treaty of Tilsit, bound herself to limit the number of her troops to a certain contingent, as also, in 1880, the Pasha of Tripoli was forced to do, toward France, with regard to his naval forces.

These arrangements, however, being conditions of peace obtained by force, and not conventions freely arrived at, cannot be considered as precedents.

military and naval expenses, internal and coast improvements were made. Good roads were constructed.

Chile turned an arsenal into a school for manual training. She also built a much needed breakwater in the harbor of Valparaiso, and commenced systematically the improvement of her commercial facilities along the coast.

One or two of Argentina's previous war vessels went into her commercial fleet and plied back and forth across the Atlantic in honorable and lucrative business.

Contracts were let for the building of a railway through the heart of the Andes, to bind Buenos Aires and Santiago together in the most intimate relations of trade and travel.

But more significant than any of these material results was of change in the attitude of the Argentines and Chileans toward each other.

All the old bitterness and distrust passed away, and the most cordial good feeling and confidence took their place.

It is also worth noting that, during the life of the convention, a remarkable reduction in armaments was observed in the other South American countries.

According to Fried, at the expiration of the convention, the two States seem to have taken up their armaments again.

It has not been possible to discover anything more definite, although the second Hague Peace Conference in its plenary session of August 17, 1907, expressed its congratulations to Chile and to Argentina with regard to the agreement.

Meanwhile the British Government had begun its memorable campaign in the interests of the diminution of armaments.

As early as March 9, 1899, the head of the Admiralty, Lord Goschen, had declared in the House of Commons, in the name of the Government, that Great Britain was ready to cut down its plans of naval building if the other Powers would do likewise.

Since this period the English ministers have continually spoken in favor of the decrease of armaments.

In 1905, when Sweden and Norway dissolved their union and both sides were already arming, a peaceful arrangement between the two States proved possible.

A permanent neutral zone was created between Sweden and Norway. It was in 1905, also, that Gaston Moeh, in France, proposed that France and Italy gradually do away with their respective fortifications in the Alps.

Consequently, in December, 1906, the French Parliament, on the report of Messimy, reduced the costs for the fortifications along the Italian frontier from 290,000 francs to 194,000 francs. Italy is said to have acted in like manner.

The universal peace congresses, which met between the first and second Peace Conferences often dealt with the question of armaments. An extremely important fact was that, at the Interparliamentary Conference at London, in 1906, the problem of armaments was debated for the first time and that Baron d'Estourmelles de Constant and M. Messimy, later French Minister of War, drew up very remarkable reports on this problem and vain attempts were made by several governments, particularly the English and Russian Governments, to have the question of the limitation of armaments discussed at the second Hague Conference.

away with the tension which existed between them, the two States bound themselves to reduce to 150 men, the normal strength of the Russian company, the companies which they maintained at the Galician frontier, which, before the conclusion of the agreement, had consisted of 200 men.

At the Universal Peace Conference at The Hague, in 1918, Professor Dr. Ludwig Quilide submitted a draft of an armament convention which is by far the most detailed and most profound that has been made, and which, certainly marks a turning point in the discussion of the problem, while from 1911 on, Great Britain not only did not limit itself to generalities in the question of armaments, but several times addressed direct proposals to Germany.

In this connection three successive efforts must be mentioned: the exchange of information suggested in 1911, the 1912 proposition suggested in 1912 and the one year naval holiday suggested in 1913.

In conclusion it might be well to mention the fact that there have been several examples of unilateral reductions of armaments, although they have little practical importance.

Not the least among these is the example of the United States of America, which has repeatedly restricted its program of naval construction, an action which merited the congratulatory resolution from the Universal Peace Congress of Geneva in 1912.

From the Treaty of Paris up to the first Peace Conference at The Hague, universal peace congresses busied themselves several times with the question of armaments, but no profound decisions were reached.

On August 12-14, 1898, the Czar of Russia issued his memorable circular to call together the nations to the first Peace Conference at The Hague.

The deliberations of the Conference dealt, on the one hand, with the question of the non-augmentation of the military forces on land and sea; on the other hand, with the limitation of the means of war.

And in this latter regard both war on land and on sea were considered. On the question of the suspension of armaments, the Conference, after discussing two drafts, both of which failed of adoption, adopted the following resolution and vote:

Resolution. The Conference is of opinion that the restriction of military charges, which are at present a heavy burden on the world, is extremely desirable for the increase of the material and moral welfare of mankind.

The Conference utters the hope that the Governments taking into consideration the proposals made at the Conference, may examine the possibility of an agreement as to the limitation of armed forces by land and sea, and of war budgets.

The question of the means of war on land was next taken up. Several projects concerning rifles were discussed and finally rejected. But in a vote, which it is well to mention, the hope was expressed that a future conference would again take up the question.

No restriction of armaments was taken concerning guns, powder and explosives. With regard to the limitation of the means of war on sea the Conference expressed "the hope that the questions with regard to rifles, and naval guns, as considered by it, may be studied by the Governments, with the object of coming to an agreement respecting the employment of new types and calibers."

Three years after the Peace Conference, on May 28, 1902, the Governments of Argentina and Chile concluded a convention by which each of these two Republics undertook not to increase its naval fighting forces for a period of five years, without giving the other party eighteen months' previous notice of its intention so to do.

Nothing was to be included in the agreement, however, about putting a check upon the strengthening of naval fortifications. The warships under construction were to be sold, if possible; if not, they were to be completed, but not included in the fleet.

Furthermore, one Chilean cruiser and two Argentine cruisers were to be dismantled. This agreement, which has since lapsed and has not been renewed, was faithfully observed by both Republics.

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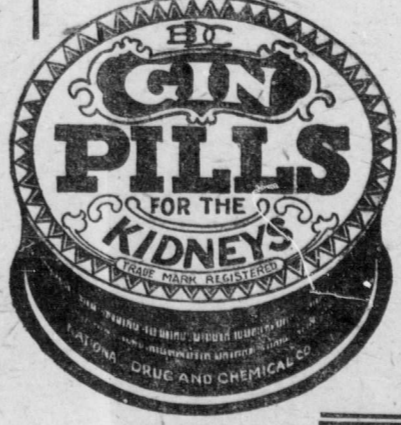
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LONDON, SATURDAY, FEB. 4, 1922

POPE BENEDICT XV.

Leo XIII. was a world statesman with a world vision; his keen spiritual insight into the evils that were corroding the heart of Christian civilization make his great letters, in the light of their present fulfillment, seem the solemn warnings of a Prophet of the all-just and all-knowing Creator and Ruler of the universe.

In his successor Pius X. we had a man of unalloyed goodness and piety, with that peculiar strength and forcefulness of personality which comes from goodness unalloyed. "To restore all things in Christ" was his motto; and his efforts were toward internal reform of the Church and personal sanctification rather than concerning themselves with the relations of the Church Catholic with each and every society and nation of this world. The one reign was in a sense complementary of the other.

The World War whose beginning saw Pius X. pass broken-hearted out of this world saw also the frail, scholarly, ascetic Benedict XV. take up the heavy duties of Peter's successor. Heavy are the duties at any time, but complicated by ten thousand conflicting considerations during the period when the Christian world was locked in internecine struggle. In a measure he combined the characteristics of both his immediate predecessors.

Inevitable were the charges and counter-charges of pro-Germanism and anti-Germanism against the Holy See. Especially was this the case amongst a large portion of English-speaking peoples where the no-Popery and anti-Popery tradition is so interwoven with their religion that credulity in such matters attains the proportion and nature of gross superstition. It is now universally conceded that Benedict XV. sustained admirably the impartial position imposed on him by his office as head of the universal Church. If even yet there be some otherwise intelligent victims of the aforementioned superstition—well it were a waste of time to argue with them. In the account of Benedict's life and work as Supreme Pontiff, given elsewhere in this number of the CATHOLIC RECORD, there is abundant evidence that the world sincerely deploras the passing of one whose life, even during the time the world was torn asunder by war, was devoted to peace and good will, and since that time to the reconstruction of those bases on which Christian civilization rests.

It may furnish the deluded victims of the no-Popery superstition some useful mental and spiritual exercise to try to reconcile their beliefs with those of their Prussian fellow-Protestants, as told in this despatch:

Berlin, Jan. 22.—In contrast to the respect paid to Pope Benedict in the Reichstag yesterday on receipt of the premature news of the Pontiff's death, when everybody from the extreme reactionaries to and including the Communists stood up and listened to the eulogy by the Social Democratic President of the House, Herr Loeb, was the scene in the Prussian Parliament. Here while a similar discourse was being delivered, the independent Socialist members ostentatiously walked out, while the rest of the Independent Socialists, in still more ostentatious bad taste, remained seated.

The Catholic organ Germania this morning "with a feeling of deep shame" takes cognizance of the fact that certain reactionary papers "possessed the sorry courage to, in the most indecent fashion, abuse and vilify the Pope on his death-bed." The Germania particularly criticizes the monarchist organ Der Reichsbote for saying in part: "Benedict was a foe of Germany. He not only during the War suffered injustices to be committed against us that cried to heaven, but in an address to a French delegation, openly and solemnly professed himself 'French at heart.' Protestantism, with specific mention of Luther's name, he likewise vilified."

The Germania scores also the Junker Deutsche Tageszeitung for its unfriendly comment about the Pope and notes with satisfaction that the theoretically atheistic Social Democratic Vorwaerts was "much juster to the Pope than these two 'Christian' papers."

So the orthodox Protestant and Kaiserist Prussian is far from agreeing with those Canadians who damned Pope Benedict as an out and out pro-German.

However let us turn to the testimony of men more civilized and enlightened than either of these classes.

The Protestant Episcopal Bishop of New York very appropriately makes the Pope's death the occasion of fervent prayer and ardent hope for the time when all Christians may "come into outward and visible as well as inward and spiritual fellowship and unity. And then when we do that— and God grant it may be soon— Jesus Christ will speak and work with His full power through His united followers in this world.

"And may I say that the thought of our fundamental unity in Christ has special point at this moment, when the head of the largest Christian communion in the world lies in the sleep of death? And our hearts go out in sympathy to our brethren of the Roman Catholic Church in their great loss and sorrow."

As a specimen of Evangelical good-will and appreciation free from the warping influence of traditional prejudice we clip the following from a score of such references recorded in a New York paper:

"At the Collegiate Reformed Church of St. Nicholas the Rev. Dr. Malcolm James MacLeod, the pastor, in his prayer gave thanks for all that Pope Benedict XV. had accomplished for the cause of peace and petitioned that God would comfort his people in their sorrow. In his sermon Dr. MacLeod praised Pope Benedict as a great and good man."

And to complete the category we give this from a Jewish Rabbi taken from the same paper: "In his sermon yesterday morning in Temple Beth-El the Rev. Dr. Samuel Schulman, preaching on 'The Healing Power of Religion,' used the life of Pope Benedict XV. to illustrate this truth.

"Of course we sympathize with the great church that has lost its leader," said Dr. Schulman. "While Pope Benedict could not accomplish all that was needed in the terrible years when it was given him to be the spiritual head of his great Church in Christendom, he exerted a tremendous influence on behalf of peace and used all his resources to alleviate suffering and to keep alive in men's minds the thought of their common humanity and of the healing power of religion. The world therefore offers a deserved tribute to his memory."

We may conclude these specimen appreciations with a paragraph from the letter of His Excellency the Apostolic Delegate to the United States:

"Brief as his pontificate was, he lived to see a better appreciation of his attitude toward the warring nations and of his impartiality, his anxiety to end the struggle and his ceaseless efforts to bring relief wherever it was needed. Now that the heart which went out to all the peoples is stilled in death, now that the arms which would have closed mankind in their embrace are folded forever, the world must pay tribute to his wisdom and to his spirit of justice and charity."

To those, whether or not the wish was father of the thought, who predicted the downfall of Papal influence on the affairs of the world as a consequence of the War, the enormously increased influence of the Roman Court must be a staggering revelation. Never in many centuries has the world so fully recognized this fact in establishing permanent diplomatic relations with the Vatican. This practical recognition of the world-wide influence of the

Court of Rome is surely sufficient refutation of the predictions of the false prophets; and it is one of those quiet achievements of Benedict XV. that will make his reign memorable in the long distant future.

The reconciliation of France with the Holy See may be considered as one great item of the achievement just mentioned; but it is in itself great enough to give distinction to the reign of Benedict XV.

Never since 1870 have the relations between State and Church in Italy been so cordial, never has the Roman question been so near solution. Indeed, if not practically solved, it may be considered as brought to a definite and advanced stage in the process of solution. The question sometimes known as the Temporal Power has narrowed down to international securities for the complete and absolute independence of the Holy See.

Says a correspondent whose source of information is evidently well-informed and reliable: "The Roman question never approached so closely a solution as during the Paris Peace Conference, when Mgr. Cerretti, then Assistant Secretary of State at the Vatican, was in the French capitol to insure the rights and properties of the German religious people who lived the colonies assigned by mandate to England, France and Japan. He had then several interviews with Premier Orlando and Marquis Della Torretta, the present Minister of Foreign Affairs of Italy.

"It is now understood that the plan practically agreed upon consisted in having a concordat concluded between Italy and the Holy See, by which the former would recognize the liberty and independence of the Papacy, the sovereignty of the Pontiff and the extra territoriality of the Vatican with an adjacent territory extending a few square miles where the Vatican could build its own offices and where foreign embassies and legations accredited to the Holy See could reside. Notification of the concordat would have been sent both by Italy and the Holy See to all the countries, so that it would have had an international sanction."

However that may be, Catholics the most loyal in Italy to the Holy See, now take part in Italian elections. Over a hundred Catholic deputies are in Parliament, three ministers are in the Cabinet, and instead of the former estrangement, the most cordial sympathy with the Vatican is manifested by the Royal Family and the Italian Government.

Considering these things accomplished during the brief span of Benedict's pontificate, and bearing in mind the restrictions imposed on his activities by the War, it requires no exercise of faith to believe that Giacomo della Chiesa was in all the world the man best fitted to guide the bark of Peter through the storms of the past seven years.

God rest his soul; and may He vouchsafe to give us a worthy successor to rule His Church during the troubled years ahead.

IRELAND SEEN THROUGH IRISH EYES

Editor CATHOLIC RECORD:

It has been reserved for your front page correspondent, Mr. Seumas MacManus of New York City, to discover that the title "Irish Free State" is a sorry joke and that at most not more than one half of Nationalist Ireland is agreeable to the treaty. Can it be that Mr. MacManus, who has exercised personal self-determination by living for some time in the United States, now denies the elected representatives of the Irish Nation the right to natural self-determination, the right to speak for the people of Ireland? The Irish bishops who reside in their dioceses are nearer to the Irish people than is Mr. MacManus, who lives in New York. The Bishop of Killaloe, who is a staunch Sinn Feiner, thus expressed his views: "The treaty is well worth the price paid for it. Ireland is now free to live her own life without interference from outsiders." This remark might be taken to heart by outsiders in the United States who interfere. One could easily fill two columns of the CATHOLIC RECORD with statements of Irish bishops in favor of accepting the treaty. Not one bishop favored rejecting it. Some extremists may think that the Irish Free State is a DAOR STAT NOT a SAOR STAT, and for Mr. MacManus' information let me

say that DAOR STAT means Slave State not dear state, but the majority of the people of Ireland think differently. It is for the people of Ireland, not for people of Irish birth or descent who are living in America, to decide Ireland's future. In the words of the Bishop of Cloyne, urging the Dail to ratify the treaty: "It is for the people to choose. I think I know the minds of the people of Cork on this subject, and I believe that they at all events are not for rejecting the treaty. I believe that 95% of them are for its ratification."

With the editor of the CATHOLIC RECORD I intend to stand by the decision ratified by the people of Ireland in Parliament assembled.

SAGART.

We are in entire agreement with our esteemed correspondent in respect of the Anglo-Irish Treaty and the establishment of the Irish Free State. The rejection of the Treaty would be, or rather, would have been, in our deliberate and convinced opinion, the catastrophe of Irish history; irreparable, in this generation at least. Nevertheless Mr. MacManus is a convinced republican and there are still republicans in Ireland. It was the republican struggle that achieved the Treaty, and made possible the Irish Free State. We have reason to know that our readers, however much they may disagree with Seumas MacManus, still take keen interest in seeing Ireland through Irish eyes—even Irish republican eyes.

That Seumas MacManus of Donegal has self-determined himself as a citizen of New York is not quite true. He was one of the six who in 1905 formed the National Council for the purpose of organizing the nation with a view to withdrawing the representatives from Westminster and setting up a Provisional Irish Parliament made up of these members and representatives of public bodies. Thus was Sinn Fein launched as a political movement.

It grew in importance and influence until Dail Eireann with its Cabinet became the de facto Parliament and Government of Ireland; carried on war with the British army of occupation; and finally negotiated with the British Government the Treaty of Peace.

As one of the founders of Sinn Fein, Mr. MacManus, though he applied for passports several times, was not allowed by the British authorities to return to Ireland either during or since the War. So it is not "self-determination" that has made him a resident of New York; but the recognition by the British Government that he was too good an Irishman to be allowed to return in troubled times to that loved land that gave him birth and still claims the great service of his mind and pen.

Soon we hope he may go back to Ireland and find it as free as Canada; a freedom which republicans may come to realize is worth the long struggle, and which, with its compensations, is the highest practical realization of republican aspirations.

Neither in Ireland, nor in the United States, nor often in England itself, nor in many other parts of the world is it realized or believed that Canada has achieved (or is on the way of achieving) full national freedom while maintaining her place in the British Commonwealth. When this great fact shall have been realized, then all Irishmen at home and abroad may see eye to eye on the question of Irish nationality. In the meantime we read with interest and sympathy the views of those who fail to see through Canadian eyes because they lack Canadian experience.

THE RECALL AND OTHER MATTERS

By THE OBSERVER

I have received some letters about some of my recent articles. First, a reader complains of what he considers unfair comment on one party in the recent elections. I am not conscious of any such intention. Independent writers on the events of the day should point out, taken to heart by outsiders in the United States who interfere. One could easily fill two columns of the CATHOLIC RECORD with statements of Irish bishops in favor of accepting the treaty. Not one bishop favored rejecting it. Some extremists may think that the Irish Free State is a DAOR STAT NOT a SAOR STAT, and for Mr. MacManus' information let me

leader screaming out abuse and vilification of his opponents, because the only hope a labor party can have of doing general good to the workmen, is to rise higher, act more nobly, be more honest, be more decent, than the average politician of the old parties; and here I found a man acting as a labor leader and shrieking out his base appeals to the passions and prejudices of his audience.

I was sorry to see it; because, as it happens, I have, in my own way, been fighting labor's cause ever since the days when I worked amongst and loved workmen long ago.

The Observer has been in the habit of criticizing all parties when it seemed needful to do so, and is not going to be kept silent by any unjust interpretation or any misunderstanding.

The other letters were on the Recall; one of them explanatory and civil; the other violent, unfair and abusive. I have no more to say about the Recall than I have already said. In its constitutional form, in the States where it has been embodied in the State constitution, it has proved a blunder and a nuisance, and its main result has been to lower the prestige and authority of the Legislature, and to rid all men of capacity of any desire to sit in it.

As to the recall by party convention, it is almost the last word in unfair and mischievous absurdity. M. P.'s and M. P. P.'s are elected under an elaborate system, in which every precaution is taken to ensure equal opportunity in voting; secret ballot; certified lists of electors; polls; oaths when necessary; agents representing all parties concerned; sworn officials; penalties for bribery; recounts by judges; uniform method of polling votes.

By such a system a man is elected. But when he is to be recalled, and all that work undone, what are we offered? A party convention. One letter to me says anyone can attend a party convention. I will ask the gentleman not to make fun of me. Would he attend a Grit or Tory convention? But suppose anyone could and everyone did, does the gentleman realize what he is proposing? He is proposing to undo by means of a happy-go-lucky meeting, for that is all a convention is, a meeting regulated by no law, subject to no court, authorized by nothing and no one but the persons attending it, to undo by such means, the work of a legal, constitutional election, held under an elaborate system of safeguards; so that it is as near fair play and equal opportunity for each individual elector as anyone can hope to get in this imperfect world.

If the gentleman does not see and appreciate the force of this, I have no hope of ever being able to make him see it.

By the way he says that an M. P. cannot resign except with the consent or signature of two other M. P.'s.

He is wrong about that; that is not the law.

NOTES AND COMMENTS

AN ENTIRELY new departure has been made by the parent Catholic Truth Society of England in making an interesting bid for conversions amongst those whose position in life enable them to travel abroad. At the opening of the present season the Society established a reading room and reference library at Mentone on the French Riviera, and have been holding a series of entertainments under distinguished auspices to raise funds for the maintenance and perpetuation of this good work.

MENTONE is widely known as in point of climate a most favored spot on the Mediterranean, and as such is much frequented by the best class of English visitors, people of intellectual habits who do not care for the dissipations of Monte Carlo, or the excitements of Nice. A considerable number of these people are retired Army officers who perhaps for the first time in their lives find themselves in a position to turn their attention to the graver problems of life, and are therefore excellent soil for an apostolate of this kind. The move on the part of the Truth Society is an important as well as a novel one and will be watched with interest by those in Europe or America engaged in similar work.

THE CURRENT talk about "heresy trials" in the Church of England

and the process of "watering" the Christian Faith being indulged in more and more by some of its so-called adherents, renders timely a recent discourse by the director of Stoneyhurst Observatory, the Rev. A. L. Cortie, S. J. Preaching in the Sacred Heart Church, Edinburgh, he reminded his hearers that the true believer had nothing to fear from science, and could cordially welcome every advance in natural knowledge. Historical, archeological, anthropological and ethnological science all conspires to show the authenticity and veracity of the gospel of Christ, which set forth His claims to be divine. If science cannot give faith, it at least prepares the way for faith, for in the whole range of natural science, physical and biological, there is no single known process of nature, no law of nature, which runs counter to revealed religion.

It was, avowed Father Cortie, by confounding the natural and the supernatural, the laws deduced by observation and experience and the truths of Faith and Revelation, that the so-called modern churchman had been led to the denial of the fundamental doctrines of the Christian Faith, and even the central doctrine, the Divinity of Christ. And yet if truly one reads in the daily papers what reflects the state of belief among non-Catholics, here in Canada as well as abroad the doctrine of Christ's Divinity has become a mooted question which may be affirmed or denied by those pledged to preach His Name to poor bewildered humanity. The Catholic Church alone in this age as in the past stands firm upon the impregnable Rock.

"A PARENT" writes to the Toronto Globe complaining of the action of the Board of Education of that city in regard to the teaching of French in the Public Schools. The curriculum in these schools, it appears, is so varied and comprehensive along other lines as to have made it necessary to exclude modern languages during the regular school hours. To get over this difficulty, however, those interested in such studies had formed themselves into study clubs and applied to the Board for permission to use the school premises after hours for the purpose. This permit as well as others for classes in physical culture, dramatic training, dancing, etc., was approved and issued in November last, but having automatically lapsed at the end of the year, was not renewed, although those for the dancing and elocution classes were. It has since transpired that this omission was not as it first supposed, an oversight, but was intentional and deliberate. We leave "A Parent" to say the rest.

"A KNOWLEDGE of French which to the late trustees of 1921 had seemed possibly useful and at all events harmless, is now viewed by their more intelligent successors dangerous and not to be encouraged in 1922. It was represented to them that seventy children had been enrolled in the class, the teacher engaged and paid in advance and everything going on well. To all these arguments there was but one reply, 'Nothing doing.'"

"There is possibly no legal remedy. The trustees have the power of departing from the action of their predecessors and they mean to use it. For what reason it is difficult to see. But when the time comes for them to relinquish their power, should any of them seek re-election, they may find that parents who have been treated in such arbitrary fashion have the power of the vote on their side and will use it."

Comment is unnecessary, the fact alone shedding sufficient light upon the ways and doings of the element that controls the fair Capital city of Ontario.

BOY LIFE

TRAINING BOYS FOR CITIZENSHIP

When the Boy Scout Movement was inaugurated the primary and fundamental purpose behind the organization was a patriotic one, and that great patriotic purpose has not been lost sight of as the movement has progressed. The work and training of the Boy Scouts is that which best equips boyhood for good citizenship and is in no respect military, notwithstanding the fact that some of the Boy Scout training fits into a military notch in the event perhaps

that the country might some day have need of the splendid young manhood that has developed from the Scouts.

It is a matter worthy of comment that the pulp mill towns of Northern Ontario, as elsewhere, have troops or patrols of Boy Scouts. Boys of many nationalities have manifested a most enthusiastic interest in the work, and the result has been that patriotism of the highest type has been instilled into the young minds, which means honor of the flag, respect for Canadian institutions, and love of the land of their fathers' adoption.

One has seen the Boy Scouts in first aid work, in camp and on the tramp. One has seen perfect discipline and organization. One has seen the Scouts on duty during days of sorrow and tragedy in coal camps, serving hot coffee to rescue crews delving among the wreckage for the bodies of unfortunate victims of mine explosions. One has seen the boys taking part in historical pageants, being kind to aged people, seeing some cripple across a street in safety, aiding in the search for lost persons and furthering the campaign of sanitation wherever possible.

Canada has need of Boys like the Scouts and of manhood that this kind of boyhood represents. Canada has need of the useful citizenship represented in these boys who live and honor the flag and learn obedience to the law.

WHY WOLF CUB PACKS?

In 1914, the Chief Scout, finding that many boys under twelve years of age were desirous of becoming Scouts but were prohibited from doing so because of their lack of years, organized the Wolf Cub Packs for boys from eight to twelve years. Since that time the movement has grown so that now there are Wolf Cubs all over the world. The aims of the junior organization are identical to the aims of the Boy Scouts Association, the only difference being the age of the boys. The method of training is similar to that employed in the Scout Troops, namely, the utmost possible responsibility being placed upon the boys themselves, thus developing the ability to control others and the true spirit of leadership which is perhaps man's most vital need in the world of today. The training for manhood through the medium of the Boy Scout Movement begins early in life and lasts till that manhood dies.

POPE BENEDICT XV.

PONTIFF WHO RULED THE CHURCH DURING WORLD WAR PASSES AWAY

Benedict XV., the two hundredth and sixtieth successor of St. Peter as Pope of Rome and Vicar of Jesus Christ, Supreme Pontiff, is dead. He died Sunday, January 22, at 6 a. m., Italian time, seven years as Pope, September 3, 1914.

The World War had begun only the month before. His pontificate ran its course co-incidentally with the most extensive and desolating war from which the world has ever suffered, and came to its close when all the terrible problems created by or culminating because of the universal conflict are still clamoring for solution.

HIS EARLY VOCATION

Giacomo (James) Della Chiesa, was born in Pegli, in the Diocese of Genoa, Italy, November 21, 1854. He was the son of an ancient and noble family, of the ancient Ligurian nobility, which has been termed "a democratic aristocracy." Members of the della Chiesa family are prominent in the learned professions in Italy. His father was the Marchese della Chiesa and his mother the Marchesa Giovanna Migliorati. Both died young. The elder brother of the late Pope, Admiral della Chiesa, inherited the title. Many representatives of the della Chiesa family fought in the Italian Army during the War, and a favorite nephew of the late Pontiff gave his life at the front for his country.

The Pope was a delicate child and when he was born grave doubt was expressed that he would live many days. It is said that as early as his thirteenth year he pleaded with his father for permission to study for the priesthood. That permission was not won until seven years later, when, at the age of twenty, James della Chiesa displayed to his father the diplomas which he had won in obedience to his father's desire that he should study for the law, but reiterated his own desire to enter Holy Orders. He was educated in the Capranica College, Rome, and the Academy for Noble Ecclesiastics, and was ordained priest on December 21, 1878.

His great, natural ability, animated, strengthened and directed by the fervor of his vocation, caused him to grow steadily and rapidly in the confidence of those to

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whom he ministered and in the esteem of his superiors. His early career as an ecclesiastic was a providential preparation for the task which awaited him as Supreme Pontiff. He was closely and intimately associated with the diplomatic work and with the functions of the Holy See, being for many years trained in this branch of service under Cardinal Rampolla, with whom he served in Madrid from 1883 to 1887, and later in the State Department of the Vatican. He was appointed Consul of the Holy Office in 1901. On December 22, 1907, he was consecrated Archbishop of Bologna. On May 25, 1914, a few months before the assassination of the Emperor, he was appointed to the office of Secretary of State, which he held until his death in St. Peter's on June 3, 1922. He was crowned on September 3, 1914. He was crowned on September 3, 1914.

While there have been many Popes among the number who have ruled the Universal Church since St. Peter, who have assumed office at periods when active persecution of the Church made the path of the Church more hazardous and their personal fate more precarious than was the lot of Benedict XV., it can be said that no Pope ever came to the head of the Church at a time of such tremendous social, moral and religious struggle and crisis as did Benedict XV.

It is by the work he accomplished for God and humanity as Vicar of Jesus Christ on Earth that Benedict XV. will be remembered in history. But before some account of the nature of that work is given it may be well to glance at the personality and human character of the departed Pontiff.

CHARACTER OF BENEDICT XV.

"Such a little Pope!" These were the words which sprang involuntarily to the lips of a special correspondent of the National Catholic Welfare Council News-Service, who was in Rome in May, 1921, to represent the Catholic press of the United States on the occasion of the elevation of Archbishop Dougherty of Philadelphia to the Cardinalate, when the Pope's respondent attended the Pope's Mass in his private chapel and received Holy Communion from his hands. The Holy Father passed through the chapel doors and paused so long at the foot of the aisle turning this way and that to give his blessing very sweetly and freely to all about him, without a sign of hurry, that the correspondent could easily study him where he knelt within reach of the Holy Father's hand. His height was about five feet six or seven, and though he was perfectly proportioned, and he was distinguished by the dignified, subtle grace which sometimes characterizes men of diminutive but symmetrical frame.

The correspondent particularly noticed the grace with which he moved his hands when engaged in the great and awful work of offering up the Holy Sacrifice at the Altar. They swept a man's heart strings with a swift emotion, the correspondent continued. He noticed also that Benedict XV.'s face was not haggard and drawn and old as too often it seemed to be in his photographs. His strong face was delicately but deeply moulded with lines of thought, of care, and responsibility, and the sensitive lenses of the camera invariably over-emphasized the fine lines. When he smiled an unforgettable warmth illuminated the pallor of his sharply cut features. Nevertheless, ordinarily his face was unforgettably sad.

When the correspondent saw him again the impression of this sadness was deepened. "He made his entrance," wrote the correspondent, "into the great Sala Regia, rich with its famous frescoes, its tribunes draped with precious tapestries, on the famous Sedia Gestatoria, carried on the shoulders of the Noble Guards, the Swiss Guards, the Palatine Guards, and with the great flabelli or pontifical fans heralding its approach. He wore a high gold mitre and was enveloped in a cope of scarlet cloth of gold so rich and splendid that it beggars description. How tired, how worn, how little he seemed, away up there over the heads of the kneeling throng, on a level even with those in the upper tribunes—he who had barely come to the shoulders of his stalwart guards on Sunday morning! His arms dropped to his knees every few moments, wearied with the weight of his great cope as he gave his blessing right and left. He had come a long journey from the pontifical vestries, through the double Sala Ducale, passing an endless file of spectators on the way. Now and then he moistened his lips. He was pale. But the same sweet agreeableness was in his dark eyes. He seemed to see everyone and to give each one, individually and personally, his blessing.

The heavy cope, the towering mitre, all the solemn accessories of ceremony and ritual seemed to the correspondent as symbols of the vast weight and pressure of Benedict XV.'s awful position as Head of the Church, the Viceregent of Christ, Father of Christendom, toiling, praying, living and dying for the world that was "so uncomprehending, apparently so deaf to

his pleading for peace and faith in God and Christian fellowship."

HIS CAPACITY FOR WORK

Though so small and apparently of frail, or at least delicate physique, Pope Benedict XV. had a capacity for work which was commented upon by many journalists and other observers. Indeed his capacity in that respect was considered extraordinary. A writer in the London Mail in 1920, in the course of a study of the Pope's world influence which was widely commented upon throughout the press, and who termed Benedict XV. "the most influential Pope since the Reformation," so described the details of his daily life as to show that the late Holy Father was capable of the same type of mental concentration and of that arduous application through long hours of toil that have marked men of exceptional genius for work. Although seldom in bed before midnight, he would be up and dressed every morning at five o'clock, though his Mass would not be said until six. The interval was spent in mental prayer, meditation, and in reading the Scriptures or one of the Fathers of the Church, in Latin. Following his celebration of his own Mass he would then assist at another Mass as an act of thanksgiving, "kneeling humbly as if he were an altar boy," said the London Mail.

At eight o'clock the Pope's breakfast would be served, nearly always consisting of a cup of black coffee without any food. For the next five hours the Pope would work.

An enormous mass of correspondence would always be on his desk. In addition would be important audiences with visiting prelates or priests, or pilgrims from all over the world, and there would be consultations with officials of the various Congregations, or appointments or plans or messages to deliver. All this mass of business was arranged according to a strict schedule, and all appointments and interviews were made in advance. These five hours at work would be followed by a solitary dinner, very simple, almost vegetarian in its character; bread, fruit, olives, macaroni, or cheese. He always ate alone, day after day, week after week, month after month, year after year.

There were many days on which the Pope adhered strictly to a rule of silence and would not pronounce a single word aloud except when he was at Mass. There were many other days on which the Pope abstained from food entirely. After a brief siesta, he would usually walk in the Vatican garden. The companion of this walk, his brother, very dear and very close to him, died little more than a year ago, and the mark of that human sorrow, added to the burdens and worries of an extremely trying office, was unmistakable to those who observed him. From three to six, after the siesta, work would continue uninterrupted. Between six and eight the Holy Father would read Office, anticipating Matins and Lauds. At eight o'clock he would resume consultations and audiences, usually with Cardinals or Bishops. By nine o'clock His Holiness would retire to his private chapel and recite the rosary of the Blessed Virgin. After this he would take his evening meal, practically a repetition of dinner, and then the Holy Father would return to his desk for work, which often kept him there until after midnight. Notwithstanding all this strain of work, and the weight of his unparalleled responsibilities, and although he was frail and nervous, until his fatal illness Pope Benedict XV. was scarcely ever fatigued and sustained his energy throughout all his arduous life.

HIS WORK DURING WORLD WAR

At the very beginning of his pontificate, Pope Benedict XV. made clear to the world that he had laid down for himself a plan of action which would put into effect the principles of peace and good-will, of love, human brotherhood, and charity toward all, which are the principles of Holy Church, given by Christ, and the sole object of the mission of His Church on earth. From these principles followed the absolutely non-political, moral and spiritual neutrality of the Holy See, and the unremitting and often misunderstood efforts of the Holy Father to shorten or to end the frightful conflict, and his world-wide and exceedingly fruitful labors to alleviate as far as possible the sufferings and unhappy results of the War.

Three months after the outbreak of the War, the Holy Father sent a telegram addressed to the Sovereigns and Heads of all the States at War, proposing that prisoners incapable of military service should be exchanged. On January 11, 1915, the Pope further proposed to the belligerent nations to send back to their own countries all women and children who were interned, or who had been made captive, and boys under seventeen years of age, men above the age of fifty-five, physicians and surgeons, all ministers of religion, and those unfit for military service of no matter what age.

The Holy Father next turned his attention to alleviating the lot of the sick and wounded prisoners and those who were not altogether incapacitated, his plan taking the shape of securing refuge for them in Switzerland and other neutral countries. Switzerland agreed to the charitable suggestion, and in doing so responded also to the

wishes that such action should be taken as were expressed by the Central International Committee of the Red Cross.

An international bureau for the express purpose of tracing missing soldiers and other victims of the War, placing them in communication with their families, and bringing to them physical and moral assistance, was established by the Pope. Scarcely had the first great battles been fought in August and September, 1914, upon the fields of Flanders and Northern France before letters from bishops, priests, and anxious families poured into the Vatican. They contained inquiries concerning soldiers whose fate or whereabouts could not be determined. Some of the petitions for help came to a number were sent to the Holy Father himself. Before the end of 1914 this correspondence had become so excessive that the Pope established a special office to secure the rapid and businesslike investigation of all cases. This central office in time established branches in Paderborn, Freiburg in Switzerland. Later on a similar bureau was opened in Vienna. Although this bureau had a working force amounting to more than two hundred persons, including Cardinal Gasparri, who as Secretary of State supervised the work of the bureau, the directing chief of the work was at all times the Holy Father himself. He was constantly asking for information about the prisoners, reading hundreds of requests for assistance sent in, and made recommendations in thousands of cases. All the intricate and far-reaching work of this international bureau of prisoner relief was done absolutely free, all expenses being borne by the Holy Father.

The charitable intervention of the late Pope on behalf of prisoners of war, other than soldiers, in practically all the countries concerned in the War, would form a special chapter, and deal with thousands of cases where the death penalty or declarations of imprisonment were remitted or mitigated through his personal efforts.

HIS PLEAS FOR PEACE

These personal exertions of beneficence did not, however, engage the whole attention of the Supreme Pontiff. His main duty, his chief aim, was to oppose the War spirit itself, and to exert all his power and influence to bring the world back to peace. His very first message was a pleading letter to all the warring nations, begging them in the name of God and for the sake of humanity to put an end to the conflict and restore peace to the world. He strove to induce them to at least proclaim a truce on Christmas Day, 1914, as a profession of faith in Our Lord, Jesus Christ and an act of Christian devotion toward Him, in the hope that such a truce would lead to permanent peace. But his counsel was disregarded. In January, 1916, he again issued a letter, imploring the nations to cease warring and to restore peace. In February, he ordered a day of prayer to be observed throughout the entire world, to implore God's mercy. In May he ordered a fast of three days for all Catholics, and thereafter was hardly a month after the War commenced that the Pope did not exert some special endeavor to put an end to it. Whilst the most binding sanctions of international treaties and mutual agreements between nations, on points of international law dealing with warfare, were being violated, and shamefully shattered on all sides, the voice of Benedict XV. insistently and persistently proclaimed the principles of moral law and called upon the nations to give heed. In the secret consistency of December first, 1916, when the late Pope referred to the New Canon Law, he took advantage of the occasion to protest against many violations of the law of nations during the War, repeating the same protest uttered in his first allocution of January 2, 1915. He spoke as follows:

"We behold how, in these terrible upheavals, persons and things consecrated to God are, without regard to dignity and worth, exposed to the most shameful treatment, and yet they ought to be inviolable both by the law of God and the law of nations. We see great numbers of peaceful citizens, despite the tears of mothers, wives and children, taken away from their domestic hearth. We are aware that often they are exposed to the danger of hostile air attacks. Everywhere, on land and at sea, there are enacted tragedies which fill us with sorrow and dismay. We deplore all these terrible crimes and again condemn every act of injustice, no matter by whom it may have been committed."

As a writer of a special article on the subject of the Pope's work during the War, published in the Catholic Register of Toronto, Canada, states, "The Pope's attitude throughout the War and also during the protracted negotiations for peace has been characterized by three qualities: impartiality, charity, and an earnest desire for peace." They are the three principles which, as he said in his peace note on August first, 1917, always guided him during the War. These were his words:

"There are three things we always had in view; a real impartiality towards all warring nations, as is

becoming in the Father of all, who must love all his children; an earnest striving to be of the greatest service to all, and this without respect of persons and without regard to differences of creed or race, a duty imposed upon us by virtue of the high office to which Christ has called us. Finally we have been animated by a constant care, as is proper to our mission of peace and good will, to do all in our power to put an end to these evils, and to arouse more kindly feeling in nations and their rulers."

HIS ADDRESS TO THE NATIONS

In two important documents, the first being his address to the nations at war and to their rulers on July 28, 1916, and in his peace note of August 1, 1917, Benedict XV. referred to the legitimate desire of nations for freedom, and proclaimed the right which every nation has to live and define the true and sound spirit of nationalism. "Remember that nations do not die," he said. "Humbly bear the yoke fastened upon them, they slowly prepare for the day of deliverance and transmit from generation to generation a grim heritage of hatred and revenge." Thus warning the rulers of nations which kept other nations in bondage of the evil results of their course, then, in his peace appeal of August 1, 1917, the Pope asked, "Who has not calmly and conscientiously weighed the right and the national aspirations of peoples?" And he exhorted all to take into account in their peace endeavors, "in the measure of what is just and possible, all national aspirations."

The Pope's condemnation of the unjust invasion of Belgium was publicly and solemnly pronounced in his first allocution of 1915 (23 January). The meaning of that condemnation was made still more explicit by an additional letter dated July 6, 1915, from the Cardinal Secretary of State to Mr. Van den Heuvel, the Belgian Minister at the Vatican, which explicitly declares that the invasion of Belgium is included in the injustices condemned by the Holy Father. Here are the words of the Cardinal:

"On August 4, 1914, Baron von Bethmann-Hollweg, Chancellor of the German Empire, openly declared in the Reichstag, that by the invasion of Belgium, Germany had violated that country's neutrality in contempt of international laws, which as a rule in any actual conflict, one party accuses the other and that other denies the charges, and though the Holy See, unable as it is to get at the full truth of the facts by means of an investigation, cannot give a verdict, nevertheless in the present case the German Chancellor himself admitted that in the invasion of Belgium a violation of neutrality had been committed in opposition to all international laws, though he claimed that military necessity required it. It follows therefore that the invasion of Belgium is directly included in the words of the consistorial allocution of January 22, 1915, which openly condemned every act of injustice, wherever or for whatsoever motive it might have been committed."

THE POPE AND REPRISALS

The Pope did all in his power to prevent reprisals among the belligerents, for at bottom he regarded them as the explosion of a social "vendetta" which resulted in harm and injury to innocent citizens.

After the capture of the crews of two German submarines, the U-8 and the U-12 the English Government confined the men in the Naval Detention Camps at Chatham Dockyard and Dartmouthport, Germany in turn detained a similar number of English officers who were prisoners, in the same way. The Pope used his influence and good services and the reprisals ceased.

England, considering as insufficient the food given to English civilians interned in the concentration camp at Ruhleben, threatened reprisals against the civilians in England. The Pope again intervened, and the matter was settled without any further question of reprisals.

INCREASED INFLUENCE OF VATICAN

The tremendous work accomplished by Pope Benedict XV. in dealing with the disorganization of society and the catalytic moral evils of the day, has been recognized within the last year in something of its true proportions. Article after article has appeared in the most important European and American reviews and magazines, for the most part written by non-Catholic publicists, diplomats and students of world affairs, all concurring in one point, namely, that although when the War broke out the influence of the Catholic Church, in the world of international, political and social affairs, seemed to be at its lowest ebb, no phenomenon of the war or of post-war conditions was more striking and more unmistakable than the fact that the Holy See under the leadership of Benedict XV. had with amazing rapidity and power become the most potent moral force in the world.

According to one such commentator, a writer in the Fortnightly Review who is opposed to the political influence of the Church: "The prestige of the Church had been steadily declining (at the time of the War) and now had become worthless. And yet, by a strange turn of the wheel the Vatican has become more important in diplo-

macy than it has ever been. It is not only in France that this power has suddenly recovered; throughout Europe, and even in Asia Minor the Church has taken its place in politics."

"(4) All damages to be repaired, and as to war expenses, reciprocal condonation, which would be justified by the advantages to be derived from disarmament.

"(5) A just reparation when-in particular cases there are special reasons for making it.

"(6) The evacuation of Belgium with the guarantee of Belgium's full political, military and economic independence; the evacuation of the French occupied territory; restitution of the German colonies.

"(7) Territorial questions, such as those in debate between Italy and Austria, Germany and France, must be examined in a spirit of conciliation, taking into consideration the aspirations of the peoples and common welfare of humanity.

HIS PROPOSALS ACCEPTED BY STATESMEN

On January 5, 1918, Mr. Lloyd George addressed a deputation of Majors' delegates who had met to discuss the question of war effectiveness. On January 8, of the same year, the President of the United States addressed a message to Congress in which he outlined his war aims and his peace program.

Both statesmen substantially agreed on the points set forth by the Pope. They agreed, 1, on disarmament; 2, arbitration; 3, the freedom of the seas; 4, the restoration of Belgium; 5, the return of the occupied territories; 6, proper indemnities; 7, on Poland.

As the smoke of the world-wide battle fields cleared away and the thundering of the guns ceased, Benedict XV. in common with all the leaders of the forces of humanity, gazed appalled upon a world changed beyond the comprehension of all save those whose knowledge of history and the previous constitution of human society gave them a measure of comparison. The lonely Prisoner of the Vatican possessed a more complete and comprehensive knowledge than any other, and Rome is at all times the supreme watch tower of the world. The mighty German Empire was shattered and so was that of Austria and so was that of Russia; their emperors were dead or exiled together with the many kings of the German confederation and of many states of the Balkans. Russia was in the hands of the Bolsheviki, and their armies seemed threatening to overrun Europe. Millions of men, mostly in the flower of their youth, had been slain; the earth was full of mourning women and helpless children. Famine even unto starvation was sweeping away millions more of human lives. International commerce was paralyzed. The entire mechanism of human society was strained perhaps beyond repair. A war between the united forces of labor and those of capital seemed certain to follow the physical war. And, more serious even the economic, the political, and the social problems which presented themselves on every side, were the deeper, spiritual problems which the Holy Father knew to be at the root of all human things. His famous statement issued at Christmas, 1920, produced the profoundest impression, not only in Catholic circles but among all thoughtful men and women. Public leaders and powerful organs of the press commented upon the Pope's analysis of the evils of society, in which he declared that five plagues, or wounds, were threatening the death of civilization, namely, the denial of authority, hatred between man and man, the frantic pursuit of pleasure, aversion of work, and neglect of the spiritual end of mankind. For these evils, the Holy Father continued, the only remedy was teaching of the Gospel which alone could bring order and the true redemption of society.

"(8) Adjustment according to the laws of equity and justice of all other territorial and political questions, notably, the adjustment of the Armenian question, the adjustment of the Balkan question, a territorial adjustment of those countries which form a part of the ancient Kingdom of Poland."

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INCREASED INFLUENCE OF VATICAN

The tremendous work accomplished by Pope Benedict XV. in dealing with the disorganization of society and the catalytic moral evils of the day, has been recognized within the last year in something of its true proportions. Article after article has appeared in the most important European and American reviews and magazines, for the most part written by non-Catholic publicists, diplomats and students of world affairs, all concurring in one point, namely, that although when the War broke out the influence of the Catholic Church, in the world of international, political and social affairs, seemed to be at its lowest ebb, no phenomenon of the war or of post-war conditions was more striking and more unmistakable than the fact that the Holy See under the leadership of Benedict XV. had with amazing rapidity and power become the most potent moral force in the world.

According to one such commentator, a writer in the Fortnightly Review who is opposed to the political influence of the Church: "The prestige of the Church had been steadily declining (at the time of the War) and now had become worthless. And yet, by a strange turn of the wheel the Vatican has become more important in diplo-

macy than it has ever been. It is not only in France that this power has suddenly recovered; throughout Europe, and even in Asia Minor the Church has taken its place in politics."

"(4) All damages to be repaired, and as to war expenses, reciprocal condonation, which would be justified by the advantages to be derived from disarmament.

"(5) A just reparation when-in particular cases there are special reasons for making it.

"(6) The evacuation of Belgium with the guarantee of Belgium's full political, military and economic independence; the evacuation of the French occupied territory; restitution of the German colonies.

"(7) Territorial questions, such as those in debate between Italy and Austria, Germany and France, must be examined in a spirit of conciliation, taking into consideration the aspirations of the peoples and common welfare of humanity.

"(8) Adjustment according to the laws of equity and justice of all other territorial and political questions, notably, the adjustment of the Armenian question, the adjustment of the Balkan question, a territorial adjustment of those countries which form a part of the ancient Kingdom of Poland."

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An interesting circumstance in connection with the growing importance of the Holy See under Pope Benedict XV. was the fact that in January, 1919, the Holy Father received at the Vatican the first American President ever to call there, when Woodrow Wilson, accompanied by Admiral Cary T. Grayson, called at the Vatican and was received by the Holy Father.

HIS INTEREST IN THE PRESS

Following the example of Pope Leo XIII. and Pius X., the late Benedict XV. never lost an appropriate occasion to promote interest in and support of the Catholic press by the clergy and the laity of the whole Catholic world. He took a particular interest in the exertions put forth along this line by the Hierarchy of the United States, when they formed the National Catholic Welfare Council. At the time of the establishment of the National Catholic Welfare Council's News-Service, as one of the main activities of its Press and Publicity Department, Pope Benedict sent his blessing to the service, in a special message which was carried on the first news sheet issued by the National Catholic Welfare Council. This message was as follows:

"The Holy Father has learned with much pleasure of the establishment of the National Catholic Welfare Council. His Holiness most cordially extends the Apostolic Blessing to the service you have inaugurated to improve the Catholic papers of the United States. The work of the American Catholic papers has been most praiseworthy. They have been an effective auxiliary to the pulpit in spreading the Faith. The credit to which they are entitled is enhanced by the fact that those who are conducting them will be pleased and heartened by your establishment for their benefit of an efficient press organization in Washington, which also will have representation in the leading capitals of Europe and South America. They are now to have the aid which they so long deserved. As the news standard of Catholic journals is raised, undoubtedly the support given them by the Catholic reading public will be increased. His Holiness invokes good-will and coopera-

tion from all who will be parties to the worthy work you have undertaken, to the end that may be fruitful of the good results you seek to achieve for Church and Country."

At Christmas time of the same year, His Holiness re-emphasized his interest in the work of the Catholic press in the United States in a special Christmas greeting to the people of America, sent through the News Service of the National Catholic Welfare Council, as follows:

"With the utmost satisfaction we take the opportunity of the approaching sweet Christmas time to send our paternal greetings to the newspapers adherent to the National Catholic Welfare Council of the United States of America, and through them to the faithful, and to the whole American people.

"We heartily wish that the said newspapers, under the wise and paternal guide of the Episcopate, may develop ever more widely their action for the good of the people and the defense of the patrimony of doctrine and charity held by the Catholic Church for the benefit of humanity.

"Well acquainted with the serious purposes of American Catholics and their devotion towards this Apostolic See, while we send to them our paternal benediction we express the wish that their activity in the fertile field of the press may bear ever more abundant fruits and, like Evangelical mustard-seed, grow into a strong and mighty tree which under the shadow of its branches will gather all the souls thirsting after truth, all the hearts beating for the good."

STRONG FOR PRACTICAL SANCTITY

Pope Benedict was a great believer in practical sanctity. He held it as a fixed belief expressed on many occasions that the canonized list of the saints was very far indeed from being exhaustive. For he said that the world at all times held many more saints than the world ever knew about. He urged those who were attracted toward religious life but unable to embrace it to express their sanctity in working in the world actively for God, for His Church, and the true welfare of humanity. The anniversary of some great Lights of the Faith as St. Dominic, St. Francis, St. Thomas Aquinas, St. Francis, the limits of his pontificate, as did the canonization of St. Margaret Mary, St. Joan of Arc, St. Gabriel, and the introduction of the cause of that great marvel of modern sanctity, Sister Teresa, the Little Flower. On all these occasions, through his allocutions and letters to the Christian world he took advantage of his opportunity to preach the principles of Christian love, justice and peace. He was the staunch upholder of the social philosophy of Pope Leo XIII., seeking at all times to secure just dealings between workmen, their employers, and capitalists. He sought at the same time to arouse workmen to a sense of their duty to society and the necessity to work hard and honestly. He opposed with force but without violence, inroads of Socialism, Bolshevism and Intellectual Paganism. Perhaps the most striking feature of his pontificate, among all the list of the great ones of the Church, has put into such practical effect the old Catholic adage that to labor is to pray. The whole life of Pope Benedict XV. was one firm, never ceasing, and effective prayer.—N. C. W. C.

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TOMBS OF POPES

The Church knows with precision the locality of nearly all the burial places of the long line of Popes, beginning with the first Pontiff who died on a cross in A. D. 67 on the slope of the Vatican Mount, down to him who died a few perches from this spot in A. D. 1914—Pope Pius X. Many lie in Christendom's cathedral—St. Peter's, others in St. Giovanni Laterano—the Pope's own cathedral, more sleep in S. Maria Maggiore, in S. Andrea della Valle of the Theatines, in S. Marcello of the Corso of the Servites of Mary, in S. Maria sopra Minerva, the "Title" of His Eminence Cardinal Farley, Archbishop of New York, in S. Croce of the Cistercians, on the heights of the Capitol, in S. Maria in Araocoli of the Friars Minor; in S. Clemente of the Irish Dominicans, the "Title" of His Eminence Cardinal O'Connell, Archbishop of Boston; in S. Maria in Trastevere, the "Title" of the late Cardinal Gibbons; in the Church of the Conventuals, and other edifices here and there throughout the Eternal City.

And more sleep in churches in various parts of Italy, having died away from their royal seat in exile, victims of rapacious princes or ambitious anti-popes. In Florence, Naples, Perugia, Vitorbo, Arezzo, Forrera, Aquila, where he of the "Gran Rifugio" lies enshrined in the great Benedictine monastery of Monte Cassino. And in Avignon sleep the City of the Martyrs. But, though we know where the bodies of the Popes were laid, this does not mean that we know where lie the ashes of all. Persecutions and the passage of twenty centuries have seen to this.

Nothing that is excellent can be wrought suddenly.—Jeremy Taylor.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUT, D. D.

FIFTH SUNDAY AFTER EPIPHANY

THE MERCY OF GOD

"Suffer both to grow until the harvest, and in the time of the harvest I will say to the reaper: Gather up first the cockle and bind it into bundles to burn, but the wheat gather up into my barn." (Matt. XIII, 30)

What a true picture this parable of the cockle and the wheat gives us of the members of Christ's Church! The wheat, the good, the cockle, the bad, grow and flourish together.

How true this picture is to life? We are almost amazed to see how many of the undeserving prosper and are apparently happy. Many, without an insight into God's truths and methods, are wont to complain and even doubt His justice.

This being the case, we cannot complain of our Maker's methods. Should justice be done at present it would be necessary to destroy much cockle, to condemn many to punishment.

It is not an injustice to the just that the wicked flourish as they do, and often more so. God has provided sufficiently for all, and there is an abundance for the good and the bad.

Our duty in reference to God and our salvation is, first of all and essentially, our individual worthiness. We must save ourselves—that is all God asks of most of us, though at the same time we also may be the means of bringing others to heaven.

Our duty in reference to God and our salvation is, first of all and essentially, our individual worthiness. We must save ourselves—that is all God asks of most of us, though at the same time we also may be the means of bringing others to heaven.

What respect are we to give these relics that are properly vouchered for? Through the Council of Trent the Church says "that the sacred bodies of martyrs and of other Saints that are living with Christ are to be held in veneration by the faithful."

FREE AT LAST OF KIDNEY TROUBLE

"Fruit-a-tives" Brought Her Health and Strength

621 CHAMPLAIN ST., MONTREAL "For 3 years, I suffered constantly from Kidney Disease and later Trouble. My health was miserable and nothing in the way of ordinary medicine did me any good.

Then I started to use "Fruit-a-tives" and the effect was remarkable. All the pains, Headaches, Indigestion and Constipation were relieved and once more I was well.

All who suffer from such troubles should take "Fruit-a-tives". Madam HORMIDAS FOISY. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

THE RELICS OF THE SAINTS

In general we may say that a relic is something that has been preserved from destruction; something that remains as a keepsake of one deceased. We would thus call relics: the pen used by the signers of the Declaration of Independence; articles of furniture from the home of Washington, Lincoln; guns, helmets, etc., saved from the recent World War.

A holy relic may be said to be anything that belonged to any Saint of God, now remaining with us after the Saint has departed from this life. We call it a first class relic if it is all or any part of the Saint's body for example, the head, arm, leg, finger, etc., this is a relic in its strictest sense.

We refer to it as a second class relic when it is not any part of the Saint's body, but rather something that belonged to him during life; for example, clothes, books, etc. It is spoken of as a third class relic if it is neither any part of the Saint's body, nor anything that belonged to him, but something that touched his body, either in life or after death; for example, the aprons and handkerchiefs that touched St. Paul and later cured illness.

Since the earliest days of the Church, objects closely connected with our Lord or the Saints, have been held in high veneration. The cross of Christ, His tunic, His winding sheet, the manger wherein He was laid, all these were very dear to Catholics. The very country in which Jesus lived and died, called the Holy Land, was valued highly by the Christians of the middle ages, as is proved by the crusades undertaken to rescue it. Relics were regarded with reverence by the Jews. Do we not find Moses when leaving Egypt, carrying with him the bones of Joseph? The early Catholics had great respect for the relics of martyrs and Saints. When St. Ignatius, the Bishop of Antioch, was torn to pieces by the lions, two of his companions came in the night, gathered his bones and carried them to Antioch. In fact, abundant evidence is available to establish the custom from the earliest days of Catholicism. In a letter written by the inhabitants of Smyrna, about 156, describing the death of St. Polycarp, it is stated that after he had been burned at the stake, his disciples carried away his bones, "which are more valuable than precious stones, and laid them in a suitable place, where the Lord will permit us to gather ourselves together, as we are able, to celebrate the Birthday of his martyrdom."

From the earliest history of the Church it was customary to erect chapels or altars above the tombs of the martyrs. Even now, in the small cavity in the body of the altar, relics of two canonized martyrs are to be placed, although it was decided, February, 1906, that if the relic of but one martyr was placed the consecration would be valid. To those may be properly added, the relics of other Saints, especially those in whose honor the altar or church is consecrated, but these relics must be first class, and authenticated. By authentication, we mean, that after careful inquiry, the name of the Saint, and the seal of the Bishop are attached.

What respect are we to give these relics that are properly vouchered for? Through the Council of Trent the Church says "that the sacred bodies of martyrs and of other Saints that are living with Christ are to be held in veneration by the faithful."

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THE FEAST OF THE PURIFICATION

The Feast of the Purification is associated in the popular mind with the solemn blessing of candles. The key of the liturgical significance of this blessing is found in the Nunc-Dimittis, or Song of the Prophet Simeon; especially in the words: "A light to the revelation of the Gentiles, and the glory of thy people Israel." Our blessed Lord is brought before us on this day as the Light of the world, shining in the darkness of heathendom and the shadows of Judaism, the true Light "that enlighteneth every man that cometh into the world," shining in every soul, and pointing out the way of salvation. Moreover, not by chance has the Church chosen the wax candle as a type of her Lord and Master. According to St. Anselm of Canterbury, the wax product of the virgin bee represents Christ's most spotless body, formed of the substance of His Virgin Mother: the wick enclosed in the wax and forming one with it, represents the Blessed Soul of Christ, the burning flame imagines His Divinity.

The prayers used by the Church in the blessing of the candles express most aptly and completely both the religious symbolism of the candles and the special benediction that they bring down from heaven upon those who use them with devotion. For, we should not forget that the candles blessed on Candlemas Day are, not only blessed for use in Church, but also for the private use of the faithful in their homes.

First of all, every Catholic home should have its own blessed candles. One never knows when serious illness is coming. Then it is necessary to summon the priest to administer the last sacraments. There should be peace and quiet when he comes, bringing with him the Divine Guest in the Sacrament of Love, and not an uproar, searching for holy water here and candles there. A table should be placed near the sick-bed and ready with all that is needed. The priest should be met at the door with a lighted candle out of respect for the great Visitor. Old-fashioned Catholics always do that, and every good Catholic is an old-fashioned Catholic. But too many Catholics need to be exhorted again and again to do their simple duty in this respect. Ask any priest and he will tell you the old story of a hasty sick call to the bedside of a dying one and of his waiting for a member of the family

scouring the neighborhood in search for a blessed candle. Of course, the family feels mortified at having the priest waiting so long and all sorts of excuses are offered to explain the lack of candles. Either the candles were hidden away for safekeeping, or someone had borrowed them or the folks in the house had just intended to get them! Well, well, are these statements really true?

In the second place, good Catholics make an offering of candles to burn during divine services or before some shrine or statue. What a consoling thought when at your daily work that perhaps your candles are at the same time burning before the Blessed Sacrament. Again, even apart from sickness and death the blessed candle should have a place of honor in the home and be a sign of the Catholic life of its inmates. In the good old days a blessed candle was always lighted at the time of a heavy storm to beg God's protection on the home. Are you retaining this beautiful old religious custom of your father and

mother? In the Catholic Church the home is linked to the sanctuary. Religion is the everyday life, not merely on Sundays and Holydays. The blessing on Candlemas Day serves to remind us that it is one of the sacramental uses of which is to excite in us pious dispositions and draw us closer to God.

The law of human friendship requires that you say and do nothing which would give unnecessary pain to a friend.—Cardinal Gibbons.

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Could Not Eat Constipation is caused by a torpid condition of the liver. Dosing with salts, castor oil, etc., to move the bowels, cannot afford more than temporary relief.

If you are to rid yourself of this ailment and the scores of annoying symptoms and diseases which come in its wake, it is necessary to get the liver right by such treatment as is suggested in this letter: Mrs. Alvin Richards, R. R. No. 1, Seely's Bay, Ont., writes: "For two years I was afflicted with indigestion, and in the morning when I got up my breath was bad. I had a poor appetite, and just felt like eating certain foods. I used many different medicines as a laxative without benefit, and the doctor's medicine did not help me at all. Finally I tried Dr. Chase's Kidney-Liver Pills, and found them better than anything I had ever tried. I can highly recommend them to anyone troubled with constipation or kidney troubles." Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers, or Edmondson, Bates & Co., Ltd., Toronto.

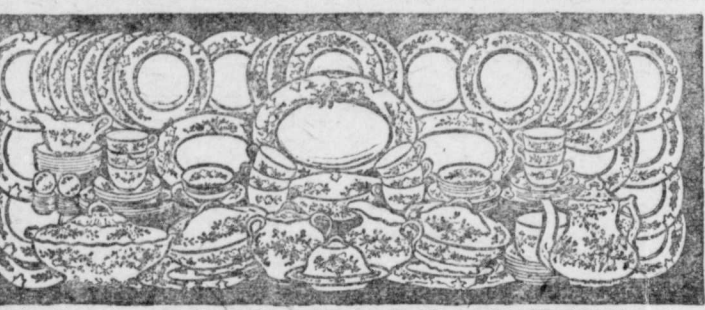
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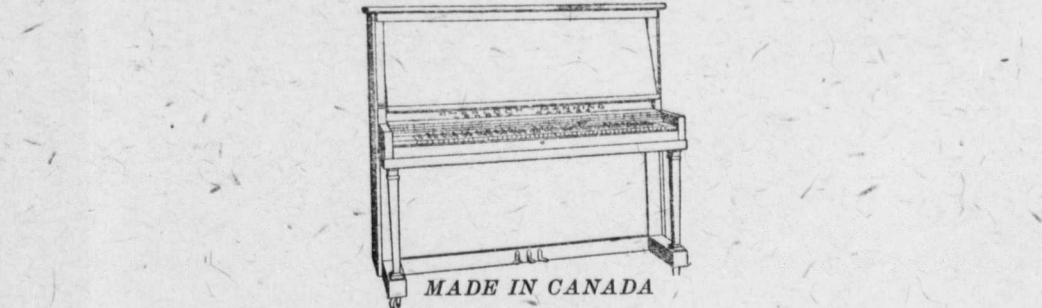
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It is there for all time to come—it embodies itself into your life, becomes an important fixture in your daily routine. That's why you should make sure the piano you buy is the best piano you can get for your home. The Sherlock-Manning, truly a home piano, is "Canada's Biggest Piano Value". It is an instrument true to tone, a piano of faultless construction, a rare piece of beautifully finished furniture—that's why it makes its home with so many lovers of good music.

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CHATS WITH YOUNG MEN

TO ONE WHO IS DOING HIS BEST

It somehow seems little enough when you say "That a fellow 'is doing his best.'"

A LITTLE SLIP OF PAPER

A priest, walking along the street one day, met by a young man, who saluted him politely, and wished to speak to him.

"I am that boy," said the young man. "Let me tell you about it. That very Sunday morning I was out with a gang on the way to a saloon."

ing and the dying years do not count. Eternity counts, and it counts because it does not flee because it cannot die, because it abides, and because we cannot die in eternity.

What will eternity be for me? What I make it. What will eternity be for you? What you make it. We make our eternity in the years that glide into eternity.

The New Year should therefore be a year of benediction, or a year to be eternally reprobated, accordingly as we use its days and hours and moments for good or for evil.

Don't inquire, "what's wrong with the world?" Ask rather, "What's wrong with me?" Nor is that specific enough.

What will 1922 be if you decide to correct what is wrong? What will the New Year be if you decide to go on as you travelled through 1921?

What of my relations with those of my own household? Are they better or worse, happier or unhappier because of their contact with me?

What will 1922 be if you decide to correct what is wrong? What will the New Year be if you decide to go on as you travelled through 1921?

OUR BOYS AND GIRLS

DAILY COMMUNION

"Come to Me in the morning," He whispers soft and low; Of course you are not worthy— You never could be so.

But Christ Himself invites you— Do not refuse His plea: He whispers to you sweetly, "Ye burdened, come to Me!"

"Oh! mark His words, ye fearful Not 've who have no stain," But, "Come, all ye who falter, That I may ease your pain!"

He thinks not of past frailties, He knows your sorrows all, He wills you trust His goodness, And heed His loving call.

Then, oh! how sweet your pathway Will grow from day to day, When Jesus dwells within you, And guides you on your way.

THE THOUGHTLESS AND UNGRATEFUL GIRLS

The girl who leaves everything for mother to do is extremely selfish, ungrateful and inconsiderate. She wants everything and doesn't give anything in return.

Most people will say that it is the mother's fault and ask why she didn't bring up her daughter differently—bring her up to help take her share in the battle of life.

Most parents are too indulgent to their children in America. And why? Because most parents have had to work so hard to attain even the modest position occupied by the middle class in this country.

What are you going to make it? Are you satisfied with 1921? More especially are you satisfied with the great and preponderating part of the year 1921 that was of your own making?

But no! That is not all, that is not half! That, compared with other things, is nothing. The fleet-

these same parents happen to make mistakes in grammar or don't cook the dinner to their liking.

The young birds are ready to fly, you see, they are eager to leave the nest that has sheltered them and want gilded cages with open doors whence they can fly at will without parental advice.

During my vacation I stayed at a summer hotel where the young son and daughter, seventeen and eighteen, respectively, allowed their tired mother and father to do all the work while the boy lounged about the corners looking for a job, and the girl played the piano and adorned her pretty self in costly garments which her parents, by their hard work, had earned for her.

Here is an instance which happened not once but many times during my stay. I rang the bell for hot water and each time the mother trailed up the stairs with the pitcher while I could hear the daughter at the piano playing the latest vaudeville airs.

It's a dangerous life for a young girl, I hazarded. "I know," said the girl, "but I can take care of myself. Mother and father don't understand."

"Have you ever taken elocution lessons?" I asked, thinking that perhaps the girl had talent in this direction. "No," she answered, "but I have wanted so much to attend a dramatic school."

"Have you been to college?" I asked. "Yes," she said, "I have been several years at college but my health broke down before I was graduated and I had to come home."

There is a great deal of work to be done in this house," I said. "Yes," she agreed, "there are fourteen rooms in it and the dust-gatherers so quickly—I don't like housework," she added.

"But your mother and father work very hard," I said. "Yes," said the girl idly, "but they have always worked, and they would not be content unless they were working. They don't like me to soil my fingers. Mother says I have such pretty hands."

"Have you ever been in a position?" I asked. "Oh, yes," she said, "when I want money I go to the city and take a position as model, but it is a very short season—two months when the buyers come into town and it is terrible work. You are on your feet from half-past eight in the morning till five o'clock in the evening. You have to wear high-heeled shoes and sometimes you nearly faint from the strain. Imagine trying on gowns after gown and heavy furs during this hot weather."

"And the salary?" I asked. "From fifteen to eighteen dollars a week. But it is awfully tiresome," she groaned wearily.

"Would it not pay you better to help in the house and be your own mistress?" "I want a career," she reiterated. "I hadn't another word to say. I still do not understand what this girl means by a career. If she would only start in and help her hard-working parents I should think that it would be the one bright career. I wish to say here that this girl was not a Catholic; I don't think she went anywhere. She was naturally a good girl, but from what I gleaned from her there are many girls—Catholic girls, too, of much the same calibre—who want 'careers' and willingly sacrifice their parents to attain this ambition."

Do our Catholic fathers and mothers realize the strict duty they owe to God, themselves, and their children, in teaching the latter to be respectful, grateful children, whose first thought should be, when they are able to earn money, to lay aside a part towards repaying the debt they owe their hard-working parents? I hardly think so.

There would not be so many unhappy parents and unhappy children in the world today if all did their part as God intended them to do it. Most of the blame lies with the parents—and yet one must give the parents credit that it is no selfish motive that animated them in their folly—it is love—but mistaken love—a love that blights and produces weeds that smother up all natural affections on their children's part—a love that brings contempt in its train—for your well-brought up Catholic girls and boys have nothing but respect and love for their fathers and mothers, and their comfort and pleasure is always their first thought.

Such girls and boys make splendid men and women and, when they in their turn marry, their children will be blessings instead of the other things which many of our girls and boys are today.—S. M. in The Echo.

No true virtue was ever buffeted, condemned, and crucified by the injustice of opinion, without the certainty of a coming resurrection.—Anon.

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TWO BIGOTS REBUKED

Brann is the name of a vitriolic writer who flourished in the South more than a generation ago. A clear-headed man who hated sham, hypocrisy and oppression, he hated with all his soul the professional anti-Catholic lecturer, whether he found him in the Protestant pulpit, his common refuge in the South, or in the guise of an "ex-priest."

Probably one of Brann's most famous paragraphs is the passage in which he defended our Catholic Sisterhoods. Written for Brann's Iconoclast in July, 1891, it is well worth repeating.

"Who is it that visits the slums of our great cities, ministering to the afflicted, comforting the dying, reclaiming the fallen? When pestilence sweeps over the land and mothers desert their babes, husbands their wives, who is it that presses the cup of cold water to the feverish lips, and closes the staring eyes of the deserted dead? Who was it that went upon our Southern battlefields to minister to wounded soldiers, followed them to the hospitals, and tenderly nursed them back to life? The Roman Catholic Sisterhoods, God bless them!"

"One of these angels of mercy can walk unattended and unharmed through our reservation at midnight. She can visit with impunity the most degraded dive in the Whitechapel district. At her coming the ribald song is stilled, and the oath dies on the lips of the loafer. Fallen creatures reverently touch the hem of her garment, and men steeped to the very lips in crime, involuntarily remove their hats as a tribute to noble womanhood. The very atmosphere seems to grow sweet with her coming, and the howl of all hell's demons is silent. None so low in the barrel-house, the gambling-den, or the brothel as to breathe a word against her good name; but when we turn to the Baptist pulpit, there we find an inhuman monster clad in God's livery, crying 'Unclean! Unclean!'"

"We cannot escape the natural consequences of our acts. Whoever chooses to emulate the lowest of God's creatures, the man who delights in thinking and publishing evil things of good women, whether they be in a cloister and consecrated to God, or as wives and mothers, sisters and daughters, draw the world a little nearer to God from the sanctity of the home-circle; this leper cannot complain when the world at large assigns him the rank which his infamy vindicates for him. Georgia may not be ashamed of 'Tom' Watson, and certainly he is not ashamed of himself. But what

the opinion of every decent man is, need not be asked.—America.

THE "HAIL MARY"

The following beautiful words occur in a book by the late Canon Sheehan, which is perhaps not so widely known as some of his other works. It is a collection of his early essays and addresses. The words are descriptive of the recitation of the Rosary by a number of exiles from Erin on board a liner to New York, and are as follows:

"And what are they chanting? Not the 'La ci darem' of an Italian maestro of yesterday, but a certain canticle that was composed by an archangel some nineteen centuries ago, and his audience was a woman, but blessed above all and among all. And the chorus is another canticle, composed by a chorus of 100,000 voices fourteen centuries ago, and on the streets of an Asiatic city, where the gates of the Cathedral were thrown open, and mitred prelates came forth, and the people anticipated the decision of their pastors, and proclaimed the woman of Nazareth to be the Mother of God. And these two canticles go on and are repeated in the musical murmur of human voices, until they conclude with the great hymn of praise to the Father, the Son, and the Spirit, who are and have been and for ever shall be! The canticle of the Rosary is familiar to these poor exiles. They learned it at their mothers' knees—they sang it in the lonely white-washed chapel on the Irish hills—they will carry it in their hearts and on their lips, and like the children of Israel by the waters of Babylon, they will sing that song of Zion in a strange land!"

May God grant that their children and their children's children in a strange land never forget the Rosary which their Irish ancestors loved. Nothing that the strange land can give them in exchange is worth anything in comparison with one of its Hail Mary's.

Do not stop to examine the evils which others do, but think only of the good that you should do yourself.

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