





the children. "Out of my way, ye spooks!"

His rich brogue fell as music on the ears of at least one listener.

"Mulcahy!" shouted McGrath, incredulously and joyously.

"Mac McGrath, ye good-for-nothing!" The cop forgot his dignity in the glad and unexpected reunion with this old friend.

What are ye doing here in this man's town? Sure, Mac, ye're a sight for sore eyes. Help me down to St. Rita's Settlement House with these kids, and it's meself will talk a leg off ye.

McGrath shuddered and fell into step with Mulcahy, swinging one of the frightened youngsters into his arms as he did so.

It's a poor Christmas Eve for the laddeens," said Mulcahy, indicating the curly-headed boy who slept on his generous shoulder.

"Ye have them," he said, "I'll call up the station and fix it for ye on wan condition—and wan only. I'm off duty at six, and it's playing cards I mean to be this evening down at John Grogan's saloon."

Mac was a trifle embarrassed when he left his genial friend and boarded the car with his charges.

Mac stored at her belly, but she returned his stare and worsted him. He could feel the slow red rising over his face and ears in a scorching tide.

Mac had always liked Miss Manners. Now he adored her. Had he been ten years nearer her age, he'd have proposed on the spot.

And she, too, was enthusiastic. But when he mentioned the dinner she looked doubtfully at the children.

"You're late," he grumbled. "Don't you know the kids might get sleepy before the circus? Where?"

"Mac, who had deposited the curly-headed on the nearest chair, returned to perform the introduction.

"Hello! You two know each other?"

to Donnelly.

"We are old friends," she said, "but we have not met for many years. How are you, Frank?"

Mac looked at the face of the older man, and adroitly effaced himself from the picture.

The Christmas Eve party was a howling success. Mac said so, and every one else agreed with him.

"Jane dear," he told her, as they stood at the step of her rooming place, "it's fifteen years, but I still have the ring you gave back to me, and I still love you. May I bring it tomorrow, Jane? Will you wear it again?"

She met his gaze bravely. "Oh, so gladly! I've regretted that foolish quarrel of ours more times than I can tell you."

Over the wreckage of the Christmas celebration Mac, the disconcerting, spoke words of wisdom to August Schneider.

"Next year," he ventured with assurance, "we'll all go to the home of Mr. and Mrs. Frank Donnelly and have another old-fashioned Christmas. Boy howdy, Old Frank looked like a thunder-cloud when I kissed her under the mistletoe."

August ate another red-sugared rabbit cookie.

"Ach!" he sighed soulfully, "What a Christmas!"

Modern reformers have a very interesting pastime which consists mainly of pushing man down an abyss in order to pull him out.

The subject of marriage and divorce, ends with the following passages in the best pulpit manner:

"I am well assured that marriage is not merely an affair for the individual. Both Church and State do well to concern themselves with it. But let them do so at the right end—that is to say, at the beginning.

To fall in marriage is a great and tragic failure—tragic for the married partner, even more tragic for their children. Everyone should be taught to think of marriage as a high and sacred responsibility.

Both Church and State—but especially the Church—should regard it as a grave indictment against themselves that any of their members should marry without knowing what they are about.

of the Best Style. Some soar on wings of noble sentiment. Others tramp out stultifyingly with a hardness rare among women preachers.

Others shiver with the light of great discovery, as: "To fail in marriage is a great and tragic failure." No doubt the sentimental humanitarian or philanthropist who reads them is deeply moved.

There is very little writing so pernicious as hollow idealism like this. The modern world, it is customary to believe, suffers from materialism, but it must not be forgotten that it suffers also from a vacuum idealism.

To begin with, this idealism is too late. Both Church and State, writes the preacher, should concern themselves with marriage "at the right end, that is to say, at the beginning."

For others, divorce has made it so that there is no longer to look to a woman needs no longer to look to one marriage, but to many marriages.

"Ignorance and levity should be made impossible," commands the preacher. Even a partial attainment of this ideal—and that is the only possible attainment of it on earth—is made practically impossible by divorce itself.

Every effort should be made to create a deep sense of responsibility, with divorce, standing as a permissible easy way out of marriage and thus, with its ever-readiness, characterizing marriage as a rather transitory and trivial affair, how can any deep sense of responsibility be created?

Winchester, Mass., Dec. 7.—Rev. M. J. Murphy, Chaplain of the Massachusetts State Prison, addressed several hundred persons at the K. of C. Hall on Tuesday night on "Life Behind Prison Walls."

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undertaken with care and thoughtfulness, is about as perfect as anything in our lives is perfect. A constant trying over and over of various plans would leave us even farther back, as a rule, than when we started.

There are some, of course, who through their mistakes, or through their undisciplined temper and selfishness, are more than usually unhappy. Many of these, it is, as they will it, a punishment or opportunity for reformation.

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

God strengthen you when crosses come to stay. When shadows close around your heart and home!

God dower you with kind, consoling words. For wounded hearts, with gloom and anguish filled—

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that every prison number among its inmates a number of reform school graduates, men who have become institutionalized, men educated in all branches and departments of crime, and practically outside the pale of conversion.

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SUFFERED FROM SEVERE PIMPLES On Face, Caused Intense Itching, Cuticura Heals.

"I suffered great annoyance from severe pimples on my face, which I attributed to the use of poor soap. The pimples were hard, red and rather large, and festered. They were scattered all over my face and caused intense itching and burning. My face looked un-pleasantly. This condition lasted about two months."

"I read an advertisement for Cuticura Soap and Ointment and purchased some. I could see an improvement, and in two months I was healed." (Signed) Miss H. P. McArthur, Missouche, Prince Edward Island.

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She smiled and held out a slim hand

They march out in Form A1

When most of us marry, our marriage, provided it has been

What an honor God confers on us when he calls us to travel the same road as His Divine Son!

What an honor God confers on us when he calls us to travel the same road as His Divine Son!

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The Catholic Record

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uable aid to achievement in the things of this world and in the things of the soul.

In matters both temporal and spiritual we wish our friends and readers a happy new year.

COMPLETING THE REFORMATION

It used to be said and that not so very long ago that despite innumerable divisions Protestants were united in fundamentals.

What is this modernism that is now at open war with the fundamentalists?

The editor of the Century comes out openly on the side of the modernists and his explanation of the movement may be taken not only as fair but sympathetic.

They would, he tells us, strip away all the legends and dogmas invented by the early Jewish-Christians and by St. Paul and his successors down to our own day, and force a return to the very ancient and at the same time very modern teachings of the Nazarene.

Thus the all important question whether or not Christ was the Son of God who founded a Church clothed with authority to teach in His name, becomes of no importance whatsoever.

From the outset, we are told, Modernists felt that this effort to lead Protestants away from St. Paul, away from first century legends, away from theologians and back to the Nazarene, must be gone about cautiously.

We have become familiar with the term "boring from within." Used by Bolsheviks and other revolutionaries to seduce the workmen in organized labor the method is abhorrent; but apparently the most high-minded modernist is not a particle ashamed of it.

But since "rash measures would be ruinous" boring from within became the only safe way to undermine the faith of Protestant Bible Christians.

Accordingly, the Modernists clothed their unorthodox ideas in orthodox verbiage, or trusted to letting the time-honored creeds die of neglect. Thus, they imagined that little by little they would succeed in winning acceptance for what they looked upon as pure Christianity.

The Episcopal Bishops assembled in Dallas, Texas, evidently had some old-fashioned notions of honesty. They called those clergymen who had subscribed to the Creeds and taught modernism—dishonest.

The uprising is confined to no particular denomination; it is cleaving them all asunder. Things had gone so far that these Christian believers realized that unless the tide of modernism were stemmed there would be not a shred left of their cherished belief in Christ as the Son of God and Redeemer of the world.

One might imagine that this at least would be accepted as fundamental in a Church in whose behalf

the claim is often made that she is Catholic.

But no. Dr. Leighton Parks, Rector of St. Bartholomew's Episcopal Church, New York, issues an open and ringing challenge to the Bishops, denying them any right whatever in the matter.

"The Protestant Reformation, the preacher boldly averred, gave to every priest equal powers with the bishops in matters of faith."

Yes, and to every layman equal powers with priest or bishop. The Protestant principle of private interpretation is subversive of the very idea of church and hierarchy.

Dr. Parks told his people that "Not one jot or tittle of the doctrine of the Church may be added to or subtracted from all the bishops in the Protestant Episcopal Church."

Here if the modernists were not so mightily self-sufficient one might imagine that they would see they give away their whole case. For if they do not want to add to they certainly claim the right to subtract from the doctrine of their Church.

"We have a democratic, constitutional church. And we absolutely refute the idea that the bishops are the sole definers of the 'Catholic Tradition.' If it were otherwise I would not fool away my time here among you, my people—the little time I have left to labor.

Protestant Episcopal Modernists will see nothing incongruous, nothing to resent in this resolution of the Unitarians. But what about the Protestant Episcopal bishops? We shall wait and see.

LEARNED IGNORANCE

By THE OBSERVER

A perusal of the popular literature of the day—magazines, editorials, novels, and books of all sorts, written by non-Catholics—leads one reluctantly to the conclusion that the average writer who takes his pen in hand today, does not know what man is, how he is created, how he is composed, what, beyond a few general and more or less meaningless formulas, his duties and obligations are; where he came from or whither he is going.

The curious thing about it all is, that ignorance has actually become, in the view of many, a philosophy; a much admired philosophy; and there are men, many of them, who think they are saying something worth boasting about when they declare that in respect of all these matters, man knows nothing and has not the means of finding out anything.

It is proposed to bring Rev. Mr. Heaton of Dallas, Texas, to trial for heresy. Referring to this Dr. Parks said: "If they don't bring Lawrence and Bowie and Worcester and me to trial, whom will they bring to trial?"

"There is a poor, friendless, but not altogether helpless man whom it is proposed to bring to trial for saying the same things that Lawrence, Worcester and Bowie and many others have been saying for years."

"I do not believe the man will be brought to trial." If the space given to this bitter quarrel by the secular press may be taken as a criterion of its interest to the general reader there is no doubt that it is stirring Protestantism to its depths.

As a sample of the comments of Dr. Parks' supporters we may quote a passage from a lengthy statement by Dr. Karl Reiland, Rector of St. George's:

"I have seen the newspaper accounts of Dr. Parks' Sunday speech and it seems to me to be an exceedingly able and courageous utterance. He and Bishop Lawrence are unquestionably the greatest gifts to liberal and constructive thought in the Episcopal Church. No one will dare to bring them to trial. There are many, and I am one—who subscribe to all they say. If one goes to trial we all go. In Dallas, Texas, they proceed to try Dr. Heaton at their peril. He preached in St. George's yesterday."

"There is one aspect of this discussion which will cut deep in this diocese. A \$15,000,000 drive for the cathedral is practically dead as far as liberal churchmen are concerned.

Some of us will not lift voice or hand to build a costly monument to a Dallas decalogue. We are not interested in a \$15,000,000 fabric for Fundamentalism, and a large cathedral for a literal creed does not inspire us. We 'dishonest men' cannot be asked to handle money for that purpose.

"This whole miserable contest was bound to come and it is just as well that it arose out of a pigmy pastoral."

That is a sample of many such statements. The Modernists are not only defiant, they are contemptuous. "Artful dodging" has been reduced to a science with Episcopal bishops; but can they dodge this issue? Perhaps. If so then an Episcopal bishop requires neither faith in his office nor respect for himself. He is for ornament not for use.

The Rev. Dr. Tyson, vice-president of the Modern Churchman's Union, predicts that Modernism will find its way to eventual success even in the Roman Catholic Church. There was Modernism in the Catholic Church; but Pius X. put an end to it. It is now as dead as Arianism.

There is one more quotation that we must make. It is from a resolution by the Unitarian Ministers' Association, and reads:

"This association feels itself greatly comforted by the courageous position which has been taken by the Modern Churchmen's Union, and desires to hold out to these fearless and farsighted leaders the hand of fellowship and encouragement. It is desired to direct their attention to the fact that for nearly one hundred years these principles, to which the union has committed itself, have constituted the peculiar emphasis which the Unitarian Church has made."

Then there are the men who tell us that there is really no difference between truth and falsehood; that, in other words, whatever a man can fish up out of the depths of his consciousness is the best for him, and it makes no difference whether it be called truth or falsehood.

Is there any exaggeration in all that we have here said? Not the least in the world. The literature of the age in which we live is full of all these errors. The educational system of the times we live in is saturated and vitiated with them. In some of the greatest gatherings of students in the world, the daily fare for the intellect and the heart is one or other of these heresies or all of them in loose combination.

The Indians whom our forefathers found on this continent when they came here, were not so far astray from divine truth as are some of the most famous leaders of thought, as they are called, of this twentieth century.

NOTES AND COMMENTS

AMONG the missionary forces which have assumed the great task of bringing the heathen world to the knowledge and love of the True God it is remarkable that one of the youngest of the Religious Orders occupies a foremost place. The sons of Don Bosco, or the Salesians, as they are officially known, have now missions in almost every quarter of the globe. They are especially strong in South America and Palestine, and have brought to the task that spirit of zeal and self-sacrifice inherited from their Founder which cannot fail to have important results in the extension of God's Kingdom on earth.

RECENT STATISTICS regarding these Salesian missions are as interesting as instructive. The oldest of them, Patagonia, goes back only to 1875. Since then the work has extended over the whole continent, until now they have 298 missionaries at work. Patagonia proper, with 154, remains their great stronghold, but with 27 in Terra del Fuego, 48 in Matto Grosso, 92 in Ecuador, and 47 scattered through other countries, it may be seen how great is the progress since the first Father set foot in that most uncivilized and inhospitable of lands, scarcely more than fifty years ago. The work of the missionaries lies largely with the native races, but they never lose sight of Don Bosco's special predilection for young boys, and wherever possible in or near populous cities centres are established for this work.

AS INDICATIVE of their success in the instruction, both moral and intellectual, of neglected boys, in large cities may be cited the response of the President of the Argentines on

the reception by him of a medal struck in commemoration of the church at Commodora Rivadavia. He expressed his great gratification at receiving so precious a token of the enduring work of the Salesian Fathers, because it came from a religious congregation which aims, as scarcely any other body in the Republic aims, at its true progress and welfare, moral and economical, through the practical character of the instruction imparted in its schools, and on account of the work of civilization which it has always promoted in the desert regions of Patagonia.

"PERSONALLY," CONTINUED the President, "the Salesian Congregation inspires me with sympathy and admiration; its attachment to our country manifests itself not only in its vast field of education, which unfolds in conformity with the real necessities of our commercial expansion, forming, as it does citizens fitted for work and useful to those industries requiring skilled workmen, but also by making it loved and respected abroad." As to the latter, the President recalled the sympathetic demonstration at which he had had the good fortune to assist in a city in Italy, where the boys of a Salesian Institute had filed before him singing the Argentinian national hymn, and wearing on their breasts the emblem of that country.

ANOTHER of the arduous fields of labor to which the Salesians have devoted themselves is that occupied by the Jivaro tribe in Ecuador. After the discovery of America a number of missionary congregations undertook the work of Redemption in the great basin of the Marañon. Almost all the tribes were brought under sway with the exception of these wild Jivaros. Whenever the Spanish colonists attempted to penetrate their forests they were inexorably driven off. The Dominicans, and later the Jesuits tried to do something at Macas but after incredible exertions were forced to abandon the work. Then, after a lapse of two centuries the Salesians were invited by Pope Leo XIII. to undertake this work of evangelization. This was in 1883, and in the interval of forty years it is gratifying to learn that some progress has been made.

THE LANGUAGE of the Jivaros, it may be added, has heretofore constituted a great obstacle. It has nothing in common with the Indo-European languages, but contains elements of the Japanese. It was never written, but handed down from generation to generation; hence the missionaries, having to overcome the diffidence and mistrust of this still savage people, had to learn the language under the greatest handicaps. Little by little, however, they acquired sufficient to compose a small vocabulary. With this, it has been possible to compose a short catechism, and they are now at work on a primer, which when completed will enable them to start a real Jivaro school. They have already prepared the way by giving to the mothers pieces of cloth, made clothing, and other necessities in order that their children may pass some time at the school. This after all, is but the story of many missions, but it shows that in the providence of an All-Wise Father laborers are never wanting for the most difficult of His vineyards.

IN ASIA likewise the work has grown apace. First established in Palestine in 1901, forty missionaries are now at work in the endeavor to win back to Christianity this, its cradle. We referred last week to the difficulties, apparently almost insurmountable, confronting the Church in the Moslem world. To the great task of breaking down this wall of adamant the Salesians, with others, have devoted their every effort for thirty years. With but forty priests they form but a small company it is true, but animated as they are by the spirit of their Founder there is no thought of turning back. The Crescent must succumb to the Cross, and patience and perseverance will win the day.

WE HAVE left ourselves no space to refer to Salesian missions in other parts of the world, especially in China, nor to enlarge upon the spirit which animated Don Bosco in all his work. His system of education (if we may so call it) is founded

on the simple principle that every child of humanity, whether a neglected boy at home or an untutored savage abroad, has a heart. It is necessary only to have the wisdom and patience to find it. Authority will never be properly enforced and certainly never respected unless the heart is also won. Don Bosco never ceased to impress upon his priests that they should be real fathers to their charges. Hence it is that in Salesian institutions generally, a joyous and happy spirit prevails. The boys are rigorously protected from anything in the nature of corporal punishment, which is strictly forbidden by the Salesian rule.

"This same joyous spirit," says an historian of the Congregation, "beams upon the faces of the little artisans in the workshops, whom Don Bosco loved so well. How often have we seen them with their beaming looks of gladness, and we thought of the great St. Joseph, so happy and reconciled did they seem in the midst of their humble occupations. The Church of God has ever sought to uphold the dignity of labor which Christ the Redeemer sanctified with His own Divine Hands. His humble servant Don Bosco, in these latter days, has shed an aureole of splendor round the artisan class that will not soon vanish." And it is this same spirit which has crowned with so great success the work of his sons in their foreign missions.

JUDGMENT IN FAVOR OF MEMBERS OF ORDERS

Paris, France.—The Council of State has rendered two interesting judgments in favor of members of religious congregations which were dissolved twenty years ago. The law of 1901 provided that when the liquidation of property belonging to a non-recognized congregation brought in a surplus, the liquidator should award a certain amount to the members of the congregation who, by their personal services, had contributed to the increase of the patrimony of said congregation. Until now, the Administrative authorities have compelled former members of congregations to give proof of the fact that their work had actually increased the value of the property seized by the liquidator before receiving the award.

The question was brought up recently before the Council of State by a religious, and the High Assembly decided that it was not necessary to produce the evidence hitherto demanded. Even if the Community owns property in a foreign country which escapes seizure, the fact that the services of the religious contributed in a general way to increase the value of the property of the community is sufficient to justify the award.

On the other hand, the administrative authorities had always maintained that when a religious continued to belong to a congregation which had been legally dissolved, the right to receive an award was thereby forfeited. The Council of State has proclaimed that this interpretation is erroneous and that a religious, whatever may be his situation, has a right to his share of the property seized.

GERMAN CHANCELLOR

Berlin, Nov. 30.—Dr. Wilhelm Marx, a leader of the Clerical party and for many years one of the most prominent officials of Catholic educational organizations, has been chosen by President Ebert as Chancellor to succeed Dr. Stresemann.

Dr. Marx heads a three party minority coalition composed of the German People's Party, the Democrats and the Clericals. He succeeded in forming his cabinet after a seven day interregnum following the resignation of the Stresemann Ministry and the failure of other candidates to organize workable governments.

The new Chancellor is a native of Cologne. He has served in the Prussian Diet and has been a member of the Reichstag for twelve years. He is sixty years old.

"MONKS OF THE SCREW"

The Jesuit Fathers are doing excellent work at Rathfarnham Castle, near Dublin. Their weekend retreats for laymen have been remarkably successful. They have just organized weekend retreats to be confined exclusively to workmen. The aim is to make labor and religion inseparable allies.

It was in Rathfarnham Castle that Curran, the lawyer and wit whose daughter was betrothed to Robert Emmet, held the famous convivial gatherings, the members of which humorously called themselves the "Monks of the Screw." That was a century ago. The mock religious associations of the grey old Castle have become a reality. Some years back it passed into the hands of the Jesuit order.





CHATS WITH YOUNG MEN

THE OLD YEAR'S BLESSING

I am fading from you, but one draweth near, Called the Angel-Guardian of the coming year.

RING OUT THE OLD: RING IN THE NEW

Once again the pendulum has swung to the close of the Old Year and the beginning of a New.

OUR BOYS AND GIRLS

NEW YEAR'S EVE

Good old days—dear old days When my heart beat high and bold. When the things of earth seemed full of life.

THE NEW YEAR

The old year is passing, the new year is coming. Mankind is looking forward to the days that are ahead with the enthusiastic optimism of the new beginner.

limit or reserve. Break distinctly with some one thing which is not for God, and pray that God will show you that one thing within your soul.

LEO XIII. AND THE "CLOSED SHOP"

A document has recently been sent to a large number of priests by the manager of the Open Shop Department of the National Association of Manufacturers.

ON INDIVIDUALISM

Rudyard Kipling has lately declared his opinion that life's highest aim is independence. He did not take the word in its political sense.

old churches all in the hands of the Lutherans. At last, just outside the town, they came to a considerable wooden structure, exteriorly not unlike a barn.

POPE PIUS AND WORLD PEACE

A writer in the current number of Harper's asks a pertinent question. He wants to know what is the matter with this world?

of Christ in the Reign of Christ." The Peace of Christ flowing from the reign of Christ will produce order, tranquility, and happiness in the hearts of individuals, and co-operation and amity among nations.

If the world would ponder and follow the counsels of His Holiness there would be no need to ask the question: "What is the matter with the world?"

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Who does not sometime desire to be led, at least occasionally, out of the crude realities that surround us, "into a beautiful world that knows no care, but lies for ever bathed in the sunshine of cloudless happiness."

Should the great American labor movement ever accept European Socialism and the unchristian unionism condemned by the Church, our own American laborers would be confronted with the same situation described by the Holy Father.

A WALK THAT LED TO GOD. The Baltic port of Memel, once privileged by its claims upon the nationalities, and the focus of what looks like a little war, says the Catholic Times and Catholic Opinion.

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