THE LOVE OF GOD

There's a wideness in Ged's mercy Like the wideness of the sea; There's a kindness in His justice, Which is more than liberty.

For the love of God is broader Than the measures of man's mind And the heart of the Eternal Is most wonderfully kind.

If our love were but more simple We should take Him at His word ; And our lives would be all sunshine In the sweetness of our Lord.

WEEKLY IRISH REVIEW

IRBLAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus THE REPORT OF THE LABOR COMMISSION

report, such a startling thing ceuld not be kept hidden—and despite the conspiracy of silence the general conclusions of the Labor delegates filtered to the mass of the people—causing them first a good seal of irritation against the Labor Cammission-but in the next place making them feel so uncomfertable for that, as the Labor delegates put it, "the name of Britain was made to stink in the world's nestrile for her barbarities in Ireland" that all England had to ask itself, "What are we going to do about it?" At this psychological mement came General Lawson's report-which the Eaglish press could not so completely and successfully suppress-and which in fact was a far more glaring indictment of British rule in Ireland than even was the report of the Labor

MR. HENDERSON AND GENERAL LAWSON

The chief man among the Laborites, Handerson, it is well known, put out of the way within the past is a good bit of a reactionary, whose chief duty as a leader in laber is to is not, of course, outraged. Here is a brake the wheels in the interest of sample bulletin issued from Dublin established Government" and Castle and elipped from the Dublin good society." It is admitted that Daily Independent. the report of the Labor Cammission would have been infinitely stronger | issued from Dablin Castle on Wedbut for his restraining influence; he nesday: succeeded in getting the edge taken off many of the raw statements years; Alfred Rogers, twenty-that the general body of the cam- two; Michael McMakon, twenty-six; mission felt it was their daty to Jahn Egan, twenty-four; all of make. Henderson managed to keep Scariff, Co. Clare; and John Conthe Commission from reporting that | nelly, twenty-five and Michael Conthey believed that many of the vilest | nelly, twenty-two, both at Whitegate, of the cutrages were directed by the Government. Gen. Lawson is more Restoration of Order (Izeland) Act sincere and frank and lays directly at | last night. the Government door the responsibility of directing the general trend of dead while trying to escape from the students who have made a course in the Government door the responsibilthe outrages campaign coming on top escort at Kilialce." A few cart-of the report of the Labor Commission. ridges dispose of four who are in the General Lawson's report had a some- flower of manhood and we may well what startling effect upon the English suppose a pride to their nation—and mind and considerably weakened the then a few lines consign them forever slavery? That slavery more than blind faith that the everwhelming to oblivion. majority of the people placed in their coalition Government. Its reaction upon the Government is shown by the fact that the more glaring and savage of their reprisals have suddenly ceased. Ceased only because it doesn't pay.

THE BLACK AND TANS

Readers of American newspapers have never had it fercibly brought home to them that the special English Government force in Ireland. the Black and Tass, were specially recruited from a special class for barnings, leotings, terturings or the purpose of wreaking upon the Irish people a malevolent spite that was expected completely to break the people's spirit, and leave them ch abject condition that, bag ging for mercy, they would be delighted to accept the most shadowy concessions under the name of reference to the brutalities, which 'Home Rule." The Black and Tans their staff suffered at the hands of are ex-officers of the disbanded these ruffians. In sems instances, as British army. Any one who never the case of The Dublin Freeman, came in contact with a British army | the buildings were more than once officer can have no conception of the set fire to. In the last two menths, snobbishness that saturates his soul eleven provincial newspapers have and makes him look with most infinite diedain not only upon the common people of his own English race, but with contempt upon all ranks of people subject to England. The lower ranks of his own people are to him as the dirt beneath his feet. But foreigners subject to England are even beneath the dirt.

It was wise and crafty statesmanship, then, that conceived the idea of recruiting these gentlemen for breaking Ireland's spirit. The cunning organizers of the Black and Tan system sent thousands of these ruffin "gentlemen" to Ireland as on a lark. They were sent among people where they particularly hated and detested, and clearly given to understand that they had a free hand to teach "the Irish dogs" a lesson they would never forget. It was confidently predicted that within six weeks after the letting less of the Black and Tan pasks upon Ireland, the nation would beg for peace on its knees. The scoundrels have done in Ireland everything that was expected of them, in cruelty, in torturing, in savagery of the most

unheard of kind. They have, for nearly twelve menths now, given Ireland a long night of horrors prebably ansurpassed by any of the many herrors under which the nation greaned since Cremwell crushed it with his iron heel, and have in the Irish breast intensified the hatred of England to a degree that long centuries will not allay. Yet strange to say, instead of Ireland being en its knees begging for peace it is the masters of the Black and Tans who are more nearly brought to their knees.

A LETTER FROM THE IRISH FRONT

Hear what a Tipperary correspendent just writes me-in the ourse of a long letter describing the brutalities they are suffering there:
"You would be proud if you saw
how everybedy is sticking it out, I mean the ordinary people who never went on with any heroics. The boys (and girls tee) are just splendid. could tell you things about the boys that would make your eyes shine. And yet they do not think it is England. Though many of the English newspapers suppressed the report, such a startling third the control of the is unheard of for any one now to pity those who are merely jailed. But the poor boys on the mountain sides are the enes to be pitied. are without proper clathes in this bitter winter weather-and the poor country people who have had their houses barnt down and are shivering and starving. Yet no one will have peace if they must have it at Ireland's expense. I mean by som-promising Ireland's full claim."

THEY USED TO DO THIS IN MEXICO To take the edge off the barbarities before the world new the particular leaders whem the military forces are desirous of killing are first arrested and within a day or two afterwards, cometimes within an hour or two, are charged "with trying tesscape." It is a base trick, as old as any baseness in war. But that does not matter. About ten of the finest young men, leaders in their own community, have thus been quietly menth-and the sense of the world

"The fallowing statement was

"Michael Kilden, aged twenty-savan

"The four first named were shot

THE FREE PRESS IN IRELAND

On murders like the foregoing the newspapers are not commenting, history suggests. The Greek owned They must publish them just as Greek slaves, the Roman, Reman Dublin Castle has worded them the towns where the Black and Tans burn, loot, and torture and murder-the newspapers are com nelled either to omit reference to the matter altogether or else give the most cold-blooded, non-committal account of the happening - and dare not say that the forces of the English Crown were responsible for the murders. During the last menths in Dublin the Black and Tans have several times visited local newspaper offices and wreaked vengeance upon members editorial staff-and next day the newspaper had to come out without been bombed, wrecked or burned. These include the Munster News, The Leitrim Observer, The Nensgh Guardian, The Kerry News, Tas Kerry Liberator, The Newcastle, West Observer, the Galway Express, Kerry Sentinel, West Meath Independent, Southern Star and Innis-corthy Echo. The Freeman's Journal has had to exclaim editorially. 'Newspaper editors who try to act as a shield to the people or attempt to expose the outrages committed against the people take their lives in

SOME "OUTRAGES"

their hands.'

The culmination of all this was of course the sentencing of the propristore of The Freeman's Journal to six months' imprisonment for giving publication to the fact that the Black and Tans, in order to get an excuse for murdering Sinn Feiners, deliberately ambushed police, killed one and wounded another. And then the infinitely heavier sentence upon the editor Hooper for publishing the photograph of the back of a flogged boy at Por obello Barracks.

the Black and Tans is of a piece in Kerry, when meter and movingpicture men, under police escore, were, of course, evercome, and capa striking example of how the terri-ble Sinn Fein murderers ambushed the "ambush" and of the successful defeat and capture of the "ambushmatter was a huge jeks. The pressmen however may thank their stars that one or two of them were not shot dead to make the news more pungent.

SEUMAS MACMANUS, Of Danegal.

CATHOLIC CHURCH AND THE WORKINGMAN

Rev. J. T. Foley, Editor CATHOLIC RECO.

To write a book on the subject of the Catholic Church and the Workingman would be easy; to deal with it the widest work ever dens which in a brief article presents many difficulties, and compels one to choose and the Middle Ages was in this and sems particular phase to the exclusion of all others. We live in a self. It is possible enough to state roughly sufficient age which not only neglects but has a positive contempt for his. | passed ; but such a statement does tory; and there is perhaps no modern

It may therefore be well to place that, seen in its proper perspective, the light of history may enable us to solution.

THE PRE-CHRISTIAN SOCIAL ORDER In pre-Christian times the social structure was built on slavery : that was the pagan solution of the labor problem. We do not sufficiently realize this. We know of course in a vague way that the Romans, for instance, owned slaves; but how the history of Greece and Rome realize this tremendous fundamental fact that Greek and Roman society rested on an unquestioned basis of anything else it is that differentiates pagan society from curs? Nor was angient slavery anything like that which the negro slave trade of recent

population ; the rest were slaves. its letters, its plastic art, and its code that there should be formed bayond any surviving record,—there upon the other.' is kers no distinction between that western societies of the Caltic tribes, practically everybody or of the little knewn hordes that every normal family possess wandered in the Germanies. All the means of livelihood in It was a fundamental conception of society. It was everywhere present, of each individual. nowhere disputed." (The distinction writer of pagan times "ever-con-ceived the possibility of abelishing an institution so deeply rooted in the social conditions as well as in the ideas of his time."

Ingram.) If I have dwelt at some length on this it is to emphasize a condition practically ignored despite the fact that it lies at the very root of any study of medern labor problems in the light of history.

THE TRANSITION

How this universal pagan conceptien of organized society gave way to the Christian conception of freedom,

class of free men owning their homes with the recent ambush of press men | and the means of independent livelihoed, governing themselves, and shaping the institutions of the nation, were geing from Castle Island to is told briefly but graphically by Traise. It was a party specially G. K. Chesterton in his Short His-

invited by Sir Hamar Greenwood to tory of England :
tour in the district, chaperened by a "At the beginning of the dark ages pelice commander and one of Green the great pagan cosmopolitan society wood's own secretaries. Everything now grown Christian was as much a was well prepared for the party—including the ambush. The ambushers By the feurteenth century it was almost as much a state of peasant -and the press men were given proprietors as medern France. laws had been passed against slavery; no degmas even had conand would have killed innecent demned it by definition; no war had people—but for the bravery of the been waged against it, no new race Crown ferces. Dablin Castle gave or ruling caste had repudiated it; to the press grave announcement of but it was gone. This startling and silent transformation is perhaps the best measure of the pressure of popere." But to the people of Kerry mar life in the Middle Ages, of how who knew the circumstances the fact it was making new things in its spiritual factory. Like everything else in the mediaval revolution, from its cathedrals to its ballads, it was as anonymous as it was enorm oue. It is admitted that the consci ous and active emancipators every where were the parish priests and the religious brotherhoods; but no name among them has survived and no man of them has reaped his reward in this world. Countless Clarksons and innumerable Wilberforces. without political machinery or public fame, worked at death beds and canfessionale in all the villages of Rurope: and the vast system of vanished. It was prebably slavery

not explain the lessening of the grip problem in which the lessons of of the great slave ewners; and it history, which should be a lamp cannot be explained except psychoto the fest of every wise and logically. The Catholic type of Chris-predent social refermer, are more tianity was not merely an element, important and more ignored than it was a climate; and in that climate in the problems confronting the the slave would not grow." workingmen. Though modern labor problems take on their own peculiar owned the land and owned quite as difficulties, in essentials and there-fore in principles the question dates By the ninth century the old abso back to that primal sentence: "In lutely owned estate had come to be the sweat of thy face shalt thou eat divided into three portions. One of bread until thou return to the earth these was pasture and arable land from which thou wast taken." called the domain. Another was in our problem in its historic setting the occupation and practically in the possession of those who had once been slaves. A tailed was common read it aright and suggest the preper land over which both the lerd and

was voluntary on both sides;

other things the age of volunteers.

the stages through which the thing

the serie exercised such their various rights which were minutely remembered and held sacred by custom. For instance, in a certain village, if there was a beech pasture for three hundred swine, the lord might put in fifty; two hundred and fifty were the rights of "village." Of the wealth produced on the com-mon arable land a certain fixed portion went to the lord, the rest to the serfs or peasants. "Thus arcee," says Chesterton, "the momentously important institutions of the Com-Thus arose," men Land, owned side by side with

ately kept back as a balance," and he cites it as evidence of " a real moral effort towards social justice.' THE GUILD SYSTEM

private land." The Commen Land

he calls" a reserve of wealth deliber-

Side by side with this emanci slaves; the German, German slaves; tion of mankind in the direct line of the Celt, Celtic slaves. In refine | descent from the old chattel slaves ment, education, culture, the slave of the Roman villa went in the aften was superior to his master. So Middle Ages a crowd of institutions natural and necessary was the insti- which all similarly made for a wide tution of slavery considered that distribution of property, and for the nowhere do we find, even when destruction of even the fossil rem slaves rebelled against their condi- nants of a then forgotten Servile tion, a claim that slavery was in State. "Thus industry of every itself wrong, that all men should be kind in towns, in transport, in crafts, free and equal. The struggle between and in commerce, was organized in Patricians and Piebeians affected the form of Guilds. And a Guild only a small fraction of the Roman was a society partly co-sperative, but in the main composed of Slavery was the one fundamental private owners of capital whose institution whereupon the whole corporation was self-governing, and structure of society rested. "There was designed to check competition here no distinction," says Hilaire between its members; above all, Bellec, "between the highly civilized most zealously did the Guild safe City State of the Mediterranean, with guard the division of property, so of laws, with all that makes a civili- its ranks no proletariat upon the one zation - and this stretching back side, and no menopolizing capitalist

In a word the wealth of the civilized body and the nerthern and country was widely distributed, possessine indifferently reposed upon slavery, ewn right and all conserving to secure the rights and the well-being

And here is the fundamental dif between Europeans and Asiatics ference between the Pagan and the need not kere concern us.) Aristotle, mediaval Christian State. The the greatest mind of antiquity, held mediaval Christian State. The living; millions of them together slavery to be necessary and natural; sally accepted institution of Slavery and no single meralist, philosopher or the Christian State of the Middle Ages rested securely upon universal

Ownership.

Now to this peaceful evelution of Christian society same the cataclys mic interruption of the Reforms

THE ECONOMIC RESULTS OF THE

REFORMATION dental to that momentous event in Christian history.

This ambush of the policemen by kow the slaves gradually grew into a of these economic changes: "Of the of Eaglish agricultural communities, tian charity.

and the overseers of a like preportion of all English agricultural produces. The Church was in practice the ideal, a definite and clearly conducts. absolute owner of 30 per sent of the seived ideal, is necessary to guide semesne lands in villages and the and direct all progress. Meanwhile, receiver of 30 per cent. of the custemary dues paid by smaller owners to the greater. All this economic power lay until 1585 in the hands of Cathedral Chapters, communities of monks and nuns, educational estab lishments conducted by the clergy and so forth.

> "When the monastic lands were confiscated by Henry VIII. the whole of this vast economic influence was suddenly extinguished. The secular clergy remained endowed and most of the educational establishments, though lected, retained some revenue; but the revolution effected by this vast eperation was by far the most complete, the most sudden, and the most mementous that has taken place in the economic history of Europe.

'All over England the new land lerds became virtually the economic masters of the rest of the com-

They seen ate up the smaller owners; they enclosed the Common Lands; they made the laws and, abelishing the old customary rights, exacted every shilling of rent obtainabie. A quetation or two from John A.

Hebsen's Evolution of Modern Capitalism must suffice to indicate much that lack of space prevents elaborating in detail. "The historic foundation of capi-

talism is zent, the product of labor upon land over and above what is equisite to maintain the laborers this surplus ascrues by political or economic forces to the king, feudal superior, or land owner, and can be consumed or stored by him." Again be writes :

"It was the Flemish demand for weel, which, coming upon England in the Tuder age when political and social conditions were favourable, afforded a large prefitable use for pasture farms under new proprietors decayed baronial families and the confiecated Churck and Guild lands, administered them by their agents in the spirit of a modern rent receiver."

Later on he remarks:

"It is, hewever, to the growth of a large rural population, deprived of any ownership or security of tenura in the seil, that we must look for the chief explanation of the 'proletariat' required for modern capitalism."

These in broad outline-or suggestion—were the radical changes which had come over England before the Industrial Revolution. When any of the new and greater industries had to be capitalized, naturally it was the comparatively few men who had absorbed the nation's wealth the development of industry the wealthy became wealthier, and the poor poerer, and the pernicious system of Industrial Capitalism, now out the world.

Haw could such a thing have come about ? "Simply," answers Mr. " because the Eugland upon which the new discoveries (machinary) had come was already an England swned as to its soil and accumulations of wealth by a small minerity : it was already an England in which perhaps half of the whole population was proletarian, and a medium for exploitation ready to kand.

Such great discoveries coming in a seciety like that of the thirteenth century," writes Hilaire Bellec, in The Servile State, "would have blessed and enriched mankind. Coming upon the diseased moral conditions of the eighteenth century, they proved a curse.

The factory system, starting upon a basis of capitalist and proletariat, grew in the mold which had determined its origins.'

In pre Reformation times we have wealth widely distributed, a population rooted in the soil, owning its means of livelihood, animated by the spirit of ce-speration, governing themselves.

Now we have the everwhelming maes of the people owning neither their kemes, nor their means of pessessing not a square inch of their ountry's seil.

Here on this continent things have net gene so far; but the industrial system and industrial conditions are THE REMEDY

What is the remedy?

poliation and robbery; in the destruction of co-operation and the barge was a matter as vital to them tions of theology or religion and the well-being of the individual; in specieus charge of "pleuro-pneu-sconomic charges which the concentration of wealth in the refer briefly only to well known the concentration of wealth in the economic changes which were incisolely by the desire of gain, and who have reduced "the teeming masses

The lesson of history points inexor demesne lands, and the power of lecal administration which they car- widely distributed wealth, where the ried with them, the Church was dominant mass of the population are 'lerd' et perhaps nearly 30 per cent. ewners; to co operation and Chris-

> in envisaging the problem many who look upon the Reformation as a blessing may realize that there is semething to be learned from pre-Reformation times, may even say with the Anglican clergyman, the Rev. Augustus Jessup, author of The Great Pillage: "I, as a Protestant, have often had to regret that we purchased our freedom of conscience, our individual liberty, at entirely too high a price.

It is an encouraging sign, as Cardi nal Bourne in his pastoral letter on the social question two years ago pointed out, that :

Social reformers of every school are turning more and more to Catholie tradition for their inspiration and even in the aspirations and demands of extremists we may often discern that belief in the value of kuman personality, that insistence upon human rights, that sanse of human brotherheod, and that enthusiasm for liberty which are marked features of Catholic social doctrine.

All will agree with the wisdem and necessity of the counsel of His Eminence when he says:

"We should co-sperate cordially with the efforts which are being made by various religious bodies to remedy our un Christian social con

THE EMBARGO GOING

EFFECTIVE WORK OF CATHOLIC MINISTER

Just at a time when the sturdiest protagonists of Canada's case in the matter of the removal of the embargo on live cattle entering the United Kingdom feel that their efforts are were asked for by certain Czecho in vain, there come across the Slevak priests. The Pentiff said Atlantic reports that action in the that German priests who at first interest of this Dominion may be belonged to the "Jeeneta" had withpasture farms under new proprietors expected—probably by the end of the drawn later from that organization, who, entering into the estates of the present winter, if not before. That and he expressed the keps that the the question has been placed in a Czecho Slovak clargy would do like new light before Mr. Lleyd George wise. and his Cabinet, as well as before the British public, is very certain, and The Globe has every reasen to believe that a decision favorable to the farmers of Canada is now net merely possible, but highly prob-Credit for a Canadian diplomatic

victory, apparently fairly well assured, must go in this instance not to the office of the High Commissioner for Canada nor to the Meighen Administration, but to the semiofficial activities of certain Pravincial Ministers-notably those of Han. Manning Doherty. Last autumn, with the consent of Premier Drury, Hop. Mr. Doherty went to Great who provided the capital. Thus by Britain to look into the embargo problem. He had not been long in the Old Country when he found, to his surprise, that the much vannted 'popular opposition" to the removal tettering on its feundation, origin of the embargo was difficult to ated. For the system originated in encounter. Mr. Doherty could not erected in this city, and already a locate it. The members of the Cabinet assured him of their willingness to act in the Canadian interest : butchers, small farmers, and cattlemen generally, declared themselves in favor of the Canadian cause; such consumers as he met vehemently expressed their hops for the success of his mission. Where, then, were his real antagonists? Patient work on the part of Mr. Deherty traced the opposition to those with whom it has using some of the gun metal taken lain for twenty years—a small clique of vested interests in the form of influential "Big Breeders," men who were in close touch with departmental bureaucracy, and who, generally, had been summened in an advisory capacity at any time when proposals to remove the embargo came up for Ministerial consideration. Due credit must be given to Mr.

Doherty for his promptness in realiz ing the hopelessness of continuing to anneal through " regular channels for relief for Canadian breeders. He saw at once that all such appeals must ge-as they have gone for a score of years-not to the members of the House of Commons, and not even to the Cabinet as such, but through the bureaucratic Agricultural Department to the advisory group of interested breeders, depended upon marketing their finishing cattle with the small farmers and feeders of England and Scotland, and who bitterly resented the placing of cheaper Canadian stock in their special preserves. Mr. Doherty lost no time in getting in touch with Lord Beaverbreck, and in a very few days the sonsuming millions of Britain were learning the The present system originated in real facts of the situation. They learned, for instance, that the em naver existed; that over 8.000.000 slaughterings of Canadian cattle had tailed to reveal a single instance of Perhaps we may here quote and of the poor to a condition little the alleged disease, and—not least a million and a half, and other condense Mr. Hilaire Belloc's account better than slavery itself."

sented the stigma placed upon her agricultural industry by the high-handed actions of British efficialdom.

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The moment when victory seems imminent is not the one in which Canadians should weaken their assaults. As a British statesman in sympathy with Canada's cause said resently: "Keep up the pressure." Thanks to Mr. Deherty's anofficial investigations, our offisials now know the seurce of opposition—which is a great deal. Continuous insistence on the part of the newspapers of the Deminion, regardless of party lines, will be the most effective factor in turning Britain's vast consuming populace into Canada's most con vincing advecate at the bar of Empire.-The Globe.

CATHOLIC NOTES

One of the most notable of recent converts to the church in the United States is Dr. Frederick Dickinson, fermerly rectes of "The House of Proyer," in Newark, New Jersey.

Dubliv, Dec. 27 .- Celebration of Midnigh's Mass, always one of the most impressive features of Ireland's commemoration of the feast of the Nativity was rendered impossible this year. To many people it meant taking the most important feature out of their observance of the feast. Otherwise church arrangements underwent no change. Dublin churches were visited by thousands on Christmas Eve. The pulpit pronouncements exherted the people to pray to the Prince of Peace so that they may enter the New Year with a fertitude necessary to bear their cross until He relieves and delivers them.

Rome. Dec. 26 .- In the secret consistory of Dec. 16 the Peps again densunced the Schismatic Association, known as the "Jeenots," Czecke-Slevak clergy. He declared that the Cathelic Church would never abelish or mitigate the law imposing celibary on the clergy and weuld never introduce in Church discipline such democratic forms as

Barlin, Dac. 16 - Monsigner Pacelli, who begins his active work as Nuncie to Germany with the epen ing of the New Year, finds himself net only the fixet official representative of the Hely See to be received in Berlin, but also the deyen of the diplomatic corps. As the first of the diplemats to present his oredentials President Bbert, Monsigner Paselli takes precedence over all the representatives of fereign governments, including even those of the greatest powers. This unique position is expected to give the Apostolic Nuncio a very large influence in fostering and extending the relations between the Holy See

and the German Government. Warsaw .- A monument to Father Skerupka, the hereic young army chaplain, who has been called the "Savieur of Warsaw" is to be competition has been begun among the leading sculptors of the country to select a design for the statue Father Skorupka as described in anscial articles written for the N. C. W. C. News Service by Captain Charles Phillips, led the successful charge that turned the tide when the Red Army was stopped before the gates of Warsaw on August 15. The Pelish people are by their army from the Bolsheviki to cast the monument.

London, Dec. 19 .- A request for concession to ran tram cars to Bethlehem and the Mount of Olives has been denied by Ronald Storrs, Governor of Jarusalem, who has arrived in London and has given out several public statements en his administration in Paleetine. the subject of tram ears was breached to him, Storrs says, he replied that the first rail section would be laid ever his bedy. He has forbidden the use of stuceo and corrugated iron within walls and the destruction of buildings without special permission. The public bar, tee, has come under his ban, as he declares he feels bars are altegether out of keeping with the surroundings.

Rome, Dec. 25 .- The sum centrib uted by the Hely Father this year for the relief of starving and suffering children in different countries of Earope exceeded fifteen million lire according to a report just published. Four million live were given by the Hely Father to Germany; three and a half million lire to Austria; two million lire to Peland and one million live each to Hungary and Czeche Slavakia. Lesser sums were contributed to other afflicted countries. Contributions to the Pontiff's fund for this work of relief came from all over the world. America gave five million lire, Spain three million; Ireland two millions; Italy Published by permission of Burns, Oates & Washbourne, London, England. THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES-BROWNE

CHAPTER XIX.

It was almost twenty four years since last they parted, these two old

friends. The bright warm sun had shone upon them as they stood bidding each other a fond farewell, and promising, in school-girl fashion, everlasting love and fidelity. One a pretty, happy, light hearted girl, with more serious thoughts of life before her than to cull its brightest blossoms, and enjoy to the full, in an easy, refined manner, the number less pleasures doubtless in store for The other, handsome, highspirited, and far-seeing, who looked apon life even then as stern reality, upon whom her weaker sisters leaned for support, from whose lips even the aged and the wise sought counsel. Such then were Margaret Gordon and Marie de Valois. And now they meet once more? The once fair, fragile girl prematurely aged, crushed, and broken! The flowers she had gathered were meant to fade; the hidden thorns to pierce her hands.

The pleasures she had sought for such girlish eagerness had ever fairly grasped or tasted their nising delights. But, in spite of heavy lingering trials, she had borne them all with unflagging and heroic weary, yet had she been found faith. you all." ful, and thus won for herself almost grown stronger, more powerful still; more able and willing even than of old to fold to her heart and rescue the weak, and the the day. wounded, and with her soothing influence bestow upon them more

than a mother's love. Early the next morning, upon the her mind the full realization of down her wasted chesks, and with Ring on, sweet bell, and do not

It was noon before Mrs. FitzAllan could be wheeled round to the room spoken of by Lady Abbess the previous evening; and when she was ably ensconced her on a bed, supporting her weak frame by pillows vent, where already slept several and cushions, then, and not till then, other "old Convent girls." did her old friend venture to meet

sight of that poor wasted face, the comforted and cheered. struggle of those feeble arms stretched face stole a look of calm repose.

A pair of lynx eyes had watched noted with suspicion the effect of her presence on her mistress. So not try on their tricks so long as I be when Lady Abbess gave the signal near. They'll be afraid of me, I that she wished to be alone with doubt me not." She little knew how her friend, Mary resisted it and far from the thoughts of either nuns

goings on. I'll have no superstitious

means, my good woman," was the more. Father Egbertlistened with joy kind but dignified reply. "Mrs. to her rich young voice in the choir, FitzAllan is fortunate in having in

Strangely appeased, the woman retired to the farther end of the room and seated herself, but where she could be a witness of all that

occurred. It was not long ere the old her soothing influence restored peace and full consciousness to the poor sick lady. as she saw the look of rapturous joy take the place of the pained weary one on her mistress's face, and heard the two converse-seemingly forget ful of every one else—in low soft tones to each other.

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Mrs. FitzAllan's face looked bright and beautiful, so Mary thought, as she listened to all the great, grand things that strange nun told her; when she heard the sick voice say in happy, cheerful tones, "Yes, Mother, I have endeavored so hard to be patient, and, oh, God has neen so good to me! Dear Duncan died in the most glorious sentiments my boy was taken in his youth and reached Lady Abbess's private apartinnocence; and my girl, God bless to me; and now my last earthly

desire seems near its fulfilment. I long to die amongst you all. I cannot you again, dear Mother, and feel my end is drawing near. When Mary heard this she rose, feeling she had heard enough. Was it a pang of jealousy that sent that sharp spasm to her heart as she realized the wonderful power of this nun over her mistress? or was it caused by the fearful dread that she was no longer needed? "And I'd have done so much for her!" she thought, stealing gently from the "And I'd But the quick eye of the Abbess detached her movements, and as quickly divined the cause.

Mary!" she said, in her quiet but authoritative tone. Ma'am ?" replied the woman, turn-

ing as she reached the door.

"It is time your mistress had some nourishmeat. No one understands her wants better than you do; will you come make her comfortable?" The and The tear that stood in Mary's eye trembled as she walked forward to obey the nun; and whilst adjusting the pillows the poor invalid, slipped her wasted arms around the faithful servent's neck, and did what she had never done before—drew the hard brown face down to her own radiant one, and kissed her again and again.

"My dear, dear, faithful friend, she said, " when I am gone God will reward you for all your noble, unselfish devotion to me and mins.

"Hush, my hinny! hush!" was turned into pains before she had all that Mary said as she hugged the poor thin form in her strong arms. "You'll stop with us awhile longer, all those bitter disappointments and me lady. You mauna leave us yet.

" Soon, Mary, soon. Do not wish me to remain longer. I would rather though wounded and go. I have been a great burden to " No, no, you could not be that

a martyr's crown. The other, the and the woman, unable to endure more, left the room. But she was proud and happy now. Lady Abbess by her thought and tact had won

Why linger over the end? It came sooner than was expected, yet no one, not even Madge, would have puzzled ear of the invalid fell the had things altered. There is someold familiar sound of the Angelus thing grand and consoling in a death She opened her eyes and like Mrs. FitzAllan's. No hurry, no listened. Then there rushed upon confusion; resigned and patient in life, death found her well prepared. where she was, and all that had Dear old Father Egbert visited her would be faithful in your hour of the same boat which conveyed occurred. The knowledge flooded frequently, and did all that was post trial." her soul with joy. Silent tears stole sible to be done for her; and the smile of peace and happiness that folded hands she murmured brokenly, broke upon her face at the sight of on, sweet bell, and do not for you speak of peace, peace her features even in death. Perfect resignation in death is a rare but a beautiful thing to witness, and the Sisters who knelt around her bedside rather envied than wept for her, and full of peaceful hope were they as rested, and kind hands had comfort | they laid her to rest in the quiet and shady cemetery adjoining the Con-

Within sound of the old vesper bell, within reach of the Sisters' Years ago Lady Abbess had learned care, almost within the shade of the to school and restrain her feelings; sanctuary, was laid all that remained but the power of control almost of the elder Margaret FitzAllan, but entirely forsook her, and for one brief close to her heart Lady Abbess folded moment she staggered, overcome by the orphan Margaret, and in that emotion beyond her control. The wise and prudent care the girl was

Days, even weeks, sped on, and out to meet and greet her, the almost still Madge lingered at St. Benedict's; childish joy expressed in that sweet | but, what was stranger still, Mary familiar voice as she cried, "My lingered also. In spite of all the Marie! my friend! my mother!" kindness bestowed upon them both, Abbess for an instant there still dwelt in the woman' gasp and falter; but when she saw stubborn mind a mortal fear and the poor weak frame sink back com- dread of what those nuns might do pletely exhausted, she firmly drew with her young mistress. All the herself together and moved gently old tales in which she had heard and forward. One moment more and she read of poor innocent girls being was soothing the throbbing temples, caught and entrapped in the treachcomfort; whilst over the invalid's imprisoned for life in dark dungeons, rose before her, and she mentally resolved that, come what might, she movement of the intruder, and would stay and defend her charge.

'No. no." she pondered; "they'll No, no," she pondered; or Madge was this project. The You're not going to drive me out latter was enjoying herself thorof the room," she burst out defiantly. oughly. Rest! rest! oh, how com-"I've heard tell of nuns and their plets and well earned it was! surrounded by genial companions, her

Nuns, I doubt me not, are all very tears she shed for her mother were well in their way, but, in case they're | chaste and sweet : surely she could no better than they look, I'll remain | not deny nor refuse that dear parent at me nost, and leave no chance for the peace and happiness she felt certain was here at last. So health Remain where you are, by all and strength returned to her once rendered sweeter and more pathetic you so brave a champion, so true still from her three years' sojourn in the hard world; and all flowed on as

though those years had been but a

terrible nightmare.

Lady Abbess was anxious that her health should be completely restored, and devised all manner of plans to familiar voice of Marie de Valois and kindness was lavished upon the girl that even the strong prejudices and suspicions of Mary began to relax, until at last, unconsciously to herself, they slowly but surely vanished away. Often, with her knitting in her hand, Mary sat and smiled contentedly as she watched with pleasure her young missress joining merrily in the fun and games of her

companions. One fine day in June, Mother Agatha, with a troubled look upon her face, called to Madge and informed her that Lady Abbess requested to see her in her own room. Some ill news," thought the girl. 'I know by dear Mother Agatha's

expression; what can it be She hurried forward, and soon ment. A letter in very deep mournher ! no one knows what she has been | ing lay upon the table, whilst a look of deep, sad sympathy lingered upon

the nun's features. On seeing Madge one of his years. How good of him the nun's features. On seeing mavely, she raised her eyes and said gravely, to go."

That same evening Madge sought That same evening her the nur-

turning pale. Earl de Woodville is dead, and Beatrice is inconsolable, so writes lady mu-her brother the Honorable Percy; and living. he begs, oh so earnestly, for prayers for his father's soul, and the grace of resignation for his sister."

companion, with heartfelt sorrow. "Even she, you see, is not exempt from suffering; and she loved her father so dearly. Hers was a nature love so passionately, so deeply. It will be a terrible blow to her.'

"It will," was the solemn and thoughtful reply. "And yet God And yet God has ever His own designs, and we must bend to His decisions. We will both write to her and pray most earnestly for her, poor dear child. She will need all our help. The whole community shall beseech Heaven in her behalf. Her whole future may depend upon the spirit in the stiff upright figure, for she knew which she receives this her first trial. My poor Beatrice! Run away, dear, and do your very best for your old companion, and leave when all else had forsaken them? me to treat with her alone."

A day or two later, as Madge was discussing quietly with Lady Abbess the present grief and future position do," said Mary, rising, and slowly of Beatrice, she looked up suddenly and remarked slowly, "I am strong and well now, dear Mother—thanks to God and you-and must be look. ing about for some occupation. Do you not think so ?"

I dread the thought of it, dear kindly the soft fair cheek-" God thus to bury themselves and their troubles in lifelong oblivion. I never thought—much as I should own thoughts about it." have liked it-that our dear little Madge had a vocation for the religious life; but I do think that in God's Mary arose, took a last and tender own time great happiness may yet farewell of her beloved mistress's own time great happiness may yet be in store for you, dear, just as I grave, embraced her own bairnie felt sure that, with God's help, you

to do? For what am I fitted? to any lady, old or young, my child,' was the kind reply. "You are also clever, trustworthy, and accomplished, and could take a good position as governess in a high family. thing special ?"

None whatever, dearest Mother. unless it be for something in the musical line. But whatever you decide upon and arrange for me, that will I do with all my heart.' Then that is settled. Do

worry yourself; rest here until I discover a suitable occupation for you. Only about your faithful servant, what is to become of her?"

"It will relieve her mind," laughed the girl merrily, "when I assure her that you have no desire or intention of shutting me up for life, and then I really think she ought to return to her people in Yorkshire. Just faucy, strange as it may appear, my dear mother told me that a true and worthy man has waited for her all these years, but that she was not anxious to be married, and was more attached to us than to him, and so long as we needed her services she would not leave us; but I can afford to keep her no longer," sighed the girl, " and surely it is high time that both she and her steadfast admirer reaped the reward of all their fidel ity and honor.'

It is indeed, child. I have learned to admire and respect the woman-she has such noble qualities-and I truly appreciate her worth; but in your new life you will not need her. Should you marry, dear child, and ever require her services, I believe she would go to the world's end to serve you."

"Marry? I marry, dearest Mother? incantations spoke over my lady. every necessary want supplied. The How could such a thing happen to me? Who would ever care to ask a poor girl like I am to be his wife Oh no, I will not harbor the thought for a moment."

"Wise little maiden, not to build now," and she looked into the depths of the clear grey eyes beside her, and thought how proud might any man interfere. True, there was onebe to win for life this brave, truehearted girl. 'Oh! God grant," she that whatever the girl's lot in life may be, some one may be cound who will value my Madge as she deserves !"

A loud knock at the door an- hand upon her boy's brow. nounced a visitor, and old rather Egbert entered, with a small traveling-bag in his hand. "I have come to say au revoir," he exclaimed abruptly, "I shall be absent for a but during that time I have nounced a visitor, and old Father secured a substitute. Pray for me, precious mother, how can you think both of you, that my errand may be of such a thing?" The deep young successful.

Lady Abbess rose. "Are you

he said again, and tottered out of the room,

Lady Abbess looked at Madge. Poor old man," she said tenderly, "I am atraid I guess his errand, and immensely—believes in caudles an the journey is long and tedious for incense, and all those things."

great distress, my child. You must mary and recounted to her the purpray for her."

"Who—what is it?" gasped Madge, Abbess. The old servant saw the reason and sense of it, but wept when she realised that her young lady must henceforth earn her own guide us both. So don't talk of los-

Poor bairnie, poor bairnie," she faither have said had he knowed his in the world "-and the young voice Poor dear Bertie!" exclaimed her darling would ever have come to grew suddenly firm and resolutethis? Better almost be a nun," sighed. "Strange to say, this lot to you." doesn't seem so bad; and as for the Abbess, as you call her, my, but she's the tender reverence that had a fine woman. Anyhow, miss, I see marked his love for her ever since you should want for a home, look to Mary for it, for what I have is yours. O miss! it cuts me to the heart to part with you!" and for once in her life the woman gave way to her feelings, and sobbing loudly, rocked her-

self to and fro.

Madge called her by many a tender name, and kissed and fo her hore ty and worth, and valued her as a tried and trusted friend. Had she not been faithful and true and was it not only for her bairnie's sake that she had broken down now? There is but one thing for me to

unfolding the girl's arms from her neck. "I'll go right off tomorrow, the first thing in the morning; and, what's more, I'll e'en travel as far as Edinburgh and collect together all your own little treasures and balong. ings, and they shall abide with me, child, but suppose it must come my lamb, until you need them. And sooner or later. You see "-stroking you'll write often to me, won't you? And do not forget to tell me if you does not call every one to give up the | want old Mary again. Whilst I live world and serve Him in religion. It is only in yellow-backed novels," you, and a pair of hands to work for continued she, smiling, "never in real life, that you hear of these miss, that you'll try and keep your weary, disappointed maidens rushing into cloistered walls, hoping you parted with in London three arms.

The promise was gladly given. once more, and was gone; so that Well, Mother dear, what ought I Mary also, and a curiously worded do? For what am I fitted?" Mary also, and a curiously worded epistle was posted in London that "You would be a nice companion night to Bracken Park, and contained

these words : " Mr. Blake-Dear Sir,-According to promise, I write to inform you that she as you wished to serve (and is a true lady born) bas to earn What says my little Madge? Have her own living now, and I am going you a desire or inclination for any. back to my own people. -Yours truly, MARY MEDCALF."

TO BE CONTINUED

THE PEARL OF PRICE

The lilacs were in bloom. They hedged the quaint old garden, nodded under the moss grown gables, filled the soft May air with the first sweet

fragrance of spring.
Their breath came through the wide window where Elinor Whitely was sitting and seemed to mingle with the story to which she was listening and which had brought a tremor to her lips. For what mother can hear with heart unstirred by may be his, dear?"

"I will," said Mabel, kissing her "I will," said Mabel, kissing her

Harvey Whitely sat on a low stool at his mother's feet, his hands choice may be all that you ask. I clasped on her lap, his uplifted face am just taking these flowers to our radiant with joy, as he poured forth into the ear that had sympathized with his every joy and hope since life began, his love tale.

"She is all-more than all-I ever dreamed-hoped for," he said exult-"She gave me such a pull for it that I can scarcely believe my own good luck. But I am to take her the ring tomorrow. I had a fancy that I would like to bind things with that big pearl of yours, that 'pearl of price,' as you said father called it when he slipped it on your finger but Mildred seemed rather to prefer the usuals solitaire. She said-oh mother" - the young face flushed -"you can't think with its triumph what beautiful things she said about a bond that must be all our own."
And again the rhapsodies burst forth, filling the listener's heart with the upon such follies," said the Abbess kindly. "Still, child, things quite as improbable have happened before sons; he had chosen, as the world would say, "wisely;" it was time for him to marry; she must not one to whom she had already given a daughter's place in her dreams-her hopes-but that was all past now.

So there was only tender love and sympathy in her words, in her tone, in the soft, caressing touch of her

"It is right that you should marry

voice was passionate in its protes After all that we have been to each going far, Father? and is no one to other! I am simply bringing you accompany you?" she inquired anx daughter—the daughter you have iously.

daughter—the daughter you have often said 'No one," he replied. "I prefer that no home was complete without going alone. God will take care of a girl. Mildred will be everything me. I leave early in the morning. you could ask, I know. True, she is not exactly of our faith, but she is very close.

How close, Harvey?" "Oh, very high-admires our ways

Catholic faith, Harvey."
"Oh, of course, not altogether," he Mildred will be right in church matters, as you will see. Especially with an angel mother like you to ing your boy, mother darling. You will simply have two children ador-"Poor bairnie, poor bairnie," she will simply have two children ador-moaned, "what would thy granding you instead of one. No woman not even Mildred, could change me

He lifted her hand to his lips with I'll have to leave you; but if ever his dying father had called the ten year old boy to his side and left

mother" to his care. And then, with an eager, buoyant step, he was gone—gone, as his mother felt, with the sword of loss already turning in her heart, to the girl who claimed him-who would hold him, not with the "pearl of price," but a glittering bond all her within, pale and grave at the tidings

Through tear-dimmed eyes she watched the strong, lithe young figure striding down the lilac-bor young dered path, pausing at the gate to exchange gay greetings with a girl just

turned to the house, all unconscious the unhappy woman lay, stricken of the eyes fixed on her, the mether helpless by the shock. "Go to him eyes that read the sudden stricken —I can not.' Bring him back to his look that had fallen upon the bright Faith, his Church, his God—in my face like a frost upon the spring

flowers. But bravely and brightly, though with a slightly slowing step, she came on through the open door, the wide ball, into the room, dropping her flowers on the table, that she might clasp the watching figure by the window in her strong, loving

'Harvey has just told me"-there was not a tremor in the clear tone. fleeting, undefined, too shadowy to hard, to give him up. There, there," And early the following morning she drew the drooping head to her in his ear, whispering half-remem shoulder, "have your cry out in bered prayers; he had felt the comfort; I'll never tell him. He anointing touch upon his hands, his thinks you don't mind-men are such feet, his brow; a faint stir in his soul idlote! know-

sweet speaker while the tears burst trembling cry that seemed to rend the silence. Mildred! His forth unrestrained. Ah, yes, she knew—she knew that her boy was flipging away this pearl of price for a dittaring gaway and she could things! Again he drifted away; the a glittering gewgaw, and she could shadows deepened. He seemed to not stay or save.

And really it is time for Harvey to marry," continued Mabel, with tender cheer that wrung the listener's heart. him so yourself more than once. his stiffened lips found gasping And so-so-we must brace up, speech: "Mylove-my own-are you cherie, and pray blessings on his there?" choice.

We will-we will." there was a quick note of hope in the other's | Harvey." "I have not prayed enough I felt so sure of-of his love, Mabel. of his future, of-of"-she paused. 'Ab. cherie"-there was a faint

"can one ever he sure of the love

'Yes, my dear, yes," and the older dom. "When it is guided, blessed, the struggl sanctified as Christian love should be. made alone

tear-wet face. "For your sake and for his own I will pray that Harvey's I will love you always, through life ATLANTIC CITY, N. J. today, though," the girl added to her | took poise and spring agair, self as, after another tender good-bye brain roused, memory wakened, the she took her way back through the dulled senses quickened. Only garden gate from the old grey house darkness lingered and would not lift. among the lilacs, "it will take a Then the truth came upon him in all miracle of love, surely, to make its horror. He was blind! It flung

Mildred Earle fit in there.' with such silent heartbreak as only stretched to him and the low voice heaven saw, went up before Our whispered of love and hope, of cour-Lady's flower decked altar, Harvey's age and submission-words that fell engagement became a settled fact.

If the diamond bond, that was all listener's ear. "Mildred," he called Mildred's own, draw her lover apart in sudden beside me?" There was a from the old ties with growing force, Mildred beside me?" There was a manner's pause. "No," came the dreams to feel or know. The "light that never shone upon sea or land" was on his young life, and in its come in her name, in her place." glamour all bounds and limits were

The dinners the drives that demanded his presence and escort; the the sharp, agonizing query. dances that kept him up far into the God's name, tell me, Mabal. night! even the "Vesper Service" So much like your own, dear !") on Sunday evenings, were claims that parents have taken her abroad. he felt unable to deny or resist.

The lilacs had dropped their frag rant blossoms; the June roses had glowed and paled on our Lady's altar, and now Mabel was filling the vases with white chrysauthenums, the last spotless offering of the dying year. A brave show the snowy blosse made against the background of autumn leaves that the girl had gathered in the October woods. Never, even in all the glory and fragrance of June, had Our Lady's altar looked more beautiful. And Mabel anelt before it, conscious that the bloom and joy and hope faded from her own life, but with no thought of self in the prayer she breatted for went by. For in those days, Mabel Harvey's mother, on whom the frost was the life, the strength, of his of a wintry change was falling, lighting all her autumn's tender

"The Lilacs" was to be sold. Harvey's promised bride could not bink of the place as a home, and his salary (he was chief chemist in a ing; Mabel who first heard of the great commercial laboratory) did not great oculist, who had brought light permit of his maintaining two estab. Into darkness deeper than his

"Candles and incense are not lishments. They must be married in Mildred's own church, with the full choral service it would supply. answered lightly, "still, they show a "Roman" demands she declared un-strong leaning to it, you know. Oh, reasonable and absurd and Harvey could not expect her to submit to

There had been more than one sad scene between mother and son, as Mabel knew, and her heart was heavy with forebodings of the break that must surely come.

Late though it was, for Mabel's lov-

ing care of her altar followed a busy day as teacher, she turned out of "The Lilacs" a word of tender

Already a grim "For Sale" sign flaunting from the trunk of the horsechestnut beside the gate, told of the old home's doom. Two automo biles were drawn up before the door there was an unusual air of excite ment that made the visitor push for ward with the freedom of an everwelcome guest.

Three or four gentlemen stood they had brought.

There had been an explosion in their laboratory, and Harvey had been burt, hurt serious ly, if not fatally. Mabel caught the murmured asides - " mangled coming in—a slender girl, gowned blinded—speechless"—and her heart simply in white, her arms full of May seemed to die for a moment in her blinded-speechless"-and her heart

"Mabel!" The mother's like the old friends they were; then cry aroused her and she dropped on Harvey went on, and Mable Doane her knees biside the couch where cry aroused her and she dropped on name-for my sake-for his sake-Mabel.'

Through long, dim, dull ways, broken by faint gleams of conscious ness, Harvey was struggling back to life. Where he was, what had happened, he did not know. All was darkness. He lay swathed, blinded bandaged, a mere mummy of himself -aware only of sensations, vague, Ob, it is hard on you, dear, very impress his shocked, bewildered brain. There had been a grave voice But we know, dear, we as if it woke in response. Then-And Elinor clung to the brave, trembling cry that seemed to rem then-a breath of fragrance, a low lose her in the gloom. ing in black waters, where only love could uphold him-the love that is stronger than death. And life surged "I have heard you tell up for a moment in his veins and

his dull ear, "here at your side,

"Stay with me-to-the endhe murmured. "To the end," came the answer, and the gentle clasp on his hand seemed through long, long tremor in the tone that asked softly hours his only hold on lite. Amid all the horrors of pain and darkness he was conscious that Love was there watching, beseaching, agonizing for woman roused into strength and wis- him, upholding his own weakness in the struggle he could never have

Say that you love me," he faintly whispered, when the waters closed round about him. And the answer would come, sweet and low through

and death." And so soothed and strengthened the jarred mechanism of his body And while the prayers, freighted And again the soft band was outlike half forgotten music on the moment's pause. "No," came the low answer, "it is Mabel, Harvey.

Your mother is ill and asked me to "And Mildred, Mildred?" he ques tioned. There was no answer. "Is she dead-ill-hurt?" came

Where is Mildred? She is in Europe, Harvey. Her

"To forget," he burst forth, hearsely. "She has gone from me to forget. And I thought, I thought that she was with me in my peril my agony. I thought her love was holding me to life. I thought she was with me, faithful even to -God help me! It was all a dream

then, a fever dream." 'All a dream," was the answer 'a fever dream. Let us forget it, Harvey."

But something in the tone-the - touched faint, quivering chords of memory into music-music that lingered and swelled into fuller. deeper notes as the darkened days broken home.

It was Mabel whose tender care won his mother back to hope and bealth; Mabel who found him a place in her own school as teacher of the science that had been his undo-

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dim, Indeed, but full of a new hope and life for him—it was Mabel from whom he drew the sweet confession as they stood under the lilacs.

Yes, I love you, Harvey. I told you so once before. It was I—I—that knelt beside you in the darkness, that held you to life and love. It was not all a fever dream,

I know it, dear," he whispered. "I have known it for years. And it has given hope and strength and courage to win my pearl beyond all price."-Mary T. Waggaman.

HOW I CAME TO THE PALACE BEAUTIFUL

By Nellie R Ivancovich in The Missionary

Many times, during the thirty years interesting subject. The Catholic hearts, we seemed unable to speak. was pleased and edified to hear the I believe that condition often exists reasons which led an outsider, upon purely logical grounds, to accept the Church. rule, found the step incompreheugreat deal of curiosity. I found that being a convert gave me a great advantage, for non-Catholics would talk more freely with me about

tions they were likely to offer. It is with the belief that the sub ject is still of interest, and with the hops of reaching many whom I shall never see, that I have written, with the greatest candor, this account of the reason which urged me, and of the various steps in the journey which at last led me safely into the

I was born in Chicago of American parents in moderate circumstances. As far as I know, there had never errand been a Catholic in the family, nor anyone who dreamed of it. were people we knew who believed in and practiced that religionprobably it was a good thing they did-but that we should embrace it would be as strange as that we should make ourselves South Sea Islanders, or consent to change our white skins to black. My father was a lawyer, an intelligent, honorable man and a convincing talker, but a without religion. man entirely without religion. Many a time I have heard him say, in his authoritative way, that religious belief was a delusion nothing more. It was a comforting delusion, therefore people clung to it. But it had no foundation in fact or reason. My mother was little and sweet and young. She had several children, and lost them all except my brother and myself during their infancy. Dear little mother!

She herself died so young. She had no strong religious convictions, I judge. In fact, she seldom asserted her opinions or set herself against my father's masterful will. No one in our house ever went to church. Up to the time I was ten or twelve years old I had scarcely been inside one. Yet from my earliest childhood I felt sure there was a God and that Ha called they were before," me to love and serve Him. Father's arguments, so convil subjects, failed in this. Many a time as I stood by my little window at night and looked down on the trees swaying in the summer breeze, or watched them sparkling and beautiful in their snowy garments beneath the wintry moon, I have raised my childish heart, as well as I knew how, to Him Who made the world so beautiful, and asked Him to make my soul and my life beautiful. Alss! How far below that

early ideal has been the reality! The first day I went to school I heard the children recite the Lord's Prayer. That much religion was allowed in the public schools of those days. It was the first prayer I had ever heard. I was delighted with it, and learned it at once. When I spoke of it at home father laughed at me a little, and asked me to recite it for him, just so he could see how it went-he had about forgotten it, he said. I cried out, "I will not!" Not that I dared disobey father, but I could not bear to have it made the subject of ridicule. Mother gently interposed in my behalf, and the subject was dropped.

my mother became very ill, and I What a house it was! Big and roomy and filled with children. There was a kindly, hard-working father and a big, warm-hearted mother; there were holy pictures on the walls, and an atmosphere of love -how tiny my hand was in her big strong one-and led me upstairs. were lovely white dresses and veils for two of her little girls who were to make their first Communion on the following Sunday. How beautiful it all was! And how kind they all were to the lonely child whose mother was so sick!

and we moved to another house. I company with some of my girl never saw them again, but I have never forgotten them. Where are of the service charmed me, and I and the words that followed seemed

was to me in later years?
In time my father married again,

and a year or two after he, also, died. My stepmother was a very tian fellowship. different woman from my mother. She had a more self-reliant nature and was deeply religious. She was very kind to us and perfectly wise and just, both to us, and to her own little boy, who was born shortly before my father died. She was a strict Presbyterian and began at once to send us to Sunday school. I was glad to go, and very soon at my own request, I was baptized. I wanted to do something to draw nearer to God, and that was the only thing I could think of. Unfortunately, my stepmother and myself there existed a strange barrier of reserve since I became a Catholic, I have been asked both by Catholics and by non-Catholics why I took that step. I have found it was a very step. I have found it was a very step. between persons outside the Catholic

belief that his Church was the one true Church established by Christ Himself. The non-Catholic, as a Scarce I soon began teaching in a scarce country school. During the winters sible. And that one should continue I went to school in the city. The to believe in it even after one knew | country schools were then closed on the inside facts," and should go account of the heavy rains. In the year after year, loving it with an city I went regularly and joyfully to ever increasing affection, was more church—the Presbyterian, of course. dicta incomprehensible. For all that, it was a subject which the non Catho-about certain matters and determined ies? lic regarded with some interest and a to seek help in regard to them. Where to go or to whom, I did not

know.
Finally I resolved to go to the minister himself. Such a thing was religion on that account. I knew unheard of, I believe among their point of view, and the objections of view and I did young companions and I did not mention my intention to anyone. After calling several times at the little study back of the church and I would be there at a certain time. When I arrived the door was locked, but after some delay, the minister came and asked me in. He was a bright man and a good speaker upon which at last led me safely into the Palace Beautiful, the true home of current topics, but hardly a fair example, I think, of the average

be in hell."

The minister answered me with write. some impatience :

We have nothing to do with your father or your mother or any of your ancestors. The Bible teaches that those who believe in the Lord Jesus Christ will be saved, and that those who do not will be lost." I am almost sure he said " will be damned.'

Another trouble is, I can't pray. My mind wanders off to other things, and I don't know what to say.' Get down on your knees and do

the best you can. "Then, I get so discouraged about myself. I am so sorry when I do wrong, and mean with all my heart to do better. And I do for a while But in time I fall back into my old | ing, ways, and things are just as bad as | than the rest of us."

I went away with a heavy heart. Here was a man who was supposed would have been, he had been harsh and cold. He was an ordained minister of God. But he, the teacher her own name!

This from an old lady—need I say she was Irish—who could not write her own name! sould give me no message from the God of Wisdom and Truth, no word of counsel in my hour of need.

There was, then, no one to help me but God. I would do the best I could, and leave it all in His hands. One summer while I was teaching school near a small town, I visited a fine American family, Presbyterians like myself. On bookshelves I came across a book called "Priest and Nun." I was always fond of reading and particularly interested in anything regarding religion. So I borrowed the of others?" book and took it with me out to where I was teaching. It was a terrible book. It was full of the so-called disclosures of an escaped nun, and revealed the vile and sinful life said to be led by priests and nuns and the awful crimes com-

When I was about ten years old mitted to conceal these things. Strange to say, these horrible was sent to a neighbor's house, each day to practice my music lessons. sense of justice made me long to defend those who were thus attacked without being given a chance to defend themselves. I could not be lieve that people who had left their houses and embraced a life of hardship with the avowed purpose of and piety pervaded the house. One ship with the avowed purpose of day the mother took me by the hand serving God could all be hypocrites and criminals. Some, if not most, must be sincere and living good and There on a bed in the spare room holy lives. It so, it was a wicked,

houses. That winter, after I went back to the city, I happened to attend the know the Catholic Church to be the My mother died a few days latar, Episcopal Church, once or twice, in true church and lived up to whatever

powerful an influence that one letter transferring my membership such light as God shall send him."

memory of a happy Catholic home to the Episcopal Church. This reto the Episcopal Church. This request was readily granted, and I was given a most beautiful letter full of To investigate! And I will.

inspiring, and the ritual kept my mind from wandering. But in time my other difficulties came back to

Son and of the Holy Ghost. Amen. I might do myself in the matter We receive this child into

the congregation of Christ's flock and do sign him with the Sign of the Sign of the Cross it may be omitted.

business to be in the baptismal service at all-nor anywhere else. But great question awaiting solution. sacrament which makes the person baptized a child of God, who shall dare to object to it?" And what confidence could anyone have in a church which would allow him to the book away from me in anger. dictate as to the words or forms used in one of its most solemn caramon-

In the meantime, my stepmother gone to live in a small mining fown. My husband was "born and raised a Catholic, but had not practiced his of God, existing in the world for the religion since he was a boy. At the very purpose of guiding men in the time I met him he had lost all faith, I think, and made no objection to your private opinions - mistaken our being married by the Episcopal ones, perhaps—against the teachings minister. When my children came, of the Church?" I went and picked finding no one in, I left a note saying I was very busy and, as there was and finally sank into a low, unhappy state of mind, asking no help and it. It seemed too 'foreign,' too ignor-bearing my burdens as best I could ant. But again grace conquered, and state of mind, asking no help and alone.

One stormy night I was sitting by Protestant minister. He seemed the baby's cradle. The older chil-rather surprised when I stated my dren were asleep. My husband was I had never away on business, and I was lonely and sad. Life had become hard for of His character, and the marvelous troubled about?" he asked.

"Well, for one thing, I can't help wondering where the souls of my father and mother are. They were so good—go dear. Father was a fine, honorable man: mother was a seet. honorable man; mother was sweet stration that touched my heart. The and kind. I don't think she ever picture showed Our Lord, weary and suppose that, as the God of wisdom, and kind. I don't think she ever did a wrong thing in her life. Yet travel-worn, bearing a lantern and a neither of them went to church. Staff. The heavy, barred door at Staff. The heavy, barred door at which he knocked was overgrown all. I can't bear to think they may with brambles and weeds. I have this world, His followers were

Suddenly I realized that although I had forgotten God and had closed the door of my heart to Him, He had not forgotten me. I laid the book face down in the cradle and went down on my knees beside it, begging promised to remain with the Church promised to remain which the church are the characteristics. Our Lord not to leave me, but to until the end of time, to help it to come into my heart and abide there.

aside from that, he is the head of the whole structure falls to the ground. It was the one holy sits open to the Church, the representative of Christ to be a follower of Christ; and upon earth. As such, he is entitled instead of being kind to me, as Christ to our reverence and affection." This from an old lady-need I say

I promptly begged her pardon, and from then on I fell into the way of

asking her questions; what did this mean, why did they do that, and so on. She always answered me as she did at first, kindly and seriously, and without taking offense. One day she "I shall live to see you a Catholic."

"Oh, no'!" I cried, laughing, as at first. But she insisted.

"Why?" I asked. Tell me why you think so. Why should I become a Catholic any more than thousands

"Because you really want to know People often ask questions, but in their hearts they don't care anything about it. But you really want to know. Don't you really want to know?" she persisted, looking into my eyes. "Don't you want to know? If God reveals to you that it is the one true Church, established by Christ Himself, in which you can find guidance and comfort and rest for your soul here and eternal life hereafter-then wouldn't you want to be a Catholic ?"

I answered that I surely would. Then you will," she cried, "I shall live to see you a Catholic." And she did, and knelt by my side at

the altar rail more than once. There was a mission in the little holy lives. It so, it was a wicked, a horrible thing, to write such a book about them. I was surprised that my friends, kindly Christian neonle should ellow it in their people, should allow it in their message seemed especially for me :

"Father - said that anyone, no matter what his belief, who did not

Then for five months I read and studied and prayed. Never once did tian fellowship.

For a while I was happier. I could pray better, for the beauty of the church was a help, the music was ally to show me the way, and I church was a help, the music was ally to show me the way, and I would not be a continuation of the continuation of

what it cost.
One of my little children became the Name of the Father and of the should be Catholics, no matter what

The little sick child died soon after. It was my first great sorrow since I was old enough to realize and Cross"—and so on. A footnote together with my other troubles, added: If anyone objects to the would have bowed me to the earth, would have bowed me to the earth, only that I had already begun to "Well," I said to myself, "if the catch the gleam of the light that was Sign of the Cross is bad, it has no leading me on. I turned with even the gleam of the light that was more zeal and fervor toward the

I read continually, at first a small prayer book, then a larger one, a catechism, and books of controversy which I obtained from the Sisters Once when I was reading, I threw

"No!" I cried, "I will not submit my private judgment to the teach ings of the Church! What have I a mind for, if not to use it ?" had died, and I had married and guardian angel must have whispered

'If the Church is really the Church way of salvation, who are you to set of the Church?" I went and picked up the book. Later I had another no particular obligation upon me to such fight with myself about making attend church, I went but seldom the Sign of the Cross. I couldn't, wouldn't 'cross myself' as we called

I made the sacred sign. May it be my last act before my hands are

I had never doubted that Christ was God; of that, the sublime beauty the little picture before me as I living in this world, and needed such help as only a visible, living, organ-

Among my neighbors were an old from error. The gates of hell should situated was a place of pilgrimage in not prevail against it. By what the ancient church as early as the old lady was in poor health and I right, then, did certain men, centurwent in quite often to see her. They ies ago, call in question the authority was for many years the only church noticed a large picture of the Pope up as teachers sent by Christ? If on the wall, and underneath, the title, "Our Holy Father, Pops Pius X."—I think it was.

"Holy Father!" I mocked, laugh

Church—if even once the Catholic Church—if even once the Catholic Church—if even once the Catholic into a mosque, it has since been Perhaps he's no more hely Church had taught what was false, closed to Christians. ben the rest of us."

The old lady answered me kindly then nothing—no one—could ever belonged to Mary, the mother of restore Christianity. Its Founder Saint Mark the Evangelist, and on trying," and with that he dismissed me.

"We have every reason to believe he is a very good and holy man. But ises—He was not God—and the writers to its existence in 130 A. D.

pray. Here was forgiveness of sins Jesus had been laid by Joseph strength and grace to do better. Each destrine, as I studied it, seemed | the Holy Sepulchre. so logical, so reasonable, so suited to the needs of the human heart, I felt convinced that only God who made secred history, and tradition, was the heart could have devised means to meet those needs so completely.

Thus it was that faith came to me, as every good thing has come to me, through reading. It is quite fitting that I should be spending these, my later days, in writing, more than satisfied if I can do for some one else any small part of all that has been done for me.

It was only when I began to go to Mass, however, that I realized the grandeur and loveliness of the Palace Beautiful, to whose portals my wandering feet had at last come. And when I had been led within; when my soul had been made without a doubt, a child of God in conditional baptism; when I had made my first taltering confession and felt the of Christ with all His Disciples. peace which only sanctifying grace restored to the soul can give; when all the beauty and security and com fort were mine-Ah, then I had found my home !

When a man begins to do wrong Most tender, most consoling, most appealing of all was the Real Presence of Our Dear Lord in the sweet Sacrament of the Altar. Who could not see beforehand, he cannot know doubt its truth when to remain thus where he will find himself after the with us and to come within our sin is committed. One false step hearts in Holy Communion was so like Him, so in keeping with all that He did and suffered for us, so worthy

of Him as God ! There was one thing-only one-

And when the light came back— they now, I wonder—Mary and im, Indeed, but full of a new hope and life for him—it was Mabel from the light came back— And did they ever know how the elders of my own church for a control of the elders of my own chur the justice and advantage of giving her bonor and asking her interces. vestige of my old Protestant training. But sorrow brought me even to promised to walk therein, no matter sinful mother, and for my children, and to be a true mother to us all.

So this is how I came to the Palace torment me. Besides, even here there was no sense of security, no steadfast doctrine to cling to.

One thing troubled me exceeding.

In the form for administration ly. In the form for administering but all my children. I had come so the sacrament of baptism, which I far on my journey—a long, long way I meet you and know you, whom perhaps I shall never know on found in my Book of Common prayer, from my old Protestant standpoint— whom perhaps I shall never know on were the words: "I baptize thee in as to be willing that my children earth, in the streets of that City, not made with hands eternal in the Heavens.

BEAR WITH ME, LORD

Bear with me, Lord, and suffer me to

My soul from earthly stain ! for all day long The tempter's voice is pleasant in mine ear, The world's deceiving beauties soothe

mine eye, And all my frailties rise against my

Bear with me, Lord; and help me in my need; Look down in pity on my fainting heart.

And raise me in mine anguish; for the night Is full of diverse thoughts that grieve my soul, And fright me with the phantoms of

despair. Thou knowest, Lord, my dire necessity, Thou knowest the will and weakness

of my heart; let my soul that crieth out to Thee By sorrow's fire refined and purified-

Rest in the peace and pleasure of Thy love. Lord, let the living glory of Thy

light Flood all my being, and drive the shadows forth Of every vein desire : Oh, make me

The beauty of Thy presence, so my Shall never miss the path that leads

YIELDS SACRED PLACE

ROOM OF THE LAST SUPPER TURKISH SULTAN'S GIFT TO ITALY

A gift of peculiar interest to the Christian world is the coenaculum, or the room of the Last Supper, which according to La Tribuna Rome, has been presented to the King of Italy by the Turkish Sultan. house in which this room is beginning of the Second century. It was for many years the only church

When I began to study books upon first Christian pilgrims to Jerusalem, When I began to study books upon Catholic doctrines and practices, I found all my old troublesome questions answered in full. Here was the doctrine of purgatory, and I could pray for the souls of my dear father and mother. Here were the sacraments and sacramentsls, and all the ritual of the Church to hold my wandering thoughts and haln me to wandering thoughts and help me to ered the cave where the body of in the sacrament of penance, and Arimathea, marked the site of the crucifixion and buils the Church of

Besides being the scene of the where Christ showed Himself after His resurrection, where the election of Matthias to the apostolate took place, where Peter came after his liberation from prison and where the first Christians assem

bled to break bread. The room, which was on the second floor of the house, has been de-scribed as "a hall of goodly propor-Some of the drawings of the Last Supper in the catacombs at Rome, it has been asserted, picture this room. It has been represented too, in early Italian mosaic and marble works. Leonardo da Vinci in his famous painting at Milan and Von Gebhardt in a more recent canvas have given to us their conception of this, perhaps the last, meeting place N. Y. Herald.

SIN A HARD MASTER

he cannot answer for himself how far he may be carried on. He does sion requires another. - Cardinal



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United States and Europe - \$2.50.
Publisher & Proprietor, Thomas Coffey, LL.D.
Editors { Rev. James T. Foley, B.A.
Thomas Coffey, LL. D. Associate Editor—H. F. Mackintosh.

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M. J. Hagarty, Stephen S. Cox. Miss Jessie Doy

LONDON, SATURDAY, JAN. 15, 1921

V. M. C. A. "FRANKLY PROTESTANT"

In a recent communication to the press Mr. George A. Warburten, General Secretary of the Toronto Y. M. C. A., says:

"The Young Men's Christian Asseciation has never pretended to be anything but Protestant in its cantrol and in its fundamental purpose.'

Those of us who remember the appeals for Y. M. C. A. funds for building and maintenance can hardly fail to recall the emphasis placed on the "purely nen-sectarian" character of the Young Men's Christian Association and its work. It is hardly necessary to say that we do not here refer to the war work of the Association. Illustrative of this claim is the experience of a parish priest, who in pre War days was called upon and invited to contribute by a Y. M. C. A. collector. The priest politely pointed out that the Association was a Protestant organization collector promptly and emphatically denied the allegation; whereapen of the Association and invited the collector to read. On doing so he professed to be astonished at the fact that Catholics, like Mohammedans and Jaws, were perempterily excluded not only from all office in the organization but even from voting for a Protestant for any honestly as astonished as he professed to be. He admitted at once that in the circumstances to ask Association which debarred them proceeding and inconsistent with Protestant self-respect. He had

Now, after this fact has been comes Mr. Warburton's sweeping to go in private bafere such asperadmission that :

Association has never pretended to other communion." be anything but Protestant in its control and in its fundamental purpose."

"Has never prentended!" Turn up the newspaper files of any city when a Y. M. C. A. "drive" was on, and you will find no admission that the Association is "frankly Protestant" as the Globe appropriately headlines Mr. Warburton's communication: but always and everywhere that the Association is purely non-sectarian. Even with the belated "frank admission" Mr. Warburton puts the old false claim in a new but not less disingenuous dress :

"It serves Protestants and Catholies with absolute impartiality and numbers among its friends and supporters many of that faith."

"It serves"-note the adroit evasion of the eld charge which had to be so often repeated but which is now "frankly" admitted, that the Y. M. C. A. is "Protestant in its control and in its fundamental purpose.

1

The attempted reassertion of the ism is not so adroit. In fact it is as reproduce it here that our readers may recognize the old non-sectarian claim in the new dress which we may expect it henceforth to wear :

"Its avowed aim is to lead young men and boys to become disciples of istic of the Y. M. C. A. mentality.

and followers of Jesus Christ. But its practical service to young men and boys regardless of their religious training, belief or affiliations. It absolute impartiality, and numbers among its friends and supporters many of that faith. While its responsible relation is to the Protestant Church, it does not permit attacks upon any other communion. nor does it attempt to proselytize adherents of the Roman Catholic

Its avowed aim is therefore religi ous. Catholics recognize and can recognize no religious authority other than that of the Church founded by Jesus Christ on the rock tion is described as "professing of Peter and his successors. No intelligent Catholic mederately well religious matters." It is said to intelligent Catholic, moderately well instructed in his religion, can any to the Cathelic religion in the euphemistically called associate membership in an organization whose avowed aim is religious and whose wish to do so.

During the War, at least in the case of one prominent official, the Y. M. C. A. let down the bar against Unitarians. Unitarians, of course, official of long standing in Chicago deny absolutely the divinity of Christ. gave it as his experience that the Newspapers commended this evi- atmesphere and influence of the dence of broad-mindedness, and son- Y. M. C. A. tended to lead Catholics demned the exclusion of Unitarians away from the practice of their as reactionary and absurd. But we religion, which is the exact meaning nowhere saw a suggestion that the if not the exact language of the Holy bar against Catholics should be Office. removed. Perhaps the fact that in many cities of the United States Cath. | declares : elics outnumber all other professing Christians combined is a deterring ducted in the Young Men's Christian influence, suggesting the loss of Pretestant control and failure of the fundamental Protestant purpose. At any rate the bar is there. This is now openly asknowledged. And the reason is openly admitted to be that the Y. M. C. A. is a frankly Protestant religious association.

Let us hear Mr. Warburton to the end :

"I do not wish to express any opinion as to the reported Papal decree. If the Pope has reason to tear the influence of such contacts as those afforded young men generally and as such was hardly one that in the Young Men's Christian Assocould claim his support. The clation, his action may be an week.

collector reportly and emphasically evidence of his infallibility, but so Mr. Jankins here confirms Mr. ful consideration as they sit by the it represents reactionary elements in organized religious life, the priest preduced the constitution it will have but very slight effect upon the practical relations of the Young Men's Caristian Association to ing service to the entire young manhoed of the cammunity.

the Toronto Secretary of the Y. M. C. Church, then their Catholic faith is A. in a deliberate and official communication to the public press per- ands in fact if not in name. official position. Probably he was mits himself this cheap snear at Papal infallibility he not only betrays the crass ignerance of the subject all too commen amongst man-Catholica, Catholics to contribute to an but he reveals a good deal more plainly than he may have intended from membership was an impudent the quality of that fine spirit of "absolute impartiality" as well as his courteous ragard for the "many been deceived by the emphatic and Catholic friends and supporters " of repeated declarations of absolute the Y. M. C. A. And if Mr. non-sectarianism or undenomina. Warburton can permit himself thus publicly to speak of Papal infallibil. ity and "reactionary clements in pointed out hundreds of times by organized religious life" we wonder individuals and by the Catholic press. hew far the rank and file would have sions would come under the Y. M. "The Young Men's Christain C. A. prohibition of "attacks on any

Mr. Warburton does not balieve in the infallibility of the Pops. No Catholic has any quarrel with him for that. He may not care enough about the matter to find out what is meant by the term. That again is his own affair. But when he undertakes to discuss or refer to a Cathelic dectrine in the public press we have a right to expect that he will inform himself sufficiently to knew what he is talking about. In that case ignorance is not an excuse for insolence. Any Catholic of his if the Peps forbade Catholics to join the Y. M. C. A. for the reasons given in the press despatch which called forth Mr. Warburton's egatistic prenouncement, the matter would have nething whatever to de with papal ceivably give an unwarranted Enough of these transpire to enable and fruitful field of social study. decision on fundequate or misleading us to gauge the nature and extent information. He might be entirely of the organized terrorism. wrong-though Mr. Warburton has On New Year's day, not by Black THE METHODS OF LEGISLATIVE old claim of absolute nea-sectarian. intallibility. That medicum of the deliberate order of responsible har to employment as a whiskey that the remumeration must be clumsy as it is disingenuous. We have saved Mr. Warburten from families in the neighborhood of Cerk confession of one of these officials in in reasonable and frugal comfort. If

Mr. Edward Jenkins, General has written a letter to the Free Press in which he courteously explains serves Protestants and Cathelics with the Y. M. C. A. "attitude on those points on which criticism has arisen " without any of Mr. Warburton's insulting flings at papal infallibility and reactionary elements.

In his opening paragraph Mr. Jenkins thus states the criticism to which he refers:

An Associated Press Cable says that the Holy Office at Rome has issued a decree asking Reman Catholic bishops to watch the Young Men's Christian Association. The associa-"Instil indifferentism and apostacy lenger feel free to accept what is of its adherents," and "it corrupts the faith of youths."

Unless it is borne in mind that the Pope as the supreme pastor of the fundamental purpose is Protestant faithful is here selicitous about safe-No self-respecting Catholic would guarding the faith of Catholics, that it is to Catholic membership exclusively his remarks apply, his position will be easily misunderstood.

A few years age a Y. M. C. A

Indeed Mr. Jankins himself

"The definite religious work con-Association consists largely of Bible study, in which young men are advised and arged to study the Bible | continues : and are given the utmest freedem in tion directly therefrom.'

This is good Pretestant dectrine, and which is the very antithesis of the week.

Association is Protestant in its ing ruins of their humes!" fundamental purpose.

the Y. M. C. A. Catholic youths are led to substitute private judgment When so prominent a member as for the teaching authority of the corrupted and they become Protest-

Protestant Association spenly pro- paragraph is quoted from the statefessing Protestant principles and ment issued by the military authornothing but admiration and good Major of Cark: will. But as professing to serve Catholics equally with Protestants we Bound by his office watchfully to destroyed.' sateward the Cathalic faith he quite naturally calls upon the Bishops to see to it that Cathelia vonths are not misled into associations whose atmosphere and influence tend to weaken or destroy that priceless heritage. __

IRELAND'S HAPPY NEW YEAR

of barbarous African tribes to exceed the everyday occurrences of the present British tyranny in Ireland.

Alleged "Sinn Fein plots" to blow up existing. Lleyd George, steal the crown jawels. etc., etc., deceive only those whose unreasoning prejudice craves for that sort of stuff.

given ample preef that he is entirely and Tan ruffians crazed with pillaged right-without affecting in the whiskey, not by soldiers broken giving way to the temptation of his were deliberately burned "between Hamilton last week. pitiful gibe at Papal infallibility. 3 p. m. and 6 p. m. on Jan. 1st " The smug assumption of "pro- because, fersooth, the military authgrassiveness" in the reference to erities suspected them of knowledge small delinquencies before joining "reactionary elements" is character. of an ambush which occurred in the the fighting forces of the noble army vicinity of their homes.

in its operations it everywhere offers | Secretary of the London Y. M. C. A., policy. Hamar Greenwood's repeated suitable expression through the denials of all Government respon- crown attorney was the gentle hint sibility for or even knowledge of of Magistrate Jelfis who remarked to such outrages heretofore can now be that efficial that he had known judged at their true value. They Crewn efficers whe had refused to prove just one thing-the Irish act when they found their witnesses Secretary's efficient and mendacity. were men of bad reputation. Acting On Jan 7th Dublin Castle made this official announgement :

identity any persons actually engaged | witnesses. in attacks, the military governor is of the opinion that it is impossible to effect preparations for such attasks without the knowledge of many local residents, who are there fore held guilty at least to the extent of having failed to give information to the authorities."

Of course there is nothing new in this except the open avowal of this outrageous subversion of British traditions of law and liberty as a settled government policy.

It would be interesting to see what Canadian newspapers, which take all this as a matter of course in Ireland, would have to say if a homes in the vicinity of the burglaries and robberies now almost of daily occurrence in one or other of our Canadian cities.

Just as a raminder to indignant readers that decent English sentiment utterly condemns organized lynch law in Iraland, we quote the London Daily News which condomns the military destruction of houses near Cork as " a savage outrage on human decency." Raferring to the suspected guilty knowledge of the unfortunate victims the Daily News

"Why were they not arrested? drawing their ewn religious inspira- If there was no case against them, this monstrous act cannot be excused by anything that General MasCssady a highly commendable object for the or Sir Hamar Greenwood may say as Young Men's Christian Association to to its legality in the interpretation of promote amongst Protestant young the almost unlimited powers of men. But it is Protestant doctrine, martial law. Let us not omit the the doctrine of Private Jadgment, fact, in order to show the tender solicitude of the official incendlaries, Cathelic teaching with regard to the that the turniture was first rameved ultimate rule of faith. Of this we and that no damage was done to shall have something to say next foodstuffs and hay. How grateful the tenants will be for this thought-Washurton's unsquivocal admission roadside among their useless housethat the Young Men's Christian hold goods and watch the smoulder-

It would appear that in Landon, at its whole task, effering and rander. If under the religious influence of least on the day following the "savage outrage on human decency," that it was given out the furniture

was removed. Even this poor mitigation of the savagery did not actually occur. In the New York Times special cable For the Y. M. C. A. as a trankly from Cork, Jan. 3rd, the following prometing Protestant aims we have ities and signed by the Brigade

"Previous to the burnings notice was served on the parsons affected, think the efficial admissions quoted giving them one hour to clear out above amply justify the solicitude valuables, but not furniture. No and the strictures of the Hely Father. foodstuffs, corn or hay were

CATHOLIC SOCIAL ACTION

In this week's issue of the CATH-OLIC RECORD wa publish two important articles which will repay sarious narusal. In the article which is reproduced from the Labor number of Social Welfare is given the historic background which must be During the time of passion and fully realized before intelligent prejudice deliberately inflamed for Catholic study of social questrue and impenious invention of the Cathelic Church was all-pervadgrass calumny were considered an ing on the civilization that was her evidence of patriotism, nothing was own special creation, industry like ever attributed to the German rule everything alse was as a matter of course Christianized.

Dr. O'Garman's sermon, besides Hamar Greenweed's shameless the light of Cathelic teaching, makes denials of natorious facts have an eminently practical application of acquaintance could tell him that even ceased even to excite contempt. them to canditions here and now

The serious student of social questions, whether Catholis or non-Catholie, will find in these two articles family; in the case of a woman, a not only light on the social action of On the other hand are the hard the Catholic Church but direction of a living wage though introduced infallibility. The Pape raight con. facts of ruthless tyranny in Ireland. and guidance for this most necessary

UPLIFT

Previous conviction of burning a barn and of highway robbery is no

of uplift.

This is new the openly avowed | That public decency might find on the hint Crewn Atterney Bowlby said that he would drop the cases in "Although it is not yet possible to which Elijah and his brother were

Magistrate Jelfis, whose robust repeatedly in such cases, remarked to Inspector Sturdy :

"This is not the approved method of securing convictions against those | dealing. accused of breaches of the O. T. A., although the Government approves of it."

A LIVING MINIMUM WAGE FOR WOMEN

The laws relating to a minimum wage for working women in Canada are provincial, not Federal. They are of very recent date. The first similar rule were applied to the step was taken by Alberta in 1917, which inserted a clause in the Factories Act of that year establishing a flat minimum wage of \$1 50 per shift for all employees covered by the Act, except apprentices who were to receive \$1.00 per shift. In 1918, the first minimum wage laws for women were passed by Maniteba and British Columbia, in the fellowing year by Quebac and Saskatchewan, and in 1920 by Nova Scotia and Ontario.

> The principle underlying such laws is thus stated by the "Commission on Uniformity of Provincial Labor Laws:" "We approve tha principle of a minimum wags for women and girls and recommend that a competent authority be created in each province in the Deminion to establish a minimum wage adequate to maintain selfsupport for women and girls and such authority shall be empewered to fix the hours of employment for such women and girls not already provided for by legislation, and further recommend that such hours of employment should not exceed 48 per week, except of employees engaged in domestic or agricultural empleyment." (Labour Gazette May 1920, p. 546)

The Ontario Ast applies to all female laborers apart from farm laborers and domestic servants. A Minimum Wage Beard is established by the Act with authority to investigate conditions and determine a mini. mum wage. The minimum wage may vary according to locality, as living may be cheaper in a large city than in a small town. Lower than the minimum waga may ba given in all provinces, save Alberta, to apprentices or physically defective om ployees, and, in Ontario, also to part time ampleyees.

The minimum weekly wage fixed by the Manitoba Beard in 1918 for experienced adult wemen in retail stores was \$12. The Minimum Wage Board of British Columbia fixed in 1919 a minimum weekly wage for experienced adult women which varies from \$15.50 in the fishing industry to \$10.89 for theatre ushers. In Saskatchewar in the same year, the minimum weekly wage fixed by the Board for experienced adult wemen varies from \$15 in millinery sheps to \$14 in other groups of eccupations Ontario Minimum Wage Beard has only recently been fermed. New war purposes, when reckless exagger- tiens can be made. In a united Brunswick and Prince Edward

is not to determine how much the employer can afford to pay, or how much the employee deserves (the latter is a "fair wage" and is setting forth general principles in frequently much in excess of the minimum wage). The thing to be determined is how much does the worker require for a living wage. In the case of au adult man, this means a family living wags, that is enough to support a normal sized personal living wage. The principle into Cauadian legislation only in any bargain between man and man, information on the subject would military authority, the houses of five informer if we are to judge by the sufficient to support the wage-carner wielded by means of combinations of able element that feeds on refuse of through necessity or fear of a worse Elijak Lickers cenfessed that he evil the workman accepts harder was guilty and servicted of these conditions, because an employer or metives of these who fermed the first the motive of it all. injustice."

A CHANGE OF SYSTEM NECESSARY

BY THE OBSERVER

The beginnings of human industry were very simple. The tilling and cropping of the soil and the raising of sheap and cattle were the earliest occupations of mankind. Society was simple; the range of travel and association was very limited.

Buying and selling were simple and direct processes; and men met face to face in almost all their transsanity and good sense has shown itself actions. Precedure was not at all complicated. Barter, or exchange, of one commodity for another, was the most common form of business

Business gradually graw more complex as races and peoples increased the volume of their transactions and extended their field of business operations. When the people of one country began to trade with the people of far distant countries, the original method of actual exchange, hand to hand, of one kind of goods for another was at first empleyed; and the caravans which crept from Europe into Asia and from Asia inte Europe were accompanied by their owners; and they bargained, bought and sold on the spat, in person.

After a time, business got beyond that stage ; and credit became necessary, and so banking was originated ; and bills of exchange came into use. Large accumulations of capital were found convenient; and larger development of business followed; leading in turn, to still larger accumulations of capital.

But, for centuries and centuries, business continued to be done individually. The trader was an individual : or a few individuals in partner ship were a trading firm, but with individual responsibility for all the lesses and obligations of the business.

The incorporated company is a comparatively modern thing; and was, in its inception, nothing more than a larger partnership, the individual responsibility being, as yet, preserved. The company graw in size; and the number of individuals belenging to it was in many cases so great that most of them could keep no supervision whatever over the business transacted, and were obliged to leave to a few the direction of the company's affairs. In England, men whe had invested small sums in such companies, in some cases found shemselves saddled with immense lesses which took from them all their property and memey. It was then seen that if the com-

pany idea was ust to be abandoned. companies must be made safer for investors : or else there would soon be no one willing to go into them; and thus same into existence the limited liability company. There is practically no other sort of company today in the British Empire or the United States. Occasionally one sees the word company used as a firm name for what is really a partnership of individuals or marely an individual; but practically all combinations of individuals which are called companies, are incorporated return to their eld home, at ander the law : and in them the liability of individuals is limited to these monks served in the French

This limitation of individual respensibility was wise and necessary; covered by the regulations. The but it has had some curious effects. A company is new a mere legal entity or person. "It has," as has been wittily said, "ne bedy to be kicked ation of what was fundamentally Christendom where the influence of Island lack legislation on this sabject. nor toul to be damned." This change in the nature of the incor-It will be noted that underlying porated company has made it an artiprinciple of the minimum wage laws ficial thing; and its artificiality is, on the one hand, made a cloak for the doing of things which individuals would not care to do under their own names; and, on the other hand, is made use of by Socialistic demagogues as a convenient bets-noir or bogey, against which it is easy to use tackies which they might not be ready to use against individuals.

been aggravated by the course of that famaticism pays. At the outset cornoration development in the last of his unsavory career he was an thirty years. The company is a com- obscure bookseller, having his cetabbination of individuals; and I have lishment in a back-row sharty off 1917 has long been a familiar one in just noted that the company became one of the London thoroughfares. Cathelic Scheels. It was thus stated an artificial thing, putting off the New he has palatial quarters in St. by Peps Lee XIII. in his Encyclical individual responsibility; and thus Paul's Churchyard, the publishing "Rerum Novarum" (15 May, 1891); it lost the human teach which almost centre of the city. His latest "There is a distate of mature more always arouses a human response. askievement in the publishing line, ancient and more imperious than But about thirty years age it was "The Jesuits," is said to outdo all seen that greater industrial and com- previous efforts in that direction. companies. And se the Trust was that description, At any rate Kensit introduced to the world.

contractor will give him no better, of these combines of industry and he is a victim of fraud and finance, were wholly bad. They saw, J. J. O'G. of course, great wealth and power for Maguire of Glasgow removed a pre-

themselves; but they also saw the possibility of great operations in industry and commerce, through which, by reason of the scale on which production should be done. costs would be much less, and prices lower.

But the result has followed which was to be apprehended: The benefits to speculators and manipulators have been secured: but the benefits which ought to have come to the general public have been prevented or defleated.

Now, if the man in the street feels that a company "has no body to be kicked and no soul to be damned," what can he be expected to feel about a combination of companies? The more you merge or consolidate companies, the less the man who has business to do will realize that, after all, human beings own those companies by owning the chares in them; and, on the other hand, the less the individual shareholder will realize that, after all, he has some responsibility to the human beings his company deals with; even though his responsibility for the company's debts is limited by law.

It is to be feared that those reciprocal responsibilities are not likely to be realized; nor, so far as the present system of company capitalization and direction goes, is is very practicable for the thousands of human beings who own shares, to come into touch with the company's employees and customers.

For these and other reasons, I have come to the conclusion that the present company system is in sight of its end. It has done much that is goed; but it has become, to an unreasonable extent, a means of enriching a few, whilst it has got out of human touch with the many.

Its legical successor is the co-operative company, in which employees and customers shall be co-operators. This system is capable of being applied at once to most of the world's business affairs.

We cannot go on, as a nation, safely, with employers and employees divided into two hostila camps. They must, so far as possible, be

brought into one camp. Co-operation can do that. And it can do more than that; it can bring in the consumer too.

NOTES AND COMMENTS

AS INDICATIVE of a reactionary movement among anticlevisals in France is cited the conversion of an ex Mayer of Pau, in the Pyrences. This man had been a bitter foe to everything Catholic but has now made his peace with the Church, and reseived selemn conditional baptism. The event has created a profound impression all through France.

ANOTHER INDICATION of a reaction is the return of religious orders to Francs. The Trappist monks of the Abbey of Our Lady of Compassion, in Davanskirs, who have lived in England since the expulsion of religious by decree of the French Government have new returned, or are about to Mollsraie, near Nantes. Several of the amount of the shares they hald. Army through the War, and one of their brothran, Father Cabriel, was killed in action.

> STILL ANOTHER sign pointing the same way is that according to a French priest, writing in the Journal de Geneve, an important group of the Deputies on the Left in the French Chamber have promised to support an attempt on the part of their Catholic colleagues, to put forward a Bill for the restitution of some of the property of which the clergy had been despoiled under the Law of Senaration. That France owes this measure of reparation to the clergy every page of War-history testifies.

KENSIT. THE notorious English Unfortunately, this situation has biget, has proven in his own person appears to have found it exceedingly It would be unfair to say that the lusrative. And therein probably lies

capacity. Although for some years has been constantly visited by pieus an invalid, and to all appearances pilgrims from all quarters of Europe. permanently incapacitated from Ludwig, Landgrave of Thuringia work, he made a wonderful recovery and for a time regent of Meissen in the first year of the War, and not and East Mark, who died while on a only resumed the active duties of the episcopate, but rendered important service to his country throughout the great conflict. Born in Glasgow, of Irish parents, and educated church exected in her honor. in England, Scotland and Italy he was cosmopolitan in his sympathies as well as in his culture. It is remarkable that after what seemed a permanent breakdown he should not only have recovered his health, but in the event outlived the coadjutor (Most Rev. Dr. Mackintosh) who was chosen to succeed him.

THE PARISH priest of Buntingford, the little village in Hertfordshire, now well known as the home of the late Father Robert Hugh Benson, has gone into the motion picture business. That is to say, that realizing the necessity of providing some counter attraction to the local public house. Father Owens transformed the parish hall, which he had himself number of very sich men have been been the means of erecting, into a able to lay upon the teeming masses movie theatre, and keeps it regularly supplied with films of an instructive and entertaining character. Although instituted primarily for his own people, it has become the resert of the whole countryside, Protestant as well as Catholic, and has gone far in the direction of selving what to most pasters is a grave problem. "I classes. show anything," says Father Owens, "that is clean and fit for people to

THE TIMELINESS of such a move whether in England or in Canada is accentuated by the recent statement of a high official of the Dapastment of Justice in regard to the prison preached and, in the measure of her population. This statement is to the effect that the big increase noted in the number of convictions, especcially in Eastern Canada, being something like 80%, is largely made up of young men in their 'teens or early twenties, and that the crimes for which they are convicted are char- is so essential to industry and which acteristic of young desparadoes, Robbery, with violence, the use of firearms, and howsebreaking are particularly prevalent. The extent to which this current wave of crime is great need of this hour is to put traceable to the class of pictures shown on the screen merits careful enquiry. Certain it is that rigosous. censorship is called for on the part of of the church, employers and those entrusted with that duty. And workers. there is the still more paramount duty of festering what is clean and wholesome.

WHAT HAS been termed a "prophatic" postage stamp was through the exigencies of circumstances and the semusient supervision of the the sommolent supervision of the ment in the preparation of which Turkish efficials, issued by that the Catholis Social Guild of England country dusing the late War. The collaborated, the general principle is artistic stamp issue of 1913 was thus more completely stated procure more the Turkish authorthem with the values required put them into use.

HEREIN ABOSE the "prophecy." The overprinted design included the national ineignia of the "Star clear as to their aims before they can and Cresseat," a six pointed star prefitably discuss racticde. Our instead of the Moslem five pointed species. New the six-pointed star the nature and destiny of human happened to be the heraldic emblem personality. Our housing schemes of Bathlaham and an emblodox offi. Will be conditioned by our Christian of Bethlehem, and an erthedex official, more observant than his fellows, pointed out that Turkey could not use a hated Christian symbal. So cations of Christian principles to the issue was cancelled and another, correct from the Moslem standpoint, issued. But the Star of Bathlehem was wrested from the grasp of the Moslem aggressor. Hence the "prophecy" on a postage stamp.

ST. ELIZABETH'S COFFIN ROBBED OF JEWELS

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

Maribor, Jago-Slavia. - Twelve unusually large pearls and 193 precious stones of great value have sen pried from the encrustation of their setting on the coffin of St. Elizabeth of Hungary, "the greatest woman of the German Middle Ages," and taken by thieves who invaded the church which bears her name. In addition to the jewels many costly robes were stelen.

This church of Maribor was built in the thistsenth century and sentains a heautiful shrine and sarosphagus ant Landgrave of Hesse, Philip the

late of quite exceptional vigor and Magnanimous interferred, this church priving the laborer of a living wage, whole werld, then the Christianizing capacity. Although for some years has been constantly visited by pieus and also excenting, prefiteesing and et industry will have begun. St. Elizabeth was the wife of crusade to the Hely Land with Frederick II. Elizabeth died November 1231, and was emporized by Peps Gregory IX. in 1285. Her remains were in 1249 placed in the

THE CHRISTIANIZING OF INDUSTRY

A NEW YEAR'S SERMON BY REV. JOHN J. O'GORMAN, D. C. L., P. P. A very large postion of the earthly

destinies of perhaps the majority of the human race is shaped by the struggle for wealth. Today, in the civilized portion of the world, the competition for wealth is industrial-The big industries affect directly almost our whole urban His creatures must be treated with population and indirectly yet very powerfully, the rural population. The general attitude of "industry, since present conditions became common over a centusy ago, has bean to act as if it were independent of religion. As a result: "A small of the laboring poor a yoke little better than that of slavery itself." That phyase was not written by a Socialist or a Bolshevist, but by Peps Leo XIII, in his Encyclical on the 'Consisten of the Working Classes. The same Peps spoke of "the misery and wratchedness pressing so heavily and unjustly at this mement on the vast majerity of the working

What is the remedy? The remedy is the Christianization of industry. I was very glad to see an editorial in the Citizen a few days ago preaching this very dectrine. I so usually find the editorial page of that paper advocating or implying a philosophy of life, or as the Garmans say, "Weltanschauung," different trem that which the Catholic Church has oppostunities, also practised for nineteen conturies, that with pleasure I note that on this fundamental question as to the need of she Carismanizing of industry, we are at ene.

Says the Citizen : industry mass be filled with the spirit of Christianity and religion if we are to secure oseperation, which smes only through goed-will. Only the spirit of religion will salve the great problems of industry, and also the preblem of attaining greater wisdom in the use of wealth. religious ideals into industry, the solution of most of own industrial ills will depend on the extent to which this is possible by the action

As a Catholic priess, I agree with every word of that. I now propose showing how this general principle, which is necessarily vague, may be made more precise.

In a Statement of Social Reconstruction put forward in England by the Interdenominational Conference of Secial Service Unions, a disa

"The contribution of Christianity engraved and printed in London, and to social referm is of a spirit rather when Turkey entered the Wer she than of a cat and dried programme. had only a six menta's supply. Un. It may appear vague and general able by the stress of hostilities to when compared with the precise and detailed recommendations of the procure more the Turkish author-ities fell back on the old stocks of two great needs for the lack of declassed stamps, and over printing which so much effort in the past has been mischievens or barren : it gives us guiding principles and a npelling motive.

Ne sacial work can ultimately be of value unless it is based on principles. Men mast be secura will depend uson our epinions as to ideal of the family. The Christian spirit should affect man in all circumstances of his life, and the applisecial canditions will give a unique scherence and security to our work.

Maranves, tise motives for social reform supplied by Christianrose ascendant as a result of the ity are of undisputed power. It is War, and the cradle of our religion recognized that, however important was wrasted from the grasp of the legislation, whether restrictive or socitive, may be, real social progress depends throughout upon the despening and breadening of the sense of personal respensibility.

The Civizen stated that "Industry religious aids. Leaving aside for the that is supernatural, aide, namely grace, cansider the question of svinciples and metives. The Cilizen of industry.

usury. The command "Thou shalt not lie," condemns false advertising mother," and "Thea shall not commit adultery" forbid in advance those economic conditions which condemn wemen and children to modes of life detrimental to their mozals, or which prevent the maintomance of the privacy and security of sanitary Christian homes. shall not kill," forbids types of industry that are destructive to body or seul. "Theu shalt not take the name of the Lord thy God in vain" should present the worker against the prefens or filthy speech of associates in industry. "Remember that thou keep hely the Sabbath day," condemns unnecessary servils work on Sunday. "Theu shall not cover," takee away the motive from social revelutionaries, and finally the first Commandment brings industry face to face with the fundamental fact that the Creater is suprems and that

justice and respect. In the application of guiding prin ciples to the Christianizing of industry, Catholies can make a special contribution. Friend and for alike admit, that the Catholic Church pesseeses clear and sousistent principles. fendes. With Leo XIII. she pro-There is a complete Catholic system of life, is which the application of ity outrage that human dignity which philosophical and theological prinsiples to daily conduct has been synthesised by three score generations life which is the preparation for the of subtle thinkers. Unfortunately it eternal life in heaven. Nay, more, is frequently the case that these who no man has in this matter power have the best principles are in many over himself. To consent to any lines the least active in putting them | treatment which is calculated to inte affect, while these working most defeat the end and purpose of his actively for social change are often being is beyond his right; he cannot led by emstiens, half thought out give up his soul to servitude theories, catch oxics or the desire to compromise or to revelutionize. buy him. I buy temporarily the Cathelic secial principles and there out to me. His human rights and adepted by anyone who wishes to "Christianizing industry." help in They may be found in such brief and Condition of the Working Clauses, Cardinal Bearme's pastoral "The Nation's Crisis," in the Reconstruction Pamphlets of the National Cath. War Council of America, in the Joint Pasteral Latter of the Archbishaps and Bishaps of the United States, insued September 1919, and in the various publishtisms of the Cathelic Social Guild of Regland, No sarious Christian sasial worker, no land, Catholics are in a minerity, and the countral of hig industry, of labor unions, and of the machincry of sceial uplift is chiefly in the hands of non Catholics. Cath elies frequently fail to pull their mavements for economical batter. ment and as regards the erganization of effort in these lines have much to learn from new-Catholiss, but on the wher hand, Protestants, and non-Carmellas generally, would gain tog wose on the rich, preaches economously in their social efforts if patience to the poer. No Bolanevist they studied, in first hand sources, Cathelic principles of social raconstraction.

Okristianity not merely supplies raiding principles, for the Caristianizing of industry, it also gives "impelling motives." The Cathelic tive seciety in the world, who has Causeh usges these motives with an survived, fundamentally unchanged, emphasis and insistence, which so for from being denied, is often criti. She works and praye, according to how become ewners, or at least in cleed. She is frankly supermatural the needs of the day, and the opporin her cutleck. The motives and tunity afferded her, that the leaven tion. They can be enabled to reach tally other—werldly and eternal. whole mass of manking, and man to wish her Divine Lerd she tells her to be members of Him who is the Wish her Divine Lerd she tells her Broad of Eternal Life. She prefers, sanction she preashes are fundame ment these who have relieved the indeed, cooperation to competition. in Christ, will be rewarded by Him gradually, practically supplant compart of the corporate stock and with an Riessal Kingdess, while patition, and thus give a more practithese who have neglected this duty will be eternally caudemned to terment. Heaven and Hell are constantly and consistently held before and we are living in the present. the eyes of Cataslics as the reward a living and just wage must be of their love of their neighbor or as the purishment of its absence from their lives. To these who balisve eternal hell me greater sanction can be imagined. It is a motive which will affect millions who cannot be maved by pailesspaie and ethical conclusions of meral science. Added to this, there is the impelling metiva 'Imitation of Carist" which has raised the leve of myriads to

harois devotion and sacrifies. One of the fundamental fallacies upon which our present industrial system rests is the implied assumption that these engaged in industry. whether employees, or capitalists, are bus factors, not paysons. Bassuse laber has been considered messly as The Civizen states which the spirit at any other new measurement to be must be filled with the spirit of at the lowest market incospective of at the lowest market incospective of the Caristianity." This "spirit" of at the lewest market inserpective of the farmation of the effect on the character of the hour for support till 10 p. m., that is motives. Yet too often they keep classification motives, and weekers, we have, again to quote cleven full hours a day. Despite the this telent hid in a napple of competition. werkere, we have, again to quote Loc XIII.," missery and weetchesizes moment a consideration of raligious, pressing so heavily and unjustly at in Canada senditions are not meanly nightly says: "The methods employed so bad as they were in the greater by industry are of secondary can. past of the world thirty years ago labour of women crying to heaven are usually averse to working with sideration to the underlying principles when Lee XIII. uttered that can for vengence. "A woman worker," Protestant ministers in these matters. The asmneticu of modern industrial and metives of industry." The demnation of modern industrial Christianizing of industry is then methods. Yet, we have makery and principally the Christianizing of those wretshedness pressing heavily and by the Catholic Social Guild, "has denied. The official Catholic teach underlying principles and metives unjustly at this mement in Canada Caristicative gives first on large numbers of the working ing principles." New classes. When industrial barons of industry. Ourisinatory gives ited of the most important practical guiding realize that they are dealing not the most important practical guiding realize that they are dealing not principles are the Ten Command with "labor," ner with "hands," but of the saint whose name it bears.

For the better part of the last six centuries, except when the Protestunions and nations. "They apply not merely to with human persons with an eternal destiny, possessing a vocation so unions and nations. "Theu shalt high that its loss would not be comindividuals, but to corporations and destiny, possessing a volation so design the same work with the same continue and nations. "Theu shall light that its loss would not be composited if one were to gain the companions where both sexes are it or not, this also is a fact. On the adults do not speak the English some sacrifics of self.—Faber.

The foundation of our present industrial system is the wage system. and false labelling of goods. The If industry is to be Christianized, the cemmands "Hencur thy father and wags system must be Christianized. Now the Christian principles as regards the wage system are these four

1. The wage system in itself is not unjust or immoral.

2. The wage system is not, like marriage, essential to human life. The wage system as it works out at present "lays upon the teeming masses of the labouring poor a yoke little better than that of slavery itself.

The wage system must therefore be mended, or failing that, ended by substituting another avatem which will not violate the moral law.

The Catholic Church has never proclaimed the wage system the only possible system, or the best system. Tens of thousands of her children are living in religious orders of communities based on an entirely different economic system. Neither does the Catholic Caurch admit that the wage system necessar ily lowers the dignity of the human person and necessarily injures human liberty, for human dignity and human liberty she has ever declaims : No man may with impun ner stand in the way of that higher When I pay a man a wage, I do not There is nothing exclusive about of his services which he freely hires is no reason why they should not be dignity may neither be bought nor sold, as the; are in slavery and pro stitution. Neither is it permitted to effer, or freely to accept, less than a pepular paraphlets as, Lee XIII's living wage, for that would render difficult or impossible that reasonable standard of living which an intel ligent free Christian man requires, that he may develop his personality and maintain a family. tion of a living wage has been treated magisterially by Dr. John A. Ryan, of the Catholic University of Washington, in his book entitled "A Living Wage." The Catholic Church knows nothing of that conmatter hew much os hew little of ception which regards the workmen traditional Christianity he persesses, as a rase apart, perpetually destined ean afford to neglect these Cathelic to depard on wages only, and to statements of principle. In English work for others morely, and entitled speaking countries, apart from Ire- to receive no more than will keep them as laborers. Her Pope today is a noble. His predecessor, Pius X. was a passant. The majority of her thousand bishops in the world today are the sens of poor parents. Not wealth but character determines her own weight in the beat in many in the elections of her rulers. What is practised in her own organism she would like to see everywhere prevalent. But she is not unmindful that the leaven works slowly, and

> Church when she calmly condemns them to eternal hell, nor any conservative abbor unjust revolution as earnestly as ske, the most conservanimetsen centuries of convulsions. cal example of Christian brother hese, but meanwhile as long as inaustry is based on competition,

hence ske is patient, and while pour-

chaninad by all. New there are workers in this city | the danger of revolution. It is to be who are not receiving a living wage. noted that this particular medificain an eternal heaven and an In partistian, the shop girls are in tion of the existing order, though eternal hell me greater sametian many steres given a criminally low far reaching and involving to a great wage. In one Departmental Store extent the abolition of the wage on Bank Street girls work from 8.45 system, would not mean the a week up, the salesgirls from \$5 a not by the State. and over eighteen years of age and tries.

huge amount of extra business done is need of some form of cosperation at Christmas time, the girls received in social questions between Catholics this mement on the vast majority of not one cant of extra pay for this and Protestents which will be asseptible working classes." Thank God, extra work. When, however, they able to both and usaful to all. For wage on precisely the same grounds, tions, howeverligious, moral and social, as a man, anyone in and as in the case of male wage earners, this right is primarily against the employer." "Women

employed, have a right," writes Dr. other hand, in business and in sport, Ryan in his Living Wage, "not merely | in societies and in social intercourse, to a woman's living wage, but to the | in the municipal council same remuneration as their male and in the House of Commons fellow workers." Who will say that Catholic a woman can obtain decent lodging, associate daily in friendly intersufficient neurishment, adequate course. If the Catholics, who are in clothing, necessary transportation, sufficient reading matter, reasonable recreation, and sufficient leisure and and all its teachings, then they can, opportunities to enable her to lead in their social and business intera full and happy human life and course fulfil the claims of religion, on \$6 brethre a week? Yet these eight conditions | the measure of their opportunities are all necessary to a living wage. Nor is the list exclusive.

It results from the investigations and decisions of various Provincial Minimum Wage Boards that less than \$12 a week is not a living wage individual Catholics, who are in for a woman. Yet the Ontario Gev. public life, whether as aldermen or for a woman. Yet the Ontario Gevernment Department of Labor as controllers, or as labor efficials, or Survey of 1920, shows that over 64% as members of Parliament, cannot of the Saleswomen in the Departmental Stores of Ontarie receive less with others, unless they first passess than \$12 a week.

As in this instance I have pointed faithfully themselves. out a concrete case, I must point out also a concrete semedy. Let all the in Ottawa join the Retail Clerks' formed under the Ontario Minimum Wage Act of 1920, immediately of the charges I have made against a local store. The Board might next | life and Christian institutions.' profitably turn its attention to other employers of cheap female labor in Meanwhile if any daparemental store in Obtawa is giving a minimum wage of \$12 a week to all the girls and women it employs apart from mere apprentices, who have been employed less than a year. it could sesure an excellent advertisement of its January sale by publishing the wage scale of all its mpleyees. Wamen who do a day's work have a right in strict justice to a personal living wage, whether they live at home on have to board out. In each case, "The laborer is worthy of his kire." These who live at and help to support a big family have eften even mere need ef a living wage than those who have but themselves to support.

It is a mistake to suppose that a legal minimum living wage is College, founded and festered by the non-seartly the full measure of Catholic Church Extension. justice. As the four American Bishops stated in the first Reconstruction Pamphlat of the N. C. W. C: are few cases in which it is possible getting more than that to which he of almost the whole laboring papulation?'

The Citizen, in an editoral at the above sentence of the Bishops, censuaded with the fellowever sould dangunce the unjust rich ing excerp) from that same source. as strongly as does the Catholic Is shows that even the fair wage is not the and all of the Christianizing of industry:

"Nevertheless, the full possibilities of ingreased preduction will not be realized so long as the majority of the workers remain mere wage. earners. The majority must seme part, of the instruments of preduc-However slow the management. attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of social order that will be secure from

Protestants largely control get only \$6 a week. Now \$6 a week capital and the labor unions, though is not a living wage, and it is a sin of as Profestants, and have trained against justice for the employer to social workers and financially well organized sevial uplift organizations. In this store during the week Catholics have in the intellectual before Christmas, the salesgirls inheritance of their Church, clearar werked, not merely from 8.45 s.m and more consistent moral principles arrive late they are docked. We various reasons, which I need not have here a case of the sweated now criticise ner defend, we priests We various reasons, which I need not we need in the booklet entitled "A I state this as a fact which may be ada for the use of the Ukrainians of Christian Secial Crusade," published deplored or defended, but cannot be Canada. Each donation given will a strict right to a personal living ing on these states economic questions, however, may be found by

and Protestant laymen business or in politics, have an intellectual grasp of their religion with their separated brethren guide themselves and, in help to guide their neighbours, by the moral law of the Catholic Church. There is nothing exclusive about the meral teaching of the Catholic for all men.

As long as they are doing that, they deserve intelligent support from women and girls employed in eteres all, both Catholics and Protestants. The only way in which we Catholies Union. Employees should have can to some extent disarm the sufficient esprit de corps to unite to igaozant and stupid suspicion of us defend their own vital interests. which is ever latest and often patent, Next let the officials of the Retail is to see that a proportional repre-Clerks Union demand at once that sentation of practical and efficient the Misimum Wage Board, recently Catholic laymen enter public life Catholic laymen enter public life and thus bear a fair share of the burden of these who by their public investigate the wages paid wemen position can help to make our city and girls in Ostawa stores and our province and our country, a pesition can help to make our city, establish for such employees a minimum legal wage. If called upon to do so I shall be ready to the Beard the accuracy Lee XIII., "can be healed in no other

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A RUTHENIAN CAMPAIGN

To introduce a Ruthenian appeal under the title of Cathalic Church Extension will not, we believe, be great news to any of our readers. Yet we wish them to note one of the important results of the work of Catholic Church Extension among these people. The Rathenians are erganizing. They are organizing along Catholic lines and with Catholic object in view. They are soriously interested in their Yorkton cantee of admension, St. Jessph's

For the Ruthenians to attempt by unity of effort under their Bishop to accomplish one paratoular object 'In a country as rich as ours, there | connected with their religious and daily unbaptized! Missionaries are secular needs is no small advance. to prove that a worker would be It is the outcome of the work of Catholia Chusch Extension and we has a right, if he were paid some feel grateful that our readers will thing in excess of this ethical knew enthusiasm has been aroused minimum. Why then should we among these people for the solution assume that this is the normal share of questions vital to their community interest. We believe the fellowing letter will be read with profit by all those interested in home mission time, after queting with approval the affairs. It is weitten in view of the campaign begun by the Ruthenians among sheir own people.

> Winnipag, December 27th, 1920. The Rev. Father Thomas O'Donnell, President of Cathelie Church students pray for them daily.
>
> Extension Society, Bend Street, A Burse of \$5,000 will sup Toronte, Ost. Very Ray, and Dear Father :

St. Jeseph's Ukrainian College at Yorkton, Sask., was founded in by The Catholic Causels Extension Soziety, His Grace Archbishep Neil MeNeil of Toronto, yourself and

mygalt. The total cost of land, building and whole mass of mankind, and make it operative productive societies, and equipment was in the neighbour-fit to be members of Him who is the co-partnership arrangements. In hoad of \$130,000. The annual cost the former, the workers own and of sperating this college is about manage the industries themselves; \$25,000, only \$1,000 of which goes to \$25,000, only \$1,000 of which goes to pay she salary of the Ukrainian lay teacher. The other four teachers exercise a reasonable share in the belong to the Order of the Christian Brothers, and serve gratis. This college accepts Uhrainian boys from any part of the Deminion of Canada. and it is safe to say that there is no production, or an industrial and other institution of its kind in North Nurse, Halifax..... America, which provides both board and tuition for Ukrainian students. The college accommodates boarder students and 50 day students.

A fund-raising campaign is being inaugurated to extend over the next five menths for the purpose of paying a. m. to 6 p.m. with one hour and a abolition of private ownership.

quarter at noon, that is eight hours. The instruments of production production

The paveal girls are paid from \$4 would still be owned by individuals, igg and equipping of the cellege and ing and equipping of the college and also to place the college on such a weak Ep. A woman in this store Now as regards the application of footing that students can be taken may be saleslady for over a year these principles to our local isdus- from the primary grade right up to the completion of the High School course and matriculation into the University, thus preparing tham for entrance into the various professions of law, medicine, engineering, teaching, ets. To develop the wonderful resources of Canada, the best educatien available is necessary, and is is intended to equip the college with libraries, botanical, physical, agricultural and biological laboratories.
Also students may receive in addition to the usual education, courses in

manual training and agriculture. The only source of revenue at present is from fees paid by the students. St. Joseph's is not asking denstions for herself; she is asking donations of the Ukrainians of Canbe returned in service four fold, tact with God, and a divine ideal in Work done for the Ruthenian boys our minds. Their origin cannot be is work done for Canada. There are auyone in Catholic books and 800,000 Ukrainians in Canada today love of beauty, the sermons, but the overwhelming who have a well mexited reputation no baser source. majority of Protestants do not read for being industrious, frugal, and tated by self interest nor stimulated Catholic books, no matter how law abiding, and are, therefore,

language, it is also a fact that they are without exception anxious that their children should do so. in education lies the solution of the problem of abserbing these people by giving them a broader vision of Canadian ideals

The important position which you have the honor to hold with so much dignity to yourself and so great a satisfaction to the people. interest which you always evinced in educational matters, has prompted me to invite you to become a patron of this campaign, and to give us permission to have your name used on all stationery and literature as one who enderses the object of the eampaign. together with the hearty co-operation of the Ukrainian people themselves, will assure the success of the campaign.

Thanking you in anticipation and awaiting your early favourable reply them intelligently and practice them | and with the season's best greetings. I have the honour to remain, Yours very sincerely,

NICETAS BUDKA. Bishop of the Ukrainian Greek Catholic Church of Canada.

But Cathelic Church Extension till has its program to complete. We have advanced \$50,000 to this work and are striving to collect that sum. what can you do to advance our list?

Donations may be addressed to : REV. T. O'DONNELL, President. Catholic Churck Extension Society 67 Band St., Toronto Contributions through this office should be addressed

EXTENSION. CATHOLIO RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$4.155 83 Malcolm O'Hanly, Little Harbor MASS INTENTIONS 3 00 Reserve Mines .. M. F. M., St. John, N. B ... RUTHENIAN APPEAL

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W. A. T., Iroquois, Ont

FATHER FRASER'S CHINA MISSION FUND

1 00

APPEAL FOR FUNDS

There are four hundred million pagens in China. If they were to es in review at the rate of a thou sand a minute, it would take ni e menths for them all to go Thirty-three thousand of them die urgently needed to go to their

China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already twenty-twe students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying for missionaries. They ready to go. Will you send tham ? The salvation of millions of souls depends on your answer to this urgent appeal. His houness the Pope blesses benefactors, and the

A Burse of \$5,000 will support a student in perpetuity. Help to our plete the Burses.

Gratefully yours in Jesus and Mary J. M FRASER.

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KIND THOUGHTS

Kind thoughts imply a close conanything short of divine. Like the love of beauty, they can spring from by passion; they have nothing in them which is insidious, and they are almost always the preludes to

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SECOND SUNDAY AFTER EPIPHANY

THE SANCTITY OF MARRIAGE "At that time there was a wedding in Camo of Galilee; and the Mother of Jesus was there." (John ii. l.)

The very presence of Jesus was sanctifying; no one in any sense disposed toward grace could be near Him and not come under His influence. The attractiveness of Jesus brought souls to Him in all their purity; in fact it was only the pure, and those who, though once stained, were repentant, that were attracted by Him. The wicked, at the time He walked the earth, as today, scoffed at Him and approached Him only from wicked motives. For this reason they neither gained His favor nor received His sanctifying No one can be an enemy of God and receive His divine grace while continuing in sin. There must be a complete change before grace can abide with the sinner; for it expels sin as the sun does dark

But Christ by His presence did not sanctify people only; for places and things were sanctified by Him as What places are more hallowed today than the scenes of Christ's life and passion? What earthly object is more sanctified than the cross upon which He died ? We see the effect of the power He instilled in things, especially in the sacra-ments. In all of them there is something material, some visible sign which, when placed as ordered by Him, is the means of life giving grace flowing into our souls. Gospel of this Sunday, the Fathers are went to see an instance of the sanctifying presence of Jesus at wedding feast. By His presence at this marriage, the contract re ceived a sacredness which He had pronounced belongs to it. And it was not this marriage alone that He sanctified, but all Christian

Marriage was not a sacrament in the Old Law. Nay, it even had lost its primal sanctity, God permitting exceptions to the rule He established regarding it, because of the wickedness and hardness of heart of so many of the people. But this lenient permission of God in the case of marriage, as in many other case of marriage, as in many out of the Old zation of his folly. What God Law, was not to last. When the established, man must obey. fulness of time would have come, marriage would not only be made as it was in the beginning, but it would receive an additional dignity - it would become a sacrament. This work Christ was to perform, and He clearly made it known that He did so, and indicated, evidently, that it must be monogamic. The husband and wife united in lawful marriage were to be husband and wife as long as they both lived. It was only the death of one that could permit another marriage of the other. There would be times perhaps when they would separate — specifically if one of the parties were guilty of adultery — but neither of the parties could enter into a new marriage as long as both were alive. Nothing but death severs the ties of matrimony-a union that God has made

asunder. separated from this law of God, and superstition of pessimism set up one of its own! What city is They seem now prone to without its divorce courts, where men and women daily attempt to our progress has retrograded." "In sacred ties are pronounced broken! formidable indeed." What a mockery to have said to each other for better or for worse! Above all—and this is the greatest of His commands!

are mutual help and the procreation materialism has set in motion waves of children. The possibilities of a of pessimism that are rising higher divorce proceeding destroys them. and higher. A mood of despair has Rather than mutual help, we see seized upon many of the great thinkdisgusting egotism; rather than the ers, who approach the problem with-procreation and education of children, we see marriage used for the Such a mood is as unreasonable as lowest end man and woman can it is dangerous. There are necessary propose to themselves, and children roaming the world parentless and hold man and wife together. The a hotel or a little quarter in an apartment house. And, unfortunatethe lesser the homes, the greater the crimes! name, but there is polson in the given gifts and is suffering from a combination. Divorce has brought wound that time will never heal. all this about and it bids fair to play yet greater havoc among people.

1.

who marry their kind, for the real making progress, "My grace is sufends of marriage, will never know | ficient." there is such a word as incompati-

But how is one to know His or her but how is one to know his or her race depends on the acceptance of kind? It is to be learned from the laws of the Church. Every Catholic is acquainted, or should be, with the chapter in the Baltimore Catechism of the Church and a principles of the chapter in the Baltimore Catechism.

The world is out of joint, but it can be brought back to health. Few times of discouragement and stress, which will rise up in times of discouragement and stress, on matrimony. There the wisdom of facts and principles of progress, must the Church — greater than which no necessarily follow the path of unsuggest the complete treatment, but Finally, to make resolutions respectively. the Church—greater than which he other exists—is set before those assisted human nature to pessimism the beginning could be made by the affective, we are advised to recall re-establishment of two ancient them at certain intervals. This is considering marriage. The Church, too, is speaking with the experience The Church, and despair. of almost two thousand years to her credit. The Church predicted the only preservation of the home, and

the Church today is the only preserv. er of the home. She has seen all the incompatibles of today, the compatibles of yesterday, and she is seeing them yet where God's grace The Church alone puts before people the ends for which they marry. Will you doubt that, if people married from the proper motives and with the right ends in view, there would be no divorces? Must you not admit that day after day, by the hundreds, couples are marrying at an age when a bud that would otherwise some day blossom is spoiled forever? You need not call it crime. Call it impudence if But we may ask, who is to you will. blame? Alas, in most cases it is the parents! Many of them did likewise. What is to be done? What can be done with a perverse

His Church be obeyed. Catholics, fortunately, as a whole, are faithful to the Catholic law. But there are many cases where even they have followed the path of Of course, where they have divorce. done so, they have abandoned the work of their salvation, and defied their mother, the Church. Say, what they will, their excuses are vain. Christ, who come under them grace sufficient to enable them to obey. In the Old Law, it was different. Marriage, not being a sacrament, had not the grace attached to it that is united to it in the New Law.

society? Nothing, unless God and

Customs of countries and of peoples can never justify Catholics lation and unless abolished in time what will remain of man to a realihis moral obligations are eternal. 15,000 to 44,000. Divorce, if you will; physically most fortunate.

A FALSE HOPE

Our age has been called the age of moods and fancies. Hardly have men without faith rejected the sosanctified—"what God has called law of progress that postulated together let no man put the establishment of a terrestrial paradise here below, than they seem to have succumbed to a converse

They seem now prone to accept the We cannot exactly blame announced, "it looks as though the had only a few Catholics; at present some these courts for their existence, but false hope of an age without faith, a there are over a million. Asia we must blame the people who have false hope erected into a doctrine, that their might be succeeded by an equally presence is required. Upon what false despair also erected into a doc-slight complaints and petty griev-trine. And the consequences of such ances of the one and the other these a mood, when it shall arise, will be

If we are to believe speculative philosophers on progress like Dean 113,000 and in Palestine from 3,000 Inge, Professor Bury, or H. G. Wells, all divorce evils - what a defiance of the belief in the law of progress is God's law, that law that is wise, that an outworn form of optimism, and is eternal! What a disobedience to the world today is hurrying to the destruction of its present civilization. The principal ends in matrimony All this speculation born of gross

facts and principles which these phil-philosophers ignore. What are these It has gone to such facts? The first great fact is that extremes in many cases that not human nature is the same today as even the existence of angelic little ones—the rich fruit of a union—will conflicting tendencies towards good are no better than the miscreants But human nature is not and evil. home is being replaced by a room in essentially corrupt as the Calvinistic liberal use of dynamite. Both make error would have us believe. The doctrine of original sin, which has the homes, the greater been relegated by these materialistic Would that the family theorizers to the limbo of forgotten hotel were a true word. We must things, teaches that human nature not be skeptical of all bearing this has been stripped of some of its God

This wound is a clouding of the intellect and a weakness of the will, Certainly, humanly speaking, in and a strong but not unconquerable compatibility sometimes exists, but inclination to evil. But the doctrine it is not an instantaneous productof Divine grace teaches that while The present is miserable and there tion. In almost all cases it existed the properties of human nature better is no hope for the future. And when the marriage vows were pro-nounced; that it comes about restored, nevertheless the tendency

Here then is the principle ignored bility in the language, at least, from by materialistic speculators on pro-

The Christian fortified with the life is a philosophy of optimism, an optimism born not of his own powers, but of God's unfailing Providence, an optimism that is steeled and strengthened by the example of prophecy, "These words I have spoken to you, that in Me you may have peace. In the world you shall prophecy, have distress, but have confidence, I have overcome the world."-The Pilot.

CATHOLIC GROWTH

The recent statistics published by Strandelli show clearly the great progress made by the Catholic Church during the last century. These notes are taken from them :

In England at the end of the eighteenth century, there were only 120,000 Catholics, six apostolic vicariates and 200 priests. In the year 1907 there were 2,000,000 Catholics, 21 bishops and 4.166 priests. From the year 1899 to 1907 amongst the converts were 445 preachers, 417 from who made the laws of marriage the legislative body, 205 officers and severe and stringent, Las given to all | 60 doctors. For some time back Eng land counts an average of 10,000

conversions per year.

Germany in 1800 counted only 6,000,000 Catholice. In 1901 the Catholic population in Germany was as large as 20,000,000. In Russia the number of conver-

sions is very great. During the four in any divorce proceedings. Such years (1905 1909) after the publica customs, since they are contrary tion of the law of toleration the to God's eternal law, cannot law-fully exist. They are a continual During the nineteenth century the defiance of God's wise, eternal legis. Catholic population in the Balkan countries grew considerably.

will bring a disaster that may call 16,000 to 150,000 Catholics in Roumania. In Bosnia the increase was zation of his folly. What God has from 23,000 to 389,000. In Bulgaria He from 1,300 to 28,000; in Serbia from is not bound to do so physically, but 6,000 to 20,000, and in Greece from

Out of all proportion is the prospeaking you can do so, but God who | gress made by the Catholic Church in united you, holds you yet bound to the United States. A century ago gether, and worst of all, will make you there was only one bishop in the render an account for your sin, which great republic, fifty priests and 40,000 is one of the gravest of the grave. Catholics. At the present time there But rather than fear have for a are two cardinals, 13 archbishops, 88 motive love of God's law and obadibishops, over 10,000 priests and more ence thereto. Then you will obtain than 23,000,000 Catholics. The conthe grace to overcome difficulties versions in this great republic are even of a married life that is not the very numerous, varying from 30,000 to 50,000 per year. Like in Eugland, in the United States there are very prominent men among the converts. Bishops, preachers and other clergymen of the different rites and sects are very often converted to the

Catholic faith. In Australia there were Catholics a century ago. The missionaries were not allowed to enter freely until 1820. Today the hierarchy in that country is composed of one cardinal, two archbishops, 1,600 priests, with more than 1,500,000 nothing."

every day. In the year 1800, Africa numbers about 5,000,000; in the Chinese republic there are more than one million. Even in the countries subjected to Turkey the progress has been very considerable in the last

century. Smyrna from 300 to 16,000. in Mesopotamia from 10,000 to 30,000 .- The Missionary.

A WORLD OUT OF JOINT

In the welter of plans for social reconstruction, one fact of encouragement is apparent. No one needs to be convinced that the world just now is sadly out of joint. As long as we insist that good is evil and that evil is good, reform is impossible. The sick man who refuses all remedies is marked for an early death. The physician who cannot make a proper diagnosis is the undertaker's best friend. And men who cry, who would recreate society by the genuine reconstruction impossible. because both paralyze intelligent action

Yes, the world is out of joint. Labor lifts up scarred hands to rehearse the story of its woes. Women and children starve because of injustice in high places. Men are reduced to the condition of mere machines, yet not so well cared for. They do not live as human beings should live. They merely Capital, safe in its fortress, answers carrying out good resolutions. First that if Labor chooses to walk in the afterward is nothing more than a to evil can be counteracted by Divine manifestation of its presence.

Mutual help is the parasite to its death of Christ.

Where there its second to the counter of the Mutual help is the parasite to its death of Christ.

Where there is segotism, there is marriage stripped of all its qualities. Marriage should mature and the law of divine grace.

Where there is marriage should within himself, the law of divine grace.

Where the pressite to its imperious demand of an eight-hour day, when the physician, within himself, the law of perverse the nurse, the clergyman and the nature and the law of divine grace.

Next, we should get very clearly before our mind the motive which be of compatibilities and not of But he also heard in a vision the refoolish future expectations. They by to his complaint that he was not minister for a pittance, or for no prompts us to take the resolution.

gress, that the progress of the human rebitrate. "I am innocent of this race depends on the acceptance of blood," says Capital, calling for ing passes. Therefore let us ground grace to counteract the evil tenden-water and a basin. "Look you our resolves not on fickle and incom-

doctrines of faith which complete his steal," and the other, "Thou shalt a day of resolve. If we could rememview of life and its struggles for not bear false witness against thy ber from year to year our past reso-good, sees in each age evidences of neighbor." Labor can steal from lutions, we could renew year by year progress in the individual, and sees capital by dishonest work. Capital in the world at large through all the can steal from Labor by the denial centuries good predominating over of a living wage. Capital lies to down in a prayer book such resolu-evil. The Catholic philosophy of Labor when it professes an adherence tions and re-reading them on the first members of a union. Labor lies to them and left them Capital by making contracts in the until next new year. open, and playing false to the terms the Savior, and by His remarkable in secret. These are evils which can be so skilfully concealed as to be beyond the reach of statute law. And what restraint is exercised at best by human law over men who habitually flout the law that is Divine?

Human devices have employed, and the result is industrial war. Workers starve while Dives battens on rich viands. Workers freeze, and Dives spends thousands on raiment for his miserable frame. And one day the worker tires of the mockery, applies the torch, is beaten into submission, and the old process recommences. In the Name of God, in whose image all of us, rich and poor, are made, let us at last have recourse to a plan of social reconetruction whose soul is justice and truth .- America.

"JUST NOTHING"

brought his rifle to the salute and passed the chaplain into the clean, plain room. There were two rows of beds along the two sides of the roon and the chaplain went up one side and down the other, hearing confessions and keeping in touch with the Catholic boys. Most of them were in the prison for A. W. O. L., which means that the boys got a little homesick and went to see some one without the necessary permission. The boys were not hard cases by any means.

In his round, the chaplain came to a bed on which was stretched a big hulk of a man, sound asleep. The face was new to the chaplain and, pointing to the blissful slumberer, he asked the boy in the next bed :

Who's this, Jimmie? 'McQuade, father. . He just got in.

Spent the week in Chicago."
"McQuade! A fine Irish name," thought the chaplain, and walked confidently to the bed, gripped the O may they hasten, by His grace! massive shoulder and shook it. McQuade awoke, rubbed his eyes, looked up at the chaplain, and then a big grin raced across his bronzed

Wrong this time father," he said, I'm not a Catholic. What! With that name! You're

joking." No. Honest, father.' Well, how does that happen?"

ried a Protestant, and she brought up power of a thousand great events. my mother a Protestant, and she

In the mission countries the progress of Catholicism is increasing every day. In the year 1800 Africa was brought back to the Faith. It may not be a nice thing to con template, but the fact remains that if you marry a Protestant, your child

OUR NEW YEAR'S RESOLUTIONS

ing."-Sacred Heart Almanac.

New Year's Day is the time dedi on each succeeding anniversary of cated by the world in turning over a their birth or death. Statesmen, new leaf. There is no particular warriors, sages, they deserve the Our Lord the greatest homage. encomiums that grateful posterity He supplies for many of should be selected as the time for lavishes upon them.
making new resolutions. But imBut what heroic expedients are

they act on impulse and on the spur of the moment. In the genesis of only name in history that can be But in some actions resolution is tion has been lately defined as a muscular determination to do what The reason of the undyin the grace of God tells you that you of the Holy Name is obvious. That shorten your Purgatory by every ought to do, but what you feel a name represents the power, the glory, great repugnance in doing. Resolution therefore betrays stress, while a Under its five letters are symbolized simple intention implies merely the making up of the mind. Now it is quite easy to make good intentions and even good resolutions. All one to rispellic offsets that the third that the majesty of God, His goodness, our Lord ratifles in heaven. You kneel amidst a multitude of needs is a conviction that they should be made. The whole diffi

culty comes in carrying them out. A wise guide to the spiritual life has given us three rules to help us in carrying out good resolutions. First which was called Beautiful, healed holy sacrifice in honor of any particuwe should make our resolutions

recompense at all, to the needs of the public. Capital talks of broken contracts, of a public suffering because Labor will neither work nor capital talks. Resolutions founded on whim-or on capital talks.

Finally, to make resolutions more commands. One is, "Thou shalt not the great value of New Year's Day as Intions, we could renew year by year our firm resolves, and keep better track of our progress. By writing to the "open shop" meaning thereby a shop absolutely closed to the nuch more success, than if we made them and left them to be forgotten

"Do it now" is a prossic maxim. Yet it is a wonderful stimulus for carrying out resolutions. Procrasti-nation is not only the thief of time; it is the murder of resolutions. It is remarkable how much a man can do if he at once sets about his work. It is equally remarkable how little a man can do if he keeps putting things off until tomorrow.

Resolutions are not the futile and comical things that the shallow jests of worldlings would have us believe. They are serious and holy endeavors to make spiritual progress. New Year's Day is an opportunity that should not be neglected, to make solid, practical, pious resolves, that will carry us on up the steep and rugged path that leads to holiness .-The Pilot.

MY FRIENDS TO BE

An army chaplain was visiting the My friends to be, unknown yet prison ward at Camp Meade. The dear, guard at the iron-barred door Ah, where are they, or far or dear, near ? I listen for their coming feet: My thoughts of them are awed and

sweet.

Perhaps I pass them day by day And note their gentle, winsome

Or think them grave, or gay, or But lightly think, and do not care. I wonder if their heart, are light,

As thus I dream of them tonight; Or torn with anguish, crushed by Dear Lord, O do not treat them

In God's own day our hearts will meet: He knows the moment, knows the street. The glad, glad moment, the dear

place. -Florence Gilmore

THE HOLY NAME The Pilot

The Feast of the Holy Name of Jesus will witness this year another striking demonstration of the force of that Name which has "been the living energetic thought of successive "I guess it goes back to my grand. living energetic thought of successive father. He was a Catholic and mar. generations and the awful motive The large and flourishing society that brought me up — nothing. Just has grown up under the protection and in the honor of that Name will But McQuade was too big not to be gather together all over the world to

The great Church which arose from Him who bore that Name will extol its praises which,"is music to the ears, honey to the lips, and heavenly refreshment to the heart." In liturgy, in palmody, in eloquence, her faithful children will unite to do honor to the "one Name under Heaven by which we are saved."

The names of the great men in history are kept in perpetual remempraises chanted, their exploits retold your fervor.
on each succeeding anniversary of Assisting devoutly at Mass, you

memorial custom has sanctified Jan-uary First into a universal turning green. And how few great names fail to improve in spite of good intentions and good resolutions is that humanity since He Who bore the You afford Holy Name was born. His is the every action there are three steps, truly said to live, that needs no will be of more benefit to you than deliberation, intention and execution. artificial prompting to save it from being forgotten, that has possessed death. substituted for intention. A resolu- the human heart for centuries and

The reason of the undying vitality

the marvellous achievements which fill history's pages with the record of awe. what men have done through its power. Since the day when Peter through its intercession has spread joy and happiness and draw his

Christianity over the world.

Men like Gladstone have had perspective enough to acknowledge should, besides the other intentions,

ANOTHER VICTIM OF RHEUMATISM

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32 Hickory St., Ottawa, Ont. "I was for many years a victim of that terrible disease, Rheumatism. In 1913, I was laid up for four months with Rheumatism in the joints of the knees, hips and shoulders and was prevented from following my work, that of Electrician.

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I look upon this fruit medicine, 'Fruit-a-tives', as simply marvellous in the cure of Rheumatism, and strongly advise everyone suffering with Rheumatism to give 'Fruit-a-tives' a trial." AMEDEE GARCEAU.

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for hundreds of years at the head of human civilization, and has driven, harnessed to its chariot, as the horses of a triumphal car, the chief intellec tual and material forces of the world. Its learning has been the learning of the world, its art the art of the world, its genius the genius of the world, its greatness, glory, grandeur and majesty have been almost all that in these respects the world has had to boast of."

Today when sinister forces are menacing Christianity and civilization, to whom are men turning as a last resort? They are turning to the same force that saved civilization in past ages from similar cataclysms to the force represented by the Holy Name of Jesus. In that ame is our hope, our strength, our salvation. With singular appropriateness at this critical moment in history comes the message of the

Cardinal's Hymn to The Hely Name: All o'er the earth, the hearts of men are dying.

Chilled by the storms of greed and strife: All o'er the land rebellion's flag is flying, Threat'ning our altar and the

Nation's life."

Taken up by thousands of voices on the Feast of the Holy Name the refrain will give the auswer, instilling hope, and strength and con-

Fierce is the fight for God and the Right, Sweet Name of Jesus, in Thee is our might."

THE MASS

At the hour of death the Masses you have heard will be your greatest nsolation.

Every Mass will go with you to adgment and plead for pardon. At every Mass you can diminish history are kept in perpetual remem-brance. Their deeds are sung, their your sins more or less according to

render to the Sacred Humanity of He supplies for many of your negligences and omissions.

He forgives you all the venial sins which you are determined to avoid. He forgives you all your unknown point in the lives of men.

The reason why so many people millions in nineteen centuries, who The power of Satan over you is The power of Satan over you is

You afford the souls in Purgatory the greatest possible relief. One Mass heard during your life many heard for you after your

You are preserved from an dangers and misfortunes which would otherwise have befallen you. You

Every Mass wins for you a higher

and even good resolutions. All one to visualize effects, that Name recalls holy angels, who are present at the adorable sacrifice with reverential You are blessed in your temporal

goods and affairs.
When we hear Mass and offer the the lame man by the power and in the name of Jesus of Nazareth, a favor He has bestowed on him, etc. succession of like miracles wrought | we afford him a new degree of honor

offer it in honor of the saint of the

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CHATS WITH YOUNG MEN

TO ERIN

Tho' flowers of the garden may perish forever,

An' trees of the forest be blighted for Tho' friends of young manhood, thro'

sorrow may sever, one pledge I give you, dear

Erin, today; When bigots speak ill of the Gem of the Ocean,

Or sneer at thy sons, most valiant and true, I'll keep, darling Erin, a wealth of

devotion, Secure in my heart, Mavourneen, for

Tho' life may be burdened with keenest of sorrow, And no word of kindness be tendered

to me, I would not, acushla, e'en wait for the morrow, To lay down my life for the loving of

Then raise thy proud head, an' stop grew with a vigorous growth.

the tears flowin', A million stand ready with hearts stout an' true,

They need but the word, their faces aglowin', And each has a place in his heart,

> dear, for you. -JOHN S. ORMSBY

QUALITIES OF SALESMANSHIP Charles M. Schwab, in the Ameri can Magazine, makes this potable

statement: Integrity is one of the mightiest factors in salesmanship. If you have a reputation for stating facts exactly, for never attempting to gain momen. tary advantage through exaggeration. you possess the basis of all successful

salesmanship. Next to integrity comes person ality, that indefinable charm that gives to men what perfume gives to flowers. Many of us think of salesmen as people traveling around with sample kits. Instead we are all are selling our ideas, our plans, our energies, our enthusiasms to those whom we come in contact. Thus the man of genial presence is bound to accomplish much more under similar conditions than the man without it. If you have person ality, cherish it; if you have not, cultivate it, for personality can be cultivated, although the task is not easy."-Catholic Columbian.

THE WINTER EVENINGS By Rev. Charles Plater, S. J.

The following timely words apply with equal force to our Catholic young men :

What about them? Well, they are here. Our clocks have been put forward (or is it back? I never remember,) and we are plunged darkness when our day's work is

Of_course there are cinemas and billiard tables and cards. * * * But my point is this. It all the Catholic men and women in England were resolved to make the best use of their evenings this winter, we should be a long way torward towards the conversion of this land and the settlement of our social

problems. A great number of men and women will be studying this winter. the important thing is that Catholics should study with enthusiasm. For they have the solution of the problems that distract the world today, and only by study can they master that solution and deliver their mes- it in. sage to the world.

No doubt you will read a certain amount this winter in any case. But what will you read? If only sporting papers or the daily press or trashy novels, you will be no wiser next spring than you are at present. You will have wasted your time and helped spoil yourself and deprive yourself of the power of thinking. On the other hand, use this winter well and you will make a great step in advance. You will be wiser, happier, more useful, able to influence others to good. "Knowledge is power." Get hold of something this winter onto which your mind can

Know, if you like, a little about many things. But, above all, know a great deal about one definite thing. Master it. Make it your own. Get hold of it. Be able to drive it home to others. Then people will listen to you. They will feel that you are not just repeating other people's opin-ions. Get hold of a good "beery" text book, such as Monsignor Parkinson's "Primer of Social Science," and read it steadily, bit by bit. Read and re-read. Be sure that one chapter is well hammered in before you go on to the next. Get to know your way about the book. Carry it about in your pocket and pore over it when you get a spare five minutes. And resolve to give an hour to it on

1

two evenings a week. If you can get three or four friends to form a study club with you, so much the better. Of course it wants a little pluck and resolution. But anyone can do it if he really wants And when you have made some progress you will find it extraordinarily interesting. You will look for-ward to your study evenings, as so many men tell ms that they do. You will find that on every topic the Catholic Church has something definite to say. Your mind will be able to disentangle the muddle of modern life. You will distinguish what is wise and sound from what is foolish and false. You will no longer be taken in by the wordy nonsense of the daily papers. You will form solid opinions and be able to give reasons for them.

Let us all join in a great campaign of social study this winter. Never mind if you do not get much encouragement. Never mind if you find your reading stiff to begin with. Persevere. You are not working merely for yourself. You are working for a great cause. Have patience

nd you will see the results. Whenever I go round lecturing I am struck by the great amount of splendid material waiting to be shaped; the intelligent Catholic young men who could do so much if they were encouraged and trained. No one has shown them the way. No one has given them a helping hand, or dropped a spark that would fire their ambition and give them confidence. They simply do not know the value of education. They drift with the stream because they have not been shown how to steer their own course. They are diffident. some of our best scholars and speak. ers today had that same diffidence once. But they were led out of it. There was ambition lurking in their hearts, and it was given scope and see the results today.-London Cath-

OUR BOYS AND GIRLS

olic Times.

IF If all the good people were clever, And all that are clever were good, The world would be better than

We thought that it possibly could But alas! it is seldom or never These two "hit it off" as they These two should,

For the good are so harsh to the clever, The clever so rude to the good.

GOOD MANNERS

Stand by your chair quietly until after grace has been said and the hostess sits down.

If grace has not been said and

others seat themselves, quietly make the sign of the cross and say your salesmen every day of our lives. We own grace, with bowed head, after you are seated.

Take what is offered you, and even if you are not fond of it, eat a little if possible; leave what you cannot eat, but make no remarks about it. Do not forget to say "If you please"

and "I thank you."
Always take bread from the plate with your fingers and break it into small pieces before buttering. Chew your food thoroughly and quietly with closed lips, and never

your mouth EVERYBODY LIKES

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hands rest lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who is never cruel. He has no right to hurt even a fly, needlessly. Cruelty is the trait of a bully : kindliness is the mark of a gentle man.

The boy who never lies. Even white lies leave black spots on the character. The boy who never makes fun of

a companion because of a misfortune he could not help. The boy who never hesitates to say no, when asked to do a wrong thing,

The boy who never quarrels. When your tongue gets unruly, lock

and keep his own hands clean.

lovable, helpful thing.- Newsboy's Journal. STRAY SHOTS BY THE "YOUNG

IDEA" who defined a Republican, as "a ishment imposed. The report of the sinner mentioned in the Bible." The grand jury says: same type of mind must have been ican Child," that "the press is the mouth-organ of the people." These boys meant well and will no don't grow up to be useful citizens in now crowding the calenders are to be some line, such as journalism or reduced and our courts and taxpay-the real estate business, where ers relieved of the burden of trying necessary. Incidentally their replies organ" sample is taken supplies a children, column of fairly entertaining reading. We learn from the papers of the

class in general history "Romulus obtained the first citizens of Rome by opening a lunatic children have proper companions and asylum." "Pompeii was destroyed clean amusements, and, unless there an erruption from the Vatican." early Gauls, they were mostly law-pers." In mythology we have the not roaming the street at late tollowing: "The Gorgons were hours." three sisters that looked like women The

only more horrible."

The class in English history fur nishes some interesting material. and escores of their daughters are "My favorite character in English due the troubles into which the young history was Henry VIII. Haward six women fall; and the jury recom wives and killed them all.' "Edward mends that where such carelessness the Third would have been king of can be clearly shown in tansurveil-France if his mother had been a lace and training of the children, man." "Henry the First's son William was drowned in the White Ship tion of crimes against the State be and never smiled again." "The borne by the parents.
Black Death was terrible for the Such reports, comme laborers, because they were forced to do all the work left by the thousands that died."

Solution which we have do the East to the new born King. The call of Divine grace. There is a conscious of the necessity of recognized the solution of society; they the call of Divine grace.

We derive various bits of biog raphy: "Benjamin Franklin pro-duced electricity by rubbing cats backward." "Andrew Jackson was called Old Hickory because when he was a boy he was a little tough."
"George Washington married Mary Curtis and in due time became the

father of his country. Definitions of this and that : deacon is the lowest kind of Chris-The Pharisees were people tian who liked to show of their goodness by praying in synonyms." "An ibex is where you look in the back part of the book when you want to find anything that is printed in the front part of the book." "A man who part of the book." "A man who looks on the bright side of things is called an optimist, but a pianist looks on the dark side." "A hyphenated American is one that talks in short The whole of the United States speaks English except

Chicago and New York."
In line with this is Mark Twain's definition of a gold mine, as " a hole in the ground owned by a liar."

THE GREAT WEAVER AND LIFE

Father Tabb has written very beautifully of our relations with God in the poem in which he speaks of God and us as weaving together the tapestry that we call life. God weaves with the design before Him, knowing the beauty and excellence that He will cause to emerge from the finished product. We see but the under side of the rug in this mortal life; we see the knots and the stray ends, and we cannot glimpse even the barmonies in color and line that the great Weaver and Designer sees. Blotches of color, violent contrasts, make up so much of the results we see that we are apt to grow very weary and feel that the work is not worth while. We must wait in God's own time to see the fullness of our achievement with Him as our fellow-workman.

This beautiful figure answers to the common lot of all human life, but especially has it a tender signifi cance in lives to which are allotted an uncommon share of suffering, sickness and pain. The years of invalidism, the permanent loss of a sense, such as sight or hearing, or of an important member of the body, are so likely to dishearten the sufferer and make the years of such suffering seem sadly void of achievement.

Yet greater solace even than that suggested by the figure of the poet-priest is the object lesson of the life of the Poor Man whose birthday in attempt to speak while food is in Bethiehem so long ago we have just calebrated once more. We can see how wrong would be the reading of that life that would find in it nothing but the poverty of a stable home or a poor carpenter's place in Nazareth, His rejection by His own people, His condemnation and execution as a common criminal. This was the life and the death, all holy, all fruitful, all achieving, and the nearer any life approaches the life of the Man who was God, the more clearly does that life bear the impress of divine favor, and contain in itself the assured of achievement of all that is worth while.-Gatholic Standard and

JUVENILE CRIME

PARENTS HELD ACCOUNTABLE FOR CHILDREN'S OFFENSES

It cannot be doubted that juvenile crime is increasing at an alarming rate in our country, especially in the large cities. The juvenile courts are kept busy disposing of all kinds of The boy who never curses or calls bad names, no matter what anybody calls him. He cannot throw mud

The boy who never curses or calls cases in which young people, boys father's political opinions, business and girls, are the offenders against the laws of the land. These cases corrected unquestioningly by him. range from petty larceny, for ex-The boy who never forgets that ample, to highway robbery, and even God made him to be a joyous, loving, murder.

In this connection it is worth noting that a grand jury in Chicago, as the newspapers state, assailed the parents and gave warning that parents of youthful criminals may be Mark Twain, in an account of made to bear the expenses of their answers given by school children to children's court trials, and also pay examination questions, tells of a boy the expenses of carrying out the pun-

The jury has been impressed by possessed by the boy who opined, as the large number of crimes being

extreme accuracy is not absolutely these young man, there rests upon the parents of this city a duty that is probably furnished a hard-worked not being fulfilled the way it was teacher a moment's diversion, just as the collection from which the "mouth-sponsible for the actions of the and if these youthful criminals had been properly trained they would not now be committing

crimes. Parants should see that their clean amusements, and, unless there is a proper reason for their being There were no Christians among the out, should see that they are at

The report further states that to

The Finest and Purest Tea Sold

There is genuine and unmistakeable pleasure in its daily use.

Black - Green | Try a packet from your grocer, J but be sure it's "Salada" or Mixed

throw a ray of light into family life; they point to homes where parents are unfaithful in their duty to their children, or too ignorant themselves to fulfill these duties. - The Echo.

FATHER AND SON AS CHUMS

COMPANIONSHIP BETWEEN THE MAN AND BOY WILL RESULT IN INESTIMABLE GOOD

Charles F. Powlison in the Echo The four year old son of a friend of mine was once asked what he intended to be when he grew up. He was silent for a moment. Then looking up with great earnestness, he said. up, I'll hunt around and pick up a lot of sticks and build a house with

'em, and be a father."
Of course the little would be "father" was greeted with peals of adult laughter. Yet what finer or more natural ambition could he have voiced? We do not laugh when our little daughter talks of the day when she will have a home and children. Why does it strike us as comic that our small boy should also long for fatherhood? One would almost suppose that

there was something shameful and unmanly about fatherhood, so thoroughly do we discourage the fatherly spirit in our boys. The tiny lad who loves to take his battered old doll to bed with him is teased and shamed out of his allegiance. The youngster of eight or ten who likes to play 'house" is frowned upon,-he ought to prefer building a fort and playing at soldiers. We are far more afraid of making our boy a "sissy" than of permitting him to be a bully. Yet, if we study the grown men about us, we find that the "sissy" is a pretty rare specimen, while the coarse-grained, selfish, callous bully is all too frequent. There is no great danger of our boys developing into There is the greatest cowards. danger of their growing into business men and money-makers rather

than fathers and home-makers. Perhaps the words "greatest danger" may seem exaggerated, but let us consider what the right sort of fatherhood means to men, to boys and to the nation.

To a man himself, being a good father,—a wise father and an understanding one,-means the greatest possible bappiness and satisfaction. It means that he can watch the miracle of an unfolding personality, that he can renew his own youth in his children, and that he can be a co-worker with God in aiding, guid-

ing and inspiring them.

To a child, a good father is, next to a good mother, the best of all to face with other and greater ones. heritages. His father is his play. A maelstrom of conflicting problems, mate, his chum, his ideal. His social, economic, political and finanfather's political opinions, business cial, swirled at their feet, threatening accepted unquestioningly by his into its vortex.

admiring son. Someone has wisely
Out of this danger of collapsing said that through loving and admiring the father whom he has seen, the child takes his first step toward worship of the Father whom he has

thing. henceforth think not merely in terms of "big business" but of better human lives, that they shall strive not only to be queath wealth to their hildern effort earth but shall devote the world the w children after death, but shall devote treasure of sympathy, love and guidance. It means that the two generations shall work hand in hand for

a finer future world. Therefore, I would say to every him, discuss with him, camp out with him, if you possibly can. Ha needs you and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood — get some of that joy yourself."

OUR EPIPHANY

The Feast of the Epiphany, which the Church celebrates on January 6. is of peculiar interest to the Gentile As the name signifies, it is paoples. As the name signifies, it is the Feast of the Manifestation of God to His Gentile children. In the early days the Nativity of Our Lord the carelessness and indifference of the parents regarding the companions when the decree obliged all churches and escorts of their daughters are to keep the Nativity on the 25th of December, the Feast of the Epiphany did not lose its glory.

While the Feast is associated with the three notable Manifestations of Our Lord, in our day it is more intito do crimes against the State be borne by the parents.

Such reports, comments the West- to the Magi. It is a beautiful story that we read in Holy Scripture of the parents of the journey of these three Wise Men retain their hold upon the Governments the west- the journey of these three Wise Men retain their hold upon the Governments of the paper and with the

sweet simplicity in their words to 'We have seen His Star in the East and we are come to adore Him." Through the wondering crowd they pass out of the city of Jerusalem and wend their joyful way to the little village of Bethlehem. The faithful Star points the way and they stop not in their journey till it brightly shines on the stable outside the City of Bread. With childlike faith they enter and kneeling down offer their kingly gifts to Him who is

born King of all creation.

The story of the Magi is a story of wonderful and docile faith. do not recall because they find the New-born King lying in a manger on a little wisp of straw. They understand the great mystery of love. They know that he has humbled Himself that He might be the more Well. I think, when I'm grown like unto His creatures. The Feast of Epiphany speaks eloquently of the triumph of God's grace in the hearts of faithful men .- B. X. O'R.

BREATHES THERE THE MAN

Breathes there the man with soul so dead Who never to himself bath said, This is my own, my native land! Whose heart hath ne'er within him

burned As home his footsteps he hath turned From wandering on a foreign strand? If such there breathe, go mark him

For him no minstrel raptures swell; High though his titles, proud his name

Boundless his wealth as wish can claim, Despite those titles, power, and pelf, The wretch, concentred all in self, Living, shall forfeit fair renown,

And, doubly dying, shall go down To the vile dust from whence be sprung. Unwep', unhoncred, and unsupg.

-SIR WALTER

A RETROSPECT

The year 1920 will go down in history as one of those pivotal years the beginning of another. Perhaps it is too much to compress into twelve months, the whole process of readjustment from war to peace, but tak the years that followed the Great War separately, 1920 will be found to contain the period of greatest trans-

formation. As is to be expected in such a period, it has been a year of trial. Men's consciences have been profoundly stirred. Their hopes have been alternately raised and shattered. They have faced great issues and solved them only to be brought face at any moment to draw civilization

civilization our people have success fully emerged. They have escaped one danger only to be plunged into another. The perils of shipwreck and storm have passed, the sun is To the nation and the future shining, and the clouds have passed, world, good fatherhood means every but the desert island which mortals thing. It means that men shall have made of the world offers the

much to hope for. Having passed their lives to giving their children a treasure of sympathy, love and guid-successfully cope with another. This great country with its vast resources is sufficient for the needs of its inhabitants. The American spirit of industry has not been father, "Know your boy. Begin defeated. The air has been cleared today to play with him, hike with of many nexious vapors, and the people again are evincing a firm determination to drink copious

draughts of liberty.

The fight against autocracy in many forms begun in war and carried into peace will still be before us. But the good sense of our people has shown itself capable of meeting such issues squarely on the ground of the doctrines of the Constitution and the Declaration of Independence.

At this solemn moment in nation's life, we can do no better than to hark back to the thought of Lincoln in his second inaugural Forgetting what has gone before let us press on to the task that is before us to bind up a nation's wounds. With malice toward none, with charity toward all, with firmness to do the right as God gives us to see the right.

With a new baptism of justice and charity, which will come eventually, with labor and capital mutually co mately linked with the Manifestation operating, with statesmen coming to see that justice and not expediency

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It is a business arrangement which we should not neglect, and it is a simple matter. If you should accidentally be killed without making your will, your estate might be distributed contrary to your wishes. Endless sorrow and litigation is often caused by the failure to

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nizing religion, there are encourag ing signs that 1920 with its black-ness, its pessimism, and its despair will give way to a brighter era, a sublimer hope, and an all pervading

The voice of the people has spoken | the sky. in no uncertain tone, in every country of the world. Statesmen may defer for a time the settlement of the world's injustice, but they will eventually be brought to see that what ten million soldiers died for what a billion and a half men and women suffered for, what two hun dred billions of dollars was spent for,

cannot be bartered away. The mills of the gods grind slowly but they grind exceeding fine. take time but the dawn of a bitter era is approaching. It is for each of sunset gov'nor, that's the us to do his individual part in the school house burning down." year 1921 to see the fruition of the hopes of a world now in travail. God still reigns in Heaven and whatsoever men may think or do, He still holds us in the hollow of His hand.

-The Pilot.

The talent of success is nothing more than doing what you can do well and doing well whatever you do, without a thought of fame. Longfellow.

THE CAUSE OF HIS JOY

'Twas eventide. The small lad stood on the bridge slapping his hands vigorously. Beyond the brow of the hill a dull red glow suffused

'Ah, little boy," remarked the stranger, who was a little near-sighted, "it does my heart good to see you appreciate you cloud

"Yes, sir," replied the lad. "I've been watching it for ten minutes. Upon the boy's face there appeared a smile of perfect bliss.

A real poet without a doubt, and do you watch the sunsets often littla Sunsets? Why, that ain't

sunset gov'nor, that's the village To pray, to give, to suffer-these are the resolutions of my retreat,

wrote an old man; see how I can still be of a little use.-Golden LYMYER

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THE CHURCH UNITY OCTAVE

Dedicated as it is to the conversion pagation of evil and discord.

The merica, The Missionary gladly The pestilent plagues enumerated of America, The Missionary gladly commends to its readers any movement which makes for the recognition of the Church's claims. Amid sway. She inculsates the divine the clamoring of the advecates of source and the necessity of authall sorts of impossible schemes for the reuniting of Caristian forces, the project of a week of carnest prayer for the guidance of the Hely Ghost in this all-important matter is one passion, cendemns illicit indulgence to which none can take exception. and sanctifies sacrifice and suffering With singular unanimity the period she teaches the dignity of labor and from January 18 to 25 has been shields it from injustice and selected as a time of prayer for unity rapacity; she takes the poer in a by many Protestant bodies.

with the Feast of the Chair of St. and, above all, she never ceases to Peter in Rome and ends with the send torth her warning admonition Feast of the Conversion of St. Paul to all men to "seek first the King-the Apostle. Pops Pius X. approved dem of God and His justice." this Octave in 1909 and Pope Benedict XV. extends its observance to the Universal Church in 1916. We trust that all our readers will make it a part of their devotions. The with the indulgence attached and a list of recommended daily intentions, is given herewith :

To be Recited Daily During Octave (200 Days' Indulgence Rack Ostave

Antiphon. That they all may be One, as Thou. Father, in Me and I in Thee; that they also may be one in V. I say unto thee, that thou art

R. And upon this Rock I will build My Church.

Let us pray.

with you, My Peace I give unto you;

The Daily Intentions

Jan. 18. Feast of St. Peter's Chair at Rome. The return of all the "Other Sheep" to the one Fold of Pater, the One Shepherd.

Jan. 21. That the Lutherans and all other Protestants of Continental

Europe may find their way "back to Holy Church.' Jan. 22. That all Christians in America may become one in communion with the Chair of Peter.
Jan. 23. The return to the Sacra

ments of all lapsed Catholics. Jan. 24. The Conversion of the Jan. 25. Feast of the Conversion of

St. Paul. The Missiopary conquest of the entire world for Christ. A Plenary Indulgence

the First or Last Day of the Octave is fast wearing away and all the shall receive Holy Communion under corruptions which destroyed the assistant superintendent. Soon after-

It is recommended that one decade of the Rosary (at least) be said for the particular intention of each day; our proud but decadent civilization the particular intention of each day; our proud but decadent civilization began to fail and in January last also that Holy Communion be if the Church of Christ be not he was forced to give up his work the church of the children of the chi received as often as possible during permitted to sa the Octave, but certainly on the First Union and Times. to obtain the Plenary Indulgence. The Missionary.

THE HOLY FATHER'S ALLOCUTION

The Holy Father, in his reply to the Christmas greetings of the College of Cardinals, summarized the five great plagues that are affi cting the world today and robbing it of the peace and good will which the angel announced as the gifts to man from the new-born King of the nations. These plagues, said the Pontiff, are "negation of authority, hatred among brothers, thirst for pleasure, disgust for work and forgettulness of the supernatural objects of life. Any sane and shoughtful mind that studiously surveys the revolting state of society at the present day will surely agree with this enumera-

And the Holy Father, whose discerning eye has so clearly detected the dominant evils from which the by the special graces of his high position and by that Catholic sense which attends the proper development of the Eaith in the soul, to prescribe the only effectual remedy to overcome them. These evils, he says, can be cured only by the aid of able classes of French women is gradually disappearing, and the wild and all things in el. "To renew all things in the motto of one of his illustrious predecessors, is but another way of saying what the present Pontiff enunciates in his recent allocution.

The unchangeable Gospel of Christ is the one thing needed in the world today in order to stem the destructive tide of irreligion and immorality that is sweeping over it like an avalanche. Where the Church of Christ is allowed to work her divine way unimpeded, virtue and peace and right order grow up like flowers in her path. She is the only connecting link between frail fallen man and the Godhead, and when this link is broken the multiple evils of religions and again a parchy result. She ous and social anarchy result. She has been placed in this world by the God-man to preside, like a queen, over the destiny of men and of nations; her face is lit by the light of Heaven and her voice is the voice.

Should ever remain unheeded,—that is, it we want to be happy. For in this fine business of helping, it is [82]. Apply stating experience and salary to who gets the larger share of the benefit. It's you and I and all who make the effect.—Leigh M. Hodges.

of Ged. Wherever her veice is heeded, peace and happiness reign; wherever it is rejected, the demons of hell find a free field for the pro-

by the Hely Father cannot prevail where the Church holds her divine This period commends itself to mantle and shows them the many Catholics especially because it begins

All this the Church has been doing since the Pentecestal day when she began her mission. The "super-natural objects of life" have ever been her one deep selicitude. To the authorized form of prayer, together pursuit of these objects she subsreinates every other interest in life. Hers is the only voice in the world teday that can speak with divine authority on the questions that most witally effect human life. It all men would listen to her and obey her diraction there would be no further perplaxing problems to be solved. All meral and social difficulties are dissipased in the light of her teach-Us; that the world may believe that ings. History attests the truth of Thou has sent Me. St. Jehn xvii, 21. world knelt in homage at her

When will the apostate nations that were tern from her breast by O Lord Jesus Christ, who saidst that she alone is the divinely unto Thine Apostles; Peace I leave instituted teacher of the world; the Reformation begin to realize that she alone has the solution of all regard not our sins, but the faith of the problems that are now herassing Thy Church, and grant unto her that Peace and Unity which are agreeable ity and teachings, tegether with the to Thy Will, Who livest and reignest God forever and ever. Amen. would soon transform this world into a blessed Utopia, did men but submit their minds and hearts to

The neo-paganism of the present Pater, the One Snepherd.

Jan. 19. The return of all Oriental
Separatists to Communion with the
Apparatists to Communion with the
Christ. What other power is Jan. 20. The submission of all there in the world to stem the several tides of corruption, dis konesty, injustice (what other power is there in the world to stem the several tides of corruption, dis konesty, injustice (what other power is konesty, injustice, irreligion and anarchy that are sweeping away the citadels of our civilization? In the face of the present "negation of authority" laws are fut le and our course have become a mackery. Man has grown so wanton in his lust and avarice that nothing but the divine sanctions of religion can check his mad career.

It may be that our medern world, Has been granted by the Holy Father to every one of the Faithful who on which covers our modern paganism then resumed his position with corruptions which destroyed the assistant superintendent. Soon aftermosint civilizations are appearing in all their putrid and abhorreat England in 1918 during the period

CARDINAL DUBOIS WARNS AGAINST IMMODEST

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

decency," Cardinal Dubois wrote, disposition. R. I. P. "We remind them that in conscience Christian women and girls should not take part under any pretext in indecorous dances which mostly bear exotic names and are of exotic

origin. We remind confessors that they the dominant evils from which the world is suffering, is enabled, both ogy. We have confidence that the example.

questionable dances which had a vogue even in polite circles are rapidly lesing favor. It is generally be-lieved that the solemn remonstrances of the late Cardinal Amette were a powerful influence in banishing these offenses against Christian de-corum. Certainly his words were self out of it. fashions which were condemned as trude C. Whitney.

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NEW CHURCH SUPPLY HOUSE

It will be of interest to the Rev erend Clergy among our readers, to learn that a new enterprise for the sale of Church Goods has epened for business in our city. Church Supply House, Costs Block, Lendon, Canada is the name and location of the firm which intends to fill a long felt The new concern is the direct representative of the best American and European manufacturers of Tabernacies, altars, statuary, stained glass windows and smaller items of Church furnishings. The real distinction, however, of this firm is that it is the ewner of the Canadian patent rights for the manufacture and distribution of the famous burglar and fire "Bucharistic Tabernasle." There are over 700 of these Tabernacles installed in new and old alters in various parts of the world. To examine the sample of the Tabernacls now on display in the office

of the Church Supply House, is to appreciate what a great contribution is is to modern Christian art. My N. E. Schmit is in charge of the office of this company and he is very enthusiastis in his efforts to introduce this Tabernacle and to better care for church furniture needs in this country. The Reverand Clargy may new be assured that their needs in the line of the Church furnitura will be promptly and care

OBITUARY

fully attended to.

LIEUT. FRED J. KIERAN

After an illness of almost a year, Fred J. Kisran died at the Ross Memorial Pavilion of the Royal Vic toria Hospital, Montreal, Saturday morning Dec. 18th. Mr. Kieran was with all its crying iniquities, will be twenty-six years of age and held compelled, in cheer despair, to surn a lieutenant's commission during the to the Church of Christ to save it from impending dissolution. The Royal Naval Air Service and later decline which began at the Referma with the Reyal Air Ferce. He left tion is now fast driving toward the and in March he entered the

He leaves to mourn his less his mother, Mrs. R. Kieran; one sister, Hazel Kieran; and two brothers, Mark and James Kieran, all of Mon-

The funeral took place Monday Paris, Dec. 20.—Cardinal Dubois, following the example of the late Cardinal Amette, is making war on immodest fashions among women and modest fashions among women and sesociates at Almy's, Living were received. morning from his home, 181 Esplan-

modest fashions among women and on the craze for unseemly dances. In a pastoral letter read last Sunday in all the churches of the Archdiocese of Paris, His Emigence wards Cablolics against the dangers of such fashions and prectices.

"We conjure our diocesans to have nothing to do with the fashions of dress which are opposed to Christian beloved by all for his kind and genial dress which are opposed to Christian beloved by all for his kind and genial

GUNN.—At St. Catharines, Ont., on December 5, 1920, Mrs. W. Gunn, aged fifty one years. May her soul rest in peace.

TONE.—On Friday, December 17, 1920, at her late residence 7th Concession, West Luther, Margaret Murphy, relict of the late Francis Tone, aged seventy years. May her soul rest in peace.

O'CONNOB.—On Sunday, December 10, 1920, at St. Michael's Hospital, Toronto, Patrick J. O'Connor, a lifelong resident of Seymour. Faneral took place from St. Mary's Church, Campbellford, Ont. May his soul rest in peace.

I must make myself better than that about me before I can lift my-Change alone will heard and heeded by Catholics, who not accomplish the purpose. It is character I need, not change,—Ger-

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Would my few lines help some sufferer from skin disease. A year ago I was a fright, you could not put a pin on my whole body. I was tormented beyond words. I could not sleep, I tried several dectors. At last they sad "it is scrofula." Then Mrs. R, der of Brookvale said, "try D.D.D." it helped me and I think it will help you. I used two sample bottles and three dollar bottles and I think I am cured as I have seen no sorés or pimplas for five months, thanks to your wonderful D.D.D.

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ilment, mild or violent, do not fail to send for a trial bottle of

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If this letter is of any use to you, you may use it in any way you like. There is another fit my family that suffered with the same disease and was cured by D.D.D. RUFUS GARRETT, Chesterville, Ontario.

With our baby the rash started on his cheeks. Later on the leg, then it appeared on his wrists. We tried doctors and salves for more than a year. He became worse and worse. His wrists were awful to look at. His forehead was covered and from ear to ser he was unsightly.

I had to make little cotton slips to pull over his hands to keep him from scratching. I spent \$50.00 in salves alone. Finally I got a bottle of D.D.D. and after reading the causes of ezema and the directions for using D.D.D. I commenced its use and soon saw a change. In about three weeks the sores were healed. He has been perfectly well now for a year. His face and hands are like velvet.

I would feel if I neglected to return thanks to the D.D.D. Company, I should be like one of the nine lepers.

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I had been troubled with eccema off and on for over 40 years and four years ago it broke out on me again. I was a complete wreck. One leg was raw from my toes to my body and the other was raw from my toes to my body and the other was raw from my toes to my knee.

No living man could ever believe what I had to suffer for over a year. I have been doctored with 3 good doctors here in my own town. I believe they did all they could for me, but yet they are not to be compared with D.D.D. 4 years ago when the eccema broke out on me I saw your ad, and I sent for a dollar bottle and found it was doing me good so continued using until I was completely cured.

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When I was using your medicine and the people saw what it was doing for me I was advertisement enough for Chesterville, and after I was cured there was a school teacher came to see if I could tell her what would cure her of the same disease and I tol 1 her what would cure her of the same disease and I tol 1 her back in her school teaching and not a sign of eccems. COMPANY Gentlement Please send me trial bottle of D. D. D. Prescription. I enclose 10 cents to sever cost of packing and mailing.

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