

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

MAGNANIMOUS ACTION OF SENATE

The President of the Irish Senate, chosen practically unanimously by the Senators, Lord Glenavy—for merly James H. Campbell, K. C., used to be one of the most bitter of the anti-Irish among Carson's rabidest followers. His being chosen for this most exalted post by the Irish Senators is a remarkable illustration of the broadmindedness of our people. Just imagine, if you can, the Belfast Upper House electing unanimously to the presidency one of De Valera or Arthur Griffith's henchmen! Glenavy and Governor General Tim Healy were rival King's Counsel in many a big case. For more than a decade the forensic rivalry of the two continued to lend a special piquancy to the otherwise dull and dry proceedings of Nisi Prius and the King's Bench, and gave jurors some compensation for their service. Then there were the famous trials now and then in which the two great advocates were briefed by the contending parties, and when the public galleries were packed as at a first night performance. One recalls at random the famous Dublin divorce case of several years ago in which Mr. James H. Campbell, K. C. (as Lord Glenavy then was), declared in his opening address that when he read the painful details of the case on his brief, tears came to his eyes. Mr. Healy came within an ace of having the court cleared by his biting retort that no such miracle as that had happened since Moses struck the rock.

LORD CARSON'S PRODIGAL SON

Penniless, with nothing to his name but the suit of old clothes he daily wears, hardly knowing where the next meal is coming from, eager to get work, but unable to find it—such is the plight of the eldest son of Lord Carson, the Hon. William Henry Lambert Carson. Estranged from his father for twelve or thirteen years, he is now reduced to a state of almost desperate poverty. "Anything in the clerical line," he said to a Daily Sketch representative, "or even a labourer's job I'll be only too willing to do. I'll get down and scrub anybody's floors, or be a night watchman. I don't mind if I can get work as a waiter, or as a butler at some gentleman's flat. If I could only get £3 a week I could keep myself at least respectable; but now—well, look at the patches on my clothes, and what do I look like in this unshaven condition? God only knows how I have lived these past few months, for I don't. You may like to know that I have almost enough pawn tickets to play a game of cards with. This is what I have had to do. Only today I pawned a spare pair of boots for 7s. They were a Christmas present given me only last week. I have been allowed at various periods in my life £15 a month (when in the army during the Boer war) £5 a month (as a boy on a Rhodesian farm), £2 a week (when I was in the Cape Mounted Police), but the most I have ever received is £200 a year. I don't want a lump sum. I would be able to live decently with a weekly allowance on top of what I could earn, but I am not even presentable enough to get a decent job. What was the cause of the family estrangement? Well, my matrimonial differences were at the bottom of it, and nothing else. It is only fair to say that my two children are being educated by my father." One firm sent him on a journey to Belfast. "But I had to get out," he said, "when the Orangemen discovered my identity—in fact I was advised to get away."

MRS. GREEN KNOWS WHEREOF SHE SPEAKS

The Right Rev. Dr. Grieron, Protestant Bishop of the Northern-eastern Diocese of Down, recently delivered himself of a speech in which he said the Catholics of the south were intolerant—this by way of diverting attention from the rampant intolerance to be found in Down and Belfast. An English Protestant lady, Mrs. Green, of Eccleston Square, London, at once replied to the Bishop through the columns of the London Times. In the course of her letter she says: "I have been to and fro in Southern Ireland all my life and know it intimately. During the last six months I have been continuously in Cork and Kerry, and I have not heard or seen anything which could be described by the most fastidious as horrors of the nature referred to by the (Protestant) Bishop of Down except two instances quite unconnected with religious differences which received such publicity and the offenders such heavy sentences that they are eloquent illustrations of the attitude of Southern Ireland in these matters. Dr. Grieron says he has been told that 'Southern Ireland is no place for a decent woman to live in.' All I can say is that there are very many decent women, Protestants and Catholics, of all shades of political opinion,

whose earnest wish is to live and die and rear their sons and daughters in the South."

HIS MAJESTY BIDS GOD-SPEED TO GOVERNOR HEALY

Before leaving to assume his duties as Governor-General of Ireland Mr. Tim Healy had an interview with King George. The newspapers give the following account of what passed between them: "The interview was of an extremely cordial character, with very little formality associated with it. It lasted for half-an-hour, in the course of which His Majesty showed an intimate grasp of the Irish situation and of the efforts of the Irish Government to carry out the terms of the Treaty. The King recalled with pleasure his visits to Ireland and particularly his first landing on Irish soil as a young naval officer at Bantry, the early home of Mr. Healy, with whom he had hitherto shared himself to be familiar. At the conclusion of a very friendly conversation, His Majesty wished the new Governor-General every success in his high office, and expressed the hope that happiness and prosperity would accompany the establishment of the Irish Free State." According to the Sunday Express, "The Sovereign expressed to Mr. Healy deepest sympathy with, and liking for, the Irish people, and confirmed what had hitherto depended on rumour, that he took the initiative last year in suggesting that the conciliatory policy which led up to the Treaty should be inaugurated by his Ministers. The new Governor-General appeared to be extremely pleased with his interview with the King."

SEUMAS MACMANN'S, 264 West 94th Street, New York City.

HILAIRE BELLOC

TELLS HOW ENGLAND LOST THE FAITH

London, Jan. 8.—English Protestants who believe that the Reformation in their country was a spontaneous uprising of pure Protestantism in the heart of the nation, would have heard a different story at Newcastle, when Hilaire Belloc spoke on "How England Lost the Faith."

So much foggy bigotry has been woven around this epoch in the national history, and spread to other countries by the spread of Anglicanism, that an unbiased Catholic exposition of the same is of wide interest.

NO BREAK INTENDED

Touching on Henry VIII's break with the Papacy, Mr. Belloc laid down the contention that there was no real intention of a break with Rome, an episode that stretched itself over some seventy years, that is roughly, from 1535 to 1605.

"This change of religion on the part of the English," Mr. Belloc said, "was unplanned and undesired. Anne Boleyn was the author of the divorce and not Henry VIII., and the breach with the Papacy was but the first step."

"There were others; the suppression of the monasteries, the looting of parish churches and cathedrals, and the failure to restore confiscated land. When James I. went over to the anti-Catholic side, on the advice of Cecil, the transformation was complete. But the step was taken not because of hatred of the Catholic Church or love of Protestantism. It was an attitude taken up by the dynasty."

Mr. Belloc maintained that the men at the head of the Government in these times had been brought up as Catholics, at all events, and that the Government was not fundamentally Protestant either in its outlook or its plans. He showed that both Henry VIII. and the Protector Seymour merely wanted to have their own way, either in the question of getting in money or acquiring political power. With Elizabeth and her adviser Cecil, it was a case of strengthening the dynasty. Mr. Belloc does not find in any of these any strong desire to propagate Protestantism purely for the love of it.

HENRY VIII'S REQUEST FOR MASSES

Through all these changes and variations of policy Mr. Belloc discerns one ruling motive; that is, not to restore Church lands on any consideration. Henry VIII. lived and died simply steeped in the process and thought of Catholicism, leaving behind him more bequests for Masses for his soul than any other English King.

It is in the sweeping away of the monasteries that Mr. Belloc sees one of the main reasons for the success of the Protestant Reformation in England. When the Mass had gone, the altars served no purpose, and so the endowments of the altars went into the pockets of the nobles.

According to Mr. Belloc, Henry VIII. retained his faith in the Blessed Sacrament right up to the last. While on his dying bed the physicians advised the King to

remain lying down when Mass was celebrated in the sick chamber. But the monarch insisted on trying to struggle to his knees for the Elevation, and said: "I would rather suffer anything I have to suffer than show lack of reverence to the Real Presence in the Blessed Sacrament."

Mr. Belloc declared that the resurgence of the Faith in England within modern times can be traced to the coming over of Irish Catholics at the time of the famine.

OUTSPOKEN AND MANLY

METHODISTS CONDEMN KLAN AS UNDEMOCRATIC AND UNCHRISTIAN

New York, Jan. 8.—The Ku Klux Klan is made the subject of the last issue of the Social Service Bulletin of the Methodist Federation for Social Service. The entire issue is devoted to a description of the origin and development, the nature, the membership, the financial aspect and other pertinent characteristics of the Klan.

"The Klan gains influence," says the Bulletin, "by appeals to local prejudice; in the South, seeks to terrorize the Negro; on the Pacific Coast, whispers that yellow men are plotting to disturb black men to rise against the white; in the cities of the Central West and now also in the East, is against radicalism; on the Atlantic Coast also, holds that alien-born have no place; anti-Semitism and anti-Catholicism are issues. 'Wherever a prospective member lives, he has been promised that his pet aversion will be made the object of Klan action.'"

LAWLESSNESS OF KLAN

Under the title of "Spirits and Deeds of Lawlessness," the Bulletin says:

"Men have been taken from their homes and conveyed to lonely spots where they have been beaten, tarred and feathered; women have been stripped of their clothing and covered with tar and feathers; some men have been boldly kidnapped in broad daylight and driven in automobiles to obscure places and there flogged; others have been whipped and mutilated for alleged immorality. The words Ku Klux Klan, or initials have been posted in public places, printed on placards tied to the victims, even branded on the victims' bodies."

Although admitting that the West-Ohio Conference of the Methodist Episcopal Church, by a close vote, tabled a resolution condemning the Klan, and that the Rock River Conference, after adopting a resolution which contained condemnation of the Klan, reconsidered it, substituting for the section in question another dealing with generalities, the Bulletin points out that the "Church press is practically unanimous in speaking against the Klan." Examples quoted from the Methodist Press include the following: "The Christian Advocate," New York City—If oath-bound bands and midnight masquerades are necessary to protect our liberties, it is a sign that those liberties have already disappeared beyond recovery. The remedy is more deadly than the disease."

"Western Christian Advocate"—White supremacy is a denial of the tenets of the Christian religion and a nullification of the Constitution of these United States."

"Central Christian Advocate"—'And what will preachers of the gospel have to say when the Ku Klux is deserted and good men who were in it desert the preachers, too, who misled them?'"

"Pacific Christian Advocate"—'The Klan is perhaps a natural development of the one hundred per centers of war time and betrays a lack of faith in the American institutions of the secret ballot, free speech, free press and free church.'"

"All Christians of whatever race or color must stand for moral supremacy and righteous supremacy."

"Epworth Herald"—'Granted that in many instances the Klan exerts its influence in behalf of public and even private morality—the fact remains that it acts under the cover of anonymity, takes the law into its own hands, becomes judge, jury, and executioner, and thus undermines all constituted authority, opens the way to all sorts of lawlessness and gives birth to fear and reprisal.'"

METHODIST BULLETIN'S CONCLUSIONS

"Democracy is the distribution of power," says the Bulletin in its final summary of the Klan situation. "The Klan proposes to concentrate authority and to exercise it secretly and irresponsibly. How then can it advance or even defend democratic institutions?"

"The Klan proposes to enforce its standards of government and morality by coercion, using methods designed to strike terror into offenders. One of its ministerial advocates says: 'We must fight the

devil with fire.' The New Testament principle is: 'Be not overcome by evil but overcome evil with good.' This is absolute antagonism of means."

"The main objective of the Klan is the establishment of white supremacy, amended to include Gentile, Protestant supremacy. The goal of the New Testament is the solidarity of the human family, that all may be one in Christ Jesus. Here is an absolute antagonism of ends."

"How can these irreconcilable moral and spiritual opposites be joined in one ministry?"

PRINCE DE BROGLIE WAS NOT DIVORCED

Paris, Dec. 29.—Recent dispatches sent from here to the secular press in the United States reported that the Archbishop of Paris had authorized the marriage of Prince Robert de Broglie to Mlle Melodia Altamura of Madrid, notwithstanding the fact that the Prince was represented as having been divorced from a former wife who was still alive. The insinuation was that the Prince "one of the wealthiest French nobles," had been able to induce the Church authorities to relax the iron rule against the remarriage of divorced persons.

FALSE REPORT IN SECULAR PRESS

According to the secular press dispatches, the prince had been married twice before he married Mlle Altamura. His first wife was the Baroness Madeline Deslandes, who died, the story ran, and his second wife, from whom it was said he had been divorced, was Madame Estella Alexander. On this point the dispatch in question contained the remarkable paradoxical statement that "The divorce barred him from remarriage in the Church, even though the Pope annulled it." Then came the still more remarkable statement that "The situation was brought to the notice of the Archbishop of Paris and the religious marriage resulted."

Inquiry at the Chancery of the Archdiocese of Paris brought out the fact that not only had the Prince never been divorced but, from the standpoint of the Church, he had never been married. Madame Deslandes, who, incidentally, is not dead, was a companion of the Prince's mother when the Prince was very young. The Prince wished to marry her but the union was opposed, one of the reasons being that Madame Deslandes was a divorcee and hence a marriage in the Church was impossible. After many futile attempts to find a French priest who would perform the ceremony the couple went to England where they tried for some time to find an English priest who would marry them. English priests, however, being required to secure the authorization of the Archbishop of Paris to marry the couple and in this way becoming aware of the impediment to the marriage, also refused on several occasions to perform the ceremony. Finally the Prince and Madame Deslandes returned to France and announced that they had been married. It was later alleged that they had imposed upon the confidence of an English priest who had married them without knowing of Madame Deslandes' previous marriage and divorce. The affair was investigated by the authorities of the Archdiocese of Paris and the marriage ceremony performed in England was declared null on the grounds that it was contracted with a divorced woman and secured by fraud. The supreme tribunal of the Church in Rome ratified the decision of the Paris Archdiocesan court.

As to the alleged second marriage of the Prince to Madame Estella Alexander, it has been established that no such ceremony ever took place, consequently there could have been no divorce.

FACTS OF THE MARRIAGE

Recently the family of the Prince de Broglie asked the Paris Archdiocesan authorities for a statement to the effect that the marriage with Madame Deslandes had been annulled. The authorities complied with this request after verifying the facts. The certificate which they issued thus made it possible for the Prince to contract a religious marriage with Mlle Altamura, since, in the view of the Church, there had been no prior marriage. The Archdiocesan authorities, however, did not issue any special license or dispensation, as intimated in the secular press dispatches. They simply issued a certificate setting forth the facts in the case, namely that the marriage between Madame Deslandes and the Prince had been declared null, because she was a divorced woman. Inasmuch as this was true and there had been no other marriage ceremony to which the Prince was a party, there was no need of any dispensation for his marriage with Mlle Altamura. The record in the case shows,

therefore, that the Church instead of dispensing from divorce, was consistently upholding sacramental marriage.

RELIGIOUS SCHOOL ISSUE IN FRANCE

THREE IMPORTANT PHASES AMICABLY DISCUSSED

By M. Massiani, Paris Correspondent, N. O. W. C.

Paris, Dec. 28.—Three very important questions were brought up in the Chamber of Deputies in the course of the discussion of the budget for Public Instruction. The Minister of Public Instruction, M. Leon Berard, was interpellated by a radical deputy who demanded the closing of all schools still run by religious congregations despite the law of 1901. Another interpellation by the same deputy on the subject of the distribution of the budget among public and private schools, brought from the Minister the reply that he was opposed to such distribution. Lastly, in discussing a measure providing government aid for poor students in large colleges, the Minister declared that he was in favor of giving such aid to students in Catholic colleges as well as to those in the State colleges.

HONOR LOANS TO CATHOLIC STUDENTS

Subsequent to the Minister's announcement with respect to honor loans to students in universities, the Committee on Finance of the Chamber of Deputies, to which the proposal had been submitted, reported the measure favorably by a unanimous vote. The measure, as reported, recognizes the equal right of all French students, without distinction, to receive such aid.

The deputies who at first proposed to reserve these loans for students of State colleges, withdrew their opposition to the plan to grant them to students in Catholic colleges also, and there is now no doubt that the measure will be ratified in full session of parliament at an early date.

The bill states that "any moral or private person" can be associated with the administration of the common fund for honor loans. This meets the wish expressed by M. Maurice Barres that the rector of the Catholic Institute might be appointed a member of the administrative committee.

DISMISSAL OF 1,600 TEACHERS

The deputy making the interpellation in the Chamber, M. Avril, a radical deputy from Brittany and director of a normal school for public school teachers, expressed great indignation over the fact that the government had suppressed 1,600 positions of public school teachers while members of religious orders, expelled by the laws of Waldeck-Rousseau and Combes, have reestablished themselves in France and have opened schools.

In reply to the first point, M. Leon Berard stated that he had merely applied a decision approved by Parliament in suppressing 1,600 school teachers. Financial difficulties caused by the reconstruction of the devastated regions and the liquidation of war debts made it necessary for Parliament to pass a measure eliminating from government service 50,000 officials and employees. The ranks of the public school teachers had to be reduced as well as many others, either by the merging of two classes into one or by the suppression of public schools in certain districts of the country where there were no pupils.

A MARKED CHANGE OF POLICY

As for the existence of religious orders in France, the Minister of Public Instruction made a frank statement acknowledging the fact that the laws voted in 1901 had suppressed these orders.

"But," he said, "since the passage of that law, there has occurred a great event—the 2nd of August, 1914 (lively applause from the center and right). The Minister of the Interior, then M. Malvy, suspended on that day all action against the religious orders. They returned to France to serve. Can one demand that they be expelled en masse? There are nuns who, during the War and in the invaded territory, rendered untold services to the population. They have opened schools which are not legal, it is true. Can any one dare to ask me to thank them by ruthlessly closing their schools? (Great applause.) Have we forgotten the lessons of 1914 and do we want to return brutally to the state of affairs which preceded the War?"

"If there are religious orders here illegally, there are others abroad which are rendering signal service. Would it be logical to praise their action and oppose the recruiting of new vocations? Let the government pursue its course. It will know how to conciliate respect for all French interests. The War has inflicted upon us losses which will affect fifteen generations of students. The important thing now is to rebuild the intellectual monument of France. It is my opinion that all Frenchmen must be called upon to do this work."

The liberal statements made by M. Berard were greatly applauded by the right and center.

GRANTS TO PRIVATE SCHOOLS

During the discussion of the school appropriation, M. Leon Berard, in answer to another interpellation by the same deputy, expressed views which differ from those held by the parties of the right. A deputy from this latter group, the Marquis Baudry d'Asson, intends to defend a bill favoring the distribution of government school appropriations among private as well as public schools, in proportion to the number of pupils. The radical deputy M. Avril requested the Minister of Public Instruction to make known immediately whether or not he would support such a proposal.

M. Berard replied that when the motion comes up for discussion the government would not shelve it, but he urged the Chamber not to pass it, for the following reasons:

First of all, M. Berard considers that proportional distribution might bring serious inconvenience to the Catholics themselves: "What would they say," he asked, "if the Socialists and the Bolsheviks, with the authority provided by such a law, should open revolutionary schools to which the government would be forced to grant proportionate subsidies?"

M. Berard stated that in his opinion, government subsidies should be reserved for schools under government control, and that it would be inopportune to arouse rivalry which might result in unfortunate polemics. "The country has too many cares now," he said, "to expose itself to new sources of discord."

"Let us unite our efforts to make the public school the home of all, whatever their religious belief. For the government, neutrality means strict impartiality toward all opinions, for children should be taught, before anything else, to respect the opinions of others." (Applause.)

During this debate Abbe Lemire declared that he was not a partisan of proportional distribution. His statement brought considerable protest from the right, however.

PAPAL ORDER

BESTOWED BY GREEK ORTHODOX PRELATE

Washington, January 8.—News reports that President Harding had been presented with the Grand Cross of the Order of the Holy Sepulchre and with a relic of the True Cross by the Greek Orthodox Archbishop Panteleimon representing the Greek Patriarch of Jerusalem, has resulted in numerous inquiries being made here at the Franciscan Commissariat and College of the Holy Land, regarding the Order of the Holy Sepulchre. From 1342 to 1847 the Superior of the Franciscan Order was the Grand Master of this Order.

Archbishop Panteleimon is, of course, a non-Catholic, and it has been confusing to some that he should have conferred a decoration which is identified with an Order which has a long Catholic history.

The Order of the Holy Sepulchre is a Papal order whose origin is shrouded in antiquity, although generally credited to Godfrey de Bouillon, the Crusader. In 1342 when the Franciscans were given charge of the Catholic interests in the Holy Land, their superior was given the Grand Mastership in the Order of the Holy Sepulchre which had developed into an organization of lay knights associated with the defense of the Holy Land. It never became a monastic order as did the Templars or the Knights of St. John. The Grand Mastership of the order was vested in the Sepulchre of the Franciscans for several centuries and was confirmed by several Popes, the latest such confirmation being contained in a bill issued by Pope Benedict XIV. in 1746.

When, in 1847, Pope Pius IX. re-established the Latin Patriarchate of Jerusalem he bestowed the Grand Mastership upon the Patriarch whose successors retained it until 1907. Pope Pius X. then reserved the supreme office of the order to himself, leaving the administration of investitures and other ceremonial to the Patriarch of Jerusalem. So far as the Franciscans at the local monastery have been informed there has never been any claim advanced by the authorities of the Orthodox Greek Church to the right of bestowing this order, a fact which has aroused considerable speculation as to the validity of the decoration which Archbishop Panteleimon ostentatiously bestowed upon President Harding. Also there has been a great deal of speculation as to the authenticity of the alleged fragment of the True Cross. Most of the known and authenticated fragments have been accounted for, and, while it is recognized as possible that this one is as represented, there have been a number of suggestions that its history and the proofs of its

authenticity could very properly be made public in connection with its presentation to the President.

CATHOLIC NOTES

Joseph I. Breen, former European representative of the N. C. W. C. Bureau of Immigration, has been assigned to make the survey of the condition of the Cuban immigrants in Florida.

St. Louis, Mo., Jan. 2.—At 8.30 o'clock on the evening of New Year's Day, Most Rev. Archbishop Glennon delivered a short sermon at the K. S. D. broadcasting station.

The Senate of the Dutch Parliament by a vote of 48 to 37 rejected Senator Keisten's amendment looking to the suppression of the diplomatic mission of the Netherlands to the Vatican.

A generous family has presented to the Bishop of Frejus a large building the Castle of La Gastille, on the shore of the Mediterranean, between Hyeres and Toulon. It will be used by the bishop to house the Great Seminary of his diocese.

Paris, Dec. 29.—An exceptional record has been made in the past year by the diocese of Le Mans, according to statistics just made public. Out of a total of six hundred priests, there was not a single death in the year 1922.

Washington, D. C., Jan. 8.—Plans for the \$1,000,000 campaign for the building and endowment fund of Trinity College, the collegiate institution for women, at the Catholic University of Washington, were mapped out at a meeting of the drive committee held here yesterday.

The late Father Francis Keane of Pittsburg, Pa., left a modest estate valued at \$8,000; but out of this sum he has provided that \$5,000 be used by the Catholic Foreign Mission Society of America (Maryknoll) to be used in educating young priests for the foreign field.

The third centenary of St. Francis de Sales will be celebrated on December 28 at Ancey, the town near which the saint was born. In honor of this event His Holiness Pope Pius XI. has announced that he will write his first encyclical on this gentle Doctor of the Church.

Rome, Dec. 28.—Archbishop Fumasoni-Biondi, former secretary general at the Vatican, who will succeed Cardinal Bonzano as Apostolic Delegate to the United States, has sailed for that country. The new delegate is expected to arrive in Washington, where he will take up his residence, in the middle of January.

Through the influence of Mr. J. J. Forster, general passenger agent at Vancouver and other Catholic agents of the line, a complete Mass kit, manufactured by a Catholic Montreal firm, with a blessed altar stone, has been installed on each vessel of the Canadian Pacific Steamships sailing from Vancouver to Japan, Shanghai, Hong Kong and Manila.

Albany, N. Y., Jan. 8.—Gov. Al Smith, of New York, apparently believed in the efficacy of Scriptural admonitions as an aid to those who are burdened with the cares of high office. Over the mantel behind the Governor's desk in his private office at the Capitol here, is a framed quotation from St. Paul, II. Thess. 3, xiii. "Be not weary in well-doing."

Chicago, Ill., Jan. 8.—Three new church sites, one on each side of the city, aggregating in cost \$65,000, have been purchased by the Archbishop, and seven parish loans, aggregating \$80,000, authorized with the opening of the year. The interest rate on the loans is 6 1/2%. The sites purchased provide for school buildings as well as churches.

Cologne, Dec. 18.—Decreases in the strength of the Socialist party were shown in the results of recent elections in Mainz, Worms, Mannheim, and other cities. From a position where they held an absolute majority within their own party, the Socialists in many instances have been reduced to a place where a combination of the other political elements can defeat them. In Mannheim, for example, the Socialists now hold 40 seats while the other parties hold 44.

Ossining, N. Y., Jan. 6.—Two Korean young women recently arrived here to enter the novitiate of the Maryknoll Convent. They are Cunegunda and Mary Chang, daughters of a well known business man in Chemulpo, Korea. These young women landed at Seattle six months ago and have since been postulants with the Maryknoll Sisters in that city. After their profession they will return to work in their native land with other Maryknoll Sisters. Two of their brothers devout Catholics both, are pursuing studies in New York.

NETTIE'S WAGER

There was a pleasant flutter in the little village of Selbyville; in fact there had been more or less of a pleasant flutter since pretty Nettie Dayton had come down for a three months visit to the maiden aunts who lived in the Dayton farmhouse below the hill.

For Nettie was one of those bright, breezy creatures to whom rustic stagnation was quite impossible. With a widowed mother, a paltry income, a five-room flat for a home, she had managed to extract more out of her blithe twenty years of life than many a girl whose pin-money would more than balance the Dayton's livelihood.

The six weeks of her visit had already quite revolutionized Selbyville. The patterns Nettie had brought down! The Paris hats she manufactured! The stylish wraps she evolved from old capes and pelisses! All these were relations to the conservative village belles, while the tinkle of her mandolin and the music of her voice delighted old and young alike.

And now, after leading the church choir as it never had been led before, Nettie had risen in arms against the old melodeon, whose sereen almost defied her rich contralto.

"Father Paul, the people should give you a new organ," she said decisively. "My dear child, they can't," was the gentle priest's reply.

"They must," replied Nettie, with a positive little nod.

"I really could not ask for it," said Father Paul nervously.

"Then I will," said Nettie gayly; "only we won't call it a collection. We will call it 'Charades.'"

And so it happened that there was hammering and tacking this winter day in the old town-hall, where the young people were buzzing in a merry, busy swarm, under the queen bee's skilful directions. But despite flags gathered from all the clubs and societies within reach, despite the pines and cedars, dutifully dragged in great wagon loads at the fair autocrat's orders, despite the great hoops filled with tallow dips that swung from the ceiling, there was a grim rigidity about the festival room that seemed to defy all Nettie's graceful efforts.

"Stiff! stiff! I horribly masculine and stuff," criticized that young lady from her perch on the stepladder. "We must have vines, ivy and something pretty and clinging for those chandeliers. And I know just the place to get it. That dear old tumble-down house on the brow of the hill is fairly running over with greenery. Mr. Selby, I commission you to furnish a wagon load at once."

There was a moment's dead silence, during which Nettie was conscious of Madeline Grey's warning call at her dress.

"—I—really am afraid I can't go there for you, Miss Nettie," said Jack Selby.

"The place is vacant, you see," hastily interposed his chum, Dick Barton; "or at least it is in the care of an ill-tempered old curmudgeon who won't let any one touch a twig."

"Not a vine," corroborated Hattie Lee, quickly. "The boys tried to get some honeysuckle last summer, and he threatened to set the dogs on them. Said he had his orders and meant to obey them."

"Nonsense," laughed Nettie, "as if he could have any orders about that old ivy tangled over the stone walls. I'll wager three pounds of my caramels to a box of Huyler's that I will get all the ivy from him I want."

"Take you up, Miss Nettie, take you up, take you up," cried half a dozen masculine voices, but Jack Selby walked off without a word.

"Dear me, what have I done?" asked Nettie, not a little dismayed at the seeming defection of this very loyal subject.

"Touched Jack in a sore point, that's all," exclaimed Dick Barton. "You see Ivy Towers is his old home, and it's tough luck not to be able even to pull a vine there."

"And why—why isn't he able?"

"Rowed with the old man, his grandfather," continued Dick. "The old Turk turned him out, and they say he has cut him off with a shilling. It was something about religion I believe."

"It was all about religion," interposed Madeline earnestly. "Jack's parents died young, and he grew up at Ivy Towers—his grandfather's idol, mamma says. And then he had such wonderful talent that old Mr. Selby sent him to Rome to study art—and he became a Catholic there—"

"Which was rallying round the wrong flag entirely with the old gentleman," continued Barton. "He has all sorts of blue-nosed, anti-Irish prejudices against Popery, as he still calls it; and he got fire-and-brimstone mad, and said Jack might choose between his faith and his fortune."

"And he chose," said Nettie, her cheeks glowing with perilous flutter of sympathy in her warm young heart.

"Oh, he chose, of course, you can see how," answered Barton grimly. "That's why he is a bookkeeper in father's cotton mills now and the old Cerberus of a Caspar is guarding Ivy Towers, and its cranky old master at Carsbad trying to hang on to life as long as he can. That is why Jack looked so blue when you asked him for the ivy this morning. And that is why you are going to

lose your caramels, for that curmudgeon at that Towers is the surliest old savage this side of the Rockies. You had better call your wagger off while you can Miss Nettie."

"Not I," answered Nettie, immediately seized with a devouring interest to see "Jack's" old home. I'll stand to it and win, as you will see."

And it so happened that our darling little heroine started out this bright afternoon to storm the fort, hitherto held by the redoubtable Caspar against all fair invaders. To her surprise she found the great iron gates standing encouragingly open, and the mark of carriage wheels on the crisp, snow-covered terrace. But neither Cerberus nor his companion dogs were in sight.

The wintry sunshine seemed to rest upon the silence and desolation, like the pale, strange smile that lingers upon the lips of the dead. Nettie walked up the broad avenue, her bright eyes taking in all the beauties around her; the wide slope of the spacious lawns, the great elms, whose leafless branches stood etched against the sunlit sky, the broken fountain, the moss grown terrace. But the tangle of rose-trees and woodbine around the pillared porch.

In her tender sympathy for Jack she had almost forgotten the ivy, when she was startled by a hacking cough, and there, at the turn of the road that circled the broad, park-like grounds stood their grisly guardian, Cerberus himself. He was growling audibly at a felled tree that had been flung carelessly across the path, and for a moment did not see the pretty intruder.

"Good evening," said Nettie in her pleasant tone.

"Hey!" said the old man turning sharply upon the speaker. He made an odd picture as he faced her in the wintry sunlight, his gray hair straggling down under a knitted nightcap, and a velvet smoking jacket over his loose red shirt.

"I said good evening," repeated Nettie, with her most bewitching smile.

"Oh you did," and a pair of keen eyes flashed suspicion from beneath their bushy brows. "And who are you and what's your business here?"

Nettie winced. This was indeed the surly savage of whom Dick Barton had warned her. But she thought of her reckless wager and the merriment that its loss would awaken, and pursing up her pretty lips determined to stand her ground.

"My name is Nettie Dayton," she answered, "and I have come to ask a favor."

"I'll be bound you have," snarled the old man fiercely. "I could not be let alone twenty-four hours on my dying bed. Soup kitchens! missionaries! orphan asylums! hospitals! I've done with them all. I won't be bothered. I want peace and rest and quiet. You'll get nothing, nothing, nothing here, and the speaker's voice rose into a shrill quavering crescendo.

Nettie's eyes flashed. This was really too much to bear. To be shrieked at in this way by a clownish servant man.

"You forget that you are speaking to a lady," she said severely. "You are not fit to be in charge of a gentleman's grounds."

"Eh, God bless me," gasped the old man staring.

"You are a disgrace to the Selbys—a disgrace to this fine old place," continued the young lady, her cheeks glowing with just indignation. "It's a shame that a lovely spot like this should be in the hands of such a rude, uncivil, disagreeable old man. But I suppose you suit your master, who must be as much of an old bear as yourself."

"My master," gasped the old man, staring, "my master!"

And then, to Nettie's dismay, he went off into a chuckling laugh, that shook him from head to feet.

"Lord! Lord! that's good; I haven't heard such plain, straight truth-telling for sixty years or more. So I am a rude, uncivil, disagreeable old man. I'm a disgrace to the Selbys! Upon my life, little lady, I believe you are more than two-thirds right. Shake hands on it. I ought to know your name and your face. I went to school with a Nettie Dayton, who had eyes that could flash like yours, fifty years ago."

"Aunt Janette!" said Nettie in bewilderment. "And you—you—are—"

"Old Jack Selby at your service, little lady; old Jack Selby, whose dull, bleared eyes you have opened with a wholesome dash of truth; old Jack Selby, who has come home, as even such rough old bears do—to die."

"Oh," gasped Nettie quite cold with dismay as she recalled her sharp attack on the supposed Caspar, "I'm sorry. I am very sorry."

"You need not be," said the old man, with a nod and chuckle. "Call it quits, and shake hands, little lady. And now tell me what you want and you shall have it right away."

And that is how Nettie got her wagon load of ivy, and won not only her wager, but her way to the old man's heart. And the wonders she father's cotton mills now and the old Cerberus of a Caspar is guarding Ivy Towers, and its cranky old master at Carsbad trying to hang on to life as long as he can. That is why Jack looked so blue when you asked him for the ivy this morning. And that is why you are going to

trained into the mildest of watchdogs, was guarding a very paradise of bloom and beauty and roses, and that thronged upon the pillared porch was the idol of both "Jacks," the breezy, brown-eyed little lady, whose cunning had brought life and love and hope and joy to Ivy Towers, and made it again that earthly Eden—a happy home.—Church Progress.

DREAM OF OLD ACADIA REALIZED

By Willard de Lue

Let me paint for you a picture out of the past; a picture of humble homes and of fair fields and of blue waters beneath a smiling sky—old Acadia, in days when the Lilies of France were yet fresh in the memories of the dwellers in Grand-Pre, and when what has been called "one of the saddest episodes in modern history," the Acadian expulsion, had yet to be set down in the annals of infamy.

We stand on a low ridge. Behind us, in the south and east, is the famed Valle of the Gaspereau. At our feet, as we look out towards the North, the village of Grand-Pre (the Great Prairie), a small settlement chiefly strung out East and West along a highway with double cross-roads, and named for the vast and fertile lowland which it overlooks. On either side of it, along these same slopes, are scattered dwellings, surrounded not by a "forest primeval" but by fair gardens, broad orchards and sparse woodlands of young timber.

THE CHURCH BY THE WILLOWS

At the far side of the village, with a road leading down to it, is the Church of St. Charles, with the green of willows behind it and the priest's house and rocky well off to the eastward of it. And in the same plot, still further to the left, is the burying ground, where sleep Grand-Pre's dead. And then down beyond the church and willows and the graves are vast lowlands, tidal marshes which these people have reclaimed from the sea by years of toil, now brown with the harvests, for it is Autumn. Again, northward of the fields and of the dykes which have been raised along their outer rims, is the great broad blue of Minas Basin, where the tides come surging in from the Bay of Fundy, phenomenal tides, that rise with incredible rapidity sometimes to a height of seventy feet, only to wage a losing battle with the dykes and fall away on miles of desolate flats. Across Minas Basin looms a hilly wilderness, stretching away into the northeast, but shut off from view in the west by the nearer bold headland of Cape Blomidon.

This is the scene of which Longfellow sang:

There, in the midst of its farms, reposed the Acadian village. Strongly built were the houses, with frames of oak and of hemlock. Such as the peasants of Normandy built in the reign of the Henries. Thatched were the roofs, with dormer windows; and gables projecting. Over the basement below protected and shaded the doorway. There in the tranquil evenings of summer, when brightly the sunset lighted the village street, and glided the vases on the chimneys. Matrons and maidens sat in snow-white caps and in kirtles Scarlet and blue and green, with distaffs spinning the golden Flax for the gossipping looms, whose noisy shuttles within doors, Mingled their sound with the whirl of the wheels and the songs of the maidens.

And the poet went on to tell of the village cure coming up the lane from his cottage by the church, and of the children running out to kiss his hand in reverence.

Anon from the belfry Softly the Angelus sounded, and over the roofs of the village Columns of pale blue smoke, like Rose from a hundred hearths, the homes of peace and contentment.

WHEN LONGFELLOW WAS WRONG

But Longfellow was wrong in two respects; for in the day of which he wrote—which is the day of the picture we draw—there was no priest in all the Acadian land, and the Angelus no longer sounded. Ill times were at hand. Lawrence, unscrupulous governor of His Majesty's province of Nova Scotia, determined to do his part to make English and Protestant this country which had once been French and Catholic, was planning to drive the Acadians from their lands. Already he had imprisoned at Halifax the chief deputies of the Acadian people and had removed their priests from the parishes.

So, if we will look closer upon the scene before us, we shall see that the flag of England floats from the spire of St. Charles, and the church and priest's house and the graveyard are enclosed in a rough palisade. Campfires burn there. Sentries are set. From the homes of Grand-Pre, no longer a peaceful village, timid women and children look down upon the scene of war.

On the 5th day of September, 1755, at three in the afternoon lo! with the summons sonorous Sounded the bell from its tower, and over the meadows a drum beat.

Thronged ere long was the church with men. Without, in the churchyard Waited the women.

The men and boys from Grand-Pre and the neighboring villages had gathered here at the summons of the commander to hear the commands of the King. More than four hundred of them entered the portals—venerable patriarchs, the heads of families; young men with the best years of life before them; even boys of ten years and upwards. And there, from the lips of Colonel John Winslow, commander of New England troops in His Majesty's service, they heard their doom and the doom of their people.

"Your lands and tenements, cattle of all kinds, and live stock of all sorts are forfeited to the Crown," he announced, "and you, yourselves, are to be removed from this, his province. I am, through His Majesty's goodness, directed to allow you liberty to carry of your money and household goods as many as you can, without discommoding the vessels you go in. You are now the King's prisoners."

PROTESTS THAT WERE VAIN

A great cry arose, a cry of protest. What had they done to merit this? Had they not lived in peace with the English? Had they not aided and befriended their soldiers when they had been at war with those of their own blood? And if they had not been wanted, why had they not been allowed to depart in peace, carrying their goods with them, to dwell elsewhere as they might choose? But there was no answer. Appeals were in vain. Winslow was but a soldier, and must obey. And so the Church of St. Charles became a prison house for those who in better days had knelt there in prayer.

How these men and boys, after a few days, were forced at the bayonet's point down the road to the landing place on the Gaspereau, a mile and a half away, and there placed on waiting transports; how the women and children followed them on that fearful march, calling out to them, singing the old familiar hymns, appealing to Heaven in their anguish; how they, too, in succeeding weeks, were herded on board other ships, until all the villages of Minas Basin were desolate; and how their loved homes were given over to the flames—all these things are history, and need not be written here. If you care to know more of the scene upon which the Acadians of 1755 had looked, almost unchanged.

A WONDERFUL INTERIOR

The chapel is built in simple Norman fashion, its walls of stone gathered in the vicinity, as the original probably was. But the interior is it to be as beautiful as the minds of architects and decorators can devise; all done in rare marbles and mosaics, with paintings and sculptures and other memorials of Acadian days upon its walls. Relics of untold value are to be assembled here at this great national shrine. Completed, the structure will have cost more than \$50,000.

It is to Father Cormier of Shediac that the raising of the money is chiefly credited. Thousands of appeals have been sent out for funds, and from all quarters of the globe, the response has been generous. There have been many large individual donations from Protestants as well as Catholics. Father Cormier, in his address at the blessing of the cornerstone, spoke particularly of the good work done by members of L'Assomption Mutuelle in the United States and Canada in gathering funds.

So the Miracle of Grand-Pre has been accomplished. Out of the ruins the Church of St. Charles has reared itself. The willows still keep it company, and beside it still sleep the Acadian dead. And the day may yet come when Acadians will again dwell in the land of their fathers, and other and happier Evangelines and Gabriels will worship side by side in the church by the willows of the roadside.

STARVING MILLIONS

CATHOLIC RELIEF MISSION OPENS FIRST KITCHENS

Special Correspondence, N. C. W. C. News Service

Moscow, Nov. 15.—For the first time in centuries the Papal flag and the Papal coat of arms, the crossed keys of Peter surmounted by the Papal Tiara, may be seen flying freely in the streets of Moscow, Petrograd, Krassnodar, Rostov-on-Don, and in dozens of towns and villages of the Crimea.

In response to the appeal recently made by His Holiness, funds for the Catholic Relief Mission have been contributed from all quarters of the world and are now being administered in Russia by special representatives of His Holiness chosen from different nations. The personnel of the Papal Relief Mission at present is composed of the following members: Professor Edmund A. Walsh, Director-General (America); Aristide A. Simonetti, Representative, Moscow (Italy); Pierre Czizguth, Assistant, Moscow (Italy); Ghouse Conti, Assistant, Moscow (Italy); Edward Gehrmann, Representative, Crisma (Germany); Joseph Felius, Assistant, Crisma (Germany); Nikomed Dohner, Assistant, Crisma (Germany); Pedro Voltas, Representative, Rostov (Spain); Angelo

by the Dominion Atlantic Railway. A rustic cross of stone reared above the ancient graveyard, and a statue of Evangeline by the roadside, where the men and maidens of Grand-Pre came down to church at the sound of the bell.

"This," said the Acadians, as they stood on the hallowed ground but little more than a year ago; "this must be only a beginning. And so, under leadership of Rev. A. D. Cormier, parish priest at Shediac, N. B., they set to work to gather funds for an Acadian Memorial Chapel, to stand where the Church of St. Charles stood in olden days.

WHEN DREAM CAME TRUE

A few weeks ago the dream of sixty seven years after the destruction of Grand-Pre of the Acadians, the spire and cross of a Catholic Church again reared itself to the heavens, and the mystical Lamb of God was offered up in the Sacrifice of the Mass, by an Acadian Bishop Right Rev. A. E. LeBlanc, of St. John.—a descendant, I believe, of Rene LeBlanc, notary of Grand-Pre, mentioned so prominently in Longfellow's poem. Acadian voices again burst forth over the hills and the lowlands in the majestic Ave Maria Stella, the ancient national hymn.

"Why this emotion that stirs our hearts today?" cried the preacher of the day, Rev. Thomas Albert of Grand Falls, Madewaska, as he looked out over the Acadian band gathered from Canada, from New England, even from the Acadian settlement in Louisiana. "Like the Hebrews banished from their country, we, the descendants of the ancient Acadians, have wept after the father's homeland; but happier than the Hebrews in exile, we have been able to preserve the faith of the past and to see again the land of our ancestors.

"Let us not here engage in useless lamentations. Let us save history alone; and say to our beloved and glorious dead, 'Behold, we, the Acadians, are here again in the ancient homeland.' Let us be more valiant in our daily tasks and sanctify our homes in the sacrifice of the past."

Men and woman wept as they knelt there on the grass before a temporary altar erected at the entrance to the chapel. The warm sun shone down upon them, lighting up the green fields that surrounded them, and the dancing blue waters of Minas Basin and the white sails of the vessels on it. It was the scene upon which the Acadians of 1755 had looked, almost unchanged.

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Assisted by a corps of Russian employees, clerks, interpreters, translators, typists, warehousemen, managers, chauffeurs and such indispensable adjuncts of an operation which must be conducted on business lines, involving, as it does, the purchase, shipment by land and water, insurance, storage and wide distribution of thousands of tons of foodstuffs, the Papal Relief Mission has established four main distributing stations, viz: Moscow for Northern and Central Russia; Eupatoria, on the Black Sea, for the Crimea; Rostov, where the river Don empties into the Sea of Azov, for the Cossack country; and Krassnodar for Cuban and North Caucasus.

7,000,000 FACING STARVATION

The Vatican Agreement, signed at Rome by the Papal Secretary of State and the Roman Representative of the Soviets, guarantees the Papal Relief Mission all the rights and privileges accorded to foreign Relief organizations now operating in Russia. At the request of the Soviet Government, the first Catholic kitchen was opened in Crimea, where the need is particularly urgent, as half the population are in dire distress. In all, it is estimated that 7,000,000 Russians will be facing death from starvation during the coming winter. There is no longer talk of surpluses but of serious shortages, especially in South Russia and the Crimea. Although the magnificent work of the American Relief Administration has conquered the famine in the Volga region, nevertheless drought, crop failures and the general demoralization following the social upheaval in Russia are already beginning to cause deaths from starvation during the coming winter. Consequently, upon the arrival of the Papal Mission, steps were taken at once to open public feeding stations at Eupatoria.

Eupatoria, one of the well-known ports on the west coast of Crimea, originally counted something like 40,000 inhabitants and still shows signs of its former prosperity. But today the inhabitants do not number more than 12,000 and the houses, ruined villas and public buildings are mute reminders of the successive waves of invasion that have swept over the place during the past eight years. Crumbling ruins abound, especially in the Tartar section, where the miserable survivors of war and famine have stripped their poor dwellings of every stick of available wood in order to provide firewood for the winter. Along the curving beach, once considered among the favorite Russian watering-places, still stands many a white stone villa and rich mansion. But they are deserted now, gaunt skeletons, roofless and windowless, the empty window spaces silhouetted against the sky like the staring eye-sockets of a human skull.

After much preliminary labor spent in finding suitable lodgings for the members of the Mission and in constructing the necessary kitchens, where even the stoves and ovens had to be installed, the long expected day of opening arrived, a day destined to bring great joy and happiness to thousands of half starved children, who had almost forgotten the taste of white bread and wholesome food. In a large building formerly used by the Mayor of Eupatoria as the City Hall, the members of the Mission had caused two large halls to be prepared, cleaned, and whitewashed and furnished with simple tables and benches. At one end of the main hall is a smaller connecting room, where on the morning of September 29 three huge cauldrons began to simmer over a roaring wood fire, the wood itself having been obtained by the demolishing of an unused building.

COOKING CAULDRONS FROM NAVAL MINES

The cauldrons that were filled for the first time that morning with soup, cereals and other wholesome food for the thousand expectant children who gathered an hour in advance before the door, have themselves an interesting pedigree. These utensils are the outside coverings of Russian naval mines that have been swept up from the waters of the Black Sea. They have been shaped into huge cooking vessels. A man could be drowned in the largest of them. It was one of the

many duties of the Director of the Catholic Mission to scour the beach in company with the local representative of the Soviet Government in search of suitable material for the peaceful purpose to which these engines of destruction, have finally come.

At one o'clock, in the presence of members of the local government, townsfolk and members of the Mission, the formal opening of the first Catholic kitchen in Russia took place. Festive garlands and simple green boughs had been hung by the enthusiastic employees. Over the table where the bread is distributed hangs a crayon portrait of His Holiness, Pope Pius XI., depicted in the act of blessing the assembled multitude and the long files of children passing beneath. It is the work of an ancient artist, a man who at the age of seventy-five, blind of one eye and weakened almost to exhaustion by the privations of the past five years, still contrived to sketch a portrait of His Holiness from an ordinary newspaper print. It was an expression of gratitude to their august benefactor beyond the Dardanelles.

Each child, in accordance with the system adopted, had been furnished with a printed card bearing his or her name, address, school, age and the other data found necessary in mass feeding of this kind. Provision is even made on the card to note the weight of the child at different intervals during the operation, in order that the effect of the feeding may be accurately and scientifically determined. The date of vaccination is also noted, as a vigorous campaign has been inaugurated in the Crimea to educate the peasants to the necessity of preventive measures against cholera, typhus, typhoid and the other epidemic diseases that take such heavy toll yearly among the Russian people as well as among the Asiatics.

The children presented a pathetic sight. In rags, many of them barefooted and emaciated, showing evident signs of the misery to which Russian children succumb as to a grim heritage these days, this variegated assemblage of Russians, Tartars and Armenians might well serve as a cross-section of contemporary Russian life. Yet under and through it all flashed occasional revelations of the intrinsic dignity of the human soul, and an appreciation of true spiritual values which the true Russian, in all his agony and abandonment, has never quite forgotten. Young faces are old in Russia, but it is rarely that one sees a Russian child without a simple cross, the symbol of its faith hung about its neck.

Dominated as this nation has been for four awful years by the one idea of self-preservation in the form of material bread for gnawing stomachs, the great masses of the people have preserved their faith and the mysticism of the Slav. It has baffled every attempt of the most radical exponents of Communism to eradicate it. It has proved, as one writer has recently said in speaking of Russia, that the human spirit is greater and stronger than all the combined forces of brute matter. Despite the repeated attacks of a professedly atheistic state, and in the face of such slogans as "Religion is opium to the people" placarded on the walls of government buildings, one detects a growing elevation and purification of spirit in the Russian people, especially in their writers and poets. This renaissance of spirituality has already attracted the attention of the literary and critical world and it has quite definitely attracted the attention of the Soviet Government. Two hundred intellectual leaders have been named for banishment, the first contingent of eighty having already been exiled.

ADDRESS TO CHILDREN

When the first meal had been distributed, the Chief of the Crimean Division of the Catholic Mission, Edward Gehrman, addressed the attentive children. After urging them to be prompt in attendance and to observe the few disciplinary rules of the kitchen, the speaker ended by saying:

"Thus we shall all work together so that the number of children may increase in this and in our other kitchens and thus more and more Russian children will be saved from death by hunger and made strong and healthy by the loving care of our Father in Rome."

The local representative of the Soviet Government responded with an address of welcome on behalf of the Moscow Government and terminated his remarks by bidding the children show their gratitude to Pope Pius XI. by again applauding. This they did with much gusto, to the accompaniment of rattling spoons, and the waving of their pitiful tin cups and plates.

Thus began the work of Catholic Relief in Crimea, a work which embraced 5,000 children within a short time and is now being rapidly extended until it will embrace some 85,000 children in Northern Crimea.

OVER 2,000,000 ORPHANS

Similar relief operations have been inaugurated at Rostov-on-Don, Krasnodar, and Moscow. At Rostov 1,500 refugees are being fed daily by the Catholic Mission. These wretched wanderers, the flosam and jetsam of humanity, men, women and children of all nationalities and types, fleeing from the Caucasus, Astrachan and Daghestan and headed for they know not whither but only away from the haunting spectre of death by

starvation, are here concentrated in a huge field and fed by the charity of His Holiness.

In Moscow, the Catholic Mission is aiding the Soviet Government to cope with one of the most appalling problems of post-war conditions, the care of orphans and abandoned children. The Director of the Catholic Mission was recently informed by the Soviet Government that something like 2,225,000 children are now orphans and homeless in Russia. Of these, there are over 40,000 in Moscow alone. Every night dozens of these homeless waifs are gathered up from the streets and brought to central "Collectors" or "Priemniks" as they are called in Russian, where they are first submitted to a cleansing process and then classified as sick, defective or healthy. After a two weeks stay in these central Collectors they are then distributed among the different homes and institutions in which the Soviet Government is attempting to form the citizens of the future.

In Moscow, the members of the Catholic Mission are lodged in the old German embassy, the palatial residence in which Count Mirbach was assassinated in 1918 after the signing of the treaty of Brest-Litovsk.

DENIAL OF RIGHTS IN JUGOSLAVIA

ANTI-CATHOLIC HOSTILITY WEAKENS STATE

By Dr. Frederick Fandler

Catholics in Yugoslavia are becoming aroused by attempts on the part of the State to infringe upon their religious rights, particularly in educational matters. Led by Deputy Evetovic, a large delegation representing the Catholic population of the Backsa district, formerly a part of Hungary, recently called upon the Yugoslav Minister of Public Worship at Belgrade to protest against alleged unwarranted activities of school inspectors. In a detailed memorandum of their grievances the delegation charged that the inspectors in the Backsa prevent the teachers of religion from performing their duties properly. Specifically, the delegation demanded the repeal of a regulation stipulating that all church property and all landed property formerly supporting the Catholic schools shall be administered by school committees appointed to administer the non-Catholic State schools.

In the Wojvodina, also, the Catholic schools have been taken from the Catholics, while at the same time property yielding the means for the support of the schools was confiscated.

SLOVENE PRESS PROTEST

"Nearly every day," complains "Slovenec," the leading daily paper of the Slovene Catholics, "we receive shocking news from the Belgrade Ministry of Education announcing the destruction of some stronghold of our spiritual life. In Slovenia the Minister has discontinued the schools in the more remote districts, far away from civilizing influences, so that illiteracy nearly stamped out in Slovenia, is asserting itself in those districts against the wishes of the people."

What the Yugoslav Catholic press chiefly deplors, is that the Belgrade government is thwarting all possibility of the spread of information relating to Catholic affairs and is ostentatiously displaying in every action an anti-Catholic spirit. It has been asked, without success, that the Belgrade Ministry for Public Worship should take it into consideration that the Catholics, though not the majority of the Yugoslav population, still represent a very considerable minority and, therefore, have a right to have their affairs attended to by Catholic officials in the governmental departments dealing with religious matters. At present there are more Mohammedans in the Ministry of Public Worship than there are Catholics. The budget for the Catholic department has been worked out by an Orthodox official.

One of the irritating aspects of the situation is that when a Catholic is given a governmental office, he usually is a person not enjoying the confidence of the Catholics themselves and one who has to be rejected as their representative even more energetically than a non-Catholic. In Catholic circles in Yugoslavia it is considered an affront that Cr. Cicic is the only Catholic holding office in the Ministry of Public Worship. He is a Bosnian Franciscan friar who, when the census was being taken, crossed out the notation "Roman-Catholic" following his name and wrote in the word "Christian." In every religious community there are unworthy members and the Belgrade government is charged with deliberately appointing such members whenever it is found impossible to do otherwise than appoint a Catholic to an important office. This is done, it is commonly asserted, for the purpose of discrediting the Catholics and to handicap the representation of their interests. It is further pointed out that the Slovene Catholic press that just now, at the moment when the Concordat with Rome is in the course of preparation, the post of secretary in the committee in charge of the preparatory work has been given the priest, Father Anic, of Rsgava, who without the authorization of his religious superiors, left his religious duties to become

Secretary of the Yugoslav Embassy at Rome and later accepted a position in the Belgrade Ministry of Foreign Affairs. This incident is earnest desire on the part of the present government to bring about a Concordat with the Vatican and that the tendency is towards hostility to the Catholic Church at any price.

MEN HOSTILE TO CHURCH CHOSEN

Many complaints also have been made against the appointments of school inspectors in the Catholic districts where the practice has grown up of intentionally choosing men whose hostility to the Church is notorious. One of the most powerful men in the present Belgrade government is the Minister Svetozar Pribicevic, who is openly said to have made the Ministry of Education a central office for the persecution of the Catholic Church. Pribicevic, an Orthodox Serb, and a native of the former State of Croatia, in the days of the old Croatian Diet and the Hungarian Parliament, was considered an advance guard of anti-Catholic atheism and of Freemasonry. An extraordinarily skilled speaker and an efficient organizer, he was the evil spirit of old Croatia and now holds power in the Belgrade government that surpasses the board of his Ministry and puts the stamp of his mind on the whole policy of the government.

As long as Pribicevic is a leader in Yugoslavia, the policy of the government will be anti-Catholic. Even non-Catholic politicians of the more serious type are aware of the injury the nation is suffering in consequence of the continual conflicts with the Catholics of the country. A demand for an understanding with the Slovenes and Croats, representing the Catholic part of the population of Yugoslavia, is getting louder and louder. Representatives of the Croatian Peasants' Party, including more than fifty deputies in the Belgrade Parliament and the majority of the Catholic population of Croatia—the present constitution have kept aloof from Parliament, till the present day—declare, however, that they are not required to enter negotiations for peace as long as Svetozar Pribicevic's party is at the head of affairs and Pribicevic himself attempts to negotiate with the Croats and Slovenes in the name of the Serbian people.

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LEPERS OF JAPAN

HERO PRIEST WHO HAS SERVED FIFTY YEARS IN FIELD

By Rev. Michael Mathis, C. S. C.

Aboard the Korea Maru, Nov. 6.—Perhaps the most interesting character we met in all Japan was the director of the first leper asylum in that country, Father De Lazey.

Through the courtesy of Archbishop Rey, this veteran missionary, a Hercules in stature and possessing the fine mind and artistic taste of the French nobility from which he springs, was released from his retreat for a day, in order that he might show us his establishment at Gotemba.

Father De Lazey is the second oldest missionary in Japan and has seen fifty years of active service in the field. Four years ago, when the world War had called to the trenches the younger missionaries of Japan, the Archbishop asked for a volunteer to conduct the leper asylum at Gotemba. Father De Lazey offered himself for the heroic task and soon learned to be everything that a Father could be to these outcasts in a pagan land. Without any paid help, without even the assistance of sisters and without fixed revenues, Father De Lazey has succeeded in making a real home for seventy lepers.

MUTUAL HELP AMONG LEPERS

The asylum is beautifully situated on the banks of a mountain torrent at the foot of Mount Fuji. The chapel is the center of the plant. The men's quarters are on one side and the women's on the other. Here Father De Lazey has taught the lepers to help one another and in that way to make the asylum their own very home. The domestic work is done by the women and the farms are conducted by the men. We were moved to tears to see the smiling lepers serving one another in true Christian charity and to hear them sing as they followed the plow in its furrow.

Practically all of the lepers have come to the asylum pagans and all without exception have eagerly embraced the Catholic faith. Many are daily communicants and some of them are revered as saints. The story of a beautiful and well-educated leper girl of noble blood revealed to us as nothing else could the capacity of the Japanese for heroic sacrifice and for a profound understanding of the world unseen.

Another interesting character whom we met in Japan was Archbishop Doering, S. J., formerly Bishop of Poona in India. He had just been appointed superior of the new Jesuit mission of Hiroshima. It is the first Jesuit mission to Japan proper since the persecution of 1624. It must be consoling to the Jesuits to have this opportunity to follow up the evangelical work introduced by the greatest apostle of modern times. It is also most fitting that Yamaguchi, one of St. Francis Xavier's favorite haunts, should be included in the new mission.

THE PROBLEM OF THE CLOGS

We were denied the opportunity of seeing a Japanese congregation at Mass, due to the fact that the Mass was much earlier than we suspected and we arrived at the Church just when the Christians were slipping into their wooden clogs at the church door. As all clogs seemed alike to us, we marveled at the accuracy of the Japanese in finding their own shoes. The entrance to the Sunday school was also barricaded by a wooden clog of every description. Two pairs of military boots added variety to the array. The classroom of the Sunday school itself was an interesting sight, for there we found a Japanese priest teaching catechism to an eager group of grown-up catechumens and were squatted about on mats at his feet.

There are about forty native priests in Japan, and about 130 European missionaries. These serve 180 churches and chapels. There is an auxiliary force of about 120 priests and lay brothers who are devoted to the education of youth or the contemplative. There are 230 sisters, who conduct schools for girls, one hospital and several dispensaries.

SAD CONDITIONS IN MANILA

MISSIONARY FUNDS PROTESTANTS ACTIVE

By Rev. Michael Mathis, C. S. C.

Twenty-four hours in Manila, spent on the first Friday of the month impressed Father Delauney and myself more deeply than any other similar period thus far during our missionary journey through the Far East.

The Stars and Stripes floating from the mastsheads in the bay, Uncle Sam's doughboys bustling along the streets of the city and the dashing movement of things generally were welcome signs of American life to us after our sojourn in Japan and enforced life aboard the Nippon Maru.

But it was the unsuspected vastness of missionary opportunity, the keenness of spiritual needs and the consciousness of the peculiar responsibility of Catholic America for things Catholic in the Philippines, that we had kept constantly before us. We were fortunate enough to be at the authoritative source of Catholic affairs during our brief stay in the company of Archbishop O'Dougherty and Father Byrne, S. J., the latter the newly appointed American president of the Ateneo de Manila.

At dinner in the archiepiscopal palace we learned much about the Church in the Philippines. And we found much to be enlightened upon regarding this great field.

With tears in his eyes, Archbishop O'Dougherty explained how forty parishes of his diocese, several of which count 25,000 souls, are without pastors. This condition is not peculiar to the diocese of Manila, but of the six other dioceses of the islands. It means that thousands of Filipino Catholics are living and dying without the sacraments or priestly ministrations.

But this is not all. While Catholics in other lands are slumbering or apparently living unconscious of the spiritual famine in the Philippines non-Catholic missionaries are intensely active. They are pouring in their agents by droves and their money by millions. These Protestant missionaries come as American big brothers and sisters, the self-styled political and religious liberators of the only Catholic lands in the Orient. Today they claim 60,000 converts—but they are making atheists of many nominal Catholics.

Contrasted with this small number of Protestants is the Catholic population of 8,000,000 in these islands. The history of the Church here begins with the history of the contact of these islands with the civilized world. The Archdiocese of Manila with close to 2,000,000 Catholics, was established as a diocese in 1581 and an archdiocese in 1585. The diocese of Cebu, with 1,600,000 Catholics, was erected on August 14, 1595, which was one day after the erection of the diocese of Neuva Caeceres, with a population at present of 850,000 Catholics. The diocese of Neuva Segovia, which now has a Catholic population of close to 1,000,000 was erected on

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The secular newspaper of today is not fit reading for children. For older and matured minds it may be a necessity, but the impressionable minds of our children can gain nothing but injury from it. Parents should be scrupulously exact in exercising the strictest surveillance over the reading of their children. Papers and books, magazines and novels, there are plenty. Many of them are positively indecent; many are gravely harmful; few, if any, are beneficial to the child's mind or morals. And yet the homes of many of our good Catholic people are littered with this printed trash. We trust that the religious book and newspaper are not conspicuous by their absence. Children must read, just as they must eat, but poison is not food, either for the body or the mind.—Southern Cross.

If we practically believed in the presence of our Guardian Angel there would be more ladies and gentlemen in the world.

See Velvetex Announcement on page 8.

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LONDON, SATURDAY, JAN. 20, 1923

"THAT THEY ALL MAY BE ONE"

The Church Unity Octave begins on January 18, the feast of the Chair of St. Peter at Rome, and ends January 25, the feast of the Conversion of St. Paul.

The various and insistent movements towards unity amongst our separated brethren, pitifully inadequate though they be, are yet continuing in the extreme, inasmuch as the necessary, first step towards unity is to recognize the evils of division.

We were struck, therefore, with the same thought expressed by Dr. Middleton, a non-Catholic clergyman, whose book, "Unity and Rome," we recently brought to the attention of our readers.

"Lovers of Unity," writes Dr. Middleton, "see in the movement now under way the finger of God. They think of the Spirit of God brooding over the waters at Creation—bringing order out of chaos. Another chaos has invaded the world—seeking to rend the Church against which Christ promised the gates of hell shall never prevail.

And what Catholic enjoying the blessings of Unity, secure in the apprehension and possession of Christ's divine plan of Unity, but will be moved to more fervent participation in the Unity Octave on reading these words of this sincere Anglican clergyman.

"Besides these official actions of bodies of Christians, there is another powerful agency at work, namely, prayer—the most potent of all because behind it is the faith that moves mountains. Thousands of individual souls throughout the world are praying for Unity.

prayers of His Saints. The great moving force—the work of the Holy Ghost—is gradually illuminating the hearts and minds of men, impelling them to definite action towards Unity. The Spirit of God is brooding over the waters."

We subjoin a page from the Ontario Ordo which supplies a beautiful and appropriate prayer for the Unity Octave and for the daily prayer of everyone:

At the meeting of the Bishops of Ontario in January, 1921, it was decided that henceforth the Church Unity Octave shall be celebrated from January 18th to 25th.

In the Diocese of Toronto, in all churches having a resident pastor, five decades of the Rosary will be recited for the intention of the Octave and then the following:

Antiphon: That they may all be one, as Thou, Father, in Me and I in Thee; that they may also be one in Us; that the world may believe that Thou hast sent Me.

Verse: I say unto thee that thou art Peter.

Response: And upon this rock I will build my Church.

Let us pray: O Lord Jesus Christ Who saidst unto Thine Apostles, peace I leave with you, My peace I give unto you; regard not our sins, but the Faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will; who liveth and reigneth God forever and ever. Amen.

O God of unity and peace, grant, we beseech Thee, in the holy name of Jesus, that we who are of many races and tongues, may be united in heart and mind in all that pertains to the advancement of religion and the best interests of our country, through the same Christ our Lord. Amen.

A DUEL TO THE DEATH

There is going on at present at Bastrop, in the State of Louisiana, an investigation into the activities of the Ku Klux Klan which culminated in murders of unparalleled atrocity. What is now going on is not precisely a murder trial; but the presentation to the Grand Jury of the evidence on which the authorities will ask that indictments for murder be found. The evidence on which indictments are secured is the same as that on which convictions for murder will be sought later on.

What gives the proceedings unprecedented importance is the fact that in the eyes of a continent the Klan itself is on trial. Louisiana papers state that Morehouse Parish, the scene of the murders and their investigation, is about equally divided between Klan and anti-Klan sentiment, and that both sides are armed and at fever heat. Neighbor is arrayed against neighbor, and brother against brother and in some instances father against son. Hatreds have been engendered and feuds have arisen, we are told, that probably will last for generations. Newspapers of the State which did not support Governor Parker give him unstinted credit for his fearless efforts to restore the majesty of the law in this welter of savage passions. The New Orleans States, though opposed to the Governor politically, says that "no act of his administration reflects more credit on him than that of despatching the State militia to Morehouse Parish."

Yet the same paper in one of its numerous editorials on the subject, says: "Judge Coco ought to insist, if he is correct in saying that the State can get a change of venue, that the trials of the miserable wretches who slew in cold blood and with the very refinement of cruelty a hero of the War and an estimable citizen—because they dared to oppose the villainies of a secret organization—shall be held in some other parish."

"Far be it from The States to impugn the integrity of the people of Morehouse. But if these trials are held in Bastrop (the County or Parish seat) there is the risk that innocent men, under the pressure of an aroused public sentiment, will be convicted, or guilty men, under the same conditions, go free. "In other words, the local conditions are such that no twelve citizens of Morehouse should be shouldered with the responsibility of rendering a verdict in these cases. Only a disinterested jury should sit upon them."

Under such conditions the investigation was carried on by officials of the Federal Department of Justice,

and under the same conditions men and women are now giving their evidence.

The leading American newspapers have staff correspondents on the spot; and the prominence and space given to the daily reports are evidence of the deep and widespread interest taken in this duel to the death between law and anarchy.

One would think that from many points of view the proceedings these days at Bastrop are of vital interest and of exceptional news value; but as our own newspapers give the matter little space or none at all, we subjoin here a summary of the medical testimony. The doctors are eminent in their profession, one having performed over 6,000 autopsies, the other over 800.

Dr. Charles W. Duvall and Dr. John Lansford, State pathologists, who made autopsies on the bodies of Daniel and Richards, were among the first witnesses called at the morning session. Dr. Duvall stated his positive conviction that the murdered men were tortured by some especially prepared mechanical device before they were finally put to death and that this instrument must have been a device that fitted a human body, with auxiliary devices, after the fashion of manglers, that pressed down and crushed the shoulders, arms and legs of the victim in vital spots. In this manner, the pathologist testified, the murderers inflicted a slow torture on their victims. He was unwilling to offer an opinion as to how long the torture lasted before death finally came to free Daniel and Richards of their agony.

"Both Dr. Duvall and Dr. Lansford stated positively that the explosion of dynamite in Lake La Fourche which brought the bodies to the surface could not have dismembered them and that the absence of heads, arms and feet was due to atrocities for which medico-legal history, according to Dr. Duvall, held no parallel."

Dr. Duvall during his examination used the word "tortured."

"Tortured," exclaimed the Attorney-General. "What is your opinion on that?" "I believe the men were most inhumanly tortured."

And Dr. Langford was asked: "Do you think it was possible to have inflicted these tortures without a specially constructed device for inflicting human torture and suffering?"

"I do not," said Dr. Langford. "I cannot conceive of this thing having been done by anything other than an instrument specially constructed."

Witness after witness have positively identified members of the raiding party that kidnapped the unfortunate men as well known officers of the Klan. J. S. Norsworthy, a giant weighing three hundred pounds, and a prosperous planter, told of his connection with the Klan and why he left it. He testified to the general conditions of chaos and terrorism obtaining. In answer to the query, "Have the legal authorities been superseded by this order (the Klan)?" he replied, "Yes, sir, that's true. I've been told that the District Attorney and two-thirds of the Grand Jury are Klansmen and that no convictions against the Klan can be obtained."

Though threatened with assassination Norsworthy expresses contempt for the "skulkers" who are afraid to face a man openly.

Robert L. Dade, Mayor of Mer Rouge, an ex-Klansman, was an exception to the sullen, reluctant witnesses who "didn't know" and "couldn't remember" anything. Mayor Dade in the witness box testified that "before the advent of the Klan in Morehouse Parish, Mer Rouge was a quiet, peaceful and contented village, a village that was safe to live in and upon which there was the blood of no citizen."

"Now lifelong friends have become enemies, whole families have been separated and a bitterness hitherto unknown has come into existence. Since the Klan came into the parish there have been disorders, disturbances and atrocious murders."

"He pictured the little town as being in a state of chaos and terrorism."

"That is what the Ku Klux Klan has done for us."

vent the recurrence of such things in the future. For instance, the Klan organ after bitterly attacking Attorney-General Coco as a one time Mason now a Catholic (whether or not he is a Catholic we don't know) the writer asks: "Is his record such that he can investigate and prosecute Masons and Protestants of Morehouse Parish and State of Louisiana? Shall he decide the use of sword and bayonet and machine guns in a Protestant's country?"

Such are the conditions in Morehouse Parish, where Louisiana's Governor is "battling for the honor of Louisiana and also for the honor of the United States."

It is a duel to the death between the forces of law and order and civilization life on the one side, and the rule of the mob inflamed by the basest passions of which fallen human nature is capable on the other.

While it is saddening to find Christian clergymen defending the Klan, its purpose and its methods, the article from the Methodist Bulletin, which we reprint elsewhere in this issue, is a welcome sign of a wholesome reaction.

FRANCETAKE'S MOMENTOUS STEP

During the past week France has taken the momentous step of advancing into the Ruhr valley and taking over the huge industrial plants of Germany there situated. This step is disapproved of by the British Government and by the vast majority of the British newspapers. The United States, in so far as official opinion is expressed by the American "unofficial" observer and otherwise, also disapproves; and the American press generally comments quite unfavorably. However, American opinion is rapidly coming to the point where the United States will have to decide definitely to get into the European game or get out.

The complete break between England and her European Allies on this question, though ominous, may not lead to the rupture of the entente on other matters. Indeed Bonar Law's last words to Poincare at Paris were to the effect that he did not think the French plan would work, but that if it did no one would be more pleased than he, Secretary of State Hughes, though suggesting other means, said in his recent speech:

"We have no desire to see Germany relieved of her responsibility for the War or of her just obligations to make reparation for the injuries due to her aggression. There is not the slightest desire that France should lose any part of her just claims."

Wise or unwise, fruitful or futile, just such means as France is now taking were provided for in just such eventualities as has come to pass. In that part of the Treaty of Versailles dealing with reparations is found this clause:

"The measures which the Allied and Associated Powers shall have the right to take, in case of voluntary default by Germany, and which Germany agrees not to regard as acts of war, may include economic and financial prohibitions and reprisals and in general such other measures as the respective Governments may determine to be necessary in the circumstances."

The Reparations Commission decided that Germany was in voluntary default in the deliveries of coal and timber; the British representative, agreeing to the fact of the default but claiming, in effect, that Germany had done the best she could and should therefore not be adjudged to be in "voluntary default." But he stood alone except for the unofficial American observer who criticized the terms of the Treaty itself as being too severe.

France acted promptly on the decision of the Reparations Commission. Why France is taking this step and what she hopes to gain is made clear from the secret report of Mr. Dariae who was commissioned by Mr. Poincare to investigate the industry and economics of the Rhine provinces. It was published in the Manchester Guardian for November 2nd; there has been no repudiation of the report nor denial of its accuracy on the part of the French government.

In any case, it is worth while knowing something of an issue that at present is engaging the attention and dividing the opinion of the whole world.

Mr. Dariae's report thus describes that part of Germany of which France now assumes control:

"The feature of this region of occupation is its very accentuated industrial character, which makes of it a pledge in our hands of quite the first importance for the recovery of the sums which Germany has undertaken to pay us."

"In existing circumstances, indeed, the Ruhr, and in particular the region of Dusseldorf, Duisburg, Ruhrort, which we are occupying, and which forms its head, constitutes the principal element of German wealth, which is based entirely on iron and coal, their transformations and their derivatives. The majority of the great German consortiums have been formed there, and the ten or twelve industrialists who direct them rule, directly or indirectly, but absolutely, the economic destinies of Germany. (Metallurgy, coal, coal derivatives, dyestuffs, manures, shipping companies, import and export of raw materials or manufactured goods."

After giving some figures as to coal and coal derivatives Mr. Dariae continues: "This tar, distilled and redistilled, in turn produced the benzols, phenols, and the multitude of by-products which supplied the monster dyestuff factories, the factories making the pharmaceutical products with which the Germans inundated the world, the factories for the synthetic perfumes which they mixed with the French products of natural origin, etc."

"Perfumes, medicaments, dyestuffs, tars and tar derivatives, ammonium sulphate, the foster-father of Germany's agriculture, metallurgical coke indispensable for her blast furnaces and for the French blast furnaces—all this is obtained only from coal. But after the loss of the Saar (18 million tons) and of the Polish section of Upper Silesia (28 million tons) practically all the production of German coal is concentrated in the Ruhr basin (115 million tons out of a theoretical total of 145 million tons, of which 20 millions have to be reserved for deliveries to the Allies.)"

The report then goes into detailed statistics of production and values showing how completely the whole prosperity of Germany is bound up with the Ruhr industries. Even the intensive German agriculture is dependent on the fertilizers here produced, a fact which is illustrated by the quotation from Vogler, Stinnes' chief lieutenant: "In Germany the potato is a coal by-product."

"We occupy, indeed, the greater part of the basin, (and this was before the recent advance) in which there have been established the blast furnaces which produce the cast-iron, as well as the ports of the Ruhr and the Rhine through which these blast furnaces are supplied with ores. Thus we cut in two the metallurgical establishments; we can, when we wish, separate from their coal, their ore, their cast-iron and steel production, the connected and complementary establishments which only complete their products in unoccupied Germany; we can utterly disorganize the industry of the potates of Dusseldorf, Duisburg, and Ruhrort."

"At the moment the German state is unable to pay us from its normal resources. "But there are in Germany coal syndicates, iron, steel, dyestuffs syndicates, etc. If any Germany is to pay us it will be that of the Stinnes and Thyssens and Krupp and of the great syndicates, the true holders of German capital; the Germany of the great consortiums will find abroad all the credits it desires. We must therefore retain at all costs our means of eventual action against this producing Germany, which has succeeded in organizing itself."

Here is revealed what France has in mind. The German Government is weak at home and has no credit abroad; the German industrialists are all powerful at home and command practically unlimited foreign credits. The weak German Government menaced as it is by reactionary monarchism and communist socialism is powerless to reach the wealth of the industrialists by any effective taxation or levy on capital. The French are now in such a posi-

tion as to have these billionnaires at their mercy, and to take effective means of making them pay. Dariae's report says so in so many words:

"One of these means which we might suggest to the German Government if it took too long over thinking of it, should be to impose a participation of the State in the profits of the exploitation of the capital represented by the great industries; the compulsory creation of shares representing for each enterprise one-fourth or one-fifth of its capital, and their assignment to the German Government, under the control of our Committee of Guarantees, would, for example, constitute an easy levy on the capital of these industries, of which we should then have every interest in facilitating the development. Another conceivable method would be for these securities to serve as the basis of an international loan, which would at once relieve the finances of the Allies simultaneously with those of the Germans. It is clear how the possession of the pledge which we hold in the Ruhr invests our action of persuasion or constraint, is it not possible to imagine a utilization of the Ruhr by a collaboration, a friendly entente between France and the Allies on the one part and Germany on the other, with permanent control of its means of production."

The last paragraph suggests mutual and profitable agreement between French and German capitalists of industry. The following elaborates this point: "The ironmasters of the Ruhr have available (in times of normal production) indefinite quantities of coal, but quite insufficient quantities of ore. . . . The iron-masters of the Lorraine group have available twice as much ore as they can work. . . . Hackneyed conclusion, a hundred times repeated: the French metal industry cannot live without German coke, the German metal industry can only reach half its full development if it is deprived of French ore."

Out of this situation may develop, as the New York Times puts it, "a supernatural combination of iron, steel and coal interests which would be all powerful on the Continent," which, this paper considers, "would be the beginning of worse troubles than we have yet seen."

It is impossible to forecast the outcome. The breach in the entente may be disastrous for France and for the world. It is certainly dangerous in the extreme. But from the foregoing considerations it is possible to understand the motive behind France's latest step which has given an electric shock to an already unstable world.

CO-OPERATION FOR FARMERS

By THE OBSERVER

Herbert W. Little has a most interesting account in a recent article in The Daily American Tribune on agricultural co-operation in the State of Wisconsin. The farmers in that State are solving their marketing problems through one of the largest systems of co-operative associations in the United States. The middleman is beginning to take the count. Co-operatives are operating successfully in fourteen branches of farm activities. A business of sixty-six million dollars a year is being done. The organizations have been evolved through a long period of development and with some State aid and supervision. The success of the movement in the State of Wisconsin is due in part to the fact that there are a great many Scandinavian farmers there; and these have behind them the experience of the people of their native lands where co-operation is an old story. In the Scandinavian countries the governments have long taken a great interest in agricultural co-operation. Wisconsin produces three quarters of the supply of cheese for the United States; and of the 2,000 cheese factories, about 800 are co-operative. There are 600 co-operative associations for the shipping of live stock. It was in Wisconsin that the first of such associations in the United States was established in the year 1908. Of the 835 creameries, 380 are co-operative. Of 57 co-operative shops started, 40 are in operation. There are 98 feed, elevator and produce companies; 27 potato shipping associations; 122 community breeders' associations; 214 mutual insurance companies; about 480 mutual telephone companies; 6 tobacco marketing associations and

6 fruit exchanges. Most of the co-operatives in Wisconsin started out as small concerns, dealing only in essentials, and have been developed under careful handling.

These particulars may be of some interest to Ontario people for purposes of comparison with the progress of the co-operative movement in this province. Ontario holds its own well by comparison; but the movement is capable of very great extension. The direction in which it has made the smallest advance, at least comparatively, is in the matter of the buying and selling of ordinary household supplies in the ordinary shop, and by the average family. There is room there for a very great extension of the co-operative system.

Recent discussions in this province show that there is a tendency here as elsewhere to organize the retail business and to enter into general agreements to keep up prices. Of course, a movement of that sort may get by for a while; but in the end it will defeat itself by impelling the public to take steps to protect themselves; and one of the ways in which they can protect themselves is, the formation of co-operative societies.

A correspondent of America recently gave some time to looking up some of the retail prices in New York and the wholesale prices of the same goods paid by the same retailers. Names, dates, and business addresses were given in all cases. Profits ranging from sixty to one thousand per cent. were shown. And New York is not in this respect different from any other city or town. The other day, a shop was pricing goods; and a certain article was to be priced. It had cost a hundred dollars wholesale. A hundred and fifty dollars was added to the price. And the shopkeeper got it. That's not legitimate business; it is just piracy. It is not, however, as manly as piracy, for the pirate takes some chances; and if you can hit harder or shoot quicker than he can, you get clear; but in the business piracy of the present day, the pirate gives you no chance, and he takes no risk himself. He robs his victims without the slightest chance for them to hit back at him.

Well, the fact I am stating is coming home slowly to the minds of many people; and so it is that so many are beginning to think of the system of co-operative shop-keeping, so that they may be relieved of the necessity of making fortunes for a lot of people in the course of making both ends meet, sometimes with insufficient means. The more the facts become known the more will people turn to the idea of co-operative shops. That's why I return every now and then to this subject.

NOTES AND COMMENTS

THE WORLD has been so long used to regarding the Scandinavian peoples as irrevocably Protestant that news of conversions to the Catholic Faith among them is apt to come to many as a surprise. And yet there have been many such conversions, and that of men of note, within the past few years. Indeed, in that way as well as by natural increase and conservation of resources in other ways, the Church has been making steady progress in all of the three countries—Norway, Sweden and Denmark, embraced in the general term, Scandinavia.

A QUITE recent conversion of this character is that of a well-known Lutheran minister of Copenhagen, Pastor Clausen, whose path to the Church had been beset by many difficulties. Appalled by the disintegrating processes which have characterized Lutheranism, no less than Protestantism generally in the past two or three generations, study and contemplation led him to look towards Rome as the one immovable centre of Christendom. This tendency—for he was frank and outspoken about it—led to his being accused of disloyalty to the national church, and he was summoned to stand trial before the Council of Lutheran Bishops. In their presence he courageously avowed his belief in the doctrines and principles of the Catholic Church, and was accordingly without further ado, deprived of his ministerial status.

AT THIS juncture Pastor Clausen had recourse to the Jesuits at Ordrup, by whose advice he entered into retreat, made his profession of

faith, and was received into the Church. Then he returned to his native village, in the Isle of Loosa on the Catagat, where he took up secular pursuits, thoroughly determined to fight his battle alone, for—a not unusual circumstance in many Scandinavian towns and villages—he is the only Catholic in the place. It must have required rare courage to do this, but it is a not unknown circumstance in the history of the Church that one man animated by the right spirit may in such surroundings prove to be a veritable apostle, and Dr. Clausen would appear to be a man of that stamp.

In HOLLAND too, so long a stronghold of Lutheranism, the Church is making steady progress, and of conversions of note there have been not a few. The most recent that we have heard of is that of Dr. Frederic Van Eeden, one of the foremost writers and social workers of the Low Countries. This gentleman, after mature reflection, was received into the Church by Dr. De Groot, O. P., Professor of Philosophy in the University of Amsterdam. This conversion is all the more striking since Dr. Van Eeden's attitude towards revealed religion had for years been one of practical atheism.

He had, indeed, been a sort of Dutch Thoreau, and in furtherance of his Socialist aspirations had actually embarked upon what may be regarded as a Brook Farm experiment. Then he became a dabbler in Buddhism, and an ardent admirer of the Hindu poet, Rabindranath Tagore, whose books, "Chitra" and "The Gardener," he translated into Danish. That he had from time to time glimmerings of the Truth is evident from an expression used in a lecture at Louvain. "I am not a Catholic," he said, "but at the decisive periods in my life I felt sorry not to belong to that faith, for I have always felt the necessity of religion for man, and most so for the artist."

It is not surprising, then, to find such a mind turning eventually to the Catholic Church as the only possible solution of his doubts and difficulties. Not long after the lecture referred to Van Eeden sought the solitude of a Benedictine monastery, in order to commune with God and pray for guidance. Here at last he found the pearl of great price and his reception into the Church became only a matter of a short time. Before taking the great step he adopted the unusual course of announcing its imminence in a lecture in Maastricht before a crowded audience consisting of the social, intellectual and religious leaders of that important city. A few days later, and he had crossed the great divide.

Within the past fortnight death has robbed the Catholic community of Toronto of two noted members whose loss has caused deep and widespread regret. Dr. Charles McKenna was a physician of the old school, whose ideals of devoted public service found apprehension in deep devotion to the welfare of the poor and suffering. Although for years in uncertain health himself, he was to be seen in all weathers and at any period of the day or night making his weary rounds, and into the many homes whence duty led him he always brought a ray of light and encouragement to the sick or the depressed. There are thousands to this day, whether in the city of Toronto, or through York county where his earlier years were spent, who will remember with affectionate gratitude his many acts of kindness and benefaction.

SERAFINO C. CASTRUCCI, whose untimely demise we have also to mourn, was a leader in the Italian colony, a young man of scholarly instincts, of considerable erudition, and of amiable and virtuous character. He was a poet, a philosopher, and a musician, devoted to high ideals, and profoundly attached to the Catholic faith. He was, indeed, cast in almost too fine a mould for contact with this material modern world, and would have been in congenial environment among the artists and scholars of the great Tuscan age. A rare spirit, his untimely demise is deeply deplored by those whose privilege it was to be his intimates. R. I. P.

MARVELLOUS REVIVAL OF PATRIOTISM

DEVOTION TO ITALY BECOMES ALMOST A PASSION SINCE THE REVOLUTION

Through the kindness of the New York Times Co. we are permitted to give our readers the following copyrighted article from the N. Y. Times special Italian correspondent. We are glad to make grateful acknowledgment of the courtesy; it was sought because the article throws so much light on the Fascist revolution which has been so puzzling to non-Italians—E. C. R. Copyright, 1933, by New York Times Company. Wire & Radio News.

Rome, Jan. 1.—When Benito Mussolini on Oct. 24 ordered his black-shirted legions to advance to the conquest of Rome, he did it with the avowed intention of sweeping away once for all the old political parties. According to the Fascist, have been shown through fifty years of misrule to be fundamentally unsuited to guide the destinies of the Italian nation. Mussolini wanted to "infuse into the tired arteries of the parliamentary state the new energizing current of Fascism," as he himself put it.

In this he has succeeded. A new set of young men is now in office, and Italy, both in its internal and foreign policies, is beginning to respond to the strong hand which is at the rudder.

But Mussolini has done more than that. In the short space of three months he has changed the spirit of the Italians. He has brought back to the facing of the hard realities of life 40,000,000 of his fellow citizens who had either lulled themselves with dreams of easy times to come from an approaching bolshevik revolution in Italy or who were cowed by the tyranny of the "Reds" that they believed a revolution inevitable, and had not the will or the courage to resist.

Mussolini has torn the veil from the fetish of communism. The bolshevik propaganda in Italy had been spread so insidiously, so stealthily that it is only now, when the country has returned to approximately a normal state, that on looking back to what Italy was only a few months ago one realizes the imminence of her escape.

For three years following the war only a hair's breadth spared Italy from a bolshevik revolution. Italy walked on a precipice in imminent danger of falling any moment into the consuming fires of anarchy and Red revolution. The steady infiltration of bolshevik propaganda had placed man against man, class against class. Hatred was the mainspring of many men's actions. Workers refused to labor to enrich "dirty capitalists." Peasants let crops rot rather than feed the "blood-sucking bourgeoisie." To be well-dressed was to expose one's self to insult in the streets. To spit at the national flag was considered a meritorious action. To do anything for the good of the country in a normal way was to commit the blackest of crimes.

Everything is changed now. Mussolini is in power as Premier with a program whose first article is "Capital cannot get along without labor; no privileges for the former, no privileges for the latter, but justice for both;" whose third article is: "Only hard work can redeem us;" whose fourth article is "Debts of money are debts of honor;" whose sixth article is "Property and contracts are inviolable;" whose seventh article is "Every man has a right to work but no man has a right to strike against the interests of the nation;" whose eighth article is "Sacrifice makes the wheels of history turn; in sacrifice must be your only joy;" whose ninth article is "Society is founded on duties and not on rights;" whose tenth article is "To love one's country is as necessary as to love one's mother."

Thus Mussolini is in power with a program which is the absolute negation and antithesis of the doctrines of Communists and Maximalist Socialists. He got into power by a revolution made by what was at the time a minority in the country and it is evident that in every country there must be some hundreds of thousands of people who would subscribe to a program such as is set forth above. What is more remarkable is that almost all Italians now seem to believe in Mussolini's program.

For three years Italy has been asleep under the influence of drugs administered in small but constant doses from Moscow. Mussolini has awakened Italy. People now go about their work in a cheerful and contented manner. The spirit of mutual courtesy and tolerance exists in relations between one class and another. Everyone appears to be smiling and happy in the streets.

These examples might be continued indefinitely. They are perhaps only evident to residents of Italy, who can compare conditions now with conditions a little while ago. There are, however, more tangible and concrete proofs of Italy's reformation. The first notable example in this direction was given

by the workers in the State tobacco factories, who, soon after the advent to power of the Cabinet of the Fascisti, sent a petition of their own free will to the Minister of the Treasury, asking to be allowed to work one hour more daily without remuneration "for the good of the State and for the building of a greater and more prosperous Italy."

Their lead was soon followed all over Italy. State employes in every Government department offered free work. Clerks in Government offices, workers in State arsenals, policemen, firemen, municipal employes of various sorts, sent in their applications to be allowed to do the same. Even railroad employes, who up to a few months ago were almost continuously in open mutiny, offered either to work an extra hour daily free of charge or to renounce one day's pay each month. The dockers in Ancona, who were the chief opponents of Bolshevism in what was perhaps Italy's "reddest" centre, did the same.

The infection rapidly spread. Workers in private enterprises made arrangements with the owners by which they work one hour more daily, and the owner hands over their pay or that hour to the State, thus benefiting not only the State, but also production. Some isolated workers, not to be outdone by their fellows, offered two hours' daily extra work free of charge.

Many subaltern army officers, whose pay is under \$70 monthly, offered a percentage of their pay to the State. Women were just as ready to step to the forefront for their country as men. Many of them, not having regular employment, offered their jewelry, gold watches and chains. Permanently disabled ex-soldiers offered their pensions, while a continuous stream of gifts of conspicuous size flowed into the Treasury from the richer elements of the population.

All these manifestations of a re-awakened national spirit were spontaneous and unsolicited. Perhaps the evidence of this movement which is most readily noticeable is the fact that many shops in Rome now keep open until 8 o'clock in the evening instead of 7.

WAR MATRONS CONTRIBUTE

Most of the gifts to the Italian Treasury are accompanied by pathetic letters couched in terms of the highest patriotism. Mothers write that they have lost one, two or three sons on fields of battle, but that they feel that their debt to their country is not yet extinguished and that they therefore enclose their savings to be used by the Minister of the Treasury as he thinks most fit for the good of the country. Disabled veterans write that they have had their right arms amputated but that they still have their left arms with which to work, and therefore they give up their pensions.

The following letter, which is typical of many, was addressed to Premier Mussolini by Giuseppe Moneta, owner of a small manufacturing plant in Milan, which was one of the chief Bolshevist strongholds in Italy and where up to a few months ago practically all the workers were in subversive organizations:

"Knowing that the Government, with inflexible energy and impartiality, wishes to restore the finances of the State, and feeling that it is the duty of all citizens to contribute to the solution of this problem, on which the social peace and future prosperity of our country depend, the undersigned has decided to give to the State as their first contribution a sum of money corresponding to a hundred hours of work which they will earn by increasing their working hours during the month of January, and next year. This contribution will be repeated as often as it is found possible or necessary.

"We call to the notice of Your Excellency that our spontaneous offer is not due to sudden and passing enthusiasms, that it does not mean that we give up any political ideals we may honestly profess, that it must not be interpreted as a tardy and cowardly act of homage to the party which has won, but that it is an act of conscientious and tangible patriotism suggested by the serene spirit of sacrifice."

Public subscriptions to raise money for the State have been received with enthusiasm by all classes of the population, as evidenced by the fact that the individual subscriptions range from many thousands of lire to the pittance of people who cannot afford more.

VOWS OF DEDICATION TAKEN

The Fascisti in various parts of the country have taken vows dedicating themselves to the service of their country in the paths of peace. Particularly symptomatic is the vow taken by the Fascisti in Piancenza, where more than 15,000 swore that they would not keep upon their persons or in their homes any ornaments of precious metals or precious stones, but would give them all to a fund for furthering the interests of civilization, culture and beauty in their province. They also swore that for one year they would not attend any worldly amusements and would dedicate the money thus saved to the good of the State.

Another evidence of the new national spirit can be witnessed

whenever a regiment of soldiers marches through the streets with its flag. Whereas a year ago they would have slunk along as if ashamed of themselves under the hostile eyes of the population, they are now received with acclamations. Men are once more proud of medals won in war and wear ribbons on their coats, while to have done so a year ago would have invited insults if not personal injury.

Italy has settled down to work with redoubled energy. To convince one's self of this it is sufficient to walk into any Government office. The work is done more quickly, more efficiently, without grumbling. One of the proofs of this is afforded by the time taken in sending telegrams abroad, which is now only a small fraction of that necessary previously.

The best evidence of the changed outlook of the workers is given by the fact that some 2,000,000 of them actually belong to trade unions run by the Fascisti despite the fact that one of the main points of the policy of the Fascisti is to tax workmen's pay, which is unprecedented in Italian finance. Men who are going to be the hardest hit by the advent to power of the Fascisti are their most ardent supporters.

POVICES NOT DEMAGOGIC

The undemagogic character of the policy of the Fascisti cannot be overemphasized. They promise the workers nothing but justice. In return they ask hard work and financial sacrifice. Despite this, a large majority of the workers are either Fascisti or supporters of the Fascisti. The new trade unions offer the workers no material advantages, but only moral ones.

The forgone and forget spirit is very noticeable. Employers and employes have apparently come to tacit agreement to let bygones be bygones and start afresh, pulling together in harness for the common good.

Finally there is a distinct increase of the religious sense in Italy today, perhaps partly due to former threats of terrible reprisals against any one who went to church or participated in any religious ceremony. The reaction against this limitation of the private citizen's personal liberty has led people to attend religious services in greater number than ever before, and also noticeable that Italy had to await the advent of the Government of the Fascisti to see crucifixes put up in its schools or to hear God invoked in its Parliament.

The following anecdote is typical of the trend of public opinion. Giovanni Esposito a peasant of Aragona, near Naples, had a son born at the height of the Socialist domination. Bowing to the silent usage, he named his son Lenin. Esposito has now written a letter to the King petitioning him to issue a decree authorizing him to change his son's name from Lenin to Benito Mussolini—"the saviour of our country."

DEVOTION TO BLESSED SACRAMENT

The "Journal du Canton de Clichy" (Belgium) gives the following touching account of an incident which recently occurred in that vicinity.

An old woman who resided several miles from the church, and who was nearing death, sent for the priest to bring her the last sacraments.

As the priest, bearing the Viaticum, and accompanied by the altar boy with his bell, started on his road, which passed through a stretch of woods, he prayed fervently that God might give strength and comfort to the old woman who was waiting for him.

Suddenly, at a sharp turn of the road, an automobile driven at high speed emerged from the fog. It passed the priest. Then, with a grinding of brakes, it stopped, and two men evidently belonging to the fashionable world, got out, and kneeling in the mud with bare heads, began to pray with edifying fervor.

The good priest, his heart filled with emotion at this touching sight, passed by the kneeling twain, one of whom arose, and approaching him with the greatest respect, said: "Monsieur le Cure, I beg you to do us the great honor to enter our car with Our Blessed Lord, and we will carry you to the top of the hill."

The priest politely declined the offer. It was renewed with greater urgency. When the priest again refused, the stranger said: "Well then, Monsieur le Cure, we will follow you slowly, for in no case would we be willing to pass ahead of Our Lord."

The priest was so touched by this respect for the Blessed Sacrament that he decided to enter the limousine and hasten his arrival at the bedside of the dying woman, who, if he still persisted in refusing the kind offer of the two pious Catholics, might die without the consolation of the sacrament.

Then was seen this unusual and touching sight. A priest in surplice standing in the middle of the automobile, holding over his head the Sacred Species. By his side stood the little altar boy, ringing his hand bell, and the two men, kneeling between the seats, with folded hands, praying aloud and adoring the Blessed Sacrament which they had the unexpected honor to bear.

The chauffeur, with bared head, set his engine in low gear, and the car silently climbed the hill.

After a few minutes, the cross-roads was reached. The car stopped. Before descending, the Cure desired to learn the names of the two strangers. One of them introduced himself as the Count de M—, Grand Marshal of the Court of Belgium, and his companion was introduced as the Duke d'A—, Aide de Camp of His Majesty, two of the oldest and most famous names of the old Belgian nobility.

XENOPHOBIA

A Russian paper published in New York likens the Ku Klux Klan to the "Black Hundreds" in the land from which they came before the War to find freedom. This notorious "union of Russian people," as it is called (100% Russian), was a monarchist organization. It functioned much as the Klan does in this country. It made justice a travesty, just as the Klan in this country is making it a mockery. In the seal of New York State justice is represented as blindfolded, holding the scales. In the figure of Ku Klux justice only the eyes are visible. It carries not a pair of balances to weigh evidence, but instruments of death and torture to kill or torment those upon whom it looks from ambush.

Among those hateful to this camouflaged tyranny are the immigrants to this country from certain parts of Europe. To the Ku Klux, as to peoples in earlier stages of civilization, all strangers, at any rate all strangers of foreign speech, are barbarians. Copernicus, the Pole; Comenius (Komenski), the Czechoslovak, the father of the modern method in education; St. Francis of Assisi, Joan of Arc, Pasteur and even Columbus would, from the Ku Klux point a view, all have been undesirable, because of their religion or their racial origin.

Xenophobia is a disease more dangerous to a free people than a physical plague. If a political Pasteur could tell the world how to isolate and destroy the germ which shows itself in the indiscriminate hatred of other nationals or other races, in self-conceit and intolerance he would bring to mankind a blessing of which it is greatly in need at the present hour. It is not surprising that the foreigners who had not yet learned to read and speak our language, but who have learned to love their adopted country, should be asking whether this is the land of the free and the home of the brave. Does freedom need such nummery and bravery such a mask? They may well ask if this is "Americanization." — N. Y. Times.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

BRING UP THE CHILD IN THE WAY HE SHOULD GO!

It is impossible for the Church to make progress and fulfill her mission, the salvation of souls, without raising her teachers. "Go teach all nations" is the command of Christ. The Apostles interpreted their duty by preaching the Gospel. But with the founding and extension of the Church came the necessity of providing teachers of all classes. It became impossible to care for the youth of the world without providing for their proper instruction in Christian faith and morals. So the Church became the guardian and trainer of teachers. Naturally her first care was to build up a clergy. Without legitimately constituted priests there could be neither altar nor sacrifice nor preaching with authority. But with these men must co-operate a large body of Christian teachers who care for the Christian education of the people. The Church never attempted to guard her congregations or the missions which give sign of her advancement, without preparing those who are to be in charge of education.

REPUTED CORREGGIO GIVEN TO CHURCH

Brooklyn, Jan. 8.—A painting of "The Nativity," said by many art experts to be a genuine Correggio, has been given to the Church of the Assumption, in Cranberry street, by Henry Hyams, a non-Catholic of this city.

The name Correggio appears on the right hand lower corner of the painting which is six feet by seven feet, and, according to the Rev. William B. Farrell, the pastor of the Church of the Assumption, the color treatment and the grouping, the lights and shades about the angels who form the background of the picture and the Infant Jesus are portrayed in a manner characteristic of Correggio. If the painting is genuine, it probably belongs to the famous group of four pictures of the Nativity done by Correggio, one of which has been lost for centuries. A second of the paintings is known to have been destroyed in a church fire in the sixteenth century. The two remaining pictures of the group, are now hung in the Dresden and Louvre art galleries and are valued each at \$100,000.

"The picture has been in our family for forty years," declared Mr. Hyams, who declared he has the word of art experts in New York and other cities that it is genuine. "As far as I know the history of the painting, it was in the old storage house of Bunce and Bender, in Brooklyn, for years and years. My father bought it at an auction sale for a nominal sum. The original owners could not be located.

Our Bishops ever watchful for the welfare of their people have made

the question of Catholic education one of paramount importance at all times. They never forget the students. From their ranks they know will come the professional men of the country as well as the teachers, both lay and religious. For that reason religious institutions spring up everywhere under the inspiration and guiding hands of our prelates. No sacrifice is thought to be too great in order to establish education on the firm basis of religious truth.

But if the cause is great there is no doubt about the burden. We all know only too well that it is not from the families of the wealthy that the majority of our students come. In every country, schools of all classes are thronged with the children of those of moderate means. Hence it is always necessary to appeal to the general public for special help when it is a question of education. This is particularly the case when we have to provide for religious and teachers. We know that the former are largely dependent upon the bounty of Catholics, but it is equally true that, for the latter it is just as necessary to provide the institution so that their annual fees may be small.

Contributions through this office should be addressed:

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"GREATER GEORGETOWN"

CAMPAIGN TO RAISE \$5,000,000 FOR FAMOUS JESUIT UNIVERSITY

Swinging through the Middle West in the interests of the \$5,000,000 endowment fund for Georgetown University, the Rev. W. Coleman Nevils, S. J., vice-president and regent of the Foreign Service School is arousing enthusiasm among alumni in a half dozen cities.

Father Nevils will be followed later this month by Dr. Conde B. Pallen, national chairman of the endowment association and others of the "flying squadron" which the university is sending out over the country in an endeavor to organize the campaign for a "Greater Georgetown."

Starting in Chicago, where a committee already has been organized, Father Nevils will visit Milwaukee, Detroit, Cleveland, Youngstown, O.; Buffalo, Rochester, N. Y., Syracuse and Pittsburgh before returning to Washington for a brief breathing spell on Monday. In the cities mentioned where plans for raising the local quotas for the endowment fund are under way, Father Nevils will help organize and confer with prominent alumni.

Before the winter has passed, Dr. Pallen, who is in general charge of all of the work, hopes to have an active committee in each large city where there are Georgetown alumni in appreciable numbers. By the use of motion pictures and lectures on "Georgetown, Past, Present and Future," the endowment association hopes to bring directly before the scattered alumni body the imperative needs of the university if it is to continue to expand. Dr. Pallen will devote most of his activities next month in New York State where the alumni are particularly strong.

BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$1,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. A., China Mission College, Montreal, Ontario.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,671 48 R. A. Kennedy, St. John, N. B. 7 65

ST. ANTHONY'S BURSE

Previously acknowledged \$1,463 20

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,753 43 Mrs. Mary Owens, Eganville..... 1 00

COMPORTEUR OF THE AFFLICTED BURSE

Previously acknowledged \$403 00 ST. JOSEPH, PATRON OF CHINA BURSE

Previously acknowledged \$2,713 55 BLESSED SACRAMENT BURSE

Previously acknowledged \$487 65 ST. FRANCIS XAVIER BURSE

Previously acknowledged \$837 80 HOLY NAME OF JESUS BURSE

Previously acknowledged \$291 00 HOLY SOULS BURSE

Previously acknowledged \$1,568 39 Mrs. Mary Owens, Eganville..... 1 00 In memory of father..... 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$911 04 SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,555 45 Grateful..... 4 00

"The painting was encased in a mouldy frame. About twenty years ago it was put in the hands of a speculator and exhibited at the Hotel St. George. A Catholic priest then offered \$10,000 for it, but the speculator refused less than \$20,000. When my father died in 1921, I inherited the picture. I have refused \$5,000 for it and rather than dispose of it for less than its value, I am giving it to the Church of the Assumption as a memorial of my father. Although my father was not a Catholic and I am not a Catholic, I felt that there was no more appropriate place for the painting than a Catholic Church."

CATHOLICITY IN LIVERPOOL

The Archdiocese of Liverpool though one of the smallest dioceses in any country contains about one-fifth of the total Catholic population of England and Wales. In his Advent Letter Archbishop Keating estimates the Catholics of his archdiocese as approximately 400,000. Statistics are very often misleading, but these figures have been compiled from trustworthy sources and there is no reason to doubt their accuracy. That this constant progress is being steadily maintained is abundantly clear from the baptismal returns, which show between fifteen and sixteen thousand Infant Baptisms annually. It is extremely gratifying to note that these baptisms represent a birthrate more than double the average birthrate of the country. And there could be no greater tribute to the fatherly care and truly apostolic zeal of the clergy of the Northern Archdiocese than the fact that with comparatively few exceptions all the Catholic children, about 100,000, are in Catholic elementary or secondary schools.—The Universe.

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FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

THE THIRD SUNDAY AFTER EPIPHANY

THE GOOD WILL OF CHRIST

God's Will is mercy. And twice in the gospel just read, we hear our Blessed Lord say, "I will," and immediately mercy followed. The leper besought, Him, "Lord, if Thou wilt, Thou canst make me clean." And Jesus, stretching forth His hand, touched him, saying, "I will, be thou made clean."

Nothing can do our souls more good than to remember this ready Will of our Lord in showing mercy. The Book of Wisdom tells us the reason of this loving Will. "Thou sparest all, because they are Thine, O Lord, Who lovest souls" (vi. 4). How vile of us oftentimes, without a thought of gratitude, to take God's mercies as if they were our due! There are people who may even say, How does God show His good Will and spare us! Our life is hard enough; our pleasures few; our miseries and pains afflictions frequent.

Are not such people a proof of our Lord's good Will? They seek no mercy from Him, and yet he spares them. Do we not all provoke Him by our sins? Do not many remain careless and enthralled in bad habits for years; with no sorrow, or fear of God, or prayer on their lips? Yet the good Lord is waiting patiently for that prayer for forgiveness to be uttered, and then at once, as He answered the leper, He would say, "I will," and their soul would be cleansed.

But why, O Lord, is Thy good Will so patient and so ready to respond to the cry of a penitent heart? Because we "are Thine." Yes, God created us, and He hated nothing that He has made. God is our Father, we are His children; though often, alas! ungrateful disobedient, rebellious children. Yet the infinitely good Father loves us still, simply because we are His children.

Moreover, O Lord, we are Thine because Thou hast purchased us by Thy precious Blood. By our sins we have sold ourselves to the devil, we have become his slaves, but Thy good Will has paid the ransom for us. And this not once, but perhaps many and many a time, when we have relapsed all through our own fault, through not seeking help and strength from above. Looking at our past life, who can doubt the patient, loving good Will of Christ our Lord?

We may well wonder how it is; what is the secret of this bearing with us so long, and this readiness to forgive. God loves us. That is the secret of it all. God loves us, for what else could account for such long-suffering patience towards us in sinfulness, and such readiness to forgive, when the grace of contrition, which is His gift, moves us to repent? And what else could account for the multitude of His graces, and the generosity that knows no bounds?

Let us try to learn to bear this remembrance of the good Will of our Lord in our hearts. Nothing could do us more good. We should never then doubt or despair; we should have hope of forgiveness however great our sinfulness, however long we might have abandoned our religious duties. Remembering it, hope would burst forth into love and gratitude. A new life would spring up in our souls; devout prayer, repentance, attending Mass, receiving Holy Communion.

Once that we felt that our leprosy had been cleansed, that the grievous torment of the sickness of our soul had been relieved and cured, could we help but be as grateful as the leper of the gospel was? We can picture him afterwards following Christ with His disciples, one of the faithful ones. And the faith that should animate us to do our utmost for God should be like that of the century, which our Lord marvelled at and commended. He had not found so great faith in Israel.

One of the great evils of sin is to prevent us remembering the mercy of God; whereas the miracles of our Lord and Saviour's kindness recorded in the gospels force us to recall and tenderly to meditate on the love of that Sacred Heart which is waiting to work on our souls the same marvellous cures. To remember the mercies of the Lord is a great grace, and awakens in our hearts a trustful confidence in His goodness. It is the first step of the penitent sinner returning to His outraged Redeemer. It makes us loathe the evil we have done against Him; it brings us to His feet, praying for pardon. We come like the leper, "Lord, if Thou wilt, Thou canst make me clean." And the same blessed answer is ready for us, "I will, be thou made clean." And we come forth from the confessional, filled with that blessed confidence that He has spared us, because He loves us. And unworthy though we are, at His loving invitation we draw near to the altar, longing for the Bread of Life, and we hear that divine voice saying, "I will come and heal you," and strengthen you and guard you, and "he that eateth this Bread shall live for ever." May we

persevere loyal and faithful to the end, and that end will soon come. Then may our dying prayer be, "Lord Jesus, receive my soul!" and we may trustfully hope that the blessed answer will be, "I will." "Thou sparest all, because they are Thine, O Lord, Who lovest souls."

TO WHICH CLASS DO YOU BELONG?

To call a man "a Catholic" is about as inclusive a thing as to call him "an American." There are many kinds of Americans, differing widely as regards color, character and belief. So, too, there are many kinds of Catholics. They may, however, be roughly divided into three classes:

There is, first of all, the nominal Catholic. Why he should cling to the name of Catholic "is one of the unsolvable mysteries, as the Church has no more unsparring critic. His heart is recalcitrant, his mind rebellious and unwilling to accept and follow her teachings. Though he is called a Catholic, it is perfectly evident that his heart is absolutely unCatholic. His profession of faith means nothing, or in many cases, is a cloak assumed for personal and selfish reasons.

Then there is the worldly Catholic, who seems always bent on concealing his Catholicity, or minimizing it, lest it interfere with his standing in society or his business success. This species accepts just as much of the Church's teaching as it must, and that grudgingly. It gives as little of itself, its time and its love as is consonant with common decency.

There is, finally, the fervent, whole-hearted Catholic—and, thank God, their number is legion—who loves his Church as much as he loves his earthly mother. Everything that concerns her is of supreme interest to him. To insure her triumph, he is willing to make any sacrifice—even of his dearest worldly interests. He is ever ready to enter heart and soul into any plan which promises to promote her welfare. Like Christ, he loves the Church, and in the degree that he loves her, he is "another Christ."

This is the species out of which saints are carved, not only the canonized saints, but that vast unnumbered and unrecognized multitude whose glorification we shall all witness on Judgment Day.

These are the Catholics upon whom the Church places her dependence. And, strangely enough, just because of their whole-heartedness, they command the admiration of even worldly-minded men, for every one respects and looks up to the man who practices fearlessly what he professes.

Each one of us must determine for himself into which of these three classes he wishes to be assigned by God and by his thinking fellow men. Our faith and allegiance must be a reasonable service. With us rests the choice.

If we have determined to be real Catholics, Catholics worthy of the name, we must set earnestly to work to promote Catholic life within us in its full vigor by the regular reception of the sacraments and other practices of piety. We must create a Catholic consciousness in ourselves by prayer and a study of our holy Faith—a consciousness which will render us immune to the corroding influences of the world. This consciousness cannot be engendered by a promiscuous mingling with those who have no faith, or only a weak faith. It can be and must be hatched in the incubator of Catholic life and feeling.

This is a solemn thought, and one which should remind us constantly of the danger of falling into easy ways, worldly ways, unCatholic ways. There is just one road and that is the road which Christ pointed out when He said: "I am the Way and the Truth and the Life."—Rosary Magazine.

MR. WINDLE ON INTOLERANCE

C. A. Windle, the motto of whose paper Brann's Iconoclast is "Above All Things Liberty," is not himself a Catholic, but in answer to some queries as to his position, has from time to time fully stated it in Brann's Iconoclast, published in Chicago, of which he is the Editor. Perhaps the four following paragraphs state his position as clearly and concisely as may be done in so small a space.

I look upon the growth of religious and racial intolerance in America with horror. The bigot is as much a victim of his own intolerance as the man he assails, and in many cases more so. No human can harbor religious prejudice in his mind without harming himself. It is a cancer that destroys the milk of human kindness, that warps the brain and obscures the vision.

Intolerance is a deadly menace to the Republic, or what is more important, the sound principles upon which it rests. I take the position that a man can honestly defend the rights of Catholics without being one himself, and that there is no real reason for every non-Catholic to be an anti-Catholic.

See Velvetex Announcement on page 8.

THE KINGS AT THE MANGER

Centuries ago was it written by the Apostle of Love: "He came unto His own and His own received Him not." So from the beginning has the story of God's love for the world been told. "Surely," it was said in parable, "surely, they will reverence my son." But for His coming, no fire was kindled, no room made ready. Mary and Joseph know the bitterness of want as they walk from house to house, seeking a place of rest. Into the night they go, to find refuge on the chill hillside, in a place for beasts. The world then had no welcome for the Son of God, for Him alone who can ease the pain that pierces the heart of peoples and nations.

But in the light of the star, the kings from the East drew near to the child at Bethlehem. Rulers of earthly kingdoms, they bring gifts to the Child whose kingdom is not of this world. From that little Child in the arms of His Virgin Mother, they derive their jurisdiction. Their power He blesses and makes holy. They rule, not of themselves, but as all just rulers, in His name, with the authority given them by the King of Heaven and earth, the Prince of Peace.

Are the kings of the earth today drawing near the manger? Throughout the dark years of the War the voice of the Vicar of Peace, was raised in warning and entreaty. But the world would not listen. When the kings of the earth met in conference, the Vicar of Christ implored that their deliberations might be ruled by justice, love and forgiveness. Again, the world would not listen. Broken, dispirited, fearing the return of horrors which for four years made Europe a vast charnel house, today the world asks if the way to lasting peace may not be the path on which the Kings of old journeyed to the Child at Bethlehem. A philosophy which had no room for the lowly Son of God has brought only desolation, except in Bethlehem, and its lesson there is peace. May this New Year mark the beginning of the world's return to Christ.

Each of us, however small our influence, can bring that return nearer, not by intercession with the great, but by prayer and by example. The peace promised of old to men of good will, and given to the kings at Bethlehem would soon overflow the earth, if each of us were to establish in that small and unconsidered part of the world which is our own, peace with God, peace with our neighbors and peace in our own hearts.—America.

1923!

New Year's eve is no time for gloom or discouragement! It is a moment when the hopes of the world well up from the deeps and rise to flood tide to meet the promises that descend from the high heavens and to mingle with the dew that comes on the wings of morn. A thrill of joyous expectancy runs through the universe and new stars appear above the horizon. A sense of newness steals over this old, weary earth and, with a consciousness of reborn strength, it rushes on towards the goal.

Standing on the watershed of time, humanity dismisses all faintheartedness and braces its soul with sturdy optimism that shrinks not from the coming battle and cringes not before the powers of evil. Its history may have its dark pages and may be sadly stained, but withal, read with an understanding eye, it is a splendid epic of progress and an encouraging record of achievement. The past is not so dark that it blots out the stars of hope.

A new year is a wonderful gift. It spells new opportunities. It affords mankind the magnificent chance to try again. It breaks the spell of the past and brings us to a turn in the road where we may choose again and choose better and more wisely than we chose before. We need not repeat our mistakes; we may profit by our past blunders. New Year breaks the fatal hold which the past has upon us and loosens the powerful grip by which habit enslaved us. It proclaims our freedom and urges new decisions upon us. By a happy jolt it forces us out of the old grooves. It interrupts symbolically the continuity of time and bids us abandon the customary ruts. The world need not be the same in this year, which comes to us from the hand of God immaculate and full of glorious possibilities. The world may take on a different complexion. It may shake off the nightmare of the past and awaken to a new day. For a new year means just that: freedom, a new start, possibility.

1923 has brought us many disappointments. It has dashed many hopes. But it also has taught mankind many a useful lesson which will make it possible to turn the new year to better advantage. The rolling years are stepping-stones by which humanity climbs to higher destinies. History is not a hopeless and wearisome treadmill that, in spite of all its gigantic efforts and crushing afflictions, ever leaves man where he began. Though advance may be intermittent, though there may be frequent halting and much delay, though, at times, there may be serious setbacks and actual retrogression man's feet are set on a road that steadily winds its way upward. The outlook for the dawn-

ing year is far from being depressing.

For, in this year that has lapsed, many things have happened calculated to hearten humanity. Hatred, rancor and envy have not disappeared from the earth, it is true; but they have been recognized as destructive forces and set their able, valiantly men have set their faces against them and sincerely they are trying to liberate themselves from their unholy fascination. The struggle may be long and attended with varying success; but still the fight has begun and the battle is on. No longer will humanity resign itself to evil and look upon wrong as irremediable. The recent past has, moreover, witnessed the inauguration of movements that rebuke the pessimist and justify those who claim to discern a persistent trend towards better things and a strong promise of a fairer world.

And, though these movements have not come to full fruition and have not been retarded by antagonistic forces, they have proved their vitality and will not lie. Men and the leaders of men loudly disclaim evil designs. Statesmen are careful to declare that they seek neither war nor conquest. They may be but half sincere, but the fact remains that the world will no longer tolerate frank imperialism and lust of gain. Wealth must prove its right to exist by social usefulness and must redeem itself by works of charity and philanthropic enterprises. Riches alone no longer compel esteem or win favor in the eyes of men. Corporations must show that they have a soul and a human heart or they will fall under severe condemnation. Bigotry, to win adherents and to enjoy a short-lived popularity, must masquerade as patriotism or some other virtue. The necessity of religion is shouted from the housetops and men are beginning to lift their hands in prayer. The present generation is willing to sacrifice everything for its children; and the cult of the child is, after all, a distinctly Christian trait.

1923 is ushered in under auspicious circumstances. It enters upon a happy inheritance and, when the books of the old year are closed, there remains a neat balance in favor of hope. Whatever liabilities exist, there are also abundant assets. Civilization will not face bankruptcy in the new year. For such a calamity to overtake mankind there is too much good will in the world. And, then, there is God in heaven. Trustful, undismayed and unafraid, with abiding confidence in Providence, we march towards the future and greet the New Year.—Catholic Standard and Times.

WORLD CIRCLING MISSIONARY

By Rev. Michael Mathis, C. S. C.

Nagaasaki, Oct. 12.—As we passed through the streets of Tokyo, we noticed that some of the larger stores were closed and that the people were in holiday attire. One of the party expressed surprise at this religious observance of the Sabbath in a pagan land. Father O'Neill, however, assured us that the holiday attire was not due to the observance of the Sabbath, but rather to the fact that this particular Sunday happened to be a national holiday, the Autumnal Feast of the Imperial Ancestors. This brought us face to face with Shintoism, the national religion of Japan, and we accordingly directed our steps to Meiji Jingu, the principal Shinto temple in Tokyo, erected in honor of the late emperor.

The temple is approached by a long avenue, over which no vehicle is permitted to pass. At the outer court there is a kind of water trough, set under a beautiful wood-carved canopy, from which a constant stream of worshippers took water from long ladles. The water is used to wash the hands and mouth. This is preparatory to the act of worshipping itself, which is made upon an elevated platform that looks out upon an open space where the spirits of the imperial ancestors are supposed to dwell. Bowing of the head and clapping of the hands constitute the external acts of worship, which in Japanese language is called "chin-chin." We had learned this much aboard boat, when a Japanese servant was sent to inquire the time of our Sunday Mass.

"When Catholic chin-chin," he asked us blandly.

JAPANESE RELIGION Shintoism like the Emperor cult of ancient Rome teaches that the Japanese sovereign is a descendant of the gods and the object of religious worship. The political influence of Shintoism has of course been very great. It underlies the national self-consciousness, the national unity and the national loyalty to the imperial house whose history goes back two thousand years.

Few educated Japanese believe in the tenets of religion, but even yet Shintoism is favored by the government. It is deemed necessary for the support of law and order and authority in Japan. Hence the increasing emphasis laid upon the ceremonies at the great shrines and careful instruction given in the government schools. The stigma of disloyalty is put on every Japanese who turns from Shintoism to Christianity, but, with

the rapid growth of education, this form of religion, no longer believed by the enlightened Japanese, although still propagated by them for political reasons, cannot long survive.

EDUCATION AIDS

Catholic education is doing much to bring converts into the church. It was encouraging to learn from one of the nuns we met, a sister of the late Lord Mayor Terence MacDonagh of Cork, that the vast majority of pagan girl pupils are attracted to the Catholic faith, especially through the tales they hear of the sufferings of Jesus, and through devotion to the Blessed Virgin. Many of these would gladly receive baptism, if they could obtain the consent of their parents and guardians. Some indeed are converted at school, but many more after marriage.

The most important Catholic girls' institution in Tokio is the convent conducted by the Sisters of St. Maur. To the regular school courses there is added a kindergarten, a school for nobles and a department of needlework. All the Catholic girl schools in Japan are indeed flourishing institutions. In some of them the attendance is more than one thousand pupils. Through the department of public, an opportunity of penetrating into the highest ranks of Japanese society is given the missionary sisters.

"PEACE TIARA" GIFT OF MILAN TO POPE

The "Peace Tiara" presented to Pope Pius by the Catholics of Milan, first through the hands of Cardinal Tosi, the successor of His Holiness as Archbishop of that city, on the occasion of the Consistory and later by the Milanese pilgrims who attended the public ceremony, is a wonderful work of art. It was designed by Senator Lucas Baltrinis and executed by the famous goldsmith, Alfredo Ravasco, both of whom are old friends of the Holy Father. The work was begun in June and was not completed until the end of October.

The tiara is 85 centimeters high and its largest diameter is 23 centimeters. The three crowns and the top, or dome, rest upon a filigree support of pure silver composed of thousands and thousands of tiny pieces forming the finest embroidery pattern. The dominant design in the decoration is the olive branch, symbol of peace.

The first crown consists of a band and a coronet. The band is designed in symmetrical lines, the centre being divided in a pattern in nine parts, of which eight represent bands of olive branches of beaten gold. Each bears 10 berries represented by 10 small cabochon emeralds. The ninth was left smooth for the following inscription: "Pio XI. Pontifici Maximo—Conciv.—Elden. Archiep. Olim. Suo Amantissimo—Mediolanenses—A. D. MCMXXIII—Pontif. A. S. V." Five diamonds, each weighing about 20 grains, divide each band and are alternated by four oriental rubies, weighing about 20 grains each.

The first crown is capped by nine clusters of olive leaves, in chiselled gold, and enamelled green, with a design in beaten gold. Between the clusters of leaves are big cabochon emeralds, and the green light they throw upon the pale enamel gives to the entire crown—a

delicate and characteristic coloring similar to natural olive leaves, which vary in color, according to the changing light.

The design of the second crown is also divided into nine parts in bands of olive leaves, and each has fifteen berries founded by small emeralds. Nine oriental rubies, weighing about 10 grains each, mark the division between the bands. The crowning part is similar to that of the first crown.

The crown on the upper part consists, instead of bands of leaves, of a row of large oriental pearls while the ornamentation of olive leaves with emeralds between the clusters, is the same. The dome is ended in rays starting from the central rose and in addition there are 13 winding flame designs formed by oriental rubies alternating with gold spears.

From the lower band depend two stoles. These are in fine embroidery which the patient hands of a young nun from Canossa have worked under the guidance of an elder sister. This embroidery is so delicate that it seems a water color upon material.

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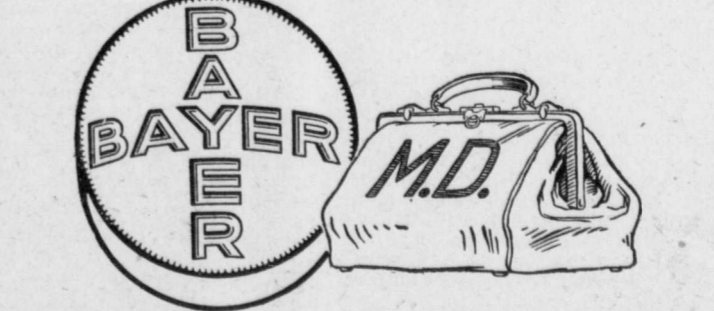
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CHATS WITH YOUNG MEN

THE NAME OF JESUS

Like the dawn of rosy morning When the gentle zephyrs blow; Or the summer's golden grandeur 'Neath the noon-sun's torrid glow; Purer than the purple twilight, Of the day the sweetest hour, Is the Holy Name of Jesus, Name of Majesty and Power.

SEEK THE HAPPINESS OF OTHERS AND WE WILL FIND HAPPINESS OURSELVES

Standing in the doorway of the New Year we wonder, as we look into the future, what it has in store for us. Perhaps it is well that we can only wonder. It is in kindness to us that Providence hides what the future holds. Yet we are after all not entirely in the dark. We know that 1918 will be very much what we make it. If we firmly resolve in our hearts and purpose in our minds that we will do our best to make this a happy year for ourselves and for others, we can go far.

morning the Dean called for his boots. The servant immediately took them to him. When the Dean saw them, he said, "How is this, Tom? My boots are not cleaned." "No, sir," replied Tom: "as you are going to ride, I thought they would soon be dirty again."

In the meantime, the Dean took breakfast, but ordered the landlord not to let Tom have any. When he returned the Dean asked if the horses were ready. "Yes, sir," answered Tom. "Go and bring them out, then." "I have not had my breakfast yet, sir." "Oh, no matter for that," said the Dean: "if you had, you would soon be hungry again."

As they rode off in silence, the Dean pulled a book out of his pocket and began to read. A gentleman met them, and seeing the Dean reading, was not willing to disturb him, but he said to Tom: "Where are you going?" "How do you know that?" "Because I am fasting and my master is praying."—The Ave Maria.

OUR BOYS AND GIRLS

How many days might lose their bloom, How many nights their sorrow, If we should wait to criticize Until a kinder morrow! A night oft changes hate to love; A taunt, if left unspoken, May change to sympathy and cheer, And keep a heart unbroken.

How many hours of sadness, If men should utter only good, And speak but cheer and gladness, A word may break a lonely heart; Or save a life that's broken; Then let all evil words be stilled, And only good be spoken.

A BIT OF STRATEGY

One day in spring a young girl, who had been visiting friends in the country, stepped on one of the electric cars which was at a great railway station. Beside her suitcase and a variety of parcels in all shapes and sizes, she carried a bunch of flowers the fragrance of which pervaded the car.

A little woman in black sat beside the girl, and she looked at the flowers with eyes that seemed to be looking back into bygone years. In spite of an air of refinement, her dress showed poverty and the girl knew that there was one whose circumstances had been better. Notwithstanding the wistfulness with which her seat mate looked at the bouquet, the girl did not venture to offer it to her. The sensitive pride in every line of the delicate old face forbade it.

But the generous impulse in the kindly young heart was too strong to be thwarted, and in a minute or two the girl had formulated a plan of action. Turning to the old lady and holding up the flowers, she said, "It seems too bad to bring them so far and then have to throw them away, doesn't it?"

"Throw them away?" the old lady repeated in shocked tones. "My dear don't think of it." "But I've got so much to carry," said the girl, gravely, though her eyes twinkled under the long lashes. "My cousins came down to the train with me, so I did not mind it much at the end, but when I got off the train here I dropped these things and the brickman had to pick them up for me. And when I leave this car I don't know how I shall manage it with such a load. Would you mind," she hesitated a minute, "would you care for them? I'd be sorry to bother you if it was trouble but really they're too pretty to throw away."

The old lady took the flowers, looking as if she did not quite know whether she was doing a favor or accepting one, but evidently feeling too delighted to trouble herself over that fine point. And the girl whose tact had been more than a match for the other's pride left the car carrying away a memory even sweeter than the fragrance of the flowers.—The Casket.

REWARDING MERIT

The renowned Frederic the Great, while riding one day some distance from the palace, saw an aged man working in a field. His bowed shoulders and general appearance gave evidence that the life of this peasant had been one of hardest toil and exposure, but he seemed perfectly happy. His face wore a contented smile and while he left the sun with great cheerfulness and not a little skill. "Good morning! You seem very happy," exclaimed the king, pausing by the roadside. "Is this your property?"

"No, sir," answered the peasant, who did not know the king. "I am not so well off as that. I work by the day for a rich farmer." "What are your wages?" asked the king. "My wages are eight groschen (about 20 cents) a day," replied the laborer. "That is very little," said the king. "You deserve more than that. Can you live on so small a sum?"

The man laughed heartily as he answered: "Oh, yes; I can live on it and have something to spare." "How is it possible?" "I will tell you," continued the peasant, leaning on his spade and

looking squarely, with honest eyes into those of the king. "Two groschen are for me and my wife; with two I am paying an old debt that I owe; I lay by two for use in the future and two I give in charity."

"All that is very strange; it is a mystery I cannot fathom," remarked the king. "Then I will explain it to you," said the peasant. "I have an old father and mother at home. They cared for me when I was young and helpless. Now they are old and dependent and I care for them. In order to pay the debt I owe them, I daily put aside for their use two groschen. The third pair of groschen I treasure up for my children, who may in turn the more easily help their mother and myself when we are old and can no longer work. With the other two I support a poor old lady, who is sick and infirm. These are the groschen I devote to charity and thankfulness to the God who has blessed me with health and strength. To this practice I believe I owe the fact that I have never had a day's illness in all my life."

"Thou art a noble fellow," replied the king. "No wonder thou art happy. Now it is my turn to read a riddle. Hast thou ever seen me before?" "Never, so far as I can remember," said the peasant, after carefully scanning the face of the king. "In less than five minutes thou wilt have seen me fifty times and will have fifty of my pictures in thy pocket."

The old man looked at him with a puzzled air and said: "That is a mystery I cannot fathom! You must be joking with me, sir!" "It will be quickly explained!" said the king. Putting his hand in his pocket, he drew forth 50 gold pieces on which was stamped his image, and gave them to the astonished peasant. "I owe you more," he said, "for you have taught me a valuable lesson. Adieu!"

With these words he galloped away and was out of sight before the astonished peasant could realize to whom he had been speaking. —Pittsburg Catholic.

MAKING THE WORLD BETTER

Amidst the horrors of the long drawn War men gladly consoled themselves with the hope that a purified world would result from the fiery cauldron and dream of a peaceful and contented humanity. Politicians, as is the custom of their trade, eagerly seized on this mood, inflated it with noisy rhetoric and held out ridiculous hopes. Four years have passed and men are sadly disillusioned. As usually happens in such cases they are angry and seek a scape-goat. The politician is worthy of blame for raising such gorgeous hopes but surely cannot be blamed for not achieving the impossible. The world can only be better when men are better, and men can only improve by choosing the right standard of life and trying to live up to the hideous calamities which have devastated the world are due to the fact that men and nations have made a god of material interests and have deliberately neglected and some times denied God. The future of humanity is with the growing generation and what have we done for it? We have multiplied schools, it is true, and while forty years ago the most conspicuous building in our country towns was a school, now a more pleasing edifice resonant with the voices of children greets the eye. The State sets out to make them good citizens but what is the prospect of education without religion? The question may be answered now for the work has been carried on long enough to show tangible results. In France the authorities, blindly attached to one school method, the appalling increase of juvenile crime by the ridiculous device of ordering the figures of youthful depravity not to be published in the official returns. In the United States eminent men of various creeds have deplored the results of the Public Schools and have paid tardily but sincere recognition to the wisdom of the Catholics who at enormous sacrifices have maintained their own schools. Taxed for the schools they abhor, they have taxed themselves for the sake of a true education. More valuable than learning, which in most men must remain but slender, is the habit of discipline and self-restraint, the attitude which places justice above individual gain, the consciousness of duty in our actual position. Religion alone can teach this, and today, as all thinking men know, religion is only taught with authority in the Catholic Church. Experience then joins with authority in making us cherish our schools. The excellent quality of their teaching is shown in results and freely admitted. Our business is not directed to reform the world but to preach in our own lives and hand on to our children that faith which is the salt of human life on earth and the key by life everlasting. It would be, however, a gross mistake and a grave dereliction of duty on the part of Catholic parents if they thought their duty ended when they sent their children to a Catholic school. The home plays a fundamental part in the training of children and the home should be as

Catholic in atmosphere as the school itself. No one entering a Catholic school can be in doubt for a moment as to its meaning. Of how many Catholic homes can this be said? In numerous cases it would seem that Catholics were ashamed of their faith and its sacred emblems. The little ones, whose thoughts easily turn heavenwards, find no help on the domestic walls,—no reminder of the Saviour nor of the Mother in Heaven to whom they are taught to pray. The evil is of course aggravated when the parents are careless in the performance of their religious duties. Precept is notoriously useless without example.

Men have said contemptuously: "Is this all your Church can teach us namely to keep our own doorsteps clean? It is now all but it is in practice enough for the average man. Whatever the future may bring the world, to do our duty and to look immediately to the obligation. Forms of government are not of such importance to humanity if men are honest and dutiful; all are useless if discipline be lost. Humanity is guarded and saved not by political programmes but by Christian life and work.—Southern Cross.

MOTHERS WITHOUT HOMES

Years ago it was the custom to hang up in the living-room an embroidered motto: "What is Home Without a Mother?" Later on this became the theme of a popular song which made a great hit.

Today, we might change the wording of the motto to this effect: "What is a Mother Without a Home?"

We need only read our cheap popular literature, or frequent our moving picture theatres, or steal a furtive glance into one of our cabarets or hotel lobbies, to see what a married woman becomes when her chief ambition in life ceases to be to make a home for herself and her own carefree children, and her own careful instincts of her own nature. For God has implanted in woman the deep homing instinct, and just as soon as she does violence to herself in this respect, she begins to disintegrate morally. Just as soon as she loses her love for her home and all that it signifies, we may be prepared to look for her anywhere in the world except at church.

Unfortunately, there are many agencies at work today which by their very nature tend to destroy in woman the love of home. There are, first, economic conditions, which we must admit make the building and maintenance of a home, for people in average circumstances, a very difficult thing—requiring not only careful planning but cheerful sacrifice of many things which we have been accustomed to regard as essential to our comfort. Then there is the siren voice of pleasure, calling the home-makers from their own hearth-stones. There is also the call to a participation in civic affairs, which in many cases militates strongly against the homing spirit. These and several other influences are doing their mightiest to destroy the love of home in the hearts where we first look for it.

Society is safe as long as the mothers of the land love their homes and strain every nerve to make them in very truth real homes. Napoleon once said that the greatness of any nation depends upon its mothers. We might improve upon that by saying that the greatness of a mother is conditioned by and mightily influenced by her home. If she makes it and keeps it the holiest of all places after the church, then there will be happiness not only for her, but also, for those whom she is to lead on the path of virtue and righteousness by her influence and example.

If all this is true, is it any wonder that holy Mother Church has always been the great home-builder? To protect the home she has displayed that wonderful instinct which has merited for her from her children the enviable title, "Holy Mother." And perhaps the biggest task which the Church has before her in this country today is to make married women realize that to them she has entrusted the holiest of all offices—that of building a home in which children may grow up in the fear of God.—Rosary Magazine.

PRAYER TO BE RECITED DAILY DURING CHURCH UNITY OCTAVE

Antiphon. That they all may be One, as Thou Father, in Me and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent me. (St. John xvii: 21.)

V. I say unto thee, that thou art Peter. R. And upon this Rock I will build My Church.

PRAYER O Lord Jesus Christ, who saidst unto Thine Apostles; Peace I leave with you, My Peace I give unto you; regard not our sins, but the faith of Thy Church, and grant unto her that peace and unity which are agreeable to Thy will. Who liveth and reignest God forever and ever, Amen.

See Velvetex Announcement on page 8.

LOAVES AND FISHES

Calcutta, Nov. 2.—Despite the fact that the Anglican establishment is State-supported in India and has its bishops and clergymen on the government payroll, the opinion is current among educated Protestants here that Protestantism in India is a failure from a Christian and religious standpoint.

This is borne out by a recent letter sent to the Catholic Leader by the Rev. K. R. Gopala, a Brahmin convert and pastor in the Protestant church. "Having been a minister in the Protestant Church for three decades," says this letter, "my experience is that the Protestant Christians are mostly a company of paupers who live on the crumbs that fall from the missionary table. If European and American contributions do not continue to water Indian Protestantism, I am afraid that thousands will retrace their steps to Hinduism. I have no faith whatever in the so-called mass-movement. A hundred and one reasons lead the unapproachable and the unapproachables to the missionary, but not faith in God and his son Jesus Christ. People who have been starving week after week and suffering bitter persecutions from the higher classes run to the missionary for social emancipation. The loaves and the fishes distributed by the missionaries in the form of agricultural settlements, title factories, mission shops, weaving establishments and boarding schools, serve as bribes to induce the depressed classes of people to baptism. I saw pariahs, mostly illiterate and ignorant, baptized at eight o'clock and admitted to the communion service within an hour. They did not know the significance of wine and bread. These return to Hinduism with the same speed with which they approached baptism. I know hundreds of newly-baptized who ceased to be Christians in twenty-four hours.

"Roman Catholicism has already been nationalized. It is not built on foreign money. . . . Producing rice and curry Christians by the thousands is no honor whatever to the name of my Master and Lord, Jesus Christ."

The letter is regarded as a frank expression of the sentiments of a considerable number of Protestants.

THE BROKEN STATUE

The truth of the statement that the Australian soldier had no taint of sectarianism is strengthened by the following episode: On August 15, 1916, at B—, all the children of the village, clothed in white, marched in procession through the main street carrying a statue of the Blessed Virgin and singing hymns. It had been the custom of the place for years in peace or war would always be carried out. As the procession passed, every soldier in the street—Catholic and Protestant—stood at attention and saluted as the statue was carried by. Few knew the meaning of the ceremony, but the simple faith of the children struck a sympathetic chord with the Australians and they demonstrated their admiration by their actions.

Coming to the corner of the street, an Australian driver, being unable to see the procession coming around the corner, had occasion to pull his horses up suddenly to avert an accident. The children carrying the statue, fearing an accident, moved quickly to the side, and in so doing the statue fell and was broken beyond repair. The pieces were carefully picked up by the Australian soldiers, and in the evening they returned to the pastor the broken pieces and a sum of money (collected amongst themselves) sufficient to replace the statue four or five times.—Catholic Home Journal.

TRUST TO CHOP STICKS

The dinner was Japanese in every detail. The table stood about a foot from the floor and about this we gathered. For portly Americans the task of sitting at a table cross-legged and eating with chopsticks, furnished endless amusement and gave us a touch of Japanese home life that a world of reading could never have given us. Although knives and forks were held in readiness for the visitors, we trusted to the customs of the country, and having once learned how to maneuver the chopsticks, we stuck it out to the bitter end. It would be useless to attempt a description of the mysterious and yet most palatable foods that were served to us on lacquer trays by a bevy of noiseless servants who made profound bows at each service.

Novel as was the atmosphere of the Japanese dinner, still more engaging were the topics of conversation. Perhaps the most interesting was the account of the Young Men's Catholic Society founded by Captain Yamamoto himself. Its object is similar to that of the Catholic Students' Mission Crusade of America, a missionary object, that of converting the Japanese empire. Although the Society is hardly a year old, it has already launched a monthly publication "The Catholic," which circulates among the student population of Tokio.

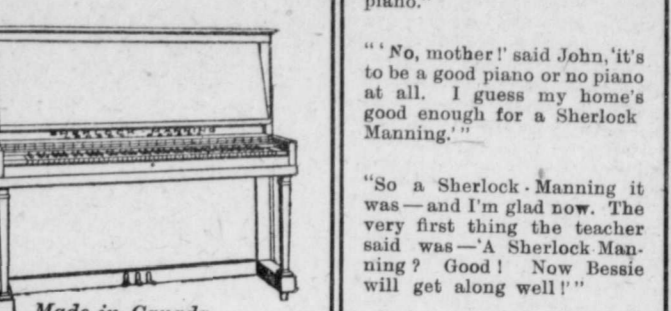
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BY JAY WILLIAM HUDSON

IN the lovely old land of Gascony, home of the hot-headed and stalwart race of D'Artagnan and Cyrano, unfolds a story of arresting charm, that delves deep into the roots of human nature and finds those common faiths which knit mankind together. Abbe Pierre views life from the vantage point of kindly age, and in the flowering of love between enchanting Germaine Sance and the young American, David Ware, he follows the rich happiness of young love striving through crowding difficulties to the fullest measure of attainment.

Toronto Globe: "If this charming idyll of Gascony fails to become a classic it will be because the love of literature has perished from the land." Ida M. Tarbell: "Abbe Pierre is delightful. It has left me a whole gallery of peasant portraits and a tremendous determination to find my way to Gascony one of these days." George Madden Martin, author of "March On": "Comes like a breath of cool air amid so much that is dry and arid. It is the other side of Main Street." The New York World: "We move a vote of thanks for Mr. Hudson's book, and so far as we are concerned it is unanimously carried." Marie Conway Oemler, author of "Slippy McHee": "Like a whiff of clover and a cool breeze on a hot day. I am sure Father de Rance would have adored Abbe Pierre." Eleanor Gates, author of "The Rich Little Poor Boy": "After many books which have been trumpeted as 'works of art,' 'inspiration,' Abbe Pierre comes as a relief, a bouquet." The New York Herald: "The charm of the book is very real. . . . His old Abbe is a 'creation' . . . It is pure sentiment, but never sentimentality. . . . a book that one will dip into again and again. . . . genuinely enlightening, comforting and warm." St. Louis Globe-Democrat: "It searches the depths of the human heart, so near to smiles and also so near to tears, it grips one in a way that surprises."

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