

The Catholic Record.

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

VOLUME XLIV.

LONDON, CANADA, SATURDAY, DECEMBER 2, 1922

2303

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyrighted 1922 by Seumas MacManus
THE GOVERNMENT'S EFFORTS TO STAMP OUT ANARCHY

Naturally the execution of Irishmen by the Provisional Irish Government for the crime of being found in possession of revolvers—presumably with the intention of ambushing Government troops—caused a sensation in all circles, and a revulsion of feeling in many. It was always the foreigner who used to execute Irishmen,—and as this is the first time that an Irish Government, responsible only to the Irish people, executed Irishmen, it has given pause to all Ireland. Even to those who were the strongest supporters of the Government are well divided in opinion as to the right or the wrong of the matter—the judiciousness of the proceeding. Generally, the Irish newspapers refrain from giving an opinion—or making any comment on the matter. However, the newspaper that has by far the largest circulation in Ireland, the *Dublin Independent*, raised its voice in concerned protest. The *Evening Telegraph* of Dublin did the same.

Altogether the attitude of the country in the matter is not encouraging to the Provisional Government. They may continue the policy of execution for a short time. But that time will be very short. They will have dropped it in two months. From old Ireland rightly has an innate horror of political execution, which it will take a long, long time to eradicate. But when the Government stops the plan of legal, or so-called legal, execution, there remains a very great danger—almost probability—that because of the acute exasperation which is at last taking hold of the fighters on both sides, men caught with arms in their possession and presumed to be engaged in ambush plans, will be illegally executed on the spot by their captors. But the executions whether legal or illegal will have no moderating effect upon the fighting—but is quite likely to have an intensifying effect.

It is strange that our correspondent feels no indignation against the killings by rebels. We are interested in his news and views, but have little confidence in him as a prophet. If the Irish Government has sinned, it has sinned on the side of leniency, long-suffering and mercy. It is now taking the only course open to it, and in doing so it has the moral support of the world.—E. C. R.)

NEPOTISM IN THE NORTH

Things are not going as well as anticipated in the bosom of the happy family of Belfast Die-Hards who succeeded in getting six Irish counties under their thumb. The Belfast Corporation (City Council) has just passed a resolution rebuking their Corner Parliament for refusing the request of the extreme Orange spokesman, Mr. MacGuffin, M. P., to publish a staff list of their officials giving the name and the origin and the salary of each. Everyone in Belfast who has not got an office and a salary now has his knife in the body of the elect who did secure office and salary. The forty Unionist members of the Belfast Parliament have naturally looked after and provided for their own kith and kin—except in the instances where they threw the proper sop to Britain by appointing Englishmen and Scotchmen to offices under them—while hungry Belfast men waited outside the gate. One of the chief complainants, Councillor Alexander, in proposing the resolution of rebuke upon Parliament at the Belfast Corporation meeting, made some interesting remarks. He said that when speaking of these forty members of the Northern Parliament they could not resist thinking about Ali Baba and the Forty Thieves. They could divide the Parliament into two. First, those who had got jobs and had got jobs for their friends and relatives; and, secondly, members who expected jobs for themselves and their friends and relatives also.

They heard it everywhere said that ministers and members had put their relations and their friends into big positions at enormous salaries and that members had put their sons, their families and their relations into positions altogether out of proportion to their deserts. And men from the South and West of Ireland, men from England and Scotland have been put into positions to the exclusion of Ulstermen and Irishmen. He said he was pained when he read the statement of Sir James Craig at the opening of the session that Ulstermen should educate themselves in order to compete with men from across the water. That was an insult to Ulstermen who, in the past, had led the van of progress in every department.

RATHER FED UP ON FOREIGNERS

Another member who came from Bangor, a seaside suburb of Belfast, complained that it was almost impossible to get a seat in the train in the morning coming to Belfast, because of the way in which it was crowded by English and Scotch gentlemen who, having got political jobs under the Belfast Government, had rented the finest villas in Bangor. They had been brought, he said, over by Sir James Craig to help him run his Parliament. Another Councillor said it was "most unglorious Parliament ever heard of—that the members in it were rotten at the core and were simply out for the pounds, shillings, and pence." The resolution of rebuke met with no opposition, and was carried without a division. Before a year has passed, there will be some interesting happenings in and concerning the Corner Parliament.

A STATESMANLIKE AND JUSTICE-LOVING CIVIL SERVANT

Very little has been known by the outside world about one man, an Englishman in Ireland, who more than any other individual on either side of the question, helped to bring about the Irish truce and treaty, Mr. A. W. Cope, for a couple of years past acting as Assistant Under-Secretary for Ireland. He has just retired from his post and from the Civil Service—and because of his ability, Lloyd George has appointed him co-director of his new National Liberal political organization. He is said to have been one of the most remarkable British civil servants that ever appeared on the stage of Irish politics. The *Freeman's Journal* gives us much interesting information about this almost unknown power in Anglo-Irish politics. Coming to Ireland as an implement of the British policy of repression, the *Journal* writer says he remained to take a leading part in negotiating the treaty. In the late summer of 1920 he was appointed to Ireland as Assistant Under-Secretary, being one of the large group of English civil servants transferred to Ireland at that time. Mr. Cope knew little of Irish political conditions when he came, but he was not long here when he began to realize the true causes of the disturbed conditions of the country, and thenceforward he appears to have set himself to oppose the terrorist policy of the military, to whom the chief control of the Government had been entrusted.

He first came into prominence in connection with the negotiations for peace which took place in December, 1920, on the initiative of Archbishop Clune, and with that prelate he was a frequent visitor to the Sinn Fein leaders then in Mountjoy gaol, who included the late President Griffith, Messrs. MacNeill, Duggan, Staines and others. As is now known the terms of a truce similar to those which were eventually arranged in July, 1921, were practically agreed to, but the negotiations were finally frustrated by the insistence of the military and the Cabinet Ministers supporting them that as a preliminary to the Truce the members of the Sinn Fein should surrender their arms. This, of course, was an impossible condition; the negotiations were broken off, and the struggle went on until July, 1921, when the Government consented to waive the condition of surrender of arms which they had previously insisted upon.

APPRECIATION AND VILIFICATION

In the meantime Mr. Cope's influence in the counsels of the Government became increasingly stronger, and it was said that he became the principal adviser of Mr. Lloyd George in respect of Irish policy. He saw many of the Sinn Fein leaders in the months immediately preceding the Truce, and there can be little question that the advice he tendered to the Government at that time was one of the main factors contributing to end the War. His activities during this period earned the fury of the Morning Post, and of the military junta in control of the Irish Government. It was said of him that he was "burrowing in the sewers of Sinn Fein."

There is an amusing story told of an apt report of Mr. Cope to the author of this phrase. This gentleman was one of the principal parties representing the British Government on the historic day in the Mansion House when the Truce was signed and the story is that Mr. Cope, after that meeting, rang up the dignitary in question and asked him how he liked "the Sinn Fein drainage system." It is known that a year or so ago, Mr. Cope might have had a very important official position in the East, and those who were anxious to get him out of Ireland were very sanguine that he would accept the offer. But he preferred to wait until his work in Ireland was accomplished.

A writer in *Blackwoods Magazine* for August, referring to Mr. Cope's part in bringing about the Anglo-Irish settlement wrote: "It is customary in certain circles in Ireland to regard Mr. Cope as a sort of monstrosity, a shade more false than Ananias, more tricky than Louis XI.; in Belfast even the Pope himself is hardly as unpopular. He does not deserve

all this censure. He set himself to achieve an object, and with remarkable pertinacity and personal courage he attained it. He had the power of bending people to his will. He cared not how or where he had to seek his information, provided that it led him a step nearer to his goal. It was not ambition that led him on, or desire of personal fame. The battle was to him sufficient, and he never knew when he was beaten. His enormous reserves of physical and mental power carried him through where others would have failed."

SEUMAS MACMANUS,
264 West 94th Street,
New York City.

THE PALESTINE MANDATE

ILLUMINATING ARTICLE FROM LONDON CATHOLIC TIMES

The French Catholic press has been complaining that England assumed the right to exercise the mandate for Palestine before the legal requirements entrusting her with the duty were actually fulfilled. The completion of the legal documents concerning the matter is not of great importance.

AN IMPORTANT OMISSION

But the non-fulfilment of a condition to which Sir Valentine Chirol has drawn attention is an affair of real importance. He has pointed out that Article 22 of the League of Nations provides that in the case where a mandate is given the wishes of the population must be a principal consideration in the selection of the mandatory, and it is, he says, notorious that the vast majority of the population of Palestine, whether Christian or Mahomedan, is hostile to the British mandate so long as the British Government is committed to Zionism.

ENGLAND AND ZIONISM

The advocates of the Jewish régime have thrown doubts on the assertion that the vast majority of the population are hostile to the British arrangement with the Jews in Palestine; but the statement is beyond doubt. The Jews constitute only a minority of the population. The number of them in the Holy Land is 50,000, whereas the number of the Christians is 65,000, and the Mussulman Arabs count no less than 500,000. Therefore the French journals contend that the procedure adopted by England, and sanctioned by the allied Powers and the League of Nations, amounts to a violation of international law. "With a Jew as High Commissioner," says M. Recouly in the *Revue de France*, "the Zionist agitators have succeeded without difficulty in dominating the Mussulman and Christian populations, monopolising the administrative functions, securing laws to expropriate more easily the former occupants of the soil, and imposing Hebrew on them as the official language."

AN AWKWARD POSITION

England and the Jews, remarks a French journal, have recognized the awkwardness of the position in which a small minority undertakes to exercise an ascendancy over a population vastly more numerous, and for some time past they have been importing Jews from all the countries of Europe into Palestine: Jews from Salonika speaking the Spanish Yiddish; Jews from Poland and Galicia, speaking the German Yiddish; unfortunate people from the ghettos of London and New York or from Hungary have been sent to Palestine to swell the number of the Jewish population and to take the places of people who have lived there for centuries.

RECRUITS FROM ALL QUARTERS

The Jews of Palestine have not been very well pleased with this influx of recruits from all climates and all latitudes. These were not the great lords of cosmopolitan finance; they were not the influential journalists and politicians who look after the interests of Israel amongst the nations, but unhappy folk without resources, who threatened to become a fresh charge on the indigenous population. This factitious method of increasing the number of the Jews had to be stopped.

VAIN PROTESTS

But the Arabs and the Christians were not content. They made protests to the League of Nations and sent delegates to London and Paris. There can be no doubt that the favoritism shown to the Jews in Palestine creates a serious situation. For one thing, it annoys France, which attributes it to Mr. Lloyd George's megalomania and is of opinion that, after England's recent experience in the Near East, her policy should be one of encouraging peace and tranquillity rather than intermeddling with races whose customs she does not understand. It would seem from present appearances that the Jew will continue to be a cause of trouble and a

danger in Palestine in somewhat the same manner that the Orangeism continues to be a cause of disturbance in Ulster. Rarely is a section of a people that assumes a position of ascendancy without any better title to it than a traditional claim popular with the majority of the people.

The Jewish colonies are grouped in four districts. Each colony has one school or more, a synagogue, public library, town hall, hospital, pharmacy, and public baths. There is a Jewish National Fund, which was established by the Zionist Organization for the purpose of acquiring lands to remain the national property of the Jewish people. The Jewish Colonization Association administers all the properties of Baron Edmund de Rothschild. The total area of the Jewish settlements is 690,020 dunams, or about 147,505 acres.

In connection with the foregoing article the following is interesting and may be significant. On Thursday of last week the Right Rev. R. McInnis, Anglican Bishop of Jerusalem, addressed the Diocesan Women's Auxiliary in Montreal.

Speaking of the Zionists in Palestine, he said: "Through their entire lack of sympathy, tolerance or tact, the Zionists have shown implacable and bitter feeling throughout Palestine. Moreover, their statements are entirely undependable and I am ready to prove that to any Zionist."

EXECUTION OF CHILDERS

The execution of Erskine Childers, says *The Times* editorially today, (Nov. 24th), is justifiable on the ground that there is no difference between his case and that of the four others executed in Dublin recently.

The fact that Childers was an Englishman, it proceeds, "in no wise affects the issue. However much Englishmen may regret that his brilliant talents had not been used to inculcate in Irish extremists the English virtue of compromise in matters political, we hold it was his right to throw in his lot with Ireland and exert in behalf of his conception of the Irish people's interests the unusual powers he possessed. So doing, he took his life in his hands and with a personal courage beyond cavil faced the consequences of his action."

"He challenged the only constituted authority in the country and met his doom. That authority had no choice but to accept his challenge or abdicate all title to lawful trusteeship for the welfare of the State. The Free State Government made their choice with a courage certainly not inferior to that of their adversaries, and with a responsibility far graver. We believe the verdict of the civilized world on their decision will be that it was right."

CZECHS AND DUTCH

Prague, Nov. 17.—A movement to bring about closer cooperation between the Catholics of the Czechoslovak Republic and the Catholics of the Netherlands has been initiated. The movement started when M. M. Sanders and Dr. Hanus, professors of the Theological Faculty of the University of Prague, attended the recent religious Ethnological Congress at Tilbourg.

Arrangements have been made for the exchange of information on subjects affecting Catholic interests between the two countries. A medal has been presented to the University of Louvain by the Czechoslovakian government. The presentation was made by the Czechoslovakian Minister to Brussels, Mr. L. Strimpl, who was accompanied by Dr. T. Hanus, professor of Theology of the University of Prague.

GALWAY MONUMENT TO FATHER GRIFFITH

Dublin, Nov. 7.—On the night of November 14, 1920, Rev. Michael Griffin, C. C., was decoyed from his home in County Galway and murdered. His body was subsequently found buried in a bog. Recent disclosures have established that Father Griffin was captured by a section of the British forces then operating in the country and that they had tried to extract from him information which he would not or could not give.

When he refused to give the information his captors murdered him. He was shot through the brain and his body was thrown into a bog hole. The people of Galway now propose to erect a monument to him. In their appeal for funds they state that while the reign of terror prevailed no definite action could have been taken as the men who murdered him, or their associates, would scarcely hesitate to desecrate or destroy his tomb. But thank God that evil time has disappeared."

THE POPE'S LETTER

HOLY FATHER'S EFFECTIVE APPEAL TOUCHED ALL HEARTS

On the Saturday morning when all was in confusion and none knew how the revolution was going to terminate, a letter appeared from the Holy Father. The words of his Holiness made a profound impression throughout Rome, words full of sweetness and fatherly solicitude, words redolent, too, of a sincere love of Italy. The letter was addressed to the Bishops of Italy, and conveyed the following beautiful message:

"Apostolic Letter to the Bishops of Italy. Pius PP. XI. to Our Venerable Brethren.—But a few short months ago, in face of the evils and the fratricidal struggles that were ruining our beloved country. We addressed to you a warm appeal, exhorting you to direct your pastoral solicitude especially to the work of bringing peace to human hearts. We know well with what eagerness you responded to Our fatherly call. But, alas! the peace which We so ardently longed for has not yet come to the hearts of Our beloved people of Italy; and Our spirit sorrowed at the sight of the still greater evils which are threatening the material, moral and religious welfare of the people, always delaying more and more the recovery from the deep wounds and the sorrow-laden weariness due to the long years of the War. Loyal, therefore to the mission of charity entrusted to Us by the Divine Redeemer, We feel the imperative need of addressing again to all the people of Italy a word of love and of peace. In the name of that spirit of brotherly affection which joins all in the love of this country so blessed by God, in the name specially of that other spirit of brotherhood, more noble because supernatural, which in the religion of Our Divine Lord Jesus Christ unites the sons of Italy in one family. We cry out to all with the words of St. Stephen (Acts vi, 26): Men, ye are brethren, why hurt ye one another? And you, Venerable Brethren, redouble your zeal in the holy work of pacification, a work which you have already begun with such ready generosity. Exhort all those who are committed to your care to restrain and, if necessary, to sacrifice for the common weal their own individual desires, inspiring them with the Christian principles of order and with sentiments of that charity and meekness and pardon which the Divine Master has given to His faithful as a supreme law. May they return to Jesus Christ (Ephes. ii, 14), who is our peace, because only by loving Him shall they love one another, and shall they contribute in brotherly cooperation to that general prosperity the fruits of which all shall afterwards enjoy. Meanwhile, as a token and by way of an auspice for this reconciliation which We desire so much, from Our very heart We impart the Apostolic Blessing to you, Venerable Brethren, to your clergy, and to all the faithful confided to your care. The Vatican October 28, 1922."

MUSSULMANS RESPECT SINCERITY

Paris, November 4.—"If Christians wish to be loved and respected by the Mussulmans, the first thing they must do is to frankly confess their faith." This statement has made quite a sensation in Paris, first of all because of the occasion on which it was made, and secondly because of the prominence of the person who made it. The occasion was the laying of the corner-stone of a Mosque, and the speaker was Marshal Lyautey, High-Commissioner of France in Morocco.

The Mussulmans from the French colonies who for various reasons are living in Paris are sufficiently numerous to desire to possess a mosque, and two notable Moroccan have given a large part of the sum required to erect it. The mosque will stand near the Pantheon, and Marshal Lyautey, the highest representative of France in Africa, was invited to lay the corner-stone. The Marshal was present at the ceremony, but declined the honor of laying the stone. "I am not a Mohammedan," he said. "I prefer to leave to one of your people the performance of the rite required by your religion."

"What one should realize thoroughly," the Marshal also said, "if one desires to serve France in a Mohammedan land, is that it is not sufficient to respect Islam, but also all other religions, beginning with the one in which our great country was born and has grown. And this respect does not imply the slightest abdication of the freedom of individual thought. Our strength and prestige can but benefit by the practice of this respect and the comprehension of the depth and greatness of the religious spirit, not only among these people, but wherever it is found."

"Last summer, when a group of young men recently graduated from the Franco-Mussulman colleges of Fez and Rabat came to visit France, I questioned them as to their impressions. And I found that one of the strongest of all was that produced in the sanctuary of Notre Dame de la Garde at Marseilles, by seeing the fervor of the faithful of all classes of society. They had not suspected that such great religious force existed in France, and it called forth their greatest admiration and sympathy."

AUSTRIAN RELIEF FUND

Editor, CATHOLIC RECORD:

May I be permitted to draw the attention of your readers to a paragraph in the Notes and Remarks column of the current issue of the *Ave Maria*?

"Readers of the *Ave Maria* will rejoice to learn what a great number of things were accomplished through a comparatively modest donation lately sent to stricken Austria. An orphan asylum housing sixty children and under the supervision of Benedictine nuns was rescued from dire need and enabled to 'carry on' for some time to come; ten families, most of them blessed with numerous children, obtained long-needed food and clothing; three charitable institutions were benefited; and a number of priests received Mass stipends enabling them to continue their work. In each and every instance those who profited sent glowing personal letters of thanksgiving, which we should like to reproduce if space permitted. And yet the amount forwarded, in American money, was only a little more than one hundred dollars! It is difficult to understand concretely the value of the 'cup of cold water' in Austria today; to get either an impression of what the cup will do, or of the multitude of fervently grateful prayers it calls down upon the benefactors. Surely here is a splendid opportunity to put a little of our surplus money out at interest that can be repaid daily and eternally to the bank of God."

Our Austrian Relief Fund amounts at the present writing to \$8,399.28. Subscriptions close on the 4th of December. They may be sent either to myself or to Rev. L. M. Forristal, St. Peter's Seminary, London, Ont. The total offering will be equally divided, without cost to the Fund, between His Eminence, Cardinal Piffli of Vienna and the President of the Catholic Women's League at Linz-on-the-Danube.

I remain yours faithfully in Christ.
M. F. FALLON,
Bishop of London.

UNUSUAL CONFLICT

Paris, Nov. 4.—An unusual conflict resulting in a strike of several weeks duration was caused by the organization of a Catholic syndicate in a spinning mill at Mazamet, in the Department of the Tarn.

A certain number of women having resigned from the old labor union, which was Socialist in its tendencies, in order to join the Catholic syndicate, the Socialist group sued them for breach of contract, in order to force them to pay their dues to the "red" syndicate. The case was thrown out of court by the justice of the peace. The Socialists then attempted to deprive the women who had joined the Catholic syndicate of their work. A new trial resulted, and the Socialists were forced to pay damage and costs for the women they had tried to injure. Then came a third incident.

Madame Frede, member of the Catholic labor union, having been engaged by another factory, the Socialists of that factory protested against her admission. The directors refused to acknowledge the protest, and the Socialists declared a strike which lasted a month. Moved by a spirit of conciliation, Madame Frede offered to pay six months' dues to the "red" syndicate, in order to be "quits." It was at last found necessary to appeal to no less a person than the Mayor of Mazamet himself to arbitrate. The two parties finally reached an agreement, of which they promised to respect the following clauses:

1. In case a worker, member of a syndicate, using the right which is his, desires to affiliate with another syndicate, this latter must first be assured that the applicant has fulfilled all his obligations toward the group he is leaving.

2. For the purpose of conciliation, and to put an end to the conflict, Madame Frede accepts the position offered her by the Mayor of Mazamet in the Municipal Day Nursery.

History is never hysterical, never proceeds by catastrophes and cataclysms, and it is only by remembering this that we can comprehend its highest meaning.

CATHOLIC NOTES

Paris, Nov. 4.—M. Jonnart, Ambassador of France to the Holy See, has announced his candidature for the chair of the late Paul Deschanel in the French Academy. His candidature was officially announced following the last session of the Academy.

Cologne, October 30.—The 80th anniversary of the founding of the famous old monastery on the island of Nonnenwerk, now the provincial motherhouse of the Franciscan Sisters, will be celebrated this year. The monastery is situated in the American occupied area opposite the Drachenfels near Bonn.

Baltimore, November 8.—The cornerstone of the new Science Building the first unit of a \$1,000,000 expansion of Loyola University, was laid yesterday. Archbishop Curley blessed the cornerstone and delivered a short address upon the mission of Catholic primary and high schools in the Catholic educational field.

Paris, November 4.—Several inspectors of public education have invited members of the faculties of Catholic schools in certain departments to become members of the Board of Examiners for the official examination which must be passed by the pupils of the primary schools at the age of twelve years, in order to receive the diploma of studies required by French Law.

Paris, November 4.—Winter entails many inconveniences for country pastors who have several parishes to serve. In the diocese of Versailles, the farmers of a group of parishes have come to the rescue of their pastor by arranging to take turns in furnishing his transportation from one parish to another free of charge. It is expected that other parishes will soon adopt a similar arrangement.

Washington, D. C., Nov. 13.—Trinity College, the first collegiate institution for Catholic women established in the United States, will inaugurate a campaign to raise \$1,000,000 for building improvements commensurate with the rapid growth of the institution during the last decade, according to an announcement made here following a meeting of members of the faculty, the Alumnae Association, and the Advisory Board held here.

Portland, Me., Nov. 11.—Because of the increasing tendency of young boys and girls to frequent the streets at night the authorities of this city have begun to enforce a curfew law which has been on the books for years, but which has been a dead letter. Now, however, all children of fifteen or under must be at home by 9:15 unless accompanied by their elders. Police officers will see that the law is carried out, and the managers of all amusement places have been asked to cooperate.

Three hundred and fifty acres in Holy Cross national forest in Western Colorado have been set aside for devotional purposes for all denominations by order of Secretary Wallace of the Department of Agriculture. The tract gives a full view of the huge snow cross on Holy Cross mountain, which is formed by two large fissures in the mountain side which are perpetually filled with snow. The cross, from which the mountain and the park receive their name, is 600 hundred feet long.

Congregations of at least twenty Texas Protestant churches are at present embodied in disputes over the Ku Klux Klan and some of the churches have lost half their membership as a result. The latest to come into prominence is the First Baptist Church of Gilmer, many of the members of which walked out when a group of Klansmen, hooded, marched up the aisle and commended the pastor, the Rev. L. E. Finney, leaving him a cash contribution.

The Archbishop of Paris has asked all pastors to inform him of the hours of religious offices, programs of sermons, and music, with additional details concerning the churches, age, architecture, style, masterpieces, choir, organ, organists, how to reach the church, etc. This information will be sent to the newspapers. The Archbishop has for the benefit of foreign visitors, furthermore, requested the priests to inform the principal hotels periodically concerning the hours of religious services in their parishes.

Mexico City, November 10.—The expulsion of Archbishop Munoz y Capurion of Guatemala from that country has provoked a protest from the Catholic women of Mexico. A formal complaint against the treatment accorded the Archbishop has been drawn up by the Union of Catholic Women, an organization having branches in twenty-six States of the Mexican Republic, and forwarded to the President of Guatemala. The Archbishop is now living in Mexico.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER XIII.—CONTINUED

Something of this she mentioned to Clare one evening as they sat together after tea, under the old apple tree in the orchard. "And I will miss you, Clare," she said rather sadly. "Some way we seem to have become great friends—don't we?"

"I'm glad you think so, Mary," replied the other, "for now I won't feel so awkward at something I want to say to you—a request I want to make."

"A request from me!" echoed Mary in surprise. "Why, Clare, dear, anything that I can do—"

"Wait a minute!" said the other, laughing. "Wait until you hear what I'm going to suggest! Mary, would you—would you mind very much if I came down to Co. Clare with you?"

"Mind?" cried Mary. "Why you know that I should be simply delighted! But, my dear Clare, you don't know the country parts of Ireland—you don't realize—"

"That's just it," interposed the other. "I want to know it and to know the people. I've seen city life in Ireland and now I want to go to the country and see the life the people live there. I want to really understand their lives and ideals if I can—to feel at home with them."

"Well, Clare, I needn't tell you how glad and thankful I will be to have you, if only for awhile, for I'm afraid that you won't stay there long—the loneliness will seem dreadful to you. And then I—I, well you know that I am not—I quite well these days and not myself, and I'm afraid I'll be but poor company, and scare you away before long."

"Anthony O'Farrell is here," he said—Shamus, of course, always gave Anthony the Irish prefix—"he only heard you were going south today," he added to Mary, "and as he knows that part very well he wanted to have a talk with you."

Mary would rather not have seen Anthony Farrell again—for they had not met since Easter, and she knew that he, in common with the rest of her world, had expected that she would shortly be settled in Dublin, and not be leaving for the country like this.

But she smiled faintly in assent and slipped her hand into that of Shamus, for like all those who knew him she was intensely fond of the brilliant enthusiastic Irish boy.

"Well—Shamus! how goes the world with you?" she asked, "and how are all the Irish Irelanders these times?"

"Oh! we are all right!" he answered gaily; "all working hard; working and praying for the dear old land. You know, Mary," he went on more seriously, "things may look dark for Ireland now—for of course you know what we think of this Home Rule myth. But mind you, the day is coming—and sooner perhaps than you think—when a torch will be lighted, and when it is lighted it will run like wild fire throughout the length and breadth of the land, and in every county will a spark fall—sparks that will burst into flame and purge the bad from the good, and purify this beloved land of ours!"

Mary smiled—but tenderly. "Ah! well, Shamus dear," she said, "don't be doing anything rash. We wouldn't like to think of you getting into any sort of trouble."

"Trouble!" echoed the boy. "Why, Mary, do you think I would mind any trouble—any hardship—do you think I would grudge the last drop of blood in my body if it was for Ireland! Oh, Mary, I often and often think what an honour—a joy unspeakable it would be for me, if I could only say when Death called me—'This is for Ireland!'"

Mary shivered suddenly—why, she did not know then, but two years later she knew and understood. Entering the quaint drawing-room they found only Angel and the aunts. Clare Castlemaine and Anthony Farrell were out in the orchard and there they will follow them and find them seated under the old apple tree.

When Mary Carmichael and Clare Castlemaine left the city for the green fields and pastures of Co. Clare. Mary gazed with indifferent and unseeing eyes at the country through which they were passing. She had felt the parting from the Blakes, an especially had she suffered in saying good-bye to Angel, who had clung to her almost frantically, but even that parting affected her very little in comparison with what it would have done under different circumstances. The terrible shock and grief through which she had just passed seemed to have used up nearly all the feeling which she possessed, and to have left her incapable of either grief or pain to any great extent, and she was absolutely indifferent as to where she was going, or what her future was to be.

Clare, on the contrary, looked with intense interest at everything that was to be seen from her carriage window. She was feeling happier than she had felt for many a day—a strange feeling of rest and peace was upon her, and she was looking forward to her new life in the country with the joyful anticipation of a school-girl. The scenery had gradually been changing in its aspect as they went further south, and now the low stone walls which divide the fields and which are such a land mark in Co. Clare appeared. Then stretches of bogland, with the pretty little bog flower waving in the breeze; here and there was seen a cabin with bare-legged youngsters waving at the train as it passed, and perhaps their mother—her scarlet petticoat making a bright spot of color against the brown bog—would pause for a moment in her work to gaze also at the rushing monster.

"Oh, Mary!" cried Clare, "do look at those goats and the dear little kids. And the boy with them—oh, it's just like an academy picture I saw last year. They were near Limerick, where they had to change, and to wait for an hour for the local train which was to take them—at its leisure—to the end of their journey."

Mary Carmichael had once been in Limerick for a few weeks visiting a school friend. It was now some years ago and her friend was no longer there, but she remembered the town pretty well, and volunteered to show Clare around a bit, after they had had some tea.

So she piloted her about the sleepy, quaint, old city, and as they stood before the Treaty Stone, Clare listened with surprise to the story of the Treaty—"Broken ere the ink was dry," was what she said.

"But, Mary," she said, "I don't remember ever learning that in my history lessons?"

"No, I don't suppose you did," said Mary drily; "it's very likely that you didn't hear much about the penal days either, or Cromwell's marches through the land, or how the people were treated in '98, or the English and the dastardly Act of Union was really passed!"

"You are right," said Clare, half inclined to smile at Mary's earnestness, "but those are all old news—don't let us talk about them! Remember I have English blood in my veins, and between us these things are best forgotten!"

"That's a very fine window," he remarked. "It is. The best of its kind I've seen." "It always looks well when the sun's in the west," he went on, speaking half to himself. "Do you know who gave that window, sir?" "I shook my head. "It was given by Maurice Malone, the great artist. You've heard of him, of course?"

"I raked my brains. I take no great interest in art. Famous painters may live and die without my knowing it, but the name Maurice Malone seemed somehow familiar. "I may have heard of him," I replied, hesitatingly, "but my mind's hazy on the point."

The little man looked disappointed. "You don't know about Maurice Malone?" he exclaimed. "Then perhaps you would like me to tell you?"

Without waiting for my assent he plunged into the story there and then, and, as I had some time on my hands, I let him continue. His story, as far as I remember it, ran on these lines. In Maurice Malone the soul of an artist lay concealed within a commonplace exterior. He was a Malone was a prolific worker. He produced seascapes, desert scenes and landscapes, without ever having seen the sea, the desert, and very little of the land, but in spite of unremitting industry his pictures were invariably left in his hands. Debts lay as heavily on him as dust on his furniture, and were equally ignored, though not so easily removed.

His only friend, Jack Abbot, enjoyed better success. He made no fortune, but still he made an honest living, an achievement not to be too lightly regarded these times. One evening Abbot called at Malone's studio. He stumbled up four flights of uncarpeted stairs, tapped lightly on the door and entered. The sight that met him caused him to stand still in wonder. The studio was usually in a state of supreme untidiness, but it was now a riot of confusion. Easels, pictures and chairs were in that disorder suggestive of a raid for a hidden treasure. But these things made no impression on Abbot. What startled him was that Malone—silent and still—was on his knees; Malone the Agnostic was praying.

After two minutes Malone rose from his knees and returned to earth. "Take a chair, old man, if you can find one," he cried, catching sight of Abbot. "Don't mind me."

Abbot placed an upturned chair on its four legs and sat down. "I—hope you are all right," he stammered. Malone smiled broadly. "Yes, I feel better now. You're astonished at finding me on my knees, I suppose."

"I am rather," replied Abbot, "knowing you to be such an incorrigible infidel. "Give me a cigarette," he said "and I'll unburden my heart to you." Abbot took up an easy attitude and settled himself down to listen. "Do you know what it is," commenced Malone, his voice slightly raised, to have the brightest hope turned to darkest despair by an ever-recurring quick-change process?"

"Yes, I've tasted it," Abbot returned. "To paint great pictures in your mind, and have them blackened out with a tar-brush, eh?"

Abbot nodded sympathetically. "Well, that's what my life has been," continued Malone. "I try my damnest, but all I have at present is half-a-crown in my pocket, and 45 in the bank. Balance that off with a handful of accounts and I'm—in debt."

"I quite believe you," commented Abbot, truthfully. "The profession's all right, but the business of selling pictures is so hopeless. I've never sold one since I took up painting. Is that a confession of failure?"

"Perhaps it is, and perhaps it isn't. But I'm either a fool or an artist." Malone began to speak in jerks. "I became sick of the whole business about half an hour ago," he continued. "I got into a fury and started kicking things about. He appealed to the general disorder for corroboration. "Behold my work of half an hour ago," he said with a sweep of his hand.

"My temper was an outburst of despair, but it soon died down, and then a novel idea presented itself. I had tried cursing, I would try praying—and you came in just as I was finished. "That's what startled me," Abbot remarked. "You take strange fancies, Malone. Didn't think you knew any prayers. What did you say?"

"Oh, I wasn't unreasonable. I didn't ask for a lot and offer nothing. I prayed that I might have success, that I might taste the joys of human appreciation; and in return, I promised the price of my first picture to the Church."

"What a windfall for the Church," muttered Abbot with a grin. "Laugh at me if you like," Malone cried, rising to his feet, "but I've a feeling now, almost of inspiration. Do you see that canvas?" he asked, pointing to a

half-finished painting. "That's going to be called 'The Judgment Seat.' I'm putting my best into that. And if I fail—I'll take up gardening." Abbot had listened patiently, and now prepared to leave, while Malone started methodically to straighten things up. He took a duster and removed much of the smutty accumulation lying about, and, after Abbot had gone, set to work on his picture in real earnest. The little man paused and licked his lips. He was evidently getting dry. "Well," I asked him, "was his prayer answered?"

IF YOU WISH to arrange for a yearly or monthly payment to be made to any individual or Charitable Institution, either by Will or during your lifetime, we will be glad to present a plan to you which will give full effect to your wishes.

Capital Trust Corporation
10 METCALFE ST. OTTAWA, ONT.
174 BAY STREET TORONTO, ONT.
Correspondence Invited

Ask Your Jeweller About the OMEGA
Over 300,000 Sold Annually in 57 Countries

Grand Cruise De Luxe OF THE MEDITERRANEAN AND Pilgrimage to the Holy Land and Rome
FOLLOWED BY AN EXTENSION TOUR OF SOUTHERN EUROPE
Leaving New York January 18

EVERY CLUB can own a Victor Safety Cinema. No ready money needed to secure this moving picture machine. It pays for itself.

Supreme Cards
THE TIRE SENSATION OF 1923 WILL BE YOUR CHOICE FOR 1922

Casavant Freres CHURCH ORGAN BUILDERS
ST. HYACINTHE QUEBEC

F. E. LUKE OPTOMETRIST AND OPTICIAN
167 YONGE ST. TORONTO

Hotel Wolverine DETROIT
Newest and Most Modern
500 Rooms 500 Baths
Rates \$2.50 Up

BARRISTERS, SOLICITORS
MURPHY & GUNN
BARRISTERS, SOLICITORS, NOTARIES
Solicitors for The Home Bank of Canada

DAY, FERGUSON & CO. BARRISTERS
James E. Day 21 Adelaide St. West
John M. Ferguson 100 Queen St. West
Joseph F. Walsh TORONTO, CANADA

JOHN H. McLEDERY BARRISTER SOLICITOR
NOTARY PUBLIC
CONVEYANCER
Money to Loan HERALD BLDG. ROOM 24 GUELPH, ONT.

O'REILLY & GRACE BARRISTERS, SOLICITORS, ETC.
JACKSON BLDG. OTTAWA, ONT.

Lee, O'Donoghue & Harkins BARRISTERS, SOLICITORS, NOTARIES, ETC.
W. T. Lee, B.C.L. J. G. O'Donoghue, K.C.
H. H. Harkins E. C. O'Donoghue

WATT & BLACKWELL ARCHITECTS
Members Ontario Association of Architects
Sixth Floor, Bank of Toronto Chambers, LONDON ONT.

MILLSON & BURGESS REGISTERED ARCHITECTS
209 Sparks St. OTTAWA, ONT.
Specialists in Ecclesiastical and Institutional Construction.

St. Jerome's College KITCHENER, ONT.
Founded 1864
Business College Department, High School or Academic Department, College and Philosophical Department.

John Ferguson & Sons 180 KING ST.
The Leading Undertakers & Embalmers
Open Night and Day
Telephone—House 373 Factory 543

E. C. Killingsworth FUNERAL DIRECTOR
Open Day and Night
389 Hurwell St. Phone 3971

STAINED GLASS MEMORIAL CHURCH WINDOWS
Executed in Our Own Studios
Colonial Art Glass Co.
588 BANK STREET, OTTAWA, ONT.

Hennessey "Something More Than a Drug Store"
DRUGS CUT FLOWERS
PERFUMES CANDLES
Order by Phone—we deliver

TO BE CONTINUED

MAURICE MALONE'S INSPIRATION

One afternoon I visited a certain church in the suburbs. I frequently visit churches, partly, I admit because I am interested in architecture. As I approached I noticed a little man hovering about the gateway. He had a short, stubby beard; unkempt but protruded from under an ancient bowler, and his clothes had obviously never been measured for him. I took him to be a beggar but he never asked for alms. Instead he followed me inside, and his eyes tracked my every movement.

Taking no further notice of him at the time, I became entranced in a wonderful stained glass window, the like of which I had never seen before. It was on the west side of the building, and the rays of a setting autumn sun lit up the delicate coloring as if by some supernatural agency. Most of the church was swathed in shadows, and I gazed up spellbound, until a light tap on the arm disturbed me. I turned quickly and beheld the little man standing close up to me.

TO BE CONTINUED

MAURICE MALONE'S INSPIRATION

The voice of Cain is very familiar to the ears of our day—I am I my brother's keeper? We are continually founding societies, clubs, lodges, confraternities and unions for the purpose of working-together, because individual estrangement is a characteristic of our day.

Loneliness and sorrow, despair, dire need and sickness call for the help and sympathy of warm and friendly hearts. The world seems to be full of priests and levites who mind their own business in—passing by. There are a great many good Samaritans, too, but not nearly enough to take care of all the stripped and sorely wounded who fall at the wayside.

CHAPTER XIV. "DAWN"
It was a lovely day in the last week of Our Lady's beautiful month,

plaints demand an increase in their number.

Independence, religious bigotry, race hatred, and a thousand jealousies, seem to be the main motives for minding one's own business.

We do, indeed, politely greet one another with a how-do-you-do, when passing by, but we seldom stay to hear the answer.

A grand old doctor of the Church, who lived about one thousand years ago says: "When meeting your neighbor, force yourself to honor him more than he deserves. Kiss his hands and feet, and let your heart throb with love toward him. Take his hands and press them hard. Shower praises upon him, even though he deserves them not. In his absence say—only what is good and beautiful about him, let this be your conduct toward all. Never provoke another to anger; criticize neither a man's faith nor upbraid him for his crimes, for we all have a most just Judge."

Modern germs draw the line at kissing; but for the rest we could safely follow the doctor's advice.—Lordman in The Echo.

GENERAL INTENTION FOR DECEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE INCREASE OF NATIVE PRIESTS IN MISSION COUNTRIES

It must have been with a gasp of astonishment that many Catholics first read of that mission parish in Uganda, Africa, which a few months ago, was placed in permanent charge of a native pastor with two native assistants, all three, negroes of negroes and children of the district, yet, at the same time, priests of the Most High. Such, however, is the power of our holy Faith which nowadays as of old can effect spiritual transformations where mere unenlightened reason falters or comes to a stop.

Too prone are we, in our insular conceit, to fancy that all heathen nations are to be classed with the Digger Indian and the Australian Aboriginal, whose mentality is clouded and whose appreciation of moral excellence is correspondingly weak and without effect upon their responsible lives.

Historians tell us that among the negroes brought as slaves to what we now call the United States some two hundred languages and distinct dialects were spoken. And we may mention in passing that precisely for this reason we see why the slaves lost their own language and failed to introduce even a few familiar words into the language of their owners; for, as the clogged auction-block to auction-block, the different nationalities became so miscellaneous combined that what English they could pick up was their one sole vehicle for the communication of their hopes, if they had any, and their fears and their wants.

Differences in language among them very commonly indicated differences in physical development, comeliness of features, shade of color, mentality, and responsiveness to ethical calls and claims, all of which the brutalizing effects of slavery affected for the worse where it did not completely blot out. Hence, the lot of the missionary among the negroes of America is in some respects harder than that of the missionary in Uganda.

It is plain to the reflective reader that mission-work among the Eskimos and the Papuans must of necessity be carried on by recruits from more favored lands, for their social condition precludes the formation of a native priesthood; but in several other regions the raw material, so to speak, is at hand and ready for the spiritual artificer under whose guidance and training the young levites are to ascend the steps of the altar.

But the question rises at once whether, even if it is possible, is it advisable to advance those neophytes to so important a share in the work of the Church. The answer may be given with great positiveness, that, if the prospective candidates for the sacred ministry show the requisite fitness in mental and moral qualities, the action of the bishop in accepting them for his seminary makes it probable that they have a priestly vocation, and the fact that, in due course, he ordains them, may be accepted as proof final of their vocation. What has been verified in Uganda is capable of verification, and has been verified, in China and Japan and other similar countries.

The immense advantages that would accrue to religion if in some privileged mission districts a native priesthood could be built up will occur at once to the devout thinker. First, so many missionaries would be released for work in less favored districts where the proper foundation of civilization has yet to be laid in the daily life of the people. Again, if we recall one of the earliest attempts to organize a missionary body in the United States to work abroad, we see the attempt to evangelize Liberia made by Rev. Dr. Barron of Philadelphia and Rev. John Kelly of New York. Both had the requisite zeal and spirit of sacrifice, yet both returned broken in health and permanently incapacitated for arduous labor in the ministry. Dr. Barron, later, as Bishop Barron, died a martyr of charity in attending the yellow

fever victims in Savannah, Georgia. The zeal of these two white missionaries did not suffice to overcome the pestilential climate of the west coast of Africa where they began their labors.

It may be truly said, indeed, that the difficulties of climate, of novel foods and their method of preparation, and of unhygienic conditions have laid many a Xavier low, whereas a native priest, who has been inured from infancy to such hardships hardly views them as such; for, having survived to adult age he may be called immune to them.

The local customs or prejudices or observances, call them what you will, mean a great deal to the native, though meaningless, even if known, to the foreigner. In anybody but a native equipped off-hand with a knowledge of tribal or national persuasions and practices? Yet a foreigner may hopelessly destroy his usefulness by his ignorance of what the native magnifies as a test of friendship or good breeding or respect for the ruling powers. In pagan Hawaii, for example, death was the fate of any living being upon which happened to fall the shadow cast by the royal sceptre, for it was looked upon as a case of *lese-majeste*.

The difficulty experienced by the foreign missionary in acquiring a strange and possibly very difficult tongue will present itself unsought. While children pick up another language with comparative ease, men of mature age must labor long and seriously and often with indifferent success; for, though they may acquire a learned man's knowledge, replete with choice and even elegant diction, such is not the familiar, everyday language spoken by the generality of the people. "Motherly" and "maternal" are not interchangeable. The native priest, on the other hand, polishes his diction without forgetting those simple phrases, rich in meaning, which the unlearned use to good purpose and understand when others use them. Only an exceptional priest, even when using his mother tongue, can speak effectively to children in the Sunday sermon at the children's Mass. Irrefragable proofs of the perennity of the Church, "do not make a deep impression on the mind of a child who needs to be reminded of the respect due to father and mother, and of the naughtiness shown by using certain highly spiced expressions.

In olden times, "the king's ships" carried missionaries to their destination quite as a matter of course and without great inroads on the treasury; for the voyages though painful and exhaustingly long, were not attended with great expense. Not so in our day. While time and distance have been annihilated, and suffering has been reduced to a minimum, the cost of ocean voyages has mounted skywards, with no royal exchequer to meet it. Steam and electricity have effected prodigies, even in the expense account. But the native priest is practically at his destination. He may never have seen the sea, nor shuddered as it sullenly surged shoreward.

We cannot close our eyes to the fact that, though no comparison or weighing of merits can with propriety be instituted between temporal and eternal, nor between material and spiritual, nevertheless man's spiritual and eternal interests are intimately associated with his material and temporal affairs. Money, in other words, is needed for a work so wholly spiritual as the evangelization of the heathen, whose eternal welfare is greatly helped on by what is done for them in the temporal order. Hence, it is well to bear in mind that the travelling expenses of one foreign missionary to his remote field of labor would pay all the seminary expenses of a native priest.

Certes, our ecclesiastical seminaries can hardly be called cradles of high living, bodily ease and expensive habits, yet the seminary expenses often constitute a heavy drain upon the resources of the weaker dioceses. The fact is our stage of civilization imperatively demands a certain manner of life in food, apparel, and lodging which, to our spiritual ancestors of three or four centuries ago, might have looked like soft indulgence and easy-going spirituality. The times change and we change with them.

What may have been at our time mere conveniences of habitation and luxuries for the table become really necessary for our well-being. Optical and dental work may serve to illustrate our meaning. In missionary lands, however, there prevails very largely the simplicity of our own earlier days for the tyranny of material progress has yet to be enthroned. Let us contrast the costs. In the United States, a bursar of \$8,000 will educate a seminarian in a manner in keeping with our standards of living, yet with no excessive indulgence in the way of food, clothing, or reasonable diversion. In China, where there is no dearth of vocations to the sacred ministry among those who have professed the Faith for several generations, the same sum would serve as a bursar for four young men. We are told that candidates of the right quality are to be had. Is not this side of the question also a weighty argument in favor of more numerous native clergy in mission lands?

HENRY J. SWIFT, S. J.

TRIBUTE TO FRENCH MISSIONARIES

Paris, Oct. 27.—A movement to purchase a large building for a "Missionary Home" at Vichy, the famous French watering place, has been started at the instigation of Father Wathe, and a large group has already been formed to carry out the work of the object of which is to provide a home where worn-out missionaries may be restored to health and enabled to carry on their apostolate.

Marshal Lyautey, French High Commissioner in Morocco, one of the principal supporters of the project, pays the following high tribute to the missionaries in a public letter: "Among those who, like myself, during a long colonial career, have learned to know the devotion of our missionaries, the prestige which they win for France by their moral authority, their abnegation, their charity and the painful conditions in which they live, as well as the continuity of their efforts, in exhaustive climates where missionaries alone dare to sojourn more than one or two years, I consider it a veritable duty of conscience to encourage your generous and very necessary initiative and pledge absolute moral support."

A GENEROUS OFFER

On page 7 of this issue you will find an advertisement from the Dr. Norvall Medical Co. Ltd., offering to mail to any part of Canada, free of charge, one of their regular size bottles of Dr. Norvall's Stomach and Tonic Tablets, sufficient treatment to last two months. These Tablets are recommended by Doctors and Druggists to be the most reliable laxative and tonic on the Canadian market. Do not delay. Cut out today the coupon on page 7 and mail with your name and address to The Dr. Norvall Medical Co. Ltd., 168 Hunter Street, Peterborough, Ont.

Love labor, if you do not want it for food you may for physic. It is wholesome for the body and good for the mind.

FREE AT LAST OF KIDNEY TROUBLE

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

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

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

All who suffer from such troubles should take "Fruit-a-lives"

Madam HORMIDAS FOISY.
50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

King Edward Guests

—include people from all over the world—the kind of people who demand and appreciate hotel accommodation of the highest class. People of this sort, when in Toronto, naturally choose to stay at the King Edward. You will be pleased with King Edward service, too.

King Edward Hotel
TORONTO



1000 Fireproof Rooms
"Close to Everything"

Direction United Hotels
Company of America 10

Stained Glass Memorial Windows

We make a specialty of Catholic Church Windows.

B. Leonard 6351 John St. Quebec, Que.

Every experience that we live through will lead on to a lower or a higher experience, as we choose. The great end of the modern civilized war is to reach a state of peace in the soonest possible time.

Sunlight and your washing machine

Sunlight Soap, being the purest and best laundry soap made, will wash your clothes beautifully white and clean in a shorter time and with the use of much less soap.

Pare or chip half a cake of Sunlight into your washer, whip into a rich suds and proceed as usual.

You will find the pure coconut and palm oils blended into Sunlight make it the most efficient and economical soap you ever used. You use less—as you get all pure soap.



LEVER BROTHERS LIMITED
Toronto

TEA - COFFEE

Finest Importations always in stock at lowest market prices. Samples and quotations sent promptly upon application. Special attention given to requirements of institutions.

Kearney Brothers, Limited
TEA - COFFEE. IMPORTERS and SPECIALISTS
33 St. Peter Street Established 1874 Montreal, Que.

A real Smoke
SIR HAIG Cigar
5 Cents
At all Stores

Irish Linen at Irish Prices

To you, your children and their children, your linen will be a never-ending source of pride if it is the genuine Irish article, made by Robinson & Cleaver, Belfast. And the genuine Irish linen, in Ireland, at Irish prices, cost no more than the imitations that are sold in Canada in the stores.

If you are a lover of fine linens—if you want all that your money can buy in quality and durability, write us. The few days' delay is nothing. We will send you our catalogue, free samples and price lists without obligation to you.

Robinson & Cleaver Limited
BELFAST IRELAND
The Royal Irish Linen Warehouse BY APPOINTMENT

GOITRE
A WONDERFUL SCIENTIFIC DISCOVERY

For Goitre and Enlargement of the Thyroid Gland. The only way to reach the seat of this disease is through the blood by taking "Dr. Cook's Scientific Treatment." This treatment is giving wonderful results. Write for free pamphlet.

Large bottle, containing one month's treatment, price \$3.00.

BEDELL CHEMICAL CO.
Dept. D.
163 Church St., Toronto

Order Your Clothes by Mail

Get Your Suit or Overcoat from the World's Largest One-Price Tailors, Made to Measure—\$24.

No matter where you live, Tip Top Tailors can make your clothes to your own individual measure and guarantee fit and satisfaction or refund your money.

Choose from the largest selection of woollens in Canada—all one price. Select any style you like—tuxedos and evening dress suits are included in our standard price.

Suits or Overcoats Made-to-Measure \$24.

West of Fort William Our Price is \$27.

LADIES! Don't be without a boyish type, man-tailored topcoat. Get one made to measure at \$24. Write today. Tear out this coupon. Send it now.

Fill in, tear out and mail today

TIP TOP TAILORS, Mail Order Dept. "C"
256 Richmond St. West, Toronto.

Send me, by return mail, Tip Top samples of cloth, new style book and patented self-measurement form.

Name

Address



Lamp No. CQ 320 Price \$11.50
Lamp No. LQ 327 Price \$10.00

Better Christmas Puddings! Better Christmas Cakes!

and very much better—are made by using part ROMAN MEAL and part flour in puddings and cakes.

Finer flavor—richer color—more granular—more digestible—less soggy—and in every way superior products result from mixing ROMAN MEAL with flour. Make your Christmas treat a greater treat with ROMAN MEAL—Nature's Nut Brown Food.

Recipe Plum Pudding
Mix 1 Cup Roman Meal; 1/2 cup flour; 2 T. Spn Cinnamon; 1 T. Spn ground ginger; 1/2 T. Spn ground cloves; 1/4 T. Spn ground allspice; 1 1/2 cups seeded raisins; 1 1/2 cups currants; 2 cups suet; 3/4 cup chopped peel; 1/2 cup blanched almonds; 1/2 T. Spn salt. Mix well 3 eggs and 1/2 cup brown sugar. Stir in 1 cup milk. Stir both mixtures together. Mix well. Place in Mould. Boil or steam 2 1/2 hours. Serve with caramel or hard sauce.

Recipe Christmas Cake
Mix 1 1/2 Cup Roman Meal; 1 cup flour; 2 1/4 cups currants; 1 1/2 cups Sultana Raisins; 1 cup chopped lemon peel; 1/4 cup blanched almonds; 1/4 T. Spn ground cloves; 1/2 T. Spn ground cinnamon; 1/4 T. Spn ground ginger; 1/4 T. Spn allspice; pinch nutmeg. Cream well 5 eggs, 1 cup Brown sugar; add 1 cup butter; 1/4 cup molasses. Stir both mixtures together, beat well. Bake in well greased tin 2 1/2 to 3 hours, moderate oven.

Recipe Caramel Sauce
2 cups granulated sugar; 2 cups water; butter size of walnut; 2 tablespoons cornstarch—dissolved in cold water; 1 teaspoonful vanilla; 1/2 cup of the sugar to be browned. When golden brown add butter. Bring to boil, add starch and vanilla.

Add ROMAN MEAL to Your Daily Diet.


ROMAN MEAL is the only balanced combination of whole grains—wheat, rye, Flaxin, and comminuted bran. It is a delicious family food, to be used as porridge, or baked into anything half and half with flour. By using Roman Meal in some way every day, with plenty of milk and some leafy vegetables (preferably uncooked) you provide your body—and the bodies of your children—with every element necessary to sturdy health and long life, and correct the "deficiencies" of modern "excess acid" and "deficiency" foods. Roman Meal aids digestion, positively relieves constipation.

With one exception the most economical cereal sold.

ROMAN MEAL COMPANY, TORONTO.



Just the Thing for Xmas



Coleman Quick-Lite

"The Sunshine of the Night"

HERE'S the practical gift every member of the family will enjoy. This wonderful lamp will bring good cheer and radiant happiness to the holiday season and every night throughout the year. 200 candle power; brighter than 20 old style oil lamps or lanterns.

Surprise Mother on Christmas morning with a Quick-Lite Lamp. Dad or Brother will welcome the dependable Quick-Lite Lantern. Always ready for any job any night.

MADE IN CANADA
More than 25,000 merchants in Canada and United States sell Quick-Lite Lamps and Lanterns. If yours can't supply you, write at once to

The Coleman Lamp Co., Ltd.
117 Coleman Bldg. Toronto, Canada

The Catholic Record

Price of subscription—\$3.00 per annum. Published weekly except on Sundays and public holidays.

MASKED TERRORISTS OF THE INVISIBLE EMPIRE

During the past week the American daily press has given much space to the discussion of the menace of the Ku Klux Klan, a secret society directed primarily against Catholics and the Catholic Church, but which includes Jews and negroes and independent Protestants within the scope of its barbaric hate and lawless hostility.

The immediate occasion of the widespread newspaper comment just now was the visit of Governor Parker of Louisiana to Washington and the simultaneous publication by the Washington Post of a highly sensational and wildly exaggerated article alleging that the Klan had "reduced Louisiana to the vassalage of the invisible empire," that "the machinery of State government had almost ceased to function," and that the Governor was to appeal to the Federal Government "to go into the State and take over the administration of the government."

This naturally brought denials, none more emphatic than that from Governor Parker himself. He denied flatly and with emphasis that anyone had the remotest idea of asking the Federal Government to replace the State officers, and with equal emphasis asserted his confidence in the power of the State to free the people from Klan terrorism.

"Masked men and invisible empires," declared the Governor, "have no place in America, and I have denounced the Ku Klux Klan as vigorously as I know how in its own stronghold. We have only begun to fight this movement, which strikes at fundamentals of orderly government."

The crime in the investigation of which Governor Parker sought Federal aid may here be briefly described as illustrating the spirit and methods of the 100 per cent. Americans who execute the decrees of the invisible empire.

After a baseball game and barbecue held at Bastrop the people from the surrounding country were returning home.

About two miles from Bastrop on the way to Mer Rouge the highway turns sharply and dips over a narrow bridge. As the first machine reached this point about thirty-five black-hooded members of the Ku Klux Klan dashed from the bushes which fringed the road and halted the machine. Some of them searched it and other Klansmen spread along the road and halted other machines as they arrived until a string of about fifty cars spread far back in the direction of Bastrop.

One of these automobiles contained F. W. Daniel and T. F. Richards, "Tot" Davenport, another automobile mechanic, W. C. Andrews, a planter, and Daniel's father, J. L. Daniel, sixty-eight, owner of a 1,700-acre plantation and formerly prominent in business affairs in Mer Rouge.

The Klansmen upon reaching this car made all the occupants prisoners and allowed the other cars to proceed. Placing the five men in their midst, the black-hooded mob marched them away into the forest.

Davenport alone was not molested, the others were brutally kicked and beaten, and since that night no one has heard of the younger Daniel or Richards. The general opinion, shared by Governor Parker, is that they were murdered.

David Garrett, the District Attorney, acting upon the advice of District Judge Fred Odem, called the Grand Jury into special session. That body failed to fix responsibility for the kidnapping, and John Mellwain of Mer Rouge, who was called into the investigation, said one of the jurymen was a member of the Ku Klux Klan and he refused to take an oath to tell all he knew.

Many members of the Ku Klux Klan in Mer Rouge began to resign, and the citizens decided to organize a committee of four to wait on the Cyclops of the Ku Klux Klan at Bastrop and see what could be done to find the missing men. The committee, composed of Hugh H. Clark, L. T. Snyder, G. M. Sims and W. P. Fitzpatrick, went on their mission, but what they learned never was made public. They admitted they had resigned from the Klan but would say nothing more.

After that virtually every member of the organization in Mer Rouge quit, but the terror which had spread throughout that section of the State remained and prevented adequate investigation.

Daniel was a university graduate, a veteran of the World War, and Gov. Parker, in an interview with the New York Times representative, "showed letters from persons who had known Daniel and who testified to his high standing and respectability. One of the letters was from Joseph Morningstar of Joseph Morningstar & Co., 648 West Thirty-fourth Street, New York, who said he had served in the army with Daniel. He eulogized Daniel's bravery and his high character and promised to help the Governor in detecting his abductors or assassins."

The N. Y. World adds: Friends of Daniel also sought Federal aid and Joseph Morningstar, an importer of this city, wrote to United States Senator James W. Wadsworth, jr., and received the following reply:

"I have just received assurances from Mr. Burns, Director of the Bureau of the Department of Justice, that the case of Fillmore Watt Daniel is being investigated. I will let you know as soon as I receive any further information."

This letter was written Sept. 23, four days afterwards Mr. Burns sent the following communication to Mr. Morningstar:

"Receipt is acknowledged of your letter of the 11th instant, forwarding a letter from E. T. Davidson of Mer Rouge, La., concerning the treatment by the Ku Klux Klan of Fillmore Watt Daniel.

"I desire to thank you for calling this matter to the attention of the department and to assure you that we will give it immediate and thorough attention."

Meanwhile the "stone wall" of terrorism continues to block investigation, the two men or their bodies have not been found and the guilty go unpunished.

From all accounts the chief crime of Daniel was his utter fearlessness of the Klan and his contempt for the pretensions of the invisible empire.

As a sample of the way enlightened public opinion is reacting to the activities of the Klan we may quote President Butler of Columbia University at the unveiling of a tablet to victims of the World War:

"The war in which these men died is not over. . . . The war let loose in this world new hates. The world is filled with hate; hates of nation against nation; hates of race against race; hates of class against class; hates of man against man. We shall not have won this war until we put these hates out of our hearts. Think of a condition in 1922, when this Republic has been in existence for almost one hundred and fifty years, with its guarantees of civil, political and religious liberty, think of a scene in which tens of thousands of men are banding themselves together to wage a war of hate upon the Hebrews, upon the Catholics, upon any faith or religion that is at variance with theirs! There could be nothing more false to the teachings of Abraham Lincoln; there could be nothing more false to the principles on which this nation was built.

"Civil, political and religious liberty belong to us of right. They are not at the beck and call of any organization, open or secret, and until we put these hates out of our hearts our people will not have finally won the war."

Editorially the New York Times says:

"The sporadic flaring-up of violence, dreadful as it is, is not so dangerous as a brooding, continual conspiracy against the reign of law, against the rights of individual citizens and large classes of citizens, against the equality of all citizens under the law, whatever their origin or their religion.

"The flogging or even the murder of persons objectionable to it for any cause . . . is not the essential or most offensive characteristic of the Klan. Disorder can be suppressed by the local authorities, if they are not in sympathy with it. The real strength and peril of the thing is its racial and religious bigotry. That is what the klansman of Georgia and Alabama and Texas. That, too, has been bringing new recruits to the army of ligots, even in Northern cities.

"The Ku Klux hullabaloo is deplorable, but presumably it is only a passing idiosyncrasy. Certain it is that, if racial and religious intolerance raises its head high enough in national politics, the good sense and the sense of justice of the majority of the American people will promptly knock that superfluous member off."

Doubtless this new Know-Nothing movement will cause some hardship and suffering to individual Catholics, and even, in some places, to Catholics as a class; but that will be small compared to the injury it will inflict on Protestantism unless promptly and unequivocally denounced and repudiated. Unfortunately the waning spiritual influence of Protestant clergymen exposes many of them to the temptation of fostering an intolerant party spirit in the hope of reviving a dying interest in religion. It remains to be seen what proportion of them will succumb to that temptation. If the number be large then Protestantism insofar as it is a positive Christian influence will be regrettably weakened.

BISHOP BURT AND THE PAPACY

The Methodist Episcopal Bishop Burt of Buffalo is a member of the Evangelical Protestant Society whose object is "to fight against the encroachment of Papal Rome against American democracy." According to the New York World, which quotes from official documents of the Society, its members are frantically alarmed at the growth, the power, and the influence of the Catholic Church in America. Its appeal to prejudice may be mischievous to a certain extent, but it is an unconscious tribute to the vigorous life of Catholicity in the States and, in the long run, will only stimulate Catholic activity and Catholic growth.

Perhaps realizing to some extent the effect of all this sputtering alarm of the Protestant Evangelical Society, Bishop Burt, in Toronto, comforted his hearers with such consoling statements as these: "The Papacy is disintegrating;" "Two-thirds of the educated Italians are Protestants;" etc.

Whereupon the Rev. Father Vigilanti, pastor of Mount Carmel Church, Toronto, wrote to The Globe:

"I returned from Italy only a month ago. Whilst there I travelled through all the country from Sicily to the Alps, and not only have I not seen any signs of Protestantism, but I noted everywhere a more intense sentiment for the Catholic religion among all classes of the nation.

"The present Fascisti Government had declared its wish that the religion of the Fatherland be given its proper place of importance. One of its first public acts was to celebrate Armistice Day with a solemn service of the Catholic Church, the King assisting in the highest place of honor."

No one will deny that the Italian priest is a more competent observer than the American Bishop.

And now the Associated Press confirms Father Vigilanti and confounds Bishop Burt with this cable from Rome of Nov. 22nd.

"The Minister of Public Instruction today ordered the Mayors of 6,000 municipalities throughout Italy to have replaced immediately upon the walls of the Public schools the crucifixes and the portraits of the King which were removed by Socialist and Communist administrations.

"Their removal," says the order, "besides being an open and intoler-

able violation of the law, offends the preponderant sentiment of the State, and the principle of unity of the nation which is symbolized in the august person of our sovereign."

"BROADENING OUT"

The problem of "broadening out" has engaged the earnest consideration of various bodies in Canada during the last year or so. It has been the occasion of acrimonious controversy and strenuous opposition. Perhaps the Y. M. C. A. has shown the way by which all controversy may be set at rest, all opposition removed. According to its constitution and practice hitherto, the Y. M. C. A. while admitting to "associate membership" quasi-Christians such as Catholics and others, reserved full membership and eligibility to office in the Association to members of the "Evangelical" Churches. At the international convention in Atlantic City on the 17th of November last the Y. M. C. A. delegates adopted a resolution permitting the various Associations to elect or appoint to the managing boards members of the organization not identified with Churches recognized as "Evangelical," provided they make an "evangelical" profession of faith on the "Paris basis."

The report goes on to say that "the plain statement of authorization of the radical departure was made without any interpretation." "Radical departure" is very good. Now if the advocates of the "broadening out" of the farmers' political movement had been content with a like radically progressive step it is unlikely there would be any serious opposition. Still controlling every "board of management" with a nine to one majority they might point with a glow of pardonable pride to their magnanimity and liberality without too seriously endangering the control of the movement by the farmers.

Then, again, perhaps plain, honest, straight-thinking farmers could not make themselves believe that such radical broadening out would really overwhelm the other classes of the community with a sense of appreciation and gratitude. But with the undenominational and non-sectarian Y. M. C. A. of course it is different.

DANGEROUS ADVICE

By THE OBSERVER

The other night, at a meeting of the workmen of one of the biggest iron and steel manufacturing plants in Canada, a speech was delivered by a man who has some local prominence in a labor union. He advised the men to choose their time to strike when their demands could not be refused. He pointed out to them that if they struck at a time when the blast furnaces were full of hot metal, they could ruin one of the costly furnaces.

It does not require any great amount of brains to think of a scheme like that. It does require a small amount of conscience to see the devilry of the idea. It is very plain that there are times when a strike is bound to be successful, for the time being at least. A ship is on a lee shore in a great storm; and the crew come to the captain and say to him:—"Increase our wages, or we won't work the ship."

In a hospital, a number of patients are stretched on the operating tables, and the nurses say:—"Increase our wages, or we refuse to attend these operations." A great fire is raging in a crowded city, and the firemen say:—"Increase our wages or we will not take out the fire engines." In a blinding summer heat, a hundred thousand babies are crying for milk, and the milk drivers say:—"Increase our wages, or the babies will die for all we care." The coal mines of a province are filling up with water, and the pumpmen say:—"Increase our wages, or the mines will not produce coal again for years."

In every one of these cases, the demand for wages will probably have to be granted; but is this a legitimate way to settle a wage dispute? The power to do such things is too great a power to be conceded to any body of men. The world has not found clear of the tyranny of autocratic tyrants of one kind only to jump straight into the arms of tyrants equally objectionable, and differing from the other tyrants only in the mode of exercising their tyranny. What the world needs is peace, not new

methods of making war. Leaders like the man whose iniquitous advice is above quoted, are agents not of peace but of war; and it is war they want and intend. The majority of the people of Canada want peace; and not war. And the majority of the people of Canada will have their way about this. The deliberate choice of a moment to strike when a million dollars damage must be done to property if the demands of the men are not granted at once is as clearly an act of war as if the same men were to bargain with the same employers with a lighted match in one hand, and in the other hand a fuse set to the employer's property.

It cannot be too strongly impressed upon the workmen of Canada that if they adopt such schemes for getting higher wages, they will be regarded as making war on the people of this country, and will put the cause of labor back a generation in perhaps one day. No such power as is here claimed on behalf of the workmen can be safely entrusted to any man or body of men. Unlimited coercion is not a power that the people of a free country will allow to be used by anybody. It is not after ten generations of taking away from men the right to be their own judges, juries, and the executors of their own decisions, that we will be so foolish as to give that power anew to any man or body of men.

The labor cause in some parts of Canada is suffering from too many demagogues. The demagogue is not a useful member of public society. He has all the faults of the machine politician without the knowledge of the principles of government, nor the underlying sense of public responsibility which made many of the most unscrupulous politicians of great use to their country despite their faults. The demagogue is usually a curious compound of fanaticism, shrewdness, and ignorance. The fanaticism makes him indifferent to exact truth, or incapable of apprehending it; the shrewdness enables him to see what will appeal to the passions of a crowd of men; and his ignorance prevents him from seeing the ruin and destruction that must inevitably follow his success, if the men he deceives are so unlucky as to take his advice.

From men like this the labor unions should take means to rid themselves. The people of Canada are beginning to feel less sympathy with labor than they did even a couple of years ago; and that is due to disgust with the continual call for war, war, war, made by certain men who are kept in high position by the unions. We do not want war; we have had enough war; we will not have any more war. Men who continually call for war, as in the case above cited, where a demagogue advises sabotage on a scale of millions of dollars, hundreds of thousands anyway; men who do that may be kept on as leaders or they may be replaced; but unless they are replaced or their industrial bloodthirstiness restrained, the cause of labor is in serious and pressing danger of finding the whole force of a united Canada against it.

Public opinion has been swinging strongly to the side of the men for a long time past; and if they were well advised they would try to keep up that powerful and essential support on their side; for if it swings back against them they will find that, as is always the case with a popular change of opinion, the pendulum will swing too far the other way.

NOTES AND COMMENTS

A ROMAN correspondent writes us some particulars relative to the observance this year of the anniversary of the death of Pope Pius X. The tomb was buried beneath an avalanche of flowers, and from an early hour ecclesiastics who had been his close friends celebrated Mass there in rotation. Cardinal Merry del Val was the celebrant at 7:30, the nephew of the Pope and his sister being present. At 11:30, Mgr. Pallica, the Vicegerent of Rome, said the Mass. A throng of pilgrims visited the tomb during the day to honor that great soldier of the cross whose life went out in sorrow over the outbreak of a war which he had striven so hard to avert.

THE STATUE OF Pius X, which is to be erected over his tomb in the chapel behind the choir, is, it is announced, nearly completed, and will be placed in position about the end of the year. It represents him with hands upraised and arms extended, as if making the sacrifice of his life in the first days of the colossal upheaval which was to afflict humanity. Competent judges say that the sculptor has certainly been inspired in his work, and the effect produced is very fine. The situation of the monument is not so fortunate, however, the space being somewhat cramped. But the architect has made the best use of it, and the monument will remain for centuries to remind future generations of Catholics of one of the greatest and holiest men who has ever occupied the Chair of St. Peter.

WHILE CERTAIN Anglican divines near home are telling the world that Protestants are more "Catholic" than the Pope; that adherents of Rome are really not Catholics at all; and that the Church in England before the Reformation was not "Roman" Catholic—that is that it owed no allegiance to the Pope, and in the earlier centuries was entirely independent of him—it is instructive to read what other Anglican divines of a more scholarly and enlightened type have to say about it. There is a periodical called the Re-Union Magazine, published in England, the professed purpose of whose directors it is to remove obstacles in the way of ultimate reunion of all Christians. This cause, it is scarcely necessary to say, is not helped any by the hysterical and incendiary utterances of a school of Canadian and American preachers who, conscious no doubt of the insecurity of their own position, seem to take peculiar delight in abusing everything Catholic.

IN THIS Re-Union Magazine, the Rev. Spencer Jones, a man of standing in his communion, thus writes of the "continuity" theory: "As to the broad statement that the Church of England before the Reformation was Roman Catholic; only two years ago, at the Church Congress, we were told by distinguished speakers how absurd and uneducated such a contention is. I remember the feeling of wonder and amazement with which I listened to this statement, and how difficult it was to sit still and appear to acquiesce.

"AND YET are we not reading the present into the past when we talk of a National Church in this country in the seventh century? Did not the unity of the nation grow, to a large extent, out of the unity of the Church rather than precede it? And did not the missionary movement, beginning with the advent of St. Augustine in A. D. 597, signify simply the extension into this country of a Church which recognized its Princes in the person of the Pope?"

"Was it not with the authority of the Pope that Theodore and Wilfrid governed the Church in England; and if they quarrelled afterwards, was it not to the Pope that they both alike appealed? Now that the facts of those days and of the long period that succeeded them have been ascertained, the cause of truth and, therefore, also the cause of unity only suffers if we suppress or distort them."

MR. SPENCER JONES proceeded to draw out the historical proofs of his argument which there is no need to enumerate here. They are really summed up by a recognized authority, Kemble, in his book "The Saxons in England" (quoted by Mr. Jones in these words: "There is not the slightest doubt, that—despite the Celtic clergy—the Anglo-Saxon Church looked with affection and respect to Rome as the source of its own being." And again: "The question is not whether the Roman See had the right to make the demand, but whether—usurpation or not—it was acquiesced in and admitted by the Anglo-Saxon Church; and on that point there can be no dispute."

AFTER QUOTING Maitland, the great authority on the relationship between Civil and Canon law in England, to the effect that a collision between a provincial constitution and a decretal, or formal document, by and from the Pope, would not be a collision between two "churches"—an English Church and a foreign church; it would be simply a collision between an "inferior" and a "superior"; and Gairdner, that "Parliament was

national, the Church international," Mr. Jones concludes: "If what I have here set down be examined carefully, it will be found to demonstrate, I think, what I said at the outset, that the mission to England did not establish a national Church in this country, and leave it to go on its own way, as it is sometimes described as, 'a self-going concern,' but it signified the extension into this country of an international Church with the Pope as its acknowledged Princeps or Chief; and may we not say it is certain that Christians in England from that time to the time of the Reformation continued in conscious dependence upon the Holy See in spirituals; or, in other words, that they were Roman Catholics." In the light of which the modern Anglican theory of continuity is seen to be the merest quibble, and it was so described by another speaker at the same congress.

EUROPE PICTURED IN SOMBRE HUES

BISHOP FALLON DELIVERS NOTABLE ADDRESS ON OLD WORLD CONDITIONS

The Globe, Nov. 22

Right Rev. M. F. Fallon, D. D., Bishop of London, etched deep in the minds of 2,000 people who heard him in Massey Hall last night, a most graphic picture of the terrible conditions existing in Europe today. His Lordship did not speak welcome plaudits such as travellers returning from Europe give. He spoke terrible truths—truths which bit deep, seeming to have the weight of firm conviction, founded on unexceptional opportunity for intimate study of affairs relating to them.

SAYS GERMAN MENACE REMAINS

After five months of close study of conditions in troubled Europe, Bishop Fallon gave it as his firm opinion that instead of the War having destroyed the German menace, all the sacrifices of the allies had been in vain, and that the German menace was, if anything, more powerful than ever. Speaking of the attitude of the German people, he said: "I seemed to feel the clear, forcible conviction that they were coming back. I am not impressed with the financial collapse of Germany."

"EVIL ARCHITECT BISMARCK"

Bishop Fallon arraigned the statesmen of Europe for blundering with "the peace that lost the way." The only way in which the German peril could have been destroyed, in his opinion, was to undo the work of "the evil architect, Bismarck." To do this would have been simple, he said. It seemed meant insisting that the political and national status and boundaries which existed before Bismarck consolidated the German States be reassumed. His solution was the creation of a Rhineland State, to act as a buffer between France and the rest of Germany. Give Bavaria back her independence, let her own King, Let Wartemberg resume her ancient Crown, and make Baden an independent Principality again, said the speaker. In most cases these changes would have been very welcome to the different German nationalities, he added.

"SECRET INTRIGUES"

Everywhere he had gone in his five months of travelling through Europe he had asked, "Why was this not done?" of statesmen, ecclesiastics and prominent men who should have known. He stated that their answers were so appalling and unbelievable that he could not give them to a public audience for fear of starting a heated controversy. In effect, that general answer was that secret intrigue, personal ambition and unpatriotic motives militated against a sensible solution of the difficulty.

He found everywhere great activity in Germany, and the people most certainly did not seem to be suffering. Over all was the great alliance with the untold resources of Russia, a partnership which everyone admitted existed.

CHARGES ANOTHER BLUNDER

Another great blunder he laid at the door of European statesmen was the unwise partition of the old Austro-Hungarian Empire, setting up "nine Governments to function where only one had functioned before." This had resulted in marked racial feeling, national antipathies and commercial rivalries, which were bitter, and which were naked to the eye of the beholder. The embroglio which these conflicting interests caused he made plain. Austria and Hungary were both only waiting for an opportunity to fly at the throat of greater Rumania, which he described as "the most degenerate nation in Europe." Jugoslavia was still a national entity, but how long it would remain no one could say.

"JOKE OF GEOGRAPHY"

Czechoslovakia he humorously described as "the joke of geography" and as "the sausage State" in reference to its appearance on the map. And the economic situation in all these countries was awful, he declared. This was largely due to the unwise division of populations and industries and natural resources formerly all self-

contained within the Austro-Hungarian Empire. As an example he pointed to the huge Christian population thrown into greater Rumania, which, he said, was composed largely of Orthodox Jews and Eastern Mussulmans. "And then the hope is for peace," he observed.

The people of Czechoslovakia he described as "the most grasping people on the face of the earth. They charge you 10 per cent. discount coming and going."

The same reasons which prevented the proper partition of Germany, he declared, were responsible for this unwise division of the Austro-Hungarian Empire.

The result was that Central Europe had been "Balkanized." This was a menace to the whole world. "The world will have to suffer for the failure to reap the fruits of victory by removing the German peril, and the inexorable cutting-up of the Austro-Hungarian Empire," he declared with emphasis.

PAYS TRIBUTE TO BRITAIN

Touching on recent events in Turkey, Bishop Fallon said the world owed Great Britain a deep debt of gratitude for standing courageously alone to prevent the triumphal re-entry of the Turk back into Europe, "flushed with victory and eager to wreak his will on the Christian peoples of Central Europe."

He traced the creation of this crisis to the reparations question. When France was promised reparations, her Government borrowed billions on the strength of them. The French peasants "went down into their socks," he said. When the first instalment of interest came due no reparations had been paid, and the peasants became aware that nothing was being put into the sinking fund. This gave the demagogues an opportunity, and the impression was spread that Great Britain would sooner see a commercially strong Germany than see France receive the reparations due to her. This feeling was responsible for financial France being found behind Mustapha Kemal at Angora, and resulted in Great Britain having to act alone in checking the Turk.

IRELAND THE BRIGHT SPOT

After this His Lordship said: "It is indeed a dark picture I have painted. It could be darker." He then went on to say there was a bright spot in Europe, and electrified his hearers by saying, "That bright spot is Ireland." He declared he could prove this statement.

It was an admitted fact, he declared, that for more than one hundred years Ireland had not a vestige of self-government. Then, two years ago, the British Government said, "We are moving out; govern yourselves." He did not think this was fair. He admitted things were not good in Ireland. "We feel some humiliation," he said, "but that is nothing to the burden of humiliation which history places on the nations of Europe and of this American continent." His Lordship's point was that in the history of every nation there had been a succession of "bloody revolutions" before liberty was attained, and what had happened in Ireland "was not a patch" on what had happened even in the United States of America.

He asked that outsiders would leave Ireland alone. "We do not like interference, and resent criticism. Outside interference has always been the curse of Ireland," he said.

If Ireland were left alone she would work out her own salvation and once more deserve to be called "the land of saints and scholars," he declared, amid thunderous applause.

WITHOUT PETER NO PEACE

Reverting again to the European situation, Bishop Fallon asked, "What is the cause of the dismal failure of the efforts to solve Europe's problems?" Since November 11, 1918, seven peace treaties had been signed and 15 peace conferences held. There had also been created the League of Nations. Despite these gatherings, associations and deliberations of the ablest minds of Europe there had been "dismal failure."

The reason was because the nations refused "to call in Peter of Rome," he said. "There is a man in Rome called Peter. In due deference to the expressed opinion that Peter never was in Rome, I repeat, there is a man in Rome called Peter. He was there five years ago, and was called Benedict. He is there today, and he is called Pius. Canons may rage against him and Archdeacons may devise vain things, but Peter will remain in Rome."

His Lordship gave it as his firm conviction that, until Peter of Rome, as Vicar of Christ, the Prince of Peace, was called in to the peace conferences there would not exist in the world lasting peace founded on the basis of Christianity.

This meeting was held under the auspices of the Christian Brothers' "Old Boys," and organization of ex-students of the Christian Brothers' schools, and the proceeds were in aid of the Brothers' training college at Aurora. On behalf of the Brothers, his Honor Judge Daniel O'Connell, the Chairman, thanked the audience for the manner in which the meeting had been patronized.

THANK GOD FOR THIS

One thing the Bishop was satisfied about. After viewing "the poverty, misery, squalor, political oppression and every other human evil afflicting the people of Europe," while expressing the deepest sympathy with these people, he was glad to be able to say "Thank God, our lot has been cast in this new land, this Canada of ours, so free, so prosperous and bright with prospects of a glorious future."

DREADED THE PERIL

"When I began as a student in Germany I had a dread of what was coming—the German menace. The German peril was just as plain to me then as the Rocky Mountains and it is just as plain to me today. "The menace was not its army or fleet, or its growing colonies or commerce. It was a philosophy, a political ideal, a culture, a civilization, but the principles were not mine and the ideals and culture were not to my liking. The absolutism was quite opposed to my ideals of what I regard as British liberty. I do not want it thought for one moment that I have any antipathy to Germany either before or after 1914. (Applause.)

"If I am opposed to national aspirations then it is national aspirations and not the individual that I am opposed to. I do not want to speak one word of ill-will against any of God's people."

BRITISH LIBERTY

"I believe in British liberty because it's Catholic liberty forced on the unwilling King John by the barons at Runnymede headed by Stephen Langton, the Catholic Archbishop of Canterbury," said the Bishop. "The principles of Magna Charta are Catholic principles through and through from top to bottom and all round. The principles underlying the German menace are not Catholic principles."

IRISH TRUTH SOCIETY

DAIL EIREANN AND LABOR REPRESENTED AT MEETING

This year the annual conference of the Catholic Truth Society of Ireland occupied four days. These four days were devoted to earnest discussion of topics affecting the religious, economic, and social life of the nation. The change in the political status of Ireland imparted added interest to the proceedings. Nearly all the speakers touched upon the transformation and dwelt upon the utility at this juncture of an institution like the Catholic Truth Society.

Cardinal Logue, now in his eighty-third year, opened the conference. Since the society was established more than twenty years ago, he has been absent from only two meetings and on those occasions he was in Rome. The conference of 1922 was distinguished by three features from its predecessors. For the first time the Parliament of Ireland, Dail Eireann, was represented and many of its members addressed the conference. In the second place labor was represented. One of its leaders read an extremely important paper on "Community Rule Versus Dictatorship," while a member of the Labor party in Dail Eireann made a speech which dispelled the fears of those who were apprehensive that Labor in Ireland contemplated revolutionary measures. Finally women were more prominent than formerly and showed that they were prepared to take their part in schemes of social amelioration.

WOMEN BALANCE OF POWER

In a few months time Ireland will have a democratic franchise under which all adults, male and female, shall be entitled to vote. The number of women in the country is equal to that of the men. It is therefore obvious that the women of Ireland will be in a position to exercise a powerful influence upon legislation in the new parliament. A most encouraging and hopeful symptom is the intimacy established between the Irish Parliament at its inception, and the Catholic Truth Society.

Cardinal Logue in opening the Conference said that on account of the deplorable state of the country the voice of the old faith of St. Patrick had been disregarded. People had allowed their ideas to fall into false lines and false sympathies. It was, therefore, a grand thing to have the Catholic Truth Society of Ireland assembled to put them on the right track again. They should all exert themselves to restore harmony and peace in the country and to put an end to all the fighting.

WOMEN CREATE DISTURBANCE

After the Bishop of Clonfert had read his paper on Catholics and citizenship some half a dozen women attempted to create a disturbance. They were promptly ejected. Commenting on the incident the Cardinal said:

"We are assembled to promote a knowledge of the Faith among the people and any persons who came here as disturbers are neither Catholics nor Christians."

Mr. K. O'Higgins, Minister for Home Affairs, said if ordered conditions could not be restored the fabric of Society would totter and the historic Irish nation would go down in futility and chaos.

Very Rev. P. Boylan, M.A., Maynooth, observed:

"We must put aside distrust and suspicion and hatred—curse of Ireland dating back to the old tribal system. In this way, and in conformity with Catholic teaching we may hope not only to heal our own differences but also to bridge those that divide North and South."

Rev. G. O'Neill, S. J., discussing the paper on "Catholics and the Theatre" said what they needed in Ireland were dramatists capable of tackling great and noble problems. The Church could not make herself responsible for the stage because, for other reasons, she could not effectively control it.

Speaking to Father Gannon's paper "Moral Anarchy—a World Phenomenon," Rev. Dr. Moran, Maynooth, was afraid that in Ireland religious observances had been sometimes based only on custom and tradition. Man's will needed to be trained so as to secure obedience to authority. There had been a defect somewhere in the moral education of the younger Irish generation.

Obedience was the most urgently needed of all the virtues in Ireland today.

TO STUDY INDUSTRIAL, ECONOMIC, AND SOCIAL CONDITIONS

Rev. Dr. Coffey, Maynooth, discussed the paper of Mr. S. Hughes on "Community Rule Versus Dictatorship." The author of the paper denounced the evils of Marxian doctrines and pleaded for a policy of community rule by which only those functionally best fitted for authority or service would be employed. He advocated the appointment of a commission by the government on which the Church should be represented to inquire into Irish industrial, economic and social conditions. Dr. Coffey accepted the paper as Christian in tone and sound in principle. The arrival of the Labor movement in politics meant that there would be no use in future for politicians who had not a fair knowledge of the forces on which men's bread and butter depended. He supported the social credit movement as an alternative to the present system of financing industry. He believed that if leaders of labor and industry, leaders of commerce and banking, leading politicians and state-men in Ireland came together and examined into the existing financing system and into the merits of the proposed alternative they would adopt the alternative. The Irish people, Christian and Catholic as they were, could go terribly astray unless two things could be clearly proved to them—first, that the actual class war between employed and employers was not only unchristian but downright foolish; and, secondly, that there was another and alternative line of action.

HONORED BY FRANCE

Mr. Davin, a labor member of Dail Eireann, assured the conference that there was not much chance of Marxism or Communism ever getting a grip on Ireland. Bishop McRory in the course of comments on Father Sheehy's paper "Women of Ireland" said: "In the trying time through which Ireland is now passing women can exercise a great and pacific influence both by their prayer and example and I appeal to the women of Dublin in these dark days to pray to Almighty God that in his goodness He would wipe away the blood and tears from the sweet face of Dark Rosaleen and establish peace throughout the distracted land."

UNVEILING OF MONUMENT TO HERO OF VERDUN

Over the tomb of the most popular figure of the War, Colonel Driant, hero of the Bois des Caures, near Verdun, General de Castellau made an eloquent speech on the Faith which produces heroes. The occasion was the unveiling of a monument to the memory of Colonel Driant and the companions in arms who fell with him near Verdun. The monument is a large block of stone, with a large cross towering above a multitude of smaller crosses; the sacrifice of the chief and his soldiers commemorated by the emblem of the Divine sacrifice. Cardinal Gasparri sent his congratulations to the sculptor of the monument, M. Calvet.

The Minister of War, and the Bishops of Nancy, Verdun and Strasbourg were present at the unveiling.

After first telling how, after a superhuman battle lasting two days, Colonel Driant fell, never to rise again, General de Castellau recalled the last cry which he heard from his lips: "Mon Dieu."

"These words," General de Castellau said, "expressed the whole interior life of Driant. He was a believer. He considered that religion and patriotism should go hand in hand. In all the phases of human existence there is not one which, in order to be truly lived, requires a more vigor or striving for the ideal, a purer spirit of sacrifice, a more complete abandonment of self and, consequently, a more powerful support from above; than the life of the soldier. No hours are more full of anguish than those in which the soldier casts himself into the fiery furnaces of the battlefield where he must dominate the fear which fills man at the approach of death. The soul of the soldier is never more perfect than when his love of honor and country is supported and vivified by a higher

faith—faith in God, the Creator and the Redeemer."

Practically every orator made some allusion to the ardent Christian faith of the hero of Bois des Caures. The Minister of War spoke of him as "the worthy emulator of Roland and Bayard."

ONCE FORCED TO LEAVE ARMY

A military writer of eminence, professor in the School of War and commander of a crack regiment, Colonel Driant, while still young, appeared to have a brilliant career before him, but during the period of anti-Catholic persecutions, intrigues forced him to leave the army. He was subsequently elected deputy from Nancy, and won great popularity throughout the country by his famous speeches in Parliament as well as through his campaigns in the press and his lectures in the defense of liberty.

When War was declared in 1914 he was over sixty years of age. He was given the command of two battalions of chasseurs, better known as "Blue Devils." It was these two battalions which, first of all, withstood the shock of the formidable attack launched against Verdun, February 21, 1916. Only 3,000 men, he held the Bois des Caures. At the beginning of the attack Colonel Driant had said to them in his order of the day: "The chasseurs, you remember, have never left any other prisoners to the enemy but the wounded. The chasseurs do not surrender." Crushed by a bombardment without precedent, which completely devastated the forest, the two battalions nevertheless held 40,000 men in check for two whole days. On the evening of the second day scarcely more than a hundred unwounded men remained, and Driant, who had fought side by side with his men, was forced to order the abandonment of the wood. When the retreat began, he stopped to make some recommendations to Father de Martimprey, the chaplain, who remained on the terrain with the wounded. He shook hands with his men, then stopped again to dress the wound of one of his fallen comrades. A machine gun bullet struck him in the temple.

MONUMENT NEAR WHERE HE FELL

The monument to his memory has been erected not far from the spot where he fell, and the bodies of eleven unknown chasseurs have been laid to rest by his side.

The Bishop of Nancy said Mass in front of the monument: the Bishop of Verdun blessed the tomb, and the bishop of Strasbourg, in a moving sermon, told of gratitude and prayers of the Church of France for the son who had so faithfully served it.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

ARCHBISHOP SINNOTT'S APPEAL

Winnipeg, Nov. 7th, 1922. Very Reverend Thomas O'Donnell, President Catholic Church Extension Society, Toronto.

Dear Father O'Donnell: I am in dire straits and it is with more than ordinary anxiety that I make appeal to "Church Extension" to come to my assistance.

My difficulties have been brought about especially by the expense I have had to incur, in order to provide the large Polish population in this jurisdiction, — some 15,000 in number — with priests of their own nationality and language. The Poles, scattered far and wide over the Province, were neglected, through lack of priests, and their faith was in grave danger of being lost. I saw that something had to be done, and done promptly, if this catastrophe were to be averted. I need not tell you what excellent Catholics these people are and what a dire loss to Catholicity it would be, both now and in the future, were they to drift from the fold, with all their children. I concentrated, therefore, upon this weakness in our line, and I think I can say that I was fairly successful, for last year I obtained six Polish priests, of whom four were young men and American-born. I have three more young men in the Seminary, of the same nationality. These will fill the gap for the time being and will assure to every Polish settlement in the Diocese the visit of a priest from time to time.

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, Anmont, Ontario

QUEEN OF APOSTLES BURSE
Previously acknowledged \$2,652 48
Friend, Ft. William..... 1 00

ST. ANTHONY'S BURSE
Previously acknowledged \$1,421 20
Friend for favor received 2 00
Friend, Sarnia..... 2 00
Jas. Furlong, Drayton.... 3 50

IMMACULATE CONCEPTION BURSE
Previously acknowledged \$2,743 48
M. M. K., Charlottetown 1 00

COMFORTER OF THE AFFLICTED BURSE
Previously acknowledged \$402 00
ST. JOSEPH, PATRON OF CHINA BURSE
Previously acknowledged \$2,612 93

BLESSED SACRAMENT BURSE
Previously acknowledged \$436 06

ST. FRANCIS XAVIER BURSE
Previously acknowledged \$336 80

HOLY NAME OF JESUS BURSE
Previously acknowledged \$280 00

HOLY SOULS BURSE
Previously acknowledged \$1,526 64
Friend, Kinistino..... 2 00
Friend..... 2 00
For Souls in Purgatory 1 00
Lucknow..... 50

LITTLE FLOWER BURSE
Previously acknowledged \$905 04

SACRED HEART LEAGUE BURSE
Previously acknowledged \$2,622 45

IN THE HAND OF THE FORCE

It is estimated that about one thousand floggings by masked men have taken place in the southwest in the past fourteen months. There have been only half-a-dozen arrests and one conviction, that of Dempsey Brown of Paul's Valley, Okla., who was convicted of lashing Mr. and Mrs. R. D. Lindsay and was sentenced to two years in the penitentiary.

Four men have been killed by masked raiders in Oklahoma in the past nine months including three slain at Wilson, when a large body of masked men invaded the home of an alleged bootlegger. While twenty-one were arrested, including some of the leading citizens of Ardmore, and there were no indictments or trials.

PRIEST LEADS RESCUE WORKERS

Spangler, Pa., November 9.—With all of the men officially listed as having been in the Kelly coal mine at the time of the explosion last Monday accounted for, funeral services for most of the eighty who were killed were held in the two Catholic churches here yesterday. The records of the company show that there were 112 men in the mine when the disaster occurred and that many have been brought out either dead or suffering from the effects of the gases generated by the explosion. The death list includes the names of three miners who were rescued alive but afterwards succumbed.

After risking their lives to aid in the relief work the priests from the two Catholic churches here are now busy conducting the last rites of the Church for the dead. One of the outstanding features of the rescue work was the heroism displayed by the Rev. James Spalding, O. S. B., rector of the Holy Cross Church. A mission was being conducted at his church at the time of the explosion and a number of

Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society 67 Bond St., Toronto.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE London, Ont.

PREVIOUSLY ACKNOWLEDGED \$5,708 48

MASS INTENTIONS
Auburnville, N. B..... 10 00

FRENCH OPINION AND IMMORAL BOOKS

Paris, Nov. 13.—There is a definite trend of public opinion against the unrestricted sale of pornographic literature in France. It is believed that the change of feeling is largely due to the campaign which has been carried on by several of the leading papers for the suppression of Victor Marguerite's book "The Bachelor Girl." Several editors have expressed the opinion that the author's frank portrayal of bacchanalian orgies would justify his arrest.

One result of the agitation has been the voluntary suppression of "L'Entremetteuse" written by Leon Daudet, the Parisian Deputy and Royalist leader. In an open letter to the Archbishop of Paris, Daudet admits that some passages of the book might shock "innocent souls for whom the book was not intended." He added that Flammarion, his publisher, had agreed to the suppression of the novel.

MINERS WHO WOULD NORMALLY HAVE

been in the mine, at that time, had remained away from work for the day to attend the services. It was a party of these miners headed by their pastor who mined up the vanguard of the rescuers. Father Spalding donned miner's clothes and was one of the first to enter the mine where he attempted to minister to the injured and dying. Forty of the dead were members of his congregation. Priests from St. Patrick's the other parish in Spangler also assisted in the work of rescue and caring for the survivors.



Make a record of your securities

FOR those desiring to keep a record of their securities we have prepared a convenient SECURITY RECORD.

In this can be entered the name, date of purchase, amount, price, annual income, time of interest or dividend payment, maturity, etc. Indispensable to security holders.

Copy of the SECURITY RECORD form will be gladly sent on request.

A-EAMES & CO
GENERAL INVESTMENTS—ESTABLISHED 1885
MONTREAL TORONTO NEW YORK
VICTORIA, B.C. CHICAGO, ILL.

Here is the Answer to "What Shall I Give?"

For husband and wife—son and daughter—business and professional man—housewife and office girl—college boy and children going to school.

Waterman's Ideal Fountain Pen

is the happy solution of the gift problem. And your gift may be as simple or as elaborate as appropriateness suggests, because you can get Waterman's Ideal Fountain Pens mounted in gold and silver—or with gold bands—or plain—in sizes and shapes to suit every hand—and every style of handwriting.

Regular, Safety and Self-Filing
\$2.50, \$4, \$5 and up
Selection and Service at best stores everywhere
Waterman Company Limited
179 St. James Street - Montreal
New York Boston Chicago Paris
San Francisco London

Justice to Small Depositors

THE Province of Ontario Savings Office was organized to do full justice to the small depositor, who cannot afford to take any risks. In the Province of Ontario Savings Office he is guaranteed absolute safety for his accounts by the Government, while his money earns 4% interest compounded half-yearly—a rate higher than he could obtain with equal assurance of safety anywhere else.

And he may withdraw his money in whole or in part at any time. Write for our booklet.

Province of Ontario Savings Office
Head Office: Toronto.
Branch Offices: Hamilton, St. Catharines, Brantford, Woodstock, Owen Sound, Newmarket, Sarnia, Walkerton, Aylmer and Ottawa. St. Marys, Pembroke, 105

FIVE MINUTE SERMON BY THE REV. F. P. HICKEY, O. S. B. FIRST SUNDAY OF ADVENT

THE REDEEMER

"Your redemption is at hand." (Luke xxi, 28.)

Solemn and sublime thoughts should lift up our hearts at the beginning of this holy time of Advent. The anniversary of the coming of our Redeemer is at hand and gratitude for that blessed coming bids us raise up the eyes of our soul, and reverently peer into the mystery of God's goodness in decreeing that a Saviour should be born to save His people from their sins. From all eternity the Almighty had determined to create mankind. From all eternity He knew of the fall, of man's infulness and rebellion against Him, so that it would come to pass, as the Scripture says, "It repented Him that He had made man" (Gen. vi. 6.) His justice was outraged; His mercy despaired. And poor fallen man, what could become of him? He could not retrieve the past. He could not atone for his own misdeeds. Was there no salvation for the human race?

A God was needed to make reparation and atonement for the outrages against a God! for the outrages of unbelief, of blasphemy, of hatred, of the impurities, and of all the evils that spring up from the depraved hearts of sinners. Then was the mystery of love declared that surrounded heaven; that caused countless angels to rebel; for poor fallen man was to be more honored than themselves. The second Person of the Blessed Trinity willingly offered Himself to come to the rescue of mankind. As God, He could not suffer, but a body and a soul united to the divine Person, and behold Emmanuel—God with us, our Redeemer! "Behold! I come." He said. A Man to suffer; a God to offer! The justice of the Almighty to be placated; His mercy to be thanked; His love to be requited! And the gates of heaven to be opened to repentant man. This is the tidings of great joy that Advent brings to the faithful.

But how little did the world understand of the divine mercy that was to come! True, God's chosen people knew that a Messiah, a Saviour, had been promised. The prophets had spoken of Him. Devout men had longed for His coming and prayed that they might live to see it. But as time went on these holy aspirations faded, and in a very different and earthly way the children of Israel looked for their deliverer. A leader, a ruler to establish an earthly kingdom, a prince of peace was their expectation. Vague was their knowledge, and their yearnings were for something infinitely lower than what was to come. Not an earthly kingdom but a heavenly one was their Saviour to establish, not transient glory that would shortly perish, but immortality amidst indescribable splendor and happiness. He was to come not to rule merely, but to love mankind. He was to come, not to be inaccessible and seldom to be seen, but to be with them, one of them, whose delight was to be with the children of men.

Oh! how blessed are we, who know so well this Saviour, "this most high God and our Redeemer" (Ps. lxxvii. 35.) He that had been promised, came not only for the people of Israel, but for all mankind. He came to "save His people from their sins" (Matt. i. 21.) Let us realize it more intimately. He came not simply to proclaim a universal pardon for all the multitude of the children of men. He came for me! To pardon me, to win my love, my loyalty; to recognize me as His child for whom He had opened the gates of heaven. And is this all? What could hope expect more than this? If He had brought us redemption once, would not this have been an infinitely bountiful mercy?

Let us bow down in humble confusion as we think of this! Forgiveness once restored to our heavenly Father's favor once! An eternity of thankfulness would not suffice to pay for such a mercy. But what is the reality? Oh! the times and times that He has poured out upon our souls His "copious redemption." Our very sins bring out His mercy more and more. We are the children of the merciful goodness of God! Let us recall with grateful hearts the times without number that our redemption—our forgiveness—has been renewed. It is always at hand indeed. An act of sorrow; a humble owning of our sins; and He that came to redeem His people from their sins ratifies the words of absolution, and our sins are forgiven us once again. And our release, what do they mean? Do we not believe in our forgiveness? Do we despise it? Are we not trespassing on the Almighty's patience, tempting Him to repent that He made us?

Let us resolve that this rejection of God's pardon shall never occur again. But as this blessed anniversary of the coming of our Saviour approaches, let us prepare our hearts to receive Him and bid Him welcome. No wonder good people rejoice at holy Christmas-time! It is not a mere memory of the redemption that came, but it is an actual redemption that comes again to the souls of men. How many anniversaries of His coming have we celebrated, and yet we are no better than we are! To so

many in the world the message of Advent finds no admittance to their hearts. But to us it must not be so. We must prepare a home for Him, lest the first coming should be repeated: "He came unto His own, and His own received Him not" (John i. 11.)

ADVENT

The first Sunday of Advent is the beginning of the ecclesiastical year. The word Advent means 'coming.' Three comings are symbolized by this word, the coming of the incarnate Word into the world on the first Christmas, the coming of Our Lord into our souls in Holy Communion, and the coming of the same Lord as the Judge of the living and the dead. During this season we are accordingly admonished to prepare ourselves worthily for the commemoration of the anniversary of Christmas, by making our souls fitting abodes for Our Lord's coming in Holy Communion, in order to make ready for His final coming at the end of the world.

In Advent the Church has beautifully arranged her liturgy to prepare our souls for this three-fold coming. In her official prayer, the Breviary, she calls upon her priests to adore "the Lord, the King that is to come," "the Lord already near," "Him whose glory will be seen on the morrow," she prescribes readings from the prophet Isaiah, who scathingly rebuked the chosen people for their ingratitude in forsaking and forgetting God their Father, and who accurately described the Man of Sorrows in His coming, His passion and death, and in His final glory.

In the hymns of the Advent season the Church combines praise for the coming of Christ, the Creator and Redeemer of the world, with hope that the coming Judge of the world will protect us from the enemy. In the last seven days before the vigil of Christmas, the same ideas are expressed in the eloquent antiphons for the Magnificat. She calls on the Divine Wisdom to teach us the way of prudence, on the Key of David to free us from bondage, on the Rising Sun to illumine us sitting in the darkness and in the shadow of death, on the Leader of the house of Israel to redeem us from eternal flame, on the Root or Jesse to liberate us without delay, on the King of Nations to come and save men whom He created, and on Emmanuel, God with us, King and Lawgiver, the Expected of Nations and their Saviour, to come for the salvation and healing of all mankind.

The keynote of the Advent preparation is given in the Epistles and Gospels of the successive Sundays, in the epistles she exhorts the faithful that since the Redeemer is nearer, they should cast aside the works of darkness and put on the armor of light, walk honestly as in the day and put on the Lord Jesus Christ. She shows that all nations are called to praise the name of the Lord and asks them to rejoice in the nearness of the Lord, so that the peace of the Lord which surpasseth all understanding may keep their minds in Christ Jesus, and she admonishes them not to pass judgment, for the Lord when He comes will manifest the secrets hidden in hearts.

In the Gospels the Church speaks of the Lord coming in glory, of Him in whom all prophecies are being fulfilled, of the Eternal walking in the midst of men. She leads John the Baptist from the desert and makes him the official preacher of her Advent message. The message which John preaches is a message of penance. "Prepare ye the way of the Lord." To the love of pleasure in the world, to the search after material things, to the pagan denial of the Divinity and Sovereignty of Christ, the holy season of Advent comes as a timely and effective antidote. For the establishment of enduring peace among nations, it is the best preparation.

During this season as Cardinal Wiseman says: "We are not dryly exhorted to profit by that blessed event, Christmas, but we are daily made to sigh with the Fathers of old—send down the dew, ye Heavens from above, and let the clouds rain down the Just One; let the earth be opened, and bud forth the Redeemer." A well spent Advent with penance and prayer, is the best preparation for the threefold coming of Christ, which this holy season typifies.—The Pilot.

PASSION PLAY

FOSTERS THEATRE MOVEMENT

By Rev. Dr. Wilhelm Baron von Capitaine The Passion Play at Oberammergau has been presented for the last time until ten years shall have elapsed, and the little village has settled down to its accustomed quiet. Offers of fabulous sums from American motion picture concerns for the privilege of filming the Passion Play have been turned down because of the piety of the villagers which makes them regard proposals to commercialize their play as highly improper.

It is not generally realized, however, that plays similar to the one presented every ten years at Oberammergau are not at all uncommon in Germany. Several villages in Bavaria present similar plays and in the Rhineland passion plays have been presented at Stiel-

dorf-on-the-Siege in the Cologne archdiocese every ten years for several decades. In the past few years the "Freilichttheater" movement has made great progress in Germany. Plays are presented by amateurs in the open air and without a stage.

At Cronenbourg, a little village of 400 people, the play "William Tell" has been presented almost every Sunday for the past two years by the peasants. This presentation has attracted widespread attention and it is estimated that 50,000 visitors have witnessed it. The Catholic priest, Father Saier, at Oettingheim, has directed the presentation of the Biblical play "Joseph of Egypt," written by Sebastian Wieser. More than 800 peasant actors and a choir of 350 men take part in this production.

The objects back of all this renewed interest in amateur dramatic art are the stimulation of patriotism and the promotion of Christian morality. The Catholics of Germany have become, to a large extent, disgusted with the morality of the professional stage and are striving to create Christian theatrical standards.

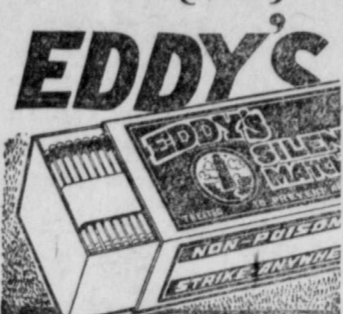
Prayer lends heaven to earth; the supplications which the latter sends up to the former fall back in a soft dew to refresh hearts parched by the burning breath of affliction.

The tendency of man's fancy to connect magnitude of space and time with real intrinsic magnitude of events is but a delusion. Three hours are but a drop in the ocean of Eternity, and a wooden cross but a point in the infinity of space; and yet they were sufficient to complete in them the great miracle of man's redemption.



GORDON MILLS

CANADA Eddy's matches are used in every nook and corner of Canada. Everybody knows their Quality.



GOOD TEETH mean a well-nourished body and the bone-structure amply supplied with lime. Scott's Emulsion nourishes the whole body. It contains elements that build strong bone-structure and healthy dentition.

Louis Sandy HABIT MATERIALS and VEILINGS Specially Produced for the Use of Religious Communities. Black, White, and Coloured Serges and Cloths, Veilings, Cashmeres, Etc.

LONDON OPTICAL CO Have Your Eyes Examined Dominion Savings Building Richmond St. Phone 818

Sherlock-Manning Piano Company London, Ontario. FREE to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit—has to be treated as such. Prohibition Legislation can't cure the unfortunate. SAMARIA can be given in Tea, Coffee or any liquid food. Send stamp for trial treatment.

Sherlock-Manning Piano Company London, Ontario. FREE to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit—has to be treated as such. Prohibition Legislation can't cure the unfortunate. SAMARIA can be given in Tea, Coffee or any liquid food. Send stamp for trial treatment.

Serre Limited IMPORTERS 121 Rideau St., Ottawa, Canada Church, School and Office Supplies SACRAMENTAL WINES

The Home Test Is The True Test They had seen many pianos—and they had heard them all played—but yet they were undecided. Then one evening they made a social call on a friend, a friend with a real home—and here they heard the piano that most took their fancy.

DEAFNESS Send a post card for a new pamphlet filled with valuable facts that every deaf person should know. It explains about our New Invention—the Electric Ear Phone and tells you how to get 10 Day Free Trial Offer. Not a penny unless your hearing is restored. The Meara Company of Canada, 311 St. James St., Montreal.

Only \$1.75 \$5 Vacuum CLOTHES WASHER Order Today! This offer will not be repeated. We guarantee our washer to be the best, strongest and most complete vacuum washer made. Long handle and exhaust protector (which prevent order. No more rubbing. No more washday drudgery. Will last a lifetime, and will wash anything from the heaviest materials to the finest lace without hard work or injury.

Have You These "Trifling" Ailments? Does it hurt you to stoop,—have you sharp shooting or intermittent pains,—are you dizzy at times,—does your head ache frequently,—is your appetite poor, and your tongue coated,—does your back constantly ache? Just trifling ailments, you say. On the contrary you are in grave danger. These symptoms are nature's warnings that your kidneys are out of order. Neglect is sure to prove disastrous. The quickest and surest means of regaining and retaining perfect health is to take a course of Gin Pills—the world's finest corrective for all kidney and bladder troubles. Sold everywhere, 50c. a box. Money back if they fail to help. NATIONAL DRUG & CHEMICAL CO. OF CANADA, LIMITED, TORONTO



Here It Is—The Old Favorite No Treatment for Coughs and Colds Was Ever So Satisfactory All these years Dr. Chase's Syrup of Linseed and Turpentine has held its place in the family medicine chest because there has been nothing to equal it. It holds the confidence of all as the most certain relief from Croup, Bronchitis, Whooping Cough and Asthma. Saved from Pneumonia Stubborn Cough Mr. W. O. Kidder, R.R. No. 1, Noyan, Que., writes:—"I think Dr. Chase's Syrup of Linseed and Turpentine is just wonderful for coughs and colds. Two bottles entirely freed my cough after I had tried every other cough medicine I knew of. I feel sure it saved me from having pneumonia, and I cannot recommend it too highly."



Cuticura Talcum Is Soothing For Baby's Skin After a bath with warm water and Cuticura Soap there is nothing more cooling and refreshing for baby's tender skin than Cuticura Talcum.

WHOOPING COUGH Asthma, Bronchitis, Coughs, Spasmodic Croup and Influenza. The most widely used remedy for whooping cough and spasmodic croup. The little lamp vaporizes the remedy while the patient sleeps. Vapo-Resoline. Send for descriptive booklet. Sold by druggists VAPOR-CHEMOLINE CO. 62 Cortlandt St., New York, or Leeming-Miles Bldg., Montreal, Que.

THE SAFE AND GUARANTEED MOTH PREVENTIVE Odorless—Stainless Non-Inflammable. KILLS MOths DESTROYS EGGS. Odoorless—Stainless—Safe GUARANTEED FOR A YEAR BY A MONEY-BACK BOND. JUST SPRAY OR SPONGE. MOTH KILLER is the SCRE Moth Preventive that kills Moths, Fleas and larvae—without ODDOR—without STAINING—without DAMAGE to the goods and GUARANTEED FOR A YEAR by a money-back bond.

Drug Sales Corporation, Ltd. 314 Notre Dame St. W., Montreal. Inquiries invited regarding any special Moth problems. USE ONCE! SAFE FOR A YEAR! A few districts open for distributors.

ABSORBINE STOPS LAMENESS from a Bone Spavin, Ring Bone, Splint, Curb, Side Bone, or similar troubles and gets horse going sound. It acts mildly but quickly and good results are lasting. Does not blister or remove the hair and horse can be worked. Page 17 in pamphlet with each bottle tells how. \$2.50 a bottle delivered. Horse Book 9 free. ABSORBINE, JR., the antiseptic liniment for mankind, reduces Painful Swellings, Enlarged Glands, Wens, Bruises, Varicose Veins, Heals Sores, Allays Pain. Will tell you more if you write. \$1.25 a bottle at dealer or delivered. Liberal trial bottle for the stamp. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

CHATS WITH YOUNG MEN

GOD UNDERSTANDS

When you have done the best you could, Why should you grieve at close of day, Though scoffs and jeers and insults rude Assail you on the tollsome way? When you have nobly acted right, With motives pure and honest hands, Though you have failed in people's sight, What matter?—when God understands. "Forgive them, Father!" whisper low, When idle tongues base falsehoods speak; Forgive them, as they may not know, That God, not men, to serve you seek. Pride's empty vaunt, nor Envy's dart, Nor crafty Slander's sneering bands, Need cause one tear, or wound thy heart, When thou art sure God understands. God understands; be this thy stay, In gloom as when the sky smiles fair; When Sorrow's veil drapes dark the way, And heavy grows thy cross to bear. God understands! His will be done; What'er He sends to thee is best; In Isles of Peace beyond Time's sun, You'll understand—and be at rest.

"READING MAKETH A FULL MAN"

By the Most Rev. John McIntyre, Archbishop of Birmingham. I sometimes wonder what is done during the long winter evenings by those who do not read. Yet those who have fallen under the fascinating power of reading can scarcely find words enough to describe its delights and benefits. There was Sir John Herschel, astronomer, and for five years, master of the British Mint, and he could turn from his stars and money to extol the more delectable love of reading. "Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittyest—with the tenderest, the bravest, and the purest characters that have adorned humanity. It is hardly possible but that the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity." With regard to our reading, the principle holds good—"Tell me the company a man keeps, and I will tell you his character."

"Books, we know, Are a substantial world, both pure and good, Round which with tendrils strong as flesh and blood, Our pastime and our happiness can grow."

And now the question presents itself, if the attraction of reading is strong enough to overpower absorption in science, in business, in poetry, and in public life, how comes it that comparative few of those whose lives are dull, flat and humdrum fall under the influence of that attraction? Why do not ordinary folk, with hours of leisure, read more? Reading is the easiest, the cheapest, the most constant, and may be made the most beneficial of all entertainments. Have the depressing efforts to prepare for examinations, have the weary hours at the school desk when the sunlight was in the room, suggesting thoughts of games and the open country, affected the subliminal with a permanent horror of books? Is it our sad experience of school hours which has associated the ideas of study and reading with that of wretchedness? It must be admitted that some of the advocates of reading do speak in such a serious strain of the arduous spirit required for reading, that a course of reading is made to appear like a course of roughing it. Thus Mr. Ruskin:

"When you come to a good book you must ask yourself, am I inclined to work as an Australian miner would? Are my pickaxes and shovels in good order and am I in good trim myself—my sleeves well up to the elbow, and my breath good, and my temper?" All this seriousness scares the human soul; and the worst of it, that the seriousness is not required. With reading we set out at the first with the intention of making ourselves strong and fit for social service, and of doing something to advance the cause of the Church.

But this noble purpose need not oppress our spirits or our tastes. In our pursuit of knowledge we can "make a pastime of each weary step" by choosing whatever field most attracts us. Think of the attractive list of interesting subjects offered by the Church—a list enticing enough to make the mouth of even a dullard water; the wide varied history of the Church, her liturgy, her social action in every department of human life, her great ecclesiastics, her saints and scholars, her religious orders, her charitable and educational institutions.

There is no stint of interesting and ever fascinating material. There is something for every intellectual and artistic taste, for every mood, for every age of life—something to read about, to think about, to talk about. We can fill our idle hours with ever-varying interest, with studies that cannot grow stale from want of variety. They can become the source of perennial recreation and delight, but while refreshing our spirit they bring it strength and a deeper solace. To those young men who are at the outset of their career, nothing can be a greater protection against the pitfalls which will inevitably beset their path than membership in a Catholic reading club. Why should they waste their time in lounging about, or in idle trivialities, when they can find a deeper and a purer pleasure in these things which will enrich and strengthen their character, and not only fit them for greater success in life but also make them noble agents of abundant good to others? A body of well-educated Catholic young men of generous and loyal spirit would be a tower of strength to the Catholic Church.

OUR BOYS AND GIRLS

"BLESSED MARY'S LAND"

This is indeed the blessed Mary's land, Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her name: Alike the bandit with the bloody hand, The priest, the prince, the scholar, and the peasant, The man of deeds, the visionary dreamer, Pay homage to her as one ever present! And even as children who have much offended, A too-indulgent father, in great shame, Penitent, and yet not daring unattended To go into his presence, at the gate. Speak to their sister, and confiding wait Till she goes in before and intercedes: So men, repenting of their evil deeds, And yet not venturing rashly to draw near, With their requests, an angry Father's ear, Offer to her prayers and their confession, And she in heaven for them makes intercession. And if our faith had given us nothing more Than this example of all womanhood, So mild, so merciful, so strong, so good, So patient, peaceful, loyal, loving, pure, This were enough to prove it higher and truer. Than all the creeds the world had known before."

FEAST OF THE IMMACULATE CONCEPTION

It is a dogma of faith that the Most Blessed Virgin Mary in the first instant of her conception by a singular privilege and grace of God in virtue of the merits of Jesus Christ the Saviour of the human race, was preserved exempt from all stain of original sin. This privilege which the Blessed Virgin alone of all creatures enjoys is called her Immaculate Conception. The truth of the Immaculate Conception of the Mother of Our Redeemer is as ancient as the mystery of the Redemption. It forms a component part of the grand scheme of human reparation disposed before the ages in the all-seeing mind of Eternal Wisdom.

The Old Testament begins with the sad story of woe and distress brought upon the human race by our first parents. But amidst God's terrible denunciations of their awful crime, and His malediction, there comes the tender note of His love which promises another Mother, a Mother of Life, a Mother who shall be victorious over the evil one, and shall pass through life untouched by his foul contagion of sin.

As the Old Testament begins by promising her coming, so the New Testament begins with proclaiming her presence. "Hail full of Grace, the Lord is with Thee," was the angel's salutation. "Blessed art thou among women" was the inspired greeting of her cousin Elizabeth. Thus from the first instant of her appearance in Holy Scripture both in prophecy and fulfillment, we are introduced to her as one who has been specially prepared by God for a high and holy mission, which absolutely demanded the prerogative of sinlessness.

It was decreed that she should be not cleansed from sin like the rest of mankind, but that she should

from the first moment of her conception be preserved from sin. She was a child of Adam and Eve as if they had never fallen. The evil one never had any part in her.

He who was born of her, therefore, could never in any sense be said to be under the sway of the evil one. Mary Immaculate is God's masterpiece, the crowning example of human sanctification, the completion of the ascending scale of sanctities in human kind, the topmost round in the mystical ladder of Jacob's vision, that reaches from earth to God Himself.

We who are poor frail creatures tainted with the effects of original sin, wounded in nature and deprived of many graces which Mary enjoyed, look to her not only as the crowning glory of created sanctity, but as our Mother, Queen, Patroness and Advocate. On the Feast of the Immaculate Conception we behold her in the summary of all her perfections, and we humbly beseech her to assist us to gain some little portion of the graces which she possessed in such abundance.

She will not turn deaf ears to our prayers, for she is co-redemptrix with Christ. Hers the duty is to urge onward the souls that Her Divine Son has redeemed. O Immaculate and Most Blessed Virgin, Mother of the Lord of our salvation, pray to Him, for us, thy children, who have recourse to thee.—The Pilot.

IT IS NOT EASY

To apologize. To begin over. To be unselfish. To take advice. To admit error. To face a sneer. To be charitable. To keep on trying. To be considerate. To avoid mistakes. To endure success. To keep out of the rut. To think and then act. To forgive and forget. To make the best of little. To subdue an unruly temper. To maintain a high standard. To shoulder a deserved blame. To recognize the silver lining.—But it always pays.

"TION"

He was a bright boy and he could answer the teacher's questions, no matter how hard they seemed to the other boys. "Now I want you to write a short essay using words that end in 'tion,'" said Miss Manning. And this is what the teacher read: "My father's hair is a recollection; mother's is an acquisition; sister's is a combination; brother's is a conflagration, and baby's is an anticipation." He didn't say anything about the teacher's hair, although he crossed a sentence that looked much like "teacher's is a discoloration."

AN ANCIENT IRISH MONASTERY

Far more interesting and important than any of the recent archaeological discoveries on the Continent of Europe is the finding, a month or two ago, of the ruins of an ancient Irish monastery, on Mahee Island, Strangford Lough, near Belfast. The site has been identified as that of Nendrum Abbey, which is mentioned in Muirchua's Life of St. Patrick, written in the Seventh Century. The Belfast Natural History Society have already carried out extensive excavations, and brought to light inscribed stones, as yet undeciphered, and other valuable material. Bede's "Ecclesiastical History" mentions that Pope Honorius wrote in the year 634 to certain bishops of the Irish Church about the Paschal controversy and the Pelagian error; and one of the bishops mentioned in the letter is Cromous, Bishop of Nendrum. The island of Nendrum was afterwards named Mahee, in honor of a celebrated bishop of the monastery.—Ave Maria.

According to the separate natures which God has given to us, so must we choose the separate ways that will lead us to Him; and as long as there are different natures there must be various ways. Then let each of us take the path at the end whereof we see Him standing, never forgetting that—come whence and how they may—whosoever shall touch but the hem of His garment shall be made perfectly whole.—Ellen Thornycroft Fowler.

Mentholatum advertisement featuring a portrait of a man and text: "Mr. Ah-Teo-Goo! Mentholatum A wonderful relief for Cold, Cough, Chapped Skin, etc. Send 2¢ Stamp for Free Sample or 10¢ for Large Trial Size Tin. The Mentholatum Company, 21 Lewis St., Newburgh, Ont."

The Real Flavour of the genuine "GREEN" Tea is in every packet of



Superior to the best Japans, Gunpowder or Young Hyson. Sample Free—Salada, Toronto.

ASPIRIN

UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all



Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

- Colds Headache Rheumatism
Toothache Neuralgia Neuritis
Earache Lumbago Pain, Pain

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists. Aspirin is the trade mark registered in Canada of Bayer Manufacture of Monoacetic acid of Salicylic acid. While it is well known that Aspirin means Bayer manufacture to spare the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."



LUX

Is recommended by leading maker of Children's Woollens

The finest woollens can be laundered repeatedly the gentlest Lux way. One of the most widely known makers of infants and children's knitted garments, says: "Lux is ideal for woollens. It is so pure that it cannot injure the sensitive wool fibre."

Wash your woollens the gentle Lux way. Just press the rich suds through the garment again and again, and in a moment it is clean, it is new, and as soft and fluffy as the day you first saw and loved it. The thin, satiny-like flakes of Lux which are made by our own exclusive process—dissolve quickly in hot water.

There is nothing equal to Lux—it is sold only in sealed packets—dust-proof!

LEVER BROTHERS LIMITED, TORONTO

Ladies, Boys and Girls!

EARN ONE OF OUR BEAUTIFUL FOLDING

Christmas Cribs FREE!

We are placing on sale at the very low price of 25c, the beautiful Folding Christmas Crib, constructed of heavy cardboard, decorated in rich colors, showing six figures, and portraying the Birth of Our Saviour, size 6 inches by 5 inches, and one inch in depth.

If you sell 12 of these Beautiful Folding Christmas Cribs at 25c each, we will give you as a premium a large size Christmas Crib, in size 10 by 13 inches, and four inches deep. The time is short for Christmas, so send in your orders now.

Catholic Supply Company 46 St. Alexander St. Montreal, Canada

DR. NORVALL'S Stomach and Tonic Tablets

are recommended by Doctors and Druggists to relieve Constipation, Bilioousness and Sick Headache. They will act as a gentle laxative and tone up the system in general. This statement the Manufacturers feel confident is correct, but the reader may doubt it, and in order to convince you, if you will cut out the coupon below and mail it, we will send you FREE OF CHARGE one of our regular size boxes, containing treatment for two months.

Cut Out and Mail to the Following Address:

Dr. Norvall Medical Co. Limited 168 Hunter St. Peterborough, Ont.

COUPON

DR. NORVALL MEDICAL CO. Ltd.

168 Hunter St., Peterborough, Ont.

Dear Sirs: Please send me one of your regular boxes of Dr. Norvall's Stomach and Tonic Tablets.

Sign your Name

Post Office Address

(This Coupon NOT GOOD after Jan. 1st, 1926) Province Not Good in Newfoundland or United States of America

Church Furniture

We specialize in the manufacture of

Church Pews, Altars Pulpits, Confessionals Vestment Cases

And All Furniture for Church and Sunday School

The Valley City Seating Co. Limited DUNDAS, ONTARIO

Do You Remember My Pictures? Charlie Chaplin WIN \$2500.00 IN PRIZES

NAME THE PICTURES THESE SCENES ARE FROM CHARLIE CHAPLIN'S Picture Plays have made a millions laugh. He is particularly well known and appreciated in Canada. But whether or not you have seen all the famous Charlie Chaplin films that are being shown throughout the country, are you clever enough to find the names of the pictures from which the scenes at the right are taken? If you can you may share in the winning of \$2500.00 in cash and prizes.

HOW TO SOLVE IT.

The object of this contest is to bring to your mind a few of the most popular of the famous Charlie Chaplin picture plays. The 5 scenes at the right are taken right out of five of his great pictures. It is your job to name them correctly. The artist has put into these scenes the names of the pictures themselves in jumbled letters. Unscramble these letters, put them into their right order and you will have their names. In case you are not familiar with the popular Charlie Chaplin picture plays that are appearing in Canada now, the names at the left will help you:

- Favorite Charlie Chaplin Pictures: A Day's Pleasure, The Tramp, Shoulder Arms, The Adventurer, Summer Side, A Night at the Show, His New Job, In the Park, A Day's Life, Easy Street, The Little Class, Triple Trouble, A Woman, The Bank, Shanghai, One A.M., The Cure, Pay Day, The Kid.

These Magnificent Prizes Given For Best Correct or Nearest Correct Replies.

1st Prize FORD SEDAN



Value \$785

PRIZE LIST

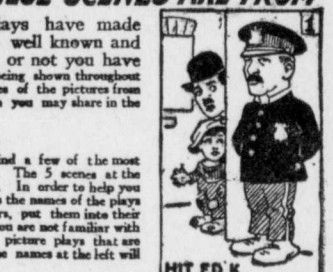
- 1st PRIZE FORD SEDAN Value - - - - \$785.00
2nd Prize Ford Touring Car, value - - - \$445.00
3rd prize \$200.00 7th prize \$25.00
4th prize \$100.00 8th prize \$15.00
5th prize \$75.00 9th prize \$10.00
6th prize \$50.00 10th prize \$5.00
11th prize \$7.00
12th to 15th prize \$5.00
16th to 18th prize \$4.00
19th to 25th prize \$2.00
Next 25 prizes . . \$1.00
\$500.00 in extra cash prizes will also be awarded to entrants to this contest.

THIS GREAT CONTEST IS ABSOLUTELY FREE. SEND YOUR ANSWER TO-DAY.

This great contest is nothing more than a great advertising and introduction campaign. It is absolutely free of expense. It is being conducted by the Consolidated Publishing Co., Limited, one of the largest and best known publishing houses in Canada, and has the endorsement of the great Charlie Chaplin Studios.

CHARLIE CHAPLIN HIMSELF IS HONORARY JUDGE!

Frankly this contest is nothing more than a great advertising and introduction campaign. It is absolutely free of expense. It is being conducted by the Consolidated Publishing Co., Limited, one of the largest and best known publishing houses in Canada, and has the endorsement of the great Charlie Chaplin Studios.



getting 250 points will win First prize. You will get 20 points for each picture you name correctly. 25 points will be awarded for the general contest, punctuation, spelling, etc. of your answer. 10 points for handwriting and 100 points for fulfilling a simple condition of the contest. The condition is only that you assist in this great advertising campaign by showing a copy of EVERYMAN'S WORLD, Canada's Greatest Magazine (which we will send you post paid) to just four friends or neighbors who will appreciate this really worth while Canadian publication and want it to come to them every month. The contest will close at 5 p. m., June 30th 1925, immediately after which the answers will be judged and prizes awarded. We reserve the right to alter the qualifying conditions from time to time as may appear necessary, though of course any such change will not affect anyone who has already qualified their entry. Don't delay sending your answer. This announcement may not appear in this paper again. Address: Charlie Chaplin Contest Editor, Consolidated Publishing Co. Ltd., Dept. 600 Toronto, Ont.

SWEDISH INVENTOR HAS NEW OIL LIGHT

CLAIMS WHITER AND MUCH CHEAPER LIGHT THAN ELECTRIC OR GAS

Edison enabled us to enjoy the benefits of electric light. Count Welsbach's mantle made it possible to have the incandescent gas light, but it remained for a Swedish engineer named Johnson, now living in Montreal, to devise a lamp that would burn ordinary, everyday kerosene oil and produce a light said by the many scientists who have seen it to be whiter than electric. The lamp is as simple to operate as the old style oil lamp, burns without odor, smoke or noise and is proving a sensation where oil light is needed.

Mr. Johnson offers to send a lamp on ten days' free trial and will even give one to the first user in each locality who will help introduce it. A letter addressed to M. E. Johnson, 246 Craig St., W. Montreal, will bring full particulars about this wonderful new lamp. He has an interesting agency offer, too.

PROSPECTS OF PEACE IN IRELAND

Dublin, Nov. 11.—Having successfully composed a long series of troublesome industrial disputes in various parts of the country the Very Rev. Father Thomas, O.S.F.C., is, as an intermediary between the parties to the present armed conflict and is making an energetic effort to bring about a reconciliation which will secure national peace.

Initiated in August last, peace pourparlers are still in progress. Various conferences and consultations have been held. The main points at issue have been discussed. Proposals and counter-proposals have been made. Feasible ways of meeting difficulties and of putting an end to strife have been put forward. There is a disposition towards peace on all sides. On the whole a hopeful view, as to the outcome of the conversations, is entertained.

Throughout all the trouble the Protestant minority in the South has, unlike the Catholic minority in the North, generally escaped molestation.

By the Free State Government the Protestants in the South have been treated with impartiality. Dr. Miller, a Southern Protestant Bishop, preaching in Armagh, reminded his congregation that there was no doubt as to the Southern majority's keen desire for justice and religious liberty. He pleaded for peace and unity. He added:

"There are indications that good men of all creeds are anxious to meet each other and to seek for mutual sympathy. That widespread sympathy will surely have its effect upon life in our country."

The organ of the Southern Protestants bears testimony to the fairness of the Dail in dealing with minority interests in the Constitution.

Dail Eireann having finally examined the Constitution the next step will be an act by the British Parliament approving of it. From the date of the passing of the Act at Westminster the Parliament of the Six Counties will have a month to determine whether it will contract out of the Free State. If it elects to contract out, the six counties area will, for legislative and administrative purposes, be cut adrift from the rest of Ireland, and a Commission will determine its boundaries.

Sir James Craig has already announced that Ulster will not come in "at the moment."

ALAN SEEGER'S MOTHER GIVES CHURCH BELL

The mother of Alan Seeger, the young English poet who was killed in the World War, was the donor of a church bell given to the Catholic church in the village of Belloy, in the north of France, and which was blessed last week by the Bishop of Amiens.

Mrs. Seeger, who is rebuilding the village of Belloy from the proceeds of books written by her son, visited the French-American Welfare Center here and explained the work in which she was engaged, requesting the aid of the Welfare Centre in securing the consent of the Bishop of Amiens to bless the bell. Arrangements were soon completed.

The Center, which was organized by the National Catholic Welfare Council, is providing a gathering place for Catholics from all parts of the world. Among the visitors who are expected to be accommodated in November is Miss Kitty Kiernan, fiancée of the late Michael Collins, who is expected to come to Paris soon with her sister.

ZEALOTS REQUESTED TO LEAVE

Lima, Peru, Oct. 28.—Considerable indignation has been aroused in some parts of Peru by the action of Protestant propagandists who, inspired by hatred of sacred images and statues, which they call instruments of idolatry, have gone to the point of entering private residences and breaking the statues of the saints belonging to the occupants.

More recently an attempt was made by various representatives of some of the Protestant sects to give a lecture in the house of one Jose Isabel Torres, in Comatrana. The neighbors, however, remembering some of the acts of vandalism of the preachers, prepared to drive them away with stones.

Fortunately, at this juncture, a group of Catholic young men came up who were able to persuade the people to allow the propagandists to leave without resorting to violence. They informed the latter that their presence in the town was most unwelcome and that it would be best for them to leave peacefully and not seek to evangelize a Christian population.

OBITUARY

MRS. THOMAS MURPHY

After an illness extending over six months Mrs. Thomas Murphy died at her home (Clonmel Lodge) in her seventy-ninth year. Her entire life was spent within the confines of St. Joseph's Parish, Huntingdon, and for sixty years Clonmel Lodge has been her home. She being a pioneer whose generation is almost a thing of the past. Her husband predeceased her forty years ago leaving a family of twelve children, nine still living. C. J. of Huntingdon, Mrs. Ed. Finn of Ormstown, Jas. S. of Los Angeles, Cal., Mrs. J. McCormick of Fort Worth, Texas, Mrs. E. McGinnis of Montreal, Sister Thomas, Congregation of Notre Dame, Picton, N.S., Thomas G. of Oakland, Cal., Daniel J. of Reno, Nevada, and Edward N. of Butte, Mont. Nineteen grand children and five great grand children mourn her loss. It was fitting that her death occurred on All Souls Day for the departed souls were always a special devotion for her.

The large concourse of relatives, friends and neighbors, that attended the funeral were a silent tribute of the respect and veneration in which she was held.

"Mary guards our virtues lest they perish, our merits, lest they be lost, our graces, lest they be wasted."—St. Bonaventure.

A cheerful disposition contributes much to the rational enjoyment of life. It imparts elasticity to our spirits and a spring to our movements.—Cardinal Gibbons.

The more deeply the cross penetrates, the better. The more deprived suffering is of consolation, the purer it will be. The more creatures oppose us, the more closely shall we be united with God.

Holder of Maturing Victory Bonds

who wish to invest their funds in other sound securities, will do well to consider long term Provincial or Municipal bonds.

Such bonds can now be bought to yield from 5.40% to 6%, and we will be glad to accept maturing Victory Bonds in payment at par.

Write for a list

Wood, Gundy & Company

Toronto 36 King Street West Montreal
Winnipeg Toronto New York
London, Ont. Telephone: Main 4280 London, Eng.

Suppose you owned an Insurance Company

—and drew big profits from it like some Canadian financiers do now

"What's the use," you say. "There's no such chance for me. That kind of stock is snapped up before it ever gets on the market."

Hold on, Sir. We offer you stock in a newly-organized Canadian Company NOW which you can purchase on just the same basis as these big financiers bought theirs a few years ago. Just as good prospects, too. Even better.

SAFE? Well, you know the government carefully watches all insurance operations.

LARGE AMOUNT NEEDED? You can buy the stock in \$100 shares, as few or as many as you wish.

THE NEW COMPANY?

British National Assurance Company

We would be glad to tell you more about the company and the opportunity it offers for investment. If you are in any way interested write us.

ADDRESS: DEPT. R.

C. R. CLAPP AND COMPANY
55 Adelaide St. E. TORONTO

DIED

BARNETT.—At Havelock, Ontario, on November 8, 1922, William D. Barnett, aged thirty-nine years. May his soul rest in peace.

FEENEY.—At Dublin, Ont., Nov. 18, 1922, William FeENEY, aged sixty-six years. May his soul rest in peace.

DONOHUE.—Suddenly, at his late residence 922 Wellington Street, London, Ont., on November 7, 1922, Michael Joseph DONOHUE, aged fifty-eight years. May his soul rest in peace.

McMURRAY.—In Douro Township, on Tuesday, November 14, 1922, Clare, second eldest daughter of Mr. and Mrs. Patrick McMurray, aged nineteen years. May her soul rest in peace.

We all have our troubles—the question is, shall we be masters or mastered?

TEACHERS WANTED

WANTED a male teacher in Indian boarding school for 4th, 3rd and 2nd books about 25 boys, willing to help some the prefects. Salary: full board and \$800. No occasion for expenses. Send certificates both from pastor and trustees and respositor to Rev. F. Prineas, Spanish, Ont. 2202-3

WANTED for the Pembroke Separate schools two teachers holding legal qualification, one Bilingual, the other English, to enter on duty immediately. Apply to state experience and salary. Apply to A. J. Fortier, Sec. Treas., Pembroke, Ont. 2202-3

TEACHERS: DUTY qualified for the English-French schools of Ontario; duties to commence December 4th. Apply, stating qualifications and experience, to J. S. Griston, 290 Jarvis St., Toronto, Ont. 2202-2

Mutual Profit Participation
The Profits of Canada are comparatively high, owing to wise investment, economic management, and low mortality, due to careful selection of risks.
High-interest-bearing, long-term, government securities purchased during the war and since, assure a good, sure revenue for the company for a long period in advance.
Mutual profits reduce the cost of Mutual Life Insurance, because the entire net profits go to profit-participating policyholders.
Send for our booklet "Insurance at Cost."
The MUTUAL LIFE of Canada
WATERLOO, ONTARIO

Christmas Gift

What is better to give to friend or relative than a copy of

The Manual of Prayers

ENDORSED BY THE ENTIRE CATHOLIC HIERARCHY

It comprises every practice, rite, ritual, precept, faith, hymn and psalm, together with the Stations of the Cross, Introits, Collects, Epistles and Post-Communions for all Sundays and principal feasts of the year.
Bound in Morocco, gold title, round corners, red under gold edges \$2.50
The Manual of Prayers, with Ribbon Book Mark, Heart, Anchor and Cross of Silver, both for \$3.00
The Manual of Prayers with Colored Rosary. Your choice of Amethyst, Garnet, Topaz, Crystal, Emerald, Jet, Turquoise, Sapphire, or Opal. Both for \$4.00
JOHN MURPHY CO., Baltimore, Md. Please send me the "Manual of Prayers" with.....for \$.....
YOUR NAME ON COVER, 50 CENTS

THE Home Bank OF CANADA
Authorized by the Minister of Finance TO REDEEM
Victory Loan Bonds
Maturing 1st December, 1922. There will be no charge for this service. Proceeds may be deposited in an interest-bearing account, if desired.
Fifteen Offices in Elgin and Middlesex Counties
WANTED
COOK housekeeper and daughter seek position, college or presbytery. W. H. D., 38 Laurier Ave. W., Ottawa, Ont. 2202-2
WANTED good general servant in family of six, four children between seven and one years. Fare paid with wages first week. Apply stating wages expected and giving references to Mrs. H. A. Lippert, 165 Victoria St., Kitchener, Ont. 2202-3
AGENTS WANTED
AGENTS to sell Dr. Bevel's Toilet Soap Toilet Articles—Home Remedies. Men or women can do this work and earn from \$25 to \$75 per week. Whole or spare time. Territories already filled. For further particulars apply to Hovel Manufacturing Co., Dept. 55, Toronto, Ont. 2202-11
XMAS DECORATING
FOR churches and homes. We are headquarters. Present our modern hair fern, \$1.50 per doz.; preserved red, cactus, sec. a doz. 2. Xmas roping, half inch in diameter, 60 yards long, \$1.50 a bundle; colors, red, green, white, pink and purple. Write Brantford Artificial Flower Co., Brantford, Ont. 2202-3
AGENTS WANTED
AGENTS—men or women. Sell knitting wool, the article that is in demand in every home today, as women and girls are all knitting whether it is a garment of necessity or of luxury. We supply you with sample card of 16 shades of the best knitting wool on the market. It runs 200 yards more to the pound than any other wool. We allow you a very large profit on every sale and supply your customers with printed instructions for knitting popular up-to-date garments. This helps you make sales. Write immediately for sample card, instructions and territory. Drexels Manufacturing Company, Dept. 125, 357 Eastern Ave., Toronto 6, Ont. 2202-11
OLD CARPETS MADE INTO RUGS
OLD carpets hand woven into beautiful reversible rugs in Oriental effects; rag rug weaving a specialty. Write for price lists. Phone Gerrard 7903. Veteran Rug Weaving Co., 30 Jones Ave., Toronto. 2202-11

For All Kinds of Church Supplies and Religious Articles
TRY
Canada Church Goods Co. Limited
149 Church St. Toronto
Ideal Christmas Gift
Solid Gold Plated Rosary \$1. Postpaid
In satin lined gift box. Stones are of amber, amethyst, rose-pink, sodalite blue, and aquamarine. Rosary 19 inches long. Standard and second choice when ordering. Dept. F. 3 V.
W. E. Blake & Son, Ltd.
123 Church St. Toronto, Ont.

Don't Throw Your Old Carpets Away
No matter how old, how dirty, how discolored, use a carpet around them and send to us to be made into
The Famous VELVETEX Rugs
Reversible—Will wear a lifetime—Prices reasonable
We have hundreds of recommendations from satisfied customers.
SEND FOR FOLDER 48
We pay express both ways on large orders. One way on small orders.
Canada Rug Company
88 CARLING STREET, LONDON, ONT. Phone 2425
Established 1892

WANTED
SALESMEN—we pay weekly and offer steady employment selling our complete and exclusive line of whole retail fresh-cut-to-order trees and plants; best stock and service; we teach and equip you free; a money-making opportunity. Luke Brothers' Nurseries, Montreal. 2202-4
FAIRM FOR SALE
150 ACRES in the County of Middlesex. This farm is in good state of cultivation and is well fenced. 22 acres fall wheat, 20 acres clover, 12 acres alfalfa, 38 acres pasture, small bush and orchard, fall plowing done, drilled well, fenced 4 miles S. with of Parkhill and 1 mile to Catholic Church and school. Will be sold reasonable. For further particulars apply to Box 308, CATHOLIC RECORD, London, Ont. 2202-4
WANTED
DETROIT, Mich.: St. Mary's Hospital School of Nurses. Under the direction of the Sisters of Charity of St. Vincent de Paul, 25 beds Class A., A. C. S. 220-4
XMAS FLOWERS
NOW is the time to order your Xmas flowers. Holly in green and white, 1 year long \$1.50 per doz. yard. Mums, Pinks, Tulips, Shaded Roses, Killarney Roses, Wistaria, 75c. a doz. Carnations, red, white and pink, 25c. a doz. Tulips, Apple Blossoms, Lilies, 50c. a doz. Call at once. Brantford Artificial Flower Co., Brantford, Ont. 2202-3
MEMORIAL WINDOWS STAINED GLASS LYON GLASS CO.
1115 CHURCH ST. TORONTO ONT.

Rolled Gold Plate Rosaries
PRICE \$2.00 POST PAID
Nicely Boxed and Most Suitable as Christmas Gifts
These Rosaries are 18 inches in length, heavily plated and can be supplied in the following colors: Amethyst, Topaz, Crystal, Emerald, Sapphire, Rose, Garnet, Peridot (pale green), Opal and Jet. It is always best to mention second choice.
Catholic Record, London, Ont.

This Lovely Doll
FREE TO GIRLS
This English made lovely Doll has real curly hair and eyes that open and shut. She wears a lovely dress, hat, shoes and stockings, all made in England. She is 12 inches high, and has jointed legs and arms.
Just send us your name and address and we will send you three dollars' worth of lovely embossed Xmas Post Cards, Tags and Seals to sell at ten cents a package. When they are sold, send us our money and we will send you the lovely Doll, with all charges prepaid. Send us your name and address today, so you can get your Doll quickly.
Homer-Warren Company
DEPT. 77, TORONTO

THE IDEAL GIFT AT CHRISTMAS
A "RUBY FURNIVAL" Waterproof/Rubberized/Cretone Household Apron
A dainty and useful apron that offers adequate protection from all kinds of housework.
DOES away with the necessity of changing clothes for the preparation of meals and dish washing afterward.
NO more suitable, useful or attractive gift could be found for friend or relative.
A one-piece garment that will fit any man or woman and it can be washed by hand.
MADE in tasteful patterns of flowered cretone rubberized on the reverse side.
EACH apron packed in an attractive holly box, on request.
MAILED anywhere in Canada on receipt of price.
\$1.25 EACH
Three for \$3.50
Postage Paid
The ARTHUR-NEWMAN CO.
"HOUSEHOLD NECESSITIES"
87A Richmond St. East Toronto, Ontario

This Watch Free TO BOYS
This watch is an absolute timekeeper. It is stem-wind and stem-set, double dust-proof back, nickel case. Regular man's size. Send us your name and address and we will send you 50 packages of our lovely embossed Xmas cards and Seals to sell at 10 cents a package. When sold, send us the money and we will send you the watch, all charges prepaid.
Homer-Warren Co.
DEPT. 78, TORONTO

THE EARLE ELECTRIC TOASTER STOVE
LOOK! Electric Stove For \$1.50
ABSOLUTELY THE LOWEST PRICED RELIABLE TOASTER STOVE ON THE MARKET. This appliance is sold without attachment cord and plug connections: it is equipped with patented terminals contacts designed to fit all plugs on attachment cords that accompany irons, toasters and other electrical appliances now on the market. Every household has one or more cords, WHY DUPLICATE? If you have not a cord we will supply one complete at the special price of \$1.25. The Earle Electric Toaster Stove is an article correct in design and workmanship, built to "stand up" a pleasing addition to any table. The resistance wire used in the element is the very best quality that can be obtained. This Toaster Stove is guaranteed by us for a period of one year from the date of purchase. Stove is made in two finishes, GUNMETAL AT \$1.50, and ALUMINUM AT \$2.00. Write for price list. Please note there is no duty to pay on this Stove, as it is made entirely in Canada. We also handle a complete line of Electric Fixtures at prices that cannot be beaten. Send for our catalogue.
WANTED—Electric Stores, Hardware Stores, and Agents everywhere to handle our lines; write for our proposition.
EARLE ELECTRIC SUPPLY
1264 ST. CLAIR AVE. TORONTO, ONT.

WINTER TERM OPENS JAN. 3rd
ELLIOTT Business College
Yonge and Charles Sts., Toronto.
This School stands today with a clean-cut record for high-grade work. Every graduate of this year secured employment. Write for Catalogue. W. J. Elliott, Principal.
TRAINING SCHOOL FOR NURSES
MELBY Hospital Training School for Nurses offers exceptional educational opportunities for competent and ambitious young women. As pleases must be eighteen years of age, and have one year of high school or its equivalent. Pupils may enter at the present time. Applications may be sent to the Directors of Nurses, Mercy Hospital, Toronto (Ann 2110)

XMAS PRESENTS
Make Your Selection Early
ROSARIES—Rosaries, gold plated, Red, Green, Amethyst, \$1. and \$1.50. Rosaries, gold filled, \$2.50, \$3, \$3.50, \$5, \$10, \$15, \$20, \$25, \$30, \$40, \$50, \$75, \$100, \$150, \$200, \$250, \$300, \$400, \$500, \$750, \$1000.
LOCKET ROSARIES—Sterling Silver or gold filled, \$5. each. With long Black Silk Ribbon and Silk, \$5. With Finger chain silver plated only \$2.50
BRACELET ROSARIES—Gold filled or Sterling Silver, \$6.00. All orders filled in satin lined box.
Remember the address—
J. J. M. LANDY
408 YONGE ST. TORONTO

Do You Want a Lovely Rosary Free of Cost
If you want one, send us your name and address, and we will then send you thirty packages of our lovely Xmas Cards, Seals, and Tags to sell at 10 cents a package. When they are sold, send us our money and we will immediately send you this beautiful gold-plated Rosary and Amethyst colored beads.
Write to us today, so you can get your Rosary quickly.
HOMER-WARREN CO.
DEPT. 79 TORONTO, ONT.

Christmas Gifts FOR Catholics!
(Largest Assortment in Canada)
ROSARIES, gold plated, and solid gold, various colors, garnet, emerald, amethyst, amber, jet, etc., 50c, 75c, \$1.00, \$1.50, and upwards to \$1000.00.
LOCKET ROSARIES, Sterling silver, gold filled and solid gold, plain and beautifully chased, \$5.00 each, up to \$50.00; with finger chains and finger ring, elegantly chased, \$2.50 each, upwards.
SCAPULAR LOCKETS, plain, and with enamel and turquoise and other settings, 50c each, upwards.
SCAPULAR MEDALS AND CHAINS, Sterling silver, gold filled and solid gold, 15c up to \$25.00.
SCAPULAR RINGS, any size, gold filled, \$1.00 each (ladies' or men's).
CRIBS AND CRIB SETS for the children for Christmas Devotions, 10c up to \$15.00.
PRAYER BOOKS, immense assortment, including all of Father Lasance's, CATHOLIC BOOKS for gifts, 25c each, upwards. (Thousands of titles to select from.)
STATUES from 25c up to \$100.00 each.
CATHOLIC CALENDARS, giving fast and feast days, 25c each, upwards.
ST. CHRISTOPHER MEDALS for automobiles, from 10c each to \$2.50 each.
SACRED PICTURES, framed, 25c each up to \$25.00.
CHRISTMAS CARDS (Catholic), splendid variety.
KNIGHTS OF COLUMBUS rings, lockets, emblems, prayer books, etc.
DEPT. F. 3 V.

W. E. Blake & Son Ltd.
Catholic Church Supplies
123 Church St. Toronto, Can.
(Longest established Catholic Church Goods Firm in Canada.)

IRON IN COMFORT With the "Ruby" Sad-Iron
In districts where gas and electricity are not available, the "Ruby" Iron is invaluable. Burns methylated spirits (wood alcohol) and is neither dangerous or troublesome like gasoline and charcoal irons.
HANDSOMELY NICKEL-PLATED WITH INSULATED HANDLE. BURNS FROM 50 TO 60 MINUTES
"A Household Necessity"
AN APPRECIATED GIFT AT CHRISTMAS THIS YEAR
SENT POSTPAID ON RECEIPT OF PRICE OR C. O. D.
No. 1 3 lb. \$3.00
No. 2 4 lb. \$4.00
The ARTHUR-NEWMAN CO.
82A Richmond St. East, Toronto, Ont.