The Catholic Record

LONDON, SATURDAY, JAN. 8, 1920

THE OLD YEAR AND THE NEW As we write, the last hours of 1919 are slipping away as the sands run out of the hour-glass. It will be long ere the memory of these last months fades into oblivion, for tremendous issues affecting mankind at large have been decided while its weeks and days were slowly passing. A new Charter is being framed by common consent, and now Freedom marches on to a shining goal, unshadowed by the old fear that jealous gods will make strife among toiling peoples for mischieyous ends. Yet even such thrilling events as those which have transformed us into a fighting race, luring us from peaceful industry and turning us into a country in arms, leave our essential qualities and interests unimpaired-rather, may we not say, enhanced in worth by the deepened sense of personality that has been evoked amid the tragic happenings

Four and a half years of anxiety and loss, straining our powers of action and endurance almost to breaking-point, have left us acutely sensitive to influences that seldom visited the overbusy crowd in years gone by. As though only thinkers and poets, men and women gifted with fine feeling and imaginative power could be expected to live in the unseen as well as the seen! All the while Nature herself has been pointing to deep truths that emerge from the heart of things, and Science has been pouring forth disclosures respecting laws and forces which clearly witness to a power behind phenomena that is ever working towards a predestined end. Why should thoughts of such moment be confined to sensational occurrences or hinge upon festivals and fasts decreed by the calendar?

Our formal division of time into years is not reflected in the outer world. Bells may ring, convivial gatherings be held, worshipful observances mark the transition but no record appears on the face of the celestial dial which shines above our revolving earth. New Year's Eve in no way differs from every other night. There is no pause in the eternal march. If we for a brief hour or two are mindful of Time's rapid flight, is it not a note of wisdom breaking in upon our ordinary heedlessness? Sooner or later each of us will reach the end of this worldly pilgrimage. We should tunities they bring with them will then appear. We shall gain in method and force of character by the heightened consciousness this sensihility to real value induces.

The close of a year so fraught hension, even though no actual warfare has shaken life to its centre, has suggested queries that call loudly for answers. The old Egyptians used to put a skeleton in view of the guests on festival occasions; no such artificial memento mori has been need. ful during these last sad years of slaughter and desolation. Few of us have been exempt from haunting spectres-gloomy visions of vacant places and ruined prospects. The Eastern notion that the world is but a larger caravanserai, some arriving and others departing, has been realised in a startling manner. The moral outcome of this awful trial is dubious. Clearly, some have developed latent fortitude and insight. Many have just discovered their weakness and unpreparedness when brought face to face with life's great mystery.

It has been so easy to most of us to fall in with accepted standards of conduct, so natural to fight shy of minister to our sad or happy moods. ful conspiracy, to frustrate the proeccentricity in morals, that anything In youth they will nerve us to bold like enthusiasm has been sedulously avoided. In this hour of awakening we come up against the seasonable reminder that we are mortal, that and end become luminous. Buds of life is waning while we revolve in a vicious circle. The mere repetition of mechanical habits involves no progress, and to think about it is simply to feel that life is becoming the full-blown flower and fruit of ment being practised upon the Irish

Surely no being capable of better things should acquiesce in such an unprofitable outlook!

We should be sorry to linger on this sombre fact of a too common experience. We cannot derive strength for fresh effort from a remorseful sense of past failure. It is good to look away from our meagre store of encouraging memories, to recall instances of happy recovery from hopelessness. How many of the world's great helpers and inspirers have broken away from entangling conditions, winning selfmastery in the fires of penitential resolve! We must not give way to the weak indulgence of self-pity; rather should we reach out for the reinforcements which lie close to us in our daily round and common task. The poet does well to remind us that, though we cannot kindle the soul's flame when we choose 'Tasks in hours of insight willed, Can be through hours of gloom fulfilled.'

Here we renounce the moralist's

function and turn to the singers, whose noble calling it is to make musical appeal to those deeper intui tions which ally us with the supersensual realm of order and beauty. The poet, with his quicker pulse and more profound sensibility, responds to spiritual influences that are unfelt by the self-absorbed multitude. To his inward eye life unrolls in its essential completeness; in his ears
French journals, is, every week,
the murmur of past ages re-ech as
largely featuring the Irish struggle the murmur of past ages re-ech as with insistent power. His thought has a wider scope than time and change can compass. In his Orphic runes the universal laws find utterance. Is not the poets' corner the kernel of the thinker's library? When logic fails and dogmatic speculation palls on the wearied intellect the rhythmic chant of the bard bears messages of health and healing to the secret place in which the soul abides. Truly the greater lights that burn in the poetic sky rule from age to age; some are of the day and others of the night. Homer still leads the immortal chear, and Virgil follows in his train. Dante voices the mediæval spirit and life. Shakespeare, Milton, Wordsworth, march in front of the human advance, a noble band following in their track. Who can estimate rightly the service to mankind rendered by these interpreters of the soul's career and destiny? These mighty intellects are immortally present and active in human thought and activity and illustrate in no small way the Almighty Power behind them. To cherish their high and month by month, drawing larger counsels as more precious than gold or gem is the mark of refined taste cherish the simple thought, making it a familiar condition of our activity.

The worth of hours and the opporation of the worth of the wor popular poets. Truly these are the true workers of magical effects; in their crystal glass we catch reflections of neglected truth. If ever we see ourselves as we are, it is when one of these seers depicts the past in with high tension and nervous appre- fadeless colors and projects a vision of the future in which we play part for weal or woe. They are the real kings, for 'hey outlive temporal changes. The lyrical power that breathes through Plato's Ion. Shakes. peare's Tempest, Beethoven's Fifth Symphony exalts the mind and heart

as no lower appeal can do. Would that we could all enter and learn to be at home in such elevated precincts! Then would the New Year bring us an enlarged mental life, a richer experience of joy and sorrow, a full sympathy for our lessfavoured brothers, and an imaginative outlook that would transform dull tasks and lighten gloomy days. So Milton, old and blind, had glorious dreams in his narrow Cripplegate home. So Camoens, poor and out-Lusiad, the epic of which his counenterprises; in age they can soothe promise open out and hearten the futile, with barren years in prospect. earthly travail exists only in the people is proving as futile as in the tyranny of the Russian Czars.

eternal forethought-the shoreless sea into which our brief span of mortality at length falls and disappears.

Listen to the counsellors who ca see the evils that oppress men and yet face the moral problem without betraying ignoble fear. Awe and reverence become us all as we stand on the threshold of a New Year that calls for sure and steady followers. the Future appeals for true workers and inspired builders who prize truth and right above length of days.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH

Copyright 1919 by Seumas MacManus EUROPEAN SYMPATHY

Ireland is cheered by a stream of reports from the Continent, indicating a remarkable wave of feeling for her which seems to be sweeping the countries affecting, in the first place the intellectual people of those countries, and in the second place, and to less extent, the discreet politician. It is reported that D'Anunzio said a great deal more, and spoke far more strongly, about Ireland, than the cables told. For the sensitivity of England's feelings it was judicious to clip some of what he said, and water

down the rest. The Charivari of Paris, which has an immense circulation, and which is of first standing among the weekly for freedom-and is being enthusias tically supported in this, by the sympathies of the best French artists and literary men. Its latest remarkable contribution to the Irish English Question is a front page three column carcoon, drawn by France's most eminent cartoonist, Jean Jacques Rosseau, showing a fouryear old Irish child criminal, carry ing an Irish Republican flag, and caught red-handed in the act being dragged to jail by a burly English policeman. It is entitled "A Redoubtable Criminal." The article accompanying the cartoon deals with the horrors of the treatment of Irish prisoners in English jails, and twits President Wilson for forgetting there was such a place as Ireland when he struggled so strenuously for the liberty of Czecho-Slovakia and other

Several of the foremost French journals and periodicals are swaying public opinion in France for Ireland; but The Charivari takes the lead in the persistency and the ability with which, week after week, it is showing up the treatment of the strug-gling country by John Bull, the friend of the weak and the champion of liberty-within the limits of other people's dominions. In Spain and in Italy, as well as France, the Irish Cause is holding much attention, and more loudly expressed sympathy. And in Holland and the Scanda. for years past, newer tired of reflect. ing upon them for their refusal to join her in what she termed the wip-ing out forever of militarism and brutality!

AND THE THUNDERER ALSO And Northcliff's London Times alarmed at the way that the world is being arrayed against England, because of her brutal treatment of Ireland, plainly intimates that there is being pursued a deliberate and well thought out policy of driving an unarmed Ireland into a futile rebellion which the politicians think, will provide both an explanation and a justification for the oppressions they are practising-and will, at the same time afford them a splendid opportunity of going to the brutal militaristic limit in crushing the Irish The Times says that French and the rest of the Irish Executive are being used "whether with the connivance of members of the Cabinet, or not in order to arouse in Ireland a state of feeling, if not a state of rebellion, in which settlement may become impossible." It says that those who are advising the Irish It says that Executive in the hazardous path they are pursuing in Ireland, are persons who will not shirk the use wardly wretched in his lodging at of aeroplanes, bombs and machine Lisbon, lived spiritually in his guns, so that Ireland may be taught a lesson, and reconciled to Union with England. trymen will never cease to be proud.

All are ours, and they are ready to Times, "of the existence of a powerspect of an Irish peace.' article on the subject in The Nine teenth Century frankly admits that our pangs of flesh and spirit. Before in the eyes of thinkers both on the their bright visions life's meaning Continent of Europe and throughout the United States the idea is getting fixed that England's, lofty pretensions, so loudly and repeatedly soul with odour of fresh hopes, gushings of wide power, though leaving were those of a hypocrite. And it

IRISH INDUSTRIAL COMMISSION A Commission of Inquiry into Ire-

land's Resources and Industries war recently formed in Dublin, by representatives of various political ways of thought,—people who, though diftering upon the matter of Ireland's political freedom, are practical men who believe, anyhow, that she should work out her own commercial free dom. The Commission has earned the hostility of the British Government which is using all of its powers The Past hands on its solemn charge; in Ireland to squelch it. Irish trade must be kept in English hands. The Commission comprising the most practical and efficient men who could be got to devote their time to the work has been for a couple of months daily in session accumulating information and data. No reports published by the Commission have been allowed to see the light and active interference has been rendered by the Military. The County Council at Monaghan, anxious for the working of some valuable mineral deposits in the County, invited a deputation from the Commission to be present at a specially convened meeting; the hall where the meeting was to take place was occupied in advance by armed soldiers and police, and the County Council was prevented from meeting, and taking advice from the Dublin delegates Such action as this shows the world. better than volumes on the subject could show it, the shameless rapacity of England in her determination to keep forever her stranglehold on Irish trade or else stifle all development if she can not reap the benefit.

Having concluded its private sessions the Commission began on 3rd Dec. to sit in public and a notable and remarkable scene took place The Gallery was well filled with spec tators conspicuous amongst whom was the head of the detective department, ready to report in the slightest symptoms of suspicion. The subject under discussion was the milk supply and a member of Sir Horace Plunkett's organization occupied much of the time giving evidence as to the ability of goats to cottagers. Next Father Farragher of the Arran Islands gave information on the subject of the fisheries there and of the efforts to buy the islanders into more prompt touch with the markets. As the Castle Sleuth sidled from the hall, a humorous youth in his rear might have been heard lilting a stave of the land league ballad of Peeler and the Goat."

DIRECT TRADE WITH AMERICA

The direct Dublin New York trade has, in the very short time since its establishment, developed so rapidly that the small steamships with which it started, are now being withdrawn, and a fleet of four steamships of five thousand tons each is being put on the route by the controlling Company, Moore and MacCormack By this line Dublin merchants finding themselves not only at the advantage of being in direct touch with American manufacturers and supply houses,-but also find that direct shipping to the port of Dublin is saving them two pounds sterling per ten in fraight charges. Such a material saving has rapidly stimulated support for the project, amongst all classes of merchants-and it has, furthermore, begotten in them the desire to back other direct lines of trade between Dublin and Continent al countries. The edge of the wedge is now finally inserted. And the wall of brass, which England, through centuries, built up around commercial Ireland, may, before long, show a very useful gap broken through it.

IRISH COAL

In order to find whether Ireland could not supply herself with coal instead of importing, as she does, four and one-half million tons per year, there was formed an Irish Industrial Coal Commission, some time ago. Their chief engineer, Mr. E. St. John Leyburne, after a long and careful survey of the Irish coalfields-those that have been more or less worked-reports that the bed at Ballycastle, County Antrim, contains 13,700,000 tons of coal, the Tyrone coal bed 97,110,000 tons, and the Leinster anthracite bod 152,000,000 tons. For so far no figures have been forthcoming regarding the very extensive Arigna (County Leitrim) deposits, lignite or wood coal. Enterprising ones are now trying to effect development of these rich coalfields. The most forward efforts are in Leinster where up-to-date plants are being imported for the working of the fields-lines of railway are being extended to them, and houses being built for the accommodation of miners and their families. reports indicate that the Irish coalfield can not, in wealth, remotely compare with the English coalfields. yet they are rich enough to be of material aid in Ireland's industrial horses, as there is in New York, with advancement for some generations to

SEUMAS MACMANUS

the soul and the tongue is the agent of the heart.

human nature, and you will never be

THE POPE'S CHRISTMAS tion, it would probably be for more MESSAGE

NO PEACE WITHOUT ORDER-NO ORDER WITHOUT THE DOMINION OF GOD

Associated Press Despatch Rome, Dec. 25 .- All of the Cardinals present in Rome, the Patriarchs, Archbishops and Ecclesiastical Lay Courts gathered at the Vatican yesterday to present their Christmas greetings to Pope Benedict. Cardinal Vannutelli, Dean of the Sacred College, who headed the visitors, delivered a short address, voicing the sentiments of his colleagues and himself. The Pope replied, returning the greetings and recalling the urgent necessity for siding the poor children of war victims.

"The necessity for faith," said the ope, "is demonstrated by the inan-Pope, "is demonstrated by the inanity of the efforts of those who vainly try to give mankind peace and well-reacting or ignoring God. fare, forgetting or ignoring God. Peace cannot be obtained by the individual and by mankind if there is not order in both. There is no order without an acknowledgment from our duty to intervene."
of the dominion of God over His sure, his intervention would creatures.

LOVE OF NEIGHBOR ESSENTIAL

"Order also requires a mastery of spirit over matter and a practical, sincere love of man for his neighbor. At present there cannot be true peace, because order has been subverted by individuals and by mankind. The moral miseries due to the war are being exploited by those who watch every opportunity to affect moral order.

"Today the spirit of independence has invaded all minds and leads shame in seeking amusements amidst the griefs and sorrows of others, and there is no limit to the dissipation of wealth and the drying up of the sources thereof. All this shows that modern society attempted to set itself above God, passing from liberty to tolerance, from tolerance to division, from division to conflict, and to ostracism of God.

"Therefore, forgetfulness of the supernatural and the triumph of the natural have led individuels to egotism, and society to revolution and

Continuing, the Pope said that he did not despair, as all these evils could be obviated by ...th, through which order would be re-established and peace would triumph. He urged upon the faithful "prayer and obedience to human and divine laws, not to ostracize God inpublic documents. in the schools, in law courts or public assemblies, as God is Lord not only of individuals, but also of nations.'

"A lasting true peace must be based on just alliances among the peoples, while vanquished nations must be condemned to suffer equitable penalties, but not destruction,"

TO "EVANGELIZE" CUBA BY LEGISLATION

PURITANICAL INTERMEDDLERS HAVE A " DUTY TO INTERVENE'

From N. Y. Times News Columns The Rev. Dr. Guy S. Inman yesterday appealed to the Interchurch World Movement to enlist church organizations in a campaign to prevent those who want to drink and gamble finding a southern way out.

" A definite attempt is being made to make Cuba, particularly Havana, the Monte Carlo of the western world," he said. "The Winter season in Cuba generally is 'gay,' but this year efforts will be made to add new 'attractions.' Horse racing and other forms of gambling, and worse, will go at full blast.

"As Christians we cannot get away from our duty to intervene. Home mission boards of the churches of the United States must act at once to set up an evangelical center in Havana to combat the evil. The better element of the island red nizes the dangers of the Winter season as planned, and English-speaking residents are ready to contribute \$100,000 to start a counter movement."

Mr. Leopold Dolz, Cuban Consul-General, denied that the island was becoming a Monte Carlo. He said no plans were on foot to legalize roulette or other games that feature the Monaca resort.

"Racing is attracting many Americans to Havana this season as usual, the difference that in Cuba the Government protects the bettors, while in New York, the man who dead, and Christ will enlighten thee,

people is proving as futile as was overbearing in your dealings with to racing and cocktails. If they should raise a fund in this connec-

THE CRUSADE AGAINST CUBA N. Y. Times Editorial

Twenty-odd years ago a great many Americans went to Cuba to fight for liberty against European tyranny. It would be a strange reversal if next year should see European volunteers setting sail for Cuba to fight, whether by machine guns or by argument and propagands. Mother," the Blessed Virgin. against American tyranny. Yet it Hudson River was first named

may be.

And if it is, credit will be due to Anthony. the Rev. Dr. Samuel Guy Inman, whose ingenuous faith in the purity whose ingenuous faith in the purity of all who agree with him, and pious Hall, Boston, when Rev. J. W. Culcertainty of the corruption of those hane, of the Holy Cross Cathedral, who hold other views, were lately made clear by his testimony before a Senate committee on conditions in Boston. Mexico. Dr. Inman is sure that in-Mexico would be a tervention in crime, but intervention in Cuba is a different matter.

"A definite attempt is being made." he tells us, "to make Havana the Monte Carlo of the Western world. As Christians we cannot get away sure, his intervention would apparently take the form of "setting up an evangelical centre in Havana to combat this evil," but if Cuba and its visitors were deaf to argument from the evangelical centre, would our moral forces accept their defeat?

Americans who have their own deas about pleasure have been driven to amuse themselves in Havana, outside of American jurisdiction. The American reformers who drove them out, however, do not regard their duty as discharged; the Council of State; a Catholic is they are responsible for the souls of vice president of the National Counall Americans, even in foreign parts, | cil; a Catholic has for some time them to rebellion. Today there is no and it is their duty to follow them up exercised functions analogous to that and make sure that they cannot of mayor, at Geneva. amuse themselves anywhere on earth. doubtless too laughable to be re- the Coptic Church with properly garded seriously; but Americans who trained ecclesiastics. The new inknow the strength of puritanism in stitute will be installed in a building this country will not be so irreverent. at the back of the Vatican Basilica, Hard days seem to be ahead for

FATUOUS AND FUTILE

MR. ASQUITH ON "COERCION UNVEILED AND UNASHAMED" IN IRELAND

Mr. Asquith showed a fearless quality at Birmingham National Liberal Federation meeting. There were matters (be said) most vital, because fundamental Liberal principles were at stake. First, the case of Ireland. Nothing could be more fatuous and futile than the way in which the Coalition had dealt with Ireland in ese Embassy, at present in Rome the last two years. While extending liberty to other European nationaliwe had sustained the unspeakable humiliation of witnessing—as the whole world had witnessed-at our own doors our fellow subjects in Ireland made the victims of a tragi-comedy of a crude and clumsily. administered system of military law. When Liberals were officially informed that a Government committee with a strong infusion of Catholic childre Ulster Covenanters was hammering education in out a still undisclosed scheme, their throughout the country, he had almost exhausted faculty of astonishment and humiliation received another shock in the announcement made of the proclamation of Sinn Fein.

In a word, we were back to the worst days of coercion unveiled and unashamed: what a letter of introduction to the new Home Rule Bill! By whom was this done? It was done by a Liberal Prime Minister, by a Liberal Chief Secretary, by a Liberal Home Secretary, in a Cabinet of three out of five of which were so called Liberals, and one who was born to wheel the perambulator of this new bantling was a Liberal also. "I speak strongly upon this matter," Mr. Asquith continued. "If the Liberal Party is going to condone this betrayal of their best traditions, they will de-serve the disaster which will certainly be their doom."-Glasgow Observer.

TRIBUTE TO IRISH CATHOLIC GOODWILL

Replying to a resolution welcon ing him to the Diocese, Dr. Plunket. Protestant Bishop of Meath, addressing the Diocesan Synod, said be had ound it very hard to leave the Diocese of Tuam and the kindly people of the West. Never would be forget the kindness and devotion of the clergy of Tuam, nor the many tokens of goodwill shown towards him by his Catholic fellow-countrymen in Connaught.

I had no answer to make to those words of Thine to me, "Awake, thou that sleepest, and arise from the the Of Donegal.

with whom he wagers fails to pay. It is legal in Cuba to buy a cocktail. In New York, according to the papers, you sometimes can buy a drink, but it is not legal.

The mouth is the business office of the soul and the tongue is the agent it is not legal.

Wins has no resumble to pay. Thee, everywhere showing Taysen to speek true things, except slow words and sleepy words. "Anon, anon"; "Presently": Leave me alone for a little while." But presently, and no present, and no present and no present, and no present and no present, and no present, and no present and Thee, everywhere showing Thyself and had the little one baptized before ently, presently," had no present, the decisive step. He must, howard my little while went on for a ever, submit to a four year's trial long while .- St. Augustine.

CATHOLIC NOTES

The Mercy Hospital, conducted at Pittsburgh by the Sisters of Mercy, will receive \$5,000,000 from the estate of the late Henry Clay Frick, according to the terms of the will made public last week.

When first discovered by Father Marquette, the Mississippi River was named "The River of our Good Mother," the Blessed Virgin. The San Antonio," in honor

For the first time in history Mass conducted services for the Catholic members of the state guard policing

On the western shore of Lake Victoria, in Stanley's darkest Africa, is now a church in which, on every Sunday, are said three Masses attended by about 850 men and 900 women, and coming from distances of from 3 to 20 miles

Western Colorado Catholics and Protestants are organizing to bring a great national Catholic pilgrimage to the Mount of the Holy Cross-on which the Holy Cross is marked by nature. The Mount of the Holy Cross is 14,176 feet above sea level, in the midst of the most picturesque section of Colorado.

Things are advancing quickly for the Catholics of Switzerland. After thirty-three years of persecution, Catholics now enjoy all their rights Indeed, a Catholic is a member of

The Holy Father has founded a To foreigners this notion is college with the object of providing near the Church of St. Stephen of the Moors or Abyssinians. The students will be mostly Abyssinians from the Italian Red Sea colonies, and will be under the care of the Capuchin Fathers, whose great predecessor, Cardinal Massais, has been rightly

called "The Apostle of Abyssinia." The first Secretary of the Japanese Embassy, M. Shinosh, was recently received into the Catholic Church by Father Tacchi-Venturi, S. J. Mgr. Ceretti, Archbishop of Corinth, administered the Sacrament of Confirmation. Among those present was Captain Yamamoto, well known in Catholic circles in London, when he was Naval Attache at the Japanon special mission regarding the Catholic Church in the islands re-

cently come under Japanese control. That the State has duties to us as well as we to the State is recognized by at least one depart. ment in England. In the debate on the consolidated funds bill in the house the other day, the Minister for Education, Mr. Fisher, announced that, as there were thousands of Catholic children receiving a good Catholic come to the conclusion that Catholic grant and should receive the same assistance as other schools.

London, November 21 .- On Friday last the four famous bronze horses of the Duomo of Venice, San which were removed during the War to a place of safety, were restored to their original position over the great entrance to the Cathedral. The work was accomplished with the aid of the electric hoisting apparatus from the arsenal. The actual placing of the horses in position occupied twenty minutes, and their reappearance was acclaimed by an immense crowd, which filled the Plazza and flowed into boats on the Grand Canal

Dom Leonard Sargent, a former Protestant Episcopal clergyman but since his conversion to Catholicism several years ago a Benedictine monk attached to Downside Abbey, Somerset. England, has returned to the United States to establish a Benedictine priory. Dom Sargent spent several years at Westminster, Md., as a member of the Protestant Episcopal Order of the Holy Cross, and later became master of novices of this order. He was received into the Catholic Church in New York, after his reception began his studies for the Catholic priesthood.

One of the high chiefs of Kivon, in the African Kongo, has decided to become a Catholic. Nya-Gesi. About forty years old, intelligent and energetic, he has for a long time been observing the work of the missionaries. That he appreciated their talents he early showed by entrusting to the priests the education of his eldest son and suc-When one of his smaller children fell sick, he sent for a Father death. This good disposition doubtless resulted in his own salvation. He finally overcame the obstacles that had prevented him from taking before he can receive baptism

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A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER II. SISTER AGNES

I must speak of dear Sister Agnes over whose life, lovely and beautiful the grave has but lately closed-Re

At the tender age of twelve, Agnes Shaw was left an orphan with a large fortune, to be wholly at her disposal when she had reached her majority. She was educated in the family of her guardian, in all the pomp and parade of fashionable life; every circum stance seemed to conspire to make her thoroughly worldly and selfish; but the good Spirit brooded over her heart, and with a naturally devout turn of mind, she soon came to eschew as vanity the aimless round of fashionable living.

To a strong, powerful will, she added a temper of unsurpassed sweetness; persevering, energetic, somealmost obstinate, she was necessarily somewhat eccentric in her efforts to live for a purpose : sometimes breaking away from all the conventionalities of society, and rushing headlong into her own plans of benevolence, which were often dan-gerous, and wholly impracticable from her position in society as a woman. But for her large means and extraordinary good sense, she would have been deemed a candidate for the insane asylum by her companions, who could not comprehend how one of their set could really love a round of visits to the dirtiest alleys of the city, to hear the tales of the poor, or to relieve some scene of wretchedness. They wearied themselves teasing her, and ceased their ridicule when they found themselves powerless to prevent her stopping the most miserable objects she met in her walks, and listening with unwearied ear to the unvarying tale of woe. They contented themselves with dubbing her, far and wide, as the "Protestant Sister of Charity. She pursued her way, in spite of remonstrances and entreaties, escaping sometimes from places and scenes of vice in its worst farms, as if by

On one of these occasions she was preserved from insult by the providential appearance of a stranger, a gentleman, himself "on kindly deeds intent." The acquaintance grew and ripened into a warm friendship for nany years, before it culminated in that affection which made the two hearts one. Mr. Pendleton had the qualities she most needed to complete her character, and from him Agnes Shaw first learned that there is a pleasure in submitting to true and rightful guidance. Seldom does the sunlight visit a more charming abode than Fairview Cottage, just in the suburbs of the city. Devotedly religious himself, and an earnest Cath Mr. Pendleton soon taught his bride to love the holy ways, and par-take of the spirit of the Church of which he was a devout member. Together they made and executed large plans of benevolence: together they sought the sick, the desolate, the fallen, and brought them life and Ten years of bliss, such as seldom falls to the lot of humanity. was the portion of these good people, when in, as it were, a single day, by a peculiar visitation, Agnes Pendleton vas left alone; her noble hearted husband, and two precious children, were snatched from her arms by the ruthless stroke. The suddenness of the blast, the short space of one month, opening upon her in joy and ace, and shutting down in the end in a night of deep darkness, without moon or star; the very suddenness crushed her spirit, her energies gave way; her indomitable will, that had first learned submission through love, succumbed; she became absorbed in speechless grief. How mercifully our good Lord brings out of the direst evils good to individuals and com-Mrs. Pendleton was first aroused from the abstraction of her grief by one of those sudden and awful visitations that thrill a com-munity to its very centre, and desclate so many homes in a single mo-ment of time. Her soul was wakened by the crash to its life object, and with a weary, aching hears, she gave all her energies to the sufferers. From this beginning of action, her faith in the good God revived, and at length she gave her property and her life to the Lord, as a Sister of Charity. Not many years passed before her sweet, self-denying life, with her energy and devotion, placed her at the head of the House of the Infant Jesus. "Sister Agnes," she was called, wherever her sweet voice and quiet determination were known. Destitution and suffering were the passports to her favor. Mrs. Benton, the friend of her youth, had been her

> CHAPTER III. THE NEW HOMES

co-worker as a lay sister in the world

for many years, and now, when the

dark mantle of scrrow shrouded her

friend, Sister Agnes was her earthly

The drive of Mrs. Benton, Rosine, to the new home of the latter, in Colonel Hartland's family, was nearly a silent one, each clasping the other's hand, each striving to hide from the other how utterly miserable this decree had made them for the time being. Many interviews had passed between the ladies of each family, in which Mrs. Benton always passed between the ladies of each family, in which Mrs. Benton always made it plain that the sacrifice on her part was made as an act of obedience of the ladies of each family, in which Mrs. Benton always made as an act of obedience of the ladies of each family, in which Mrs. Benton always had branded your name and your part was made as an act of obedience of the ladies of each family, in which Mrs. Benton always had branded your name and your part was made as an act of obedience of the ladies of each family, in which Mrs. Benton always bottom of the wagon.

"Ay, all alone!" She savored the the threatening lyshadows. There was bottom of the wagon.

"Them bottoms," continued Rice, no faintest gleam of light to be seen, giving each of the leaders a smart but unhesitating the man pushed his giving each of the leaders a smart but unhesitating the man pushed his

to her husband's wishes, and she did one of those moments that I nerved not conceal the hope that the separa-She ation was only temporary. requested that her child should be kept untrammelled in the exercise of crime. her religious duties, and that as

special friends, she might often see Sister Agnes and her own pastor. Mrs. Benton felt, from her first conference with Mrs. Hartland, that there would be but little congeniality between the worldly-minded and some what stately person who was to take the place of mother, and her timid, shrinking child. Sometimes she questioned whether the confidence and self satisfaction of Marion would not have mingled better with the spirit wishes of the Colonel's lady. She could not see that Mrs. Hartland was rejoicing internally that the mother's choice had fixed upon the younger of the two girls, for she was but a school-girl of fifteen, while Marion was seventeen, and her two sons were yet bachelors and at home, and she had a great dread of any woman coming between them and herself. She might bring a young Miss to a realizing sense of this fact, while a well-grown young lady might be too attractive before she could put out an anchor. She had received Rosine after much argument and discussion between herself and husband, simply because he wished it she had an inherent dislike to girls For his part, the Colonel was at first disappointed that the tall pretty Marion was not to be his daughter.

of their own seeking. Edward, the elder, was an established physician, utterly declining to follow the example of his father and brother, and seek the United States' service, or be the tool of anybody, as he expressed it. He was full thirty years of age, of middle height, and being stout built, with broad shoulders and erect carriage, he had a more soldierly bearing than his brother Alexander, who was contented to serve his country as Lieutenant in the Navy. Alexander was the taller of the two, but neither as stout nor as straight as his brother. The doctor's prominent Roman nose, and broad chin, with his keen gray eye, and thick dark bair and beard, contrasted with his brother's handsome features, Grecian in their out-line, thoughtful hazel eye and profusion of light brown locks. were the companions and pride of their fond parents, and had never made for themselves any other permanent home than their father's house. Lieutenant Hartland was now on a furlough, waiting orders from the department, while his father served as commissary, and had resided for

many years in the city.

rough path she had chosen. the escort of Colonel Hartland, in the endeavors to enter into conversation dreary days of November, for what with Mr. Banton, but finding his was then the far West. At Chicago queries answered in the driest of (then the little one that has since monosyllables, or altogether unbecome a thousand,) they were to noticed, he turned at length to the meet the husband and father, who young boy by his side for companhad so clouded the happiness of his ionship, and was soon filling the ears down the lake and anchor at the travel, the roads leading around the wharf; he knew the precious freight two sides of every mile square. For his Lucy was making, but he had a of disgrace had fallen upon Harold, morbid dread of his children. How the boy felt again the joyous free-could they, with their young honest that might recognize him, and rush and he did not read shame in all his out to receive his family; but a sense of burning shame held him back, and he sunk down into a seat in the agony of remorse. He was not conscious how long his soul lay prostrate cle, and flocks of prairie chickens, so in this deep distress; suddenly two tame that he could touch them with arms were about his neck, and a kiss the long lash of the whip, of which on his cheek, tears and sobs were he had relieved Mr. Rice. The road about him, and a sweet voice came to became more thinly settled as they his ear which said, "I have come, Philip; I am here, will you not speak miles in extent, uninterrupted by to me? we will be separate no more." tree or rock. The course of every He did not look into that face, where brook was marked by strips of time the sight of his stony grief had brought the first blessed tears; ho could only say, turning away his head, and writhing in distress— Cruel, miserable man that I am, better that I were dead, than to bring

you to this!" God has spared us to each other, on the broad prairie. Philip," said the wife; "we will go together and make ourselves a new home, and prepare for the rest which

"The child of God!" he said, despairingly. "Call me rather, the child of the devil."

"The child read impatiently why these people did not bridge their streams, as they did at the east. Old Cap grinned

"No, Philip dear, we will go back to our good Father in Heaven. He does not turn away from us even when we sin. He longs after us; He seeks us; we will find Him together. We have trusted too much in man,

from his dark eyes that made her tremble, "but for you, I should have been in the grave of the suicide. There were moments when I thought you would never come to me; that you could no longer cling to one who

myself to take my own life; every thing was ready, when your letter came, saving my soul from this added

'Blessed be His name!" said the

wife, with deep earnestness. Hours passed before Mrs. Benton could arouse her husband to the duty of seeing Col. Hartland and his children, but pleading love conquered Marion rushed to her father's arms eager for the first kiss; but Harold held back. Mr. Benton saw at a glance how deeply the arrow of shame had struck into the boy's heart, but pride in the presence of his child came to his assistance; pride, that grief and shame conquer last, and he quelled his son's slightly defiant look, by the glance of authority from which he dared not rebel.

Chicago was, even at that day, the centre of trade and travel between the great East and the greater West, and was no place for the stricken family who sought seclusion. After two days' delay, they were ready for their further journey. Here they took leave of Col. Hartland, who, as a last act of friendship, placed in Mr. Benton's hand the deed of the farm to which they were going, recorded in Mrs. Benton's name. It was a galling, bitter thing, to the not fully humbled heart of Philip Benton, to receive this new token of the Colonel's friendship; but his friend checked all the ebullitions of this same pride, by declaring that all he He had never known Rosine except could do would not pay for the dear as a blushing child; Marion was more little girl, whom he now called his like his friend, Philip Benton, in his own

boyhood. He wanted a companion-daughter that he could pet, for his A teamster, with his wagon and four stout horses, had been engaged two sons were grown into full man-hood, and had business and pursuits to transport the family to prairie home. He had come to the great mart, to exchange his wheat for his winter supply of groceries and other necessaries, and was glad of a load for his return to his log cabin. which was only a few miles from the farm to which the Bentons were

bound. He was a true "sucker"; imported in his early youth from "York State, he was now identified with the seil on which he had grown to the height of six feet three, and broad in proportion. His wagon, the fashionable carriage of the times and place, deserves a description. It was as safe and without the style and spring of a Fifth Avenue turnout. It con sisted of a rough wooden box, about ten feet in length, by three in breadth set down firmly upon the stout axles, on which turned the very cumbrous wheels. The top was a rag carpet, drawn over hoops of domestic manu facture. There were no seats in the vehicle, except the front box for the driver, the usual method of being seated was in chairs arranged under the cover; but Colonel Hartland, in view of the tender nature of the trav ellers, had procured a mattress and bad, which were placed in the back of the wagon, to the great comfort of But we must leave Rosine, with the last words and tender caresses of to ride on the box with the driver, those she loved best, in her new but much to the joy of Harold, he home, and follow her mother in the took his seat with his wife and daughters, leaving his son to occupy Mrs. Benton, Marion, and Harold, that place. The owner of the estab with the little Jennie, an infant of lishment, Captain Rice, or "Old Cap, two years, took their departure under | as he was called, made many vehement

advanced through long flat prairies

tree or rock. The course of every

ber on either side, varying in breadth

according to the volume of the stream they bordered. The timber

juice ran down his rough chin.

rooms, a kitchen, two family. It may well be believed that of the child with stories of the great up as "cute traps." The house he Lucy Benton's heart graw sick in the crops, great snakes, and great people considered quite spacious, indeed he prospect of this meeting, as they he would meet on the grand prairie. said, "it might be taken for a meet-rounded the one pier that there The commencement of their route in as, as it was so grand." After he invited the steamer Madison to unlay through settled farms adjacent had run through all the buildings laden her burdens. From the window to the city. The farms were laid out with Harold, he took leave of the of the room where he had remained, Philip Benton saw the vessel glide down the lake and anchor at the travel, the roads leading around the saying, "Well, neighbor, I shall draw she bore for him, he felt the sacrifice | the first time since the thunderbolt | you want any fixins, I'm your man." hearts, look upon him with any thing but dislike? Once he resolved to brave the danger of meeting those teen. Now he was away from men, bow, she took leave of her rustic surroundings. The broad was before him, peopled with deer scarcely startled from their grazing

to sunder. TO BE CONTINUED

DOOR

Helen Moriarty ln St Anthony Mes

It was New Year's eve. The traveler on the country road was walking as though weary. was genera?ly the chosen home of the Dutch and German, the Norwegshort winter day had long ago closed abruptly into heavy shadows, the ian and the Irish, while the Yankee almost invariably pitched his tent pall of darkness accentuated here on the broad prairie. The Fox river was forded the second day, to the great terror of Mrs. Benton and her daughters, and the indignation of Harold, who indows, and the buoyancy of the homebound spoke in the elastic step of the few pedestrians whom he met; with his broad mouth, from each but his replies to their friendly side of which a stream of tobacco greetings were subdued though courteous, and he looked neither to

Rice pointed out to the weary travellers the grand prairie, where was to be their dwelling.

Yonder it is, the perary," he said, tightening his coat, which we have forgotten to say was, like his nether garments, of coarse linsey woolsey, olored the invariable butternut dys of the country, and fastened with

'I reckon you is a heap too far from folks to suit me; though there's old Buck off yender," he added, fleurishing his whip in another direction. " who owns thirty-two eighty lots and swears he wouldn't give his best friend an acre, to make a nigh settlement, 'twould spile his

range, you see."
"How much further is it?' in quired Marion, with a heavy sigh, as she peered across the unbroken sur face, blackened with the autumn fires, and uninterrupted by tree,

shrub, or fence. 'A smart piece of three mile yet, replied the man. "I tell you Miss, you wont be plagued with sparks Mr. Benton drew Marion to his side, giving the man a look, meant to be annihilating. Old Cap was daunted for a moment by the erociousness of the look, but soon turned to Harold, and resumed the conversation respecting the bridges, which the boy thought a little eastern ingenuity might find a way to build across the streams and sloughs, not one of which since they left Chicago had been crossed except by fording.

"Now youngster, here comes a reglar old he one;" said Rice, as they entered a broad uncertain looking morass, covered with long rank grass which had refused to burn when the fire had swept over the adjoining ground. The man rose up, gave his horses several quick cuts with the long whip, at the same time yelling at the top of his voice, "Up Zeb! hi Job! out with it Pete! stir up Fan!"

The faithful creatures plunged into the mud, scrambled through in a manner frightful to behold, and aided by the encouraging screeching of the driver, and the frequent application of the goad, even this difficulty was overcome, and the wagou with its precious freight was drawn out on the other side. "I reckon they're up to the scratch," said Rice proudly, as the wearied horses stood panting after the fatiguing plunge. bor Hendig spiled one beast here last wheat harvest, now mine you see is as piert as ever."

It is a shame to use them so?" said Harold, coloring with indignation.

Well, stranger," replied Rice, coolly spitting a stream of tobacco which shot as directly between the ears of his off forward horse as if it

had been simed from a pictol, "if you don't like it, next time you may unlight and try your own pegs."

It was sunset on a raw November when the family reached the small frame house in the middle of the farm, that was now the only spot they could call home. Colonel Hart land had dispatched a message to the tenants, to prepare for the recep tion of the family, and the coast wa clear. The house consisted of four and a large unfinished attic over all. A barn and stable were on the premises, besides many New England con veniences, which Mr. Rice summe considered quite spacious, indeed be Smith's wheat to Chicarger, and if

Mrs. Benton's more delicate nature appreciated the true kindness of this neighbor under his very rough exterior, and taking the offered hand friend, urging him to come and see them again. Indeed, to her he seemed in a way the last link that bound them to the world they had left, a link which she was reluctant

THROUGH THE FRONT

"I reckon," he said, spitting right the right nor to the left as he purand left, "it would take a right sued his onward way.

The wind rose and the air grew let us lean upon our dear Lerd."

"O Lucy," he replied, looking up for the first time, and with a glance from his dark eyes that made her tremble, "but for you, I should have been in the grave of the suicide.

They were approaching the ford of the lilinois river, below the (then)

They were approaching the ford of the lilinois river, below the (then)

They were approaching the ford of the lilinois river, below the (then)

They were approaching the ford of the lilinois river, below the (then)

They were approaching the ford of the lilinois river, below the (then)

cut, "was clean covered last corn plantin", them cabins all under water."

Toward the close of the third day root door. On the panels of this, and an arrow gravel path that ambied rather leisurely up to the front door. On the panels of this, and and the the sun and blistered and marred by the sun and rains of many years, he knocked loudly. It was not until he had applied his knuckles to the wood a It was not until he had second and even a third time, that a glimmer of light showed through the dim glass at the side of the door, and soon a querulous voice threw out the question :

"Who's there?"

" A traveler who craves a bite to eat and a place to rest for an hour

After a short silence there was fumbling with the bolts and lock, and the doer was pulled open with a jerk. An old woman stood there with a lamp in her hand, a tall old woman, big of frame, but with spent look on her sharpened eatures. She raised the lamp so as to throw its rays on the face of the intruder, while she asked suspic

tramp, did you say? Why didn's you come to the back door?" 'No, not a tramp," was the firm respectful reply. "And if you are if respectful reply. "And if you are Mrs Reagan, I was directed to come to your front door."
The old woman gave a slight start

and the lamp quavered for an instant in her grasp, as she cast a keen lock at the man outside, whom the blustery wind was whipping and whose coat showed thin and shabby under the powder of light snow but whatever question had sprung into her eyes at his words was her lips, and she only

said, shortly enough: Well, you might as well come in this way, since the door is open. She moved aside to let him pass in, then shut the door and locked it carefully. Without a word she piloted him through a long hall, past ghostly closed up rooms, through another shrouded room, and thence out into a large kitchen, clearly the living room of the house. It was warm and comfortable, and with a sigh of relief the traveler

approached the stove and held out his hands to the grateful warmth. Sit down," his hostess said, a bit less ungraciously, placing a chair for him in front of the stove. "You must be chilled through. Have you come far?" eyeing him furtively.

long way," was the quiet answer. The old woman drew the kettle forward on the stove, and the stranger glanced casually around the room as she set about preparing his supper. The room exhaled an air of com

fort and cleanliness, from the shining stove to the neat white curtains that fell before the tall windows. The floor was covered with linoleum, a few old fashioned rugs woven in lively colors adding warmth and brightness. From his lair on one of these a majestic cat stared at the visitor with unwinking eyes, then purring loudly, stepped daintily toward the man and jumped on his knee. He stroked the animal gently. A canary in a cage by one of the win dows, a moment ago a yellow ball of feathers, slipped its head from under its wing and began to chirp, hopping alertly from perch to swing; while on a narrow shelf high on the western wall an old clock ticked loudly and protestingly, as though at variance with the shuffling steps of the old women on her journeys back and forth between the capboard and a small table, which she was laying with a white cleth. No!-No! No!" it seemed to fling down sharply into the silence of the room, a set defiance on its broad

flowered face. You are very good. Mrs. Reagan. to take me in," the strauger remarked sad abstraction. at length, turning a pleasant look on his hostess. 'I fear I am giving you a great deal of trouble."

Not at all," she assured him

one to-"
"Some one to feed and warm," he ne away, I'm sure."a

No"—her breath appeared to catch on the word—'I never refuse any one." The statement might have been prideful, but it was weighted rather with a sad and strange humil 'No"-her breath appeared to No! No!-No! No!-No! No!

the clock agreed, crisply and coldly. But they don't often come as late as this," she added. She was pouring the boiling water into a squat brown teapot. "And it's a bad night to be out. "You might," diffidently," be able to get some place to stay the night hereabouts. Of course, I could-

n't keep you," she hastened to say.
"I know," the stranger returned "No, I cannot stop tonight. must be-on my way." He had a very still way of speak-

ing, a still way of looking about him, and his very pose was calm and quiet as he seated himself before the viands she had prepared. He ate sparingly of the simple food, and praised the cup of fragrant tea for its strength and refreshment.

You have a big house here, Mrs. Reagan," he remarked, as he drew back from the table.

"Big enough, and too big for an old woman to live in all alone," was the

though slightly surprised. "All alone!" And the familiar words, so quietly spoken, echoed and re-echoed through the big room with a new desolation, gathering into themselves, as it were, all the loneliness of all the years that were past and gone. Or so it appeared to his aged listener.

power they still held to prick her heartstrings. Then something smoul dered in the cavernous depths of her dark eyes. to be alone, too, I can tell you-forty

"It is a long time." The stranger's eyes, luminous, and deeply blue as the summer skies, soothed her unac countably as he turned on her his grave regard. Curiously enough, they made her think of others who were alone, too-of others who might have suffered as she had. Then, "Jim Reagan," the strange quiet voice went on, "he found it long, too."

A convulsive gasp shivered through the angular body of the old woman. She stopped short in her approach to the cupboard, interrogating the speaker with eager, haggard eyes before she broke out:

'You know him-you know Jim

"I knew him, yes," he corrected gently. "He came to me long ago, in his loneliness. I—I, too, have known "infinite sadness crept into the still tone—"what it means to be lonely in a world full of people. So, comforted him. I was with him on many a trying journey; and when death came to him, I was there. He was wishing for you, and he longed for your forgiveness-

My forgiveness! Oh, may God forgive me !"

The woman sank into a chair and covered her face with her thin, worn old hands. "Dead! dead!" moaned, "my poor Jim, the man of my young days! Why didn't he ever come back, and me so lanesome and sorehearted at driving him away? Why—why didn't he—" She caught herself sharply, the slow tears dropping down her cheeks, while in her neart sobbed the balance of the sen tence which forty years of repression kept her from voicing—"come back to forgive me—come back to forgive

He did forgive you," the stranger said, as though he had heard the words. "It was not in him to do otherwise. You know how gentle he was?" She nodded dumbly. because in his last hours it would have eased him to know that you for gave him whatever share he had in all the old mistakes, he came to know what his forgiveness might mean to you. And he asked me to bring it to . through the front door." Mrs. Reagan's head sunk on her

breast. Ah." she muttered, "that was itthe front door. It was mostly that we quarreled about. You wouldn't think it, would you, sir—such a silly thing to part man and wite? But it was temper, and pride, and Ah, well, maybe we were both at fault, but I-I was the most to blame through it all." She sighed heavily There are always faults on both

sides.' "Ah." as though she had not heard him," but I was the headstrong creature in those days!" shaking her head sadly. "I was an only child, petted and spoiled by my father and mother and made proud afterward by the inheritance they left me. He was a city man-Jim Reagan-when he married me, and he thought to live just like he did in town. That was all well and good at first, but after awhile I got impatient with his genteel ways, especially as the neighbers would make remarks and say he dressed up too much for a farmer. I liked nice ways of living, too, but I had been raised to be saving, even with the house, and to keep the best rooms closed except on Sundays and big days. Oh, and many's the big day we had here, too, before I ever laid eyes on Jim Reagan !"

Your father built this house her auditor asked, as she paused in

"Yes, he built it, and watched every stone and brick that went in it," was the answer. " Built it for me and my children, he said, and my quickly. "I'm used to this. There's children's children. He liked to children a day passes but I have some think that in the years to come "Some one to feed and warm," he finished gravely, as she paused in a slight contusion. "And you turn no one way I'm sure." and you turn no ohild's foot ever struck the floors

that he laid with his own hands. of a front door if you never use it? he used to banter me. You know, it's a way country people have of not using their front deor much.

came that we quarrelled about that, and made up, and quarrelled again—" She stopped with another deep drawn At that I believe we would sigh. have made out finally, but for the neighbors mixing in and my unfor tunate domineering ways. And one black day, God help me, in a fit of temper, I called him a beggar, and told him to leave my father's house which was too good for the likes of

"Ob. I'll never forget, sir," she exclaimed, "the white, terrible look of anger on his face."

Yes, I will go,' he said, 'and I'll never come back again as long as I live!

'Ha! ha!' I laughed as insulting as I could, 'you'd come back any day that the front dcor was opened

to you!'
"'I'll never trouble your front quick answer.

"All alone," the guest repeated as though elightly surprised. "All whether the four transfer of the condition against my forgiveness!

She burst into bitter weeping.
"Oh sir, Oh sir," she sobbed, "I ao it appeared te his aged listener.

"Ay, all alons!" She savored the words dully, turning them over and the salt tears on my pillow; and never since, until tonight when I let

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any one. They could say what they liked. There it stood with its bolts There it stood with its bolts and bars celd on my poor heart, waiting for him to come and take the curse off it . . and he never came—he never came!" She threw her arms across the table and buried her working features from the

stranger's gaze.

He waited until her sobs ceased before he spoke. There was no curse on the door," There was no curse on the door, he told her gently, "except the sad curse that pride and temper always bring, and that your own suffering litted long ago. And tonight his forgiveness came to you through the unhappy portal. He was coming back to you—let this comfort you, but death overtexh him on the way." but death overtook him on the way.' "It does comfort me." She sat erect again, but drooped her head "You are very kind,

He often talked of you," the " of your visitor went on to say, "of your early days together when you were so happy. No one was sweeter or kinder, he told me, than you were then, and he loved to recall how good you were to the poor, the sick, and the forsaken. You were never cross to any one but him, he used to remark, with that queer, whimsical smile of his; you remember? And

did she remember the clock ticking on the wall, the sun that struck through her kitchen window every morning, the rug on which her eyes were bent. Did she remember that odd twisted smile of his, his gentle, deferring ways, the dear familiar look of love in his kind blue eyes?" i in a moment the present fell away from her as a cloak discarded, and she was walking with Jim Reagan through those early enchanted perfect days, before dissension had stepped in to mar their loveliness. It was Spring, nowhere so radiant as in this rolling land of fertile fields and flowing streams, and in the hearts of these two just beginning their life together. What a May day that was in the orchard when the apple trees were in full bloom, mak ing a rosy glory against the dappled They were walking, she and Jim, hand in hand down the lane, and she stopped, catching her breath

in sheer rapture.
"Look, Jim, at the apple blossoms!" she had exclaimed, clasping his arm. "Aren't they beautiful?" Then, her voice sinking a little in the fullness of happiness: "Isn's the world a wonderful place?"

And we are going to make our life wonderful, aren't we dearest?" her young husband had whispered

the apple blossoms! How Oh, sweet they were, and how softly they brushed against her cheeks which Jim in his fondness likened to How long was it that they walked through the fragrant orchard and down by the little stream at its foot, where the rippling waters threw back broken reflections of their happy faces and gurgled dreamily over the white pebbles in its bed? A long time, mayba; for here, miraculeusly, it was Summer. Again she felt the peacs of the long Summer days, the sweet scourity of the evening with her husband by her side. And here she was en her way to the harvest field where the afternoon sun. She had always read sgain, a lonely wayfarel loved the harvest field, the happiest the threatening wintry skies. memories of her childhood were connected with it, and these eceived their crown today, thought proudly, as her kandsome husband came toward her through the golden sheaves.

In his whimsical way, and out of e refinement of his more sophis ticated rearing, he had coined for her odd and characteristic names She was seldom Margaret to him but "My provident Peg,"--" Queen Meg of the Fairies," with a pointed dig at "her height; "Margie," or sometimes it was "Brownie." To-day a brown straw hat shaded her face, there were brown flecks in the white lawn dress she wore and a herown yelvet ribbon bound her brown velvet ribbon bound her

You're a real Brownie today, he had observed, brushing her cheek with a spear of wheat as he threw himself on the ground at her side. She had waited for him under a majestic oak, and in its shade a during life and paying the debt they cooler breeze touched them kindly.

The sunlight sifted downward admitted to their place in heaven. through the leaves in curious arabesques, and the reapers' voices, softened by the distance, blended in with the innumerable familiar small sounds of the drowsy Summer fields. On the silence rose and fell the occasional piercing sweet call of the meadow lark. It was so peaceful . . so peaceful . . Suddenly an un-wary woodpecker knocked loudly on an caken door far above. Jim Reagan laughed softly.

Brownie? Not into our Paradise, over him with a smile . .

when she began to wonder uneasily if she had answered Jim that day. She should have answered him, she this, asked him if he had about him country may earn us monuments of ion has a tendency to curb the legitireasoned, with an odd sense of selfany charm. Imma replied that he bronze or granite, but after all it is a

ion has a tendency to curb the legitiited by that institution. It is also
mate earthly aspirations of man, but hoped that it may be possible to give reproach, and have prelonged the sweetness of that all-parfect moment; for now the Fall was here and the fairness of these Summer days he thinks me dead and says Masses marvest gathered into the wide barns.

The fall roses nodded their variculored heads at the corner of the house and the Virginia creeper crimsoned over the smoke-house door, while decoyed by the mild crimsened over the smoke house dropt off. When he gained his Undoubtedly the mercy of God is suffer because charity would be door, while decoyed by the mild liberty and returned to his brother infinite; He did not abandon those abundant. But under actual condiweather her own rosebush by the he found that he had conjectured who at the call of legitimate tions many are poor, not because

kitchen put forth a few late levely buds. Along the grass-ridged read of what had happened were strength that led to the woods beyond the far meadow the sumach lifted its flaming torch, and its more lissome rival, the bittersweet twined itself around the stake-and-rider fence, finding here and there a young tree for its clinging, from the top of which the red berries gleamed gaily

on prodigal, graceful branches.

In the mellow sunlight of a bland October day they were coming home through these dear familiar ways, made doubly dear to the young wife by the companionship of one who loved them as she did. The peaceful landscape rested under the golden haze which folded itself about the low hills like a bridal veil.

"How many years," she wondered in dreamy content, "shall we walk together like this—how many?" And as she spoke something of a dread portent shook her soul with an answering question.

an answering question.

"Forever and a day," Jim had replied lightly; "forever and a day!"

Yet winter came quickly with frosty breath, bringing, however, an access of inner cheer to heart and hearth. This was the perfection of peace, her husband assured her, a man's own fireside, shut away from the storm and stress of the night. She had smiled across at him happily, and as they heard the wind rise they had spoken regretfully of those who might be out in the night, or those who were homeless, or less fortunate than they. blew shrilly, and shook the shutters. and roared down the chimney with a hollow call. . . The figure of her husband across the hearth became strangely indistinct, and under her drooping eyes formed the red, and green, and black circles of the rug at her feet.

a quiet strange voice saying as from afar off, "how dearly he cherished the memory of those happy days."

She stirred uneasily in her chair. Oh God, it was only a dream then only a dream! But how real it had seemed! Could it be possible that it was forty years agone?

"We were happy, Jim, weren't we?" folding her hands together "Thank the good God-" the softly. words were almost inaudible-for those days and for my lost Jim's forgiveness. Thank . . God . .

thank The quiet voice of the stranger had ceased. At these low breathed words a glow as from within lit up his grave features, and the kind eyes, luminous with tenderness, rested on the pathetic bent figure with a look that was like a benediction.

The cheerful glow of the fire had faded into grey ashes. In the dim chimney the lampwick sputtered and smoked drearily. The cat arose and with a sleepy yawn, curled himself up more snugly at his mistress feet, pre-empting also a warm corner of her dress. Slowly and with an unexpectedly musical sound the clock began to strike: One—two three-four-five-six-seven-eight

-nine -The man listened, looking up at the broad, flowered face, showing pallid and disconselate in the gath. ering gleom. On the heels of the last stroke there was a curious jar ring metallic rumble, then-silence.

Directly the deor had clesed upon reapers were working under the hot | the stranger, and he was out on the read again, a lonely wayfarer under

He had brought comfort to a sor-

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

reminds us of a duty that perhaps we are liable to forget, that of praying for our dead who gave up their lives during the recent War. Their,bedies lie beneath the ground somewhere in Europe, but their souls still live. atoning possibly for sins committed

The Venerable Bede relates a story which shows the efficacy of Masses and prayers for men slain in battle. A young soldier named Imma, he tells us, had been made prisoner and put in irons. He had a brother who was a priest and abbot, who, having heard that Imma had been killed in battle, went to seek for his bedy Finding one very like it, he brought it to the monastery and buried it, and for the release of his soul took "He can't come in, can he, care to say many Masses. Now it rownie? Not into our Paradise," happened that Imma had not been and reaching for her hand he held it caressingly to his live. She leaned and was in chains. And yet, however fast he was bound, his chains at a Strange that it should be Autumn | certain hour each day were always found to have fallen off. The keeper, whose prisoner he was, wondering at knew nothing about charms, but that he had a brother a priest. "I

and give alms to have Masses offered for dead soldiers, for they understood that the saving Sacrifice had virtue for the everlasting redemption of soul and body.

It is a happy coincidence that one of the classic arguments employed by Catholic theologians to prove the existence of Purgatory and the need of prayers for the dead is drawn from the example of men who fell in battle. Jewish soldiers slain while fighting for God's cause had been guilty of taking and concealing idols of the enemy and had fallen with this sin on their souls. Evidently fighting for God's cause had not been sufficient to justify their sinfulness, and they were expiating it in Purgatory when their leader Judas Machabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for their souls realizing, as the Sacred Records inform us, that it was a holy and wholesome thought to pray for the souls of his dead soldiers that they might be loosed from their sins. St. Augustine commenting on this incident says, "In the Book of the Machabees we read that the sacrifice was offered for the dead, but even if this were found nowhere in the ancient Scriptures, we have from it the great authority of the Universal Church which clearly adheres to the custom when, in the prayers offered by the priest at the altar of God. memoration is made for the dead." Tradition and the principles of theology upheld this ancient practice, and we know that the Council of Trent asserted that the sacrifice of the Mass is not only one of praise and thanksgiving, or the bare commemoration of the sacrifice he told me," she heard offered on the Cross, but that it is also propitiatory and ought to be offered for the dead as well as for the living

How many sorrowing parents and relatives should this doctrine console, had they the strong faith prevalent in the early centuries. Prayers and Masses are just as efficacious now as they were then. The Catholic Church prays for the dead and commends them to God every time a Mass is offered, believing that the Precious Blood, "which was shed for the remission of sine," is available not only for the welfare of the living but also as suffrage for the dead. The dead are not cut off from the Church, otherwise the memory of them would not be made at the The Church reigns with Christ in her living and her dead, for Christ died that He might be Lord both.

There is the fact of explation after death always staring us in the face "It is clear as the light," St. Gregory tells us, "that the souls of the who are perfect are received into heaven as soon as they leave the prison of the flesh;" but, we may ask, what of the thousand who die daily and who are not perfect? What of the hundreds of thousands of poor soldiers who fell in Europe during the late struggle? Were they so filled with light and grace that they entered at once into eternal rest? Nay rather, how many of them are l lingering in Purgatory, atening for sin as yet unatoned for and enduring chastisement until the last farthing of their debt is paid? We may put the question in another way and ask, Were the cirrumstances of their going out of this world suffi cient to justify us in thinking no more of them or of their eternal destiny?

In our optimism so eften mani practise. Patriotism, and military Something more is required from soldiers to earn Heaven than to fight The General Intention for the bas even seen. Empires come and go with the centuries, they rise and fall in the course of ages, but while they are useful in their day for the welfare of human society, they are not such stable things that men should risk eternity for their pre-servation. "Happy they who die for fatherland" is a pagan aphorism distinction should be made Justice and charity oblige us to defend the country that protects us by its laws and renders easy our task of serving ie the land beyond the grave. For which means so much, and the quest of which involves such perils, that we must deplore the blindness of those who at the fateful hour of death practically ignore the goal and allow their aspirations to rise no higher than fostering of glory of some transitory empire.

Shedding the blood of our fellow men in defence of this or that poor preparation for entry into the land beyond. At the hour of death is not a matter of large possessions men's minds should be concentrated on the dread plunge they are soon to and spent their lives in it, have every claim to our prayful sympathy. Poer people, to be sure, there would every claim to our prayful sympathy.

authority—which is an echo of His they lack bodily strength or energy past at a moment when its efficacy would have counted in the eternal

order of things. For these reasons the Holy Father invites us to think of those who died in Europe during the past five years. Friends and relatives of dead soldiers will need no such invitation; their friendly co-operation. loved ones are not forgotten in their prayers. But it may be that the rest | this is precisely the teaching of the world is unmindful and thinks little of the hundreds of thousands who were hurled so quickly and so tragically before their Maker. The present Intention comes as a gentle warning that we have a duty to perform in this regard, and we feel sure that the members of our Canadian League will not neglect the souls of those who can no longer merit and consequently can no longer help themselves. They did their duty as they understood it; as Catholics we should not delay in doing ours.

E. J. DEVINE, S. J.

A NEW YEAR'S THOUGHT

Here's a bright new year for me, Every page of it unsoiled Here's a book in which shall be Records of the way I've toiled. Here are pages I must fill, Scribble down the good and had They will show if well or ill I have used the chance I've had

Just before I leave the old To adventure in the new I resolve with faith to hold To the work I have to do. Day by day I will be fair, Strong and steadfast in the fight; All that shall be written there I, alone, have power to write.

Nothing good or nothing bad Has the new year stored for me; Never any year has had Favorites it came to see. 'Twill be fine if I am fine And with splendor it will glow But the chance it brings is mine I alone must make it so.

Let me then resolve to be Faithful to the trust I find; Good in others I must see, Honest I must be and kind And at last when this year ends I shall find that every test Brought me happiness and friends, If I've always done my best.

THE REAL REMEDY

When we speak of a remedy in connection with social conditions we chiefly come from the training suppose that something is wrong youtb. Old pagans of worship with the social organism. would indeed be a blind optimist who while the unspoiled soul, which would in these days contend that "all's well with the world." We need not go beyond the boundaries of our own country to discover symptoms of disease. Or are the numerous strikes nermal phenomena | tianity.-S. in The Guardian. of the nation's life? Or is it healthy sign when employers and employees cannot come to an agree ment in a matter that intimately concerns the welfare of the whole people? What about the sores of conspiracy against the government that have been laid bare? Or of a fested during the bloody days of the Congress, for that, which after War, "patriotism was seized upon and months and months of deliberation discussed as if it were the only could not come together on a essential virtue that men should formula of pance a year after the War was over? Was it perhaps a heroism, and the rest of it, do not logical necessity that, as we had been necessarily predicate holiness of life. the last to join in the War, we should

be the last to conclude peace? Now where will you find a remedy and die for the integrity of even the for Uncle Sam's rheumatism? For greatest commonwealth the world evidently he does not walk with his evidently he does not walk with his wonted brisk step. The healing must come from within if we are not satisfied with palliatives and crutches. Legislative bodies, police forces, courts of justice are all right in their place, but they never can be the sources of a nation's life. A State, like the head of a family, is then best off when it has to make the which writers in recent years have smallest use of its ruling and tried to raise to the dignity of a coercive power, i. e., when the bulk dogma, but we Catholics know that a of its citizens do the right thing spentaneously. This, however, supposes that they are animated with a spirit that is aglow with a passion for the common welfare.

and renders easy our task to the local the Lord of all; but, in final count, the Lord of all; but, in final count, and in view of the interests that are at stake, we also know that the only at stake, we also know that the only at stake a us pilgrims of the valley Heaven is our final home and consequently the only real one, the loss or gain of heart an unsatiable thirst for happing wishes to communicate with any ness. If this life offers the only opportunity to quench that thirst, then indeed the chances are very sheds its consoling ray into a human lutely free of charge. heart there is no lot so humble but has its redeeming features. This does not mean, of course, that relig-ion has a tendency to curb the legitibut of a heart imbued with faith and hope and love. To such a heart the preaching of confiscation of wealth

has no appeal. Religion in the second place, would diminish the number of the poor.

own-risked their lives and all their or mental power, but because they lives stood for. We feel assured that are unnaturally kept down by the many soldiers in their dying hours capitalistic system. Capital, to felt the sweet influence of His presence and received the strength to ask the supreme pardon; but how many which consists in its necessary going others were there who did not ask ahead, over the necks of men, to its that grace or feel contrition ol the own aggrandizement—this is wrong, and this is what we call capitalism Now religion would check avarice would eliminate usurious profits would leave some room for the other man to fix his abode, build his home and find his comfort. Selfish ex-

ploitation would be replaced by

Why, some of our readers say Socialism. Well an industrial system based on religion would have all the good features of Socialism, plus the power to carry it out in practice. Were all men imbued with religion they would consider the weal or woe of their neighbor as their own; and from this fundamental doctrine of Christianity, considered in its social aspect, there were bound to spring, by the innate force of religion, such mutual regard as would insure to each individual the full share of earthly happiness of which he were capable and deserving.

Of course, this would suppose such a hold of religion on mankind as we can scarcely hope to be ever realized Perfect religion perfectly embodied in the human race would make a paradise of earth. But if we cannot expect the full realization of the possible effects of religion, it remains nevertheless true that whatever progress religion makes among men will have a corresponding growth of justice, temperance, fortitude, charity and all the other virtues that make for social well-being. Let the great mass be colerably religious and the police and courts can manage the rest: but if the multitude have no other god than material prosperity, no coercive power of the State will be able to guarantee the well-being of the community.

For this reason thoughtful men in

this country have come to the con-clusion that the religious training of youth cannot be neglected with immunity. From the standpoint of the individual religion is, of course, absolutely essential. For each one has a soul to save. But even from the standpoint of human society it is being more and more realized that its salvation cannot be achieved without religion. In Milwaukee, for instance. Catholics and non-Catholics have joined hands to raise a fund of five million dollars to further Christian education. Out of the nine colleges that are to have a share in the common fund two are Catholic.

May the same appreciation of the signs of the times impair American citizens elsewhere to foster religious education with both purse and patronage. For, after all, if an improvement is to come it must chiefly come from the training of mammon are not easily converted, according to a saying of the Tertullian is "naturally Christian," by its kinship to God, readily takes to the divine wisdom and yields to the divine power revealed in Chris-

TO ASSIST SOLDIERS AND SAILORS

THE KNIGHTS OF COLUMBUS ESTABLISH RETURNED SOLDIERS' COMMITTEE

Practical assistance for ex-soldiers and sailors in Lendon, Ont., and vicinity, in the many difficulties encountered in the change from military to civilian life, is the aim of the returned Soldiers' Committee of London Council, Knights of Columbus Catholic Club for the carrying on of the work.

All returned men acquainted with the Knights of Col-umbus, through the Catholic Army Huts at the front, in England, and in Canada, and the local Returned Soldiers' Committee has been formed with a view to broadening the field of the activities of the Knights of Columbus for Canada's fighting men

The Information and Service office opened here is only one branch of the Committee's work. Here the returned fighter may find advice and assistance in his military and semi-military prescribe for the ailments of the signing and certifying of documents social organism. Religion, first of by a Justice of the Peace will also be Government department with which he has business. The work is under the charge of Mr. E. V. Hession, who unequal, with the consequence of many being naturally dissatisfied daily. All the Services of the Inforwith their lot. But when religion mation and Service Office are abso-

> The local hospitals will also come under the activities of the returned Soldiers' Committee, and will be vis entertainments for the various local military homes and hospitals during the coming winter.

> Recreational work among dis charged men generally is also being discussed by the Committee, and it is possible that general work may be done along this line.

The erganization of the Knights of Columbus Reconstruction and Employment Service is certainly the most extensive of its kind in the Dominion, there being nearly a hun-

dred Returned Soldiers' Committees from coast to coast.

The work is absolutely undenominational, and as in the case of the Knights of Columbus Catholic Army Huts, all races and creeds are equally welcome to all that the Knights can do for them. Every Returned man is a candidate for the services of the K. of C. Returned Soldiers' Committee which is willing, ready and able to help him. N. B.—Unclaimed kits will be sent

to the owners if baggage checks are forwarded to the Secretary of the K. of C. Catholic Army Hut.

LIVES OF THE SAINTS

When we read the Lives of the

Saints, it is often easy to embody the spirit of a particular Saint in some form of landscape. With St. John of the Cross, for example, we are climbing a barren but lofty mountain peak sun-scorched and snow-covered Francis transports us at once to the soft green hills of Umbria: to the background of a picture by Perugino. If we would visit St. Benedict, we will find him in a wood that clothes a mountain slope, where the foliage is thick overhead, where there is a refreshing coolness, and where the silence is broken only by the humming of bees, by a soft breeze in the treetops and by the gentle murmur of a distant torrent. With certain of the mystical saints, we are in a luxuriant ungle of tropical climes, where bloom strange flowers of rich perfume, of brilliant hue, and of fantastic form. To find St. Bernard we must journey to a cave in the rocks, or to the walled gardens of Popes and kings. Other saints again take us into country lanes where violets and other wild flowers blossom : where the dew yet lingers, and where the lark sings the blue sky. So altogether fascinating are the lives of the Saints that w cannot understand why all Catholics are not enamored of them.-Catholic

OUR HOPE

This hope is also laid up in our osom, that we shall meet again those who are dear to us and are here no longer. Kind, beautiful eyes, that in a distant past kindled into a rare light at our approach and filled with tears at our going forth, closed now these many years and withdrawn beyond the veil of death, will light again with the joy of meeting, nevermore to know th e need of tears. How they loved and believed in us! To think that God will make us so worthy of their love that for eternity it will never find cause to weary, to falter, to doubt!-Rev. James J. Daly



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LONDON, SATURDAY, JAN. 3, 1920

REVIVING MEDIAEVAL MORALITIES AND MIRACLES

"Nothing under the sun is new, neither is any man able to say: Behold, this is new; for it hath already gone before in the ages that were before us."

Never, perhaps, was there a more striking exemplification of this oftquoted text than the "The Wayfarer," a pageant now being presented at Madison Square Garden, New York. It is advertized as a greatly daring innovation of a Seattle clergyman, the Rev. Dr. Crowther, who is the author of the play. Failing to reach from the pulpit the masses of workers whose discontent was fanned into a flame by agitators, he turned to the stage as a means of instruction and enlightenment on the problems of life. The Inter-Church World Movement then took up the idea. There was at first opposition from a number of the Bishops of the churches to the dramatization of Biblical subjects, but the success of the method removed their opposition.

The scope and movement of the play is thus described by an enthusiastic advocate of this method of teaching the people the Christian conception of life and its problems :

"The ringing keynote in the arity of our conditions with condiopening scene is laid in Flanders Faith of their forefathers. fields, after a battle has been fought. The ground is strewn with figures of the slain and wounded. It is then that the Wayfarer, who typifles any man, begins his plaint against the order to present the vital question of assassinate the Lord Lieutenant. injustice and inhumanity of the that be, human and superhuman, and demands to know the reason for all of the suffering and misery of the influence of Despair, who fills him Catholic Church. Her liturgy, her murder-mania would be attributed to with the hopelessness and injustice ceremonial, her architecture, her art, of life. Understanding, however, her music-all are an appeal to the comes to him through his traveling aesthetic sense out of which reasonback into the centuries where the able conclusions must and do grow. various incidents of human struggle are depicted to him. He sees that the aftermath of war is always unrest. but that after unrest there is peace. The Jews in Babylon form one episode in the pageant. The climax is the story of Christ and the Passion. Then the Wayfarer is brought back into the present with new appreciation and new understanding of the forces that control human progress.'

Heralded as a great innovation this is nothing but a revival of the Miracle plays and Mysteries of the Middle Ages with their later complementary development-the Moralities. In England all religious plays were In the miracles or mysteries were presented to the people scenes from God's revelation to man, and they finally represented the whole course of sacred history from the Creation to the Last Judgment.

The Moralities on the other hand aimed at the inculcation of ethical are abstract personifications, such of progress and prosperity that is surely ahead of us." as Virtue, Good . Works, the Seven Deadly Sins, etc. Many seen "Everyman," which is a fif- be saved by that half-naked materialteenth century morality. More still ism which would make the tremenmediaval merality, lacking, however, perity."

the severely simple, clearcut and unquestioned lines of demarcation between right and wrong, between truth and error, which characterized the mediaeval play.

New Testament cycles," says a writer ously traced out path, from which theirs! These poets recalled not of government. only the events of this world, but President Wilson, with the acclaim earth. The poet lacked art, but he governed. was saved by his subject, as Saint | Could this spokesman of the aims

immortal joys it promised in the won to make the world safe for next. Hence the great success of democracy, we have the shameless, these performances. It was an envi- the cynical disregard for all profesable honor for all ranks and classes sions, so far as Ireland is concerned, to take part. The greatest celebra- that called for this scathing denuntion a city could indulgs in on a ciation from Sir Horace Plunkett: solemn occasion was to play the was deserted." the ages of faith for its inspiration cerated." in its " novel " method of dramatizing

revealed truth. "The climax," we are told, "is the story of Christ and does protest, against "this monthe Passion." So was it many cen. strous substitute for states manship." turies ago; and so it is yet in Cathomediaeval. Viator or Wayfarer was | land : in common use to emphasize the pageant, 'The Wayfarer,' is the simil journey through this life to eternity. had witnessed—at our own doors tions in the various progressive the life of the mediaeval religious the victims of a crude and clumsily. stages of civilization. The concludrama. Now that the Reformation administered system of military law. sion indicated is that it is but a has run its course we have Protestmatter of time before things will tants rediscovering the unknown the worst days of Coercion unveiled settle down to their true levels. The and long contemned customs of the and unashamed."

> Relations Committee of the Inter- tion of the Irish Nationalists church World Movement came, we is the use made of the are told, 'to the decision that in insane attempt-or pretence-to the day to large masses of people Whether this grocer's clerk who conclusions to grow out of that."

concluded that our modern mediaevalists are seized of the mediaeval spirit. the spirit of that faith which moves on the whole people. mountains, the spirit of the wayfarer who in very truth feels that this life is but a journey to eternity, that this world is but a world of shadows compared with the eternal realities of the world to come.

This passage from the article on The Wayfarer has a very distinctand let us add, a very disappointing and disheartening-worldly flavor :

"The interest in vital current subjects has ceased to be limited to small academic circles. Everybody is called "miracles," a word which had talking about them. Out of this innot its usual present day connotation. terest something constructive or destructive will grow. It the education of the people at large is left to agitators and propagandists of a foreign the Bible, the dogmatic truths of regime, we will undoubtedly get God's revelation to man, and they something that tends to undermine the strength of the country. It, however, the popular interest of current problems is steered along sane and constructive lines, the Red leaders club. These bands of murderers find themselves unwelcome guests in this country, and the great mass of American people will be truths, and the dramatis personae | ready to fall into step in the march

Christian civilization was reared intimacy with the Lord-Lieutenant's of our readers will have by faith, built on faith; it can never movements? will probably have seen "Every- dons truths of Christian revelation a woman," a modern adaptation of the useful prop for "progress and pros-

Whether the Home Rule Bill now proposed by the Lloyd George Government is a sincere attempt according to British ideas to solve the Irish These mediaeval miracles or question, or whether it is an insinmysteries, "at least in the Old and cere attempt to appease the conscience of the world outraged by the to take his life.' on the subject, "followed a previ- brutal and bloody repression of Ireland, it is impossible to decide on the they could with difficulty depart meagre general outline of the meassince the foundation was borrowed ure so far given out. Final judgfrom Holy Scripture. The tradi ment must wait fuller information. tional doctrine and the august char- In any other country on earth a full acters had to be respected. But, to and free Constituent Assembly, and

THE HOME RULE BILL

depicted before their audience the of all liberty-loving people, with the terrors and hopes of the next. They assent of the allied and associated set forth at the same time heaven, powers, again and again proclaimed earth, and hell, and this enormous that the object of the War was to subject gave occasion for scenes of secure liberty for all oppressed powerful interest. The scenes of the peoples, to establish the supremacy Passion are surely the most wonder of right over might, and to have govful, the most moving, and the most ernments recognize that all their just beautiful that can be enacted on rights came from the consent of the

Beuve has observed, and from time and objects of the War have more to time became sublime in spite of clearly indicated Ireland than when himself. And what the spectator he said: "With peace there must saw was not fiction but the holy come liberty to all the oppressed realities which from his childhood he people of the earth, whether they had learned to venerate. What was suffered under the government of put before his eyes was most calcu- those with whom we are fighting or lated to affect him, the doctrines of those who fought on the same side his faith, the consolations it afforded | with us."

in the sorrows of this life, and the On the heels of the War, fought and

"People who dare to protest Passion. The entire population against a regime which would not be crowded to the spectacle, the city tolerated for a moment by white people in any other part of the So "The Wavfarer" goes back to British Empire, are ruthlessly incar-

And Sir Horace Plunkett is free in

Mr. Asquith, a passage from whose lic parts of the world where the recent speech we publish elsewhere public meeting of the creeds to which mediaeval spirit of faith, piety and in this issue, thus expresses the they belong, but by the Belfast reverence is preserved. Even the humiliation of honest English. Orange clique to which at least three name is thoroughly Catholic and men at British Prussianism in Ire-

"While extending liberty to other commonly held truth that we have European nationalities, we had susnot here a lasting habitation, that we tained the unspeakable humiliation are mere wayfarers on our brief of witnessing—as the whole world It was the Reformation that sapped our fellow subjects in Ireland made

. . In a word we were back to

To cap the climax of the deliberate The members of the Industrial and malicious campaign of vilificakilled was the dupe or aesthetic sense and allow reasonable tool of the agent provocateur or a half-crazy fanatic, there is no That is an old old story with the other country in the world where his liberate policy. Such attemptsoften successful-have occurred in England, in the United States, in France, in Germany, in practically However it must not be too readily every country, but in not a single case was there any disposition to regard the insane folly as reflecting

> A few days after the attempt on the life of Lord French the cable informed us that there was a band of assassins in every parish in Ireland!

We really cannot refrain from trymen." quoting at length; it indicates the illimitable confidence of a certain Lord Beaverbrook's fertile brain we British clique in its indefatigable propaganda, and the unfathomable credulity which it believes to exist of his discreditable and unscrupulon this side of the Atlantic. Well they are playing a desperate game that the noble lord underestimated and must make some concessions to the intelligence of American Methopublic conscience. If people on this dists : for comparatively very few of side would only believe a tithe of them have shown any eagerness to what is cabled over, sympathy for swallow their American principles of Ireland would be turned into execration. This is the despatch :

"Today in Ireland there exists in mosity. virtually every district and in virtuclub. These bands of murderers would appear to be well organized, and possibly they act in harmony. However this may be, they are possessed of an intelligence departperfect almost to a miracle. How such a proceeding if it were possi-else may one account for their close ble, would be intelligible at least. ence of the country.

jest and half in truth, that not a fly could cross the atmosphere of Ireland

is even more efficient. It honey-combs the Irish civil service, and there is nothing hidden that to the Sinn Fein shall not be revealed. There is leakage everywhere, enough of it to sink a ship. No wonder Lord of all the ages. French's movements became known to the assassins who on Friday sought

The agent provocateur is not unknown in Ireland; and the fact that this band of thirty—we believe that from five the estimate finally went to thirty-praeternaturally well informed assassins should have unanimously and unmistakably fired on offset this handicap, what exalted, not the enemies and oppressors of the second car, which was empty, dramatic, and affecting subjects were the country, would decide its form and that not one of them has been arrested, indicates what our American friends would call a "frame-up.

> It admirably caps the climax of the long series of slanders, and comes most opportunely for the mockheroics of Lloyd George and Bonar Law in presenting their emasculated Home Rule Bill.

Whether it was staged for the minor outrages which the great outrage of the oppression of a whole people inevitably provokes, it is certain that it was the work of an enemy of Ireland.

THAT ULSTER DELEGATION

clergymen now touring the United such cases. States and promising a visit to Canada before their return to Ireland.

these reverend gentlemen were not something; and it then, knowing religious bodies to which they be-

England, in London, to protest, as he Protestantism of Ulster, should consider the circumstances of their selection as well as their constituand perhaps four of them belong. They are noted for their extreme views even among Orangemen.

" The only meeting called in connection with the delegation was at the May Street Church here and this was to announce that the pastor of that church had been selected to join the delegation. This meeting consisted solely of Orangemen and Unionists, none of the numerous Protestant Liberals and Home Rulers among the clergy was present or was consulted.

The despatch goes on to quote the Liberal organ of Ulster, a Presbyterian paper, which repudiates the delegation because its whole stock in trade will be the religious argument which Ulster Protestant Liberals now to be a false argument."

Commenting on the absurdly disproportionate number of Methodist clergymen the World's correspondent

This overrepresentation of the Methodists is because the Methodist body in America is known to be so powerful and the whole idea of the delegation, as conceived by Lord Beaverbrook, is to inflame Methodist feeling on religious grounds against Ireland's demand for Home Rule."

And the despatch concludes with the terse statement that the delegation represents only one section of Irish Protestantism, "that which preaches and practices intolerance against their Catholic fellow coun-

In tracing the brilliant idea to quoted from his own pen in his own newspaper his own shameless avowal ous purpose. It is already apparent self-government in response to a dishonest appeal to religious ani-

REPUDIATING THE PAST

BY THE OBSERVER But the attitude and acts of many

come possessed of knowledge which is applied.

some self-complacent young legislator to introduce in a parliament or for a long time, the public gets used it be the outcome of a true and lively a legislature a bill which, if passed, to it; the mischief intended to be faith." On what foundation, howwhich has existed in our jurisprud. to happen. Then, one day, a case self-satisfied scribe lie? He has nothence for centuries and which no genuine student of law or government has ever questioned. What are his qualifications for passing judgment in the matter? Sometimes. they are very doubtful. Has he, in fact, made any real attempt to pass such judgment at all? Most usually, he has not. Has he seriously investigated the reasons, and the conditions, which gave rise to the law? Alas, he has not. Does he realize that there must have been certain reasons and conditions which originoccasion, or whether it is one of those ally led to the adoption of that principle into our jurisprudence? Alas and alack, he has never bothefed his head with such a thought.

Most usually, the case is this: an ardent or ambitious young man is elected to parliament or to a legis. lature. He thinks he knows of some inequalities and some injustices A Belfast despatch of some weeks which have become manifest in the ago to the New York World has just application of the laws of the country been brought to our attention. It to concrete and specific cases in the relates to the delegation of Ulster courts. Everyone knows of some

must necessarily be made in advance. sive use of intoxicants. The burden of the despatch is that If we could wait until a citizen did could safely do anything. So, laws has to pay for its luxuries. must be made in advance of the tion. They were not selected by any actions they are intended to prevent or to regulate.

> responsibly; and the best-considered achievements. legislation frequently proves inapplicable to the new cases that arise, for do it.

But these things are difficult. The over His creatures." laws of a country are none the better, but much the worse for too frequent experimenting, especially at the hands of the inexperienced. Enthusiasm is a good thing; but it is sometimes dangerous; and occasion- rebellion. Today there is no shame of mankind do undoubtedly require griefs and sorrows of others, and carefully considered changes in our there is no limit to the dissipation of laws. But there is altogether too wealth and the drying up of the we cannot understand the hold that in Canada; particularly in the provincial legislatures. And, the ambitions of inexperienced law-makers, in their duties as members, some triumphs of the natural has led of the doctrines of Sir A. Count Doyle. If we deny or repudiate the experi- the abolition of legal principles to revolution and anarchy." ence of the past, we must begin all which have stood the test of time ment, widespread in its reach, and over again to acquire knowledge, and experience, and which had for

Ne haman law ever worked per-'It was said once, half by way of men who imagine they are leaders of fect justice. It does not follow that, modern thought, puzzle the reason- because an occasional case goes Not only are they eager to repudiate without remedy that the law govbut the Reyal Irish Constabulary the past, with its wealth of slowly erning that case ought to be abolished would report it. The intelligence department that today serves the

come up again.

Laws which have, on the whole, worked well; and especially main principles of law which form the basis and support of considerable portions of our social structure ought not lightly to be repealed or altered.

NOTES AND COMMENTS

THE NARCOTIC CLINIC, a New York institution for the treatment of drug | while it was sub lite, and it is ceraddicts, or, as they are more generally known, "dope flends," seems to have attained to permanent status, The need has certainly brought the remedy. The Health Commissioner to Dublin, treated there with indigof that city expresses the conviction that "the drug question is of more importance to the people today than prohibition ever was." Unfortunately, in this country, prohibition has blinded many eyes to other and brought against him Laws are made in advance: they perhaps greater evils than the exces-

RECENT STATISTICS issued by the delegated by the Protestants of Ulster just what he had done and how he United States Census Bureau give and are not representative of the had done it, we could pronounce the total of deaths in that country O'Donnell upon it and remedy it if it needed a from automobile accidents for the account of the terrible railway acciremedy; we could then go much year 1917, as 6,724. With the steady The Americans," reads the des- nearer to doing perfect justice be- increase in the number of these patch to the World, "who are asked tween man and man. But, if that vehicles in use, and especially with to accept these gentlemen as repre- were our way, no man could know the great expansion in the motor senting Irish Protestantism of all beforehand whether the thing he truck industry, the years 1918 and denominations, or even the United thought of doing was or would be 1919 will probably show a great approved or allowed; and no man increase in that figure. Humanity

> THE COLLECTION of stained glass formed by the late J. Pierpont Morgan A legislator, therefore, is cast, and now presented by his son to the partly, for the role of a prophet; he British people, is said to show once behalf even that virulent hater of must try to take into consideration more how far in advance of our time | the Church, W. M. Hughes, was conwhat men may do. His chief means the Middle Ages were in artistic con- strained to telegraph from Australia of knowledge in that respect, is ception and execution. In this parthrough the study of what men have ticular form of art the modern world done in the past. What they have has nothing to show equal to the not such that one would hang a cat done in the past, they will, or may. gems of the Morgan collection. upon it, and which he himself condo again. But human acts are not One series in particular, four panels all repetitions. Men originate new taken from Troyes Cathedral, repreactions; and, particularly, they senting the Temptation in the Wil- quette. It is some small satisfaction originate new ways of doing old derness, the Temptation on the Pin- to know that efforts will be made to actions; giving a novelty and a nacle, the Feeding of the Five Thouvariety to their affairs which greatly sand, and a scene from the life of St. complicate the consideration of Nicholas are referred to as the cases, and involve much disputation despair of modern artists. In the daily assuming a graver and graver and comparison when it comes to fact that the artists and craftsmen of complexion. apply the law already existing to the the Middle Ages were inspired by new case that has thus arisen. The Faith, and wrought for the glory of that a settlement should role of legislator is, therefore, a diffi- God rather than for filthy lucre effected, and with this goes cult one, if taken seriously and probably lies the secret of their necessity that obstructions to settle-

> FROM THE Chair of Peter, the cen- state, as it does in its issue of Monthe purpose of doing justice. That tre from which all true progress may involves the necessity of change; be said to radiate (however little which is called amending the laws. humanity of today may be in the prospect of an Irish peace," and It is here that the young and unex-disposition to acknowledge it) comes should express its fear "that the perienced legislator, eager to make once more the message which a wara name, and sometimes filled with torn world needs. "The necessity genuine concern for injustices un- for faith is demonstrated by the remedied, rises to shine. He will, insanity of the efforts of those who feeling, if not a state of rebellion, in he thinks, change all that is old, and vainly try to give mankind peace which settlement may become immake all things new, all things good, and welfare, forgetting or ignoring all things fair and reasonable and God. Peace cannot be obtained by all things fair and reasonable and God. Peace cannot be obtained by judge. But the mere fact that they just. And that would be lovely, if it the individual and by mankind if find prominent place in a paper like could be done; and he would indeed there is not order in both, and there make a name for himself if he could can be no order without an acknowledgment of the dominion of God

"TODAY." continued the Holy Father in his Christmas allocution, "the spirit of independence has invaded all minds, and leads them to ally disastrous. The changing affairs in seeking amusements amidst the carefully considered changes in our there is no limit to the dissipation of If this be interpreted as unconcern much experimenting in legislation sources thereof. All this shows that spiritualism, with its grosser concept to tolerance, from tolerance to divi-to tolerance, from tolerance to divi-to tolerance, from tolerance to divi-hold, among the adherents of the and the indifference or inattention sion, from division to conflict, to Church of England, and that the of more experienced ones who do ostracism of God. Therefore, for authorities of the same church are not take a sufficiently live interest getfulness of the supernatural and so grievously perturbed at the spread times lead to the repeal of laws and individuals to egotism and society of acting namely that Christianty has

> foundation of religion, is accentuated writer in the Mail and Empire who.

Sinu Fein and its extreme associates and knowledge: they feel that, in whole public; and a good law is a faith, and who at the same time goes some mysterious manner, not known | rule which works justice in a great | out of his way to denounce the "dogeven to themselves, they have be- majority of all the cases to which it matism of the Pope." but exhibits his own hopcless state of drift in the will take the place of all the wisdom A wise law is aimed at the preven process. As he very truly says: tion of some certain injustice or "You can offer no worship, no prayer, It is not uncommon nowadays for some certain public mischief. Now, praise or thanksgiving that can be when such a law has been in force hoped to be acceptable to God unless would abolish a principle of law prevented ceases, for the most part ever, does "faith," according to this arises in which this law fails to do ing better to offer than a "creed of justice; and at once a clamor is made some sort," which is but another for its repeal : forgetting that, once | way of saying that it has no foundait is repealed, the mischief it was tion at all. That this correctly desoriginally made to prevent, will cribes the non-Catholic idea of relig ion of this generation becomes day by day increasingly evident.

THE CASE OF FATHER O'DONNELL

TIMES CHARGES "POWERFUL CONSPIRACY" AGAINST IRISH PEACE

We refrained from commenting on the case of Father O'Donnell, C. F. tainly difficult to comment upon it now with any restraint. On an accusation of using seditious language, this priest was taken into nilitary custody in Ireland, moved nity, inhumanity, and nity, inhumanity, and outrage, brought to London, and lodged in the Tower. Set at liberty on parole he was then court-martialled, then, to the asionishment of the London public, all the accusations miserably at the first touch, and not withstanding the attempts of counsel for the Crown to repair the case by O'Donnell's private opinions, he had had no communication with Father from Lourdes, he and the soldiers with him played so heroic a part, We write only from the published reports in the Times, and the facts there disclosed are surely enough.

To such a pass has the manage ment of affairs in or connected with Ireland come. With whom lies the blame-with the military, or the Government, or some subordinate officials-we know not, but the facts remain. A priest of exceptional, patri otic enthusiasm, who was foremost in recruiting in Australia, in we have described, upon evidence, if evidence it may be called which is is manifestly more in this than simply military discipline or find out what

A GRAVE ALLEGATION

In its wider aspect this question is need, as Cardinal Bourne pointed out ment, of whatever sort, be removed It is a very grave matter, therefore, day, that "there is strong prima facie evidence of the existence of a conspiracy against the powerful Irish Executive are being used, whether with the connivance of members of the Cabinet or not, in order to arouse in Ireland a state of possible." Of the subject-matter of these surmises it is not for us to the Times is sincere patriots, and particularly alk Catholics, with any influence in politics, should insist upon their being probed to the bottom. Universe.

PREACHING AND IMMORTALITY

The dean of St. Paul's, Dr. Inge. confesses that the four last things. or to be more exact the two last, heaven and hell, have ceased to be interesting to Anglican audiences. modern society has attempted to set of immortality, is taking in England. itself above God, passing from liberty It is hard to reconcile the imputation broken down, and in the Twentieth Century the Church of England THE TIMELINESS of these words must begin at the bottom. Of course THE TIMBLINESS of these words in America there is nothing new in this. The vague concept of God, the vaguer idea of an immortality have by the growing disposition outside the given way to an indifference to the Catholic Church to dispense with one and the other. No religion can creed altogether. For example, a endure that sets aside dogmatic truth. Just as soon as there is a writer in the Mall and Empire who, while controverting utterances that able faith of Christ there is a relaxa

BENEDICT XV.

DUTIES OF WOMEN INDICATED IN CLEAR AND FORCEFUL TERMS

HOLY FATHER DELIVERS IMPORTANT DISCOURSE TO ITALIAN CATHOLIC WOMEN'S UNION

The following is a translation of the important discourse pronounced recently by the Holy Father in reply to the address presented by the Italian Catholic Women's Union (that it is league against the evils point of view, Bolskevism in Russia is overcast by militant atheism, religious, cultural, and social. From a religious that this league against the evils point of view, Bolskevism in Russia (the "Unione Ferminile Cattolica of fashion would be well received by Italiana:")

WORDS OF HOLY FATHER

The changed conditions of the times have conferred upon woman all the priests who are entrusted functions and rights which were not with care of souls would promote conscious of her mission, from her many places. natural center, which is the family At the domestic hearth she is queen but even when at a distance from the domestic hearth, she must direct towards it not only her natural affection, but also the cares of a prudent ruler, in the same manner as a sovereign who is outside of the territory of his own state does not neglect the welfare of the state, but thoughts and solicitude.

the changed conditions of the times expressed in a popular prayer. have enlarged the field of woman's activity. An apostolate of woman in the world has succeeded that more intimate and restricted action which she formarly exercised within the domestic walls; but this apostolate must be carried out in such manner as to make it evident that woman, both outside and within the home, shall not forget that it is her duty, even today to consecrate her principal cares to the family.

We are aware that the increased. ever-increasing activity of Italian Catholic women is mined to be guided by this same standard. Hence we applaud the renewed determination of dedicating themselves to the education family and of the school. We emphasize the right that they claim to liberty in the education of their children, because it would be barbarous to pretend that whilst not excluded from the formation of the less noble part of their children, noble part.

MODESTY IN DRESS

On the other hand, we rejoice at lated to secure that Catholic women, in addition to the daty of being modest, should also realize that showing themselves such in their manner of dress. Such a resolution expresses the necessity of the good practice. example that the Catholic woman ought to give; and, oh! how grave, ing those exaggerations of fashion which, themselves the fruit of the corruption of their inventors, contribute in a deplorable degree to the general corruption of manners! We feel it our duty to insist in a particular manner on this point. because on the one hand we know that certain styles of dress which nowadays have become usual among women are harmful to the wellbeing of society, as being provocative of evil; and, on the other hand, we are filled with amazement at seeing that those who communicate the poison seem not to realize its malignant action, and those who set the house on fire seem to ignore the destructive force of the fire. It is only the supposition of such ignorance which can explain the deplorable extensions in our days of a fashion so contrary to that modesty which ought to be the choicest ornament of the Christian woman, Without such ignorance it appears to us that no women could possibly have gone to the excess of wearing indecent garments, even when approaching the sanctuary, and when presenting themselves before natural and accredited masters of Christian morality. With what therefore, have we learned that the adherents of the Women's Union have inscribed in their program the resolution of showing themselves material way, the action of modest even in the form of their dress. By so doing they will fufiil the strict duty of not giving scandal, and of not becoming a stumbling block to others in the path of virtue; moreover, they will show that they understand how, now that their mis sion in the world has been enlarged. they must give good example, no longer

The necessary consequence is so important that Catholic women ought to feel themselves compelled to recognize it, and not regard it merely as a social duty. Wherefore merely as a social duty. Wherefore we would wish that the numerous of work with the numerous of the minimum and possible the first jour-

current saying that it makes no difference what you believe, its what you believe, its what you believe, its what you believe, the nore is makes no difference what you do, is only a corrolary of it makes no difference what you do, it is what you believe. Hence it makes no difference what you do, it is what you believe. Hence it must be evident to Catholics why the doctrines of Christ are continually preached. And behind the urgs of the Church is the insteant charge, "Woe is me if I preach not the Gospel of Jesus Christ."—New World.

Gospel of Jesus Christ."—New World.

To the Church is the position of the country of the more elevated be the position of the more elevated be the position of the current saying that it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is only a corrolary of it makes no difference what you do, is the substitute of the control of the care for His birth testify to the same of the today like the world at the coming of Christ needs a simple catholic layman. He has all of the world the loss of friends and cast should by the Franciscan, Father Zephyrin generations in the West.

The world today like the world at the coming of Christ needs a simple catholic of downth he sees of the wondrous effect of God's love on the world the world at the coming of Christ needs a simple catholic layman. He has all the world at the coming of Christ needs a formation of the world the loss of his food. That this not undertain position, and is today a simple catholic layman. The world today like the world at the coming of Christ needs a fourty-six po

prevent the renewal of such daring conspicuous a part." rights of hospitality properly understood; and perhaps the echo of the censure, opportunely reaching other uncautious supporters of unbecoming fashions, would induce them no longer to disfigure themselves with the fathers and husbands, courageous champions; and certainly the bounds of modesty-and they ever remove woman, have thus exceeded them in too

MISSION IN SOCIETY

Lst it not be thought that good example benefits only the educational work directly belonging to woman, both within and outside the family. The Christian courage which gives life to the good example of woman amid the vitiated roundings of our epoch, and in front always keeps it foremost in his of the flood of indecent fashions, also facilitates the mission of woman Hence it may be justly said that in the midst of society, as is even

EDUCATION OF YOUTH

We have heard with pleasure that the Catholic Women's Union "promises in a special manner to dedicate itself to the education of youth, and the betterment of the family and the not have traced rules different from those that are indicated for the welfare of the family and the children of our schools. Not only do we praise the end, but we applaud the means to be employed, as has been so well said, by "introducing into the life of youth, and to the betterment of the the country a clearer vision of justice and of charity." Ob, if the new generation were to grow up imbued with these virtues; above all, if justice and charity were less talked of in theory, and more exercised in prac-tice, these hotly dehated and formidable social questions would soon they should be shut out from the care and development of their more order to secure so desirable an effect, let Catholic women appeal to the duty that parents have of demanding religious instruction for their children; let them appeal to the obligathe resolution which has been formu- tion of the civil authority not to put any obstacle in their way; but above all let her show herself convinced of the necessity of seeking from the Church the most opportune rules of action and putting them at once into

POPE IS PLEASED

In speaking thus we do not mean to say things unknown to the Catholic Women's Union, nor is it our object to inculcate new rules or directions, because the sentiments expressed in the noble address presented to us are in conformity with our own. We are pleased instead to declare that we know that the program enunciated is already carried out in not a few Italian dioceses; the good fruits which it has already produced in some parts encourage us to hope that this roman's activity may soon have a similar organization in dioceses of Italy. The enthusiasm with which the new juvenile section has come in to complete the work of the pre-existing and meritorious 'Union of Catholic Women" justifies our hope that a feminine organization may be completed throughout

Italy at no distant date. It was not without a special motive that we have reserved for ourselves the task of the material needs of the 'Social Weeks" which are to be the sequel of the first Women's Congress recently so successfully celebrated. From this congress and from the succeeding Social Weeks we expect a decisive development first in the organization of feminine activities; and next, as a necessary consequence, in the general betterment of society It was just, it was natural, that the father should encourage, even in a daughters. We even now enjoy the foretaste of the beneficial effects of the unfailing correspondence of our daughters with our paternal solici-

FIRST AMERICAN MASS

within the walls of their homes, but also in the streets and public places.

A SOLEMN DUTY

The Island of Haiti was the place at which, in 1493, the first Mass was celebrated in all America. The

THE CHURCH IN SLAV LAND

is the combined product of the stagthe nation of the Russian Church, the brothers, and all the relatives of the atheistic philosophy of Russian universities, and the hatred of Russian we would wish that the Bishops and and Jewish Socialists for the auto-all the priests who are entrusted cratic regime of Russia. Russian allowed her in former times. But and encourage it in every way, the delinquencies of the past. In the opinions of men, wherever the fashions have exceeded stead of defending the name of Christ stead of defending the name of Christ by stalwart steadfastness in the Christian religion, the Church supinely submitted to misuse at the hands of the Russian bureaucracy. The master who strangled her with a golden thread is gone, but

vengeance upon her. The war waged against the Russian Church is at the same time a war against the Catholic Church. Bolshevism aims at the destruction of the dogmatic, ethical and social teaching of Christianity, by every weapon the perverted wit of man can devise. It does not make any distinction between Catholicism and Orthodoxy. Veniamin, Archbishop of Omsk, under date of February, 7, 1919, wrote to the Holy Father vividly depicting the crimes of Bol

shevism against Christianity. "The Churches of the Kremlin, of Moscow, Jaroslav, Sympheropol have politan of Kiev, and twenty Bishops their enmity towards Catholicism. and hundreds of priests have been murdered, after torture and mutilation; some of them were baried alive. Religious processions at Petrograd, Kula, Kharkov and Soli alich have been scattered by machine gun fire of the Bolsheviki. The Caurch disposition will be a fertile source is persecuted and assailed with a of endless conflict, political and fiercer hate than that of the Pagans in the first three centuries of Chris tianity. The virgins consecrated to God have been violated. The socialization of women is proclaimed. The most shameful passions have been

let loose.' There is no exaggeration in this pathetic letter of a bishop of a separated church to the Head of Christianity. And like the followers of orthodoxy, the Catholics of Russia, either native Russian, or Lithuanian, Poles, Armenian. Georgian and Ger man living in Russian towns are trembling under the same yoke. Is there, therefore, ground for any hops their race. They are mindful of the hand. He promised them a Reman living in Russian towns are there, therefore, ground for any hops of a salutary, though slow, infiltration of the life giving principles of Catholicism into Russia? One of the Ruthenian United Church two fearful alternatives seems to constitute the prospect for that unhappy land. Either Russia will be dreadful reaction, accompanied by massacres of the unfortunate Jewish race, and culminating in abject slavery to an intolerant self-worship. ing autocracy.

To what extent does the dissolution of Russia give birth to a power-ful Catholic Poland? To be sure the revival of Poland as a potential bulwark of Catholicism in Eastern Europe, is something for which to be thankful. The heroic nation that saved Christianity at the very gates of Vienna, and kept aflame the torch of her Catholic faith in the midst of the most cruel sufferings, cannot fail to reaffirm her championship of Cathol-icism in Europe. But even in Poland things are not all sunshine. The Poles in Russia, in spite of their efforts, could not help feeling what a great Polish writer called the Russification of the Polish soul. In the Russian gymnasia, the Polish youth at times underwent the deadening influence of the pessimism and agnosticism of the literature of Russian decadents. Warsaw became the center of an obscene, irreligious and great stones cast into the sea of relig-Socialistic press. Magazines were founded, such as the Independent Thought, with the avowed object of eradicating from Polish hearts their the surface of the water. The effect herds, and the three Wise Men. abiding faith in the Divinity of Jesus Christ. The Mariavite schism laid who are in good faith, cannot be to confound the strong. bare some of the evils threatening measured now, but it is sure to be

more elevated be the position straw the first chapel in the new ch strict duty of not tolerating that the immagulate Conception, Decembrane who visit her should dare to ber 8, offered up the first Holy Sacrichanics of procedure, can conjure the his complete and unqualified sub and the spirit of the barbarian crops offend modesty by an indecent style of dress.

Section of the Mass and in the name of Jesus Christ blessed the land in The effort will be made in Poland, of Christ's Church. And moreover. A warning given in due time would whose discovery he had taken so revent the renewal of such daring conspicuous a part."

The choir will be indeed in reduction to rearrange be advises all his followers to follow everything by abstract decrees. And, him into the one true fold. What an immutable moral law.

The Ruthenians also constitute a fice? God's grace is most wonder cause of great concern to the Church. ful: how well they correspond to it. In the seventeenth and eighteenth violence or intrigue Russia brought their own lips. They became was reduced to the 3 000,000 living Divine authority. They Russian development of Ruthenian national ism, in its birth and evolution, saturated the Ruthenians with hostility to the Poles and Latin Catholicism. The Ruthenians held the Poles and the Polish Catholic Hierarchy accountable for their intellectual stagnation, for the denationalization of their nobility, and for the poverty of their literary culture. Before the outbreak of the War, a strong movement towards schism was fostered in Galicia by Russian gold. The so-called "Moschatophil" Russian Church. Ruthenian peasby Russian bishops. On the other hand, the so called Ukrainophils, school." It is principally here that seems as well as the Patriarchal have been forestalled in our desires, hines as well as the Patriarchal libraries of Moscow and Petrograd have been to eagerly to follow the brink, will nerve them to on the brink, will nerve them to on the brink, will nerve them to be a selection of the brink, will never the beautiful to be a selection of the brink, will never the beautiful to be a selection of the brink, will never the beautiful to be a selection of the brink, will never the beautiful to be a selection of the brink that the beautiful to be a selection of the brin low radicals and Socialists in

The creation of an independent Ruthenia will sharpen the antagon ism between Poles and Ruthenians. and widen the rift between the Latin and the Slavic Whatever the fate of Lemberg, its religious alike. The lown is Polish by reason of the fact that the great majority of its inhabitants are Poles; yet it is also the crad's and ancient capital of the Ruthenian principality. If the Ruthenians are not drawn into the whirl wind of Rus sian Bolshevism, they are only too likely to make effective and more pronounced their earlier orthodox tendencies as a weapon for the pres ervation of their political against the religious and national Jugoslavia, as will be shown in another paper. -A. E. Saguntinus in America

LEAD KINDLY LIGHT

When the light from Heaven struck and stunned St. Paul (then Saul) be surrendered to the Almighty in these words of submission, "Lord what wilt thou have me to do?" A leader of those forces opposing God's Church had fallen captive to Divine truth and grace. So it has been in the passing centuries, the hand of God touching those in high places and turning them to the Light.

Still fresh in our mind is the anuncement that Bishop Kinsman, of Dalaware, was received into the Catholic Church and that Archbishop de Rache, head of the American Jansenist Sect, had submitted to the authority of the Pope. The action of were peopled with barbarians. The dealing with the history of Canada these prominent churchmen should event which was to solve the riddle have far reaching effect: like two of life, and give a new meaning to clearly setting forth ious thought, causing eddies and waves that will reach to distant waves that will reach to distant shores. It is more than a ripple on Mary and Joseph, the humble shepproduced on intelligent Protestants, has chosen the weak things of earth

of course, the champions of progress better examples of the operation of will declare that the chief obstacle is God's grace could we find? Can the Church and its insistence upon there be pointed out instances of greater courage or more heroic sacri-

We may ask, "What started these centuries they formed a powerful body men on their quest for light and of Catholics of the Slavic rite. By truth?" We have the answer from about the abandonment of their union with Rome. From 12,000,000 Faith-orders. They doubted if their comful, the United Ruthenian Church mission to teach and to minister had within Austrian jurisdiction. "Cuius absolute certainty of God's backing regio, eius religic." Russian Pan-slavism exerted its influence upon these Austrian subjects who dreamed of a State and abetting in their ministry. nected with the Vine, which is Christ, of a State and a language independ- but were just as lopped off branches, ent of the Russian empire and the having no life or sap in them. The Russian tongue. Unfortunately, the truth of this was brought home to them the more as they saw the deplorable lack of unity about them, a fact which ever spells the destruc-tion of authority. Contradictions, discords, over tolerance, subterfuge, caused them to doubt, to delve, to deliberate, to decide. Peace of conscience, the salvation of their souls

was for them the "better part." The conversion of these men seems providential at this time of world wide spiritual awakening and religious unrest. The movement among Protestant sects for church ergy leaned too openly towards the unity, if sincere, indicates restless ness and dissatisfaction. What is ants were led to pilgrimages to the the great obstacle to this unification lavra of Pochaev, the fortress of of all Christian Churches? Simple Russian schismatic monasticism in submission to Christ's vicegerent on Volynia, and were there haraogued earth, just what these two men have given. The price is high, the sacrifice is great, it takes courage and plunge into the sea of grace to find Christ, to find security and serenity and salvation.-The Tablet.

THE INCARNATION A WORK OF LOVE

perish, but may have life everlastsums up the meaning of the joyous feast of Christmas. The first Christbegotten Son. No gift was ever bestowed with such love as this.

their sin of disobedience God might to take the necessary steps wherever propaganda of Poles. Tue leaders of have thrust them headlong into Hell such co-operation seems possible and

> shone resplendent upon the crib of made and adopted :
> Bethlehem and shed its brilliancy 1. That the fr Bethlehem and shed its brilliancy 1. That the future welfare of upon the hills of the shepherds and Canada demands closer co-operation the Expected of nations, the Wonder- of all nationalities in Canada along ful, the Counsellor, the Mighty God, social, political, educational, and the Father of the world to come, the religious lines.

> Prince of Peace was born. to God's great gift. central fact in the history of the world. Imperial Rome was busily engaged in ruling the world. Greece was engrossed in her schools of art | ments. and literature. The sensuous Orient was still dreaming of an earthly paradise. The forests of Northern Europe history passed unobserved by wise and powerful in the world, and efforts should be directed along

the sound health of Polish Catholicism.
The Polish priesthood has been deprived, by restrictive laws of an adequate number of recruits, with a movements. The new republic of Catholics will treasure more the light in the courts of kings and in the movements. The new republic of Poland has started with a profession of Catholic saith, but voices already are heard in protest against the so-called be good for them to spread the news down the long avenues of time the light in the courts of kings and in the populous desert solitudes, in the populous to the populous and smiling country, in the dark forests and in seats of learning, down the long avenues of time the ment and of the Protestant Churchen. neart in process against the so-called of the Polish political of these conversions so that others, leaders. Moreover, economic distress still in darkness, may be moved to leaders. Moreover, economic distress

culture in place of religion, the spirit out in the ignorance, brutality, and persecution of the advocates of law-

lessness and disorder.
The world today needs the King who alone can rule the heart, the Prophet who alone can instruct the mind, and the great High Priest who can mediate between God and man. The Christmas message is one of peace and love. May it fill the heart of the world, that all men may accept their Saviour.-The Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION WORK

There is a tendency towards cooperation in mission work, more and nore evident every day, among the leaders of Protestant Churches. They have learned by experience

that in union of forces and bulking financial resources greater results may be obtained.

We are not taken by surprise then to find that in the larger cities of Canada co-operative action is being planned by for example, an Inter-denominational advisory Council has been formed to make a special study of, what is called among Protestants, non Anglo-Saxon work. A special official, a kind of expert in the work, may be employed to serve all the Protestant Already, Toronto and Winnipeg where foreigners are in swarms, Interdenominational Committees are existing. In Teronto a special committee of four exists. It represents the Presbyterian, Methodist and Congregational Churches and the so-called non-sectarian association, the Y. M. C. A. At the Annual Meeting of the Board the following sions which are greatly in need of resolution was unanimously

The Board of Home Missions and Social Service being persuaded that priests. Since I arrived in Canada a the task waiting to be done in number of youths have expressed their desire to study for the Chinese cities and in the country districts, can be overtaken only by the effectco-operation of all the Chris-God so loved the world as to tian Churches in Canada; being pergive His only begotten Son, that who suaded also that the interests alike scever believeth in Him may not of the Church and the Y. M. C. A., call for the fullest understand-In these few words St. John ing and co-ordination between the Churches and the Y. M. C. A. hereby declares its readiness and earnest mas gift was made by Almighty God desire for the utmost co-operation to men. It was the gift of His only with all other religious forces work ing within the bounds of Canada. and empowers the Sub-Executive, in When our first parents committed carrying on the work of this Board

The Protestant Churches therefore tion and co-ordination of forces is a In honor of Sacred Heart...

nationality hampers the work of the long centuries of waiting. When and publicity has been very active de Christianized and become the slave | Christ's Church. And, sad to say, | men were tempted to discouragement | for the Ruthenians' conversion. Alaffairs are little better in tri-lingual and despair He raised up holy men. ready the manuscript for a Ruthenwho delivered the Divine message ian Hymnal is being prepared. Durabout the Holy One of Gcd. For ing the winter the Special Committee four the noisy one of Gcd. For ing the winter the Special Committee of the Board on Ruthenian work prophet from the watch towers of Israel scanned the future with prophetic vision, and forefold the ters and workers (non-English speakcircumstances of the incarnation and ing and English-speaking) laboring birth of the Son of God. Then in smong the Ruthenians of the West the fullness of time the glory of God The following recommendations were

2. That the School Home is a The world at large paid little heed necessary factor in missionary enter-Yet it was the prise among non English speaking history of the peoples and should be established at every educational centre adjacent to all non-English-speaking settle-

3. That the Board undertake the publication in all necessary languages and the Presbyterian Caurch and national ideals towards which all educational, social and religious lines.

That the Ranok be moved to

Saskatoon.
5. That consecrated English-

yesterday afternoon and evening, it was decided that the Presbyterian and Methodist publishing organizations should unite and publish one paper, with headquarters in Saskatoon. Previously the Presbyterians have published a paper, called the Ranok in Winnipeg, and the Methodist organization produce a periodical known as the Canadian, in Edmonton. The representatives of the two special committees and the superintendents of the missions concerned decided that it was best to unite forces, and the one paper is the outcome.

The work carried out in the prairie provinces in connection with the New Canadian movement was discussed, and the exact details of winat has been done were revised. It was proposed to take a survey of the large districts not yet worked, and the training of the workers will be proceeded with later.

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 :

EXTENSION CATHOLIC RECORD OFFICE, London, Ont. DONATIONS

the sects. In Montreal, Previously acknowledged \$2,724 08 A Friend Ashfield MASS INTENTIONS

A Reader, Ottawa. Friend, Paris..... 1 00 Friend, Alberton, P. E. I. 3 00 M. A. C., Margares Forks., 20 00

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,-I came to Canada to seek vocations for the Chinese Mis priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two

dom of God, alike in our growing mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in Five thousand dollars will found a burse. The interest on this amount will support a student When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary J. M. FRASER. I propose the following burses for

subscription.

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merely as a social duty. Wherefore we would wish that the numerous members of the Catholic Women's members of the Catholic Wom

FIVE MINUTE SERMON

THE ACCEPTABLE TIME

The time to serve God is now, and Such, brethren, is the lesson of New Year's Day. This day is the starting. point of the whole year, and we should appreciate that the day itself, the present time, is of greater value than the past and the future. We should start right. We should get our minds in a proper condition for the labor and suffering, the joy and sorrow, of the coming year; and that means that we should use the present moment for all that it is worth Of course, brethren, this is the day of big wishes: "I wish you a happy New Year," we all have heard and said many times today; and that is a good thing. But good wishes don't Lord; a debt of gratitude because of put money in the bank, or pay off the mortgage on your home, or even put a fat turkey on the table. They are pleasant and charitable, and, we are likely to be fulfilled.

wish because I am too busy just of the Mass. one of those mentioned by our Sav- lation simply wishing you are putting your at Sunday Mass! business above God? Can't you The merits of the Mass can be understand that you think more gained for ourselves or they can be highly of the guest you entertain today than you do of the one whom of November countless Masses are you put off till tomorrow? First being offered for the relief of the before God? God the Father created God the Son redeemed you. Fod the Holy Ghost sanctified you. Is any business equal to creation, redemption, and sanctification?

somebody might insist Father, that is all true, and yet what I say is true. I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon me. I must work as I do, or I and my family will suffer. I answer: There must something wrong about this. Is it really possible that you are com-pelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers cannot attend at Mass-is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not so no w, because they rebelled against it, took effective measures to remedy the evil and succeeded in so. Have you tried? you asked leave to get off work to attend your religious duties? Are you willing to lose a day's wages once in a while for the of God? Think over these questions. Be honest with yourself. Do not blame your employer excuse yourself until you have made your request and been refused.

The time to serve God is now, and the place is right here. That is the principle upon which our Sunday school teachers act. They are busy, industrious young men and women. They find time, however, not only to take care of their own souls, but to same may be said of the members of At all events, hatred not only makes of the wretchedness of its victims, but even for the misery of those parish. To such souls, active and practical, every day is New Year's tence that could be imposed upon the practical of th carrying on some good work for God, their neighbor, and their own souls, and doing it right here and just now.

It is in this spirit, brethren, that I hope all the good wishes of a Happy New Year may be received by you today, and that you may be truly the hated. happy in body and soul, in your The Broo

LEST ANGELS AVENGE OUR NEGLIGENCE

Devotion to the Blessed Sacrament has always been pre-eminent in the Church. Other devotions may be popular at certain periods and in certain places, but this is a devotion of every age, of every clime and of every race. Our Lord instituted the Holy Eucharist as a memorial of Himself. He well knew that in spite of all that He had done for the human race from His birth to His death, He would soon be forgotten unless He

the human race His last and greatest legacy, which would preserve until the end of time the memory of Himton and the human race time the memory of Himton and the human race time the memory of Himton and the human race time the memory of Himton and the human race time the memory of Himton and the human race time the memory of Himton and the human race time the human race time the human race time the human race has a second to the human race that the human race has a second to the human race that the human race has a second to the human race has a second

be," says Pope Urban VIII., "in human affairs anything which is plainly Divine and which, if the citizens of Heaven could at all envy, night make them envious, that evidently is the ever Blessed Sacrifice the place to serve God is right here. of the Mass, by the benefits of which men in a certain sense possess Heaven on earth, while they hold before their eyes and touch with their hands the very Creator of Heaven and earth. Wherefore ought to plan rationally anything that gives mortals to strive to the utmost of substantial hope of abiding peace. their power to surround this great privilege with due honor and worship, lest the angels who are our rivals in worship, become the avengers of our negligence.

Manifold are the ends to which we can apply this stupendous sacrifice. We owe God a number of debts. We owe Him a debt of adoration because our manifold and repeated offenses against Him; a debt of petition to obtain the necessary helps for our welfare here and hereafter. During repeat, they are good things—all the better if, as a matter of fact, they ity to discharge these debts. Never is human prayer so efficacious, so If my gifts and graces coldly you Now, many a one says: "I cannot be as good a Christian as I should offered up during the Holy Sacrifice

The Mass is the center of Catholic now." So you see he takes it out in good wishes by saying. "I wish I could be a good Christian." He is of the prices, it is the joy and consoone: of the devout laity. iour: "Not every one who savs, leged indeed are those Catholics who Lord! Lord! shall enter into the live within easy walking distance of kingdom of heaven;" and He adds, the church and can assist not only but he who does the will of my on Sundays and Holydays but on Let him make one Patience and the Father who is in heaven." Thus every morning of the year. How our Saviour shows the difference many have this great privilege within between the one who says and the easy reach and neglect it! How one who does-the good-wisher and many are frustrating God's graces by the well-doer. Don't you see that by their cold and indifferent attendance

The merits of the Mass can be come, first served; and who comes poor souls in Purgatory, countless thousands of devout Catholics the world over are supplicating Heaven for themselves and for their dear ones at the Holy Sacrifice.

At this critical time devotion to Our Lord in the Blessed Sacrament will fill the void created in the hearts of men by war and suffering. It will interpret the true principles of life, and detach men's souls from the things of earth and center them on their one true home which is in

HATING GERMANS

Among the encouraging signs of returning sanity it is delightful to find newspapers in England and America protesting against the continued hatred of Germans. The New Statesman, of London, has recently had a most interesting article protesting against further insistence upon hating Germans as a duty of true Englishmen. It wants to know how long the duty of hatred is going to remain a duty in these Christian times. There is charming satire in its questioning of hatred as one of the duties of a Christian nation, as well as practical wisdom in its deprecating an attitude of persistent hatred.

The New Statesman maintains that hating is not only a very unlovely attitude, but it is a very painful afflic tion. It admits that under the heat of passion and in the wild delirium of War, hatred may be an almost irresistible impulse, and thus easily appear as a satisfaction and an indulgence. At such times it may take on help parents and priests to save the the appearance of heroic virtue, and help parents and priests to save the the appearance of heroic virtue, as a man who has been children of the parish. Much the its votaries may appear as veritable holy and beautiful life. angels of light. But in the aftermath the ancient belief the dark and loathsome tracing of its Church is one of holy cothe choir, the gentlemen of the St.

Vincent de Paul Conference, the

Altar Society, and all others who

Altar Society, and all others who

Altar Society, and all others who

At all events, hatred not only makes

The ancient belief the dark and loathsome tracing of its

Church is one of holy common sense.

Few souls are so pure that they are

At all events, hatred not only makes

It for heaven, where nothing that is human beings would be to continue hating forever. The New Statesman maintains that the only beings that can thrive under such a sentence are Satan and the denizens of hell. In this novel view of hatred it is a punishment of ourselves rather than of

The Brooklyn Eagle and The Spring families, and among your friends. field Republican have been saying amen. absurdity of continuing our hatred of the Germans. They base their opinions on reasons quite different from those given by The New Statesman, of London, but what they say is eminently rational as well as thoroughly Christian. We commend them for their espousing of Christian principles which are set aside during War only by a terrific straining of the

It is about time for all of us to become same enough to realize that hatred of one's neighbor is not consistent with Christian principles. True as it may be that we are justifled in hating iniquity and the workers of iniquity so far as they are such, devised some powerful means to per- there is no justification for hating devised some powerful means to per petuate Himself in the hearts of His even the guilty if they have ceased their iniquities and repented of their people.

When the shadow of the Cross offenses. In calmer days when men

our country are hungering for peace. it may be a permanent peace. But the world is still full of War and rumors of War. We even fear that a we are planting the seeds of greater co wars in our every efforts at making peace. The nations charged with making peace have not yet recovered from the delirium of hatred enough There never was a greater need of Christianity than at this present moment. If the world is going to come under the dominion of Christian charity each one of us has got to learn over again how to love his neighbor as himself. That means Germans as well as the rest of the world .- The Missionary.

THE OLD YEAR'S BLESSING

am fading from you, but one draw Called the Angel - guardian of the coming year,

forget. Let the New Year's Angel bless and crown them yet.

Let him end and perfect all I leave

It I gave you sickness ; if I brought other Prayer.

Where I brought you sorrow, through his care at length, It may rise triumphant into future

gave health and leisure, skill to dream and plan ; Let him make them nobler-work for God and man.

-ADELAIDE ANNE PROCTER

FAITH IN PURGATORY IS AP-PROVED BY NON-CATHOLIC CLERGY

ANCIENT BELIEF OF GOD'S CHURCH IS ONE OF HOLY COMMON SENSE SAYS A PROTESTANT MINISTER

Defense ot the theory that provides between heaven and hell, an inter-mediate state for the purging of sinstained souls was made by Rev. H. Page Dyer in a sermon in the Protestant Episcopal Church of the Ascension, Philadelphia, recently, according to a report in the Record of that city. The utter injustice of a divine procedure that would provide for the repentant evil soul as quick an entrance into the land of the blessed as is accorded the spirit of the pure and godly formed the basis of Mr.

Dyer's argument. Almost everybody," he said, " be lieves there is a heaven, but there is a diversity of thought as to when the saved shall reach there. Of course it is evident that the bodies of all the saved will be reunited to their souls at the time of the resurrection for not until then will they have arisen from their graves. But what upon which that faith was reared about the entrance of the souls into and grounded to recommend his heaven? The Protestant belief is that every soul that does not go to hell goes to heaven at the moment of death. One difficulty about this is that it takes no account of the quality or character of a man's mode of life. A man whose life has been so low and bestial that he barely escapes damnation, according to this theory, goes as surely and quickly to heaven as a man who has lived a careful.

"The ancient belief of God's go neither to heaven nor to hell, but to an intermediate state, a sort of vestibule to heaven, in an antechamber, where their stains will be removed, and where a divine process of purgation is mercifully provided by Almighty God."-New World.

PERVERTING THE SCRIPTURE

There is classic authority that tion of how holy writ may be perverted to furnish credentials to a Magazine. It may be known to the reader that the creator of Sheriock Holmes has lately given up the investigation of purely mundane the end of time the memory of Himself. The everlasting memorial was not a picture, or a relic that had touched His Sacrad Bedy; it was nothing less than Himself, His Bedy and Blood, Soul and Divinity, under the appearance of bread and wine.

The Holy Eucharist is the censum mation and crowning of all His gifts. It is both Sacrament and sacrifice. Saint Alphoneus tells us that Ged Himself cannot allow an action to be performed which is holier and grander than the Mass. "If there

has been strengthened. It is less their courage with cruelty; yet meet There is no sentiment deeper than his general attitude towards psychic with Carist everywhere—Christ this longing for peace. We pray that mysteries, however, than his retheir all sufficient, everlasting por markable performance in twisting tion, to make up to them, both here the pages of the New Testament to and hereafter, all they suffer, all a modern int interpretation

Most of the readers may be sur-prised to hear that Christ was a great medium, possibly the greatest that ever appeared to connect the inhabitants of this lower with the residents on some higher planet. When Christ groaned as He was about to raise Lazarus to life the spiritualist is not amazed since every medium groans when some particularly difficult task must be performed. As He chose apostles it was not because of the reasons that tradition has handed down, but because He recog-nized that these men were dowered with strong psychic powers which would enable them to continue His spiritualistic ities when He had departed life. When the disciples were gathered in the upper chamber on Pentecost morn they were in accord, that is to say, they had created an atmosphere conducive to and provocative of the coming of the "spirit," a condition which must be created in all those seances where great manifestations occur. The mighty wind

frequently at the present hour since Tower" written by the Rev. J. G. H.

applications of texts and incidents, culled from the sacred page, by which one who could not accept the work of God in its purity seeks to sels. But how absurdly "comprehenjustify himself for substituting the sive" that communion must be puerilities of an interpretation which he must know to be false. It is a modern illustration of the words of women and a religion of mere effi-Paul, the handing over to shameful ciency" to socially ambitious busivices those that deny the natural craving implanted in the heart of man. Not possibly in the strictly moral order, but in the intellectual sense, those who rear themselves conceitedly as judges above the powers which Christ constituted to be the authoritative tribunal of interpretation are deprived of the supernatural aids to belief and are the spiritual Communions these condemned to wander in all the Anglican nuns make whenever they silly by paths of discreditable superstitions. One need not be an authority on the much mooted subject of spiritualistic manifest-eventually bring them into the only ations to determine how feeble is the argument which would take simple words of scripture and by extravagant distortion seek to make them bolster a cult with which the wildest flights of imagination cannot connect the references. It is only another case of the wish being father to the thought. For Mr. Doyle supernatural faith has failed that is to say, the faith of his early upbringing. In vanity he identifies himself with the entire Christian body and declares that the faith has

"THE APOSTOLICAL CHRISTIAN" OF TODAY

failed throughout the world. Incon-

sistently he accepts the revelation

will tell, or perhaps another and

mora modern religious fad may

latest spiritual meandering,

In a well known sermon preache two years before he became a Catholic, Newman, it will be remembered, first described by the adriot use of numerous texts from Holy Writ the most striking characteristics of "The Apostolical Christian," namely his piety, his unworldliness and his spirit of joy, and then the preacher, to the astonishment, no doubt, of his Protestant hearers solemnly asked : This model of a Christian, though

not commanding your literal imitation, still is it not the very model which has been fulfilled in others in every age since the New Testament was written? You will ask me in whom? I am loth to say; I have reason to ask you to be honest and candid; for so it is, as if from consciousness of the fact and dislike to have it urged upon us, we and our Satan can quote scripture to his forefathers have been accustomed to own purpose. The latest illustra- scorp and ridicule these faithful, obedient persons, and in Our Saviour's very words, to "cast out false creed is supplied by Conan Doyle in the current Hearst man's sake." But, if the truth must Allenby, be spoken, what are the humble monk, and the holy nun, and other regulars, as they are called but Mercier was known to churchmen of Christians after the very pattern the Roman Catholic and Protestant mysteries that he may give his whole attention to the solution of psychic problems. It may also be recalled that this author once proBible? Did Our Saviour come on people, the shepherd who did not fly fessed the faith to which we cling and that his training was received from those educators whom Senator features of the Christians whom He from those educators whom Senator Ashehurst recently praised in the United States Senate as the best teachers in the world—the Fathers of the Society of Jesus. Incidentally in the present article Mr. Doyle pays them the tribute of a laudeter than the tribute of a laudeter than the figure of St. Peril was find the imparent St.

that | they dare, for His Name's sake ? It was of course the High Anglicans' desire to make Protestantism produce the type of "Apostolical Christian" so beautifully described in the foregoing passage, that has given birth to the various Protestant Episcopal "Religious Congregations" which were started within the past fifty years or so in this country and in England. But consistent Protestants like Dr. McKim and clear-headed churchmen like Bishop Gcre realize that there is no place for Newman's "Apostolical Christian" in the Protestant Episcopal Church of today, a conviction that is strengthened by the issue of the experiments made in from the State twenty years ago, had England by the "Benedictines of Caldey" and in this country by the tions with the State again. "Graymoor Franciscans" to ingraft monasticism and the convent life on he said, "she is an intensely religithe Anglican system. Both communities ended by becoming genuine Catholics.

That American Episcopalians are still striving to make the religious life thrive in their Church is of course a matter of common knowledge, and the fact has been evidenced quite recently by the appear and the tongues of fire are only ance of a readable little book of early anticipations of what occurs essays called "From a Convent invariably such appearances and preceded by a kind of wind, a disturbance of the air in the meet-chaptain of some exceedingly "High" "Clarge of the Holy Nativity." The author describes the consolations It is needless to follow the several and advantages of the religious life almost in the language that a real Catholic would use, and he gives the "nuns" many valuable ghostly counwhich can offer in the same breath a "Romish" cloister to vow-bound women and a religion of mere effiness men does not appear to strike

Dr. Barry at all. If the "Sisters of the Holy Nativity" really believe that Our Divine Lord is present as God and Man in their convent-chapel and that their souls are shriven by the confessor's "absolution." our Catholic readers should earnestly pray that go to the altar and the acts of perfect Church where the religious life can be safely and prafitably lived, and where Newman's "Apostolical Christian" is a glad reality today.-Amer-

THE LAST HOUR OF THE OLD YEAR

It is certainly a fine old custom this observed in Reme these many centuries of gathering in the chief churches of the Eternal City during the last hour or so of the dying year to chant the Te Deum in thanksgiving for the favors received from the Almighty during the last twelve months. Like most customs in what consolation to himself time Reme this is one to which the people, rich and poer, in lofty and in modest stations, cling tenaciously; for all flock to perform what their forefathers taught them to be an act which common gratitude demanded from them. Nor do these vast crowds (you can scarcely breathe in the closely packed congregations, even though all are standing,) leave the singing of the grand hymn of St. Ambrose to the clergy and the choir. They take up every alternate ver and singing it right to the end with volume of melody out into the square and the streets. On such occasions one truly realizes that he Sentinel of the Blessed Sacrament.

TRIBUTE TO CARDINAL

DR. CADMAN EXTOLS PRIMATE OF BELGIUM

Dr. S. Parkes Cadman, speaking at the Bedford, New York, Branch of the Y. M. C. A., made the following reference to Cardinal Mercier.

"It is palpable that pames are now carried abread which five years ago were comparatively unknown. Who for example, had then heard of Marshal Foch, Field Marshal Haig Admiral Beatty, Marshal Petain Marshal Joffre, Field Marshal Allenby, Herbert Hoover, General Pershing and Admiral Sims, outside their immediate localities? Cardinal when the flock was smitten, who manfully withstood a haughty foe that dared not to lay its crimsoned hand on him, defenseless though he seemed to be—who among us knew that Mercier for what he really is? None! No, not even his nearest colleagues and compatriots. He is

DISCUSS POST-WAR RELIGION IN FRANCE

France will be the last nation to go Bolshevik, declared William Graves Sharp, formerly United States Am-bassador to France, speaking at the Madison Avenue Methodist Episcopal Church, Manhattan.

'The result of the election held in France, the first since the declara tion of War, may bring most impor tant consequences," Mr. Sharp said. But because of her religious impulses and inherent conservatism. l look for no danger from the radicalism and conservatism.

Mr. Sharp suggested, however, that owing to the valiant work in the War by the priests there was a great ques tion whether the Church, separated

" No matter what is said of France." ous and moral nation. With deep-seated religious convictions France could not have sustained herself during the War. We all know the antipathy felt for the Church before the War, but the bravery of her churchmen has greatly restered the Church in the eyes of the Govern The fires of patriotism and of religion burned as one during the

In line with this, Mr. Sharp cited instance after instance of the religi ous attitude of the great men of France, Marshal Foch, he said. never started a day without worship, whether in Paris or at the front. The same held true of General Castel. nau and members of the Cabinet and the Chamber of Deputies.

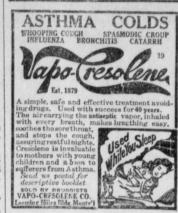
Even Premier Clemenceau, who Mr. Sharp said, never had been known for his love of the Church, had occasioned much speculation when on a visit to Alsace in Decem ber, 1918, he heartily returned the embraces of his sister, a nun, on a chance meeting in the street.

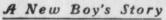
The thing that most profoundly impressed him during the entire War Mr. Sharp said, was the worship by men in equal numbers with women in all the churches of France. cure for present day evils, he said, lies in a capitalization of the spirit shown in the cause of liberty and a respiritualization of the masses. -Catholic Standard and Times.

Let us be contented with knowing that there is a reason in everything, which we shall understand one day. Do not let us trouble ourselves with seeking the whys and wherefores, even when it would be easy to find them out. . . Ourselves attached to a certain point of space and of time, we have a mania to try and bring all things to bear upon this particular point—and we are at once both ridiculous and guilty.-Joseph de Maistre.

Ob, fear not in a world like this, And thou shalt know ere long, Know how sublime a thing it is To suffer and be strong.

—Longfellow







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CHATS WITH YOUNG MEN

THE NEW YEAR

I asked the "New Year" for some message sweet, Some rule of life with which to guide

my feet; I asked, and paused; he answered soft and low. 'God's will to know."

"Will knowledge then suffice New Year ?" I cried.

ers the question into silence The answer came, " Nay, but remember, too,

God's will to do." Once more I asked, "is there no more to tell ?" And once again the answer sweetly

"Yes; this one thing, all other things

God's will to love !"

IN THE NAME OF THE LORD

At the head of the year Holy Mother Church writes in bold characters that Name in which alone there is salvation. She believes that if men consecrate the first month of the year to God by showing reverence for the Holy Name of Jesus, the chances are that they will spend the remaining eleven menths in a God fearing manner. She realizes that if men learn from experience during this mouth that in His Name there is power and might, courage and strength, sweetness and consolation. will not only hold it in esteem and respect, but will go out of their way to have reverence shown it by those under them, as also by all with whom they came in contact.

Keen observers have remarked that in the last few months there has been a notable decrease of respect towards the Holy Name. The secular papers of the country have commented on the fact that cursing and blasphemy are notably on the A glance at the joke columns in many of our daily papers and monthly magazines proves conclusively that the men who are trying to cheer up the masses frequently do so by the irreverent jug-gling of the Sacred Name and all that it stands for. This shocking state of affairs has probably been induced by the fact that we are living in very tense days and that the things that at other times would have amused or appalled us now

It is not only Holy Name men who are called upon to stand as defenders of that Sacred Name. Every Catholic, in his own way and sphere, must help as far as he can promote the glory of the Name of the Son of God. All must realize that unless this Name is reverenced there can be no such thing as real respect for authoror anything holy, pure and sacred. To eat away respect for the Name of Christ is the same thing as eating away respect for Christianity

During this month of January, which is especially dedicated to the Holy Name, we should all make an effort in our own lives, and through our conversations with others, to spread a love for that Name which was first natered in heaven by the Almighty Father, and was first pronounced on earth by the lips of an angel in the cell of the Holy Virgin at Nazare h. The Name of Jesus is an epitome of the Gospel. It is Catholicism compressed into one word. It is the name propounded Thereby Infinite Wisdom itself. fore must we respect it, and help in our own way to counteract an evil tendency which is growing day by day in our beloved land. We owe it to God, we owe it to our Catholic religion, and we owe it to our own country to make the Name of Jesus honored, respected and reverenced everywhere .- Sentinel of the Blessed Sacrament.

GOOD RESOLUTIONS

Many men, remembering the it is a question of registering resolu-

Now, this is all wrong. Good intentions have lapsed, it is true, and may again fall short of realiza-tion, but this is no reason why they should not be made. Life itself consists of ups and downs—of acts of contrition as well as of hope. We should not discount ourselves any more than we should depreciate our fellows. A good resolve, in itself, is good deed. It is a shame to break faith with our promises, but it is a greater shame not to even attempt to be better by being guilty of laziness to the extent of not even dreaming of higher things.

Our resolutions are broken, not because of themselves but because of the weakness of human nature. The man whe would undo advancement by not commencing with a resolution would lay the axe to the root of the efficiency of even the Sacrament of Penance. Is not every confession largely a declaration of broken promises, of lapses into sin, or emissions of virtuous works? The sacrament's efficacy is not to be impeached for the weetchedness it undees and the encouragement it bestows; so the penitent's con-fessions is not to be considered false because he falls again. He resolved because of strength; he failed because of weakness. We may fail even though we resolve; we will even though we resolve; we will never succeed it we omit resolution. The man who resolves has courage; the man who does not is an unqualified coward. The man who resolves has faith, for he believes in Ged and truste Him. Cicero anticipated Christone we seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for whose salvation ever seeking to dispel any trace of the came down from Heaven and for the field ever seeking to dispel any trace of the came down from Heaven and for the field ever seeking to dispel any trace of the came down from Heaven and for the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel any trace of the field ever seeking to dispel

tian truth when he declared in his smile—that is true cheerfulness. Tusculan Disputations, "A man of courage is also full of faith." Courage, then, should brighten the new year with its interesting glow. The exquisite lines of Farquhar should stimulate our new endeavors :

Courage, the highest gift that scorns to bend

To mean devices for a sordid end. Courage, an independent spark from heaven's bright throne, By which the soul stands raised, triumphant, high, alone.

Great in itself, not praises of the crowd. Above all vice, it stoops not to be proud.

Courage, the mighty attribute of powers above, By which those great in war are great in love.

The spring of all brave acts is seated bere, As falsehoods draw their sordid births from fear.

Let us resolve, then, and resolve so grandly that the practical conclusions of our resolutions will come as the necessary sequence of our ardent purpose

Our wills, 'tis true, are weak, but endeavors on His desires we need not fear the aftermath. God has given us 1920, and let us dedicate its usufruct to Him Who given its given us 1920, and let us dedicate its usufract to Him Who gives "the increase." The devil has already robbed Christ of too. robbed Christ of too much of his patrimony of souls for us to add to the awful disaster. To the Christ, mother's mistakes and following her the world have dealt in the awful disaster. To the Christ, Who is as harshly treated now as was He in the olden time by the inn-keepers of Bethlehem, we offer not swords, for they were never acceptable to the meek Lord, but our pens that He may consecrate them and make them happy in His defense. — Catholic Columbian.

OUR BOYS AND GIRLS

HAPPY NEW YEAR Happy New Year, men and women! Happy New Year, girls and boys! Let me wish you all sincerely Twelve months brimming full of joys.

May new hopes and aspirations Stir within your hearts today, Scaring last year's disappointments From your memories away.

Turn around and face the sunshine With its constant warmth and cheer, Firm resolving you will seek it Every day throughout the year

Clouds which darken your horizon, While you're gazing toward the light,

Are collections of thin vapor Which will soon drift out of sight.

Let unselfish love for others Prompt you of to noble deeds; Flowers blooming by the roadside Are more beautiful than weeds.

Through life's mazes we all wander, Many stumble as though blind, So a helping hand be often Stretching forth to lift mankind.

May this New Year be much better Than the other years you've passed; Let it be a strong foundation, Built to hold your future fast.

Use enough good bricks and mortar So your edifice won't shake Should the earth begin to tremble With a war or giant quake.

BENJAMIN FRANKLIN'S NEW YEAR RESOLUTIONS

every instance, to give nobody expec-tations that are not likely to be answered, but aim at sincerity in every word and action; the most amiable excellence in a rational being.

To apply myself industriously to whatever business I take in hand, and not divert my mind from my broken resolves of last year, will smile at others and themselves, when and patience are the surest means of

> I resolve to speak ill of no man whatever, not even in a matter of truth; but rather by some means excuse the fault I hear charged upon others, and upon proper occasions, speak all the good I know of every-

> PLEASANT LOOKS AND CHEER Have you ever seen a more pleasing picture than a cheerful countenance? Like a calm, confident being, a cheerful person radiates light wherever he is found, and the effect of his presence is duly felt on his mpanions. A company of indivi-

As sorrow weighs the heart down, Many think that a long face, and a He should have relieved the Jews of their gross misunderstanding. When One must not form an opinion, based fully sympathetic words of a chance

A merry heart goes all the day, A sad heart tires in a mile."

under a strain. Worry leaves its of faith. He allowed these disciples. abandoned Him altogether; they did mark on the face of its victim, and is men and women for whose salvation not proceed to put a meaning of their

-True Voice.

MOTHER'S LESSON

My mother taught me that." soft hair of the woman who spoke the words. She herself had reared children, and in addition had won recognition for herself in the literary world. The honors she had earned and the responsibilities she had borne had added strength and dignity

mother's lesson; and on the other escape, the text is too forcible the self-sufficient girl of eighteen When we consider the con own will. We should be glad to believe that He would have dealt in think the latter instance a solitary metaphor. The disciples who surone, but as we have watched girls in the home, at school, and in the business world, as we have overheard their talk among themselves, we have been driven to the conclusion to that not a few regard mother's opinions as distinctly behind the times, and fondly believe that the self confidence of eighteen is a better guide than the experience of forty.

My mother taught me that." The greatest men and women have not been ashamed to say it. Those who have done the most, for home and country and God have been glad to acknowledge their indebtedness to the teaching they received at We show our own littleness in thinking we have outgrown the lessons mother taught us.—Southern

REV. B. X. O'REILLY

We approach consideration of the Most Blessed Eucharist with awe and wonder-awe at the tremendous mystery that It contains, wonder at the marvelous love that prompted It. In the Eucharist we find one of the most exalted mysteries of our holy It does not yield in splendor to the other two great mysteries, the Trinity and the Incarnation. There is a connection between these three mysteries. In the Bosom of the Blessed Trinity the Father by virtue of the eternal generation communicates His Divine Nature to the Son. The Son by virtue of the Hypostatic Union communicates the Divine Nature to His Human Nature which was formed by the power of the Holy Ghost in the womb of the Virgin. In the Eucharist He delivers Himself to His Church, who places It before her children as their spiritual Food. The three great mysteries are welded links Heaven and earth, God and man.

To endeavor to speak the truth in Eucharist the Body and Blood of God's actions? It will not do Jesus Christ are truly, really and substantially present for the nourishment of our souls and that in the be their food and drink. He promised that the Food that He is to give recorded in the Old Testament. them is to be something superior to
the Manna that their fathers ate in acle of the Blessed Eucharist, from the Manna that their fathers ate in the desert. He concludes His discourse by using the following plain words: "Except you eat the Flesh of the Son of Man, and drink His ist is hardly more startling than that Blood, you shall not have life in you. He that cateth My Flesh and drinketh My Blood, hath everlast ing life; and I will raise him up at the last day. For My Flesh is Meat indeed; and My Blood is Drink Meat indeed; and My Blood is Drink shall mere human beings draw a line, and say, God would never go farther duals cannot be otherwise than agreeable if one in their midst is tend. The murmuring of the Jews concerned, it must not be set aside tend. The murmuring of the Jews is manifest evidence that they understood the words of Carist literally. so does cheerfulness bear it up. If Christ was speaking figuratively weary smile gain sympathy. Fernaps so; but a sunny disposition gains friends. Can there be any two ways of choosing between them. Who dees not prefer friends to the doubt-give to them to be their Food and falls sympathetic words of a chance. Drink. Many of His disciples were scandalized and murmuring "this saying is hard, and who can bear it," they walked no longer with Him. In-Those who worry are constantly Christ reproached them for their want were consistent; they rejected and

swered for them: "Lord to whom | ing Him, and finding that He did not shall we go? Thou hast the words retract or explain away what He had of eternal life. And we have be asked them to believe, acted consistlieved and have known that Thou ently, and abandoned Him and all His art the Christ, the Son of God." In teachings; repudiated Him altogether. There were threads of gray in the soft hair of the woman who spoke able words that Christ used it is not surprising that the Fathers low the defculting disci of the Church took these words same time.—The Bulletin. literally even before the dogmatic definition of the Council of Trent.

The great proof of the Real Presence of Christ in the Eucharist is to the sweetness of her face. Yet she spake as simply as a child might At the conclusion of the Last Supper have done, explaining the habit her friend had commented on. "My and giving it to His Apostles said: "Take ye and eat—This is My "Take ye and eat—This is My Body." Giving to them the Chalice Our thoughts flew back to a scrap of conversation we had overheard in a street car not long before. The speaker was a bright-faced young girl, evidently the leader of the trio words with a literal meaning. That who had bearded the car together, Saint Paul knew that Christ used the and the clear, positive tones of her words in their literal significance is voice came to our ears distinctly above the noise of the street.

"Mamma doesn't like to have me do it she are a harmon doesn't like to have me do it she are a harmon doesn't like to have me do it she are a harmon doesn't like to have me do it she are a it. She has such queer, old fashioned ideas, but I tell her—" And then came our corner and the rest was ous offense against Christ Himself The contrast between the two is unless the true Blood of Christ were

rounded the Supper Table were not learned men possessed of the critical cated fishermen, and like children hung upon every word that fell from the Lips of their Divine Master. We may be sure that Christ was not unmindful of this childlike disposition. It was the most solemn moment of His life. The words that He spoke were like the last wish of a dying father and He certainly would have used a speech that sasily could be understood. He was God and He know that His disciples, that His Church, that millions of His m zealeus followers, would take His words in a literal sense. It may be trutbfully said that if the Catholic is guilty of idolatry when he adores the Blessed Sacrament he may lay THE WORD OF ETERNAL his crime at the Feet of Christ Him

The Catholic recognizes the sublime mystery that is involved in his belief in the Real Presence. He finds it "a hard saying." No more than the Jews who listened to our Lord at Capharnaum does a Catholic understand how Christ gives His Body and Blood under the species of bread and wine. Unlike the Jews and the non-Catholic Christians he does not turn away but with the faith of Peter he accepts the word of Christ. "Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

NON-CATHOLICS AND EUCHARIST

When non Catholics say that God could not change bread and wine inte His Body and Blood, they do not really mean that it is impossible; together like a precious chain which they mean that it seems to them so unlikely that they cannot believe it. From the dogmatic definition of the Council of Trent we know that in the council of Trent we know that in the judge the probability or improbability by the strangeness of the things in our eyes. To those who believe change of the substance of bread and that Christ is God, as we Catholics do wine into the Body and Blood of it seems very strange that God should Christ there is the Unbloody Sacrifice put on human flesh, and be con-of the New Testament. The Real demned to death by a human ruler. Presence of Christ in the Eucharist is and be flogged through the streets of plainly set forth both in Scripture Jerusalem by a rabble, and be hung and tradition. We read in the sixth on a Cross, and spatter the hill chapter of the Gospel of Saint John of Calvary with His Blood. But He the discourse that Christ delivered at did all that. And thousands of non-Capharnaum. During that discourse Cathelics who do not believe that Christ promised that He would give He is God, believe in a thousand His followers His flesh and Blood to wonderful things that God did, con-

merely because one has a feeling that this particular miracle more extraordinary than other mira

ently, and abandoned Him and all His It remained for men 1,500 later to try to follow Him and to fol-

low the defaulting disciples at the THE DAILY MISERY

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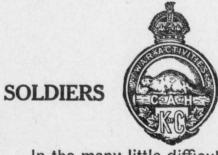
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IN ENGLAND

A. Hilliard Atteridge, in America

It is more than five years since the War began in Europe. It is about a year since the armistice of November 11, 1918, and since then several treaties of peace have been However, in many parts of the world men still hear the cannon thunder. It is after all only a partial and perhaps an uncertain peace. The "war to end all war" has not ended yet. Indeed an official document issued by the British Government on the coming reconstruction of the army alludes to the talk about a "war to end all war" as one of those mis-leading phrases which became current under the stress of the conflict This is rather disappointing, and it is not the only disappointment of these

Looking back to August, 1919, and the months that followed one remembers how in England, and probably it was the same in other countries. ets and newspaper writers, politicians, platform orators and even some preachers told us that war was self-restraint would be learned in the camp and the stern school of the battlefield. Preachers told how men would realize in the presence of death the realities and the consolations of the Gospel message, and wake to a new life of religious earnestness. If war was really such an agency for good one almost wondered why Holy Church in her liturgy prays every day for peace. But after all one rememerance from "war, plague and famine"; and "plague and famine"

to do much good. At the outset it the Holy Sacrifice. ma men serious, now they have got used to it, and many of them are as reckless as ever." It judgment of the facts. It was a true

If the predictions of 1914 were sound England after more than four years of War ought to be a better country with a better people than in the days before the War, when

"Commerce was all, and peace Piped on her pastoral hillock a languid note, And watched her harvest ripen, her

herd increase." But so far there is little sign of "the new Heaven and the new earth," that were to be introduced by the drumming, trumpeting and cannon-

Of the promised revival of faith during the long War large numbers of "men of goodwill" have been of them by the sight of the realities of Catholic life and the devoted service of our priests and nuns in the But what has been the result for the millions outside the among the soldiers drawn by millions Yes, my will is then inflexible." into the army, and therefore, fairly representing the population generally, there was little knowledge of religion and less practice of it. They were Christians only in name—"bap
Here are two examples of men preseminent in their age. The world looks upon them as types of those who have risen to fame Through a great army of Russian soldiers. tized pagans" to use the words of a Protestant chaplain. And so the vast themselves any glory for their achievements. They attribute their achievements. been a widespread growth of superstition. Mascots and charms were His will. These two examples picked popular at the front and in the air-raided cities at home during the War, and the craze lives on. Instead of trusting to God's protection and accepting His will, not only men in the ranks but educated officers pinned their tith on compared built and the statistic or services ugly little figure with a dispropored head that looked like a Pacific was wood, and "Touchwood" was to be a protector from danger. A whole battalion was once paraded to receive these mascots. A London hospital appealed for subscriptions with the would they be if to the great talents would they be if to the great talents appeared to the subscriptions with the promise of a similar scrap of pagan they possess they had combined the ism as a gift to all subscribers. A quack of the Christian Science type, with an office in the west end of their contributions to literature, to London, gathered in handsome fees science, or to statesmanchip, if to for awhile by guaranteeing his clients the operations of their minds they safety in battle by his "mind influents had brought the illumination of many disciples, and Spiritism became to apologize for their remissness, the fashion. The latest bit of pagan would increase in vigor. The world shrines with a figure of Buddha as a tion of the problems which today are

As for dogmatic religion, outside the Catholic Church there is a greater chaos than ever. A few weeks ago pleaded for one hundred men of the Rev. I'r. Selbie, the principal of a college at Oxford, lectured on the "Reconstruction of Religion." He world. Our Lord needed only the world. Our Lord needed only the welve simple fishermen to accomto have made no protest. One of his world.

AFTERWAR CONDITIONS | brother bishops holds that the story of Bethlehem in St. Luke's Gospel is 'a mere piece of poetry," and another minister of the same Church writing on the ritual of the Church remarks that the story of Noah and the Ark is now believed only by children, and that the Kyrie eleison implies pagan ideals. The Dean of Lincoln suggests that it Dean of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that will reward another cleric well known of Lincoln suggests that well and the cleric suggests that well are cleric suggests that well and the cleric suggests that well are cleric suggests that we can also suggests that well a ing bis belief in the Resurrection an Ascension, adds that it might be well "if the Creeds were put away in archives of the Church and among its title deeds and only inspected now and then by historians.'

So much for the lack of Christian faith, the chaos of doubt, unbelief, superstition and revived paganism. The question of the moral state of the people after the "purifying and ennobling influences of War" must be dealt with in another article.

INSPIRATION OF ARCHITECTS

The first consequence of our faith almost a blessing in disguise. It in the presence of Christ on our altars would have an ennobling effect on the people; men would realize that should love the beauty of the house there was something more in life in which this presence rests. Every than the pursuit of gain and the love Catholic church on the earth becomes of pleasure. They would be taught the glory of self-sacrifice, the inspir-veritable palace of the King of kings ation of risking all for a great cause in these, His earthly dominions, and and a high ideal. Discipline, duty, it is supremely becoming that His self-restraint would be learned in the subjects here should render it as far

for peace. But after all one remem- to build a temple for His greater bers that the petition runs for a deliv- glory. It was the thought of God's presence in the Eucharist that caused Michael Angelo to explain, 'I will lift as well as war have their incidental the Pantheon in the air as a canopy gain of making men think of the other for His altar," and he did it in the life, though such gain from these dire vast dome of St. Peter's. Haydn, the scourges of the race of men does not great composer of church music, was make them good or desirable things sometimes found on his knees beside the War had lasted more than two Masses, praying that God might move

years when an army chaplain wrote his soul that in glorious harmony he to me, "This War has lasted too long might proclaim His praises during

THE POWER THAT WON THE CROWN

teur once declared that all his science had brought him only the faith of the Breton peasant, and that if he learned more his faith would be that of the Breton peasant's wife. Scientific attainments made him all the more loyal to his church. Marshal Foch is also a man of faith. He is quoted as saying in a conversation with Cardinal Mercier. "People are always talking about my military genius. Rubbish! I have simply there is little eign. True it is that Divine Providence. Of course been an instrument in the hands of thought before coming to a decision ; of men of goodwill "have been drawn to the Catholic Church, many of them by the sight of the relation with the sight of the relation to the sight of t sacrifice perhaps 50,000 or 100,000 men; if I say No, I may do the very same. What was I to do? Make an act of faith and say to God: 'My God, I will only what Thou willest.' Church? The reports of the non- If I have any merit it is just this: Catholic army chaplains show that that if I think it necessary to say

Here are two examples of men prewould be the last to arrogate to after column of so called cable news success solely to the fact that God used them as the humble instruments of

Many lessons are suggested by their faith on some absurd talismao. these two examples. There is a les a small fortune out of the sale of an think that worldly success must be purchased at the price of their faith. There have been men who owe all Islanders' idol. It could be worn as a pin, pendant or brooch. The head ing which they received in Catholic schools and colleges. The higher some ascend the ladder of success

How much more notable would be Christian Science itself won faith. The Church instead of having would come more quickly to a solu-"peace bringing and soothing influ-ence." threatening to destroy it. The apos-tle has said. "This is the victory He twelve simple fishermen to accom-

and that the dogma of the Incarnation as proclaimed at Chalcedon was "a theory which modern psychology had made impossible." The Anglican Bishop of London, who calls himself a Catholic prelate and imagines he is a Catholic priest, presided and seems.

The world today is in urgent need of men of faith. Too long have the Judgment. This wonderful work releaders of the world, leaving God out of their reckoning, relied upon their own fallible judgments, and their own fallse principles. The social and a catholic priest, presided and seems. a Catholic priest, presided and seems day is a reaction against a man-ruled cock crows, angels sound a trumpet

The amicable settlement of our pressing problems depends upon the acceptance of God's law. Only when men are actuated by motives that spring from faith will such a happy consummation be achieved. The first of the supernatural virtues, so beautifully exemplified by Pasteur in his day, and by Foch in ours, if it is cultivated and practised by Cath.

THE CLEVER VERSUS THE GOOD

A solemn truth that sooner or later nust come home to every thought ful pilgrim in this vale of tears has been expressed in verse thus:

If all the good people were clever. And all that are clever were good, The world would be better than ever We thought that it possible could. But alas! it is seldom or never These two "hit it off" as they should,

For the good are so harsh to the be saved. Amen.

Of course, the cause of this longstanding lack of harmony between the clever and the good is what Dr. Johnson would turn the "anfractuosities" of human nature. The keen minded are quick to discern inconsistencies in the conduct of those who " go in for holiness," and the pious, while emphazing the importance of shunning slowness of heart are perhaps in danger of setting too little value on clearness of The former is a moral defect that can and should be corrected while clear-headedness is a natural gift for which its owner's ancestors,

and its want cannot easily be sup-Those characters which are at the same time no less amiable than admirable are the men and women in whom an eager heart is united with a keen mind. In their ranks are found the Church's most attractive Saints: Paul of Tarsus, for instance, Augustine of Hippo, Thomas of Aquin, Francis of Sales, or Teresa of Avila. While great intellectual gifts, wickedly misused fill our libra-ries with dangerous books, "unenhightened piety," as skeptics term holiness that is not based on deep learning, cannot win the ear of the educated world. Therefore it is imeducated world. Therefore it is imprevious to her marriage, Much perative that the Catholics of today sympathy is felt for her husband should be almost as generated by the sympathy is felt for her husband should be almost as zealous for The most distinguished scientist of description of the most distinguished scientist of training their heads as for schooling their hearts. When men whose intraining their heads as for schooling tellectual powers and force of character have won them success and dis-tinction in their special fields of endeavor are also widely known to be staunch Catholics of solid piety, thousands of our weaker brethren whose backbones are not so strong as they should be, encouraged by the example of these leaders, will hold up their heads proudly and be brighter examples themselves of the happy blending of cleverness and goodness.-America.

THE PLAGUE OF WAR BOOKS

A writer in the Bookman claims that up to the present date, 12,000 books and articles have been pubrumors and stories which gathered around every event among them the own efforts. They themselves American papers published column (?) about this supposed event. There was not a word of truth in it.

LORD KITCHENER'S STORY

It is supposed that the story was purposed that the story was purposely started by Lord Kitchener, in order that he might find out how soon a story like this would reach Berlin. Another explanation was that certain troops passing through London, when asked where they came from answered in Scotch dialect. Ross shire and the Lagrange from the start of lect—Ross shire and the London cockney put it forth—as Russian. Very likely the first explanation is most probable. It would be interesting to know the number of books, etc., published in this country—for they are still at it and will be for many a day-until every light and shadow of the great tragedy of his. tory will be well pictured in print .-Catholic Columbian.

WONDER CLOCK OF WORLD

BEAUVAIS CATHEDRAL HAS CLOCK WHICH DIRECTS SCENES AT LAST

JUDGMENT The clock of Beauvais Cathedral is said to be composed of 92,000 separate pieces. One sees on the 52 dial plates the hour, the day, the week and the month; the rising and setting of the sun, phases of the moon, the tides, the time in the principal capitals of the world, together. with a series of terrestial and astrothe world. Our Lord needed only twelve simple fishermen to accom. told his audience that the Christian creeds were full of pegan elements,

The world today is in urgent need designer wished to depict the Last at the four cardinal points, imitation

is cultivated and practised by Cath-olics in every station of life, is a liv-heard.—The Tablet.

GENERAL FOCH'S DAILY PRAYER

O God, my Lord and Saviour Jesus Christ, accept now my sufferings and my life if need be, for the sine of my past life, keep my heart clean and pure that I may be worthy to be near Thee. And every day be with me, God, my Saviour; in peril and in danger stand at my side and then if death must come, welcome death, for I know that I shall never be more

O God, keep me and bless me. Let me go on during the rest of my life to fight for Thy holy cause. May Thy name be glorified. May my soul

OBITUARY

MRS. ANTHONY J. WINGEFELDER The sudden death occurred at St. Mary's Hospital, Sault Ste Marie, Ont., on Dec. 15th, of Irene Loretto,

wife of Anthony Wingefelder. Deceased, whose maiden name was Irene McNab, was born twenty-five years ago at Riverdale but spent most of her life at Chepstow, Ont., where her parents still reside. She was educated at Loretto Convent, Guelph, and Stratford Normal school. In September, 1918, she was married to Mr. Anthony Wingefelder of Walk. no doubt, are largely responsible, erton. In April they moved to the Soo. Besides her sorrowing husband and an infant daughter she is survived by her parents. Mr. and Mrs. Michael McNab of Chepstow, three brothers, Wm. of Detroit, Alex. of Walkerton and Ed. at home, and three sisters, Mrs. Jas. Fleming and Miss Mary of Retlaw, Alta., and Sister Rita of St. Mary's Convent, Medina,

The funeral took place at Chep stow, Ont., on Monday, Dec. 15th, Requiem High Mass was sung by Rev. F. Harris, assisted by Rev. Father Zettler, the Mass being sung by the children of the Separate school where deceased had taught and family in their sad and sudden bereavement. May her soul rest in

DIED

BINANE.-At her home 1747, 5th Ave., East, Owen Sound, Ont., on Sunday, December 7, 1919, Mrs. Mary Binane, aged eighty one years. May her soul rest in peace.

QUARRY.—At Spokane, Washing ton, on Wednesday, Dec. 3rd, John M. Quarry, son of Mrs. and the late Henry B. Quarry of Parkhill. May his soul rest in peace.

ROACH.—At San Francisco, Cal. on

November 30th, 1919, John Roach, devoted husband of Margaret Roach sional wanted for Junior room of Separate School and brother of Messrs. Thomas, David, and William Roach, Miss Elizabeth Roach and Mrs. Owen Foley. Mr. Roach was the eldest son Hished in France alone about the late of Mr. and Mrs. Thomas Roach, War. One of the most curious is a book, that is a record of all the false rest in peace.

my dear husband, John McCormick who departed this life December 31st. 1918.

TEACHERS WANTED

WANTED A QUALIFIED TEACHER FOR the Junior Department Barry's Bay Separate school; duties to commence January 5, 1920 Apply stating salary and experience Martin to D ly, Sec. Treas., Barry's Bay, Ont. 2149-3

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WANTED A BILINGUAL TEACHER AS principal for the Separate Bilingual school of Massey, Ont. Address the Secretary of Bi-lingual Separate School, Massey, Ont. 2151-1 QUALIFIED NORMAL TRAINED CATHOLIC teacher for Separate school, Section No. 16

teacher for Separate school, Section No. 16
Kenyon. Apply stating salary, experience and
qualifications to A. L. McDermid, Sec., Apple
Hill, Ont. TEACHER WANTED FOR SEPARATE school, section No. 3, Dover, Kent County: French and English school. State experience and salary expected. Duties to commence Jan. 7. Apply to Alfred T. Bourdeau. R. R. No. 7, Chatham, Ont.

TEACHER WANTED QUALIFIED FOR I.S. S. S. No. 1 of Stanley Duties to start on the 5th of Jan. 1920. Salary \$550 per year. Appl 1 Joseph Fau, Sec. Treas. for S. S. No. 1. Stanley, R. R. 2, Zurich, Ont.

WANTED CATHOLIC TEACHER FOR S. S. one Rutherford first or 2nd class professional certificate. Salary \$900 for first or \$850 for second class per annum. Duties to begin Jan. 5, 1230, Apply at once to P. R. de Lamorandiere, Killarney, Ont. QUALIFIED TEACHER, NORMAL PRE-ferred for Separate School, Section No. 6, North Burgess. Duties to commence after Xmas. holidays. Apply stating qualification and salary to M. E. Mooney, Newboro, Ont. 2149-4

TEACHER WANTED FOR CATHOLIC Separate school. Fort William, one holding second class Ontario certificate. Salary 370 per month. Duties to commence immediately. Apply to G. F. Smith Sec., Room 19, Murray Block, Fort William, Ont. 2148-tf

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