

The Catholic Record.

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

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2151

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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 mischievous ends. Yet even such thrilling events as these 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 of the War.

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 cherish the simple thought, making it a familiar condition of our activity. The worth of hours and the opportunities they bring with them will then appear. We shall gain in method and force of character by the heightened consciousness this sensibility to real value induces.

The close of a year so fraught with high tension and nervous apprehension, 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 needed 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 eccentricity in morals, that anything like enthusiasm has been sedulously avoided. In this hour of awakening we come up against the reasonable reminder that we are mortal, that 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 futile, with barren years in prospect.

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 self-mastery 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 intuitions which ally us with the super-sensual 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 the murmur of past ages re-echoes with insistent power. His thought has a wider scope than time and change can compass. In his Orphic runs the universal laws find utterance. Is not the poet's corner the kernel of the thinker's library? When logic fails and dogmatic speculation falls 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 choir, and Virgil follows in his train. Dante voices the medieval 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 counsels as more precious than gold or gem is the mark of refined taste and, as a rule, of developing character. "Look into thine own heart and write," says one of our most 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 fadeless colors and projects a vision of the future in which we play our part for weal or woe. They are the real kings, for "they outlive temporal changes. The lyrical power that breathes through Plato's Ion, Shakespeare'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 prospects! Then would the New Year bring us an enlarged mental life, a richer experience of joy and sorrow, a full sympathy for our less-favoured 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 outwardly wretched in his lodging at Lisbon, lived spiritually in his Lusitad, the epic of which his countrymen will never cease to be proud. All are ours, and they are ready to minister to our sad or happy moods. In youth they will nerve us to bold enterprises; in age they can soothe our pangs of flesh and spirit. Before their bright visions life's meaning and end become luminous. Buds of promise open out and hearten the soul with odour of fresh hopes, gustings of wide power, though leaving much to be garnered elsewhere, since the full-blown flower and fruit of earthly travail exists only in the

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

Listen to the counsellors who can 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 Past hands on its solemn charge; 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 EYES

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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 a less extent, the discreet politician. It is reported that D'Annunzio 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 French journals, is, every week, largely featuring the Irish struggle for freedom—and is being enthusiastically 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 cartoon, drawn by France's most eminent cartoonist, Jean Jacques Rousseau, showing a four-year old Irish child criminal, carrying an Irish Republican flag, and caught red-handed in the act of 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 Czechoslovakia and other dreamlands.

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 struggling 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 month by month, drawing larger and more loudly expressed sympathy. And in Holland and the Scandinavian countries the journalistic talk has become very outspoken regarding the brutal treatment of Ireland by the same England, which, for years past, never tired of reflecting upon them for their refusal to join her in what she termed the wiping out forever of militarism and brutality!

AND THE THUNDERER ALSO

And Northcliffe'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 rescue of militarism in crushing the Irish spirit. 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 Executive in the hazardous path they are pursuing in Ireland, are persons who will not shrink the use of aeroplanes, bombs and machine guns, so that Ireland may be taught a lesson, and reconciled to Union with England. "There is strong prima facie evidence," says the Times, "of the existence of a powerful conspiracy, to frustrate the prospect of an Irish peace." A strong article on the subject in The Nineteenth Century frankly admits that in the eyes of thinkers both on the Continent of Europe and throughout the United States the idea is getting fixed that England's lofty pretensions, so loudly and repeatedly proclaimed, during the great World War, were those of a hypocrite. And it confesses that the repressive Government being practised upon the Irish people is proving as futile as was the tyranny of the Russian Czars.

IRISH INDUSTRIAL COMMISSION

A Commission of Inquiry into Ireland's Resources and Industries was recently formed in Dublin, by representatives of various political ways of thought,—people who, though differing upon the matter of Ireland's political freedom, are practical men who believe, anyhow, that she should work out her own commercial freedom. The Commission has earned the hostility of the British Government which is using all of its powers 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 of the County Council, the purpose of 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 spectators 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 came the case of the Arran Islands giving information on the subjects of the fisheries there and of the efforts to buy the islanders into the more prompt touch with the markets. As the Castle Sleuth sidled from the hall, a humorous youth in his rear might have been heard lifting a stave of the land league ballad of "The Peeler and the Goat."

DIRECT TRADE WITH AMERICA

The direct Dublin New York trade has, in the very short time since its establishment, developed rapidly, and 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 find 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 the merchant a sterling per cent in freight 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 Continental 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 bed 152,000,000 tons. For so far no figures have been forthcoming regarding the very extensive Arigna (County Leitrim) deposits, lignite or wood coal. Enterprises are now trying to effect a 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 railways are being extended to them, and houses being built for the accommodation of miners and their families. The 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 advancement for some generations to come.

SEUMAS MACMANUS OF DONEGAR.

The mouth is the business-office of the soul and the tongue is the agent of the heart.

Never lose sight of the frailty of human nature, and you will never be overbearing in your dealings with others.

THE POPE'S CHRISTMAS 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 Vanutelli, 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 aiding the poor children of war victims.

"The necessity for faith," said the Pope, "is demonstrated by the inactivity of the efforts of those who vainly try to give mankind peace and welfare, 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 of the dominion of God over His 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 individualism 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 them to rebellion. Today there is no 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 has 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 individuals to egotism, and society to revolution and anarchy."

PEACE WILL TRIUMPH

Continuing, the Pope said that he did not despair, as all these evils could be obviated by faith, 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 in public 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," he said.

TO "EVANGELIZE" CUBA BY LEGISLATION

PURITANICAL INTERMEDDLERS HAVE A "DUTY TO INTERVENE"

From N. Y. Times News Column

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 recognizes 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 Delz, 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 Monaco resort.

"Racing is attracting many Americans to Havana this season as usual," he said. "There is betting on the horses, as there is in New York, with the difference that in Cuba the Government protects the bettors, while in New York the man who wins has no redress if the persons with whom he wagers falls 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."

"I have never heard of English-speaking residents of Cuba objecting to racing and cocktails. If they should raise a fund in this connection, it would probably be for more of the same."

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 propaganda, against American tyranny. Yet it may be.

And if it is, credit will be due to the Rev. Dr. Samuel Guy Inman, whose ingenious faith in the purity of all who agree with him, and pious certainty of the corruption of those who hold other views, were lately made clear by his testimony before a Senate committee on conditions in Mexico. Dr. Inman is sure that intervention in Mexico would be a 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 from our duty to intervene." To be sure, his intervention would apparently take the form of "setting up an evangelical center in Havana to combat this evil," but if Cuba and its visitors were deaf to argument from the evangelical center, would our moral forces accept their defeat?

Americans who have their own ideas 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; they are responsible for the souls of all Americans, even in foreign parts, and it is their duty to follow them up and make sure that they cannot amuse themselves anywhere on earth. To foreigners this notion is doubtless too laughable to be regarded seriously; but Americans who know the strength of puritanism in this country will not be so irreverent. Hard days seem to be ahead for Cuba.

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 (he 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 the last two years. While extending liberty to other European nationalities, we had sustained the unappealing humiliation of witnessing—at our own doors our fellow subjects in Ireland made the victims of a tragedy—of a crude and clumsily administered system of military law. When Liberals were officially informed that a Government committee with a strong infusion of Ulster Covenanters was hammering out a still undisclosed scheme, their 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 deserve the disaster which will certainly be their doom."—Glasgow Observer.

TRIBUTE TO IRISH CATHOLIC GOODWILL

Replying to a resolution welcoming him to the Diocese, Dr. Plunket, Protestant Bishop of Meath, addressing the Diocesan Synod, said he had found it very hard to leave the Diocese of Tuam and the kindly people of the West. Never would he 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 dead, and Christ will enlighten thee." I, who was convinced of the truth, had nothing whatever to answer. These, everywhere showing Thyself to speak true things, except slow words and sleepy words. "Anon, anon." "Presently." Leave me alone for a little while." But presently, presently, had no present, and my little while went on for a 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 Hudson River was first named "Rio San Antonio," in honor of St. Anthony.

For the first time in history Mass was celebrated in historic Faneuil Hall, Boston, when Rev. J. W. Cullane, of the Holy Cross Cathedral, conducted services for the Catholic members of the state guard policing Boston.

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 Council of State; a Catholic is vice president of the National Council; a Catholic has for some time exercised functions analogous to that of mayor, at Geneva.

The Holy Father has founded a college with the object of providing the Coptic Church with properly trained ecclesiastics. The new institute will be installed in a building at the back of the Vatican Basilica, 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 Massani, 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 Attaché at the Japanese Embassy, at present in Rome on special mission regarding the Catholic Church in the islands recently come under Japanese control.

That the State has duties to us as well as we to the State is being recognized by at least one department 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 education in Catholic schools throughout the country, he had come to the conclusion that Catholic elementary schools should have a 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 Marco, 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 Piazza and overflowed into boats on the Grand Canal alongside.

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, and after his reception began his studies for the Catholic priesthood.

One of the high chiefs of Kivon, in the African Congo, has decided to become a Catholic. He is the Sultan 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 successor. When one of his smaller children fell sick, he sent for a Father and had the little one baptized before death. This good disposition doubtless resulted in his own salvation. He finally overcame the obstacles that had prevented him from taking the decisive step. He must, however, submit to a four-year's trial before he can receive baptism.

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HAWTHORNDEN

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—Requiescat in pace.

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.

To a strong, powerful will, she added a temper of unsurpassed sweetness; persevering, energetic, sometimes almost obstinate, she was necessarily somewhat eccentric in her efforts to live for a purpose.

One of these occasions she was preserved from insult by the providential appearance of a stranger, a gentleman, himself "on kindly deeds intent."

But we must leave Rosine, with the last words and tender caresses of those she loved best, in her new home, and follow her mother in the rough path she had chosen.

Mrs. Benton, Marion, and Harold, with the little Jennie, an infant of two years, took their departure under the escort of Colonel Hartland, in the dreary days of November, for what was then the far West.

God has spared us to each other, Philip," said the wife; "we will go together and make ourselves a new home, and prepare for the rest which remaineth for His children."

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

to her husband's wishes, and she did not conceal the hope that the separation was only temporary.

"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.

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.

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.

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 old forward horse as if it had been aimed from a pistol.

"Not at all," she assured him quickly. "I'm used to this. There's seldom a day passes but I have some one to—"

"Some one to feed and warm," he finished gravely, as she paused in a slight confusion.

"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 humility.

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

"I reckon you is a heap too far from folks to suit me; though there's old Buck off yonder," he added, flourishing his whip in such sparks.

"How much further is it?" inquired Marion, with a heavy sigh, as she peered across the unbroken surface, blackened with the autumn fire, and uninterrupted by tree, shrub, or fence.

"A smart piece of three mile yet," replied the man. "I tell you Miss, you won't be plagued with sparks here."

"Now youngster, here comes a regular old horse," 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.

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way through a sagging gate and found a narrow gravel path that ambled rather leisurely up to the front door.

"Who's there?" "A traveler who craves a bite to eat and a place to rest for an hour or two."

After a short silence there was a fumbling with the bolts and lock, and the door was pulled open with a jerk.

"Well, you might as well come in this way, since the door is open."

"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 comfort and cleanliness, from the shining stove to the neat white curtains that fell before the tall windows.

"You are very good, Mrs. Reagan," to take me in," the stranger remarked at length, turning a pleasant look on his hostess.

"Not at all," she assured him quickly. "I'm used to this. There's seldom a day passes but I have some one to—"

"Some one to feed and warm," he finished gravely, as she paused in a slight confusion.

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power they still held to prick her heartstrings. Then something smoldered in the cavernous depths of her dark eyes.

"It is a long time." The stranger's eyes, luminous, and deeply blue as the summer skies, soothed her uncountably as he turned on her his grave regard.

"You know him—you know Jim Reagan?" "I knew him, yes," he corrected gently. "He came to me long ago, in his loneliness. I—I, too, have known—"

"The woman sank into a chair and covered her face with her thin, worn old hands.

"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?"

"Ah," she muttered, "that was it—the 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 wife? But it was temper, and pride, and—"

"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 children's children. He liked to think that in the years to come strong men of his blood and race would still be tilling the broad acres that he loved so well. But—"

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LONDON, CANADA

any one. They could say what they liked. There it stood with its bolts and bars cold on my poor heart, waiting for him to come and take the curse off it. . . .

He waited until her sobs ceased before he spoke. "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 lifted long ago. . . .

"He often talked of you," the 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. . . .

"I in a moment the present fell away from her as a cloak discarded, and she was walking with Jim Reagan through those early autumnal per- fect days, before disension had stepped in to mar their loveliness. . . .

"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't the world a wonderful place?"

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

Oh, the apple blossoms! How sweet they were, and how softly they brushed against her cheeks which Jim in his fondness likened to them!

"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? . . .

In his whimsical way, and out of the refinement of his more sophisticated rearing, he had coined for her odd and characteristic names. She was seldom Margaret to him; but "My prevalent Peg," "Queen Meg of the Fairies," with a pointed dig at her height; "Margie," or sometimes it was "Brownie." . . .

"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 cooler breeze touched them kindly. . . .

"He can't come in, can he, Brownie? Not into our Paradise," and reaching for her hand he held it caressingly to his lips. She leaned over him with a smile. . . .

Strange that it should be Autumn when she began to wonder unreasonably she had answered Jim that day. She should have answered him, she reasoned, with an odd sense of self-reproach, and have prolonged the sweetness of that all-perfect moment; for now the Fall was here and the fairness of these Summer days only a memory. . . .

kitchen put forth a few late lovely buds. Along the grass-ridged road that led to the woods beyond the far meadow the sunshad 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. "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. . . .

"He told me," she heard a quiet strange voice saying as from afar off, "how dearly he cherished the memory of those happy days." She stirred unessily in her chair. Oh God, it was only a dream then, only a dream! But how real it had seemed! . . .

"We were happy, Jim, weren't we?" folding her hands together softly. Thank the good God—the 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. . . .

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SOULS OF OUR DEAD SOLDIERS

The General Intention for the present month not only recalls one of the consoling dogmas of our faith, the existence of Purgatory, but also 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. . . .

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 body. . . .

"He can't come in, can he, Brownie? Not into our Paradise," and reaching for her hand he held it caressingly to his lips. She leaned over him with a smile. . . .

rightly. Many on hearing his story of what had happened were strengthened in faith and in devotion to pray 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. . . .

How many sorrowing parents and relatives should this doctrine console, and how 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 sins, is available not only for the welfare of the living but also as suffrage for the dead. . . .

There is the fact of expiation after death always staring us in the face. "It is clear as the light," St. Gregory tells us, "that the souls of the just 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? . . .

Now when we speak of a remedy in connection with social conditions we suppose that something is wrong with the social organism. . . .

THE REAL REMEDY

When we speak of a remedy in connection with social conditions we suppose that something is wrong with the social organism. . . .

TO ASSIST SOLDIERS AND SAILORS

THE KNIGHTS OF COLUMBUS ESTABLISH RETURNED SOLDIERS' COMMITTEE

Practical assistance for ex-soldiers and sailors in London, 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, who have an office at the Catholic Club for the carrying on of the work. . . .

All returned men are well acquainted with the Knights of Columbus, 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 ELSTONES

Looked down upon, almost hated by, Lady Elstone, Magali Arnold, the heroine, nevertheless soon has the noblewoman's sons madly in love with her.

Magali is a distinctly new type in fiction and is one of the finest characters Miss Clarke has given us. . . .

authority—which is an echo of His own—risked their lives and all their lives stood for. We feel assured that many soldiers in their dying hours felt the sweet influence of His presence and received the strength to ask the supreme pardon; but how many others were there who did not ask that grace or feel contrition of the 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 loved ones are not forgotten in their prayers. . . .

A NEW YEAR'S THOUGHT

Here's a bright new year for me, Every page of it unrolled; Here's a book in which shall be Records of the way I've toiled. . . .

Nothing good or nothing bad Has the new year stored for me; Never any year has had Favorites it came to see. . . .

Let me then resolve to be Faithful to the trust I find; Good in others I must see, Honest I must be and kind. . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

THE REAL REMEDY (continued) . . .

they lack bodily strength or energy or mental power, but because they are unnaturally kept down by the capitalist system. Capital, to reiterate our position on this score, is not wrong, but the abuse of capital which consists in its necessary going ahead, over the necks of men, to its own aggrandizement—this is wrong, and this is what we call capitalism. . . .

Why, some of our readers say, this is precisely the teaching of 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. . . .

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. . . .

OUR HOPE . . .

This hope is also laid up in our bosom, that we shall meet again those who are dear to us and are here no longer. . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

ded Returned Soldiers' Committee 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. . . .

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. . . .

THE DEEP HEART

"The Deep Heart" tells a delightful, respectful story, invested with real charm of character-analysis, and an almost pathetic affection for skies and life Italian. . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

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OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

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The Deep Heart . . .

OUR HOPE . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

OUR HOPE (continued) . . .

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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 oft-
quoted text than the "The Wayfarer,"
a pageant now being presented at
Madison Square Garden, New York.
It is advertised 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 Move-
ment then took up the idea. There
was at first opposition from a num-
ber of the Bishops of the churches to
the dramatization of Biblical subjects,
but the success of the method re-
moved their opposition.

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

"The ringing keynote in the
pageant, 'The Wayfarer,' is the simi-
larity of our conditions with condi-
tions in the various progressive
stages of civilization. The conclusion
indicated is that it is but a matter
of time before things will
settle down to their true levels. The
opening scene is laid in Flanders
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 typifies any
man, begins his plaint against the
injustice and inhumanity of the
world. He rails against the powers
that be, human and superhuman,
and demands to know the reason for
all of the suffering and misery of the
world. He is encompassed by the
influence of Despair, who fills him
with the hopelessness and injustice
of life. Understanding, however,
comes to him through his traveling
back into the centuries where the
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 apprecia-
tion 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
called "miracles," a word which had
not its usual present day connotation.
In the miracles or mysteries were
presented to the people scenes from
the Bible, the dogmatic truths of
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
truths, and the *dramatis personae*
are abstract personifications, such
as Virtue, Good Works, the
Seven Deadly Sins, etc. Many
of our readers will have
seen "Everyman," which is a fif-
teenth century morality. More still
will probably have seen "Every-
woman," a modern adaptation of the
mediaeval morality, lacking, however,

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

These mediaeval miracles or
mysteries, "at least in the Old
and New Testament cycles," says a writer
on the subject, "followed a previ-
ously traced out path, from which
they could with difficulty depart
since the foundation was borrowed
from Holy Scripture. The tradi-
tional doctrine and the august char-
acters had to be respected. But, to
offset this handicap, what exalted,
dramatic, and affecting subjects were
there! These poets recalled not
only the events of this world, but
depicted before their audience the
terrors and hopes of the next. They
set forth at the same time heaven,
earth, and hell, and this enormous
subject gave occasion for scenes of
powerful interest. The scenes of the
Passion are surely the most wonder-
ful, the most moving, and the most
beautiful that can be enacted on
earth. The poet lacked art, but he
was saved by his subject, as Saint
Beuve has observed, and from time
to time became sublime in spite of
himself. And what the spectator
saw was not fiction but the holy
realities which from his childhood
had learned to venerate. What was
put before his eyes was most calcu-
lated to affect him, the doctrines of
his faith, the consolations it afforded
in the sorrows of this life, and the
immortal joys it promised in the
next. Hence the great success of
these performances. It was an envi-
able honor for all ranks and classes
to take part. The greatest celebra-
tion a city could indulge in on a
solemn occasion was to play the
Passion. The entire population
crowded to the spectacle, the city
was deserted."

So "The Wayfarer" goes back to
the ages of faith for its inspiration
in its "novel" method of dramatizing
revealed truth. "The climax," we
are told, "is the story of Christ and
the Passion." So was it many cen-
turies ago; and so it is yet in Catho-
lic parts of the world where the
mediaeval spirit of faith, piety and
reverence is preserved. Even the
name is thoroughly Catholic and
mediaeval. Visitor or Wayfarer was
in common use to emphasize the
commonly held truth that we have
not here a lasting habitation, that we
are mere wayfarers on our brief
journey through this life to eternity.
It was the Reformation that sapped
the life of the mediaeval religious
drama. Now that the Reformation
has run its course we have Protest-
ants rediscovering the unknown
and long contemned customs of the
Faith of their forefathers.

The members of the Industrial
Relations Committee of the Inter-
church World Movement came, we
are told, "to the decision that in
order to present the vital question of
the day to large masses of people
they must make an appeal first to the
aesthetic sense and allow reasonable
conclusions to grow out of that."

That is an old old story with the
Catholic Church. Her liturgy, her
ceremonial, her architecture, her art,
her music—all are an appeal to the
aesthetic sense out of which reason-
able conclusions must and do grow.
However it must not be too readily
concluded that our modern mediaeval-
ists are seized of the mediaeval spirit,
the spirit of that faith which moves
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 com-
pared with the eternal realities of the
world to come.

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

"The interest in vital current sub-
jects has ceased to be limited to small
academic circles. Everybody is
talking about them. Out of this in-
terest something constructive or de-
structive will grow. If the education
of the people at large is left to agitators
and propagandists of a foreign
regime, we will undoubtedly get
something that tends to undermine
the strength of the country. If, how-
ever, the popular interest of current
problems is steered along sane and
constructive lines, the Red leaders
will find themselves unwelcome
guests in this country, and the great
mass of American people will be
ready to fall into step in the march
of progress and prosperity that is
surely ahead of us."

Christian civilization was reared
by faith, built on faith; it can never
be saved by that half-naked material-
ism which would make the tremen-
dous truths of Christian revelation a
useful prop for "progress and pros-
perity."

THE HOME RULE BILL

Whether the Home Rule Bill now
proposed by the Lloyd George Gov-
ernment is a sincere attempt accord-
ing to British ideas to solve the Irish
question, or whether it is an insin-
cere attempt to appease the con-
science of the world outraged by the
brutal and bloody repression of Ire-
land, it is impossible to decide on the
meagre general outline of the meas-
ure so far given out. Final judg-
ment must wait fuller information.
In any other country on earth a full
and free Constituent Assembly, and
not the enemies and oppressors of the
country, would decide its form of
government.

President Wilson, with the acclaim
of all liberty-loving people, with the
assent of the allied and associated
powers, again and again proclaimed
that the object of the War was to
secure liberty for all oppressed
peoples, to establish the supremacy
of right over might, and to have gov-
ernments recognize that all their just
rights came from the consent of the
governed.

Could this spokesman of the aims
and objects of the War have more
clearly indicated Ireland than when
he said: "With peace there must
come liberty to all the oppressed
people of the earth, whether they
suffered under the government of
those with whom we are fighting or
those who fought on the same side
with us."

On the heels of the War, fought and
won to make the world safe for
democracy, we have the shameful,
the cynical disregard for all profes-
sions, so far as Ireland is concerned,
that called for this scathing denun-
ciation from Sir Horace Plunkett:

"People who dare to protest
against a regime which would not be
tolerated for a moment by white
people in any other part of the
British Empire, are ruthlessly incar-
cerated."

And Sir Horace Plunkett is free in
England, in London, to protest, as he
does protest, against "this mon-
strous substitute for statesmanship."

Mr. Asquith, a passage from whose
recent speech we publish elsewhere
in this issue, thus expresses the
humiliation of honest Englishmen
at British Prussianism in Ire-
land:

"While extending liberty to other
European nationalities, we had sus-
tained 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 crude and clumsily-
administered system of military law.
In a word we were back to the
worst days of Coercion unveiled
and unshamed."

To cap the climax of the deliberate
and malicious campaign of vilifica-
tion of the Irish Nationalists is the
insane attempt—or pretence—to
assassinate the Lord Lieutenant.
Whether this grocer's clerk who
was killed was the dupe or
tool of the *agent provocateur*
or a half-crazy fanatic, there is no
other country in the world where his
murder-mania would be attributed to
his fellow-countrymen as their deli-
berate policy. Such attempts—
often successful—have occurred in
England, in the United States, in
France, in Germany, in practically
every country, but in not a single
case was there any disposition to
regard the insane folly as reflecting
on the whole people.

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
quoting at length; it indicates the
illimitable confidence of a certain
British clique in its indefatigable
propaganda, and the unfathomable
credulity which it believes to exist
on this side of the Atlantic. Well
they are playing a desperate game
and must make some concessions to
public conscience. If people on this
side would only believe a tithe of
what is cabled over, sympathy for
Ireland would be turned into execra-
tion. This is the despatch:

"Today in Ireland there exists in
virtually every district and in virtu-
ally every parish an assassination
club. 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 depart-
ment, widespread in its reach, and
perfect almost to a miracle. How
else may one account for their close
intimacy with the Lord-Lieutenant's
movements?"

Sinn Fein and its extreme associates
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
French's movements became known to
the assassins who on Friday sought
to take his life."

The *agent provocateur* is not un-
known in Ireland; and the fact that
this band of thirty—we believe that
from five the estimate finally went
to thirty—præternaturally well in-
formed assassins should have unani-
mously and unmistakably fired on
the second car, which was empty,
and that not one of them has been
arrested, indicates what our Amer-
ican friends would call a "frame-up."

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

Whether it was staged for the
occasion, or whether it is one of those
minor outrages which the great out-
rage of the oppression of a whole
people inevitably provokes, it is cer-
tain that it was the work of an
enemy of Ireland.

THAT ULSTER DELEGATION

A Belfast despatch of some weeks
ago to the New York World has just
been brought to our attention. It
relates to the delegation of Ulster
clergymen now touring the United
States and promising a visit to Canada
before their return to Ireland.

The burden of the despatch is that
these reverend gentlemen were not
delegated by the Protestants of Ulster
and are not representative of the
religious bodies to which they be-
long.

"The Americans," reads the de-
spatch to the World, "who are asked
to accept these gentlemen as repre-
senting Irish Protestantism of all
denominations, or even the United
Protestantism of Ulster, should con-
sider the circumstances of their
selection as well as their constitu-
tion. They were not selected by any
public meeting of the creeds to which
they belong, but by the Belfast
Orange clique to which at least three
and perhaps four of them belong.
They are noted for their extreme
views even among Orangemen."

"The only meeting called in con-
nection 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 Presbyter-
ian paper, which repudiates the de-
legation because its whole stock in
trade will be the religious argument
"which Ulster Protestant Liberals
know to be a false argument."

Commenting on the absurdly dis-
proportionate number of Methodist
clergymen the World's correspondent
says:

"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 dele-
gation represents only one section of
Irish Protestantism, "that which
preaches and practices intolerance
against their Catholic fellow-coun-
trymen."

In tracing the brilliant idea to
Lord Beaverbrook's fertile brain we
quoted from his own pen in his own
newspaper his own shameless avowal
of his discreditable and unscrupu-
lous purpose. It is already apparent
that the noble lord underestimated
the intelligence of American Metho-
dists; for comparatively very few of
them have shown any eagerness to
swallow their American principles of
self-government in response to a
dishonest appeal to religious ani-
mosity.

REPUDIATING THE PAST

BY THE OBSERVER

If we deny or repudiate the experi-
ence of the past, we must begin all
over again to acquire knowledge.
Such a proceeding if it were possi-
ble, would be intelligible at least.
But the attitude and acts of many
men who imagine they are leaders of
modern thought, puzzle the reason-
able. Not only are they eager to repudiate
the past, with its wealth of slowly
and painfully gathered experience

and knowledge: they feel that, in
some mysterious manner, not known
even to themselves, they have be-
come possessed of knowledge which
will take the place of all the wisdom
of all the ages.

It is not uncommon nowadays for
some self-complacent young legis-
lator to introduce in a parliament or
a legislature a bill which, if passed,
would abolish a principle of law
which has existed in our jurispru-
dence for centuries and which no
genuine student of law or govern-
ment has ever questioned. What are
his qualifications for passing judg-
ment 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 in-
vestigated the reasons, and the con-
ditions, which gave rise to the law?
Alas, he has not. Does he realize
that there must have been certain
reasons and conditions which origi-
nally led to the adoption of that prin-
ciple into our jurisprudence? Alas
and alack, he has never bothered 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
which have become manifest in the
application of the laws of the country
to concrete and specific cases in the
courts. Everyone knows of some
such cases.

Laws are made in advance; they
must necessarily be made in advance.
If we could wait until a citizen did
something; and if then, knowing
just what he had done and how he
had done it, we could pronounce
upon it and remedy it if it needed a
remedy; we could then go much
nearer to doing perfect justice be-
tween man and man. But, if that
were our way, no man could know
beforehand whether the thing he
thought of doing was or would be
approved or allowed; and no man
could safely do anything. So, laws
must be made in advance of the
actions they are intended to prevent
or to regulate.

A legislator, therefore, is cast,
partly for the role of a prophet; he
must try to take into consideration
what men may do. His chief means
of knowledge in that respect, is
through the study of what men have
done in the past. What they have
done in the past, they will, or may,
do again. But human acts are not
all repetitions. Men originate new
actions; and, particularly, they
originate new ways of doing old
actions; giving a novelty and a
variety to their affairs which greatly
complicate the consideration of
cases, and involve much disputation
and comparison when it comes to
apply the law already existing to the
new case that has thus arisen. The
role of legislator is, therefore, a diffi-
cult one, if taken seriously and
responsibly; and the best-considered
legislation frequently proves "inap-
plicable to the new cases that arise,
for the purpose of doing justice. That
involves the necessity of change;
which is called amending the laws.
It is here that the young and unex-
perienced legislator, eager to make
a name, and sometimes filled with
genuine concern for injustices un-
remedied, rises to shine. He will,
he thinks, change all that is old, and
make all things new, all things good,
all things fair and reasonable and
just. And that would be lovely, if it
could be done; and he would indeed
make a name for himself if he could
do it.

But these things are difficult. The
laws of a country are none the better,
but much the worse for too frequent
experimenting, especially at the
hands of the inexperienced. Enthu-
siasm is a good thing; but it is
sometimes dangerous; and occasion-
ally disastrous. The changing affairs
of mankind do undoubtedly require
carefully considered changes in our
laws. But there is altogether too
much experimenting in legislation
in Canada; particularly in the pro-
vincial legislatures. And, the ambi-
tions of inexperienced law-makers,
and the indifference or inattention
of more experienced ones who do
not take a sufficiently live interest
in their duties as members, some-
times lead to the repeal of laws and
the abolition of legal principles
which have stood the test of time
and experience, and which had far
better remain part of the jurispru-
dence of the country.

No human law ever worked per-
fect justice. It does not follow that,
because an occasional case goes
without remedy that the law gov-
erning that case ought to be abolished
or changed. Law is a rule for the

whole public; and a good law is a
rule which works justice in a great
majority of all the cases to which it
is applied.

A wise law is aimed at the preven-
tion of some certain injustice or
some certain public mischief. Now,
when such a law has been in force
for a long time, the public gets used
to it; the mischief intended to be
prevented ceases, for the most part
to happen. Then, one day, a case
arises in which this law fails to do
justice; and at once a clamor is made
for its repeal; forgetting that, once
it is repealed, the mischief it was
originally made to prevent, will
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
addicts, or, as they are more gener-
ally known, "dope fiends," seems to
have attained to permanent status.
The need has certainly brought the
remedy. The Health Commissioner
of that city expresses the conviction
that "the drug question is of more
importance to the people today than
prohibition ever was." Unfortu-
nately, in this country, prohibition
has blinded many eyes to other and
perhaps greater evils than the exces-
sive use of intoxicants.

RECENT STATISTICS issued by the
United States Census Bureau give
the total of deaths in that country
from automobile accidents for the
year 1917, as 6,724. With the steady
increase in the number of these
vehicles in use, and especially with
the great expansion in the motor
truck industry, the years 1918 and
1919 will probably show a great
increase in that figure. Humanity
has to pay for its luxuries.

THE COLLECTION of stained glass
formed by the late J. Pierpont Morgan
and now presented by his son to the
British people, is said to show once
more how far in advance of our time
the Middle Ages were in artistic con-
ception and execution. In this par-
ticular form of art the modern world
has nothing to show equal to the
gems of the Morgan collection. One
series in particular, four panels
taken from Troyes Cathedral, repre-
senting the Temptation in the Wil-
derness, the Temptation on the Pin-
nacle, the Feeding of the Five Thou-
sand, and a scene from the life of St.
Nicholas are referred to as the
despair of modern artists. In the
fact that the artists and craftsmen of
the Middle Ages were inspired by
Faith, and wrought for the glory of
God rather than for filthy lucre
probably lies the secret of their
achievements.

FROM THE Chair of Peter, the cen-
tre from which all true progress may
be said to radiate (however little
humanity of today may be in the
disposition to acknowledge it) comes
once more the message which a war-
torn world needs. "The necessity
for faith is demonstrated by the
inequality of the efforts of those who
vainly try to give mankind peace
and welfare, forgetting or ignoring
God. Peace cannot be obtained by
the individual and by mankind if
there is no order in both, and there
can be no order without an acknowl-
edgment of the dominion of God
over His creatures."

"TODAY," continued the Holy
Father in his Christmas allocution,
"the spirit of independence has in-
vaded all minds, and leads them to
rebellion. Today there is no 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 has attempted to set
itself above God, passing from liberty
to tolerance, from tolerance to divi-
sion, from division to conflict, to
ostracism of God. Therefore, forget-
fulness of the supernatural and tri-
umphs of the natural has led
individuals to egotism and society
to revolution and anarchy."

THE TIMELINESS of these words
which may be said to set forth the very
foundation of religion, is accentuated
by the growing disposition outside the
Catholic Church to dispense with
creed altogether. For example, a
writer in the Mail and Empire who,
while controverting utterances that
make for the total annihilation of

faith, and who at the same time goes
out of his way to denounce the "dog-
matism of the Pope," but exhibits his
own hopeless state of drift in the
process. As he very truly says:
"You can offer no worship, no prayer,
praise or thanksgiving that can be
hoped to be acceptable to God unless
it be the outcome of a true and lively
faith." On what foundation, how-
ever, does "faith," according to this
self-satisfied scribe lie? He has nothing
better to offer than a "creed of some
sort," which is but another
way of saying that it has no founda-
tion at all. That this correctly de-
scribes 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.,
while it was *sub lite*, and it is cer-
tainly difficult to comment upon it
now with any restraint. On an
accusation of using seditious lan-
guage, this priest was taken into
military custody in Ireland, moved
to Dublin, treated there with ignom-
iny, inhumanity, and outrage,
brought to London, and lodged in
the Tower. Set at liberty on parole,
he was then court-martialed, and
then, to the astonishment of the
London public, all the accusations
brought against him broke down
miserably at the first touch, and not-
withstanding the attempt of counsel
for the Crown to repair the case by
cross-examination into Father
O'Donnell's private opinions, he had
to be forthwith acquitted. We have
had no communication with Father
O'Donnell since he sent us the
account of the terrible railway acci-
dent in which, during their return
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 whose
behalf even that violent outlier of
the Church, W. M. Hughes, was con-
strained to telegraph from Australia
demanding his release—is treated as
we have described, upon evidence, if
evidence it may be called, which is
not such that one would hang a cat
upon it, and which he himself con-
tradicts in every particular. There
is manifestly more in this than
simply military discipline and
quiescence. It is some small satisfaction
to know that efforts will be made to
find out what.

A GRAVE ALLEGATION

In its wider aspect this question is
daily assuming a graver and graver
complexion. It is a most urgent
need, as Cardinal Bourne pointed out
in his sermon on Peace Sunday,
that a settlement should be
effected, and with this goes the
necessity that obstructions to settle-
ment of whatever sort, be removed.
It is a very grave matter, therefore,
that a paper like the Times should
state, as it does in its issue of Mon-
day, that "there is strong *prima
facie* evidence of the existence of a
powerful conspiracy against the
prospect of an Irish peace," and
should express its fear "that 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 im-
possible." Of the subject-matter of
these surmises it is not for us to
judge. But the mere fact that they
find prominent place in a paper like
the Times is quite enough. All
sincere patriots, and particularly all
Catholics, with any influence in
politics, should insist upon their
being probed to the bottom.—The
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.
If this be interpreted as unconcern
about immortality, and is widespread
we cannot understand the hold that
spiritualism, with its grosser concept
of immortality, is taking in England.
It is hard to reconcile the imputation
that belief in eternal life has lost its
hold, among the adherents of the
Church of England, and that the
authorities of the same church are
so grievously perturbed at the spread
of the doctrines of Sir A. Conan Doyle.
Or do they both come to the same
thing, namely that Christianity has
broken down, and in the Twentieth
Century the Church of England
must begin at the bottom. Of course,
in America there is nothing new in
this. The vague concept of God, the
vague idea of an immortality have
given way to an indifference to the
one and the other. No religion can
endure that sets aside dogmatic
truth. Just as soon as there is a
cessation in preaching the unchange-
able faith of Christ there is a relaxa-
tion and a rejection of belief. The

current saying that it makes no difference what you believe, it is what you do, is only a corollary of it...

ADDRESS OF POPE 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...

WORDS OF HOLY FATHER

The changed conditions of the times have conferred upon woman functions and rights which were not allowed her in former times...

Union, today united in our presence, should combine themselves into a league for combating indecent fashions...

A warning given in due time would prevent the renewal of such daring impudence which violates the rigour of hospitality properly understood...

MISSION IN SOCIETY

Let it not be thought that good example benefits only the educational work directly belonging to woman, both within and outside the family...

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...

MODESTY IN DRESS

On the other hand, we rejoice at the resolution which has been formulated to secure that Catholic women, in addition to the duty of being modest, should also realize that showing themselves such in their manner of dress...

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...

FIRST AMERICAN MASS

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

A SOLEMN DUTY

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...

journey the priest accompanied his now famous and powerful friend. They landed on the island of Hispaniola or Haiti.

At point Conception, we are told by the Franciscan, Father Zephyrin Engelhardt, in the introductory pages of his history of the "Missions and Missionaries of California..."

THE CHURCH IN SLAV LAND

The horizon in Russia is overcast by militant atheism, religious, cultural, and social. From a religious point of view, Bolshevism in Russia is the combined product of the stagnation of the Russian Church...

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...

There is no exaggeration in this pathetic letter of a bishop of a suppressed 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 German living in Russian towns...

To what extent does the dissolution of Russia give birth to a powerful Catholic Poland? To be sure, the revival of Poland as a potent bulwark of Catholicism in Eastern Europe, is something for which to be thankful...

LEAD KINDLY LIGHT

When the light from Heaven struck and stunned St. Paul (then Saul) he surrendered to the Almighty in these words of submission, "Lord what wilt thou have me to do?"

Still fresh in our mind is the announcement that Bishop Kinsman of Delaware, was received into the Catholic Church and that Archbishop de Rache, head of the American Jesuit Sect, had submitted to the authority of the Pope...

The facts of these two notable conversions are as follows: Frederick J. Kinsman, a man over fifty years of age, and a Bishop of the Protestant Episcopal denomination for eleven years, has resigned his lucrative and influential position...

the tools of production in his respective calling, and also manage the sale of his output and possess enough land to raise the staple article of his food...

The Ruthenians also constitute a cause of great concern to the Church. In the seventeenth and eighteenth centuries they formed a powerful body of Catholics of the Slavic rite...

Before the outbreak of the War, a strong movement towards schism was fostered in Galicia by Russian gold. The so-called "Monschastshy" clergy lapsed too openly towards the Russian Church...

The creation of an independent Ruthenia will sharpen the antagonism between Poles and Ruthenians, and widen the rift between the Latin and the Slavic Churches. Whatever the fate of Lemberg, its disposition will be a fertile source of religious conflict...

THE INCARNATION A WORK OF LOVE

"God so loved the world as to give His only begotten Son, that whosoever believeth in Him shall not perish, but may have life everlasting."

When our first parents committed their sin of disobedience God might have thrust them headlong into Hell with the rebel angels...

Two thousand years have passed since God came down on earth. The Babe of Bethlehem has conquered the mighty. He has won the poor and lowly. In the gloom of the catacombs and in the blood stained arena...

Episcopal denomination for eleven years, has resigned his lucrative and influential position, and is today a simple Catholic layman. He has braved the loss of friends and cast aside human respect...

There is a tendency towards cooperation in mission work, more and more 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...

The Board of Home Missions and Social Service being persuaded that the task waiting to be done in Canada in the interests of the Kingdom of God, alike in our growing cities and in the country districts...

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on this Christmas night two thousand years ago. His birth testify to the wondrous effect of God's love on the human race.

The world today like the world at the coming of Christ needs a Saviour. Today we see the same influences operating to close the hearts of men to the love for God...

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 CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

EXTENSION WORK

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thousands of Catholics and of future generations in the West. The following news item is illuminating:

CHURCHES WILL UNITE ON FOREIGN JOURNAL

Saskatoon, Dec. 4.—As the result of the deliberations of the leading educationists and ministers from the three prairie provinces, who met in the Third Avenue Methodist church yesterday afternoon and evening, it was decided that the Presbyterian and Methodist publishing organizations should unite and publish one paper, with headquarters in Saskatoon...

The work carried out in the prairie provinces in connection with the New Canadian movement was discussed, and the exact details of what 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 to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Table listing donations: Previously acknowledged \$2,724 08, A Friend Ashfield 10 00, MASS INTENTIONS, A Reader, Ottawa 2 00, Friend, Paris 1 00, M. A. C., Margate, P. E. I. 3 00, M. A. C., Alberton, F. E. 20 00

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario. Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding bureaus for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bureau. 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.

SACRED HEART BUREAU

Table listing Sacred Heart Bureau donations: Previously acknowledged \$3,781 80, A Friend, Aldina 2 00, In honor of Sacred Heart 4 00, In honor of St. Rita 2 00, Mrs. Wm. Kelly, Borritts 2 00, M. F. Curran, Lewiston 1 00, Misses F. Owen Sound 1 00, Mr. & Mrs. I. G. Schmidt, Humboldt 2 00, A Friend, Bonaville 1 00, Ellen Malloy, Toronto 5 00, Mrs. A. J. T. Greene, Point Verde 5 00, Mabel Damek, Bar River 1 00, In honor of Infant Jesus 2 00, East Ship Harbor 1 00

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Previously acknowledged \$757 45, A Friend, St. Columban 10 00

IMMACULATE CONCEPTION BUREAU

Previously acknowledged \$1,818 00

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Previously acknowledged \$256 70, S. H., St. Francis Parish, Toronto 5 00

ST. JOSEPH, PATRON OF CHINA BUREAU

Previously acknowledged \$1,177 97, Mrs. I. G. Schmidt, Humboldt 1 00

BLESSED SACRAMENT BUREAU

Previously acknowledged \$170 25, Friend 50 00

ST. FRANCIS XAVIER BUREAU

Previously acknowledged \$282 80

HOLY NAME OF JESUS BUREAU

Previously acknowledged \$189 00

HOLY SOULS BUREAU

Previously acknowledged \$410 00, M. & G., Ennismore 2 00

LITTLE FLOWER BUREAU

Previously acknowledged \$270 90, Thanksgiving, Toronto 6 50, Mrs. B. 1 15

There are in this world blessed souls whose sorrow spring up into joy for others; whose earthly hopes find in the grave with many tears the seed whence spring healing flowers and balm for the desolate and the afflicted.—H. B. Stowe.

FIVE MINUTE SERMON

THE ACCEPTABLE TIME

The time to serve God is now, and the place to serve God is right here. 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.

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Christian."

But 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.

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.

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.

When the shadow of the Cross hung over Him, He bequeathed to the human race His last and greatest legacy, which would preserve until the end of time the memory of Himself. The everlasting memorial was not a picture, or a relic that had touched His Sacred Body; it was nothing less than Himself, His Body and Blood, Soul and Divinity, under the appearance of bread and wine.

be," says Pope Urban VIII, "in human affairs anything which is plainly Divine and which, if the citizens of Heaven could at all envy, might make them envious, that evidently is the ever Blessed Sacrifice 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."

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 He is our Creator and Sovereign Lord; a debt of gratitude because of our manifold and repeated offenses against Him; a debt of petition to obtain the necessary helps for our welfare here and hereafter.

The Mass is the center of Catholic worship. It is the priceless treasure of the priest, it is the joy and consolation of the devout laity. Privileged indeed are those Catholics who live within easy walking distance of the church and can assist not only on Sundays and Holydays but on every morning of the year.

The merits of the Mass can be gained for ourselves or they can be applied to others. During this month of November countless Masses are being offered for the relief of the 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 Heaven.—The Pilot.

HATING GERMANS

Among the encouraging signs of retreating 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.

The New Statesman maintains that hating is not only a very unlovely attitude, but it is a very painful affliction. 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. As such times it may take on the appearance of heroic virtue, and its votaries may appear as veritable angels of light.

The Brooklyn Eagle and The Springfield Republican have been saying some admirable things about the absurdity of continuing our hatred of the Germans. They base their opinions on reasons quite different from those given by The New Statesman.

PERVERTING THE SCRIPTURE

There is classic authority that Satan can quote scripture to his own purpose. The latest illustration of how holy writ may be perverted to furnish credentials to a false creed is supplied by Conan Doyle in the current Hearst Magazine. It may be known to the reader that the creator of Sherlock Holmes has lately given up the investigation of purely mundane mysteries that he may give his whole attention to the solution of psychic problems.

Most of us that are not feeling the immediate sting of wrongs against our country are hungering for peace. There is no sentiment deeper than this longing for peace. We pray that it may be a permanent peace. But the world is still full of War and rumors of War. We even fear that we are planting the seeds of greater wars in our every effort at making peace.

has been strengthened. It is less with Christ everywhere—Christ, their all sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake?

THE OLD YEAR'S BLESSING

I am facing from you, but one drawback near, Called the Angel-guardian of the coming year, If my gifts and graces coldly you forget, Let the New Year's Angel bless and crown them yet.

For we work together; he and I are one: Let him and perfect all I leave undone. If I gave you sickness; if I brought you care; Let him make one Patient and the other Prayer.

Where I brought you sorrow, through his care at length, It may rise triumphant into future strength, I gave health and leisure, skill to dream and plan; Let him make them nobler—work for God and man.

FAITH IN PURGATORY IS APPROVED BY NON-CATHOLIC CLERGY

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

Defense of the theory that provides between heaven and hell an intermediate state for the purging of sin-stained 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.

"Almost everybody," he said, "believes 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 about the entrance of the souls into 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.

"THE APOSTOLICAL CHRISTIAN" OF TODAY

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

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their courage with cruelty; yet meet with Christ everywhere—Christ, their all sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake?

Most of the readers may be surprised to hear that Christ was a great medium, possibly the greatest for 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 His apostles it was not because of the reasons that tradition has handed down, but because He recognized that these men were endowed with strong psychic powers which would enable them to continue His spiritualistic activities 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 and the tongues of fire are only early anticipations of what occurs frequently at the present hour since invariably such appearances are preceded by kind of wind or disturbance of the air in the meeting place which often causes papers to be blown from desks on which they repose.

It is needless to follow the several 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 justify himself for substituting the puerilities of an interpretation which he must know to be false. It is a modern illustration of the words of Paul, the handing over to shameful vice 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 condemned to wander in all the silly by-paths of discreditable superstitions. One need not be an authority on the much mooted subject of spiritualistic manifestations 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 widest lights of imagination cannot connect the references. It is only another case of the wish being father to the thought. For Mr. Doyle's 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 failed throughout the world. Inconsistently he accepts the revelation upon which that faith was reared and grounded to recommend his latest spiritualist meddling, with what consolation to himself time will tell, or perhaps another and more modern religious fad may decide.—F. in The Guardian.

THE LAST HOUR OF THE OLD YEAR

It is certainly a fine old custom, this observed in Rome 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 Rome this is one to which the people, rich and poor, 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 verse and singing it right to the end without the aid of a book, send a huge volume of melody out into the square and the streets. On such occasions one truly realizes that he lives in the center of Christendom.—Sentinel of the Blessed Sacrament.

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has been strengthened. It is less with Christ everywhere—Christ, their all sufficient, everlasting portion, to make up to them, both here and hereafter, all they suffer, all they dare, for His Name's sake?

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DISCUSS POST-WAR RELIGION IN FRANCE

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

"The result of the election held in France, the first since the declaration of War, may bring most important consequences," Mr. Sharp said. "But because of her religious impulses and inherent conservatism, I 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 question whether the Church, separated from the State twenty years ago, had not entered into harmonious relations with the State again.

"No matter what is said of France," he said, "she is an intensely religious and moral nation. Without her 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 restored the Church in the eyes of the Government. The fires of patriotism and of religion burned as one during the War."

In line with this, Mr. Sharp cited instance after instance of the religious 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 Castelnau 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 December, 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. The cure for present day evils, he said, lies in a capitalization of the spirit shown in the cause of liberty and a spiritualization of the masses.—Catholic Standard and Times.

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Oh, 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

ASTHMA COLDS WHOOPING COUGH SPASMODIC CROUP INFLUENZA BRONCHITIS CATARRH Vapo-Cresolene

A New Boy's Story



HELD IN THE EVERGLADES

BY Rev. H. S. SPALDING, S.J. Author of "The Cave by the Beech Fork," etc.

12mo, cloth, with frontispiece, \$1.25 postpaid

The story of an American lad, who, unconsciously in his own little way, contributes his bit towards helping Uncle Sam win the war.

The Catholic Record LONDON, CANADA

The Sacred Heart's Calendar

For 1920 Size 11" x 14"

Worthy of occupying a place of honor in each home. De Luxe impression in Brown and Gold. Contains Promises of the Sacred Heart to the Blessed Margaret Mary, good thoughts, invocations and several Engravings, Etc.

By Mail 40c. Special Price in Quantity Address J. P. LAURIN 95 George Street, Ottawa, Ont.

ENO'S FRUIT SALT Women fly to Eno's when Headaches threaten

A Sensible Gift At Small Cost

Your Boys and Girls will be delighted with a gift that makes their skating more enjoyable and secure. The "Perfection" Ankle Support will do this. It prevents fatigue and eliminates the danger of hurtful twists or straining of the ankles.



Those suffering from weak ankles will find the "Perfection" of great benefit. Highly recommended by professional skaters. The "Perfection" makes it possible for the weakest ankle to take the ice with ease. Will make a most acceptable present. Try a Pair yourself. Sold by all leading dealers Owen Sound Steel Press Works OWEN SOUND ONTARIO

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;

tion truth when he declared in his "Luscian Disputations." A man of courage is also full of faith. Courage, then, should brighten the new year with its interesting glow.

MOTHER'S LESSON

"My mother taught me that." There were threads of gray in the 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.

answered for them: "Lord to whom shall we go? Thou hast the word of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

ing Him, and finding that He did not retract or explain away what He had asked them to believe, acted consistently, and abandoned Him and all His teaching; repudiated Him altogether.

THE DAILY MISERY OF ILL-HEALTH

Three Years of Suffering Quickly Relieved by "FRUIT-A-TIVES"



MR. GASPARD DUBORD
155 Avenue Plus IX, Montreal.
For three years, I was a terrible sufferer from Dyspepsia and my general health was very bad.

Make Your Will Today
and appoint the Capital Trust Corporation your Executor. You can then rest assured that your wishes will be carried out, faithfully and efficiently, with profit and protection to your heirs.



HOTEL TULLER
PARK, ADAMS AND BAGLEY
DETROIT, MICHIGAN
EUROPEAN PLAN
600 ROOMS
CAFETERIA PAR EXCELLENCE
Self Service
MEN'S GRILL
Japanese Waiters

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 months in a God-fearing manner.

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.

THE WORD OF ETERNAL LIFE

REV. B. X. O'BRIEN
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.

NON-CATHOLICS AND EUCHARIST

When non Catholics say that God could not change bread and wine into His Body and Blood, they do not really mean that it is impossible; they mean that it seems to them so unlikely that they cannot believe it.

LOUIS SANDY



GORDON MILLS
Habit Materials and Veilings
SPECIALLY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES
BLACK, WHITE, AND COLOURED SERGES AND CLOTHES, VEILINGS CASHMERE, ETC.

SAVING HOUSEHOLD EXPENSES
In hundreds of homes busy housewives are saving both time and money by using a Peerless STEAM COOKER

GOOD RESOLUTIONS

Many men, remembering the broken resolves of last year, will smile at others and themselves, when it is a question of registering resolutions for 1920.

BENJAMIN FRANKLIN'S NEW YEAR RESOLUTIONS

To endeavor to speak the truth in every instance, to give nobody expectations that are not likely to be answered, but aim at sincerity in every word and action; the most amiable excellences in a rational being.

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 companions.

FATHER FINN'S LATEST BOOK

FACING DANGER
To those who have read "Tom Playfair," "Percy Wym," and "Harry Dee," the most popular Catholic story books ever written, there is a delightful surprise in this latest book.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS
B. LEONARD QUEBEC : P. Q.
We Make a Specialty of Catholic Church Windows

SOLDIERS SAILORS
In the many little difficulties you will naturally encounter in getting settled down into civilian life, after discharge from the Service, we are willing, ready and able to help you, absolutely free of charge.

RETURNED SOLDIERS' COMMITTEE
whose office is at THE CATHOLIC CLUB
520 Richmond St., London Phone 6847

Knights of Columbus
Reconstruction and Employment Service.
"EVERYTHING FOR THE RETURNED MAN".

OUR RESOLUTIONS

Our resolutions are broken, not because of themselves but because of the weakness of human nature. The man who would advance himself by not commencing with a resolution would lay the axe to the root of the efficiency of even the Sacrament of Penance.

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AFTERWAR CONDITIONS IN ENGLAND

It is more than five years since the Great War began in Europe. It is about a year since the armistice of November 11, 1918, had since then several treaties of peace have been signed. 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 misleading phrases which became current under the stress of the conflict. This is rather disappointing, and it is not the only disappointment of these anxious days.

Looking back to August, 1919, and the months that followed one remembers how in England, and probably it was the same in other countries, poets and newspaper writers, politicians, platform orators and even some preachers told us that war was almost a blessing in disguise. It would have an ennobling effect on the people; men would realize that there was something more in life than the pursuit of gain and the love of pleasure. They would be taught the glory of self-sacrifice, the inspiration of risking all for a great cause and a high ideal. Discipline, duty, 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 remembers that the petition runs for a deliverance from "war, plague and famine"; as well as war have their incidental gain of making men think of the other life, though such gain from these dire scourges of the race of men does not make them good or desirable things in themselves.

The War had lasted more than two years when an army chaplain wrote to me "This War has lasted too long to do much good. At the outset it was men serious, now they have got used to it, and many of them are as reckless as ever." It was a true judgment of the facts. 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 liltlock 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 cannonading of War. Of the promised revival of faith there is little sign. True it is that during the long War large numbers of "men of goodwill" have been drawn to the Catholic Church, many of them by the sight of the realities of Catholic life and the devoted service of our priests and nuns in the War zone. But what has been the result for the millions outside the Church? The reports of the non-Catholic army chaplains show that among the soldiers drawn by millions 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—"baptized pagans" to use the words of a Protestant chaplain. And so the vast mass of them have remained. And with religion a mere name there has been a widespread growth of superstition. Masques and charms were 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 faith on some absurd talisman. A smart dealer in sham jewelry made a small fortune out of the sale of an ugly little figure with a dispropor-tioned head that looked like a Pacific Islander's idol. It could be worn as a pin, pendant or brooch. The head was wood, and "rockwood" was to be a protector from danger. A whole battalion was once paraded to receive these masques. A London hospital appealed for subscriptions with the promise of a similar scrap of paganism as a gift to all subscribers. A quack of the Christian Science type, with an office in the west end of London, gathered in handsome fees for awhile by guaranteeing his clients safety in battle by his "mind influence." Christian Science itself won many disciples, and Spiritism became the fashion. The latest bit of paganism is the setting up of household shrines with a figure of Buddha as a "peace bringing and soothing influence."

As for dogmatic religion, outside the Catholic Church there is a greater chaos than ever. A few weeks ago the Rev. Dr. Selbie, the principal of the college at Oxford, lectured on the "Reconstruction of Religion." He told his audience that the Christian creeds were full of pagan elements, 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 to have made no protest. One of his

brother bishops holds that the story of Bethlehem in St. Luke's Gospel is "a mere piece of poetry," and another prominent minister of the same Church, writing on the ritual of the Mass, 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 would be a good thing to scrap all the Old Testament up to the time of David, and another cleric well known as a church historian, after disavowing his belief in the Resurrection and Ascension, adds that it might be well "if the Creeds were put away in the 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 in the presence of Christ on our altars in the Holy Eucharist is that we should love the beauty of the house in which this presence rests. Every Catholic church on earth becomes by this doctrine the House of God, a veritable palace of the King of kings in these, His earthly dominions, and it is supremely becoming that His subjects here should render it as far as possible worthy of its Divine occupant. This thought was the inspiration of the Christian architects that erected and the Christian artists that adorned our temples. San Michel, the great architect of Verona, would never design a church until he had Mass offered that God might inspire him to build a temple for His greater glory. It was the thought of God's presence in the Eucharist that caused Michael Angelo to explain, "I wish of the Pantheon in the air as a canopy for His altar," and he did it in the vast dome of St. Peter's. Haydn, the great composer of church music, was sometimes found on his knees beside his piano, whilst composing his Masses, praying that God might move his soul that in glorious harmony he might proclaim His praises during the Holy Sacrifice.

THE POWER THAT WON THE CROWN

The most distinguished scientist of modern times the incomparable Pasteur once declared that all his science had been won only by 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 been an instrument in the hands of Divine Providence. Of course I thought before coming to a decision; but each time I had to make one I said to myself: 'If I say Yes, I may sacrifice perhaps 50,000 or 100,000 men; if I say No, I may do the very same.' What was I to do? Make one act of faith and say to God: 'My God, I will only what Thou wiltest.' If I have any merit it is just this: that if I think it necessary to say Yes, my will is then inflexible."

Here are two examples of men pre-eminently of their age. The world looks upon them as types of those who have risen to fame through their own efforts. They themselves would be the last to arrogate to themselves any glory for their achievements. They attribute their success solely to the fact that God used them as the humble instruments of His will. These two examples picked at random from thousands of others are sufficient to prove that true greatness is not incompatible with but rather dependent upon simple child-like faith.

Many lessons are suggested by these two examples. There is a lesson for instance for Catholics who think that worldly success must be purchased at the price of their faith. There have been men who owe all they have to the education and training which they received in Catholic schools and colleges. The higher some ascend the ladder of success the less thought they give to religion and the Church. How much greater would they be if to the great talents they possess they had combined the faith of a Pasteur or a Foch! How much more notable would be their contributions to literature, to science, or to statesmanship, if to the operations of their minds they had brought the illumination of faith. The Church instead of having to apologize for their remissness, would increase in vigor. The world would come more quickly to a solution of the problems which today are threatening to destroy it. The apostle has said, "This is the victory which overcometh the world, your faith." The French philosopher pleaded for one hundred men of earnest faith, and he would convert the world. Our Lord needed only twelve simple fishermen to accomplish this seemingly impossible task. The world today is in urgent need of men of faith. Too long have the leaders of the world, leaving God out of their reckoning, relied upon their own fallible judgments, and their own false principles. The social and industrial unrest so widespread today is a refection against a man-ruled world.

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 Catholics in every station of life, is a living energizing force that will re-Christianize modern society.—The Pilot.

THE CLEVER VERSUS THE GOOD

A solemn truth that sooner or later must come home to every thoughtful 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 clever, The clever so rude to the good.

Of course, the cause of this long-standing lack of harmony between the clever and the good is what Dr. Johnson would term the "antagonism" 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 emphasizing the importance of shunning slowness of heart are perhaps in danger of setting too little value on clearness of head. 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, no doubt, are largely responsible, and its want cannot easily be supplied.

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 all our liberties with dangerous books, "unenlightened piety," as skeptics term holiness that is not based on deep learning, cannot win the ear of the educated world. Therefore it is imperative that the Catholics of today should be almost as zealous for training their heads as for schooling their hearts. When men whose intellectual powers and force of character have won them success and distinction 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 as pliant as those of a reed, are encouraged by the example of these leaders, will aid up their hands 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 published in France alone about the late War. One of the most curious is a book that is a record of all the false rumors and stories which gathered around every event among them the "false news about the passage through England in August, 1914, of a great army of Russian soldiers. American papers published columns after columns of so-called cable news (?) about this supposed event. There was not a word of truth in it.

LORD KITCHENER'S STORY

It is supposed 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 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—they are still at it and will be for many a day—until every light and shadow of the great tragedy of history 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 the setting of the sun, phases of the moon, the tides, the time in the principal capitals of the world, together with a series of terrestrial and astronomical evolution. The framework is carved oak, 26 feet by 16 feet. When the clock strikes, all the adifice seems in movement. The designer wished to depict the Last Judgment. This wonderful work recalls the clock of Strasbourg, and is of modern construction. It is the work of M. Verite, who was in the engineering department of the Nord railroad and who died in 1897. The clock crows, angels sound a trumpet at the four cardinal points, imitation

of flames appears from the opening of little steeples right and left. A soul, that of the impenitent thief, appears before the Supreme Judge. It is condemned "a Yonfer," and a demon armed with a pitchfork seizes it and casts it into the abyss. Next come the soul of the just. The angels advance and conduct it to the realms of day, sacred strains being 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 sins 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, O 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 ready to die. 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 be saved. Amen.

OBITUARY

MRS. ANTHONY J. WINGFELDER The sudden death occurred at St. Mary's Hospital, Sault Ste Marie, Ont., on Dec. 15th, of Irene Loreto, wife of Anthony Wingfelder.

Deceased, whose maiden name was Irene McNab, was born twenty-five years ago at Riverview, but spent most of her life at Chapeau, Ont., where her parents still reside. She was educated at Loreto Convent, Guelph, and Stratford Normal school. In September, 1918, she was married to Mr. Anthony Wingfelder of Walkerton. In April they moved to the Soc. Besides her sorrowing husband and an infant daughter she is survived by her parents, Mr. and Mrs. Michael McNab of Chapeau, three brothers, Wm. of Detroit, Alex. of Walkerton, and Ambrose of Carroll, Treas. R. R. No. 2, Dunrobin, Ont. 2148-4.

The funeral took place at Chapeau, 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 previous to her marriage. Much sympathy is felt for her husband and family in their sad and sudden bereavement. May her soul rest in peace.

DIED

BINANE.—At her home 1747, 5th Ave., East Owen Sound, Ont., on Sunday, December 13, 1919, Mrs. Mary Binane, aged eighty-one years. May her soul rest in peace.

QUARRY.—At Spokane, Washington, on Wednesday, Dec. 3rd, John M. Quarry, son of Mr. 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 and brother of Messrs. Thomas, David and William Roach, Miss Elizabeth Roach and Mrs. Owen Foley. Mr. Roach was the eldest son of Mr. and Mrs. Thomas Roach, formerly of Deseronto. May his soul rest in peace.

IN MEMORIAM

McCORMICK.—In loving memory of 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 to Martin D. by Sec. Treas., Barry's Bay, Ont. 2148-3
- WANTED AN EXPERIENCED RELIABLE Catholic man for clerk in a country village. General store; good salesman; one clear certificate to commence salary \$250 per year. Apply to H. L. Corbier, Excelsior, Ont. 2150-2
- TEACHER WANTED, ONE HOLDING A 2nd class professional certificate for S. S. No. 5, Percy, Salary \$750 per annum. Duties to commence Jan. 7, 1920. Apply stating experience and references to Thos. Collins, Sec. Treas., Hastings, Ont. R. R. No. 1. 2151-2
- WANTED A BILINGUAL TEACHER AS principal for the Separate Bilingual school of Massey, Ont. Address the Secretary of Bilingual Separate School, Massey, Ont. 2151-1
- QUALIFIED NORMAL TRAINED CATHOLIC teacher for Separate school, Section No. 16 Kenyon. Apply stating salary, experience and qualifications to A. L. McDermid, Sec. Apple Hill, Ont. 2150-5
- TEACHER WANTED FOR SEPARATE school, section No. 8, Dover, Kent County; French and English school. State experience and salary expected. Duties to commence Jan. 7. Apply to Alfred T. Bourdoin, R. R. No. 3, Chatham, Ont. 2149-3
- TEACHER WANTED QUALIFIED FOR S. S. No. 1 of Stanley. Duties to start on the 1st of Jan. 1920. Salary \$250 per year. Apply Joseph Rau, Sec. Treas. for S. S. No. 1, Stanley, R. R. 2, Zurich, Ont. 2150-3
- CATHOLIC TEACHER WANTED FOR S. S. No. 7, Glenora. One holding a 2nd class professional certificate. Duties to commence Jan. 7. Apply stating qualifications and salary expected to Donald McMillan, P.O. Box 10, R. R. No. 2. 2150-3
- WANTED CATHOLIC TEACHER FOR S. S. No. 1, Rutherford. First or 2nd class professional certificate, salary \$200 for first or \$250 for second class per annum. Duties to begin Jan. 5, 1920. Apply at once to P. R. de Lamarandiere, Killarney, Ont. 2150-5
- A QUALIFIED TEACHER, NORMAL, preferred for Separate School, Section No. 4, North Burgess. Duties to commence after Xmas. Apply stating qualification and salary to M. E. Mooney, Newboro, Ont. 2148-4
- TEACHER WANTED FOR CATHOLIC Separate school, Fort William, one holding second class Ontario certificate. Salary \$70 per month. Duties to commence immediately. Apply to G. P. Smith Sec. Room 19, Murray Block, Fort William, Ont. 2148-4f



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TEACHER WANTED FOR CATHOLIC Separate school No. 3 March. Duties to begin Jan. 5th, 1920; holding 2nd class certificate. Apply, stating salary to Ambrose Carroll, Sec. Treas. R. R. No. 2, Dunrobin, Ont. 2148-4

QUALIFIED TEACHER CAPABLE OF teaching French and English. Salary \$500 a year. Apply to Lionel Racicot, Sec. S. S. No. 1, Burwash, Ont. 2148-3

TEACHER WANTED, NORMAL, FOR Separate School, Section No. 23, Tyendinburg. Apply, giving phone connection, to J. Walsh, Sec. Marysville, Ont. Phone Lonsdale 8. 2150-3

AN EXPERIENCED NORMAL TRAINED female Catholic teacher, 2nd class professional wanted for Junior room of Separate School at Calabogie, town of Calabogie, Ontario. Apply, stating salary and experience, to the principal, Calabogie, Ontario. Duties to commence Jan. 7th, 1920. J. Dillon, Sec. Treas., Calabogie, Ont. 2149-3

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SEALED TENDERS addressed to the undersigned and endorsed "Tender for Grading and Road Work, Westminster Hospital, London, Ont., will be received until 12 o'clock noon, Wednesday, January 7, 1920, for grading and road work, Westminster Hospital, London, Ont. Plans and specifications can be seen and forms of tender obtained at the office of the Chief Architect, Department of Public Works, Ottawa, and the Superintendent of Military Hospitals, London, Ont., and of the Superintendent of Dominion Buildings, Postal Station "F," Toronto, Ont. Tenders will not be considered unless made on the forms supplied by the Department and in accordance with the conditions set forth therein. Each tender must be accompanied by an accepted cheque on a chartered bank payable to the order of the Minister of Public Works, equal to 10 per cent. of the amount of the tender. War Loan Bonds of the Dominion will also be accepted as security, or war bonds and cheques if required to make up an odd amount. By order, R. C. DESROCHERS, Secretary, Department of Public Works, Ottawa, December 18, 1919.

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