WEEKLY IRISH REVIEW

RELAND SEEN THROUGH IRISH EYES opyright 1922 by Seumas MacMan THE PRINCIPAL "CONCESSIONS" OF

THE TREATY

Notwithstanding all that has been written about the now ratified treaty between Ireland and Britain, nineteen out of every twenty per-sons who talk of the Treaty do not really know the details of it. For the benefit of these, I set down the more important points in the Treaty, the principal "concessions"

rescued from the verbiage in which such things are usually buried. The Treaty wrung from the British affects only four-fifths of the land. Nominally it embraces all Ireland—and then provides that one-fifth of the country which has already been given over to Orange rule is free to withdraw from the compact. Of course it was well known (and beforehand settled) that it should withdraw.

The Treaty provides that four-fifths of Ireland shall be named the Irish Free State (a sorry joke at poor Ireland's expense,) that this portion should have in the British Empire the same status as Canada and other Dominions; that it shall acknowledge the English king and

enjoy a Governor-General appointed by the English Crown—

That the people of this four-fifths shall elect their representatives to their own Parliament who, having sworn allegiance to the King of England, shall then be empowered to make the laws for four-fifths of the country, direct its trade, govern its territory, and maintain its (lim-

ited army—
That Ireland shall take over a proportion of Britain's tremendous national debt (incurred mostly in wars to which Ireland has been strenuously opposed)-

That Britain shall retain control of the Irish seas and of such harbors and "other facilities" (happy phrase) as she needs. In plain words, that she shall have the right to menace Ireland and influence Irish policy when she pleases. It must be kept in mind that, as

two of the delegates, Barton and Duffy, have testified, the Treaty was signed by the Irish delegates under compulsion, with Lloyd George's Lewis gun pressed to their

temples while they were signing.

The general body of the people here who talk about the dispute over the Treaty in Dail Eireann, are unaware of the points of difference between the various groups. Instead of there being, as generally supposed, two groups disputing the Treaty in Ireland, there are really three,—namely, the steadfast fol-lowers of Griffith and Collins, who support the Treaty and call it good—the followers of DeValera, who oppose the Treaty and call it not good enough—and, lastly, the Republicans, who refuse to abate their demands, and call the Treaty

a betrayal.

DeValera and his following differ with Griffith and his following chiefly on two points: the form of associating Ireland with the British Empire, and the oath. The Treaty makes Ireland a part of the British Empire. DeValera suggests what he calls external association with the British Empire, something like an alliance, only more intimate.
The Treaty provides that Irish
representatives to the Dail Eireann
shall swear to be faithful to the King of England. DeValera would have them swear to "recognize" the King of England, as head of the

The third party, standing by the Republic, consider, in the light of history, that it would be suicidal for Ireland to enter into any association with the British Empire-and they also consider that it would be a betrayal of Ireland and a turning back of the wheels of progress if they acknowledged or recognized King of England, or any other

GARBLED CABLE REPORTS MISLEADING

Most sane people have learnt, ere this, that American newspaper reports of political happenings are almost invariably unreliable. And this is particularly so with regard to reports of political happenings in Ireland conveyed by English cables to newspapers in America that, for four years past, have lent them-selves to the doing of England's work. Now, whether Irish Ameri-can readers favor this Treaty or oppose it, they will like to know the frank and candid truth as to the attitude of the general body of the Irish people toward it. Notwithstanding my own thorough knowledge of the untruthfulness of the cables, and of the prejudices of the American editors who edit the cables and write the headlines for cables and write the headlines for them—I confess that I was to some extent misled regarding Irish sentiment. I had estimated that two-thirds of Nationalist Ireland was, through force of circumstance (not through love of it.) anxious to ratify the Treaty rather than prolong the fearful agony that, for several years, has been theirs. I have found good reason to alter my opinion and to conclude that, at

very conservative classes, the shop-keeping element and the older

SOME INTERESTING CORRESPONDENCE This conviction is forced on me by the private letters I have been receiving from friends and correspondents in various corners of Ireland. For the benefit of my readers, in order that they may get first hand impressions, I shall this week set down—extracts verbatim et literatim—extracts from letters just received from three or four very different kinds of people at home. It surprised me and opened my eyes to find that two of my correspondents who were what might be called very conservative Nationalists, expressed themselves against the Treaty with a bitterness that

was keen, and uncompromising—spoke much more bitterly even than did the other two whom I knew had been always Republican.

Apropos of some political move or other (which I now forget,) I once told at a Dublin meeting the story of a Scotic youngster who, after noisily suffering a storm of toothache, had at length become calm— and on being asked if his toothache was gone, answered, "It's a wee awa', but it's not awa'." Now, on writing to one of my correspondents, I had sarcastically congratulated him on being a free man.
To this he replies, "I am not yet a free man nor even a 'wee free.' The situation recalls a certain yarn of yours in the good old days. The British hold in Ireland may be 'a wee awa' but it's not awa'.''

BRIAND'S FIRM ATTITUDE

Another correspondent, writing to me me about my new Irish his-tory, "The Story of the Irish Race," of which I had sent her a copy, winds up her comments on the book as follows: "Oh! dear me, the pathos follows: of that last blank page which you left free for writing in the decision of the Peace Conference. Such an ending to such a story! Fortunately, it is not the real end—though we are of those who think that the country has been led back into the wilderness from which it will not emerge for a long time, by those who put their names to the fatal document. It is hard to think how an old warrior like Griffith was ever bamboozled' the way he has been. Most people think that he was bounced by Michael Collins. Well, all I can say is he had no business to allow himself to be 'bounced.' If anybody but himself accepted such terms as a just 'settlement' of the Irish claims, what floods of scorn and sarcasm he would pour out on the acceptor!
Partition, which means in reality
England's holding in Ireland 'occupied territory' from which to grab us at any moment she wishes. Gibraltars at each corner of the poor little Island—all kinds of unspecified rights to territory in cases of the 'menace of war'—a Gov ernor-General around whom to rally

were taken in by the present of a toy-army.
"I write all this before the Open
Session of the Dail, in which the question of ratification of the Treaty will be decided. But there is no choice now but to accept it the way the Germans had to accept Ver-We cannot go back to war

with a split in the country."
Further on in her letter she says that her husband (who was near death) would not suffer himself to use the word Saorstat (which is the Gaelic for Free State) but always used instead the word Daorstat-which is the Gaelic for dear state.

I find this article has gone to such length that I must hold over till next week two other rather important extracts from other Irish correspondents — one of them a Protestant of old Protestant conser-

SEUMAS MACMANUS, Of Donegal.

CATHOLIC WORKERS'

COLLEGE

London, Dec. 3.—Another instance of the fine democratic principle on which the Catholic Workers' College has been founded in Oxford comes from the North of England, where a committee of Young Men's Clubs swered M. Hery. M. Weiller is swered M. Hery. and the Jarrow branch of the Cath-olic Social Guild has undertaken to subscribe the fees for a Tyneside student at the College.

most, not more than one-half of Nationalist Ireland is agreeable to the compromise. And, moreover, this half is largely made up of the very conservative classes, the shop-

ANTI-CLERICALISM SUFFERS DEFEAT

BRIAND'S STAND IN FAVOR OF VATICAN EMBASSY UPHELD (By N. C. W. C. News Service)

Paris, Jan. 2.—The French Senate's action in voting in plenary session to include in this year's budget (already adopted by the Chamber of Deputies: a credit for the maintenance of the Embassy to the Holy Sec, is regarded as having been taken as the alter-

ity, rejected it 14 to 12.

Premier Briand, who had on his own initiative re-established the Embassy to the Vatican, took full responsibility for this policy which, he declared in an eloquent address, "the interest of France required." This speech followed a long debate in which both the advocates and the opponents of renewing diplomatic relations had their say. Some of the radicals and anti-clericals resorted to the most violent attacks on the Pope and felt somewhat confident of their position as a result of their success in postponing a vote on the credit after

The interpellation of the ministry on the subject of the Embassy to the Holy See was sponsored by M. Hery, representing a small town in Poitou. When, after a delay of some weeks, the interpellation came before the Senate for discussion, M. Hery and his like were filled

State made its duty to be represented at the Vatican even more imperative.

'As soon as I came into power, he said, "I acquired the certainty that it is a necessity of a national and patriotic order for France not to be absent from Rome."

From the conversations conducted, the Priemier said, there justify the renewal of relations.

In concluding his speech he challenged the critics of his policy and left no doubt in their minds Mr. O'Ceallaigh, re and left no doubt in their minds that they must either accept the situation or prepare for the resignation of the cabinet.

"I believed that I must be and inner convictions.

Mr. O'Ceallaigh, representative of the Irish Parliament, was present at the Congress. He thanked the "Jenne Republication."

"I believed that I must act; I did," the Premier declared. "It was necessary to act quickly. The matter had gone too long. I reestablished the Embassy. You are free to undo what I have done.

and absentation until the Senate finally pronounced itself. I did not choose to do so. I thought that the interest of France required me to act. I acted, I signed; my act is before you. You will judge it."

you. You will judge it."
The Senate's answer was the substantial majority in favor of the Embassy.

VULGAR ANTI-CLERICALISM REBUKED One notable feature of the debate was the rebuke which was given in the Senate and in the press to the outbreaks of vulgar anti-clerical-

"The Republic has gone to Can-ossa," said M. Hery. "It has knelt to receive absolution of the Pope; M. Jonnart presented himself at

the vatican with ashes on his head."

This was the language of the Masonic club of a small town years ago. The reply to it was devision. ago. The reply to it was derisive laughter. It had one good result; it evoked a protest from the newspapers. One absolutely neutral organ, Le Journal said "we do not want to hear the old worn-out anticlerical refrain." In the title of an article in La Liberte was the admonition. "Do not wave the spectre of

clericalism. It is worn out."

M. Weiller, a member of a Jewish Party family, was one of those who answered M. Hery. M. Weiller is Senator from Alsace. "The political power of the Vatican is no less from the domestic and international structure." evident today than during hostili-ties," he said, and added: "Con-

"Pope Benedict proclaimed that no one could be permitted to violate the principles of eternal justice; he condemned the sinking of the Lusitania," said the Count, in protest against the "infamous legends" circulated by enemies of the Holy See during the War. "He explicitly condemned the violation of Belgian neutrality and the shooting of Belgian priests. Belgium understood this attitude, since she kept whole War. The Pope remained above debates, while proclaiming his principles, and he continues his mission of charity.

"There are two ways to try for mental peace—the moral peace—the moral peace—the moral of the congress the following telegram was the mutual found the mutual found the mutual found the "Pious Workers," who head he remains to this day.

The rules of the congregation gives the exigencies of and practice of all kino of works of corporal and spiritual charity" in behalf of working classes, of whatever age or condition, with special care for youthful workers. In fulfillment of this purpose there have been organized various schools, homes and associations for the spiritual and material welfare of nations.

MESSAGE FROM THE POPE

At the end of the Congress the following telegram was the mutual found the "Pious Workers," who head he remains to this day.

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MESSAGE FROM THE POPE

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The rules of the congregation give its aim as "the practice of all kino of works of corporal and spiritual and martials provential and religious forces which are as proventially and the shooting in the exigencies of an eventual provential prove

native of overthrowing the Briand ministry. The Senate approved the appropriation by a vote of 182 to 130 after the finance committee, on which radicals have a slight major-tire rejected it 14 to 18. Count de Las Cases hoped that M. Briand had brought back from the United States the

method "THE RECONCILIATION OF PEOPLES"

Paris, Dec. 30 .- An "International Democratic Congress for the Reconciliation of Peoples' has just been held in Paris. It was organized by the "Ligue de la Jeune Republique" (League of the Young Republic) whose president, Marc Sangnier, is the Catholic democratic deputy of Paris. Delegates came from practically every country in Europe, including Germany, Austria, Hungary, Russia and the Ukraine. All the delegates were not Catholics, but the majority of them were. The Congress sent a message of homage to the Pope, and the officers went to the Nunciature to pay their respects to Mgr. Cerretti, the representative of the

with bitterness.

Premier Briand replied to the interpellation by the contention that the religious neutrality of the State mode its days to be seen that the religious neutrality of the seen that the religious neutrality of the seen that the representative of the seen that the representative of the seen that the representative of the seen that the se of the congress, and which is "to unite the efforts of men who desire, unite the efforts or men who desire, without ceasing to serve their own country, to favor the bringing together of peoples in order to forestall and prevent wars. If a large number among us are united by the ties of religious brotherhood, and find in the teachings of Christ sprious motives for devoting them. serious motives for devoting themducted, the Priemier said, there have already come, "moral advantages and others which suffice to justify the renewal of relations." which they draw from their faith

> having always supported Ireland who, once free, will demand liberty for all persons and all countries. He received an ovation.

ENDORSE WASHINGTON CONFERENCE on the importance of the pacifist movement in their country. There were differences in opinion, especially among the German especially among the German delegates, the Abbe Jocham, presi-dent of the Association of German Catholics for Peace, Professor Dietrich von Hildebrand, President of the German Academic Society of Munich, and Mr. Mosko. There was also a courteous controversy between the delegates of Poland and Czecho-Slovakia, and among those of Poland and Lithuania. Without dwelling on detailed resolutions, the members of the congress simply agreed to confirm their desire to pursue "moral dis-armament" in union with the efforts

study of international social legis-lation. Several French deputies came to take part in this work together with representatives of the French "Union of Social Employers," a delegate from the International Bureau of Labor of Geneva and the President of the Paris section of the Italian Popular

Canon Beaupin, General Secretary of the French Catholic League for International Justice, examined the role which should be played by religious forces, especially Catholic forces, in the great work of poor

following telegram was received from the Pope in answer to the message sent by the representatives of the 22 countries assembled in Paris, in which they expressed to the Sovereign Pontiff their respectful admiration and their grateful-ness for his appeals on behalf of the econciliation of the peoples:

"Holy Father thanks you sentiments which you expressed in the name of the delegates to the first International Democratic Congress assembled in Paris, and asks God to bless the common efforts which you propose to place at the musical and theatrical entertainservice of true peace for the happiness of the peoples.
"Cardinal Gasparri"

MENACE OF SOCIALISM

IN CENTRAL EUROPE EFFORT OF "PIOUS WORKERS" TO

STEM TIDE IN VIENNA By Dr. Frederick Funder Vienna Correspondent N. C. W. C.

Vienna, Dec. 26 .- Grave and portentous is the atmosphere of the great industrial centers of Europe. There is the ominous rumbling that goes before a terrific storm. Like iery tongues Socialism darts forth here and there, terrorizing society with its menace.

Social injustice, wretched housing, bitter resentment among the workers stirred by vehement agitation are not the sole causes of this threat against the peace and security of all Europe. The herded masses of the working classes are for the most part beyond the scope of spiritual care. They no longer feel the loving hand of Mother Church and re as far from the reach of her consolation. Thus, remaining for the religious needs provision for the religious needs and concerns of the workers of large cities has become one of the most difficult problems of the pas-

SPIRITUAL CONTACTS LOOSENING Placed in the midst of thousands, the curate is unable to penetrate the dense human wall that surrounds and confines him unless he can find staunch assistants among the laity to help him in his apostolic task. Whether the Church will succeeed ernor-General around whom to rally permanently all the pro-Britishers—an oath which will exclude the very best of our patriots for the Assembly. How did Griffith ever accept such a treaty, and recommend it to the country in the terms he did I do not know, but as far as I he did I do not know, but as far as I ran make out, M. C. and the 'Army can make out, M. C. and the outed the out of the condition of opinion in the various European to the examination of the condition of opini and communication which the Church can maintain with the

It was an Austrian priest-Father Anton Maria Schwartz—who, more than thirty years ago, (1889) founded the Pious Workers of St. Joseph Calasanctius, popularly known as "Calasantines," whose mission was to teach Christian doctrine in the schools, provide manual and technical training for the youth, form organizations among laborers and build homes for working people. to celebrate his seventieth birthday on February 28, next.

Father . Schwartz's among the workingmen of has assumed such large and hopeful proportions that it deserves to be ught to the notice of American Catholics. It dates from the time of the great "Social Pope," Leo XIII., whose Encyclical on "The Condition of Labor" remains the fundamental program of Catholic effort for the working classes. Disclosures of the conditions surrounding operatives in Austrian shoe factories had aroused the public conscience. Little heed had been paid to the social question by the liberal parties then in power. But Father Schwartz came forth as the apostle and champion of the laboring classes.

GREAT SERVICE OF PIOUS WORKERS

For years this priest had been charain at a Vienna hospital. There, at the sick bed of many a

systematic and permanent effort.

streets, flanked by tenements, in which are crowded the wretched denizens of that section, form the environs of the central house of the Pious Workers. It is touching to witness the grateful veneration which the poor of the neighborhood pay to these missionaries.

FATHER SCHWARTZ THE DIRECTOR Gathered in the big hall of the

ments given by youth who are trained by Father Schwartz's coworkers. The modest old may be seen talking in a fatherly way to a group of laborers' wives. He is a little bent under the weight of years and the burden of his cares; his fine face, ascetic but hiddly reminded or of portraits. kindly, reminding one of portraits of St. Francis Borgia. It is the resolute firmness of his mouth that denotes the man of action Father Schwartz has been and is. When-ever the correspondent of the N. C. W. C. has met this wonderful man it is always with a feeling that this is indeed one of the heroes whom the Church molds to conquer the world by a heart full of love.

Vast is the vineyard of the Lord in which the Congregation of Pious Workers has chosen to labor. Beginning in Vienna, where a number of religious establishments are doing its work, the Congregation has spread to Hungary and even to Italy. Everywhere in the industrial districts of Vienna are signs of its beneficent activities. Thus far 20,000 apprentices have gone forth from its institutions and tutelage. Ten thousand laborers are members of its workingmen's associations. Several thousand pupils have profited by its training, and countless are those who have derived material and spiritual benefits from the Calasantines. During the War 1,000 young workers received two meals a day at its houses. It is due to the generous help of Americans that the Congregation has been able to

CATHOLIC PROGRESS IN SOUTH AFRICA

continue its ministrations even dur-

Peter-Maritzburg, Natal, Dec. 8.-The spread of Catholicism in South Africa is showing many interesting spring of the "Southern Cross" and of Catholic societies in Cape Town has now been followed by the organization of the C. Y. M. S. (Catholic Societies). Young Men's Society) in Johannesburg, the cosmopolitan big city of South Africa. which has been

This society, which has been established under the patronage of the Vicar Apostolic of Transvaal, Bishop Cox, has been greeted with much satisfaction, and is expected to do much good in counteracting the anti-Catholic activities of the Y. M. C. A. which have been much in evidence in that part of the Union. The C. Y. M. S. was organized in October, and has just held a big conference to celebrate its constitution, under the chairmanship of the Vicar Apostolic. The Catholic News, which is the main Catholic organ of the Transvaal, expects the new society to render great services to the whole country.

Plans are now under way for the formation of a Catholic Women's League for the whole of South Africa. This League will have for its object to protect the interests of Catholic womanhood, and to work energetically against divorce and

other evils of the present day.

In many of the non-Catholic churches of the Union a leaning toward Catholic practices has become evident. The Anglican dean of Pretoria has practically established Catholic form of service. lished a Catholic form of service, and has introduced the sign of the cross, follows the Catholic form of the exposition of the Most Blessed Sacrament and the singing of the Tantum Ergo. The negotiations which have been under way for many years for a union between the Prebyterians and Congregationalists

CATHOLIC NOTES

Montreal, Jan. 9.—Twelve hundred Grey Nuns, who perpetuate in their lives the works of charity begun by Marie Marguerite Dufrost de Lajemmerais, Madam d'Youville, are looking forward to the canonization of the foundress of their order, the 150th anniversary of whose death was celebrated here

Chicago, Ill., Jan. 6.—Death dur-Cheago, Ill., Jan. 6.—Death during the week took to her reward, Mrs. Teresa Murphy, who numbered among her ten children three priests and one nun, the late Mother N. Murphy of the Mesdames of the Sacred Heart. On more than one occasion Mrs. Murphy had the happiness of seeing three of her sons officiating together on the same officiating together on the same altar. They are Rev. Joseph B. Murphy, S. J., Rev. E. S. Murphy and Rev. F. P. Murphy.

St. Louis, Jan. 7.—Dr. Robert H. Lord of Harvard University was elected president of the American Catholic Historical Association at its annual convention, held here last week. Distinguished educators from many parts of the United States read papers at the conven-tion, which was addressed by Am-bassador Jules Jusserand of France and by Archbishop John J. Glennon of St. Louis. The new president

succeeds Dr. James J. Walsh. New York, Jan. 9 .- Many of the foremost Catholic stage people the United States will appear in the program that will be given next Sunday at the Times' Square Theatre under the auspices of the Catholic Writers' Guild, of which His Grace, Archbishop Hayes is honorary president and Arthur Benington is president. The program will be dramatic and literary and included among those who will and included among those who will participate are Laurette Taylor, Mary Boland, Helen Hayes, Ada Lewis, Brandon Tynan, J. Kiern Brennan John T. Doyle and Emmet Corrigan.

Notre Dame, Ind., Dec. 12.— Priests, brothers, professors and students who have seen service abroad under the stars and stripes have organized Post 286 of the Veterans of the Foreign Wars at the University of Notre Dame. According to present information it is the only university post of the organization in the country. Included among the officers are the Rev. Matthew J. Walsh, C. S. C., who was with the 30th Infantry; the Rev. John C. McGinn, C. S. C., who was with the 38th and 39th divisions and the Rev. Charles L. O'Donnell, C. S. C., who was with the 117th Engineers and 32nd Infantry. Lewis J. Murphy, Linden, Ind., is post commander.

Chicago, Ill., Jan. 6.-The Knights of Columbus Free Evening schools for ex-service men and women, of ing the period of famine following the War. which there are three in Chicago, reopened last Tuesday for the winter term with a greatly increased attendance, demonstrating their popularity. To the 4,500 former wearers of the khaki and blue who attended during the fall term, 2,000 additional are expected to be added. The schools are headed by William J. Bogan, principal of the Lane Technical Public high shool, one of the largest and best in the country, and the faculties are drawn from the universities and colleges about Chicago for academic and grammar grade work, and from experts in their lines for the commercial and technical courses.

Omaha, Neb., Dec. 12.—More than seventeen thousand students are enrolled in different Jesuit institutions in the Missouri province of high school grade or better, according to figures compiled here. There are 5,609 high school students and 2,045 college students, in fifteen high schools and twelve colleges. There are 2,346 commerce and finance students in five schools, 1,538 sociology students in two schools, and 1,384 law students in six schools. The list of institutions includes three dental schools, four medical schools, two engineering schools, three extension depart-ments and one school each of music, journalism, pharmacy, nursing, commercial art and foreign trade Summer schools and schools ecclesiastical students are not included in the list.

Notre Dame, Ind., Dec. 10.—Fully one fourth of the students at the University of Notre Dame are working their way through college according to reports of the university employment bureau, which is making it possible for hundreds of students to cover most of their expenses. According to the bureau's records, 210 students are employed as waiters in the refectory while others are engaged as library clerks, secretaries, office men, prefects and janitors at the University. The report does not include students who earn expenses as waiters in city restaurants clerks in stores and reporters for newspapers. It is felt that the men who work their way through college have a better appreciation of the value of education than others and display greater interest in their studies.

THE WILD BIRDS OF KILLEEVY

BY ROSA MULHOLLAND (LADY GILBERT)

CHAPTER IV-CONTINUED "'Twas I that brought her here," said Fan softly. "I must try and bring her back."
"Fan, Fan, you'll be killed, both of you," cried Kat, wildly; for Fan

began to descend cautiously as Judy had done, a foot here and a foot there, feeling her way, only taking care not to get right on a line with the other child beneath.

Fan made no answer; all her wits

were needed for her perilous expedi-tion. As she went down she dug holes with her hands which might be useful for the feet going up again. With great caution she guided her course so that between creeping and slipping she made her way to the spot where Judy clung, sobbing to the ledge of stone.
"Don't touch me, Judy, till I tell

you," she said, and managed to squeeze herself securely on to the narrow resting place beside the terrified child. "Now," she said, presently, "stand on my back and put your knees in the holes above."

Judy did as she was told, and Fan, on all fours, raised her up, as high as was possible. Her knees, and afterwards her feet, were planted in the holes by the efforts of the strong little hands from below, and finally, after much struggling scrambling, Judy reached her conpanions in safety.

All eyes were now looking anxiously down upon Fan.
"Oh, take care!" cried one.
"Go very easy!" said another; but Fan did not move from the stone where she was crouching.

reach the holes; so I won't try.' Oh, Fan, Fan, what can we do for you?" wailed the children, and little Judy set up a long, piteous

howl.
"You must just go home and

But can you hold on till he

each trying to outrun the other. Like a troop of antelopes they leaped up the crags and swept down into the hollows; nevertheless, the sun was sinking when they drew near the village and met Kevin

coming to look for them.

In the meantime, Fan held on bravely to her lonely perch. Her attitude was a painful one, but she knew that if she could keep from the interest to though it she should be trying to change it she should be safe. She never once glanced below, feeling sure that the moment she did so her head would reel round and she should drop over. Again and again the muscles of her little frame threatened to relax the tension that kept her fixed where she was; and only the utmost determination of the spirit within her prevented each moment from being her last.

O God!" she whispered, "I will go to heaven if you like; but I would rather stay in this world a little

And later on, when endurance was becoming difficult, and dizziness was beginning to take possession of her, she moaned, "Oh, my God, wait till I say good by to

A few minutes afterwards she heard Kevin's voice calling to her from the crags overhead.

I am throwing you a rope," he shouted, "a rope with a strong loop on it. Put the loop over your head and round your waist, and hold on to the rope. Now don't be afraid to put your feet against the ground. Walk up and I will pull." ground. Fan silently did as she was told, and quickly found herself by Kevin's side. He snatched her up in his arms and covered her with

My darling!" he said. "You

The child nestled her head on his broad shoulder and sobbed heartily.
"I know it was very bad," she said; "I nearly killed Judy first. But I wanted to see the world; and it was such fun."

"Wanted to see the world!" echoed Kevin. "Why, Fan, are you not content with the mountain where we live? What is it that you

want to see?"
"The world," said Fan; "the places in the stories. Don't you ever want to see them yourself?"

Kevin looked at her in surprise, and pondered. Did he not want to see them really; or was it only in dreams that they fascinated him? dreams that they fascinated nim:
He marched on in silence, carrying his beloved burden, and revolving Fan's words in his mind. What if he were now bound for new lands, he were now bound for new lands, he will be an in his arms; the two travelling together in search of heroic tasks and an ideal life, somewhere in the regions of story and The thought was new and

puzzled him.

"No, it couldn't."
"It is your singing that brings me the stories."
"I only sing of the things I see all around me: and then you turn them into stories about things that Kevin pondered again as he strode

along.
"Then there is something in your 'Then there is something in your about," rhen there is something in your voice that you don't know about," he said, at last; "for the thoughts all come to me from you."

"And I don't know what I sing about till you tell me," said Fan.
"So I think we must somehow be the come."

The same. Kevin's heart thrilled with joy at the simple words, and he kissed the little brown hand that lay on his shoulder. Could he tell the child how gladly he accepted such a faith? He, heavy, slow, stupid, had something mysteriously in common with her bright and bird-like nature. Had he not felt it since the first time she lisped in

"Fan," he said, after a time,
"you know I love you better than
anything in the world."
"Yes," said the child.
"And it will always be the same

as long as I live."
"Yes," said ' said Fan, "it would be too bad, you know, if you were to

stop I am not going to stop "And I love you, Kevin, for there is no one so good to me."
"I want to be good to you, and I

shall always want. And you won't run away from me, out into the

where she was crouching.
"There's no one to push me up,"
she called, at last; "and I couldn't l'd like you to be holding me by the

CHAPTER V A SONG OF THE SFA

"I never seen a child so imtell Kevin," cried Fan, "and then you'l! see whether he is stupid or "She's downright giving up her wild ways. I'm beginning to hope she'll turn out a proper hard-work-

"But can you hold on this he comes?" shrieked Mary.
"I'll try," shouted Fan; "only be sure to make haste."
The children set off as fast as their light heels could carry them, the interpretation of the content of the It was Saturday evening, and Kevin had laid the spade and other emblems of labour in the corner of evening meal, the tea and hot bannocks with which his frugal mother regaled him on the eve of the day of rest.

She shifted a needle in the stocking she was knitting as she spoke, and pointed to Fan, who, mo on a little wooden stool, was up to the elbows in flour, as she made ready the last batch of cakes for

the griddle.

"She's able to do all that for me said the strong, hard-featured housewife, with a quizzical ook in her kind, shrewd "There'll be no need of an old woman about the house after this. She is taking all into her own hands.

"I made the tea, too," said Fan. looking up at Kevin for approval. "At least I can't pour in the boiling water, but I did all the rest." And she deposited her last cakes on the griddle and touched up the were keeping the teapot warm.
Then she began tugging out a table from the wall, but this Kevin took out of her hands.

"No one ill at home, Kevin, I heart out unavailing unending. Memories or lashes of the said.
"No," said the youth; "no, or lashes of the said. little bits of red turf ember that

But you must let me set out the Well, run away and wash your

hands, and we'll see.' "She's that changed I wouldn't know her ever since she gave you the fright," said Kevin's mother when the child had vanished up the little ladder-like stairs to her own particular nest under the thatch. "I couldn't ha' thought a child

would have taken it so much to heart. The tears comes into her eyes whenever she thinks of it.
'Mother,' she said to me the other have nearly killed me as well as evening, quite sudden, 'he did look so sorry. If I had been killed he so sorry. If I had been killed he would have been too sorry.' 'And shame 'twould be for you to make Kevin sorry,' I said to her. 'I will never do it again,' she said, as serious as an old woman. 'And tell me,' she says, 'what I can do to make him happy.''

"I just looked up at her, sitting so much of his confidence. there with her eyes as big as tea-saucers, and she thinkin' and thinkin' all over, from the crown of her head to the sole of her foot. 'Well,' I said, for I couldn't help humourin' the seriousness of her, you must give up a bit of your wildness, and not be hoppin' and skippin' so much about dangerous places; and you mustn't go roving so far away from home, pretendin' bird when the wings begin to

'Mother," said Kevin, "you couldn't be so cross to her."
"Couldn't I? And she didn't What should he do in those new lands, he who was thought so little of here? And how could he turn his back upon the old people? And yet his heart stirred strangely as the idea lingered with him. What if Fan should want to go? Could the let his eigenging hird fly into the let his eigenging hird fly into the state of the state of the says, and how hard it is to go the says, and to keep dancing, she says, and to keep from sing. yet his heart stirred strangely as the idea lingered with him. What if Fan should want to go? Could hele this singing bird fly into the distance, out of his sight?

"Well, we must think of what we will understand. 'But you don't know how my feet do keep dancing,' and how hard it is to stop them, and to keep from singing, my dear,' I said, 'only head, Fan?" he said.

"Well, we must think of what we was always a going on when down who who was always a to me here of an evening."

"Well, we must think of what we was always a going on when the world," said the passage of words going on when show how how how hard it is to to me here of an evening."

"Well, we must think of what we was always a going on when the world," said the to me here of an evening."

"I had better than the best, was like his mother. '" he returned. "My father and mother?"

"I had better than the best, was like was like his mother. '" he room.

"Oh, sir, you are so good. There is nothing I would like so well."

"I can see you're all jealous," They had no education. My mother worked hard—for other people as between his eyebrows. Rosalie was between his eyebrows.

dren would do in a year.'

girl again in her Saturday evening attire, a clean print wrapper reaching half-way down over her crimson petticoat, grey stockings and well-blacked shoes. Her thick hair was brushed smoothly into a darkling mass upon her shoulders, leaving a short curly undergrowth to cluster about her temples; her brunette cheeks were glowing after a scrubbing, and the grey eyes which were the charm of her young face shone with the consciousness that she was a good girl at last. She brought in her arms a coarse white cloth which she spread on the table, and on which she arranged the cups plates, buttered her bannocks with fresh sweet (but well-smoked) butter, and finally filled the teacups, with a little assistance from

"She'll do yet," murmured the mother, sitting up in state and allowing herself to be helped like a visitor. "Maury needn't ha' been so uneasy about her, nor Connor visitor.

When tea was over, Fan brought her stool to the good housewife's knee and produced the beginning of a stocking, over which she bent her brows, glancing up now and again to see the effect of her good conduct upon Kevin, who sat watching her with all the interest her heart could At last she sighed:

"Oh, Kevin! I wish your foot wasn't so big. I'll never get down to the heel."

"Put it away, and sing us the Ave Maria," said the mother; and the child gladly obeyed, folding her on a large bright star that was shining through the doorway. The sweet, clear refrain rose and fell as the twilight deepened, and the soft Gaelic words seemed to grow holier every time they were uttered, intoned in notes of such power and fulness as made the listeners gaze in astonishment at the little creature who gave them forth.

Kevin walked to the door before it was done and drew the back of s brown hand across his eyes. 'Fan," said he, after a silence of some minutes, "there will be a holiday next week, and I will take

you to the island.' into the corner, she threw up her arms and danced across the floor.

"Well, well, well!" said the mother, "but she's as wild as a hare yet,"
"I'll knit six rows every day ders. until then," sang Fan, "and when 1 get to the island I may do what I like. I'll earn my wildness, and then nobody must scold me!"

An hour later, when Fanchea was knitting into the next cottage for a chat with a neighbor, Kevin fol-

sir. You know I was always stupid at my books at school, and now I keep wishing that I had learned more than I did. I can't go to state of mind and knelt mechanischool, for the people would laugh. cally, his lips forming a

"Yes, sir, I read very badly.
Long ago I did not care. The little bits I got to read were all about nothing, and I liked better to be that he had been kneeling a long time. He rose stiffly, genuflected, and went out, past the now deserted confessionals. The cold air struck him and he buttoned his looking at the stars and the sea. But lately I've been longing to read fast and well. There are things I want to know about that I can only

find in books."

The old man took off his spectacles, and shifted the turf sods on his primitive hearth; and then booked up at the youth's kindling face, all flushed and excited with the locked up at the youth's kindling face, all flushed and excited with the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the lock of the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the locked up at the youth's kindling face, all flushed and excited with the room as never the locked up at the youth's kindling face, all flushed and excited with the room as never the house. They were waiting to couldn't bear it, somehow."

"Poor dad." She touched his hair with her soft hand. "I met house, their daughter, Rosalie and John fitted couldn't bear it, somehow."

"We won't be home before mid-hair with her soft hand. "I met house, the provided hair with her soft hand." I met house, several days ago. And spoke to him."

"And there's still plenty of room for you if you feel like coming."

"No room for you if you feel like coming."

"No room for you if you feel like coming."

"You met him to house. They were waiting to couldn't bear it, somehow."

"We won't be home before mid-hair with her soft hand. "I met house, and you have been a crowd to his hair with her soft hand."

"And there's still plenty of room for you if you feel like coming." face, all flushed and excited with

knowledge. Was it a freak that, would pass away? Had the desire been roused in him by wounded pride? or was this the tardy awaken ing of some natural.

course.

not bear it. Well, we must think of what we

ren would do in a year."

At this point down came the little took him completely by surprise.

I don't know how to describe it, but nobody could be very rough, sir, who is always with her."

Father Ulick smiled an indulgent smile as he thought of little

Fanchea.

"Ah," he said, "I forgot about that wonderful friendship. She is, indeed, an uncommon little creature. And so she already repays you for your protection of her?"

"Sir, it is I--"
'Ah, well, cherish that holy and beautiful affection. The love of a child is a message from God."

Then Kevin went away, and as he walked down the hill again he thought of how he had been nearly led into trying to tell Father Ulick of all his thoughts about Fanchea.
And it was better he had not attempted it. Probably the good old man would have told him they were wild, exaggerated, and eve superstitious. Such as they might be they were to him as his life; and it was better he should share them with no one. Looking back over his shoulder he saw Father Ulick still standing in his doorway, his white hair gleaming in the star-light. The old man was looking after the youth with some wonder and much interest in his heart.

What a frank, handsome face the lad has," he thought, what a thrill in his voice when he speaks of that little creature. They The cannot but think that Providence has some purpose in their friend-ship. If the Lord should spare me I will be curious to see what comes

TO BE CONTINUED

NOT EXPLAINED

By Grace Keon

of "And though," said the older man, his eyes hard, his face like a piece of granite, "you and I are brothers in blood, I want you to Fan's eyes suddenly burned with delight, and flinging her knitting our father left is yours, so invested that it will bring you a decent living. I give it as his last gift to you. I leave you your, inheritance -and your memories. His listener shrugged his shoul-

I thank you for the first," he said, flippantly. "Thank heavens, the last are my own."

That had been ten years before. fast asleep, with her small hands Tonight, as the door swung open, crossed on her breast, as Maury the two were face to face—and their had taught her to place them, and eyes met. The one leaving the when the mother had taken her church put out his hand as if he would touch the other, but almost instinctively the older man recoiled. lowed a winding path up-hill and knocked at Father Ulick's door. and both went on. One to eat his The old priest looked surprised to heart out in regret that seemed unavailing, repentance that seemed

Memories can be steps to Heaven.

overcoat with some difficulty.

There was laughter, and the nodded, briefly. There was laughter, and the merry voices of young folk in the living room as he let himself into as I was going into church. I the mother, Rosalie and John fitted

been a crowd tonight, you've been

"You are a good fellow, Kevin," he said, "to come and talk to melike this. But why are you so anxious to know the things that are in books?"

"You are a good fellow, Kevin," and his past sins," jibed Maurice, sr., irrepressibly, at which Maurice, sr., made a pass at him, and for a few seconds there was an exhibition of the control of

in books?"

"I do not know, sir. I think I should be happier."

Father Ulick looked at him again Father Ulick looked at him again and mused. Strange that this lad, fire, Maurice. You must be chilled.

Maurice—well, Maurice can see Nellie home!" He shot a teasing glance at his brother. "If Nellie priest was puzzled and interested.

"Let us see, Kevin," he said.
"There is the night school, of "Well," said the father, kindly,

"when boys earn their play-time like to me." I could not, sir, indeed, I could the way you chaps do they should enjoy it—even to the seeing of Nellie home!" he added, banteringly, for there was always a "The best in the world," said the told himself she had more brains than either of her brothers. It was

A sofa pillow followed at that, which Mrs. Collins promptly rescued. In a few moments more the took him completely by surprise.
"I do not know, sir; unless it may be talking to Fan, sir," he said, simply.
"Talking to little Fan!"
"She is different from all the rest, "She is different from all the rest, boys had gone off to their room and boys had gone of the b and win my way. wife, on a hassock at his feet, put

her hand across his fingers. 'What's the trouble, Maurice?' the eas she asked. "Anything you can for it,' talk about?" "Oh, yes," he said, and sighed.
"I—I didn't go to confession tonight, Rose."

She waited.
"I meant to. But I met Gilbert

coming out. Oh, Maurice!" There was a note, almost of pain,

in her voice.
"Yes. And then—somehow couldn't." His head dropped couldn't." His head dropped forward on his hand. "I've never had any qualms of conscience where he is concerned—I've settled all that to "Rosalie, darling," she any qualms of conscience where he is concerned—I've settled all that to my own satisfaction. But tonight he looked at me so . . I can't describe it, Rose. It was an appealing look . . . it brought back the days when we were home . . and I thought of Maurice and John here is the days when we were described if ever in the loves of the second of the second is the second of the second in the second of the sec our own-and wondered if ever they would meet as we two did. . His voice trailed off into silence Her fingers tightened about his and mother, and her voice broke.

... and the children can call on him? He's so alone ... so ... well, I think he must be so unhappy."

She felt the quiver in the cancer of the could he might let the could be might let with the could be might let the could be might let with the might let with the could be might let with the might let with the could be might let with the might let with th

fire, her sweet face saddened.

she, too, looked into the heart of the

happy."
"It's an awful thing to say—at Christmas time," she whispered.
"At any time," he amended. "Do
you blame me?"

It's not a question of forgive-

not seen him."
"It has unnerved me," he said. "I seldom think of him—I try not to. And to meet him in that way brought up the old feeling. And the rest of the rest."

"That can happen." father, fretting and worrying over him When he went to jail for forgery that second time, you recall?—it was the end of both father and mother."

"Oh, Maurice, I don't wonder," said Rose shuddering "If a thing of the second time, where the second time, you recall?—it was the end of both father and mother."

"You've got to pray harder—have you been praying, mother?" remembrance of the past of

so wrapped up in Gilbert---' "Clever, talented . . . he could so unhappy. But I've never pray have made anything of himself. for a reconciliation — in fact I've always been glad that our two couldn't see how it was possib are just ordinarily bright—I've seen dear.' the working out of one genius.' spoke bitterly, and she knew he was suffering. "Gilbert was always turned an eager face on her mother." erratic and queer—but his future is "In fact . . . he told me so. And safe—poor father saw to that. I'm praying with him. I want He'll never actually want for any-thing." something to happen now to bring it about."

hesitated. Unpleasant memfrom the wall, but this Kevin took out of her hands.

"We mustn't allow you to kill yourself with hard work," he said, laughing.

"But you must let me set out the "I've come to ask you to help me, "But you must let me set out the "I've come to ask you to help me, with his brother, Gilbert, upset him with his brothe ories had returned, were smarting.
He was looking again into his great many things could happen to father's sorrowful face when the make us more unhappy than the "No use, Maurice," he had
"No use, no use." And he was kneeling at his mother's bed- retort. side, hearing her broken pleadings. "Ch, if Gilbert were here! Gilbert were only here!" A

gently. And then as s

understand better than you do? Perhaps you and mother are too near to it. Can't a man be so sorry

"Rosalie," said Maurice Collins.

that his whole life expresses regret?

That's what Uncle Gilbert looks

"You put it there," said Fan. "Your stories put it there."

"But it is you who bring the stories into my head," said Kevin. show you how to work for him, to self in the beginning."

"No, it couldnt."

"You put it there," said Fan. "Your stories put it there."

"But it is you who bring the said Kevin. happy——' 'I do, you speak so much better English, have a better accent, and are altohave a better accent, and are altohave a better more refined than most of make his supper, and knit his stockings, and I declare she set to like lightning, and she learned more in one week than most chilmed in the stories."

"It is your singing that brings me the stories."

"It is your singing that brings me the stories."

"A sofa pillow followed at that, have a better accent, and are altohave a better accent, and are altohave a better accent, and are altohave a better more refined than most of the young men about the place, even than those who consider themselves better scholars."

"You could have done it so much of my seeing Nellie home that he wrote a song about it years ago—just to save me the trouble!"

"Too bad," murmured John.

"You could have done it so much of my seeing Nellie home that he wrote a song about it years ago—just to save me the trouble!"

"Too bad," murmured John.

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"You could have done it so much of my seeing Nellie home that he wrote a song about it years ago—just to save me the trouble!"

"A sofa pillow remeal." He well as herself. My father was a som which of my seeing Nellie hom denied themselves everything so that we might have what they never had!" His voice trembled. "My had!" His voice trembled. "My father and mother worked the very flesh from their bones to help give my children this beautiful home Rosalie. For this home was made possible only through their sacrifices in fitting me to fight the world

> "Father, father" murmured the I. There were tears in her eyes. Some time I begrudge myself the easy going, even if I do for it," he continued, "w when I mber. They never knew com fort, because when they could have

He could not go on. He arose abruptly from the chair and would have gone away from them. But the girl detained him. "Father," she said, gravely, "just one thing—please let me say

it. Supposing you were Uncle Gilbert—and felt all this?"

She released his arm, then, and he went away without looking at her.

him as dearly as ever he did, only this idea—"

"Don't call it an idea," said the suffered with him and I know. Every man worth the name loves "Is there anything you'd like me o do, Maurice?" she asked. 'Christmas is but four days away shamed and broken. He can't get

I think he must be so unhappy."

She felt the quiver in the fingers under her own.

"I hope he is, Rose," said Maurice Collins, quietly. "I hope from the bottom of my heart that he is unhappy."

"Nevertheless, mother," said the girl stubbornly, "I must put myself in Uncle Gilbert's place. Our Blessed Mother's heart was broken at the foot of the Cross—but did you ever think how the mother of happy." Judas felt? I'm sure Uncle Gilbert's father and mother have for-

"Oh, no, no, dear. I don't blame you." Again the note of pain in her voice. "Maurice: we were so happy. I wish you had not seen him."

"It's not a question of forgiveness, Rosalie." said the mother, patiently. "Why should your father torment himself further?" "Well, I only hope that "Well, I only hope that "The latter than the said of the s

open his heart to Uncle Gilbert once

"As well ask the earth to stand 'That can happen,"

"You've got to pray harder-have you been praying, mother?" Mrs. Collins looked dismayed. "Selfishly, perhaps, Rosalie. I've prayed that your father might . . forget. And that he might not b

so unhappy. But I've never prayed

couldn't see how it was possible "I think Uncle Gilbert is praying

'Rosalie, please!" protested the other. "Don't talk like that. A

Uncle Gilbert situation Nothing can unless God wa And he it to," was the again unanswerable

ngs. The next-day was a busy one in the Collins household, and Uncle A deep Gilbert was seemingly forgotten. I have got such a name upon me.
You know it yourself, sir."

"Ay, Kevin, they say you are dull."

"Yes sir I read very hadly the following in the properties of the fact that he had been kneeling a long to the fact that he had been kneeling a long that the fact that he had been kneeling a long that the fact that he had been kneeling a long that the fact that he had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long that the fact that the had been kneeling a long thad the fact that the fact that the fact that the fact that the fa 'What is it, dad?" she whispered came home from his office. Even only. And then as she kissed him "Nellie" was there — a saucy, ently. And then as she kissed him 'Nellie' was there — a saucy, piquant, blue-eyed girl, who held for an instant neither father nor anther answered her own with honors when it came answered her. Then he to pertinent answers to the Collins' jibes. She occupied the front seat

spoke to him."

"You met him, Rosa'ie—and spoke to him?"

It was the mother who turned an astonished face

And there s still plenty of room for you if you feel like coming."

"No, no." said the father. "Just take care of mother and set her a good example. Avoid the danger

"Yes," said the girl, thoughtfully. "I've always been thankful
there has been noth ng hidden in
this family. You see if I didn't
know how you and dad felt about
Uncle Gilbert, well . . . Maybe I'd
want to act as his champion."
The father shrugged his shoulders.
"If you care to, Rosalie," he said.
"She doesn't understand," said
the mother. "Don't mind her."
"But I do," said the girl,
"But I do," said the girl,
"But I do," said the girl,
"Father," she began seriously,
"will it hurt you if I say I think I
understand better than you do?"

smoothing out the pages. Good children, surely. Maurice would graduate in February and come into the business with him. And John.
. well . . . John had a few more
years to cover. Rosalie. . . Rosalie
need not bother her pretty head



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way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy and the fire! The book over a book and the fire! The book are also as a friend, a friend, we would not rush way to enjoy an evening—sleeping a friend, we would not rush way to enjoy and the fire! The book and the fire! The book are also as a friend and the fire is the fi was worthy of more courtesy than that, he told himself with some of

fellow to save him the trouble," jibed John. "I thought you told us these horses could go, Maurice? They're crawling. You're not seeing Nellie home yet, remember."

"Once that fellow thinks he's made a joke or nun he skins it.

"Once that fellow thinks he's made a joke or pun he skins it alive," said Maurice.

Nellie's voice cut in across the laughter. And, "You're going fast enough to suit me, Maurice." That was Rose—his careful Rose. She liked fast horses and fast cars at a very safe distance. "And we're swinging in on the bridge now."

And then it seemed to Maurice Collins that every drop of blood in his veins turned cold with horror.

his veins turned cold with horror. There was danger . . danger. They were on the bridge—had reached the railroad track . . . were crossing it. And like a crash from the heavens came the thunder of the express train around the curve, and the red eye shone upon the terrified

Dear God," he heard Rose say. And then, "Into Thy hands . . ."
That was Rose. Even death would find her ready. Nellie screamed.
Poor, pretty little Nellie; the world seemed to stand still. Space was annihilated. Time disappeared. Frightful anguish tore at his very heartstrings—and then as his senses realized the impending disaster a figure, faint and shadowy, seemed to fling itself upon the horses, and

to fling itself upon the horses, and they were thrown back, while the sleigh swung in upon the other track out of harm's way.

And the trein thundered past—but not before Maurice Collins had eaught a glimpse, indistinctly, but positive enough, of the man at the horses' heads. It was his brother Cilbert

Moaning, he straightened in his chair. The book fell to the floor. Gasping for breath, he sprang to his feet. Why, he was in his own

room. The lights were on. There were no shadows. But his heart was beating to suffocation.

"Oh, Thank God! Thank God! It was only a dream! A dream," he whispered "It was only a dream! He put his heard to his head. dream! He put his hand to his head in a dazed way. He sat down again, but the book had lost attraction. He moved restlessly, his fingers shaking, and the beating of his heart matches the beating of the

pulses in his throbbing temples.
"I am worried," he said, aloud. "I confess it. I am worried."
From outside came the sound of sleigh bells. He sprang to the window. Yes, there was Maurice. John was out, helping his mother. And now the father was at the door, and took his wife from the

"We've had a shock," said the lad, gravely. "Wait till we get Nellie. She's fainted, I think."

explanation sometime, I suppose: we didn't wait for any. 'You've had somebody's prayers, young fellow,' he said. 'I've never seen a more miraculous escape in my

"It was Gilbert," muttered
Maurice Collins. "I saw it all—
and I saw it all. I saw Gilbert
swing the horses back."
Rosalie put her two hands on her

father's shoulders and there was a grave light on her face—a queer light that told Maurice Collins then and there what Rosalie's future was to be. She would immolate herself for those she loved, under a higher, kinder lover than any she might find in this world.

'Dad," she said tremulously. "I think you've seen prayer made visible. I know Uncle Gilbert is sorry. I know he's praying for us. Send for him. It was his prayers that saved us, dad, tonight."

"I will go to him, Rosalie," said her father, gently.

And so Gilbert Collins came home among his own for Christmas Day. No one ever tried to explain the incident of that evening. There are some things which can never be explained.

COMING LATE TO MASS

Why is it, that some people come into church just at the last moment, and even a few minutes late? Let us leave aside the consideration of the fault committed by missing any part of a Mass of obligation. Let us regard it from the devout and reverend and courteous and business-like side of the question. If we knew we had to catch a train for our daily work, we would plan our time in a-business- would plan our time in a-business-

like his mother. She'd immolate herself for those she loved. . . He found himself nodding, and sat up with a start. This was no ly. If we were invited to dine with ly. If we were invited to dine with it to be untrue that he did not a friend, we would not rush in encounter difficulties. He began to teous. But our best Friend—ah! how different we act toward Him! Maurice, jr's., whimsicality.

And then, although the written words were before his eyes and though his glance seemed to follow the light in long conversations with those whom we love; but we hurry into church a minute before though his glance seemed to follow the lines, he thought he heard the jingle of bells—sleigh bells. He heard Maurice's laugh and John's deeper voice sounded in his ears.

"Yes he did—he said that 'Seeing Nellie Home' was written by another."

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"Yes he did—he said that 'Seeing Nellie Home' was written by another." know we ought to love the best.—
The Sentinel of The Blessed Sacra-

HOLY FATHER

EXTOLS VEN. JOHN NEUMANN

Rome, Jan. 5.-The recent Decree of the Holy Father, Benedict XV., pronouncing the virtue of the Venerable Servant of God, John Nepomucene Neumann, Bishop of Philadelphia, of the Congregation of

The Holy Father's beautiful allocution on the occasion deserves the attention of all the faithful who are thereby urged to imitate the virtues of the saintly character held up before them.

POPE BENEDICT'S ALLOCUTION The Holy Father's discourse was

as follows : "It is a just and natural thing that many Catholics, of different countries and of distinguished nationalities, should rejoice in the news of the decree which proclaims heroic the virtue of the Venerable John Nepomucene Neumann. Just-ly, therefore, the excellent Superior General of the Congregation of the Most Holy Redeemer, in reserving to the sons of St. Alphonsus a special title to the joy of today, has gracefully indicated the motives of interest that Our decree should awaken in many Catholics of differ ent classes and regions. It awakens them, as the speaker just now opportunely said, in the Germans who gave to the Venerable Neumann the father, in the Bohemians who gave him the mother, in the unnumbered sons of distant America who to the zeal of the missionary of Williamsville, of the religious of Pittsburg or of Baltimore owed the beginning or the unfolding of their valor. Christian life. We applaud the "It opportune observations to which We have just listened.

But the Father of the entire Christian family maintains impar-tial benevolence toward all his sons; therefore, as He augurs universal benefit from it, so He rejoices at sight of any fact which may result in the general interest, even when in its first aspect it would seem to be directed only toward a particular

It is precisely this which falls to Us at this moment. Because, while We know the motives of especial interest which some of our sons should find in Our decree of today,

Neumann.

BASIS OF HEROIC VIRTUE

"Perchance the simplicity of this

of any Servant of God.
"But, in the simplicity of these works We recognize a strong argument for saying to the faithful of whatever age, sex or condition:
'You can imitate the Venerable

"In reading the Life of the Venerable Neumann, We have thought encounter them in the refusal to be admitted into the Seminary because of lack of room; he encountered them in the refusal of Holy Ordina-

"To speak truly, We do not comprehend how, in the midst of so many difficulties he was able to effect the erection of so many churches and the founding of so many schools as Neumann erected and founded in the four years of apostolate in the yast regions surrounding the Falls of Niagara. We do not speak of the infirmity which do not speak of the infirmity which came upon him, unless to say that it opened to him the way to seek admission into the worthy Congregation of the Most Holy Redeemer. The sons of St. Alphonsus have his the Most Holy Redeemer, to be of heroic degree, has occasioned much joy throughout the United States and especially in the Redemptorist Order of which Bishop Neumann was an illustrious member.

The Most Holy Redeemer, to be of the of important religious houses. And shall it have been a 'simple life' which he led after his elevation to the episcopal dignity? We do not believe that such could have been the life of one who, in eight years of his episcopate not only com-pleted the work of the erection of the Cathedral initiated by his predecessor and afterward suspended because of inability to pay the debts contracted, but also caused fifty churches to be erected, and opened more than one hundred parochial schools in his diocese. We do not schools in his diocese. We do not believe that the life of a Bishop can have been wholly simple and com-mon who, while he did such great things for the material good, wrought much more for the extirpation of abuses, for the reform of customs and for the increase of virtue in the people entrusted to

> But all this may be said aside. In Our purpose We aim to obtain the universal judgment on the true character of the virtue of the Venerable Neumann, in order to be able to say to all of Our sons: 'No one can remain indifferent to the initiation of simple works, while all ought to imitate the virtue of Neumann, who, in the practise of simple works, had strength and

> "It seems to Us that this first argument ought to suffice to persuade those near as those at a distance that no one should remain indifferent to the news of the of the virtue of the Venerable John Nepomucene Neumann.

"And yet We see evidences of surprise upon the countenances of those who cannot conceive a hero apart from grand enterprises. We hasten to say that grand enter-prises can be the result of simple works when these are entirely furnished with perfection and performed with uninterrupted con-

him, of Sacraments administered. of pastoral visits opportunely made, of new practices of devotion intro-duced, especially the pious exercise the virtue of this Servant of God, because to their eyes the good works and holy leeds of Neumann are those good and holy works which every pious religious, every good Bishop should accomplish. We will again repeat that even the most simple works performed with constant perfection. most simple works performed with constant perfection in the midst of inevitable difficulties are able to establish the heroism of the virtue acteristics of the activity of Neu-

sionary work according to the in-spirations of a Higher Voice. It informed him of the care with which he was to prepare to learn foreign soul. tongues which he was to use later "V "This does not require that all should, as John Neumann, embrace the ecclesiastical state, that, like him, they should enter the life of the missionary or should lead the life of the religious; still less can it he promptness with which he was to accept the invitation so providentially given, it spoke to him of dentially given, it spoke to him of the required that like the Riskan of on; it pointed out to him the insist-ence with which he was to petition the sons of St. Alphonsus will cer-

evident that spiritual goods ought to be esteemed more than material and that he who promotes the intelectual and moral progress ought to be called a more active man than he who works only to effect the physi-cal and material benefits of the

FOSTERS PAROCHIAL SCHOOLS "Neumann, particularly after his elevation to the episcopal dignity, had especial care for the parochial schools; he wished them to be neither mixed nor neutral; in foreseeing the damages which would result from both the one and the other, he favored schools openly Catholic. On his entrance into the Neumann showed himself a man truly most active, and of this activity the fortunate dioceses where he worked enjoy the fruits today

We would add that the activity of Neumann, especially as Bishop, was efficacious and fruitful because of the sweat of his brow, the genergreater for the salvation of the souls entrusted to him.

"It is opportune to recall what he extended and incommodious to be times are naturalism, the new episcopal See at Pottsville. The project was praised, but the observation was made that it would be difficult to find a Bishop who would be willing to assume the government of the new diocese which was very incommodious and poor.

moral conduct, materialistic standards of happiness, callous absorption in sense enjoyments, overweening pride and frank contempt for the eternal decencies.

The Christian sense of the words of St. Paul is quite the reverse. The much-lauded things that the

'But at once the Servant of God declared himself ready to resign from the See of Philadelphia and go to that of Pottsville. He had written concerning the matter to the Sacred Congregation of Propasity of the division of the dioceses and arranged to give to the Servant of God a Coadjutor. And was it not to this Coadjutor that Neumann proposed, three years later, anew, to cede the diocese of Philadelphia and go to that of Pottsville? The change did not take place, because the holy Bishop died before the Sacred Congregation of Propaganda had pronounced on his new pro-posal. But the fact of his reiterated request is a gument of the generosity of soul with which Neumann bore privations and was ready to bear even greater for the good of the souls entrusted to him.

leaf. "The train . . . we had no warning. The gates weren't down."
"And the man? What happened to Gilbert?" asked Maurice Collins. They stared at him.
"There wasn't any man," said Maurice. "No one. And yet—I swear I had help when I was swinging those horses back—I couldn't ever have done it all—there'll be an explanation sometime, I suppose: we didn't wait for a suppose in the s "No one can doubt that the

to the zeal of many, to exert them-selves,—and all should do so—for the glory of God, and the good of their neighbor?

"Oh, may it become in truth an efficacious stimulus for those who, with Neumann, have the common vocation of missionary; may it be likewise for Bishops who, with Neumann, have in common the dignity and the responsibility of a very high office; but may it also be a court only those who in our deven a spur to all those who, in our days, call themselves promoters of Catholic action. We desire that they may be active, but with that activity of the Venerable Neumann, and which was so marvellous because "Finally, he prepared his mis-onary work according to the in-dirations of a Higher Voice. It ordered to its end, and made fruitful by incomparable generosity of

"We cherish the hope that Our tainly precede in imitation of the example of their Venerable Confrater, thus increasing the glories of their worthy Congregation.

life of the religious; still less can it be required that, like the Bishop of Philadelphia, they should all govern dioceses or be shepherds of a mystical flock; it is only required that all should be 'men of their duty.'

"It is not to be wondered at that, should be 'men of their duty.'

"It is not to be wondered at that, should be 'men of their duty.'

"It is not to be wondered at that, with such opportune preparation, with such opportune preparation.

"But to the end that the lesson drawn from the decree of today words.

"It is not to be wondered at that, with such opportune preparation, and the such as th should be 'men of their duty.'

"The duty peculiar to every Christian is pointed out by God, Who, now by means of direct inspirations, and by means of direct inspirations, and the such opportune preparation, the ministry of Neumann flourished most actively. Nor did he increase his activity unless for the salvation of the salvation of heavenly blessings upon our sons both near and at a dis-

the true method of impressing beyond the classes which have stability on his works. Now this especial bonds with him and effects stability depends on the practical that no one remain indifferent to estimate of things and of works in this proclamation, because all conformity and in proportion to the ought to imitate him in whom the objective merit of each of them. It simplicity of works did not impede the wonderful activity of life.

THE CHALLENGE OF NEW YEAR'S DAY

The New Year, today no less than in the days of the earliest Christians, marks the renewal of the conflict between the spirit of the world and the spirit of Christ. The Kalends of January in ancient me had its message of sensualism and of pride, against which the followers of St. Peter had to steel themselves if they would be true to the teaching of the Gospel; and in our times the promise of joy with which the New Year, climbing over the disempointments of the old Catholic. On his entrance into the diocese of Philadelphia he found such schools established in but two which the New Year, climbing the disappointments of the old, makes its smiling bow to credulous makes its smiling bow to credulous is scarcely less deeply parishes; at his death he left over two hundred. Oh, Who will not say that the activity of the Venerable Neumann appears wonderful not so much for the good which he effected in the fleeting hour of the present, as for that which he secured to a future age? In promoting true intellectual progress in these children of today who rightly appeared to him as the arbiters of tomorrow, Neumann showed himself a man made new."

makes its smiling bow to credulous makes its smiling bow to credulous the manier its scarcely less deeply saturated with paganism than it was in the days of the Saturnalia and the Lupercalia. As of old, so now, there must be searching of the Christian heart to see in what during the coming year of grace the words of St. Paul. "The old things are put aside, all things are made new."

There is a sense, very lamentable but startling in its actuality, in which these words are true. Our generation is doing away, with a concerting thoroughness and bewildering rapidity, with the old things that once were the staple of our American life: God, the imosity with which he bore sufferings mortality and destiny of the soul, and offered himself to bear even the restraints of the eternal law, aspirations after everlasting itude, the Divinity of Christ, Revelation, and in general the lessons that Christ taught. And the new things, the things now in did and said in the Provincial Council held at Baltimore in May, 1855. the new things, the things now in Declaring that the affairs of the diocese of Philadelphia were too incarnation of the spirit of the properly administered by one pre-late alone, he made known the necessity of dividing into two, fixing the new episcopal See at Pottsville.

spirit of the times calls new, Apostle classed as old; and the things that the world is making such feverish haste to cast aside as old and outworn are the new conception of life taught the weary world by the Incarnate Word for the saving and the redemption of mankind. New Year's Day, therefore, is a time for taking stock of our ideals and our practise. Our environment is not such as to keep those ideals clear or to make their practice easy. We are living in the midst of those who do not share our conception of life, and it is inevitable that we should gather some of the dust of the world as we go through our daily ways. We need to indulge in periodic mental house cleaning if we would keep our souls free from contagion, to challenge our hearts sternly if we keep them from drifting with the popular current. The question put to us by New Year's day should be met squarely.

One knows how difficult faith is and yet how easy. Dogma is a yoke; but that is not the last word; it is a "light" yoke, a sweet it is a "light" yoke, a sweet burden, a yoke of love. Consider Our Dear Lord's belief in us; was there ever faith like that? He had no need to believe in Himself — but to believe in us! Consider the magnificant belief required to institute the Blessed Sacrament this "Breviary of miracles" for us! And yet in our pettiness we call it a "yoke" to believe in God!—The Sentinel of The Blessed Sacrament.

A man in any station can do its duty, and doing it, can earn its own respect.-Emerson.

The real calamity of life is to become bitter; to let go, to cease striving; to cease unfolding and

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LONDON, SATURDAY, JAN. 21, 1922

"I suppose it is inevitable that after the question, 'Why did you become a Roman Catholic?' Anglicans and others should proceed to that the Church is all right. Empty the question, 'what does it feel like?'

Thus writes the son of the Anglican Bishop of Manchester, England, who after education at historic Eton and Oxford became a clergyman of the Established Church, and fellow of Trinity College Oxford, in 1910. Ronald Knox became a Catholic in 1916 and he thus answers his own question !

"What does it feel like? In answer to this, I can register one impression at once, curiously inconsistent with my preconceived notions on the subject. I had been encouraged to suppose, and fully prepared to find, that the immediate result of submission to Rome would be the sense of having one's liberty cramped and restricted in a number of ways, necessary no doubt to the galling to the individual.

I have been overwhelmed with the feeling of liberty, the glorious liberty of the sons of God. was not till I became a Cath-

former homelessness, my exile from the place that was my own. . . 'I now found ease and naturalness, and stretched myself like a man who has been sitting in a

cramped position.

people on earth. . . "I find in the Church pacem veri potest, tranquillitatem scilicet ordinis." (Peace truly so named. which the world cannot give, that tranquillity which is the fruit of

Reading this passage in "A Spirhappy thought-or was it merely him half a century later: the occasion of an inspiration of the Holy Spirit of God?

thought developed, or how the inspiration bore fruit:

alone who had been without and had come within, one that was utterly beyond the experience of those who have possessed the priceless gift of Faith as an unmerited blessing from the beginning of their lives.

My eyes roamed over the books reluctantly close our quotations. on the shelves of my library-Newman, Manning, Faber, Allies, Marshall, Brownson, Ward, Benson, and a host of others, whose authors and a host of others, whose authors hold high place in the ranks of Low Church party in the Church of Fold and one Shepherd; "that they honor as the most brilliant of our converts. I took the books down result was both remarkable and instructive. As I copied out the day I should string together this glorious litany of the praises of Holy Church from pens that had always been engaged in her were many others whose testimony might be invoked. I wrote to several of them. What it has all amounted to I set down in the following pages, and I offer the labor of a few leisure hours, snatched from many busy days, for those who care to read."

This extremely interesting and edifying pamphlet, "What Does It prayer in a village church has the dulged in by those whom Dean Swift the call of the People's School, Feel Like?" is very difficult to same effect as a visit to a cathedral. characterized as "weeds thrown the characterized as " Feel Like?" is very difficult to review. Happily it is not necessary. Some samples of "this glorious finding the consolation and the litany of the praises of Holy blessing I have sought." Church" will show its scope and for himself and for his friends.

ment is the compilation made that is what it feels like to him:

we feel as though we were marring a perfect piece of workmanship in detaching our sample bricks.

Ronald Knox's apprehension "that must be that of most non-Catholics at some stage of their attrac- able. tion to the Church.

This suggests the next quotation. Frederick Joseph Kinsman spent seventeen years as a minister in the Protestant Episcopal Church and ten years as Anglican Bishop of Delaware. He became a Catholic in 1919.

query he wrote Dec. 8th, 1921:

"What does it mean for a High Church Anglican to become a Catholic? 'Joy and peace in believing,' There is also emancipation from

bondage to personal opinion. The unhappy possessor of a private judgment is bound to attempt the on every subject with which his relig-Moreover, it is com-

forting for one who has been in the way of hearing much about 'the failure of the churches' to discover pews are the natural correlative of wobbly pulpits; but throngs of worshippers naturally gravitate to the altars of the Presence.

Another son of a bishop, Alexis my ship safe to the harbour whither Coleman, whose father the Right Rev. Leighton, D. D., was the predecessor of Dr. Kinsman in the Episcopal See of Delaware, twelve De years after his reception into the Catholic Church, writes:

"Never in the twelve years have I had a single hour of questioning or regret for the step which I took that day, or ceased to be grateful to God for bearing so patiently with my delays and hesitations and for bringing me home at the last."

A sometime Baptist minister, and for twenty-two years General Superintendent of Baptist work in Mexico, welfare of the Church at large, but entered the Catholic Church in 1908. Two years later he wrote:

"I have found the peace of God which passeth all understanding."

Father Fidelis was the religious olic that I became conscious of my title under which was hidden the name of James Kent Stone. He was born in 1840. In Harvard he had as born in 1840. In Harvard he had as shall remain, growing more and class mates Senator Henry Cabot more grateful for the great gift He Lodge and Oliver Wendell Holmes, Jr., now Associate Justice of the "If found harbourage, the resting place which God has allowed to His Later on, as Professor in the same but all interested in higher educa-University, he taught Latin to tion will hope to be able to call nominis, quam muhdus dare non Theodore Roosevelt. Entering the henceforth a fellow-Canadian. He Protestant ministry in 1886 he be- is one of the world's most distincame successively, President of guished scientists, a prolific author, Kenyon College, Ohio, and Howard and an enthusiastic professor. The College, New York. In 1869 he son of a Protestant clergyman, he made his submission to the Catholic was born in England in 1858 and itual Aeneid" gave Bishop Fallon a Church. This is what it felt like to received into the Catholic Church in

"I found it as in the parable, like he Holy Spirit of God?

In his own words this is how the

If ound it as in the parable, like a treasure hidden in a field—in the does it feel like?" Sir Bertram self-same field up and down which I wrote on December 1, 1921, from St. had often trampled it under my feet. And when I found it, I hid inspiration bore fruit:

"It struck me as I read it that Ronald Knox had asked a very interesting and incisive question interesting and incisive question."

it, scarce daring to gaze at its please: 'Port after storm doth greatly please: I think that about sums up my view. I know that it is often thought that converts would like to interesting and incisive question, known thee, O ancient and eternal Truth!' And then, for joy thereof, I went and sold all that I had and bought that field."

Of special interest to our readers will be the experience of one or two Canadians with which we must

George J. Bull was born in Hamilton, Ont. His parents were Irish Protestants, active members of the England. He was graduated in Medicine from McGill in 1869. He one by one, and turned their pages, practised his profession in the seeking the personal answer of the United States, England and France, practised his profession in the individual author to the question, and became one of the most famous 'What does it feel like?' The oculists in the world. He entered the Catholic Church in Paris in 1892. passages that seemed to meet the situation I said to myself that some Bull felt: Bull felt:

"Why, after receiving so many signs of His bounty, shall I not thank God for admitting me to His Church. In the words of St. Augustine, I may say: 'I have loved Thee late, oh Beauty so capital and yet so new! I have ancient, and yet so new! I have loved Thee late.' How exquisitely beautiful is this divine Church as compared to the human institution I knew in my early years. It is not the external pomp of worship which attracts me, not the beauty of sights or sounds; for a simple I feel that God is truly there, and never have I gone away without

quality sufficiently to make every a Canadian is William Oswald religious susceptibilities. reader eager to have the pamphlet Story, now living at Guelph, Ontario; he retired -from the Even that apparently simple plan British Navy with the rank of is not without its difficulties; with Admiral in 1912, after a brilliant such discriminating taste and judg- career of over forty years. Here

"I think an apt illustration of 'What it feels like' may be derived from the following incident which

occurred some years ago. Ronald Knox's apprehension "that the immediate result of submission to Rome would be the sense of having one's liberty cramped and restricted in a number of ways" must be that of most non-Cathy ways the densest for imagin. wrapt in the densest fog imagin-

"It was a fog that you could feel. dense and penetrating, which held us close and smothered us while we dark that there was little difference between night and day. The stillness, too, was weird, broken only at intervals by the ship's siren crying out like the agonized scream of a minds. In answer to Bishop Fallon's tortured soul, while occasionally other souls answered back with shrill and angry cries.

"As night turned into day and day into night, again with no change for the better, I felt the weight of my responsibility for the safety of the ship committed to my charge, for there was nothing except the soundings shown by the lead to

'At last on a sudden, when off Dover, one bright light showed up, then another, and in a few moments e were clear of the fog, a wonderful transition to a clear atmosphere. shewn to guide us on our Then all care and anxiety fell from my shoulders, and in place came the feeling of happiness and security, for now I could be sure of bringing

I was bound.
"I was received into the Church by the late Father William Eyre, S. J., at Farm St. (London, Eng.) in

'Interiorly there was a new sense of confidence, security and peace, for had I not emerged from a spiritual fog into an atmosphere where all the marks placed by an infallible guide were plainly visible to guide me safely past the rocks, shoals, and dangers of life.

"I learnt to appreciate the beauty and poetry of the Catholic religion and to love her services. My only regret was that I had lost so many years and so much help through my ignorance of what the Church stood for, and I rejoiced that my children had better opportunities than I had

"At the time some of my friends prophesied that within five years I would have retraced my wandering footsteps. They were wrong, for after nearly thirty years I am still a 'Poor Papist' and so please God I has been pleased to grant m

Sir Bertram C. A. Windle, F. R. S., 1883.

In answer to the question, "What

"'Port after storm doth greatly go back if they were not ashamed to do so. I can only speak for myself and say that any idea of leaving port has never crossed my mind.'

When this issue of the CATHOLIC Record reaches its readers we trust that it will find few amongst them who are not actively and fervently participating in the fraternal prayer for unity, for the return of the other sheep that there may be one all may be one."

Nothing could be more appropriate or more useful as a practical outcome of the spirit of the Church Unity Octave devotions than to peruse and disseminate the pamphlet "What Does it Feel Like?"

Here is a letter from an American priest who had just read his sample copy :

"I thank you for the copy of What Does It Feel Like?"; it is a marvellous pamphlet. Every page is a push toward the Church; every the seeker after truth and peace. Please send 1,000 copies at once."

Throughout the whole story of these converts' interesting experience there is not a trace of that offensive pandering to prejudice incharacterized as "weeds thrown should be an interesting and welcome over the Pope's garden wall." The sound. Why should a man abandon compilation may be handed to any forever all idea of learning out of non-Catholic friend without the books, merely because he did not

NOTE.—"What Does It Feel Like?"

IRISH RACE'

from William Orr, Wolfe Tone, those who had failed to get off right Robert Emmet down to Charles in the matter of an education. We leaders of the Irish race in the vary- for them; but it has, only too London Times Literary Supplement ing phases of its fight for freedom generally, been assumed as settled quotes Bacon's phrase that of all were Protestants; and notwith. that all that could be done for them forms of unrest the most formidstanding the further fact that these was to recommend them to read; able is "discontent of the belly." names are enshrined in Catholic and we let it go at that. hearts as the canonized saints of But what to read? And how to dent, expressed the same idea when slowly groped our way up channel, hearts as the canonized saints of mile after mile, hour after hour, so Irish nationality; the old familiar read? What to study? And how he said that "hunger does not breed" blurring impression on many always been practical advice.

his collaborateurs have so oppor- it useful and practical. know the story of Ireland.

Edson, Alta., Dec. 15, 1921. Mr. Seumas MacManus. 26: W. 94 St., New York City.

My Dear Mr. MacManus,-Your The style is most fascinating. The marginal references are very valuable. I am glad the quotations unbelievable—are so copious. The work will prove a great treat to s a vindication of our Race, a con-

demnation of our enemies.

The story is well and beautifully The book displays the spirit of the author in a pure and elevated patriotism which permeates the work. Multitudes of the exiles from Erin, resident in many lands, will be glad and rejoice that Seumas MacManus lived and wrote "The

Story of the Irish Race."
T. J. JOHN TON, PH.D., D.D. Late of Enniskillen, Ireland.

A GOOD EDUCATIONAL MOVEMENT

By THE OBSERVER

The University of St. Francis Xavier's College, a Catholic university situated at Antigonish in Nova Scotia, inaugurated last year a free short course, open to all comers, without distinction of religion, or of educational condition. This short year; and it is quite appropriately called "The People's School."

The school is open from January services of the University staff, Catholic negroes from Maryland. besides which it has this year two prominent educationists from out-Somerville from England.

lems, agriculture, and science and companies of France. persons attending may take what they want and leave the rest. Last reading.

education in school was neglected of all the allied nations, many of similarly treated. In Manning's from the inside, may be aroused by aim of the school, it is obvious that of every interested country for surprising to discover, that neither different fields, he acquires an eduyears ago, that all that sort of thing ceremonies. It is difficult to imag- looking for, and greater skill in The Boy Scout movement clearly quotation a ray of varied light to had gone by for ever for them, ine a more impressive or more application. Manning was, to a points the way to the elements that seeing perhaps, that they had now effective memorial than this. reached the ripe old age of thirty years or so, and must be classed as old men.

proceeding on a false supposition, perhaps, but is that any reason why he should not hope at all?

ment distinctly in advance, and fol- "word of dutiful fraternity." Pur- ever Cardinal Manning's limitations lander, expressively characterized

AND "THE STORY OF THE | wholly overlooked in the past:

Notwithstanding the fact that granted that little could be done for reached the suffering districts.

lie that the Irish national question to study it? Even the good advice reform;" and Professor Russell is a religious question has left its we have been so free with, has not Smith going a step further quotes

It is therefore with a twofold practical advice; is now laying be- stages of starvation, as saying: pleasure that we print with the fore such persons a concrete propo- "If a man misses his meals one day writer's permission this letter from sition: Come to us; and without he willslie; if he misses them two an Irish-born Protestant lover of any tuition fee; and without any days he will steal: and if three Ireland. It serves the double pur- expense but your board and railway, days he will kill." This is a homely pose of helping to disabuse minds fare, we will put our staff at your way of putting it, yet, remarks the quaint old uncle of his, one of those of the blighting calumny that Irish service for two months; so that you Times, "it is historically possible to shrewd men of the world-men of Protestantism is identical with may have a chance to make up treat the French Revolution as a sound sense and few words-who indicate that we were keeping on our right course, and they are none again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on or countries that is a practical resolution as a sound sense and few words—who indicate that we were keeping on or countries that is a practical resolution as a sound sense and few words—who indicate that we were keeping on or countries that is a practical resolution as a sound sense and few words—who indicate that we were keeping on or countries that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on again before our readers that is a practical resolution as a sound sense and few words—who indicate that we were keeping on a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the french resolution is a sound sense and few words—who indicate that the few words—who indicate the again before our readers that is a practical proposition; and those triumph of Bolshevism in Russia to try, said he wanted to give the boy masterly compendium of Irish his- who attended the course last year the command of the food supplies some parting advice and would like tory which Seumas MacManus and have so pronounced it. They found of the country." Which considera- him to come over and spend the day

> thus extended; and the bonds be- that much-tried land. tween it and the public from whom it experts patronage and support, are strengthened.

'Story of the Irish Race' has come to urgently require the extension of hand. I am delighted with the influence of Catholic univeridea that the Catholic Church is 'Andrew, always do as you have a book. It is splendidly gotten up. the innuence of Catholic universory opposed to the popular reading of mind to; that's my parting advice started in to read in different sections of the work, and had in each tions; he is the victim, on the one Father's own words: "As far as ease to pull myself away from it. hand, of other ignorant men who in us lies we shall never desist from of explanation or further counsel. are more cunning than he; and he urging the faithful to read daily Too few "have a mind" to do anythus given—primarily for verifica- is the victim, on the other hand, of the Gospels, the Acts and the thing. They are hopelessly at sea. tion of what might be regarded as the educated man whose moral Epistles, so as to gather thence food Not having had enough experience The principles are false; and who is for their souls. . . Much gain by actual contact with practical wilfully bad, or is dangerously mis- must accrue to the Church of God affairs and without the help of taken because he lacks moral knowl- when numbers of people thus adults, sensitive to the demands of edge.

is today.

NOTES AND COMMENTS

It is stated on good authority that Takashi Haru, Premier of for the distribution of copies of the tenth." That he may be reasonably Japan, who was assassinated on Scriptures at prices within the reach certain of success, a boy should be November 4th, was a Catholic.

ONE HUNDRED years ago there were, outside of Egypt, but eight Catholic settlements in the whole African continent. Today there are 95 dioceses, vicariates or prefectures, with about 4,000 priests, and 4,000,-000 Catholics.

In connection with the hundredth course is now open for the present anniversary of the establishment of the Negro colony of Liberia, which auspices. Catholics with twenty der aimlessly about and waste the will be celebrated this year, it is centuries of history behind them, years that are most valuable for recalled that among the very first and an authority which none may thorough preparation. 11th to March 16th, and has the settlers from America were many gainsay, necessarily resent the fussy Merit-badge requirements,

side the University, Mr. O'Brien, signs of losing its hold upon the fallible discernment and judgment turing, surveying, and taxidermy, from the United States, and Mr. Catholic world. In the month of to go upon. last August alone, it is stated, over covers literature, 200,000 tickets to the shrine were Writing in the Quarterly Review, selected and studied at will. They mathematics, history, social prob- sold to pilgrims by the railway Mr. Algernon Cecil deals with are the electives of Scout work.

made to give an impulse to good Salut, and under the auspices of the Mr. Cecil says:

To such persons, who have been Father was that to Dr. Nansen, proper and not its popular sense, a dignity of honest effort and places Another whom we may claim as slightest fear of wounding his begin at the right time? He may its object was to thank the Pope Manning required for the full alone will he have done something not hope now for as much progress, not only for his material contribu- exercise of his activities the image worth while and have laid steps to By M. F. Fallon, D. D., Pishop of London. The Catholic Unity League, St. Peter's Seminary, London, Ont. \$1.50 the hundred; \$40.00 the St. Francis Xavier's, Antigonish, is a great scheme; and is a move-

A PROTESTANT CLERGYMAN lowing a line which has been almost chased with the Pope's offering a in other respects he must ever be wholly overlooked in the past: train-load of food, clothing and regarded as one of the greatest lt has been too easily taken for other necessaries had already churchmen of the nineteenthcentury

Stewart Parnell, most of the great have been full of pity and sympathy effect upon economic conditions, the the oppressed. Mr. Woodrow Wilson, when Presian observer who in the Yukon St. Francis Xavier's is now giving wilderness had seen men in all tion should not be lost sight of in at his house to get it. The boy tunely given to those who would The influence of a university is estimating present conditions in went, accordingly. After dinner

> make interesting reading for those | the woods, the old man turned sud-And the times in which we live who in the face of existing facts, denly and, looking his nephew full is the victim, on the other hand, of the Gospels, the Acts and the thing. They are hopelessly at sea. approach this table of heavenly the times and to their personal There never was a time when it instruction which the Lord pro- capacities, they drift bewilderedly was so desirable to spread sound vided through the ministry of His about. Occasionally, by sheer knowledge amongst the people as it | Prophets, Apostles and Doctors, for | chance, they fall into some attracthe entire Christian world."

the work of the Society of St. Jerome paternal influence bears them up, which he himself founded years ago they become the "submerged of the most slender purse. During clear in his conviction that what he late years the high cost of paper wants to do he honestly believes he and printing made it impossible for can do. It would be absurd, for the Society to issue its publications example, for a boy having no liking at old prices, but rather than see for mathematics or drawing to unthem advanced the Pope himself dertake mechanical engineering. trouble with sectarians in animad- boy with no liking for study to enter editions put forth under their own many boys, otherwise gifted, flouninterference in the matter of Bible bracing a wide range of subjects distribution of those who have from agriculture, aviation, machin-

new biographical material regard- Rarely, if ever, do boys club ing Cardinal Manning recently together to work for merit-badges. Referring to Lourdes we are re- brought to light. Asking what Even when they do, they compete year, the students varied in age minded that a chapel of "Inter- the answer should be to the ques- for different badges rather than the from eighteen years to forty-eight, allied Gratitude" has been erected tions about Manning's character, same, and no coercion limits the and were greatly pleased with the at the shrine through the initiative which the facts suggest, and noting choice. A sense of perfect freedom course. This year an effort is to be of the Association of Notre Dame de the difficulty of giving an answer, controlled by the necessity of "mak-

had not made a commencement dedicated shortly with imposing handle. The other needs more strength of his native interests. degree, rarely if ever now to be make for success in any vocation. detected in English public men, a By providing a high quality of train-One of the most notable of recent super-naturalist in politics, or quite ing under stress of personal obligaaudiences granted by the Holy simply, if the word is used in its tions of honor, it establishes the Arctic explorer and President Gen- prophet. To eyes that could see, right living in the position of first eral of the International Red Cross, his countenance carried the imprint importance. If a boy has been and Organizer of assistance to of another world. His face, taught to do his best at whatstarving Russia. In an interview declared William Lockhart, was to ever he undertakes, without given to various journalists after him a "first dim revelation of the grumbling, without blustering, tion to the work, but also for the of a kingdom standing in startling future progress in whatever line of appeal for the same object visible contrast to the kingdom of work he may undertake. This

-a statesman in the highest sense of the word, a priest always, and IN REGARD to starvation and its the constant friend of the poor and

> BOY LIFE "MERIT-BADGES AND VOCATION'

Henry Clay Trumbell, in his valuable little book, "Duty Knowing and Duty Doing," clearly indicates the importance of setting one's will to one's work and sticking to it at all cost. He says: "A bright New England boy, who had been well trained in a Christian home, was about to start out to find employment in a neighboring village. A the uncle took the boy out for a walk into the woods. When they Pope Benedicr's encyclical would were fairly by themselves, there in

tive occupation for which they are passably well-fitted. More fre-THE HOLY Father praises highly quently, however, unless some defrayed the extra cost. The Similarly, it would be unwise for a verting upon the Catholic attitude such occupations as law and the towards the Bible is that they con- ministry, requiring, as they do, fuse between the genuine authorized close application to books. For the translation and the mutilated want of a little self-knowledge

The Grotto of Lourdes shows no nothing but their own extremely ery, and music, to printing, sculpprovide a valuable field for experimentation. The subjects may be ing good." which is always a domi-Bishop of Tarbes. The walls of "When a lock defies us, we are nant factor in the proper selection It need hardly be said that this is this chapel are being lined with in the habit of trying different keys of a career, begins to operate. an excellent scheme. Its primary mosaic medallions containing the until we hit upon the right one. Definite interest in choosing a vocapurpose is to enable those whose names of the fallen in the late War The problem of character has to be tion, which of necessity must come to take hold and to make up in whom will have no other memorial. case the lock to be turned appears pursuing his own choice of meritsome measure for what they have There have been great numbers of to be a double one; and of the two badge subjects. Gradually, almost missed. Whilst this is the direct applications from Catholic families most likely keys, it would not be imperceptibly, by experimenting in the indirect effects may be very inclusion of one or more names on would do its work without the cation of the most useful sort. great and may reach far. Men will the already crowded walls, and an other. Manning was first of all- Whether or not this consciously begin to think of study who have effort is being made that none be by nature, as his co-religionists leads to the choice of a career, he is heretofore taken it for granted that omitted. The chapel is now would say-a statesman; and this able to discover his bent, and by a study was not for them, since they approaching completion and will be key is easy to find and easy to series of practical tests prove the

Scout to perform a tedious piece of and the boy still in a cheerful mood, he remarked, nodding his head impressively: "Thought boys nowadays couldn't be relied upon to finish a hard job and keep happy about it. If Scouting does that for a boy, henceforth I'm a believer in Scouting." Unfortunately, it will not "do that" for every boy, though such should be the general result. It does, however, lay emphasis upon the fact that ordinary, homely, unvarnished toil does more than any amount of well-tutored passive reception of facts to develop Vargas to the written agreement that the discussion should observe manhood.

The virtues emphasized in the Scout Law, i. e., trustworthiness, loyalty, helpfulness, courtesy, and so on, are all assets of inestimable vocational value. Added to them is the trait of "sticktoitiveness," which good scouting is sure to inculcate. A boy who constantly shifts about from one kind of work to another soon finds himself out of by these ministers. work and among the vacillating mass of poorly paid, little-respected laborers, who are responsible for a large part of society's discontent.

If there is one mental power the English-language papers, preswhich gives the best guarantee in sure was brought on the latter to any walk," Professor Munsterberg has said, "it is the power of persistent attention. Those whose attention is not trained in youth in will never be able to master the tasks of life." Every preparation for a vocation that teaches steadfastness to the chosen line of duty Alliance, and the use of the hall and sustained attention to the task was granted for one night. At in hand is good.

Much serious harm is done the ordinary boy by training him to county court opposed the holding of feel that there is waiting for him the debate. Father Benedet gave some particular opening which he must set about to discover. The best of his energy may be dissipated Rev. Mr. Vargas to keep his written in the search for it. It is far better pledge. for him to start from the opposite point of departure and, considering himself and his abilities, decide what he can do well. In this way hour of the debate drew near. Ten he will find a position, or perhaps policemen and five constables were create one, where he can make a contribution and find true happi-

METHODIST VS. **JESUIT**

ness through his own honest efforts.

CHALLENGER TO DEBATE FAILS TO APPEAR

El Paso, Texas, Dec. 22.-After issuing a challenge to Father Romauld Benedet, S. J., to conduct a public discussion of Catholic teaching in Liberty Hail here, the Rev. E. B. Vargas, pastor of the Methodist Church of the Messiah, here declined to meet the Levil, has declined to meet the Jesuit. The minister's retreat from the debate was the climax of a situation which was created by the offensive propaganda conducted by the Mexican Ministerial Alliance, of which Rev. Mr. Vargas is a

In furtherance of their efforts to Mexicans of El Paso and the adjacent districts, the Mexican Minis-terial Alliance has been waging a campaign of misrepresentation and abuse against the Catholic Church and Catholic doctrine. The attack was directed against the seven Mexican Catholic churches here, but made the Spanish-speaking

Jesuits its particular target.
Two publications, El Evangelista were both represented. The cere-mony was attended by marshals and Mexicano and a supplement, La Verdad, were the principal agencies generals and a large crowd.
Pope Benedict XV. sent his bless spreading the misrepresentations and insults.

CHALLENGE ACCEPTED

Father Benedet and Father Crux M. Garde, S.J., accepted the gage of battle and in La Revista Catolica and a two-page supplement made such effective replies that the Ministerial Alliance was stung with Ministerial Alliance was stung with humiliation. These articles were circulated broadcast among the Mexicans of El Paso and neighboring places. The upshot was the challenge from Rev. Mr. Vargas.

Father Benedet promptly agreed in the presence of four witnesses, to meet the Methodist minister in a series of discussions on control of

series of discussions on each of three nights. It was stipulated in writing that each disputant should present his objections in syllogistic form and that each difficulty should be repeated and answered point by point. This agreement was published in the English and Spanish province of Normandy. The log

Apparently Rev. Mr. Vargas had counted on the support of the American Protestant churches when he challenged Father Benedet. pillage, du Guesclin cleared the But it appears that after he had country of them by org mizing them committed himself to the disputation, these American Protestants warned him of the task which he had undertaken in offering to meet a Jesuit in a syllogistic form of argument. Thereupon an effort had undertaken in offering to meet a Jesuit in a syllogistic form of argument. Thereupon an effort was made to save Mr. Vargas and local Protes antism from the consequences of his rashness. A prominent Episcopalian clergyman which lasted three months. The

as a "fossilized brick," employed a requested Right Rev. A. J. Schuler, Scout to perform a tedious piece of S.J., Bishop of El Paso, to forbid manual labor. When he returned after a short lapse of time and found the task carefully finished

When a trivial difficulty was

encountered in obtaining the services of a presiding officer of independent religious affiliations, the Rev. Mr. Vargas tried to withdraw

from his formal public agreement.

He sought to force Father Benedet

that the Ministerial Alliance might

itself appoint the presiding officer, or omit the presiding officer, as it saw fit, but that he held Rev. Mr.

ASKED AUTHORITIES TO INTERVENE

In the resolve to escape the humiliation which Rev. Mr. Vargas

seemed destined to suffer in the eyes of both American and Spanish-

gas against Catholics were

The city commissioners also were

an awkward situation.

this juncture Rev. Mr. Vargas announced that he would not meet

Father Benedet, declaring that the

of Liberty Hall at the time fixed

for the discussion, and would expect

METHODIST FAILS TO APPEAR

required to handle the throng, which was eager to hear the discus-

sion, but quite orderly. Father Benedet was on hand, but Rev. Mr.

Alliance had misrepresented.

No one responded.

who is interred there.

was not present, announced that if

would be welcomed on the stage.

FRANCE PAYS HONOR TO DU

GUESCLIN

By M. Massiani

of a great manifestation in honor of

Mgr. Cerretti, Papal Nuncio to

Paris, presided over the ceremonies,

surrounded by archbishops and bishops. The President of the Republic and the Minister of War

in secret to a tourney where he defeated several knights, one of whom was his own father.

of independence against the Eng-

scientific rules.

American

MARYLAND'S STORY

LORD BALTIMORE'S COLONY THE CRADLE OF RELIGIOUS LIBERTY IN AMERICA

to change the requirement that the disputation follow scientific lines proposing instead three nights of speech-making. The Jesuit then informed the Methodist minister that the Ministerial Alliance might New York, Jan. 9.-That a national monument should be erected on the spot where Father Andrew White, S. J., on March 25th, 1684, celebrated the first Mass on Clement's Island, in the Potomac River, and the colony of Maryland was established by Lord Baltimore, will be urged by Rev. John La Farge, S. J., before the annual meeting of the United States Catholic Historical Society, Monday evening, January 16, at the Catholic

Father La Farge will bring up the facts which prove that in his opinion March 25 should be known as Catholic Day, and the distinctively speaking people of El Paso, the American Protestant ministers appealed to the municipal authorities to revoke the permission given to use Liberty Hall. "Fear of dis-Catholic anniversary of the United States, since from the events which occurred on that day in 1634 there orders" was the pretext advanced ollow in unbroken sequence the establishment of public worship, religious toleration, the ordination As the controversy was by this time raging vigorously in the press and the vicious statements of Varof the first native priests, and the first native religious men and women, the Catholic Hierarchy, Catholic education, the first schools, lated from Spanish and published in the first colleges, and the first Catholic civic unit, St. Mary's City. Probably no other event has had more momentous bearing on the columns for communications on the religious and political history of the United States, and Father La Farge believes that a national monument should mark this historic site, Catholics firmly demanded the use of the hall for the debate. A comwhich is now an unrecognizable promise was reached, against the wishes of the Protestant Ministerial

waste. At a recent meeting of the Dramatic and Musical Guild of the District Council of Catholic Men, in Washington, this same idea was broached and discussed, and it was voted that the Dramatic and Musical Guild should as soon as possible secure the production of an original historical pageant, or pageant - drama, commemorating the establishment of religious toleration by the Maryland Catholics. The proceeds of the performance, it was voted, will be donated to a fund for the erection of a national Ten thousand persons clamored for admission to the hall when the monument at or near the place where the first Mass was said in

Maryland.

The historical material for the history of the Catholic colony written by Right Rev. William T. Russell, D. D., Bishop of Charleston. S. C. Bishop Russell has given his by his absence. The six thousand men and women who finally found room in the hall heard Rev. David consent to this project, and a production committee was appointed Foulkes, S. J., pastor of Sacred Heart church, speak in English and several other Jesuits in Spanish, in by the Dramatic and Musical Guild, which named one of its members, Michael Williams, the author of "The High Romance" and "American Catholics in the War," to preexposition of some of the Catholic doctrines which the Ministerial Father C. M. Garde, S. J., on making sure that Rev. Mr. Vargas pare the pageant with the assistance of Daniel E. Doran, the author of an historical play dealing with Christopher Columbus, and other authors, musicians and directors of there was a Protestant minister in the hall who desired to be heard he

It is hoped that if the work of this committee proves successful, the pageant will be produced in Washington as an annual event and become to Washington, which was originally part of Maryland, what doctrine of Christ. John McGroarty's mission play is to California. The Baltimore Council of Catholic Men will cooperate n Paris, Dec. 3 .—The Basilica of Saint Denis has just been the scene presenting the pageant in Balt more. If the expectations of the Dramatic Guild are fulfilled the the sixth centennial of Bertrand du Guesclin, Connetable of France, pageant-drama will be produced on the site of old St. Mary's City in 193, when it is hoped that a great national celebration will be held on that spot in commemoration of the third centenary of the landing of t heCatholic pilgrims.

FATHER ELLIOTT, C.S.P.

Washington, D. C., Jan. 9.—The Rev. Walter Elliott, C. >. P., the oldest living member of the Paulist Father Sertillanges, member of the Institute, wearing the white habit of the Dominicans, delivered Order, celebrated his eightieth birthday here last Friday, the feast the panegyric of du Guesclin and drew a picture of the grandeur and of the Epiphany. Many members of the faculty of the Catholic Unipopular spirit of the ancient monversity as well as priests and lay persons from the District of Colum Connetable Bertrand du Guesclin, bia called at the Apostolic Mission House to convey their good wishes one of the greatest popular and national heroes of France, was a type of the old French chivalry. Born in Brittany in 1321, of a family to the venerable missionary who was born in Detroit on January 6, descended from the king Maura Hakin, he was the eldest of ten children and was distinguished for his unruliness. As a youth he went 18+2, and who is regarded as one the foremost American missionaries

Father Elliott was ordained on March 25, 1872. He had entered the Paulist Order on September 2, 1864, after having served through the Civil War as a member of the Du Guesclin took an active part, under King Charles V. in the war 5th Chip regiment. He participated in the battle of Gettysburg in which his brother Major Robert Elliott, waskilled. Another brother period of unrest in France have g led to the formation of the "great companies," composed of old sol-diers and vagabonds who lived by of Father-Elliott was also slain during the long conflict, on the history of which Father Elliott is one of the greatest living authori-

Perhaps more than any other American, Father Elliott is credited with the spread of the Paulist Ideals for missions to non-Catholics. Throughout his fifty years in the

Denis upon the arrival of the body, and in 1889, King Charles VI., desiring to bonor the memory of Du Guesclin, caused his funeral to be celebrated a second time.

One of du Guesclin's sisters was a nun who victoriously defended her convent against the English.

from the Passions "has also read by thousands. He was of the founders of the Apc Mission House at the Catholice versity for the training of p specializing in missions to Catholics. Mission House at the Catholic Uni versity for the training of priests

IRISH THANKSGIVING

Dublin, Dec. 80.—In the religious,

national, social and industrial life Ireland peace will produce developments. A parish priest has made the suggestion that as soon as possible after the establishment of the Irish Free Etate an International Eucharistic Congress should be held in Ireland. Such a Congress would be a fitting thanksgiving and petition. The Catholic Congress which was to be inaugurated in 1922 has been postponed until the following year when it is expected the new

On the material side the anticipations and hopes of the people are high. There are possibilities of vast developments. A revival in trade is certain. Irish manufacturers have already opened a permanent exhibition in Dublin. The public in Ireland and visitors from abroad can obtain at this exhibition full and authentic information in regard to the manufacturers of the country. Mr. de Valera formally opened the exhibition. It was, he said, the best way to further Irish

manufacture.

The material prosperity of the country was equally important with its spiritual advancement. He hoped they would soon have in the country large fairs like those held on the continent. The more native induscould be the field of employment at home. In this way emigration will be checked. A diminution in, or cessation of, emigration will inevitably lead to a large increase in the Catholic population.

EDINBURGH PARISH ERECTS MEMORIAL TO 315 KILLED IN WAR

Edinburgh, Dec. 30. - Bishop Graham recently dedicated a mortuary chapel built at St. Patrick's Church in commemoration of 315 men who gave their lives in the War. In this parish located in one of the poorest districts of the city, more than a thousand responded to the call of their country and the chapel has been erected memorial to those who did not come pageant is to be drawn from "Mary-land: The Land of Sanctuary," the of the loyalty of Catholics to their country.

It is, said Bishop Graham at the dedication of the chapel, a bitter reflection that the great purposes for which the War has been fought, such as the supremacy of right over might, and the freedom of small nations, have not been brought about. But these men did what their consciences and their duty told them they ought to do.

Continuing, the Bishop said there could be no real disarmament until those in power altered their attitude toward their territories and their toward their territories and the empires. The root of the whole difficulty is the sinful heart of man difficulty is the sinful heart of man the empires. The root of the whole difficulty is the sinful heart of man watching public, is existent on watching public, is existent on the sinful heart of the sinfu desire for power. There can be, he said, no proper and moral disarma-ment until the hearts of men are

THE RIVER JORDAN TO BE HARNASSED FOR POWER

London, Jan. 2.—The River Jordan, famed in Bible narratives, is to be harnassed to produce power for electric trains and lighting purposes.

and a great network of railways, which is expected to spread all through Palestine, will get its

motive force from the river.

The work is being backed by the
Zionists and a contract has been
awarded by the Palestine Government for the work. The British parliament has completed its investigation of the project and actual construction is being prepared for by a corps of workmen.

MIXED MARRIAGE IN CHURCH

Denver, Jan. 9.-The marriage of Miss Gladys Quentell and Verner Z. Reed, the latter a non-Catholic, took place last week in the Cathedral of the Immaculate Conception

A special dispensation was necessary in order to have the ceremony, which was conducted by the Rev. Father O'Dwyer, performed in the church. The groom's father, a convert to the faith before his death, was extremely liberal in his gifts to the church even before he became a Catholic and it is understood that it was out of the memory of this generosity that the dispensation was granted by Bishop Tihen, after

OF CANADA

THE FAITH IN THE CANADIAN WEST (Written by E. G. Whitchead for Catholic

Register) CONTINUED FROM LAST WEEK

After Mass is finished the Indians remain squatted on the floor until The offerthe white people leave. ing in some places is often unique. Moccasins, beaded work, skins all form part of the native contribu-tion to the Missions. Seventy-five years in this far northern country have not been

without their tragedy. On arriving at Fitzgerald by boat, one's eye is attracted to a large cross sur-mounting a high rock at the beginning of the rapids. This is a reminder that Fathers Bremond and government will be fully in opera-Brohan lost their lives by drowning in these rapids, while on one of their trips. Again, Bear Lake in 1920, claimed as its victim Father Frapsauce. In the Arctic Circle, two priests, some years ago-Fathers Roviere and Le Roux were murdered by Eskimos. Many rest in the various forts-grown old in the Faith. For over fifty years some of these

priests, nuns and brothers, have never seen the civilized parts of the country, living on fish and dried moose meat and the product of their gardens, they have laboured all this time among the natives. There are in the Territories about forty Sisters of the Order of Grey Nuns, and twenty-one Priests and Brothers. None of them receive any remuneration in the way of salary. It is the proud boast of the Bishop that them, but this is a mere the bucket." They may not have appealed for help, but from observation of their tremendous labours, help would not come amiss. the summer of 1921 an epidemic of smallpox, in mild form, broke out at Fort Smith and other places. The Government doctor was away on his annual visit with the Treaty party. The Order of Grey Nuns cared for, until better, nearly all the cases, working during the hottest part of the summer with the epi-demic, in addition to their ordinary routine. Yet, they seem very happy in their chosen vocation. The in their chosen vocation. The Mother Superior of this Order is Mother Gerouard, a godly and kindly woman and much beloved by

the Sisters. The work of the Grey Nuns in the North is now known from one end of the globe to the other. A recent publication endeavours to give some idea of the history and work of these wonderful women. However, outsiders, that is those of other faiths, give unqualified, unsought praise to these Sisters and their work. It is a sure mark of merit when one's work wins the approbation of members of an antagonistic. and sometimes, in individual cases, hostile community. If ever true earth, it is among these Sisters. stranger enters their hospitals. it a question of being able to pay Nay, rather a question of how they can best assist him. In addition to their hospital work, one sees these cultured women side by side with native squaws digging potatoes and dens, their grey habits tucked careskilfully to the natives. Versatility Jerusalem, Bethlehem and perhaps Nazareth will be lighted through the medium of a great hydro-electric plant to be erected on the banks of the famous stream and perhaps are to be their common gift. Neither are they averse to long journeys by river and portage, when the necessity of their Order demands it. Their hospitals and schools are models of cleanliness. schools are models of cleanliness. One comes away from that great country uplifted in spirit and lost in admiration. Their Order is one of the brightest jewels in the great diadem of the Church.

TO BE CONTINUED Donations may be addressed to: Rev. T. O'Donnell, President Catholic Church Extension Society

67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE

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Grand Falls John J. Norris, St. John's Mrs. C. F. McGill vray,

PARIS VOTES CREDITS

Paris, Dec. 30.—The Municipal Council of Paris has just voted the credits necessary for the comple-

Work has now been started with a view to placing in the Basilica a best of my ability as long as I am mayor of this city.

"In my judgment this proposed

is the gift of a pious person.

According to those who have seen it, this mosaic is a masterpiece unequalled in our time. The subject represents the triumph of the Sacred Heart; Christ triumphant, surrounded by all those who have surrounded by all those who have been distinguished for their piety ex nun or her talks.—America. and devotion to the Sacred Heart throughout all ages.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already thirty-five students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all China is crying out for missionaries They are ready to go. Will you send them. The salvation of millions of souls depends on your answer to this urgent appeal. Holiness the Pope blesses benefactors, and the students pray for them daily. A Burse of \$5,000 will support a

student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and

J. M. FRASER.

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SACRED HEART LEAGUE BURSE Previously acknowledged \$2,142 97 Reader of Record........... 2 00 recognized by all sober-minded

BIGOTRY REBUKED IN MACON

Friend, Canso, N. S.,

It is refreshing to notice the spirit of religious toleration which is outspokenly manifesting itself in many parts of the South and is rebuking the old bigotry that rest-lessly seeks to reassert itself. Thus the City Council of Macon recently refused the city-hall auditorium for rerused the city-nail auditorium for a series of anti-Catholic lectures that were to be delivered by a cer-tain "Sister Mary Ethel." When, during the course of the Council's business, the petition to grant the hall for this purpose was reached, Mayor Luther Williams leaned forward on his desk and thus addressed the members in a voice that could be clearly heard throughout the hall, which, says the Macon Telegraph, was well filled with people, many of them interested in the

This petition is for a lecture which has been frankly acknowledged to be anti-Catholic. It is not my purpose to give official sanction to anything that may set in array one part of our people against any other part. To do so would establish a precedent which might result as follows: This time anti-Catholic, next anti-Methodist, then anti-Greek or Jew and so on all down the line. "It is most essential that we all work harmoniously together and it

is entirely irregular that we, the city authorities, should ourselves create a disturbing situation by allowing the use of our halls for a purpose that might start any fric-

was granted by Bishop Tihen, after the request has been made by the Reed family.

Reed family.

The ceremony marks a precedent in ecclesiastical customs in this diocese. It is considered likely that the young man, who resigned from Yale University shortly before his marriage, will become a Catholic.

Treedits necessary for the completion of the Butte Montmartre, in front of the Church of the Sacred Heart.

The Square of Saint-Pierre, on which work was interrupted in 1913, will be completed, and Montmartre, from the foot of the church to the bottom of the hill, will form a vastly different matter. I have tion whatever.

"I fully concede the right of free disactorist in whatever. "I fully concede the right of free disactorist in whatever. "I fully concede the right of free disactorist in whatever. The work of the Catholic University of Louvain.

Humble rusticity is more pleasing to God than a proud civility and politeness.—St. Teresa.

funeral was celebrated at Saint Denis upon the arrival of the body, and in 1889, King Charles VI., desirated by thousands. He was one of ing to Lonor the memory of Du the founders of the Apostolic OF CANADA

THE CATHOLIC CHURCH decorative scheme with a series of taken a solemn oath to promote the terraces and a monumental water general welfare and common interest of all the inhabitant of this city and I intend to do so to the

RELIGIOUS TOLERANCE

"Marse" Henry Watterson, for many years the distinguished and militant editor of the Louisville Courier-Journal, and who died Thursday of last week at Jackson-ville, Fla., was a bitter enemy of intolerance in every form. One of the last editorials from his vigorous and fearless pen was in denunciation of the Ku Klux Klan and in defence of his maligned Catholic friends. Here it is taken verbatim from the Courier-Journal Greece gave the world philosophy

—"all philosophers are disciples either of Plato or of Aristotle." Spain inherited, and in the days of its power illustrated, the Roman

France gave the world a sense of beauty unexcelled since Attic days.
England gave the world a conception of orderly liberty, wisely regu-

What distinct contribution has America made to world civiliza-

Popular education? In a sense The democratic ideal that "respects not merely what is thought to be respectable, but only what is respectable?" In a sense, yes. Other things, thought to be peculiarly American, may come to

America's unique contribution to the net sum of human progress, however, is religious tolerance.

The first amendment to the Ameri-

Jefferson enforced the idea in his fight to disestablish the Church of England in the State of Virginia.
On his tombstone, his epitaph, written by himself, includes "the statue of religious liberty in Virginia," as one of the three things he wished to be known as the author of the other two beings the Declaration of Independence, and the University of Virginia.

In this precious depositof American 10 00 faith - religious tolerance - being properly safeguarded?

Are Americans as religiously tolerant as once they were, or as men like Thomas Jefferson would have them be?

Not religiously "liberal," but religiously "tolerant?" The American boast is that Jew, Catholic or Protestant may, in America, profess and practice without restraint or criticism the religious faith that pleases his con-

Is this boast justified by fact? Propaganda aspersing various religious faiths is abroad in the

United States.
27 50 Basically, the purpose of this propaganda is political. Through religious prejudice cer-

tain vicious men seek power—power at the expense sacrifice of American institutions and in clear violation of the Constitution of the United States each citizen is obliged to obey and to defend.

6 00 Americans. The thing to do is to reckon with it promptly and intelligently. Enemies of the American spirit of

religious tolerance work covertly. Friends of American institutions

and of American laws, to combat successfully this insidious propaganda, need to work openly.

It is time to do so—time to reenforce throughout the country the spirit, as well as the letter of the First Amendment to the Constitu First Amendment to the Constitu-tion of the United States.—Catholic Columbian

PRICELESS RECORDS LOST IN WAR

Paris, Dec. 30.—It has now become possible to make known in detail the loss of records and historical documents suffered by Belgium during the War.

Quite apart from the archives of

many cities, such as Dinant, Ypres, Termonde, Furnes, etc., a large number of documents of ecclesias-tical and monastic history have disappeared. Among them are the archives of the Abbey of Val-Saint-Lambert 647 registers and 2,344 charts dating from 1050 to 1796), those of the Collegiale of Saint-Denis (670 registers and 1,000 shorts Denis (679 registers and 1,009 charts of the eleventh to the eighteenth century) and those of the Collegiale of Saint Martin of Liege 588 registers and 850 cbarts of the eleventh to the eighteenth century.)

At Arlon the Abbey of Claire-fontaine lost 718 documents dating from 1163 to 1794 and the Abbey of Saint Hubert lost 2.103 documents dating from 0.0 to 1794 and a series of maps and plans.

However, the most disastrous loss of all, was the loss of the

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. THIRD SUNDAY AFTER **EPIPHANY**

God acts with man in a twofold way; namely, directly and indirectly. He acts directly in him principally by His inspirations. His more common way of dealing with earthly beings is through His representatives. This was true in the Old Covenant, when He dealt with His people through Moses and through the other patriarchs and prophets. The people learned of His commands from those whom He appointed His representatives. In appointed His representatives. the New Law the same is true. God spoke to men and directed them through His Divine Son, Our Lord Jesus Christ. Man always was to be directed by those whom Christ appointed the dispensers of the appointed the dispensers of the word of God, and by their successors. To the apostles was given the mission of teaching all nations and at all times. To the ordinary Christian was given the command to submit unreservedly, in matters of faith and morals, to the ministers and teachings of the Church can not

God could have so established it that men should communicate directly with Himself, but we must not consider what God could have lone, but what He did in reality. Many of the so-called reformers of religion endeavored to spread this doctrine, particularly in order to disprove and discredit many points of Catholic doctrine. The attempt was futile. It only tended to de-crease the amount of contrition a person should have for his sins, and ness of this attempt. We need not wonder that many yielded to this false doctrine, and that it still finds favor among a certain class of people. It is an easy religion and imposes no obligation upon the indi-vidual, except such as he himself

The incident related in the Gospel of this Sunday affords an excellent and weighty confirmation of the doctrine we have indicated. Christ healed the sick man of his leprosy, but ordered him to fulfil the demand made by the law of Moses, in the case of a cure from that horrible disease. Christ was God—the Supreme Being and Supreme Law-giver—and was not bound to take notice of such a law. But Moses notice noti was God's representative, and, even though Christ had acted directly in though Christ had acted directly in though cured him in a mirac-

tives of His and but weak instruments in His hands, this is something personal, and God will not allow this defect to interfere with their relations with us.

We may, then, go to God through His ministers with all confidence, even though, sometimes, we observe points in their character unworthy of the dignity they hold. This fact will detract nothing from the merit of our obedience and prayers.

Once we know that a certain man is God's representative, we need not he heattate to act with God through in in uncertainty we should pray for the unworthy minister, and in justice—if it can be done without great scandal—we should make every effort to have him removed from the office he holds, for he is but a wolf in the clothing of a lamb. However, if we prudently can not do this, we should remain of the clothing of a lamb. However, not to lessen the solution of the lessen the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of the clothing of a lamb. However, not to lessen the clothing of the clothing of the clothing of the clothing of a lamb. However, if we prudently can not do this, we should remain the clothing of the clothing of the diagratitude was the tender heart of Christ even during the courtedus.

And yet—alas! how sadly wounded by ingratitude was the tender heart of Christ even during in the deapt of the string of ingratitude was the staing of ingratitude was the stain of ingratitude was the tender heart of Christ wend again in the Gospel He reveals His sensitiveness this gensitiveness to the sting of ingratitude was the test and discover that we have done even one act without great scandal—we should make every effort to have him removed from the office he holds, for he is but a wolf in the clothing of a lamb. However, if we prudently can not do this, we should remain silent in order not to lessen the influence the representative in the Church may have, and trust in God, who will, in His own time, remove the unworthy one from the dignity he disoraces. he disgraces.

SO SOON REMOVED

bitter truth

"Blow, blow, thou winter wind

As benefits forgot: Though thou the waters warp,

Thy sting is not so sharp As friend remembered not!"

of disappointment in being "the friend remembered not." Benefits earnestly besought on bended knees

Sometimes we creep up to Thy very

feet In holy silences, and hear Thee

Yet we forgot Thee in the busy street— We are so weak!

Thy wings,
And know Thy perfect peace—yet

leave it there
For outer things!

that we

Beloved.

yet be

Dear Lord, how strange a thing it is

Can lean upon Thy very heart,

So soon removed!

all He has done for us, but welcomes

THE OLD GRACE OF

COURTESY

hunger so for Thee the Well-

Thou art not so unkind

Catholic Herald

There is a striking line of thought in one of John Ayscough's books where a girl, strongly rooted in the Catholic faith, finds herself a guest of Christ. Hence, to be a child of God, one must submit to the authorities in His Church. The commands even the initial grace of baptism, or any religious training at all. Groping his way in the dark, and prejudiced against Christianity from his youth, he is attracted by Gautama Buddha's tenets, and makes "The Awakened One," as he calls him, his ideal of religious perfection.

In one of the rooms used much by her host, the girl sees a bronze statue of the Awakened One. She recognises its value a work of art, but she is actively repelled by the air of imperturbable repose conveys. She was aware that millions of men were then living, deprive religion, in many cases, of its seriousness and, especially, of its power and influence over men. Time continues to tell of the emptiness of this attempt. We read that millions of men were then living, that millions had lived and died in the faith of his teaching. It was not possible to escape these facts, and she regarded the increase of the continues of men were then living, that millions of men were then living, that millions of men were then living, that millions had lived and died in the faith of his teaching. It was not possible to escape these facts, and she regarded the increase of the continues wondering interest and sad con-

jecture.

There was the beauty of contemplation about the quiet face, the attitude of the whole figure had a subtle dignity, but the Absolute impassivity it expressed, ineffably This sounds well, but it is aloof and passionless, seemed to her not what God established and hence heartless and callous, as of one who not what God established and hence is not the true religion. All must be guided by those whom God has placed as His ministers over the human race, and His representatives on earth. These are the authorities in the Church He founded with which He abides. authorities in the Church He founded, with which He abides, and which He directs and preserves from error.

The incident related in the Gospel more than man, withdrawn from men and all man's agony, crowned with a serenity built up on indifference in order to avoid suffering, ably grateful as He whose greatest with no higher aim than to secure the questionable happiness of non-

before an eared him in a mirraculous way. He still required of him, the before an eared him in a mirraculous way. He still required of him, the still requir

who live for themselves alone are apt to come to the end of the journey saying "It is all barren."

Just before Christmas I was in a large department store in the shopping center and near me at a glove counter were two young women who were looking at different kind of gloves. As I stood near the genuter weiting for some one to ecclesiastical Bolshevism on the thoughtlessness of men as when He revealed His disappointment over the nine lepers who so soon forgot all they owed Him. In one of Shakespeare's plays there is a song with lines that are cutting in their

As man's ingratitude, Freeze, freeze, thou bitter sky That dost not bite so nigh more serviceable than a cheaper pair, but finer looking. On the whole I think that I will get this three-dollar pair for myself and And who knows better than the gentle, forgiving Christ, He who carries each one of us in His loving heart as a shepherd caressingly holds a lamb in his arms, the pang buy this neat looking pair for two dollars to give to an old lady I know who never has gloves at all."

Here was a young woman discov-ring in her own experience that are eagerly grasped, but once obtained, they are "benefits forgot," and the Benefactor slips from the memory until His love is needed "A pleasure shared as a pleasure doubled." There was a kindly deed to cheer her at the close of the day. She had left a mark upon the way.

If kindness and courtesy are not universal in our land, it is only the pessimist, and the person with the unseeing eye who will say that they are dead and that the "sweet flower of courtesy" blooms no more. Look for it today and you will discover it and smell its sweet perfume in some kind deed, some gracious act. Or seeking Thee in Thy calm house of prayer, Sometimes we touch the wonder of

STRIKING AT THE ROOTS OF CRIME

The appalling increase in crime that has been noted of recent months has prompted the educa-tional authorities in a nearby State to introduce into the school curriculum a course in honesty. people are willing to admit that some such course is badly needed. And yet so humble and gentle and sweet is Christ that He forgets and sweet is Christ that He forgets cal precision have rightly concluded that the source of the evil is in defective early training and they glance of love in His direction, one word of gratitude, even one thought to show Him He has a place in our ably grateful as He whose greatest sorrow is when we wilfully or thoughtlessly shut Him out of our

defective early training and they have determined to take preventive measures against its further spread by training the pupils in their schools in honesty. So far so good.

They will have the approval of cooperation of all good men in their endeavor to introduce moral training into the schools. But as we examine their plan more closely we find to our astonishment and amazelives, and whose greatest joy is when He knows He is all - in - all find to our astonishment and amaze-ment that the motive for practising honesty to be recommended to the children is the worldly adage that honesty is the best policy. Their plan is to tabulate the number of thefts for the children and to show the children and the children and

long if he were constantly discourteous.

If we put each day at its close to the transfer of the world that can make anybody really honest.—The Pilot.

PAPAL CUSTOMS RETAINED

A CURIOUS EXAMPLE OF ANGLICAN "CONTINUITY"

London, Dec. 23.—If any Catholic curious enough to attend a solemn religious function in West-minster Abbey, when either the Archbishop of Canterbury or the Bishop of London is officiating, he will, on occasion, hear read out by the Dean of Westminster a Latin formula, pronounced in the odd way introduced at the Reformation

the counter waiting for some one to serve me I heard one of the young women say.

This is not a piece of modern ecclesiastical Bolshevism on the part of the Deans of Westmann of the part of the Deans of Westmann or th My aunt sent me five dollars and told me to get anything I want with it. I thought I would put it all into a very handsome pair of gloves, but —well, I don't know. It is a good deal to put into a pair of gloves no more serviceable than a cheaper hair but the assertion, strangely enough, of an ancient Papal privilege vested centuries ago in the Abbot and monks of Westminster. There are many curious survivals of this kind in England. For example, the Anglican cathedral of St. Pen. II. London has two officials who are styled Cardinals, though what their exact function is nobody seems to

But during the Pontificate of Innocent IV., when Dr. Crokesley was Abbot of Westminster, the Deans of Westminster Abbey con-Abbey of Westminster was declared by Papal documents to be exempt from the jurisdiction of the Archbishop of Canterbury and the Bishop of London, and to be nullo

tion from English episcopal jurisdiction goes back to even an earlier date, and the historian Dugdale says that the exemption was Another curious incident arises.

Another curious incident arises. says that the exemption was granted either by Pope Innocent III. or Honorius III., when William de tradition, the Coronation takes Hume was installed as Abbot of Human was installed Westminster by the Papal Legate, place in Westminster Abbey, and the proper prelate to place the holding a Papal Visitation of West-Imperial Crown on the head of the

the higher ecclesiastical jurisdiction from the Pope to himself—substituting Royal Supremacy for the former Papal Supremacy. As a result of this the exemption of

Westminster Abbey was maintained, but instead of being subject imme-diately to the Pope, it became subject, directly to the King, as Supreme Governor of the Church of England.

Some of these exemptions still exist in different parts of Great Britain, and they are known as "peculiars," which simply means in ordinary language that there is no episcopal oversight of them, and that they are subject immediately to the Crown. For example, Caldey Island, the home of the Benedictine monks, when those monks were Anglican, never at any time came within the jurisdiction of any Anglican Bishop, and in this sense it never became a part of the domains never became a part of the domains of the Protestant Church. Its position was that no Bishop of the Church of England could claim to exercise jurisdiction, there, and so the Anglican monks were exempt from episcopal supervision. The from episcopal supervision. The situation is, of course, different under Catholic auspices, since the island comes within the jurisdiction of the Catholic Bishops of Menevia.

There are other places where the Papal privilege of exemption from episcopal jurisdiction still prevail, though the privilege has been wrested to the advantage of the Crown. The Chaple of Saint George in Windsor Castle, the Chapel of St. Stephen in the House of Commons, are still exempt from the jurisdiction of the Anglican Bishops solely because in the ages of faith they vere subject immediately to the

tinue to enjoy, seems to have been very far reaching in its effects. For it appears that not only are the Archbishops of Canterbury and the Bishops of London excluded from mediante subject directly to the exercising any jurisdiction within ope.

It is maintained that this exempburial of the Deans, though they may be invited, as an act of grace, to

Another curious incident arises whenever the English Sovereign is minster and deposed the Abbot Sovereign is the Archbishop of Canterbury. Yet before the function takes place the Dean of Westminster and deposed the Abbot However, when Henry VIII. set about reforming the Catholic Church in England, he transferred the higher englasiastical jurisdiction.

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Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail."

Pres. Publications

Pres. Publications

Nov. 18, 1920

Readers of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic Missionaries among the Indian savages of Canada. In the book before us, as in several previous works, Dr. Harris continues the study of that fascinatify story. The present volume tells particularly of the work carried on among the Algonquins of the Saguenay region. Here the name of the heroic Jesuit, Paul Le Jeuue, shines out resplendent. His hardships and suffering as he shared the cold and squalor of the Montagnais lodges and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that ha rarely been surpassed anissionary narrative. His chapters and surface and the Saguenay country and on the Indian These who made their home there are full of information and of absorbing interest to students of Canadian history.

Price \$1.25 Post Paid The Catholic Record LONDON, CANADA

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TALLES WHY. FILE E.S.

itched and burned so that I scarcely slept at all.

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CHATS WITH YOUNG MEN

MISUNDERSTANDING

They seem as very trifles, yet they have a pow'r malign;
They enter, oft unnoticed—as it were -without design; They creep, like Eden's serpent,

pushing beauteous buds aside; poison Friendship's flower which the strongest blast

A barrier forever puts some heart far from our own; Along life's dismal highway now one soul plods on alone;

Misunderstanding cruel makes all explanation vain, And a loving heart is broken upon the rack of pain!

LOOKING BACKWARD

AMADEUS, O. S. F.

At the midnight hour the solemn voices of churchbelis all over the land tell of the closing of the Old Year and the opening of the New. Lights gleam in friendly fashion from many windows usually somber in darkness. Men watch instead of slumbering through the silence as on the other nights of the year.

For some men the advent of the New Year is ushered in with jollification, with feasting and story, in some quarters, unfortunately, with riotous song and with the sparkle of gay lights. For others, the coming of the New Year brings a hush; they watch through the twilight and the dusk of night with heads bowed in reverie, with hopes and with regrets. It is a time "when the buriel places of memory give up

coursed with rapid pulse during the past year. Thoughts that seemed at times to burn into fever the rest-less mind and to set the head on fire, thoughts of ambition, of desire, of feverish hope, of regret for things which may not be undone. Millions of actions have been registered by the timepiece of the Old Year. Buried deep below the earth of the everyday activities in the hush of the coming New Year's Day they rise like pale ghosts and stand before their makers. Some of them

the fevered soul to peace.

Like the vision of the Prophet of that fearsome field where the bones of dead men were strewn, and which, at a breath, stood up and weres clothed in their flesh once more, the ghosts of the past Year-

of the little good that we may have

Things close to us in our daily life now seem far away. We wonder how it was that, in the sober realities of the future life, they ever entwined themselves so closely to our hearts. In the hush of the New Year we see the futility of those acts which so haunted us with images of an unattempted For this Irish heart of mine.

There are vacant places that we know since last New Year's Day. There are once familiar figures missing. In life we did not think much about them. They came and went beside us, dull, gray uninteresting figures, and disappeared suddenly from the paths that we knew. Now that they are gone, in the hush of the New Year we recall them. They are strangely distinct in our path. We see them, clothed as the Prophet saw the dead men on the plain,—clothed in different We wonder that we passed them by as unworthy of a thought

And some of these walked not in monastery or convent, but amidst the busy haunts of men. Saints they were of the lowly fireside, hidden martyrs that bore their cross and died upon it. Blameless in the sight of Heaven and their fellows, they walked faithfully in the path of humble duties, and never dreamed now blessed before the angels was the life they led.'

They have disappeared from this earthly scene, but we think of them tonight. And our thought resolves itself into something like this: It is the pure intention and the will to love and serve which make the saints of the whole world.

Ere the Old Year passes with the

music of the bells, we ask ourselves a few questions: Has the past year been one of peace with our own souls and those of our fellowmen?

ble meanness and cowardice."

It is undeniably true that all men lose some time, and most men a great deal of time. Forgetfulness of the Divine, says a sacred writer, is a much more common sin than the same time.

A FRIEND

"What is the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful, too." He replied: "I had a friend."

Truer words were never spoken. open revolt against it.
While there is life there is hope,—

motive to help us on our journey through another year. The great Cardinal Newman who

knew so well the pains and doubts and anxieties of the souls of men, has painted a striking picture for consideration:

Not more different is the miniature we have of the man as a boy, when every feature spoke of hope, put side by side with the large por-trait painted to his honor when his limbs are shrunk, his eye dim, his brow furrowed, than differs the moral grace of that boyhood from the repulsive aspect of his from the repulsive aspect of his soul now that he has lived to the age of man. For moroseness and cynicism and selfishness is the ordinary winter of that spring."

The message of the New Year of the repulsive aspect of his temper, confidence, loyalty, patience, sympathy and love.

Let us be kind, courteous and true to all we meet, but let it be only the few—the choice ones—who come close to our hearts, shering

bowed in reverie, with hopes and with regrets. It is a time "when the burial places of memory give up their dead."

Events of the past twelve month pass in slow procession through the brain which has been active, through which millions of thoughts have coursed with rapid pulse during the coursed with rapid pulse during the sentiments of the hero of "A Tale of Two Cities,"—"It is a far far better thing I do than I have ever dead of the continuous c

The bells have ceased. The Old Year has passed by, and the New Year has begun.—The Pilot.

OUR BOYS AND GIRLS

IRISH HEART OF MINE have strayed through every

nation Far away from friends and home, And have paused in admiration are awful spectres, others seem to be like comforting angels stilling land have paused in admirately.

And have paused in admirately.

By St. Peter's wondrous dome;
I have roamed and read their

Where the Grecian ruins lie, And have marvelled at the glories Of the blue Italian sky.

which, at a breath, stood up and weres clothed in their flesh once more, the ghosts of the past Year rise to confront those who wrought them for good or for ill.

But an Irish hillside glowing In the morning's golden ray, With a minstrel streamlet flowing Down below the verdant brae; them for good or for ill.

Who can estimate the value of the good ghosts of our past? In the solemn hush of midnight, they reassure us with gentle insinuations for the little good that we may have And a thatched roof cot appearing Where the wild moss-roses twine,

of the little good that we may have effected through them. The kindly thought or word or deed, the high ideals followed even at the price of hardships and which ruled our private and public deeds. Ah, these are consoling ghosts and bring no pain but peace.

Things close to us in our daily of the little good that we may have effected through them. The kindly of those old Cathedral chimes, And in organ tones revealings all the charm of southern climes; Close to us in our daily on a shaded woodland stream. Glorious dreams are in the pealing As the broken sunlight dances On a shaded woodland stream.

But the harp of Erin breathing Tender strains that sorrow sings, While a stranger hand is wreathing Cypress leaves around the strings; And the blue eye's modest bearing When it beams with love divine, Have a charm beyond comparing

GET THAT HABIT Get the habit of early rising. Get the habit of retiring early. Get the habit of going to Mass

-REV. WILLIAM LIVINGSTON

Get the habit of eating slowly. Get the habit of being grateful, Get the habit of being punctual. Get the habit of fearing nothing. Get the habit of speaking kindly. Get the habit of seeking the sun-

shine daily.

Get the habit of speaking correct-

Get the habit of closing doors Get the habit of neatness in appearance.
Get the habit of relying on self

Get the habit of being indus-Get the habit of always being pro-

gressive.

Get the habit of always paying as you go.

Get the habit of a quiescent con-

Get the habit of daily physical Get the habit of being accommo-

dating. Get the habit of economy, not of stinginess. Get the habit of hoping on and hoping ever.

THE TOUCHY PERSON

At this time the world cries for peace, and perhaps never before in history has there been such a good omen for the future years. The world to a great extent is at peace about the Crib of the New-Born Christ, and yet in comparatively few human hearts is there lasting and perfect peace.

There are people—yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offense is acquaintance who happens to be preoccupied with business they attribute his abstraction in some days and nights in the desert, the and perfect peace.

The New Year smooths the furrowed brow of the Old. Now is the time to cast out all dark thoughts lay on others the fruit of their time to cast out all dark thoughts of despair or of vain and useless regret. Every man in spite of the past feels that he has the right to cast out all over again this Year.

lay on others the finite of the sought His face, not in words but sought His face, not in words but by deeds. Therefore they found whom they come in contact. Innoment of the latter of the sought His face, not in words but by deeds. Therefore they found whom they come in contact. Innoment of the latter past fc. Is that he has the right to start all over again this Year.

The story is told by Dr. Johnson in one of his essays that when Valdesso asked of Charles V. per
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The story is told by Dr. Johnson is told by Dr. Johnson

mission to withdraw from a public career, the monarch inquired if his desire sprang from disgust of the world. Whereupon Valdesso replied that it was his sober conviction that there should be time for reflection between the life of a soldier and his death.

The New Year is the best time for such reflection on the part of every man.

"Life," says one who had tasted deeply of its wells, "as we view it in our retrospect of the past, lays no flattering unction to our vanity, for it sets before us many blunders and much that we owe to be veritable meanness and cowardice."

It is far wiser to take the more charitable view of our fellow beings and not suppose that a slight is intended unless the neglect is open and direct.

After all, too, life takes its hues in a great degree from the color of our own mind. If we are frank and generous the world treats us kindly; if, on the contrary, we are suspicious with us. Let a person get the reputation of being "touchy" and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.

A FRIEND

Truer words were never spoken. There is nothing that brings suna homely adage, but invaluable as a motive to help us on our journey ourselves, and makes life really ourselves, and makes life really beautiful and worth the living, like a friend.

A true friend is heaven's choicest gift. And when we have such, let nothing separate us. Let us love them and cherish them, and, above all, let us trust them. There may be actions and words that we do not understand and that pain us, but let our faith be stronger than these, and nothing will separate us.

Let us cultivate in ourselves what

we long for in our friends; sweet-

come close to our hearts, sharing our deepest thought and inmost feelings, entering into the inner sanctuary of our lives. — True

JES' BE WHAT YOU IS

person to pretend a superiority which he does not possess. Each man stands forth with certain natural and acquired qualities; his pretense cannot add one iota to his certain worth although he strive actual worth, although he strive ever so hard to appear greater or of more importance than he really is.

The very effort itself indicates a lack of solid value.

Usually it is amusing to watch

the antics of such a person. Re-alizing his shortcomings, he endeavors to make up for them by assuming what neither God nor assuming what hether God nor nature ever intended for him. In this way at times he succeeds in deceiving the gullible and he revels in their approval. The judicious, however, never for a moment credit him with being other than they actually know him to be. But not having genuine gold, he loves to play with tinsel. Perhaps it is just as well, since tinsel is his natural element.

So it is with many people whom we meet in daily life. Take away the shako of their conceit and the gaudy uniform of pretense, and their apparent glamor melts away like the waxen wings of Icarus when he attempted to fly across the sea. After all, there is deep philosophy of conduct in the old Darkey's words:

Don't be what you ain't, Jes' be what you is. If you is not what you am, Then you am not what you is. If you're just a little tadpole, Don't try to be a frog, If you're just the tail,

Don't try to wag the dog, You can always pass the plate, If you can't exhort and preach. If you're just a little pebble,
Don't try to be the beach.
Don't be what you ain't,

Jes' be what you is.

—Catholic Bulletin

FOLLOWING THE STAR

The Wise Men found the Saviour because they sought Him. They did not consume the time in ineffectual desires. They studied the
signs of the times, and God spoke to
them. They heard the call, they
accepted the vision, they followed
the star, and they found Him, who alone can give man and the world,

home and country, the toil of long days and nights in the desert, the weary hours of seeking and hope deferred, and in the end they gave themselves. They loved God and sought His face, not in words but

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natural leaf Green Tea? It has proven a pleasant revelation to thousands of those hitherto used to Japan and China Greens.

been given us, and the star is shin- is the permanent refusal to submit been given us, and the star is shining. We know the way, the truth, and the life. The riches of the East are not ours to garner and give. But we have, the humblest of us, and can give, that which the Child came to seek: our hearts and their unswerving loyalty. This is indeed more than an offering once made. It means to keep ourselves in this twentieth century unspotted from mit to authority of the Church of Rome. Moreover, the Church of Rome if not the Church of England refuses to subtwentieth century unspotted from mit to any third visible Church. It means to keep ourselves in this twentieth century unspotted from the world; to be just, and more than this, to be loving; to be faithful to the little daily obligations this forgotten, can bring dark-of Rome or the Church of Rome or the Ro command to rule us; to have an especial regard and love for the poor and the weak; to make, as far as in us lies, that little corner of the rule with the rule was an us lies, that little corner of the rule was an usual was an us lies, that little corner of the rule was an usual was an usual was an usual was an usual was an especial regard and love for the Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church of England is not part of the True Church. world which knows us, better for our presence. This is no small gift. It is far above gold and frankincense and myrrh. But it is ours to give, and only in the giving shall we find rest for our souls. For the Leve that is incarnate in the Child Love that is incarnate in the Child at Bethlehem has taught us that in

unciation is found love's choicest One of the peculiar kinks in human nature is that which leads a person to pretend a superiority patient by the deep not proceed in the peculiar kinks in human nature is that which leads a person to pretend a superiority patient in the houses of the proceed in the peculiar in the houses of the peculiar kinks in high places, and the sound of merriment in the houses of the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is the peculiar kinks in human nature is that which leads a person to pretend a superiority in the peculiar kinks in human nature is the pec or merriment in the houses of the rich. But it is a merriment which passes. None know so well as all who seek the pleasures of a passing world that in the end these are as dust and ashes. There is a peace to which we can all attain, a peace that is as light in tired eyes and as a song in hearts that mourn, and it is given by the Child in His Mother's arms by the Child in His Mother's arms at Bethlehem. The way is long, but the star is shining, and in its guidance we shall walk to Him, and find him.—America.

REVERENCE

There is no virtue more important for religious life than the virtue of reverence; and yet it is idle to suppose habitual reverence is attained without some effort. Many things work against it. The first element of danger to it lies in the habits of thoughtlessness. It is since tinsel is his natural element.

The colonel's lady and Judy O'Grady may be sisters under the skin, but frequently they are worlds apart in every other respect. May not also the same be said of the colonel himself and Judy's other half? The most majestic, awe-inspiring, but withal mirth-provoking, individual in the whole world is perhaps the drum major at the head of a parade. From trembling and defiant shako, or bearskin, to shiny boots, he is the embodiment of power, strength and beauty: shorn of these he remains but a common mortal, like unto the rest of mankind. For his whole improves generated and the whole world is perhaps the different profounding the same be said of the colonel himself and Judy's other half? The most majestic, awe-inspiring, but withal mirth-provoking, individual in the whole world is perhaps the different profounding stupidity. And then, too, our habit of explaining away things blunts our sense of reverence. We think we know so much, whereas the fact of the matter is we are profoundly ignorant. Every blade of grass asks a question that the wisest cannot answer. We hide our ignorance under a polite formula, the laws of nature, forgetting that after all these laws of nature are the habits of God. But perhaps the chief barrier to tresm to habit so fthoughtlessness. It is habits of thoughtlessness. It is unto the rest of mankind. For his whole impressiveness consists in a mere outward appearance.

The rest of mankind for the chief barrier to reverence is worldliness, the absorption of mind in the things of the sense. Reverin the things of the sense. Rever-ence demands recognition that we are living in a spiritual world. Beyond the range of our senses there is a vast spiritual reality, in the con-templation of which we may very well put the shoes from c.F our feet To recognize that we are spiritual beings in a spiritual world at once humbles and exalts us. He who keeps this in mind is in a fair way to

become reverent. become reverent.

Another element of reverence is self-respect. To cower, to cringe and to creep is not reverence; it is servility. Self respect is the very basis of reverence. We bow the head and bend the knee not to issuit any accordance of the company of the signify our servility, but to salute the Divine and to admit our weakness in Its presence. When men are reverent, they are fearful and mindful of the things of God. — The Mis-

CRUX OF ANGLICAN CONTROVERSY

Having long observed the fatal readiness with which our friends the "Anglo-Catholics" succeed in missing the essential point in the old controversy between the Church of England and the Catholic Church, Father Vincent McNabb, O. P., in a short paper contributed to the December Blackfriars, puts the real crux of the question with mach presentable logic that it is such unescapable logic that it is very difficult to understand how any sincere Ritualist with a head on his shoulders can fail to see the force of the argument. "Who are force of the argument. "Who are members of the Church?" pertin-ently asks Father McNabb, and then reasons thus:

"A Church in schism is not a member of the True Church. A member of a Church in schism is not a member of the True Church. Two Churches, therefore, between

ness to the lives of those nearest is in schism, either the Church of us; to obey all whom God has given Rome or the Church of England is

There it is in a nutshell. The controversy between the Catholic and the Anglican is not fundamentally one regarding orders, sacraments, genufications, incense or the "open Bible," but of jurisdictional authority pure and simple. When King Henry, of the many marriages, set up in England his own "Catholic" Church, was it he or Clement VII. the vicinia. or Clement VII., the reigning Pope, who fell into schism? And when Henry's successors, Edward, Elizabeth, James, Charles and all the rest down to King George V., styled themselves "Defender of the Faith" and were regarded as the head of the Established Church, were they and their loyal Protestant subjects in a state of rebellious schism, or was it the contemporary Bishops of Rome, with their entire ecumenical floor who have contumeliously persisted to this day in severing themselves from Catholic unity? The correct answer to that question is the solution of the fourcenturies-old controversy between Canterbury and Rome. - America.

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sins if they do not practice many all things. This is a very perfect and great corporal austerities. Let us learn, nevertheless, that he does Francis de Sales.

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FOREIGN MISSION WORK

U. S. SENT MORE THAN 100 PRIESTS, NUNS AND LAY ASSISTANTS TO FIELDS AFAR IN 1921

America's contributions in men and women to the foreign mission fields during 1921 were larger than ever before in her history. More than one hundred missionaries went forth to foreign lands; to Asia, to Africa, to Oceania and to the West to spread the gospel of Well over seventy priests were numbered among these missionaries, who came from many different societies as well as the ranks of the secular clergy, and who included teaching sisters, brothers and lay workers. New missionary fields, too, were assigned to American provinces of religious orders during the year and the ranks of the different seminaries and preparatory schools flounded with mission work in view were mul-

tiplied beyond expectations.

The Jesuit Order sent no less than thirty-three missionaries to foreign climes, including Alaska, India and the Philippines. Of these the largest group went to the Philip-pines, twenty members of the order sailing in June to replace the Spanish Jesuits in educational inby the Rev. Francis Byrne, who had been appointed rector of Manila College. Five Jesuits left in January for Patnain India, which fields inland from Calcutta and about 200 miles from Mount Everest. Four Jesuits left in June

THE MISSION FIELDS OF CHINA

The mission fields of China, which promise to be the scene of tremendous missionary activities on the part of Americans of every denomination, received last year the largest number of American Catholic missionaries in their history. China has now 1,500,150 Catholics.

The Congregation of the Missions, ommonly called the Vincentian Fathers, sent its first band of missionaries to the Vicariate of Kan Chow Ki, in the province of Kiang-Si, in June. The Vicariate had been assigned to the congregation only a short time, when five priests and four scholastics embarked, sailing from the United States June 20. Kiang-Si has 9,000,000 inhabitants,

of whom-9,000 are Catholics. Near Kiang-Si lies the missionary field of Kwangtung and Kwang-Si 25,000 miles of which has been assigned to the Catholic Foreign Missionary Society of Maryknoll, which is now spreading its branches to many parts of the United States. Five priests, six sisters and one orker departed from Maryknoll in September. The Maryknoll nuns, who were the first members of their order to leave for China, were headed by Sister Mary Paul of Reading, Pa. This brings the total Maryknoll Missioners up to

twenty-four. From St. Columba's Mission House in Omaha there departed 13 priests, 4 lay brothers and 2 lay workers, members of the Chinese Mission ociety, which has its mother house in China. They will labor in the province of Hupeh, with the city of Hanyang as headquarters. There are 4,000,000 people in this province, which is in central China, and the position of the province, as well as its means of communication with surrounding districts in China, makes it one of the most important missionary provinces.

The last group of Chinese missionaries to leave the United States was a band of five Passionists from St. Michael's Monastery in Hoboken, the first of their order to be dispatched to a new field in the province of Honan.

INDIA AND OCEANIA

The Bengalese missions in India attracted three priests and four Brothers of the Congregation of the Holy Cross during the year, bringing the total number of American missionaries in that field up to twelve. Approximately one-third of the missionaries now working under the direction of Bishop Legrand are Americans.

The first American priests of the Society of Mary to leave directly from their studies for the mission fields were the Rev. Joseph Diehl of Augusta, Ga., for Samoa, where the

Augusta, Ga., for Samoa, where the Right Rev. Joseph Darnand has 10,000 Catholics under his care, and the Rev. Louis des Jardins, who was assigned to the Fiji Islands, where there are 12,000 Catholics under the care of the Right Rev. Charles Nicholas.

for New Guinea in March. The Society was recently assigned a dis-

INCREASE IN STUDENTS

Perhaps no less remarkable than the great number of missionaries that have been sent to the field afar is the increase in the number of American students preparing for

At Maryknoll, founded only ten At Maryknoll, founded only ten years ago, there are 18 priests, 20 brothers, 115 sisters, 68 seminarians and 65 preparatory students making ready for foreign service. Twenty seminarians of the Congregation of the Holy Cross have taken the foreign mission vow as well as 15 to the seminarians of the Congregation of the Holy Cross have taken the foreign mission vow as well as 15 to the seminarians of the Congregation of of the Congregat foreign mission vow as well as brothers, many of whom are teachers. At St. Columba's Mistachers. At St. Columba's Mistachers. Omaha there are 27 time. The Holy Father says: "The time. The Holy Father says: "The time. The Holy Father says: "The time. sion House in Omaha there are 27 priests, 4 brothers, 1 doctor, and 3 lay workers making ready for lay workers making ready for foreign fields. In addition there are 103 students preparing for voca-

Society of the Divine Word, Techny, Ill., founded in 1899, has now 30 priests and 60 brothers together with 180 students, 8 novices and 40 seminarians, all of the latter being destined for services in foreign

Protestant missionaries from the United States, however, far out-number the Catholics. The Methodist Christian Advocate is authority for the statement that 598 registered students sailed for the foreign fields under commission from the several mission boards in 1920, the largest number of any year since the beginning in 1886. The Nor-thern Baptists alone are said to 10,000 missionary workers in

The vast amount of missionary work yet to be done is indicated by the estimate that of 1,665 millions of people on the earth there are 490 millions of Christians, taking the term in a general sense, and including 279 million Catholics.

There are 179 million members of the Evangelical Protestant denominations, 132 million Oriental Schismatics, 424 million Buddhists, Con-

WEEKLY CALENDAR

Sunday, Jan. 15.-St. Paul, the desert where he remained ninety years in prayer and meditation. He

Monday, Jan. 16.—St. Honoratus, who founded the famous monastery at Lerins about the year 400. He was of a consular Roman family settled in Gaul and early embraced

Tuesday, Jan. 17.—St. Antony, patriarch of monks. He was born in 251 in Upper Egypt and gave away all his possessions to lead the spiritual life in the desert. Many devils assaulted him furiously he overcame them. Finally Christ appeared to him in His Glory. Anthony worked many miracles and

founded the first monastery.
Wednesday, Jan. 18.—The Feast
of St. Peter's Chair at Rome, found in arcient martyrologies and observed to commemorate the observed to commemorate the establishment there, by the Prince of the Apostles, of the seat of the ecclesiastical primacy.

Thursday, Jan. 19.—The Feast of sacred to Catholics through the fact

virgin and martyr, who was scourged and subjected to the basest of insults because of her faith. Finally her head was severed

Nicholas.
The Holy Ghost Fathers sent forth six priests, five of whom were ordained in October to the West Indies. The Fathers of La Salette dispatched two priests to the Madagascar missions in January.
The first contingent from the Missionary Sisters, Servants of the Holy Ghost of Techny, Ill., to be designated for the mission field in October with orders to sail before the end of the year.
The Society of the Divine Word of Techny, Ill., sent out four sisters during the year and two missionaries have been designated to sail for New Guinea in March. The Congress was recently held with as become coarse in moral fibre and vulgar in manner.

An Archdiocesan Eucharistic Congress was recently held with great splendor at Naples. The has become coarse in moral fibre and vulgar in manner.

N. refinement of life is possible without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of polite conversation or a matter of which man is inclined to boast. The novel of today pries into things which social conventions have veiled with much wisdom. It is difficult to shock the present generation; mercilessly it has become coarse in moral fibre and vulgar in manner.

N. refinement of life is possible without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of this become coarse in moral fibre and vulgar in manner.

N. refinement of life is possible without reticence. There is a phase of human nature, the existence of which need not be denied, but yet which does not form a topic of polite conversation or a matter of this Holines, polity and the principle of a greater to matter of reticence. In this process, it has become coarse in moral fibre and vu

for New Guinea in March. The Society was recently assigned a district in Kansu, one of the most western Chinese provinces, which has a population of from 10,000,000 to 14,000,000.

Three sisters, Mission Helpers of the Sacred Heart, left in September

for San Juan, Porto Rico, where the order has been laboring for twenty years.

uplifted and ennobled by the inex-haustible torrent of grace that flows uninterruptedly from the Blessed

The Holy Eucharist is the prin-The Holy Eucharist is the principal nourishment of the Christian life. From It emanates the most beautiful Christian virtues, those strengthening remedies for human frailty, and those ineffable consolations which are so far above human means, to afford to poor suffering humanity, and that hedge of the

August Sacrament together with healing the wounds of hearts and disposing to meekness and charity after the example of the Divine Master, carries an efficacions remedy for the re-establishment of that universal peace which vainly is sought through other means than those taught by the same Jesus Christ, clement and peace loving King. Who lives peace loving King. Who lives among us throbbing with love under the sacred veils of the Eucharist."

In vain will men strive academic halls or legis academic halls or legislative chambers for the amelioration of the world. That world which will roseate promises they so loudly proclaim is to be changed, has been changed once and for all by the presence of Christ among men. He the sins and the errors and the follies that were rapidly whirling it

to destruction.

He alone among men could proounce over his work the words consummatum est "-it is completed. The work which His Father gave Him to do, He did. But before ascending into Heaven He left a memorial of His presence, that should be a remembrance of His work, a source of grace, and a pledge of continued success to His faithful followers.

The Holy Eucharist is the means fucians and Shintoists, 234 million Mohammedans, 230 million HinMohammedans, 230 million Hinmillion pagans and 12 will-come not by any mighty catamot by an instantaneous clysm, not by an instantaneous transformation of hearts, but slowly and gradually. Society will be reconstructed, as Pope Benedict has pointed out on frequent occasions,

through the individual. first hermit. Born in Upper Egypt in 280, he was rich and highly educated, but fearing temptations Christian world to see in these against his faith, he retired to the Eucharistic Congresses, such as has Eucharistic Congresses, such as has been recently observed in Naples the revival of that spirit which in former ages revivified and regenerwas miraculously fed by God, who, at his death, sent him St. Antony, who saw his body rise glorious to

The presence of Christ in the in-dividual unites him to the Saviour. The abiding presence of Christ in the Church makes it holy and without blemish. So will the presence settled in Gaul and early embraced religion. He was consecrated Bishop of Arles in 426, three years before his death.

Typeday, Lap 17 St. Antony

London, Jan. 9.—Announcement of the formation of a new parish, dedicated to the English Martyrs, at Whalley in the Salford diocese, means the restoration of Catholic worship in a spot from which the so-called Reformers felt that they had eradicated forever every rem-

of the Apostles, of the seat of the ecclesiastical primacy.

Thursday, Jan. 19.—The Feast of the Holy Family. Also the feast of St. Canute, King of Denmark, whose piety eclipsed even his skill as a leader and prudence as a ruler. He was killed in 1086, dying with his arms outstretched before the altar. Paslew, with two of his monks, during the persecution of Henry

VIII.

One by one the historic and picturesque places of Catholic England are being won back by the

A LACK OF RETICENCE

Frankness, sincerity and candor are very beautiful and desirable traits. They impart to childhood and innocence that wonderful charm raith. Finally her head was severed from her body.

THE REGENERATION OF SOCIETY

An Archdiocesan Eucharistic Congress was recently held with great splendor at Naples. The lively faith and generous charity that were observed in all those participatin, in this great event have brought great consolation to the heart of His Holiness, Pope Benewhich is so irresistible and appeals

pseudo-science of the day is to blame. This false science delights

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of a high destiny makes him reticent about those matters that pertain to his lower self.

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DIED

Standard and Times.

Kennedy.—At Belton, Ont., on Monday, Jan. 9th, John Kennedy, in his eightieth year. May his soul rest in peace.

LYNCH. - At her late residence Percy Township, on December 16, 1921, Mrs. Daniel Lynch, aged seventy-seven years. Interment from St. Jerome's Church, Wark-worth, Ont. May her soul rest in

Do not stop to examine the evils which others do, but think only of the good that you should do your-

The man or woman, however l umble, who cultivates unswerving rectitude, firm energy, and per-severing goodness, is sure to become a center and a factor in the lives of

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