

# The Catholic Record.

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

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## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

IRISH FOREIGN TRADE

For several years past, the pounds, shillings and pence value of exports, as shown by government statistics, lulled the Irish people into the comfortable belief that trade had been booming at a beautiful rate. Our people, to a large extent, forgot to take into account the inflated value of goods and deflated value of money. For instance, though Ireland's external trade in 1921 was £197,500,000 in value, as compared with only £105,160,000 in 1924, still measured by 1924 prices the very staggering figures of 407-1-2 million for 1921, shrink to 169 million! Thus showing that our progress in sixteen years was almost negligible. A careful study of recent returns shows that the exports of agricultural products were less after the Anglo-Irish truce than they had been ten years previously. Still worse, one year after the truce they had fallen alarmingly. This, of course, due to the little home-made war to which we have treated ourselves.

### IMPENDING RUIN

A well informed writer in the Dublin Independent shows the catastrophe that is, as a result, impending, and tries to stir the country to action that may avert it. He says that when the country should be engaged in a united and energetic effort to foster and augment both internal and external trade, all industries have, not wholly, through intrinsic weakness or shortcomings, sustained a setback from which they may not recover for many a year. Figures relating to our trade for the quarter of this year embracing the months of July, August and September, unfold a doleful and dismal tale.

Month by month statistics of exports and imports of farm produce and other products, but not of manufactured goods, are published by the Department of Agriculture. A comparison of the exports of farm products for the quarter ending September, 1922, with those of the corresponding quarter in 1921 and the average for the same period during the five previous years 1909-13, should cause us to reflect and consider seriously and solemnly the decline rapidly approaching a calamity, in the staple industry of the nation. Here are some of the principal returns for the three months—July, August and September, 1922 and 1921, and the average of the same three months in the period 1909-13:

	1922	1921	1909-13
Oats	135	1291	9,869
Potatoes	3,081	12,041	2,381
Hay	275	98	312
Wool	1,322	2,37	1,975
Butter and cheese	15,118	12,178	16,607
Wool and skins	1,736	4,112	1,412
Bacon and hams	8,280	10,146	12,102
Poultry	2,145	2,166	3,103
	31,150	45,861	53,214

If the causes of the woeful decline do not cease, Ireland stands doomed to economic ruin.

### DIVIDING TRADE

This year there has been an abundant potato crop—it is regarded as the best for years, yet not a solitary potato was exported in the month of September last except from the ports of Belfast, Harne and Derry. Condensed milk had been exported formerly in large quantities from the South. From the foregoing table it will be observed that taking the returns for quarters, this trade has dwindled almost to a twentieth of what it was a year ago, but taking the month of September as a test, the record is far worse. Last September the exports were just two tons. In September, 1921, they amounted to 680 tons. For the time being this trade is extinguished. The value of the trade in 1920 was 680,000, and 80 per cent. of the exports were shipped from Cork, Waterford and Limerick.

Turning to the other side—imports—it will be found that Ireland imports a surprisingly large quantity of farm produce. Our imports include wheat, wheat-flour, oatmeal, barley, oats, malt, fruit, grass seeds, various feeding stuffs, butter and cheese, condensed milk, bacon and hams, lard. The quantity of these commodities imported far exceeds our exports of agricultural products. For the three months ending last September exports of the commodities in the foregoing enumeration amounted to 313,580 tons. This is sadly disappointing and shows that the nation has got to get to work as quickly as possible.

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

Is it just to forget all the kindness shown us, on account of a little pain inflicted on us, most probably, unintentionally?

Think yourself happy if you can exchange the agonizing pains of purgatory for sufferings in this world.

## NOTED AUTHOR PASSES

### RT. REV. BISHOP SHAHAN PAYS STRIKING TRIBUTE TO HANNIS TAYLOR

Washington, Dec. 29.—Funeral services for Hannis Taylor, former Minister to Spain, and noted Catholic lawyer and author of works on international law and jurisprudence, were held at St. Matthew's Church today. The Right Rev. Thomas J. Shahan, rector of the Catholic University of America; the Right Rev. William T. Russell, Bishop of Charleston and the Rev. Edward L. Buckley, rector of St. Matthew's conducted the services.

At the close of Mr. Taylor's diplomatic career, he accepted the chair of international and constitutional law at Georgetown University and was internationally known in this field. He has been active in his profession up to a month ago, when he was taken ill. An operation attempted as a last resort proved unsuccessful.

Mr. Taylor was a graduate of the University of North Carolina, and held honorary degrees from the Universities of Dublin, Edinburgh, the Catholic University of America and several other institutions. He was appointed American Minister to Spain by President Cleveland in 1893 and held that post for four years. Later he served as special counsel for the United States Government before the Spanish Treaty Claims Commission in 1902 and before the Alaska Boundary Commission in 1903.

Some of Mr. Taylor's best known works are "Jurisdiction and Procedure of the Supreme Court of the United States," "The Science of Jurisprudence," his most ambitious book which is a comparative study of English and Roman law as now administered throughout the world; "The Origin and Growth of the American Constitution," "Cicero—A Sketch of His Life and Works," "International Public Law," and the "Origin and Growth of the English Constitution."

### BISHOP SHAHAN'S TRIBUTE

Right Rev. Thomas J. Shahan, D. D., Rector of the Catholic University, paid the following tribute to the former minister:

"In the death of Mr. Hannis Taylor of Washington both the Catholic Church and our country have sustained an irreparable loss. Born in North Carolina, but long a resident of Alabama, he was our foremost constitutional lawyer. By his profound discussion and exposition of the governmental systems of England, the United States and France, he bestowed a priceless boon on all legal and historical scholars of the civilized world. His reputation in the domain of international public law was also very great, and in all higher public tribunals the world over his opinions were treated with utmost respect. None surpassed him in lucid analysis and logical exposition of the great national systems of law and administration by which modern civilization is safeguarded.

His legal scholarship was most varied in its range and scope, but he excelled particularly in the sense and grasp of historical development, and his keen eye for the great works on constitutional and international law used as manuals by the most profound and brilliant minds at home and abroad. Under Cleveland he was Minister to Spain, and later represented the United States Government before the highest tribunals of arbitration. At his death he was counsel for the State of Columbia, and had always a select international practice. Foreign universities and courts honored him with their degrees and their praise. Under cover of biographies of Cicero and Demosthenes he gave the world a luminous account of the laws and administration of Greece and Rome while yet at the zenith of their power.

This great American lawyer was a convert to the Catholic Church, led thereto by the relentless logic of his powerful mind and by his keen sense of historical justice. Despite his vast learning he was ever an humble and modest man, and had a clear sense of the true nature and the right uses of the holy faith which sustained him amid the trials of age and illness, and which he always professed with the simplicity of a child. In early youth he was a friend and admirer of Father Abram Ryan, and it is to him that the Southland owes the publication of that good priest's poems.

"Mr. Taylor was for many years an outstanding figure of the political and social life of Washington, and was honored by the esteem of the highest and best at the National Capital. Witty and eloquent in a very high degree, he never failed to lift his voice for every good cause. One of his last public utterances was the magnificent discourse in favor of Ireland delivered at an immense meeting in the Washington Liberty Hut during the Great War. Hannis Taylor would have graced the Supreme Court of the United States, to whose practice and pro-

cedure he wrote a valuable guide. He was an old-fashioned American, and incorporated in himself the great political virtues of the men who laid the foundations of this mighty State. From George Washington and Pelatiah Webster to Thomas Jefferson he knew them intimately, and he rejoiced in depicting for posterity truthfully and eloquently, these giants of our constitutional thought and life.

"Cardinal Gibbons admired and trusted greatly Mr. Taylor, and considered him in every way a reliable mouthpiece of the Fathers of the Republic. May he rest in peace, in the light of the Sun of Justice, and may the rich example of his long and beneficent life spur future generations to imitate the faith and the learning, the virtues and the wisdom of this great man."

## WOMEN'S RIGHTS BILL ENDED PRIVILEGE

Madison, Wis., Dec. 16.—That the Women's Rights Bill of 1921 put the women of Wisconsin on the same basis as men when special protection of their health or physical condition is not involved, is the ruling of the Wisconsin Supreme Court. That this applies to property and business obligations was shown by the particular case in which the ruling was made.

The first National Bank of Wisconsin sued the Milwaukee Patent Leather Company, William P. Jahn and his wife, on certain notes, and the Supreme Court upheld the decision of the lower court that the Equal Rights Law removed the former privileges of wives of endorsing their husband's notes without personal liability.

The lower court held that "when special protection of the health or physical condition of women for the general welfare is not involved the Statute was intended to put women on the same basis as men," and held that Mrs. Jahn was liable as indorser of her husband's note for \$8,000.

Mrs. Jahn's defense was that the Statute was intended primarily to secure women equal political and civil rights, while reserving to them all the special protection and privileges accorded them before its passage. She further claimed that the law did not impose new liabilities upon women, but rather granted additional rights and privileges.

Justice Rosenberry, writing the opinion, held that recent legislation giving equality of right and privilege to both sexes before the law, "does not and should not strike down sex as a basis of classification in the enactment of law relating to the health, morals and general welfare of the people." The court decided that the disability of a woman at common law to make a contract now done away with by the Wisconsin Statute was not a special protection or privilege which she enjoyed for the general welfare.

## GERMAN CONDITIONS

By Rev. Dr. Wilhelm Baron von Caplatine

Cologne, Dec. 18.—Former Minister of Welfare Stegerwald, in a speech at Dusseldorf recently, called for the abolition of the eight hour day as a means of stimulating production. Declaring that shorter working hours have lessened the productive capacity of the nation to such a point that Germany is compelled to import many commodities that she should be exporting, he asserted that there is no legal authority for the eight hour day but that it is merely an outgrowth of Revolutionary disturbances.

He condemned the action of governmental authorities in allowing restaurants, bars and hotel dining rooms to remain open all night while school buildings are forced to close for want of coal. "It is intolerable," he said, "to think that more liquor is being consumed than before the War, that the motion picture theaters are crowded, while orphanages and hospitals must be closed. A regeneration and restoration of social order must be attempted. We dare not save half a million persons and let 60,000,000 starve."

## HARDING GREETES K. OF C.

President Harding has sent the Knights of Columbus the following New Year's message, addressed to the editor of Columbiad, the official magazine of the order:

"I am glad to know the fine progress that the Knights of Columbus are making in their useful and practical work in behalf of the former service men. I trust that the coming year's efforts will be marked by the same excellent and useful accomplishments that have so uniformly been achieved by this splendid organization.

"Most sincerely yours,  
"WARREN G. HARDING."

The Knights of Columbus have also received a New Year's greeting from Cardinal Mercier, wishing all Americans a happy and prosperous 1923.

## A GREAT DAY FOR IRELAND

### THE GOVERNOR-GENERAL'S ADDRESS AT THE OPENING OF THE FREE STATE PARLIAMENT

"Today, in the name and with the authority of the people of Eireann, you enter into the fullness of your partnership in liberty with the nations, co-operating in co-equal membership of a great Commonwealth of free peoples."

This was the opening sentence of the Governor-General's Address to the Oireachtas, Dec. 15.

The appearance of the Governor-General was indicated by the presence of a guard of honor, which took up a position in the grounds in front of the main building. A group of newspaper photographers were busy in the vicinity.

The Speaker took the chair at 3.55, and rising a few minutes later, asked if it was the will of the members of the Dail that the members of the Seanad should be present in the Chamber to hear the address of the Governor-General.

The members having signified their assent, the Senators entered their seats. A couple of minutes later the Governor-General appeared, and received a very cordial greeting.

Having first read the message from King George, the Governor-General said:

### AUTHORITY OF THE PEOPLE

Members of the Oireachtas of the Irish Free State today, in the name and with the authority of the people of Eireann, you enter into the fullness of your partnership in liberty with the nation co-operating in co-equal membership of a great Commonwealth of free peoples.

I meet you on this momentous day with sentiments of the deepest emotion, charged by His Majesty to associate myself as his representative with the task which, after many years of hard pressed claim, becomes yours, alone and unquestioned, by the effect of the Treaty made just a year ago between Great Britain and Ireland and subsequently ratified, the task of governing this State, of making the laws under which you are to live, and of administering these laws for the benefit and well-being of all your fellow-citizens.

You have adopted a Constitution for this State, and in framing that Constitution while you have, in careful observance of your Treaty obligations, conformed to those modes of Constitutional expression and form which are common to your partner nations and characteristic features of their association in the British Commonwealth of Nations, you have had no fetter on the exercise of a single-minded and whole-hearted determination to create for your country such machinery of government as seemed to you most calculated to serve her best interests most efficiently.

You have just devised a Constitution under which the most patriotic yearning for the re-creation of the national life and identity of our country in language and thought, in literature and art, for her progress along secure lines of social and economic development, for her assurance in prosperity, happiness and contentment, are offered the utmost free play.

You have been encouraged in your work by the support of your fellow-countrymen and women who have testified in no uncertain manner their approval of and confidence in your efforts for the nation.

### WAR ON THE PEOPLE

Unhappily a small number, who have not yet bowed to the will of the majority, have engaged in hostile operations against you and have spread ruin broadcast in an attempt to impose their will upon the majority by means of terror and destruction.

While failing utterly in their attempt to upset the Treaty, so solemnly arrived at, and to involve our country in renewed strife with Great Britain, these unhappy people have succeeded in striking deadly blows both at the economic prosperity and the political unity of Ireland, and thousands of persons have suffered hardships through their actions.

### UNEMPLOYMENT

The problem of unemployment—so pressing in many countries today—was certain to have been of smaller dimensions in Ireland than in almost any other country, but has been enhanced to an incalculable extent by the fury of destruction and attempted disorganization which is the manner of war now being waged upon the people.

It must be your first and most urgent care to bring this disorder to a speedy end, so that you may be free to devote your best efforts to the solution of the social and economic problems it has created or aggravated.

In the meantime, my Ministers are giving their best attention to the

working out of schemes for dealing with the problem which they hope to have ready to submit to your active consideration so soon as the circumstances will allow of their being put into operation.

### BOUNDARY COMMISSION

The Parliament of that portion of the province of Ulster called Northern Ireland, taking advantage of Article 12 of the Treaty between Great Britain and Ireland, has seen fit to present an address to His Majesty, by the effect of which the powers of your Parliament and Government have ceased to extend to Northern Ireland.

Accordingly, it becomes the duty now of my Government to take such steps as may be necessary for constituting the Commission which is to determine in accordance with the wishes of the inhabitants so far as may be compatible with economic and geographic conditions, the boundaries between Northern Ireland and the rest of Ireland.

Legislation will be required in order to give full effect to the Constitution passed and adopted by your Constituent Assembly and Bills will be submitted to you for that purpose. Among the first and most urgent of such Bills is one with the object of providing for the exercise of the franchise as enacted by the Constitution, and a comprehensive Electoral Bill will be submitted to you at an early date.

### NEW JUDICIAL SYSTEM

The construction and establishment under the Constitution of a Judicial System specially adapted to the requirements of this country, is a matter of immediate necessity.

A Committee of persons of expert knowledge on this subject is being set up immediately to examine this problem, and as soon as possible after the report of the Committee has been received and considered, a Bill for the establishment of an Irish Judiciary will be submitted to you.

With the object of promoting economy and increasing efficiency, a Bill will be submitted to you providing for the setting up of Ministries under the Constitution and matters incidental thereto.

### POLICE ORGANISATION

It is of urgent importance that an organisation for the maintenance of Civil Police should be established, with all proper training and equipment, and that it should be, in numbers and efficiency, ready to take over the guardianship of the public peace and security in the normal times which we earnestly pray may soon take the place of the present dislocation of social order.

Already, in districts where the National Army has completed its task against disorder, the Government has despatched members of a force which it has raised and trained under the name of the "Civic Guard," and which it is gratifying to know has been received with every indication of popular pleasure wherever it has appeared.

A Bill will be laid before you for organisation and maintenance on a permanent footing of the Civic Guard, and for the regularising of those who have been already enrolled and sent forth to discharge these important duties to the public.

A Bill relating to your National Defence Force in time of peace will be shortly offered for your consideration.

The wanton havoc which has been inflicted on the country during the year and a half since the Truce with the British Forces, carries with it the heavy responsibility of meeting the bill for compensating those upon whom individually the suffering and loss have been inflicted.

A measure will be submitted to you for the purpose of improving the legal procedure in relation to such claims and of extending the jurisdiction of the courts in relation thereto, and of relieving local authorities from part of the burden, and also of making other amendments which have been found necessary in the Criminal and Malicious Injuries Acts.

You will also be asked to pass a measure giving legal sanction to the work of the Compensation Commission set up to deal with pre-Truce damage.

### COMPLETING LAND PURCHASE

The subject of the completion of land purchase in Ireland is engaging the earnest attention of my Ministry, and it is hoped that it will be possible at an early date to submit to you a Bill providing for the completion of this problem of urgent national importance.

A Bill will be submitted to you for the purpose of giving statutory sanction to certain improvements in the administration of Local Government, and of Poor Law.

A Bill will be submitted to you, securing, by legal sanction, the amnesty and indemnity proclaimed by the late Gen. Michael Collins in favor of the members of the British Forces engaged in the military operations prior to the Treaty.

The existing disorder prevents even the enforcement of decrees judicially made by various author-

ities, and many suitors have thereby been prejudiced. To removed doubts and correct this mischief, effective legislation has become necessary.

Bills will also be presented to you dealing with other matters consequentially on the severance of government and our new Constitutional status.

These will include a Bill for the establishment of a Patent Office, and dealing with the law as to the Registration of Patents, Trade Marks and Designs; a Bill adapting the existing law of Copyrights; and a Bill or Bills providing for necessary consequential adaptations of other existing laws.

### SOLDIERS AND DEPENDENTS

Members of Dail Eireann: The estimates of the sums required for the service of the Irish Free State for the year ending 31st March, 1923, will be laid before you in due course, and in accordance with the provisions of Articles 37 of your Constitution, and will require your most earnest consideration.

Provision for members of the National Army who have become disabled and for the dependents of those who have laid down their lives in defence of the people's rights is a national obligation, and with the object of suitably meeting that obligation a measure will be submitted to you at an early date.

Members of the Oireachtas—It is my prayer that the labours upon which you are now entering may be blessed and bear great fruit for our country.

Loud applause followed.—The Independent.

## CHANGED TIMES IN FRANCE

Paris, Dec. 9.—M. Leon Berard, Minister of Public Instruction, broke a long established precedent when he presided at the unveiling of a monument to the air hero, Georges Guynemer, at the Stanislas College in Paris. Many years have elapsed since the head of the government department of education has presided in person at a meeting in a religious school.

Georges Guynemer, who enlisted at the age of twenty, despite ill-health, in the aviation corps, won 66 decisive victories in aerial combat, was cited 23 times in army orders, and disappeared in 1917 in Flanders, during a pursuit patrol. His body was never recovered.

A gentle, straightforward and generous young man, filled with the most noble ideals, Guynemer won the admiration of all who ever knew him or came in contact with him. His name is surrounded with a halo of legend, and the Government has paid him the unique honor of having his name engraved in the Pantheon. It is the glory of Stanislas College that it gave him his education.

The commemorative monument to the "knight of the air" is a bas-relief erected in the courtyard of the college. At the unveiling, Canon Laubert, director of the college, recalled the fact that 29 alumni of the college had been killed in aerial combat, and proclaimed Guynemer a "new Bayard."

The Minister of Public Instruction also paid a fine tribute to the young hero, and followed it with warm words of praise for the college "which had given so many chiefs, so many men, and so much talent to the army, to politics and to literature and industry."

In closing, the Minister expressed the wish that the "sacred Union" might be maintained in the country by the development of intellectual culture, taking for his theme, in this part of his address, the rules of two noted Catholic prelates, Bossuet, the famous Bishop of Meaux, and Msgr. Julien, the present Bishop of Arras. "These rules," M. Berard said, "establish the reign of intellectual progress and the peace of the minds of men."

## MENTAL AGE GROUPING IN SCHOOLS

"Mental Tests for School Children" was the subject of a lecture given by the Rev. Alphonse M. Schwitalla, S. J., professor of Biology at St. Louis University, on Monday Evening, Dec. 4, at a meeting of the St. Louis District Council of the Catholic Union of Missouri, in St. Agatha's parish auditorium. Ninth and Uxal Streets. Father Schwitalla first briefly explained the methods followed in the psychiatric clinics connected with the Public schools and some of the Catholic schools, whereby the grouping of children according to "mental age," rather than "physical age" are now being used.

The lecturer said he was in sympathy with this important and novel phase of school management, because it is based upon sound scientific principles and, moreover, is known to have already done good in the classification or grouping of school children.

## CATHOLIC NOTES

New York, December 19.—The Society for the propagation of the Faith has received the news that Mr. Matsuoka, at present Director of the South Manchurian Railroad, has been appointed representative of the Japanese Empire to the Vatican.

Techy, Ill., Dec. 23.—Word has just been received of the arrival of Father John Weig, S. V. D., in South Shantung, China. He has been sent from Europe as the superior of a newly appointed mission district in Southeast Honan which is now definitely assigned to the care of the Society of the Divine Word.

Cleveland, Dec. 23.—Rev. Edward A. Mooney, D. D., whose appointment as spiritual director of the North American College at Rome has been announced in cable dispatches from the Eternal City, has been released by Bishop Schrems from the pastorate of St. Patrick's Church, Youngstown, to accept the position.

Tribute to the work of the French Catholic nuns in Smyrna when that great commercial city was burned was paid by H. C. Jaquith, director of the Near East Relief for the Levant. "When the fire was at its worst they rushed into the hospitals and at the risk of their own lives carried out the helpless patients," he said.

New York, Dec. 26.—An Italian edition of the Catechism of Social Action compiled by the Rev. Dr. John A. Ryan and the Rev. R. A. McGowan of the National Catholic Welfare Council, has been published by the Leo XIII. Social Center of New York for the purpose of carrying on an effective campaign of education on the social question among Americans of Italian origin.

A contemporary oil portrait of Cardinal Ximenez de Cisneros, Chancellor of Castile, confessor to Queen Isabella and one of the most famous churchmen of the Middle Ages, is among recent gifts to the Catholic University. The portrait, although four hundred years old, is perfectly preserved, and is probably the only one of its kind in the New World.

Brooklyn, N. Y., Dec. 23.—Bishop Molloy administered the Sacrament of Confirmation to a class of 110 persons recently at St. Peter Claver's Church, the Catholic Church for colored people. Seventy-five were adults, who had been baptized by Father Quinn, the founder-rector of the parish, since its establishment less than a year ago. The other thirty-five were children.

Mount St. Michel with its conspicuous white quartz Abbey which seems part—and the greater part—of the promontory, stands between Brittany and Normandy. When the Monks, years ago, were driven out, it became first, a prison, then a show place. The Abbey, crowns a huge rock, formerly accessible only at low tide. The Monks have returned and the Abbey is being restored to Catholic worship.

In the village of Minori, Italy, a quaint and touching custom has existed from time immemorial. On Thursday evenings everyone places a light in his window for a few minutes in honor of the Blessed Sacrament. A traveller writes: "It was pretty to see the little tremulous sparks appearing one after another in the windows of the humble dwellings, resting there for a short time and then disappearing again."

The memorial candle which will burn for Enrico Caruso in the Church of Our Lady of Pompei in Italy, and which is said to be the largest candle in the world was completed at the studios of Antonio Ajello and last month shipped to Italy. The candle is sixteen feet high, five feet in circumference at the base and weighs a ton. It tapers to eighteen inches at the top. In design it is antique Greek, with Roman renaissance relief work. It required the labor of five men for four months. The candle cost \$3,700 and was made at the order of a New York orphanage, to which Caruso contributed \$10,000 a year.

Budapest, Dec. 17.—On St. Margaret Island, a well known summer resort in the Danube, near Budapest, excavations have just disclosed the ruins of a Dominican convent founded in the fourteenth century. In the center of the ruins a flower garden has been uncovered. At the corner there appears to have been a fountain surmounted with four bulls' heads. It is intended to restore these ruins. There has also been traced in the neighborhood of this convent the remains of a Church of Premonstratensian monks dating from before the invasion phase of school management, because it is based upon sound scientific principles and, moreover, is known to have already done good in the classification or grouping of school children.

## AN AWAKENING

Every morning as Francis Montgomery passed the corner of Mohawk and Fourteenth streets a little girl clad in rags sat to him, extending a newspaper in a thin hand. "Paper, sir?" For two years on each workday morning the child was there at her post until Montgomery began to consider her a part of the busy street and noticed her more each time. At last one morning as he went by, the little newsgirl was not there and the cold business man felt as if something were lacking from his usual program, as if some light in his life had failed to shine that day. He missed the pretty picture she made as she stood there with her dark auburn curls flying in the wind. She was very small and thin and the dark eyes seemed all the darker and bigger on account of the extreme pallor of her skin.

Constantly throughout the day there arose her image in his mind. Then he would find himself thinking of her. Where was she? Was the child ill? Why was she not there? If he only knew where she lived he would go to see her, he thought.

But the sharp ring of the telephone suddenly interrupted his thoughts and taking up the receiver he wearily answered, "Hello!" "Hello," came a man's voice over the wire. "This is John Harrison; say, Frank, you're a lawyer; will you come over to the court house with me today?"

"What for?" queried Montgomery. "Well, I've got a case on and I'd like to have you there, Frank. That's all. Will you come?"

"Yes; at what time?" asked Montgomery. "About two o'clock. Thanks. Good-by."

"Good-by," said the other man slowly. Then he glanced at his watch and found that it was just half-past one, so he settled down to work for a half hour. But at two prompt he met John Harrison and the latter's wife at the court house. They went in.

Montgomery looked for the defendant. The door opened and in walked a little girl. To his astonishment it was none other than the little newsgirl. Montgomery experienced a strange feeling coming over him and said weakly to Mrs. Harrison, "Jane, for he knew her very well, is that child the defendant?"

Jane Harrison nodded assent. "Do you mean to say John is going to prosecute that baby?" "Why, certainly, Mr. Montgomery, why not?" said Jane. "She stole at least ten dollars' worth of groceries from John's store last night and you know she will end in the electric chair if that is not stopped now. It is for her own well-being, I think!"

But before she had time to finish, Francis Montgomery had risen from his seat and was racing up the aisle toward the judge. "Harrison! Harrison!" he cried, "don't do anything to her. I'll bail her out. Don't send her to jail!"

The entire room turned its eyes toward him. The little prisoner's tear-stained face was looking beseechingly toward him. John Harrison turned around saying with a sneer, "Well, Frank, I never saw you so excited. Be seated."

"I'm serious. I mean it! Let the child go, I say. I'll pay the fine!" shouted Montgomery.

"All right, Mr. Montgomery," said the presiding judge, "I accept your kind offer. John," turning to an officer, "release the girl."

The officer obeyed, and instantly Francis Montgomery was beside the little prisoner. "Come with me, child; come with me," he said kindly, lifting the child to his arms and then bearing her out of the room amid the astonishment of all present. When he had gone from the sight of the wondering court room Montgomery said to the child: "First of all, my child, tell me, where do you live?"

"In Cobb's alley, near Sycamore street," said she.

"And then," continued the man, "with whom do you live?"

"With my mother and three little brothers, sir. Our papa was killed last year and mamma has no money to buy us food or clothes, and last night Jimmie was so sick and hungry and so was we all that I just couldn't help taking those things from that man. I know 'tis a sin, but I just couldn't see the little feller die 'cause he was hungry, so I just took the stuff. I suppose God's mad at me 'cause I was bad, but, O, I couldn't help it!" she ended with a sob and buried her face on his shoulder.

"There, don't cry, little girl. I understand. First we'll buy all the nice things to eat we can and then we'll go to your home."

"Oh, thank you, mister," she sobbed.

In about an hour Francis Montgomery and his little friend drove up in his big car to a shabby-looking tenement in Cobb's alley.

"That's it, mister! That's where I live!" said the little girl, climbing out.

Francis Montgomery followed her, picking up in his arms the many packages from the back of the machine. The child ran in and waited for the man. Oh, what a squalid sight met his eyes! In a dirty, poverty-stricken little room, stretched out on a mattress on the

floor, lay a little boy, pale and wan. In the other corner of the place sat two other little boys ragged and forlorn looking.

"Them's my brothers," said the little girl. Then addressing one, "Frank, where's mamma?"

"I dunno where," replied the lad. "Well, mister, you'll wait for her, won't you?" said his sister to Montgomery.

"Why certainly, child," he answered. "But first let us have supper."

The little girl helped him to set out the eatables he had bought and soon the four children were eating as fast as they could. Montgomery sat watching the busy little diners when the door opened and in came a tall, gaunt-looking woman.

"Mamma," cried the children, crowding around her, "look what the nice man got us."

Not seeing Montgomery, she queried, "What nice man? Whom do you mean?"

"Why him, mamma!" said the children, pointing to Montgomery. The woman turned her eyes toward him and immediately a look of alarm and surprise overspread her face.

"What—are you here?" she exclaimed. "How—how, O, why did you come?" she stammered. The man was equally affected.

"Why—my—O, Meg, O, it is terrible that—" he stammered. "Yes, it is terrible that we should meet under such circumstances," she interrupted, growing calmer.

Suddenly the man dashed forward and, throwing himself on his knees before the woman, he cried: "Meg, Meg, dear, my daughter, can't you forgive me now? Won't you give me a chance to redeem my former unkindness to you?"

Then his voice broke and tears filled his eyes. Margaret looked at him for a few seconds with a sad pensive look, but then she threw her arms about his neck, sank to the floor and wept on the man's shoulder.

"Daddy," she whispered, "you must forgive me—my wilfulness. Let us forget and forgive now, dad. We were both wrong."

"Yes, my daughter," said Montgomery. "But let's forget it now. From now on all will be as well for you as I can make it."

Father and daughter sat for many minutes in each other's embrace, regardless of the dirty floor or anything else, while the children gazed with wondering eyes.

Finally they arose, and Margaret said to her children, "Darlings, this is grandpa. Come, you must kiss him."

Immediately the children crowded about him lovingly, while Margaret watched with beaming eyes. Especially the little girl clung to him.

"Meg," said her father, "tell me their names. You mustn't forget that I am a stranger."

"This one," said his daughter, placing her hand on the little girl's head, "is little Genevieve. Jenny, I call her; and that one is James or Jimmie. Then that's Francis or Frank, and the smallest one is Alfie or Freddy."

The old man laughed. "The three gentlemen are strangers, but Jenny and I are old friends, aren't we?"

"Oh, yes, grandpa, dear," said Jenny. "How glad I used to be when you'd give me extra pennies when you'd buy my paper. Oh, but grandpa, I'm so glad you are grandpa."

Everyone laughed. At last the old man said, looking at this watch, "Well, well, it's getting late. We must be getting home. Come along, the car is outside."

The children followed him, but Meg stayed to gather up a few trinkets. But soon she appeared, got into the auto and in a short time they had left the slums far behind and had arrived at Montgomery's beautiful mansion on Wabash avenue.

"This is your home, kiddies," said the old man as he led the way into the house. They all followed, admiring and wondering at their new home. The servant who opened the door stared in amazement at the crowd, but soon the old housekeeper told her that was old Montgomery's daughter and her children who had come.

"When Meg was eighteen," she told the maid, "she married a young Catholic and became one herself. The old man not only raved because she married beneath her, but because she married a Papist, as he called his son-in-law. Of course he disinherited her and her children who had come."

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instantly replaced by one of joy by the old man's answer. "Sure, little Jenny, I'll come to Mass," he replied, "and I'll receive my first Holy Communion with you, too."

"You receive Communion? O grandpa, you're not—O are you a Catholic, grandpa?"

Margaret listened, breathless with excitement. "Yes, my child," he said, "I was baptized this morning and tomorrow I'll make my first Communion."

Meg and the children rained kisses and tears of joy upon him. Then they sat there for a long time in silent happiness before the fire. Finally, Jenny said, "Grandpa, I used to get tired saying 'Paper, sir,' but if I'd never said it, I'd never known you or had you for my grandpa or, most of all, you'd probably never become a Catholic."

"I know, dear, I wouldn't. It was your 'Paper, sir,' that was the means of bringing me at last to you and the true faith," he answered, drawing her nearer to him—Exchange.

"GATE OF HEAVEN"

Ellen Malloy bent over her knitting, straining her eyes to catch the last of the rapidly fading daylight. There was only half a row left to do on the gay little woolen garment that lay upon her lap. It was a sweater for Eugenia's eight-year-old John and she was anxious to finish it before supper.

A fine old figure was Ellen as she sat in her rocker by the open window. A peace well-earned reflected itself in the clear grey eyes and rested like a halo upon the white hair, which crept, in spite of frequent brushing, from beneath the snowy cap. There was hint of humor about the corners of the shrewd mouth, and the broad forehead and firm, generously formed fingers that wielded the flashing needles bespoke capability.

The kettle on the kitchen stove was humming merrily when Ellen folded her knitting, rose from her rocker and gave vent to a sigh of satisfaction. "Well," said she half aloud, "Tis done, and I'm glad of it. He'll have need of it for a while yet before the real warm weather comes and I've made it plenty big against his growing by next fall."

She had scarcely finished speaking when a "honk-honk" sounded in the near distance. Ellen turned about, shaded her eyes with her hand and peered into the gathering gloom. Two giant eyes were approaching along the highway from the north. In their wake came a flurry of dust and another shrill honk of the horn. In a second the motor had vanished around a bend in the road. A moment later its lights reappeared in the grove of trees, where windows began to shine brightly from the big house of stucco and brick.

Ellen sighed again and went inside. Absently she made ready her solitary supper; tea of liquid amber, honey with comb as white as the clover that had yielded it, the golden butter and flaky biscuit fresh from the oven. Yet she ate sparingly. The meal was left almost untouched and Ellen set methodically about the task of dish-washing and putting things to rights.

Working on the sweater had brought back many memories to her today; memories of a small boy with tousled yellow hair, her John who on evenings like this had trudged by his father's side when he went to milk the cows and had carried his own diminutive bucket brimful from the barn. Afterwards there had come the story before bedtime, with the lithe, warm body clasped passionately in her arms. Ah, but God had been good to her when He made her a mother! Last of all were the night prayers. How well she remembered the pride and the sweetness of the first Our Father and Hail Mary! They had been wonderfully happy in those days. "Was only the old log cabin of her girlhood that sheltered them, but sure, thought Ellen, that was more than the Holy Family had. She and John and the child had enough to eat and a comfortable place to sleep. They were beholden to no man."

Years that followed were hard ones, but she straightened with honest pride as she recalled them. The fever came that took away her man and left her alone with little John. But they managed somehow or other. Young John worked his way through High school and through college, too. Then it had been one rise after another for him until it ended in the presidency of the bank in the town nearby.

And John had married. At this point in her reverie a crease made by more than mere thought lined Ellen's smooth brow. If the gay little sweater had summoned a throng of memories, the two glaring eyes and the honk of the motor horn had called up others. And these last were not all present.

"Oh, yes, the girl! He had married the nurse wasn't looking. Mother is awful sick and I knew you could make her better."

A premonition laid its hand, icy-cold, upon Ellen's heart. Without another word she donned bonnet and cloak. Then she realized that the boy was without hat or coat. Her eye fell upon the gay little sweater and that had been intended for a happier occasion. Suddenly she buttoned it around him and clasping him by the hand hurried down the hill.

The labored breathing of the sick woman cut the air like a knife as Ellen entered the room. The nurse on duty in the hall tried to bar the way, but she had been silenced with a calm, "I have a right to be here."

Eugenia Malloy's face was drawn and purple and her dark eyes wandered restlessly from place to place as if in vain search of some long-lost and dearly loved object. One hand lay upon the coverlet, and the brilliant jewels in their chased setting were in sad contrast with the thin fingers they were meant to adorn.

Ellen groped for a prayer. "Give of Heaven, Pray for us," was all that came to mind, and silently she hurled it heavenward. "I have come to you, Eugenia," she said.

What passed between the two women during the moments that followed is known only to God and the watching angels. As the tides of eternity crept closer and closer to Eugenia Malloy she clung for protection to the great house quarter of an hour that elapsed before the arrival of kindly Father Cleary the misunderstandings and the heartaches faded away.

Long after the people of the outlying farmsteads had gone to rest a soul sped upward through the warm, soft spaces of the night. Birds were stirring drowsily in the bushes along the roadside and the spring-time rain was falling.

In the grey light of dawn Ellen climbed the hill. She would have no one accompany her and she would return to the great house later, she had said. Despite the weariness of body there was joy in her heart. As she entered the living room of the bungalow the first rays of the morning sun were shining, green and yellow, among the bowers in Our Lady's crown.

Tired as she was, Ellen knelt before the statue. The prayer book lay where she had dropped it the night before. She gave no heed to it; she clasped her hands instead, and gazed intently at the face about her. The tears coursed freely down her cheeks and fell, one by one, upon the polished floor. Her lips moved, "Gate of Heaven," she whispered, "Pray for us!"—James Louis Small, in The Lamp.

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GENESIS OF MORAL ANARCHY

LESSONS OF LAST EIGHT YEARS UNFOLDED

Declaring that man has created more moral and material ruin in the past eight years than history can point to in any other equal length of time, the Rev. P. J. Gannon, S. J., delivered a scholarly address on "Moral Anarchy" at the annual meeting of the Catholic Truth Society held in Dublin.

Father Gannon reviewed world conditions and emphasized the fact that the evils that have befallen man have been for the most part because they have failed to honor the commandments of God. He said in part:

"Since the Reformation there has been going on a steady decline of supernaturalism, a great and growing denial of spiritual values, an indiscipline of heart and will, ending in a widespread apostasy from God, which is the root cause of the madness and misery we behold. For when men forget God, they wander daily farther from happiness, and mistaking the very aim and object of existence, they scramble round the pig-troughs till they fall foul of one another in their struggle for the husks of swine."

The Omar Kayvan of Fitzgerald is one of the most typical products of pre-war days, and in it there is a quaternary which seems to me to epitomize the profoundest yearning of the tired, voluntary world which has committed suicide. In it the old Persian singer is made to speak to his mistress thus:

"Ah Live, could thou and I with Hind conspire,  
To grasp this sorry scheme of things entire  
Would not I shatter it to bits, and then  
Remould it nearer to the heart's desire?"

SHATTERING THE SCHEME

"Man would appear to have set out upon the first part of this programme—the shattering to bits. He has certainly gone nearer to shattering the scheme of things than ever before. He has created more moral and material ruin in eight brief years than history can point to during any equal length of time. Armed with the startling powers put into his hands by science he has laid flat with earth four ancient and powerful empires, and their fall has covered two continents with tombstones and desolation. Nor is the end yet. Equilibrium is very far from being restored. The shattering has been very thorough, but is not perhaps yet complete. And the remoulding has still to begin."

The direct victims of our wars on a moderate estimate are between 11,000,000 and 13,000,000 men in the flower of youth. This does not include the unnumbered millions of indirect victims, innocent civilians blown to pieces, or sunk in ships or hurled to untimely graves.

"Since Herod slew the Innocents I cannot recall a deed more dastardly than that perpetrated in Weaver Street, Belfast, when a bomb was deliberately flung among

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ment this side of Jasper Gate which St. John saw in Patmos

"Hence the heart's desire will elude us always. And all who shape their course under the impression that they can compass it here below will reap always the bitter fruit of disappointment. They will destroy, but never build up. They will be broken by the hard facts of existence, will be forced in the end to claim with the sad Ecclesiasticus, 'This too is vanity and all is vanity under the sun.' I would like, however, to guard against misunderstanding. There are remediable ills in life, and we should endeavor to remedy them. I will even add that the dreamers of dreams are very useful, sometimes indispensable in this work. Nay I will even admit that the persons most responsible for violent revolutions, with all the evils they entail, are the hide-bound reactionaries whose one idea of policy is to sit upon the safety valve till the engine bursts and then shriek for more steam."

MUST RESCUE A COMMANDMENT

"One might trust oneself to the innate sense of justice of almost any nation on earth if it were permitted to know the truth the whole truth, and nothing but the truth. When the eighth commandment 'Thou shalt not bear false witness against thy neighbor' is rescued from the oblivion into which it has fallen, then, and not till then, can we hope for the peace of God."

"And this oblivion is the first feature of that moral anarchy which I call a world phenomenon, the first and perhaps the worst in so far as it makes a cure of the others nearly impossible. But the others also are numerous and grave. Roughly speaking the whole Decalogue has been abrogated, not merely violated by individuals, as was always the case, but set aside, derided or even inverted. Rationalistic critics were busy for years before the War in proclaiming that it was only a series of ancient taboos invented by Jewish lawgivers. And modern lawgivers and politicians ironically enough under the domination of Jewish financiers, have gone on making breaches in it, till today there reigns a confusion in the domain of even natural ethics which would have shocked the nobler thinkers of Pagan Greece or Rome."

"The theory of State Absolutism culminated in the philosophy of pre-war Germany, associated under different forms with the names of Nietzsche, Treitsche and Bernhard. That philosophy has been pretty generally condemned, I am afraid, chiefly because it failed. Its condemnation would have been all to the good had it been sincere. But Kipling's line about 'the lesser breeds with the law' is the doctrine of the supranaturalist, an super race. While all Imperialism is Bernadism in practice. Hence the actions of those who condemn the doctrine most heatedly exemplify it, as much as, or more than those of their adversaries. After the Wilsonian sermons on the Mount came the Peace of Versailles; and the heart of mankind was broken."

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a group of children at play, killing six, and wounding some fifteen more. Or again when men called at a doctor's house, and finding him out sprayed his housekeeper with petrol and set fire to her dress, the only parallel civilized history affords is the playful Neronian trick of making torches of the early Christians.

DECLINE OF SEXUAL MORALITY

"The Sixth and Ninth Commandments had been undermined perhaps before all others. Indeed moral degeneracy most commonly begins in the relations between the sexes. And sexual morality has declined in the last half century more than is commonly recognized. Immorality has always been pretty widespread. It is one of the incurable cancers of life. What makes libertinism of recent years something novel, in Christian times at least, is that it is no longer the mere revolt of passion, struggling against a temptation openly acknowledged as a sin when yielded to, but is defended philosophically upon physiological, humanitarian, eugenic or economic grounds. The aid of science has been invoked to make it less dangerous to the health and to frustrate the very purposes of nature. Apologies are made for it now for which our forefathers would have stoned the apologists. Indeed it is hardly too much to say that outside the Catholic Church traditional views on this point have almost disappeared."

PRIVATE OWNERSHIP

Joseph Huelshoff, S. J., in America

Pope Leo XIII. firmly laid the foundation of our modern Christian social system when in his Encyclical "On the Condition of the Working Classes" he wrote the few brief words which may be considered as the most far-reaching of all his social utterances: "The law should favor ownership, and its policy should be to induce as many as possible of the humbler classes to become owners." The ownership in question is that of productive property. Not the abolition of private capital but its widest diffusion among the masses is the Catholic ideal. This is to be brought about not merely by the unaided efforts of the workers, nor solely by private initiative, in which all classes are to cooperate, but by legal enactments as well. Such is the great constructive doctrine of Catholic sociology.

Social legislation is to be formulated in a spirit of determined opposition to the exclusive accumulation of capital in the hands of a few. It is to show a pronounced partiality for all reasonable measures that enable as many as possible to participate, not nominally but effectively, in the ownership of productive property. More than this, definite inducements are to be held out by our legislators to arouse in the worker a desire for such ownership as well as to enable him to realize it in every just and prudent way.

The special aspect of the social problem that naturally called for most urgent consideration by Pope Leo XIII. was the ownership of the soil. For this reason insistence was primarily placed by him upon legal measures encouraging the laborer "to look forward to obtaining a share in the land," as a means of bridging over the gulf between vast wealth and sheer poverty. But the same principle is evidently to be applied to the industrial situation as far as possible. In this sphere too, in Pope Leo's own words, property must "be more equitably divided." Christians are called upon to unite, employers and employed alike, for a great crusade against the social conditions as Leo found them in his day: "On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is even represented in the councils of the State itself. On the other side there is the needy and powerless multitude, broken down and suffering, and ever ready for disturbances."

In this vigorous denunciation of the false social system of restrictive ownership Pope Leo XIII. merely echoed the Catholic traditions of the Ages of Faith. Pope Pius X. strongly reaffirmed in every particular the social doctrine of his predecessor, laying additional stress upon a sane traditionalism, which should apply the ideal of the medieval guilds to modern industrial conditions. Then, with the close of the World War, came Cardinal Bourne, who sounded anew for his countrymen the first clear call for a social awakening in the spirit of those same Catholic traditions which had been swept away by the religious individualism and indifference of the sixteenth century. Through the economic individualism that then naturally followed, England, he tells his countrymen, fell "under the domination of a capitalist and oligarchic regime" whose existence would have been unthinkable had Catholic ideals prevailed: "Capitalism began with the robbery of church property in the sixteenth century, which threw the economic and social advantage into the hands of the land-holding and trading classes. The industrial revolution of the eighteenth century found England already in the hands of the well-to-do classes. Since

then the effect of competition uncontrolled by morals has been to segregate more and more the capitalist from the wage-earning classes, and to form the latter into a 'proletariat', a people owning nothing but their labor-power and tending to shrink more and more from the responsibilities of the ownership and freedom."

Abundance of social "reform" legislation had been passed in England; but it was not legislation in the spirit of Pope Leo XIII. educating, inducing and enabling "as many as possible of the humbler classes to become owners." Its tendency, in the trenchant words of the English Cardinal, was "to mark off all wage-earners as a definitely servile class." By merely improving the workers' present condition, and leaving unchanged the existing system of restrictive ownership, it was calculated to strengthen and perpetuate, instead of lessening and destroying what Pope Leo so accurately described as "the grasp of wealth on the whole of labor and trade." While the last Christian democracy is impossible, and we must expect to find in the very councils of the State "the party which holds power because it holds wealth." Political democracy, however, is absolutely no pledge of industrial democracy. As Cardinal Bourne bluntly states the case against English oligarchy and industrialism: "While the Constitution has increasingly taken on democratic forms, the reality underlying these forms has become increasingly plutocratic."

In America, the Committee of Bishops, empowered to act as spokesmen of the American Hierarchy, at the close of the World War, with true social insight singled out for special emphasis the culminating thought of Pope Leo's Encyclical. To this they merely gave a definite determination and a more explicit industrial application when in their "Social Reconstruction" they proclaimed the ultimate aim of all Catholic social endeavors to be: "The majority must somehow become owners, at least in part, of the instruments of production." Without excluding the legal measures insisted upon by the great social Pontiff, "to induce as many as possible of the humbler classes to become owners," the American Bishops concentrated their advice upon copartnership and cooperation as the special means to be adopted towards this end. In the light of contemporary developments this counsel was logically to be expected. In any case there would be question only of a peaceful evolution, from restrictive to distributive ownership, fostered by methods equally just and prudent.

Attention however must be called to the fact that the mere existence of thousands of small investors in our large modern corporations does not necessarily imply a change in the essentials of the system of restrictive ownership against which Pope Leo's Encyclical was directed. The wealth of these corporations may still go to a restricted circle of industrial magnates, while the watered stock is distributed among the many, often at great risk to the latter. The voting power of the financially insignificant investor cannot seriously be matched against the control exercised by the great "captains of industry."

In addition to the numerous directorates often held by these men, giving them an economic preponderance that saints or angels only could be safely entrusted with, the banking interests are not seldom equally dominated by them. This arms them with the power of withholding or extending credits, and of thus producing for their own advantage periods of national panic or prosperity. By purchasing and manipulating the very sources of popular information, the daily papers, they can also influence public opinion to their own financial purposes, even in matters so profoundly affecting the general welfare as the choice between peace or war. While such conditions exist there surely remains in the strong words of Pope Leo XIII:

"The party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purpose all the sources of supply, and which is even represented in the councils of the State."

I have so far purposely avoided personal use of the terms capital and capitalism. In themselves they are perfectly innocuous words. In their root-meaning they can apply to any social system. But in the popular mind capital is likely to have a definite association. As an editorial writer recently remarked in an English journal, it is not necessarily applied to every man of business who happens to be an employer, but rather to a small ring, not of the rich, but of the very rich." So the cartoonist invariably represents it in the labor press, so the ordinary man unconsciously views it.

The rank and file of employers often struggle hard to obtain a legitimate profit. In spite of all their best efforts they may find themselves ground at times between the upper and the nether millstones of greedy capital and unreasonable labor. Small employers may even be less favorably situated than the skilled mechanic in a highly and perhaps very exclusively organized union that relentlessly dictates its terms. Under a system of restrictive ownership it is no marvel if labor, when it holds the winning

cards, often shows no more consideration than capital had displayed before it.

But there is no reason to believe that this system will not in time yield place, partly or entirely, to a new order, differing as completely from it as capitalism differed from the immeasurably superior social system which preceded in the best centuries of the Middle Ages. How quickly such a change can come about depends largely on ourselves. Capitalism, in fact, would have been introduced at the very beginning of the Middle Ages had it not been for the sturdy opposition of the organized Christian workers. The efforts of small groups of wealthy and influential men to subject even then to their economic control the working classes, led to bitter and often bloody struggles upon the continent of Europe. But when the craft guilds finally emerged triumphant, and under the guidance and inspiration of the Church developed their system of a wise distributive ownership, capitalism was doomed for centuries to come. There is no doubt that under the leadership of the same Church the same glorious results could again be accomplished.

EASY AND CHEAP DIVORCE

An English peer in a letter to the London Times denounces the divorce laws of his country as "immoral," "unjust," and productive of the "most insulting inequality," and consequently comes forward to announce that he will appeal to Parliament to cleanse the laws from this disgrace. That any right-thinking publicist should thus condemn divorce is simply acting according to the traditional standards of orthodoxy. It is the reason he gives for his scathing condemnation of divorce laws that has caused even his stolid fellow-countrymen to rub their eyes in wonder. For, strictly speaking, there is too much divorce, but because there is not enough of it. "Family life reaches a low ebb, ethical character decays, and the nation suffers," according to Lord Buckmaster, because a large preponderance of the poor have not the facilities and the means of the rich to obtain divorces. So he would have easier and cheaper divorce.

While the divorce mills are operating as never before, while extra judges are being called in, and while the number of divorces is reaching startling figures all over the world, we are told that we must have easier and cheaper divorces. The human mind is subject to strange quips and turns, when anyone in public position can advocate such a further relaxation of divorce legislation on the ground that present laws are injurious to individual, social and national morality. Why does he not go further and abolish legal marriage altogether? Then the human race could marry, unmarried, and remarry at their own sweet will.

But would family morality be higher, would ethical character improve, and would national greatness be enhanced? Read the pages of history and see the answer in the monuments of ancient Rome, which fell from the heights to the depths through easy and cheap divorce, and scan the broken homes, the scattered children, the lower ideals of family life, the increase of immorality, and the disregard of God's holy laws that have been the inevitable consequences. Listen to the voice of the Church reiterating the words of Her Founder, and speaking with the accumulated wisdom of the centuries, commanding rigid obedience to Christ's clear teaching on the sanctity and indissolubility of matrimony, as the only course.

The difference between the pagan and the Christian ideal life is shown in nothing so clearly as in this very attitude towards divorce. Lord Buckmaster has stated the pagan materialistic viewpoint that regards matrimony as a human and not a divine institution. He was answered by Canon Moreau who gave the following explanation of the Catholic solution of the problem that he so startlingly puts forth. "If I am asked," he wrote, "what is the mind of the Roman Catholic Church towards the problem, I would say that the Church is more than ever convinced that the solution lies not in increasing the opportunities for divorce but in the refusal of divorce altogether. The Roman Catholic Church when confronted with such cases as those mentioned by Lord Buckmaster, does not read from them the moral that indissoluble marriage is a failure, but rather that it is the married parties, one the other or both, who are the failure, and that the remedy lies in their own hands, in reforming themselves, and in adopting towards each other, the Christian methods of bearing and forbearing; and the discipline of Christian patience that works to mutual forgiveness; or at the worst in having recourse to that judicial separation which with prayer and self-denial and the graces given to them may enable them to lead a chaste life, and thus keep the door open for eventual reconciliation. It is thus alone that we can safeguard the higher interests of society from

the scandal of an expanding divorce system leading to the menace of promiscuity."—The Pilot.

A WISTFUL LOOK OVER THE FENCE

To the Anglican Rural Dean of Oaxtey, the Rev. E. Pell Edmonds, as to many others in what we may call the upper reaches of the Establishment, signs are not wanting that Protestantism as such has had its day, and that religious security must be sought and found elsewhere. Writing in the Dearey Magazine on "The Old Religion," he says that "the only form of Christian religion that will survive and face the future is that religion which has stood the test of the past—the old religion, historical Christianity, the faith of the Catholic Church. Protestantism seems to be passing; it has served, he thinks, a useful purpose, but 'men cannot live on protest. . . . It is only the Catholic religion, the religion of the whole rather than of the part, that can meet the spiritual needs of the average man at every time and in every clime. Men are calling for a mystic, supernatural, God-given religion, and a worship linked with the worship of the so-called 'forty-two line' does not ignore the likelihood that readers of such views as he sets forth may say:—'If this is the religion that is wanted, then we may as well submit to the Pope and become Roman Catholics;' and he answers, startling as coming from a Rural Dean, that, "possibly that is the right course. It is true he qualifies this by the further thought that "it is a matter of controversy," but at least he leaves his readers to ponder with him the possibility that the path to Rome is, after all, the divinely appointed way.—The Tablet.

BELFAST'S BAD REPUTATION

There is just a chance that some of the expelled Catholic workers in Belfast may regain their employment. It is being realized actually that the explosions injured very seriously the reputation of Belfast. Speaking at a meeting of the Belfast Chamber of Commerce Sir James Craig hoped that the men in the shipyards would work together in friendly co-operation regardless of hostile held-religious and political differences.

At present the shipyard workers are all of one persuasion. Sir James should have advocated the re-employment of the expelled Catholics. Bishop MacRory stated at a meeting of the Belfast Association of Ladies of Charity that the Northern Government had done nothing to secure justice for the expelled Catholics. These unfortunate victims are now at the end of their resources. No more grants are available from the Irish White Cross Association.

A member of the principal ship-building firm made the following statement: "In this city we have had very serious differences, with the result that there are a great many men out of employment owing to their not being of the same religion as ourselves. We have had a meeting of the federated trades to try to bring a better feeling into the city and to spread the importance of sinking all our differences." Here at last an admission that Catholics were driven from their employment owing to their religion.

FAMOUS BIBLE PLACED ON SALE

Leipzig, Dec. 14.—The Leipzig copy of the famous Gutenberg Bible has been placed on the market. It is one of the eight surviving copies of the so-called "forty-two line" on parchment of which thirty are believed to have been printed as the first products of the Gutenberg press six hundred years ago. One copy was sold to an American collector in 1911 for \$500,000 but the Bible that will go on sale now is admittedly the finest example extant of the line and is considered beyond appraisal, the other copies being more or less damaged or incomplete.

The Leipzig copy was presented to the Saxon state many years ago by a Dresden collector, and the title is vested in the Leipzig Museum of Books and Manuscripts. The museum is now so hard hit by Germany's financial calamity that it proposes to sell the Bible to raise money to continue its existence. A score of German art lovers, including Max Leibermann and Lovis Corinth are trying to save the manuscript for Germany by raising a fund through the sale of their own works and through appeals to wealthy Germans.

COLORED BAPTISTS

Washington, D. C., Dec. 23.—Announcement is made here by the National Colored Baptist Board that at the recent convention in St. Louis plans were considered for the erection of a \$250,000 administrative building in this city as a national headquarters. Another \$250,000 will be sought as a defense fund to carry out the objects of the national board.

See Velvetex Announcement on page 8.

Children need not die from Malnutrition. Many precious lives have been saved by Virol—many have been lost for the want of it. Give your child Virol, so that when the moment of danger comes he will be safe, instead of being "just too weak to pull through." Virol is the proven food—proven to increase the resistance of the body to infection—proven to contain the vitamins essential to growth—proven by the sturdy strength of thousands and thousands of children who have benefited by Virol. Sole Importers: BOVRIL, LTD., 2725, Park Avenue, Montreal.

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Abbe Pierre A NOVEL OF TO-DAY BY JAY WILLIAM HUDSON. "Not once in a decade comes such a book." IN the lovely old land of Gascony, home of the hot-headed and stalwart race of D'Artagnan and Cyrano, unfolds a story of arresting charm, that delves deep into the roots of human nature and finds those common faiths which knit mankind together. Abbe Pierre views life from the vantage point of kindly age, and in the flowering of love between enchanting Germaine Saunce and the young American, David Ware, he follows the rich happiness of young love striving through crowding difficulties to the fullest measure of attainment. Marie Conway Comier, author of "Slippy Mc-Ghee." Like a whiff of clover and a cool breeze on a hot day, I am sure Father de Rance would have adored Abbe Pierre. Eleanor Gates, author of "The Rich Little Poor Boy." After many books which have been trumpeted as "works of art," "inspiration," Abbe Pierre comes as a relief, a bouquet. The New York Herald: "The charm of the book is very real. . . . His old Abbe is a 'creation' . . . It is a sentiment, but never sentimentally . . . a book that one will dip into again and again . . . genuinely enlightening, comfortingly warm." St. Louis Globe-Democrat: "It searches the depths of the human heart, so near to smiles and also so near to tears, it grips one in a way that surprises." PRICE \$2.00. POSTAGE 12c. The Catholic Record - London, Ont.

Don't get discouraged because people laugh at you and ridicule you when you are trying to do right. Every successful man has had the same experience; in fact, it seems to be one of the prices we have to pay for success.

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The Catholic Record LONDON, CANADA



recently Viennese citizens and bankers established a fund of 50,000,000 for the university. But the depreciation of the krone is so enormous that 12,500,000 had to be spent for a much needed X-ray apparatus. The foremost scholars are not in a position to follow the most important foreign publications or to purchase foreign books.

One of the blunders of the Treaty of St. Germain was to compel Austria to treat students of the succession States as Austrians. Now it is a matter of record that out of 12,000 students at the University of Vienna at least 5,000 are from these succession States. They are poor people, mostly Jews who are not tolerated in the Polish universities which admit only 3%. Consequently a large number of foreign students are now dependent upon Austrian charity.

When one considers what science and civilization owe to the University of Vienna one must grieve at the moral degradation of Europe and be nauseated in the presence of its indifference. As a post-war premier of Italy I always sought to help Austria. The war was a necessity for us, but after the war the duties of civilization and the rights of humanity ought to have been put into operation again. I hope that the noble sentiments of human solidarity will find the same echo as before the war in the United States which stands aloof from the European imbroglio. I appeal therefore to the presidents of American universities and to my American friends and exhort them to give assistance in a task which history will designate as the first manifestation of noble humanity after the Great War, as the first attempt to stop disintegration. I ask them to devote their resources to the rebuilding of the university and the research institutions of Vienna. To the American mind, at once practical and idealistic, belongs the honor of such a comprehensive undertaking. If the presidents of the American universities and their friends (there are so many rich and generous people in America) could form a syndicate which would undertake to contribute annually for a period of ten years \$100,000 to the support of these institutions of learning, the famous old university would immediately begin to flourish again. Just as the lighthouse points out the haven of safety to the ship buffeted about by the waves in a stormy night, so too will the shining lighthouse of the University of Vienna, rebuilt and restored with the aid of America point out to all the peoples of the East the new path of civilization. Wealth amounts to nothing unless it serves a great cause, and what I propose to my American friends is the noblest task they can fulfill.

In the midst of the hateful chaos of European nations, of brutal passions, and the delirium of peace which continues the war, in the midst of the insanities of allegedly "democratic" nations that commit outrages which no absolutism has ever perpetrated, we will restore the light to the lighthouse of the University of Vienna. Perhaps that will prevent the shipwreck of many souls, and the new light of civilization and life will shine throughout Europe and the East.—The Nation Dec. 27.

GOVERNORS' VIEWS ON KU KLUX KLAN

BELIEVE TIME FOR SILENT TREATMENT OF MENACE HAS PASSED

Washington, Dec. 22.—Bewilderment and apprehension are the outstanding characteristics of the attitude of the Governors of most of the nineteen States represented at the Governors' Conference at White Sulphur Springs, W. Va., last week, regarding the rise and activities of the Ku Klux Klan. To say that the Governors fear the Klan would probably be an unjust accusation in the most instances; but to say that they are apprehensive of the results that may follow its expansion and that they are puzzled as to how it can best be met, is to give expression to an absolute truth.

Even those few executives who stood up boldly in the conference and denounced the Klan in unqualified terms and who indicated that they are willing and anxious to do all in their power to prevent the Invisible Empire from supplanting the constitutional form of government, were frankly puzzled when asked to suggest methods by which the pernicious activities of the Klan may be checked.

TIME FOR SILENT TREATMENT PASSED

Most of the Governors, when interviewed privately by a representative of the N. C. W. C. News Service, were inclined to believe that the Klan is necessarily of an ephemeral nature and will die out within a short time. Several of them expressed the view that publicity even of an adverse nature was a factor in helping the Klan grow in its early stages, although practically all agreed that no organization has now reached such proportions that it can not be given the silent treatment at the present time. As to the Klan's lease on life, Governor Allen of Kansas disagreed with other executives. "The new Klan will not die as soon as the A. P. A. movement did," he said, "because back of the Ku Klux there is a clever, able, Invisible Government with its eye fixed on the \$10 admission fee."

Raising his contention on the experience of his own State, Governor Olcott of Oregon sounded a warning that the Klan can not be ignored on the assumption that it will die of its own inherent weakness. "We ignored it for two years in Oregon and then we woke up one morning and found that it had captured the State," he said.

Education, publication of names of members, filing financial reports with State officials under State laws, and control through the exercise of discretionary power by the charter boards of the various States, were some of the methods of combating the Klan menace that were suggested at various times during the conference. However, none of the governors making these suggestions appeared to be very confident that his own particular remedy would be entirely successful. They were tentative proposals advanced for purposes of discussion rather than the expression of deep seated convictions. The impression could not be avoided that the Klan, to put it frankly, has most of the governors either puzzled or politically terrorized.

Governor Morrison, was the only Governor present who came forward with even a qualified defense of the Klan.

PROFITTEERING AT THE BOTTOM OF IT

That the profits from the sale of sheets, pillow-slips, memberships, etc., constitute one powerful motive for the existence and organization of the Klan, is a proposition that was generally accepted by the governors. This was perhaps most forcefully expressed by Governor Allen, of Kansas, who said: "Probably the saddest reflection upon the intelligence of the Americans who have joined this organization is the ease with which they have been exploited by the profiteers who are capitalizing their religious and racial prejudices for the benefit of this Atlanta outfit. It is another nostrum from the home of patent nostrums."

Governors Sproul, Parker, McCray, Olcott, Ritchie, Hyde, and others, expressed opinions to the effect that the element of personal profit was probably the major impelling force back of the organization of the Klan.

SEE GREAT MENACE IN KLAN

Governor Olcott's warning to the Governors of what may result if the Klan is unchecked, was solemn and emphatic.

"Underneath all this talk of the Klan, this band of white-robed mystics, slumber the coals that may be fanned into a destroying heat," he said. "I have been frank in my declarations about this organization. The things I have said, I have said out of my heart, because I trust our nation—my nation—will call a halt before it is too late. The rumblings are heard on every hand, east and west and north and south. I challenge this organization to stand out in the open, to rip off its mask, to appear in the garb of every day citizenry. Let it speak its speech out in the open. It is largely a political organization founded for certain objects and purposes. Let it be specific. Let it throw down its gage of battle in the open lists so the tournament may be fought under the eyes of all mankind. But above all, let those men who make up the rank and file of this organization reflect that they are American citizens. Let their minds revert to the Argonne or Chateau-Thierry, where Catholic, Negro, and Protestant fought side by side against the guns of the common enemy, where the Catholic turned to aid his fallen Protestant comrade and gave to his dying buddy a drink of water; where the Jew fell dead under the machine-gun fire and his body dropped over the inert body of his brother Protestant. Let the men who make up the rank and file of this organization reflect on some of these things before they go headlong on their course."

Other serious aspects of the Klan movement were pointed out by Governor Allen of Kansas as follows: "If we deliberately allow this organization to take the law into its own hands then we break down all the safeguards of society which have been built here through the sanctity of government. We allow the beginning of the feud that is racial and religious, we justify the establishment of a quarrel that leads to group formation, each group making war upon the other in the name of racial and religious bigotry. We destroy the foundations of society."

ABOLISHES THE PLACET

(By N. C. W. C. News Service)

Berne, Dec. 20.—The Grand Council of the Canton of Saint Gall, Switzerland, has voted without discussion the abolition of the placet, that is to say the formality which required appointments of bishops and other manifestations of ecclesiastical authority to have the visus of the government.

The right of placet made it possible for the government to approve or disapprove of the appointments made by the Church and to remove, by its own authority, any priest or vicar. The bill demanding the abolition of the placet was introduced in 1918. The Canton of Soleure is now the only one in Switzerland in which this reminder of former anti-Catholic legislation still survives.

MENDEL AND PASTEUR

SCIENTISTS HONOR CATHOLIC SCIENTISTS

St. Louis, Mo., Dec. 21.—The celebration of the centenary of the Catholic scientists, Mendel and Pasteur at St. Louis University, brought together a capacity audience composed of St. Louis intellectuals, as well as representatives of the faculties of three universities—Missouri State University, Washington University of this city and St. Louis University, the attending faculty members of each appearing on the stage in cap and gown.

Introducing Prof. Frederick Monroe Tisdell of Missouri and Chancellor Frederick Hall of Washington, the Rev. William F. Robison, S. J., president of St. Louis University said that it was an occasion for mutual and general congratulation when three such institutions came together in order to do honor to the memories of two such eminent Catholic scientists. He emphasized the thought that all engaged in education and in the pursuit of learning are at one in their common love of truth and their zeal for the welfare of all mankind.

Dr. Herbert Spencer Jennings of Johns Hopkins University, who delivered the tribute to Johann Gregor Mendel, traced the laborious career of the great scientist, a peasant's son who became a priest and monk, and showed the great services he rendered by his discoveries in the realm of genetic science, although the importance of his work lay hidden and unknown for more than thirty years and until after his death. The peak of Dr. Jennings' discourse was reached when he showed that the conclusions of Mendel were at variance with the Darwinian theory of evolution, and the climax came with the closing words: "However it may be with the philosophical theory of evolution, the genetic science of the future will be based, not on Darwinism, but on Mendelism."

A BREACH IN DARWINISM

"In truth," said Professor Jennings, "by showing that 90% or more of the variations that Darwinism had relied upon as a basis for evolutionary change are not such, but are recombinations of enduring genius, Mendelism effected a tremendous breach in the structure of Darwinism: at times it seemed to have brought the entire edifice quite to the ground. This it is that has given a real opening to the anti-Darwinian, the anti-evolutionary agitation of the present time. Certainly it has left the problem of evolution and its methods in a far different position from that which it occupied before; a position which, superficially at least, is much weaker, a defensive rather than an aggressive position."

CHRISTMASTIDE

AT ST. JOHN'S INDUSTRIAL SCHOOL

During the recent Christmas season, the boys of St. John's Industrial School were treated to a series of entertainments and festivities that served to emphasize the joyous Christmas spirit and bring into their lives that blessed "home" touch that makes so greatly for elevation of moral tone and refinement of character. Thanks to the devoted efforts of Rev. Brother Plus, the Superintendent, and his staff, the very generous cooperation of numerous friends and benefactors, everything possible was done to bring out both the religious and the social aspect of the Great Festival.

THE FESTIVITIES WERE USHERED IN ON THURSDAY, THE 21ST, BY A VISIT FROM THE SPECIAL ENTERTAINMENT COMMITTEE OF THE KNIGHTS OF COLUMBUS, WITH PAST GRAND KNIGHT JAMES McGRATH AS CHAIRMAN AND JAMES DILLON AS SECRETARY, WHO HAD BEEN WORKING FOR WEEKS IN PREPARATION FOR THE ANNUAL TREAT PROVIDED FOR THE CHILDREN WHO HAVE NOT THE COMFORTS OF THEIR OWN HOMES.

The Knights came in motor cars escorting Santa Claus (Mr. Frank Madden), resplendent in fine raiment and of a heroic handsomeness and accompanied by a lorry laden with Christmas gifts. Mr. Jules Brazil and Master Waldon Minters, a pupil of the school, led the young folks in cheering and singing in wildest excitement and enthusiasm until Santa himself appeared amid a regular tumult of applause and distributed good things to eat and useful articles of clothing. Through the kindness of Mr. Vince Braceland, a moving picture entertainment providing an hour's enjoyment, brought the proceedings to a close. On this occasion the school was privileged to welcome for the first time Rev. Father Haley, Director of Catholic Welfare of the Archdiocese of Toronto.

On Friday evening, Dec. 22nd, through the kindness of Mrs. Ross, a devoted friend of the Institution, the boys were treated to a delightful entertainment of music, song, and story by a troupe of talented artists including Mrs. Cotterell, Mr. Bert Lloyd, Mr. Malcolm Wood, and Mr. Edwin Balfour.

Christmas Day opened with the usual religious celebrations so that the true significance of the festival might not be lost sight of. Midnight Mass was celebrated by the Chaplain, Rev. Father Reddin, in which the boys received Holy Communion and the boys' choir ably rendered the beautiful chant accompanied by the organ by Miss Varley. At 8 o'clock in the morning they assisted at a second Mass celebrated by Very Rev. Dean Harris, and again at a third Mass at 10 o'clock after which Benediction of the Most Blessed Sacrament was given. The Chapel was adorned with the usual festive garlands and streamers and with a beautiful representation of the First Christmas at Bethlehem.

During the course of the morning, the boys received their Christmas stockings filled with good things and enjoyed plenty of appetizing exercise on the skating rink in preparation for the event of the day—a real Christmas dinner. The dinner, which was prepared entirely by the boys of the culinary department under the direction of Mr. and Mrs. Gibbons, was a sumptuous one. There was a chicken to every table of five, with cranberry sauce, mashed potatoes, and, in addition, English plum pudding with caramel sauce, candied nuts, fruit, and soft drinks.

laughable by the supreme assurance of its unfounded claims. Yes, there are scientists and scientists: there is science and quackery.

"May science," concluded Father Robison, "deep and true, go on its way of high emprise, delving still deeper into the largeness of truth. May it win new conquests with the passing years! May it grow until its present startling achievements are dwarfed by the side of triumphs greater still. And may it ever increase in that sterling humility which is the signet of lofty nobility of soul. Then will it have achieved a splendid mission. And the world, as it lovingly looks over such conquest of science, will never have to grieve over lost manhood, but will hold its head high as it gazes with gratified reverence at the greatness of man. Truly great is science but greater still is man."

HOLY NAME JUBILEE CONDITIONS

New York, Dec. 18.—The recent Papal rescripts granting special indulgences and privileges to members of the Holy Name Society, in honor of the fiftieth anniversary of the founding of the organization in the United States, have been amended and extended to enable more members to take advantage of the privileges offered. Announcement of this action on the part of the Holy See is contained in a cablegram received here by the Very Rev. M. J. Rippe, O. P., National Director of the Holy Name Society, from Cardinal Boggiari, Protector of the organization.

The eight day retreat specified in the original rescript has been changed so that a three day retreat will now suffice to gain the spiritual favors granted by the Holy Father. In addition the Jubilee period, which was originally specified as from October 1 to December 31, has been extended from the latter date to Trinity Sunday. These changes in the Papal rescript were made in response to numerous petitions from pastors in the United States presented through Father Rippe. It was represented that in many parts of the country, because of peculiar local conditions, it would be hardly possible for many of the members of the society to fulfill the conditions specified in the rescript within the time originally specified.

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The festivities were ushered in on Thursday, the 21st, by a visit from the special Entertainment Committee of the Knights of Columbus, with Past Grand Knight James McGrath as chairman and James Dillon as secretary, who had been working for weeks in preparation for the annual treat provided for the children who have not the comforts of their own homes.

The Knights came in motor cars escorting Santa Claus (Mr. Frank Madden), resplendent in fine raiment and of a heroic handsomeness and accompanied by a lorry laden with Christmas gifts. Mr. Jules Brazil and Master Waldon Minters, a pupil of the school, led the young folks in cheering and singing in wildest excitement and enthusiasm until Santa himself appeared amid a regular tumult of applause and distributed good things to eat and useful articles of clothing. Through the kindness of Mr. Vince Braceland, a moving picture entertainment providing an hour's enjoyment, brought the proceedings to a close.

On Friday evening, Dec. 22nd, through the kindness of Mrs. Ross, a devoted friend of the Institution, the boys were treated to a delightful entertainment of music, song, and story by a troupe of talented artists including Mrs. Cotterell, Mr. Bert Lloyd, Mr. Malcolm Wood, and Mr. Edwin Balfour.

stockings filled with good things and enjoyed plenty of appetizing exercise on the skating rink in preparation for the event of the day—a real Christmas dinner.

The dinner, which was prepared entirely by the boys of the culinary department under the direction of Mr. and Mrs. Gibbons, was a sumptuous one. There was a chicken to every table of five, with cranberry sauce, mashed potatoes, and, in addition, English plum pudding with caramel sauce, candied nuts, fruit, and soft drinks.

In the afternoon a Christmas Tree entertainment was provided by Mrs. Ross and her devoted co-workers with a real genial and jolly old Santa Claus in the person of Mr. Jeffrey. Later came supper with Christmas cake and mince pie among other good things and, after a very happy and memorable day for the retired to rest to the music of Christmas carols sung by the school choir.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

NOT IN WORD ONLY, BUT IN DEED

During the past months we received hundreds upon hundreds of letters from Catholics throughout Canada. These letters came to us in response to various appeals issued for the missions in the Canadian West and North.

Generally, the donations received are small and come from humble, pious Catholic homes. We are hoping and praying that some day the spirit of Catholic generosity will enter under the roof-trees of our wealthy Catholics and stir them to make a worth-while sacrifice for the greatest charity in Canada—Catholic missions. When this happens with a certain amount of regularity we shall feel that a milestone in Catholicity has been reached—that wealthy Catholics are beginning to realize their responsibilities towards the propagation of the faith as well as the wealthy non-Catholics who give so generously and spontaneously to all kinds of Protestant missionary and social work.

Catholics are taught from their youth that they possess the true faith, without which they cannot be saved. They know the reason of this—that all men should be brought to a knowledge of the truth. The law of charity has been expounded—the love of God and the love of our neighbor—that our neighbor is mankind of every description, without any exception of persons, and that we are to do unto him as we would that he should do unto us. Our catechism goes on to explain that by this rule of charity we are bound to assist our neighbor, among other obligations, in the way of salvation. Again "to assist the ignorant in the way of salvation" we are told, is one of the spiritual works of mercy.

Why in spite of all this is missionary work neglected and viewed as a matter of supererogation, something that we may play with if we like it or ignore if it suits our mind?

Co-operation and sacrifice are needed if this all-important work of the Church is to go on in Canada. Co-operation and sacrifice for our Canadian missions must have their source in the authoritative ministers of Christ and the dispensers of the mysteries of God.

If we hark back to the War period we find that there were two outstanding factors responsible in a very great measure for the success of the victors, viz., co-operation and sacrifice.

So, too, in every work that depends upon a number for success, these two, co-operation and sacrifice, must accompany the endeavor. In business, partners must pull together and sacrifice their individual likes and dislikes if success is to be achieved and crown their labors.

The Catholic Church Extension Society constantly insists on the need of service and sacrifice within the fold. Service and sacrifice must be more evident, certainly, if ever we expect to get great results in Canada! If Catholic ideals do not permeate, influence and direct us, what will be our stand against the non-Catholic and un-Catholic forces at work in our great country?

ion. Isn't it most unreasonable, unnatural, and uncharitable to look on indifferently as if we were in no wise concerned, and see a section of God's army going down to defeat? Where is our cry of encouragement and succor? Does not such an attitude spell disaster at length for all of us? Our Catholicity if it means anything should surely mean co-operation in its members, unity of action and sacrifice.

So our parochialism, sectionalism and nationalism must give place to Catholicism or these allied enemies will certainly destroy all progress towards Catholic ideals.

Education is necessary. The pulpit must necessarily lead in this all-important work. The teachers of Catholic truth require Catholic publications capable, willing and eager to second their efforts. Our people will then readily fall into line and follow the lead of the brightest minds in the Church, and aid in solving the social and religious questions of the moment. A writer recently in an ecclesiastical periodical said that the ordinary Catholic newspaper is a mere trailer behind the light, playful and varied journal of the times, and feeds its readers on pap and baby-food, the result being that we have too many spineless and weak-kneed and softened Catholics. Our Canadian Catholic journals, we are proud to say, are not of this class.

The Catholic Congregation is interested in mission work. The Catholic instinct responds quickly to the mission appeal. We can then inform our people regularly on the victories or reverses of the army of God in the battlefield and be assured of their support and sympathy. They will give too, men, money and munitions without stint. The children, the soldiers of tomorrow, should receive consideration. The mission instruction ought to be reckoned as one of their greatest needs. The presence from time to time in our pulpits of missionary priests—men from the trenches who will give new life and energy to our parishioners and their opened eyes will see not just to the confines of the parochial domain, but far beyond into the great Kingdom of God upon earth.

When our good Catholic people practically understand the need of serving and sacrificing for the success of the Church the questions social and moral will be grasped and solved adequately; the missions at home and abroad will not be left in need as they are today; priests will be supplied in sufficient numbers to new dioceses, churches will be built, religious institutions founded and supported, and souls innumerable saved.

Donations may be addressed to: Rev. T. O'DONNELL, President Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED \$5,559 47 Friend F. St. Thomas..... 5 00 Friend, Renfrew..... 5 00 Mrs. J. K., Glace Bay..... 2 00 MASS INTENTIONS Friend, Prescott..... 2 00

THE FARMER AND THE CONSUMER

New York, Dec. 23.—"Unless the Republican and Democratic Parties respond with a solution eliminating the waste between consumer and producer, what alternative is there for the farmer but radicalism and Socialism?"

United States Senator David I. Walsh of Massachusetts, who asked the question on Sunday at the Communion breakfast of the Holy Name Society of St. Brendan's Church in the Bronx, said the farming population, according to his opinion, formed after a tour of the West, is today chiefly interested in facts related to the difference between the prices they receive for farm products and the prices paid by the ultimate consumer.

"They are obtaining for their products only 25% of what the consumer pays and they are demanding that the waste between the producer and the consumer be eliminated."

EIGHT HOUR WORK DAY IN GERMANY

By Rev. Dr. Wilhelm Baron von Capitaine

Strong pressure is being brought to bear upon the government to abolish the universal eight-hour day, which is held responsible in many quarters for the inability of Germany to make a quicker financial and economic recovery. The matter was brought to public attention recently by a letter written by the great industrial magnate August Thyssen to Chancellor Wirth, which was endorsed at the fortieth annual convention of the Farmers' Confederation of the Rhineland at Cologne which was attended by Msgr. the Count of Spee as the representative of the Archbishop. The letter said: "Present conditions in Germany must be the cause of great sorrow to us all. It is true that the chief blame rests with the Treaty of Versailles but we must also ascribe

some of the trouble to ourselves. The most fatal theory brought with the Revolution was the absolute introduction of the eight-hour day for all workers and employes. Because of the application of that principle, work has been slowed up and production has been diminished. During the War our work was largely unproductive and now we must give to our enemies many billions of gold and property. In time of peace before the War, the German people was forced to work ten hours a day to sustain itself and now people think eight hours sufficient to support a higher standard of living than before the War and also pay the War debts. It must also be remembered that an eight-hour day means a reduction in productive capacity to about 60% of the peace time figure. This figure will hold good for all our industries including agriculture.

"I do not understand how the Minister Giesbert had the courage to say recently in the assembly that the eight-hour day must be retained at any cost. Even the Socialist leaders have admitted that we cannot recover if we do not give it up. We can be saved only by increased production."

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

These burses will be complete at \$3,000 each, and will provide a perpetual scholarship for boys wishing to study for the missionary priesthood and go evangelize China. Donors to these burses will be remembered by these future priests during their whole sacerdotal ministry.

Rev. J. M. FRASER, M. A., F., China Mission College, Almonte, Ontario.

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FIVE MINUTE SERMON

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

THE SECOND SUNDAY AFTER EPIPHANY

OUR LADY'S INTERCESSION

"And the Mother of Jesus was there."

A plain, simple, but very convincing lesson is taught us in this gospel...

Our Lady was a simple guest there, whilst others were enjoying themselves, she, with that tender mother's heart of hers, was thinking of the comfort and happiness of others...

This was His Mother Mary's doing! It is this same loving Mother that we pray to so often!

How, then, can she refuse us or "despise our petitions for our necessities," when she did this unbidden just to prevent shame and confusion to others?

What daily, hourly prayers should we offer to our Lady; what confidence and trust we should place in her love and her power!

And at death—the time of all for a mother to care for her child—oh! may the Mother of Jesus be there!

THE ILLS THAT NEVER HAPPEN

Dr. James J. Walsh, in an article entitled "The Ills That Never Happen" contributed to Queen's Work, contends that dread is a potent cause of disease.

Dr. Walsh says that apprehension of evil, if indulged in, will result in a distinct nervous disability of some kind or other but gives an effective remedy for this unfortunate state of mind.

RIGHT THINKING

The issue of the Catholic Mind for November contains the Holy Father's Motu Proprio on the "Spiritual Exercises." It is a document that will hearten all who have been interested in the retreat movement in the United States and elsewhere.

"We regard it as certain that most of the ills of our day come from this: No man thinketh in his heart, and we deem it proved that the Spiritual Exercises made according to the plan of St. Ignatius are amply strong enough to break through the most stubborn problems under which human society is now groaning."

It is the lack of right thinking that is at the heart of world unrest, that has followed in the wake of World War. It began at the Peace Conference in Paris, it has continued in varying degrees in economic conferences, disarmament conferences and conferences that have been called at different times and in different nations since the signing of the armistice.

How, then, can she refuse us or "despise our petitions for our necessities," when she did this unbidden just to prevent shame and confusion to others?

PASTEUR CENTENARY

Philadelphia, Dec. 18.—The centenary of the birth of Louis Pasteur will be observed in this city on the birthday of the eminent scientist, December 27, when a civic celebration will be held at the Academy of Music in the afternoon, followed by a commemorative banquet in the evening.

Dr. Ernest Laplace, a pupil of Pasteur, and the principal speaker will be M. Brunet, director of the Pasteur Institute at Tunis, who will appear as the special representative of the French Government.

See Velvetex Announcement on page 8.

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"Dreads have become one of the worst bases of modern life. They form a special chapter in the discussion of the so-called psychoneuroses—that is, those conditions in which solicitude of mind so disturbs the nervous system as to make it incapable of doing its work right."

As we have become a race of people seeking comfort and boasting of our progress because of the newly invented conveniences of life, dreads have grown more and more on us, until volumes are written about them by physicians and whole new methods of therapeutics are founded on neutralizing them.

DISPUTE REVIVED

THE POLITICIANS AND THE HOLY PLACES

According to the latest advices from Geneva the Earl of Balfour, at the extraordinary session of the League of Nations Council, withdrew the British Memorandum regarding the Commission that is to investigate the question of ownership and guardianship of the Holy Places in Palestine.

The solution is simple enough, if only the politicians would step out of the ring for a little and let the Holy See arrange the matter. There has been a great deal of talk, as well as a great deal of coming and going between the Vatican and Whitehall. And at one time it seemed that the matter was on the eve of settlement; for the Holy See was understood to have accepted the assurances of the British Government that any decisions reached by the Commission, touching the ownership and guardianship of the Holy Places, would be open to revision.

NOT A SIMPLE MATTER

But the matter is not so simple as it appears; for there are both racial and religious interests that clash, and for the moment there appears no certainty whatever of appeasing these conflicting interests.

The British Government, possibly, is beginning to wish that it had never accepted the Mandate for Palestine. But even so that would not have settled the matter; for the conflicting interests would still have existed if the British had had nothing whatever to do with the Holy Land.

But there are considerable French religious interests, as well as Spanish and Italian, and some of these interests touch each other so closely that they might be said to conflict. Spain claims certain rights and privileges, so does France, and so does Italy, and no doubt under the activity and guidance of the Holy See these might be straightened out—but there are the secular Governments concerned, and neither of the three nations just mentioned have a monopoly of political virtue when it comes to their politicians.

About a year ago Father Paschal Robinson, who had been sent to Palestine by the Holy See in the character of Apostolic Visitor, was reported to have given out an interview to the representative of an Italian newspaper. The paper in question printed the interview with considerable display, more particularly as it purported to come out very strongly in the interests of Italy in Palestine. At once a violent outcry arose in the French press, and a disputatious chorus went out

TO HAVE IT RELIEVED BY SOME MODE OF TREATMENT

to have it relieved by some mode of treatment which in itself accomplished no physical purpose, but only changed their attitude of mind toward the condition and enabled them to take exercise and push through and restore their muscles to their former health and strength.

While reason alone will not conquer dreads, this deep religious faith gives one a sense of confidence in omnipotent and all-wise God that does much to eliminate them. The man who prays every morning and evening, "Thy will be done on earth as it is in heaven" must at the same time have the feeling that His will shall be accomplished no matter what happens, since He is omniscient and omnipotent, and the accomplishment of that will is all that any of us can ask for.

ORTHODOX CHURCH INTERVENES

Regarding the matter from another angle, it certainly looked at one time as if a more or less accommodating understanding had been reached between the British and the Holy See. But immediately the authorities of the Greek Orthodox Church stepped in, and started an agitation which threw the whole settlement into the melting pot again.

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A REMINISCENCE OF PIUS IX.

A young freethinker—he called himself a freethinker—once accompanied some Catholic friends and relatives to an audience with the well-beloved patron and venerated namesake of our present Holy Father. Solicited some spiritual favor, but this youth preserved a sullen silence. Finally, Pius IX. turned to him with a kind smile, saying in his gentlest tone:

"And you, my son,—have you nothing to ask of me?" "Nothing, Your Holiness." (The young fellow was at least polite and had learned from the others how to address the Head of the World Church.)

"Well, then, my child, if you have nothing to ask of me, I have something to ask of you." The young disciple of Voltaire, as he prided himself on being called, looked at the Sovereign Pontiff in open-eyed astonishment.

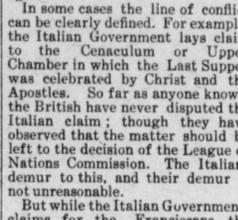
When the cold grips — Booril

over the conflicting French and Italian rights in Palestine. How far this godly quarrel might have got cannot be told. But fortunately it was brought to a close by the simple statement of Father Robinson himself, who announced that not only had he never given out the interview in question, but that he had never seen the journalist in his life.

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Appetizing Satisfying Energizing



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SUFFERED YEARS WITH ECZEMA

"Fruit-a-lives" Cleared Her Skin

Pointe St. Pierre, P.Q. "I suffered for three years with terrible Eczema. I consulted several doctors and they did not do me any good."

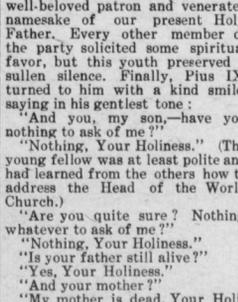
Then, I used one box of "Sootha-Salva" and two boxes of "Fruit-a-lives" and my skin is now clear. The pain is gone and there has been no return. I think it is marvellous because no other medicine did me any good until I used "Sootha-Salva" and "Fruit-a-lives", the wonderful medicine made from fruit.

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

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Just try one at all dealers

THICK, SWOLLEN GLANDS

that make a horse Wheeze, Roar, have Thick Wind or Choke-down, can be reduced with

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also other Bunches or Swellings. No blister, no hair gone, and horse kept at work. Economical—only a few drops required at an application. \$2.50 per bottle delivered. Book 3 R free.

W. F. YOUNG, Inc., 290 Lyman Bldg., Montreal, Can.

CHATS WITH YOUNG MEN

A SMILE

A smile is quite a funny thing; it wrinkles up your face, and when it's gone you never find its secret hiding place.

THE HIDDEN POWER

All a out us, we recognize that mighty forces are at work abetting man in his toilsome journey through life.

We pass swiftly from one point to another, vaguely cognizant of the fact that if we are able to do so; it is because of some stupendous power, — steam, electricity, whatsoever it may be — at work for our benefit.

Basil Valentine, the great founder of modern chemistry, could differentiate chemistry from the old alchemy and apply its precious treasures of information to the uses of medicine.

There is a Force stronger, more potent, more manifest than the mighty powers which we daily see applied to external things with such startling effect.

Great writers, preachers, teachers have alluded to this Power, even men of little faith or religious practice.

The fallacy of the last part of this otherwise noble analogy is apparent to the man of faith. There are those who have named this Unseen Power for us and made it their life study.

Long ago, when we were little children, and learning by slow steps the immense possibilities of the power to will, to reason, to act, we came to realize that there was a silent influence within us and around us, a silent voice, if we will, clear, persistent, now bidding us against our inclination to adopt one course rather than another, now warning, now reproaching, now spurring us on to renewed courage in the high hope of victory over self.

It was the voice of Divine Grace. And we learned that there is One Who, unseen, silent, marks the sparrow's fall, Who clothes the lilies in their stately vestiture and guides the swallow's flight through the far fields of heaven into other scenes and climes.

In all the ways of life, if we are sincere with ourselves, we must acknowledge that we have at some time or other met and struggled with the infinite.

There was a man, cultivated rather in heart than in soul, who, long since sat in the nave of an Old-World cathedral and heard for the first time the majestic swelling of the "Dies Irae."

HE PASSED A Los Angeles business man was very keen on having proficient

is the separation of the soul from the body and how dreadful it is to fall into the hands of the living and just God.

So, hearing the pathetic and yearning strains of the "Dies Irae" in one of the vast churches of Paris, his soul awoke.

No, nothing can stand beside that hymn which sums all human passion gives them a galvanic life beyond the coffin and leaves them still palpitating, before the living and avenging God.

The consciousness of the great hidden Power which patches over man at every moment of his existence, when it dawns for the first time in all its intensity on the soul, stupefies, bewilders, terrifies, belittles, elevates.

The noblest ambition is oftentimes quenched in the insignificant trifles that disturb the even tenor of our lives. Courage fails at the sight of the accumulate forces that seek to destroy peace and confidence in the great significance of life.

OUR BOYS AND GIRLS

WHAT A BOY CAN DO

"What can a boy do, anyhow?" You ask. "What, grand or great?" Listen a moment, lad, I pray, and I three things will state.

A boy can make the world more bright. By kindly word or deed; As blossoms call for Nature's light, So hearts love's sunshine need.

A boy can make the world more pure. By lips kept ever clean; Silence can influence just as sure As speech — oft more doth mean.

A boy can make the world more true. By an exalted aim; Let one a given end pursue, Others will seek the same.

Full simple things, indeed, these three Thus stated in my rhyme; Yet what, dear lad, could greater be?

THE LORD'S LEDGER

There is living in New Orleans, in the downtown section, below Canal street, a good old Irishman who keeps a little wood and coal and produce shop, says the New Orleans Morning Star.

Every night, after she closes up her little shop, she toils laboriously over these books, and, after ascertaining the day's profits, she enters one-tenth of the amount upon the credit side of the "Ledger of the Lord."

At the end of the year she draws from the bank the amount to which her Master is entitled of her earnings, and donates it to church purposes. We wonder how many among the good people of New Orleans keep a "Book of God" besides this little old produce woman with four orphan grandchildren dependent upon her?

VULGAR ARTIFICIALITY

Painting the lily was held by Shakespeare to be the acme of the ridiculous, the absurd and the unnecessary. Art cannot improve on nature when it comes to making a flower.

He sprang up and as one after another the beads passed through his fingers contrition for passed sins entered his heart. By the time the Rosary was finished, he was conscious of an intense desire to go to confession.

And why not now? asked a voice out of the darkness. It was that of the Army Chaplain, who, through the providence of God, happened to pass by and heard the officer's words.

See Velvetex Announcement on page 8.

clerks in his employ, according to the Times of that flowery city. Before a clerk could enter his office he was required to pass a written examination on his knowledge of business.

At one examination one of the questions was: "Who formed the first company?"

A certain bright youth was a little puzzled at this, but he was not to be floored. He wrote: "Noah successfully floated a company while the rest of the world was in liquidation."

ORIGIN OF ALMA MATER

Perhaps it may not be generally known that the term "Alma Mater," which is universally applied to colleges and universities where men receive their scholastic training, is of purely Catholic origin.

It has its source at the University of Bonn, and drew its inspiration from the beautiful-chiseled statue of the Mother of Christ — known as the Alma Mater — placed over the principal portal of that celebrated seat of learning. — Catholic Transcript.

NOTRE DAME SCHOOL OF JOURNALISM

Notre Dame, Ind., Dec. 13. — Destructive criticism is the rule adopted by the several organizations composed of students of Journalism at the University of Notre Dame, which now has more than one hundred young men engaged in preparing themselves to enter the newspaper and literary world.

The inauguration of the department in 1912 was a response to the appeal of Pope Pius X. for a Catholic press that would furnish a militant defense of the faith. The Department is the only one at the University with a special endowment, having been established by Dr. Max Pam of Chicago.

Although one of the smallest departments at the University, the students of journalism far outnumber any other group in the point of honors won. This year the presidencies of the Senior and Sophomore classes have gone to journalists, as well as the editorship of many important student publications and the lectureship of the Knights of Columbus.

The policy of Dr. John Cooney, who has charge of the Department of Journalism, is not to burden the student with technical knowledge regarding the manufacture, sale and distribution of newspapers, but to have them devote their time to history, economics, philosophy, English and other subjects that make up a really liberal education.

THE ROSARY SAVES A SOUL

The following incident may serve to strengthen our resolution to say our Rosary daily:

A young officer in the army, who had been careless in the practice of his duties to God, had, however, one virtue; he had bound himself by a promise to say the Rosary every day. This promise, he faithfully kept for years.

One day during the War, he returned to his tent utterly worn out with fatigue and immediately fell into a deep sleep. Before midnight he awoke, and remembered that he had not said his Rosary. For a while he lay still debating which he should do. At last he said to himself: "I never broke my word to any man and I will not do so to Our Blessed Lady."

He sprang up and as one after another the beads passed through his fingers contrition for passed sins entered his heart. By the time the Rosary was finished, he was conscious of an intense desire to go to confession.

Impressed by the coincidence he consented and made his confession. When the day dawned, he assisted at the chaplain's Mass and received Holy Communion. A few hours later the troops were called out to attack and almost the first shot fired by the enemy struck the young officer and killed him on the spot.

Great souls have always risen above the bugbear of human respect. On his deathbed, Beethoven, the greatest Music Master of the ages, read Scott for the first

DUTY

We are told that the world is divided into two classes of men — those who are afraid of the head waiter and those who are not. The picture which is thus conjured up is a familiar one. It has been often interpreted in comedy and popular song.

To state the axiom more plainly, there are two classes of people in the world — those who are afraid of the judgment of others and who quail before public opinion — and those who fear nothing when they know they are in the right.

The charge of a certain Judge to the jury in an Illinois court-room of a few days past furnishes us with food for serious reflection. Among other striking statements His Honor said:

"There comes a time in the life of every man when he must show whether he can be coerced into a cringing tool of somebody else through treachery or cowardice. Remember this — that no man will ever have to apologize for doing his duty or bear any odium for doing it."

The effect of this noble charge on the little group of jurors, representing widely diversified vocations — the farmer from the fields, the teacher from the classroom, the store-keeper, the accountant, — can readily be conjectured. It must have aroused within them something of that spirit of true Americanism which holds to duty as the most sacred of laws, and would defend it at any personal sacrifice.

In these troublous times when the aftermath of a World War has left many countries disorganized and their resources diminished, when we find anarchy running riot and honest men paying the penalty of their heroism by death — there are still those who stick fast to duty although arrayed against them are the insuperable forces of might and power.

Almost two thousand years ago, on the Hill of the Beatitudes, a majestic Figure stood forth fearlessly and proclaimed the most astounding doctrine the world had ever heard up to that time. And this doctrine embraced not the proud, the mighty, the conquerors of men and money and power. But rather the meek, the sorrowing, the merciful, those who "suffer for righteousness sake."

Since that day, with the great Promise ringing in their ears, men have come forth willingly and gladly to promulgate doctrines which they believe to be right at the risk of odium and even death itself.

For the upholding of right ideals, men have suffered in our own day and will always suffer. For the world, as in the days of Christ, has no willingness to be held in check. It wishes to pursue its own course blindly, a course of unrighteousness plainly evident to any right thinking mind.

In the mean, petty, trivial commonplace sorrows of every day in the world we can take new courage from the glorious example of the many who, bearing their burdens, yet nobly above the difficulties, the animosities, the crudenesses of their lot.

All the world loves a hero. Whether he be a conqueror through fire or sword, of great armies, of the physical secrets of the universe — or whether he be a conqueror over the odds of life — the thought of him causes the heart to beat more quickly and a flush of pride to kindle in the eye.

The world today has its martyrs in every walk of life, they who have "kept the will unshaken and their vision unobscured. Terrible, unpersuadable and right" — these moral heroes come forth into the arena of public opinion and stand unabashed before the throng.

Of such a hero of our own day and hour, the press of his native country pays a glorious tribute. Men's eyes grow moist and their hearts beat high as they read. A long and solitary fight he made of it in order to bear the burden imposed on a sensitive and lofty soul. "A poverty that would have ground most men into squalor or coarseness did not even make him vulgar; he preserved through it all a natural refinement. There was something distinguished about him, something august that enabled him to walk in common ways without the slightest loss of his peculiar personal dignity."

His record is a glorious one and has been written well. Here is the type of man who is dear to the heart of all true Americans, although he was of another land and clime. He spent a great soul in doing his duty. No man has ever done more.

Inadequately fed and clad, without exercise or even sufficient air, he toiled unremittingly in his little office trying to work out his noble and lofty ideals. He was the type of man who is not above carrying a bundle in the streets, who is not afraid to drive a nail for fear of pounding his fingers or to soil his hands with manual labor when occasion requires. In other words, the man who is infinitely above human opinion which is the meanest and most unworthy of all the judges of earth.

A saintless soul, a man of unscrupulous honor is a king on earth. Great souls have always risen above the bugbear of human respect. On his deathbed, Beethoven, the greatest Music Master of the ages, read Scott for the first

time. He threw "Kenilworth" down with the utterance: "The man writes only for money." He did not accept the fact that pecuniary difficulties are ever an excuse for selling a great and glorious gift for less than its worth. In days of glorious pecuniary difficulties, when asked to partake of the hospitality, sorely needed, of one whose character he abhorred, Beethoven replied: "Could I so far lower myself to join such bad company?" And again: "I want to bring a few more worthy scores into the world and then to die in peace."

For the honor and glory of the race there are such men as these in every country and age. Unblinded, unthought, "all alone their fight without a friend to make their sword-arm lighter. Their signature is their bond for the honor of the nation in whose behalf they have pledged their lives."

With a grand impatience they threw off the scoffing word, refusing the gift of sympathy when it meant the comprising of their sacred ideal. — The Pilot.

DRINK EVIL GROWS IN IRELAND

Dublin, Dec. 9. — Unfortunately, during the past year and a half the drink evil has become a menace to Ireland. From July, 1921, almost to the present time, the liquor traffic was uncontrolled, because there was no regular police force in the country. Steps have at last been taken to restore some control. The Free State Government has organized a force called the Civic Guard, which, when completed, is to consist of 4,000 men. General O'Duffy is Commissioner of the Civic Guard. Addressing members of this force at their training ground, he said:

"Ireland never was less temperate than it is today. It is an absolute disgrace to see public houses in Dublin and the country towns with their front doors open for practically 24 hours a day, and those who cannot conveniently get to town for drink are manufacturing their own."

He pleaded for the unity of all parties on a common platform for the suppression of drunkenness. Prominent Republicans have repeatedly protested against the national danger of increased drinking. A little while before his death, the late Cathal Brugha, himself a lifelong abstainer, wrote an able pamphlet on the subject. Mr. De Valera also emphasized the view that temperance was the economic and moral necessity of the hour.

This agreement on a very urgent public question is one of the hopeful signs in the Irish situation.

SCHOOL QUESTION IN IRELAND

Dublin, Dec. 17. — Education has received recent attention from the members of the Free State Dail. On the estimates, many phases of the problem were discussed. Improvements and reforms of various kinds were suggested. It was urged that small primary schools should be amalgamated, that medical inspection of school children should be introduced, and that meals and books should be provided for necessitous children.

In regard to the secondary schools, better pay and better terms of service for teachers were advocated.

In effect the answer of the Free State Minister of Education was that for the present no sweeping changes would be made.

WANT RELIGION TAUGHT IN SCHOOLS

Equally with every other body in Ireland, the teachers were anxious that religion should be taught in the schools. He would never support any system in which the teaching of religion under the supervision of ecclesiastical authorities was not a part of the day's work performed by the teachers.

Catholic teachers in the Six Counties who had refused to recognize the Belfast Government have now acknowledged that administration and will henceforward receive their salaries from the Ministry of Education in Belfast.

Advertisement for Eddy's matches, featuring a matchbox illustration and the text: "Eddy's matches are used in every nook and corner of Canada. Everybody knows their quality. EDDY'S SILENT MATCHES. NON-POISONOUS. STRIKE ANYWHERE."

Pure Green Tea

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"SALADA"

Famous for its Flavor — Just try a sample.

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Winning for Detroit Fame For Hospitality

In the front rank of Detroit's fine hotels, the Fort Shelby, with its 400 pleasant rooms, offers you uncommon advantages in location, environment, services and equipment.

Advertisement for Hotel Fort Shelby, featuring an illustration of the hotel building and text: "Lafayette Blvd. at First St. Close to Detroit's Busiest Corner. OUR SERVICE SERVICE relieves you from annoyance, protects your privacy and purse, contributes to your ease and comfort. Running ice water in every room. Valet service day and night. Moderate prices in cafe and coffee shop. The Fort Shelby's Cafe is famed as 'Detroit's Finest Restaurant'. Convenient to both rail and water transportation terminals. Michigan Central Depot cars stop close by. Rates per day: \$2 and up. Double, \$3.50 and up. E. H. Lerchen, Jr. Secretary-Treasurer. Seth E. Frymire Manager."

Then The Gifted Musician Called

Neither Janes nor his wife were real musicians. She could play a little and he liked music, but they weren't expert judges of it.

They had bought a Sherlock-Manning Piano. They liked it — but they weren't just sure that they had chosen wisely.

AND THEN THE GIFTED MUSICIAN CALLED

"A Sherlock-Manning!" he exclaimed in tones of genuine pleasure; the verdict of this man of music proved it — and they were proud of their choice.

Everywhere musicians praise the Sherlock-Manning — it is "Canada's Biggest Piano Value."

Advertisement for Sherlock-Manning Piano Company, featuring an illustration of a piano and text: "SHERLOCK-MANNING '20th Century Piano' 'The Piano worthy of your Home' Made in Canada. Sherlock-Manning Piano Company London, Ontario."

Nerves So Bad That She Would Sit and Cry

Mrs. Mary Hocking, Madoc, Ont., writes: "Dr. Chase's Nerve Food has done me a wonderful lot of good. I suffered from general weakness and was so run down and my heart and nerves were in such bad shape that I would sit down and cry and not know what I was crying about. I also used to have weak spells. Thanks to Dr. Chase's Nerve Food, however, I am real well now. I shall always keep a box of the Nerve Food in the house, and recommend them to my friends; they are a wonderful medicine." (Mr. J. W. Vince, Druggist, of Madoc, Ont., says: "I have sold Mrs. Hocking your Nerve Food, and the medicine has done her much good.")

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50 Cents a box, all dealers, or Edmanston, Bates & Co., Ltd., Toronto

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PROTESTANT BISHOP FOR SCHOOL PACT

ASKS CATHOLIC SUPPORT FOR RELIGIOUS TRAINING OF ALL PUPILS

Philadelphia, Dec. 23.—An appeal by Bishop Thomas J. Garland of the Protestant Episcopal Church to leaders of the Catholic Church to unite with Protestants in demanding moral and religious training in the public schools met with immediate response from the Right Rev. Msgr. J. P. Sinnott, rector of the Church of St. Charles Borromeo, who declares that something should be done to carry out the suggestion.

CITIES VOTE IN OREGON

"We have all read," he said, "of the action of the State of Oregon in the passage of an amendment which will practically abolish the parochial and private school system of that State. God forbid that such a law should ever be passed in Pennsylvania. The church of which I am a member made an earnest protest against the Oregon law at our late general convention.

"At the same time we must also clearly recognize this fact: Through the influx of a foreign population the high ideals of our public school system have been gradually changed and serious difficulties confront us. On the one hand, we see the Roman Catholic Church, with its parochial schools, proclaiming its faith that education must be religious, and frequently referring to the Public Schools as godless schools.

"For one, I believe that the Roman Catholic Church is quite right in proclaiming that there must be a religious foundation for all education, but the time has come when, to be consistent, the leaders of that Church must act on the principle it proclaims and give its public support to an effort that will insure some moral and religious training in the Public Schools. No great Church, our own, the Roman Catholic, or any other, can afford to stand on the principle of the necessity of a religious basis for education and then, by its influence and its vote, deprive others of the same privileges and rights."

MSGR. SINNOTT'S STATEMENT

Msgr. Sinnott gave a statement to The Public Ledger on the day following the delivery of Bishop Garland's address, in which he said: The thing Bishop Garland proposes is very desirable. I think something might be done along the line he suggests. Yes, I believe that Catholic leaders should cooperate with the heads of Protestant Church bodies in this matter. Very few of our Catholic children go to the Public Schools, but we must bear in mind the welfare of all.

"As Bishop Garland said, all churches will be affected by this growing spirit of lawlessness and moral looseness. He contended that if the Catholic Church does not assist the Protestant Church leaders in obtaining some sort of religious education for children in the schools, the Catholic Church itself will ultimately be harmed by the general disintegration of character. That may be true.

"It is about time for us to wake up. Conditions are so serious that a warning like that issued by the Bishop of the Episcopal Church should be listened to and acted upon. It is about time there should be some action.

"As you know, we Catholics could not obtain religious training for our children in the Public Schools, so we have built schools of our own. We regard this religious training of the child as vital. It protects him or her from many temptations in later years. "The fact is that our schools, without religious instruction, are akin to heathen. They lack the thing which makes for the highest and best education. We must combat the tendencies which are dragging down the children and young people of our times. We must combat these tendencies by means of education."

KLAN IS OUTLAWED BY THE MASONS

Philadelphia, Jan. 1.—The Masonic Grand Lodge of Pennsylvania has gone on record as opposed to the Ku Klux Klan and has forbidden the use of Masonic property by that organization.

The Grand Lodge's action which was divulged in a public statement by Grand Master Beiler, was taken at the meeting held here for the purpose of installing officers.

"No good Mason will hereafter hold membership in or be affiliated with the hooded outlaws," said Grand Master Beiler in his pronouncement to the 190,000 members of the Grand Lodge.

The statement of the Grand Master is the first official acknowledgment that the Klan has been making special efforts to recruit members among the Masons of this State. Older members of the Masonic Order for some time past have been dissuading younger members from having any connection with the Ku Klux Klan and other organizations that have been in-

strumental in stirring up ill feeling against American citizens.

"BE GOOD TO THE POOR"

Washington, D. C., Dec. 18.—Stressing the need of effective charity before three hundred Catholic laymen at a dinner held under the auspices of the executive committee of the St. Vincent de Paul Society, the Most Rev. Michael J. Curley, Archbishop of Baltimore, said that there is no country in the world where there is greater need for an application of the spirit of St. Vincent de Paul than in the United States, where the gilded palaces of the rich stand beside the hovels of the paupers.

"The work of charity," said Archbishop Curley, "does not mean the giving of money. It means going to the very soul of charity—quietly, effectively. As Catholics we love all men. We have never meant and never mean to offend. We claim nothing special. We ask no favors. We question no man's right to differ with us in matters of religion or otherwise. And so our work of charity must go forward, giving alike to Catholic, Protestant and Jew. There is no such thing as standing still. "In this country vast wealth is in the hands of the few and a small portion in the hands of the many. It leaves us with many to care for. We must not content ourselves with caring for the bodies of the poor. We must seek also to care for their souls. The phrase that has guided me through my life, the one which my mother so often repeated to me and which has been such inspiration to me was this: 'Be good to the poor.' "Charity is a work that rests upon our conscience. Christ set us an example. We must follow that example. This is our duty and it must be done by priests and laymen alike. I came to you a year ago expecting just one thing. That one thing was co-operation and now I come to you and I want to thank you for that co-operation. There is not an archbishop in the United States who has such loyal priests and such noble laymen as the Archbishop of Baltimore."

The meeting was presided over by John Semmes and included among the speakers were the Very Rev. Dr. John O'Grady, executive secretary of the National Conference of Catholic Charities and director of the local central bureau of charities, and Arthur May. The guests included the Right Rev. Thomas J. Shahan, rector of the Catholic University, Admiral William S. Benson, U. S. Senator David I. Walsh, Justice Wendell Stafford, Justice Constantine Smyth, the Right Rev. George A. Dougherty, vice-rector of the Catholic University, the Right Rev. Edward A. Pace of the Catholic University and many other prominent priests and laymen.

The abandonment of temple worship, according to Father Cahill, offers a great opportunity for American Catholic missionary enterprise, especially because of the great love and admiration which the Chinese have for Americans. Their high regard for Christianity, which has been increasing during the past few years, is enhanced by the veneration in which they hold the Americans, whose unselfish attitude during the World War made a deep impression on the Chinese leaders. There is a great desire among the Chinese to learn English, said Father Cahill, and Catholic schools for the teaching of English prove great fields for missionary work. The deep religious tendencies of the Chinese people, Father Cahill declared, make them an ideal people with whom to work.

CHINESE READY FOR CHRISTIANITY

Washington, D. C., Dec. 18.—Temple worship in China is being rapidly abandoned and many temples are being converted into schools, orphanages, hospitals, homes for the aged and other public-service institutions, according to the Rev. William J. Cahill, the first secular American priest to be ordained on Chinese soil, who is now in the United States to promote the cause of the Chinese Missions. Father Cahill will write a series of special articles on the Chinese mission field for the N. C. W. C. News Service.

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Holy Week in Jerusalem!

FIRST CANADIAN Official Pilgrimage to the Holy Land

Under the Spiritual Direction of the Most Rev. Father Matthew-Mary, O.F.M. The Holy Land Commissary to Canada

With the Approbation of His Eminence Cardinal Begin Prime of Canada and Archbishop of Quebec; and the Most Reverend Bernard Klumper, Minister General of the Franciscan Order

DEPARTURE from New York By S.S. "PATRIA" of the Fabre Line (10,000 tons) February 15 RETURNING to New York By S.S. "LAPLAND" of the White Star Line (15,000 tons) April 15

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est in foreign mission work was aroused by the Rev. Francis X. Clougherty, a Pittsburgh priest, who recently volunteered for work in China and who invited him to work in the province of Honan under Bishop Tacconi.

HIS HOLINESS RECEIVES MGR. BONZANO

Americans, among whom he has left a lasting impression owing to his virtues, his talents and engaging personality, will read with more than ordinary pleasure and gratification of the cordial reception given by the Holy Father to Mr. John Bonzano, until a few weeks ago, Delegate Apostolic to the United States. The Pope and Mr. Bonzano had a cordial conversation of more than an hour and a half, the Holy Father after affectionately welcoming his returning Delegate, reviewing all questions relating to America, and showing the deepest and tenderest affection for his "American children." He informed the distinguished prelate, that on creating him a Cardinal at the consistory of December 11, it was his intention to give him as his titular church, the Church of St. Pancras. This is one of the oldest churches in Rome, having been erected by Pope Symmachus in the fifth century. The church was stormed by the French under General Oudinot, while fighting against the rebel forces of Garibaldi. It was restored by Pius IX. in 1857. Close to St. Pancras are catacombs where excavation work is proceeding at the present time. The American Academy is near.—America.

DIED

WEYER.—At her late residence, 474 Weller Street, Peterboro, on December 21st, 1922, Mrs. Ann Weyer, in her seventy-seventh year. May her soul rest in peace.

MCDONELL.—At North Lancaster, Ont., on December 2, 1922, Christina McDonell, daughter of Mr. and Mrs. A. J. McDonell. May her soul rest in peace.

MORRISSEY.—Accidentally killed, on Thursday, Dec. 28th, Philip, only son of Mr. and Mrs. Nicholas Morrissey, of Quyon, Que., in his thirty-fourth year. May his soul rest in peace.

To men of 40

or thereabouts

Ever stop to think, sir, where you are going to be financially at, say, 60?

You want to build up an estate, of course, either to assure comfort through your "declining years" or for your family.

Did you ever look into the possibilities of Insurance Stock to do this for you?

Here is an actual example taken from the Government Blue Books: Twenty years ago a new Canadian Insurance Company was organized. It has paid dividends in stock until today the original capital is worth more than eleven times what it was originally. Put definitely this means that, say, \$4,000 invested then is now worth \$50,000.

It is difficult, of course, to buy stock in that Company now. You can purchase, however, in a Canadian Company recently organized, whose prospects are quite as good as the other's were at the same stage—better indeed, since the Insurance business in Canada is increasing.

THE BRITISH NATIONAL ASSURANCE COMPANY

with a strong Board of Directors assuring excellent management, offers stock now. You know that the Insurance business in Canada is safe because it is under the supervision of the Government. This is an unusual investment opportunity.

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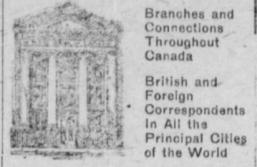


Holy Week in Jerusalem! FIRST CANADIAN Official Pilgrimage to the Holy Land Under the Spiritual Direction of the Most Rev. Father Matthew-Mary, O.F.M. The Holy Land Commissary to Canada With the Approbation of His Eminence Cardinal Begin Prime of Canada and Archbishop of Quebec; and the Most Reverend Bernard Klumper, Minister General of the Franciscan Order

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GAS IN THE STOMACH IS DANGEROUS

Recommends Daily Use of Magnesia To Overcome Trouble Caused by Fermenting Food and Acid Indigestion

Gas and wind in the stomach accompanied by that full, bloated feeling after eating are almost certain evidence of the presence of excessive hydrochloric acid in the stomach, creating so-called "acid indigestion."

Acid irritates the delicate lining of the stomach, often leading to gastritis accompanied by serious stomach ulcers. Food ferments and sours, creating the distressing gas which distends the stomach and hampers the normal functions of the vital internal organs often affecting the heart.

It is the worst of folly to neglect such a serious condition or to treat with ordinary digestive aids which have no neutralizing effect on the stomach acids. Instead get from any druggist a few ounces of Bisurated Magnesia and take a teaspoonful in a quarter glass of water right after eating. This will drive the gas, wind and bloated right out of the body, sweeten the stomach, neutralize the excess acid and prevent its formation, and there is no sourness or pain. Bisurated Magnesia in powder or tablet form—never liquid or milk—is harmless to the stomach, inexpensive to take and the best form of magnesia for stomach purposes. It is used by thousands of people who enjoy their meals with no more fear of indigestion.

To Invest January Funds If you are receiving bond interest, dividends or other "end of the year" payments, you will do well to arrange at once for their investment. Government, Municipal and well secured Corporation Bonds are excellent securities in which to entrust such funds. At present prices these Government and Municipal Bonds yield from 5.40% to 6.05%, and Corporation Bonds from 6% to 7.25%. Write for our list of offerings. Wood, Gundy & Company Toronto 36 King Street West Montreal New York London, Ont. Telephone: Main 4280 London, Eng.

SPECIAL ANNOUNCEMENT 10% DISCOUNT will be allowed on all orders for rugs from now until Feb. 1st, 1923. This is the slack time in our newly enlarged factory. Spring brings orders in a rush. Get your rugs made now, use them in the cold weather, and save money. Your old carpets are valuable, have them made into handsome "Velvetex" Rugs. The "Velvetex" is a Real Rug, made from your discarded old carpets which are cleaned and retanned, then manufactured into reversible, seamless rugs that will wear a lifetime. Under foot they feel like thick velvet, that is why they are called "Velvetex". Every "Velvetex" Rug is guaranteed, and the only factory making "Velvetex" is in London, Ont. In London our Driver collects the carpet, from attic, cellar, or off the floor and delivers the finished rug free. Out of town we pay freight or express both ways on all orders. Delivery can be made within 10 days from receipt of order or held over till wanted. Established 1909 Canada Rug Company Velvetex Bldg., 96-98 Carling St. London, Ontario

POSITION WANTED REFINED Catholic widow desires position of trust. Holder of certified teachers' certificate. Would consider business partnership. Good home surroundings. Main consideration, Location preferably Chatham or London, Ontario. Address Box 577, CATHOLIC RECORD, London, Ont.

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Announcement! The old-established church supply business of W. E. BLAKE & SON, LIMITED, at 123 Church Street, Toronto, has been purchased by the Canada Church Goods Co. Ltd. The two companies will be merged and ultimately conducted at 149 Church Street. The Best of Service and Quality with consistent price, will be the aim of the new owners. To all our customers we extend the choicest Compliments of the Season. HUGH L. HUMPHREY, Managing Director.

A PIANO BARGAIN! A beautiful new Mahogany Piano, fully guaranteed, in plain design, full 7 1/2 octave. Specially priced \$335.00 GERHARD HEINTZMAN LIMITED 222 DUNDAS ST. LONDON Phone or Write for further information

God leads us by strange ways. We know He wills our happiness; but we neither know what our happiness is nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.

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TEACHER wanted for Catholic Separate School, Section No. 2, Mississauga; must hold second class certificate. State salary wanted. Address: Louis Straus, Sec. Treas., Powassan, Ont. R. R. 2.

WANTED a qualified Catholic teacher for S. S. No. 1, McKillop. State salary and experience. Address: Louis Straus, Sec. Treas., Powassan, Ont. R. R. 2.

WANTED a Cook-general, and a housemaid for priest's house in city parish. References required. Address: Box 576, CATHOLIC RECORD, London, Ont.

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IN Wellington County, 109 acres choice land in excellent state of cultivation. 55 acres cleared, 5 acres bush with modern equipment for making maple syrup. Seven miles from market village, three miles from Kenilworth. Convenient to Separate school and Catholic Church, comfortable dwelling, eight rooms with bath room; good cellar and wood shed, with good stabling and hog pens. Water inside shed, and poultry house with bath room. 12x27. Drive and 2x8. Never failing well with windmill. Possession arranged. Apply to John J. Botendijk, R. R. 2, Kenilworth, Ont. 2263-f

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