ing Himself from the hardship of the public offers the Church an even individual, He looks to the mainten-ance of the home, whence He expects all that will in the end make for the glory of the kingdom He came to establish. And finally, He knew as no one else could know that if once a way were opened to indulgence of special case, the whole economy of God's purpose in the world would

be seriously menaced. In considering the family group then, its essential purpose is that type of union between man and. an which will co-operate with the Creator in perpetuating, not only the race, but that kind of man which will make for God's glory and the coming of His kingdom upon earth.
All else is secondary, and this great result demands not only unity but indissolubility of the marriage bond.

THE VATICAN AND CENTRAL EUROPE

Ivan Shvegel, M. P., in America

The distinguished Frenchman, Charles Loiseau, has lately expressed his views on this subject in the New Europe, the weekly review edited by War by his books, "Le Balkan et la Autrichienne" (1898) and "L'Equilibre Adriatique" (1901), and

conservative spirit of the Catholic Church, which rests not upon spacmodic, but upon organic development in the lives of peoples, the catastrophic collapse of an empire so pro-nouncedly Catholic as the Hapsburg States, judging by the outward facade, seemed to be, should at the first moment have been a matter of concern, and not appeared at all ents. Nor is it to be doubted that the rulers of Protestant Prussia tried to exploit these sympathies of the Vatican for Austro-Hungary during the War quite as thoroughly as they had formerly made use of the Austrian tool in order to overthrow Cardinal Rampolla's Slavophil policy. But even long before the War it was clear to an institution so democratic as the Catholic Church that in her relation to the Hapsburg monarchy, in spits of the outward reverance professed towards her by the Emperors, the drawbacks were tending more and more to outweigh the advantages, from the days of the "Liberalism" of Joseph II., through the era of Metternich's policy and Magyar Church policy, down to the days of the veto against Rampolla's election to the Papal throne; and that with the irresistible progress of the national and democratic spirit in Central Europe she would find herself compelled to emarcipate herself from an enforced relation merely dynastic interests, which had long ago become irksome and appeared at times even deroga-Especially among the Slave of the late Austro Hungarian monarchy, over the Southern Slav question in the South and the Ruthene question in the North, did the Hapsburg Government and diplomacy attempt to make use of the Catholic clergy in pursuing a policy of religious antagonism and incitement to strife in the interests of German and Magyar supremacy, although such a policy was contrary to the true interests of the Catholic Church, opposed to the far-seeing policy of a Leo XIII. and these. The Vienna Government The spirit of the Government of a new Africa, Carey a new sought, fruitlessly in each case, to the Kingdom of the Serbs, Croats and Morrison a new China, prevent the concordat between Mon-tenegro and the Vatican in 1886 and later on that concluded with Serbia Vienna frequently made it possible for the former to exercise a moderating influence upon the latter, which in days gone by facilitated and these preparatory political

the armistice, the Catholic Church, tence to which our people were rewhich had long discounted the inevitable dissolution of the Hapsburg of mutual tolerance and religious monarchy, defined her attitude to accord. That must not be changed these days has emanated from the wards the reconstruction of the map again. The Catholic Church will Church of Europe. She had no reason to find devout sons among the Croats Mr. H the interests of the liberated nations clergy and meritorious Orders. The she would have wished to see it achieved without those precipitate hazards and errors, which might con. hazards and errors, which might contain the germ of future reactions and the country, without demanding politimen may receive weapons for their dangers to the assured existence of the new States even at their birth. Church. Benedict XV. says in his letter :

and weary years bafore the War.

We have instructed our Nuncio in tions with the peoples of Austria-Hungary which have constituted themselves independent States. The Church, that perfect community, whose sole object is the ennobling of whose sole object is the ennobling of tries, can have no difficulty in recognizing legitimate territorial and political

the Vatican will assuredly sympa-thize most warmly with the Republic of Poland. Here the interests of the Church and those of the new State

better opportunity to show the world that her doctrines and principles are compatible with democratic institutions and can only suffer eclipse by outward pomp and power, The fire of Polish nationalism owes it very largely to the Catholicism of its people that, although wedged people that, although wedged between nationally kindred, but Orthodox Russia, on the one band and Protestant Prussia on the other. it was nevertheless able to survive and to shine forth once more. During the sad, now bygone past, when the Polish nation itself was homeless. the Vatican sheltered Matejko's great painting which celebrates the salvation of Western Christendom through Sobieski's victory over the Turks at Vienna: and even so in days to come Poland's political union and inde-pendence will continue to find its mainstay in the Catholic Faith. In Poland the restoration of the Church is in many ways synonymous with the reinstatement of the nation in its rights:-the restoration of the Catholic dioceses suppressed by Russis, the restitution of the Church lands confiscated by the Russian State, the readmission of Religious Orders, seminaries and Church The only difficulty for the Br. Seton Watson, the well-known British Jugoslavophil. M. Loiseau the eastern frontier, where Polish made his reputation long before the imperialism clashes with the vital interests of other Catholic or peoples in Lithuanie, and peoples the former, sole nuncio in among the Ukrainians who are all Vienna could not establish close contact, the Holy Father will in future subsequently served as a link be-tween two divergent world views in and whom she is all the more anxious tween two divergent world-views in and whom she is all the more anxious be better informed than hitherto to guard from apostasy, as she sees about the position of the peoples of between the Vatican and the French in them the spiritual bridge which Central Europe, their material and legublic. leads to the Russian Orthodox
It was to be assumed that to the Church and to the hops of a future reunion of the Churches of Rome his own. We are reminded again and Byzantium. A man who has lived, as I have, in Canada and the profession, knows how eagerly the

> A totally different situation prevails in the Czecho Slovak Republic among a patriotic and stubborn people educated by its exposed position to centuries of struggle, the people that gave John Hus and the Moravian Brethren to the world. long before Martin Luther arose in Germany. Here the German Bishops, who were forced upon the population by the Austrian Government, have by their Germanizing tendencies bred such indifference among the masses and such opposition among the minor clergy that it has been to the detriment of the Church. But even in Bohemia the Government will realize the value of the moral order for which the Church labors, and most probably a concordat will be sought after, which will satisfactorily define the spheres of interests of each party and assure the future and protection of a free Church within a free State, after the

interests of the so-called Greek Cath-

olic or Uniate Church and its adher-

Among the Southern Slavs, the Church question presents itself under vet another aspect.

American pattern.

"Here [says Loiseau] we have neither Catholic unity as in Poland, nor a Catholic crisis as the outcome in Bohemia. Here we find three confessions side by side, Catholicism, Orthodoxy and Mahommedarism. Jugoslavia may well become the type of the modern State in which the Catholic Church, neither claiming privileges from the ruling powers, nor being tyrannized over by them, but treated with confidence and jus-

The spirit of the Government of the national patriotism of our clergy, in 1914. On the other hand it must the traditions of our great prelates, the admitted that the long continued the spirit of the great Bishop Stross-connection of the Holy See with mayer and of Dr. Krek, and the discernment of Rome, which has proved itself in the question of the Palaco-Slav-liturgy, give good reason to hope for some solution of this kind. In former times some might have exand parliamentary struggles, which our nationalities were compelled to wage within the frame of the Haps Faiths in one State should prove burg monarchy throughout the long dangerous to the life of the latter.

"We have instructed our Nuncio in which will remain as one of the definition to enter into friendly relative results of this War, an important mission will devolve upon the Church mankind at all times and in all coun- Hungary and Rumania, and that they will try to find the ambitious Magyar people with the hope of recovering changes among the its fermer supremacy, which was fer centuries one of the main obstacles Of all the newly constituted States, to the normal development and prog-ne Vatican will assuredly sympa ress of Central Europe. If the Church can educate a truly Catholic clergy in Hungary which will teach Church and those of the new State coincide, nay, they are dependent upon one another, and the circumstance that this new State is a restance that this new State is a restance of peace in Europe.

In Rumania the interests of the Catholic and Uniate sections of the population can be defined by a con-cordat. Little German-Austria, the remnant of a once mighty empire ex-tending over Germany, the Netherlands, Belgium, Spain and South America, possesses in its present territory, which is confined to the Eastern Alpine regions, an exclusivaly Catholic, mainly agricultural population of German nationality, which will parhaps prove a distinct asset to the interests of the Catholic Church when in the future its inevitable union with Germany and the kindred Bavarians and Catholic South Germans comes to take place, and this compact bloc will one half of the population of the Jerman Empire and will counterbalance Protestant Prussis.

Thus, for the Vatican, the balance of the World War would appear to show a positive gain, quite spart from the negative advantages represented by the disappearance of two powers hostile to it, viz: Hohen-zollerndom and Tsardom. The universal spirit of the Church gives us grounds to hope that the fact of her Roman origin and Roman center will not cause her in the future to give preference to Italian or Latin nation al points of view, which might prove dangerous to her in the great Slav world. Through his nuncies to the spiritual aspirations, and better able to help them, in their interests and today of the words of a man of that noble Celtic race, whose racial kin-United States, and been called upon to deal with these questions in his and which in America bears the above all, that continual sting of banner of the Catholic Church aloft the flesh, the fury of the tempter. and forward, the words of Macaulay, These were some of the infirmities Vatican seeks to protect the religious who said that the Catholic Church would stand as firmly as ever in some far distant future, when the traveler from New Zeeland will sit on the banks of the Thames and on the banks of the Thames and assurance: "My grace is sufficient sketch the rulns of the city that once for thee." And this grace caused was mighty London.

AN APOLOGIA

Mr. Newton D. Hillis, writing in McClure's Magazine, asks: "What is the matter with the Churches?" Interesting as the treatment of the question is in his hands, the interpretations of history and the recom-mendations proposed therein unfortunately disclose a viewpoint that can never lead to a proper solution of the problem. In the first place, he speaks not of the Church but of founded by Christ.

A careful reading of the article discloses no mention of the great Catholic Church which is the true spouse of Christ. One would limited measure by every layman, conclude from this article that the His was the motto of every professonly contributions to religious thought came not from the Church but from the churches.

We are told, for instance, of the

contributions of Confucius, Zoroasof free thought and Protestantism, as | ter. Moses and Paul, but not a word so few of such imitators today? of Christ. It is stated that Martin Luther created the German language and literature, but nothing is said of St. Thomas or Suarez or Ignatius Loyola. ' It is asserted that ministers and missionaries have given three hundred and seventy dictionaries and grammars, but no mention is made of the work of monks in the Middle Ages in pre-Rampolla, and indeed threatened to of spiritual independence and so fulbecome a source of great danger to fil her sublime mission." measure monks in the Middle Ages in preserved as source of great danger to fil her sublime mission." a new Africa, Carey a new India but early Jesuit and Franciscan mission. aries in our own country. The stud-ied disregard of Catholic achievements, of the work of the Catholic Church in saving and preserving society at the critical pariods of history from the sixth to the fifteenth centuries might lead the cursory reader to judge that until the eix-teenth century the Church was a negligible quantity in the march of civilization.

DAny attempt to reconstruct relig-Those days are past. Germans and lous thought without taking into men broke away from the Church. duced by it, they taught us the value Yet the only sane constructive pro-of mutual tolerance and religious gram that we have witnessed in

> Mr. Hillis' concluding apologia for religion as the bulwark of civilizso long as troubles roll over the earth like sheated storms ; so long as dark pillar of cloud by day and a pillar of the friend and support of the Amer-

ican people."

However, this describes only the secondary end of the Church. The primary end of the Church as Christ founded it is salvation of mmortal looked for for these innocent victors are the new Government resouls. To accomplish this something time, since the new Government re-

thority of Christ's vice-gerent on earth is what the vburches need. Europe, in a particular way, that t There can be no Christianity without Holy Father turns our attention. Christ, there can be no true religion without His Church. Until this fandamental fact is heeded men will search in vain for the answer to their question, "What is the matter with the churches?"—The Pilot.

PAUL OF TARSUS

If one were to select the model Christian of the ages he would make little or no mistake by choosing Paul of Tarsus, persecutor of the faithful and guest of the seventh heaven. The wonders of divine grace were exemplified in him in superb degree. His whole career was a thing of earth surrounded and permeated and shot through with the splendors of God Himself. His life summed up the quintessence of Christian living and conduct. No virtue was foreign to his spiritual manual of arms; the tactics of sanctity and the strategy of divine warfare were all utilized in winning the victory for Christ and His

If we look for-zeal, he tells us that he wished to be anathema, an outcast, for his brethren. He who rapt e'en to the seventh heaven and gave ear to the secrets of God. glorified not in his unique privilege, but glorified only in his infirmities. And those infirmities! The very elements of earth and sea and sky combined to break the spirit of this Christian Job. Shipwreck and the icy waters; dismal caves and ruthless robbers; blood-thirsty pagans and treacherous brethren; hunger, thirst, weariness, disappointments, parsecution and marauding plunderers; foul borne by him who had also on his shoulders the ever-present burden of the churches. Miracles for others he wrought: for himself but the him to smile in the mids of tortures and to exclaim, "By the grace of God I am what I am;" "Always suffering, and ever in gladness.'

St. Paul showed forth in his own life the virtues that distinguished other saints, and he touched the apex in each virtue. His purity would have others to remain even as himself, vowed celibates. charity knew no bounds and his love of Christ made him yearn to be dissolved and to be with his Master. Fired with love of Christ's Church, he would reprove even Peter when he considered the Prince of Apostles in need of admonition. His dynamic churches, suggesting that he is concerned with the Church nded by Christ.

careful reading of the article Apostle of the Gentiles the model for all ages to be imitated by priest and prelate and to be copied in ing Christian: "I live, but Christ liveth in me." "I live, yet not I,

A few perfect imitators of Paul of Tarsus would wondrously transform the Divine Majesty condescends to the Church of God. Why are there be well pleased.—Father Faber.

SUFFERING NUNS IN A STRICKEN CITY

From all sides the most terrible stories of the misery and starvation now existing in Vienna constantly reach us. With all his vast experience of human suffering the noted British war correspondent, Philip Gibbs, was forced to say at the sight Slovenes, the precedent of the conthere is no mention of St. Francis of this ghastly city of starved, cordats with Serbia and Montenegro, Xavier, Cardinal Lavigerie, or the shivering and dying human beings. Xavier, Cardinal Lavigerie, or the shivering and dying human beings, with its stunted, crippled, frozen children: "Before this I have never seen a city that was hopeless-and it is not good to see, unless we are those who lick our lips because ven geance is sweet." In his appeal to the American people that they may show their charity in this extremity of human need, Cardinal Piffl, bishop of Vienna, writes: "Every home in Vienna is now a house of sorrow in which you will find dis heartened women suffering from cold and hunger, and emaciated babies By the letter written by the Pope Megyars have used this weapon so to the Cardinal-Secretary of State on Often that it has lost its edge, and by November 8, 1918, three days before the very sufferings and the impodewn among non-Catholics because in America. The London Tablet refers in its latest issue to the well-authenticated stories of the destitution of the nuns who are suffering doubly, in their own persons and in the miseries of these dependent on them. They belong to various Con-

the country, without demanding political services from the Catholic Church.

The the greatly reduced Hungary, fliot; so long as men are the children and darkness. Only one electric of misfortune, adversity and defeat; lamp is allowed per house, and that may be lit only for six hours out of like sheeted storms; so long as dark minds need light and inspiration, and the pilgrim band floundering through the pilgrim band floundering through the middle process needs a leader with a state of the pilgrim band floundering through the middle process of the pilgrim band floundering through the pilgrim the wilderness needs a leader with a port and communication within the fire by night; just so long will the tramways have long since ceased to pulpit remain the guide, the hope, run. Many of the nuns, and the city are immense. The familiar children and old people dependent

more is needed than a pulpit and a fuses to grant asistance to any invoice. Unity of Faith, sacraments, etitution associated with religion. and the acknowledgement of the au-

done quickly. It is to Central Europe, in a particular way, that the America.

> HOME-COMING TO ROME

MANY NOTABLE CONVERTS IN 1919

A partial list of the more promi nent people who became converts to the Catholic Church during 1919 follows: Dr. George Ford, professor of politics in Princeton University; Bishop Frederick J. Kinsmav, former ly head of the Protestant Episcopa Diccese of Delaware; John L. Stoddard, the eminent lecturer and traveler, and his wife; Dr. John Young Brown, a distinguished St. Louis physician; Elizabeth Thurman McCormick, daughter of the late Allen G. Thurman, known as the "Old Roman;" Major General De Rosey C. Cabell, U. S. A., command-ant at San Antonio and of all the forces along the Mexican border; the Rev. Robert E. Wood, who spent twenty years as an Episcopalian missionary in the Chinese province of Hupeh; George William O'Shaugh-nessy, a prominent member of the Episcopal Church in Denver; Alma Webster Powell, sociologist and lecturer; Judge Nicholas Fressenden of Fort Fairfield, Me.; George Gros. smith, George Formby and George "The Funny Mozart, known as Georges" in England; Mrs. E. Thomas, of London, a daughter of the late and noted Dean Farrar, and now head of the Catholic Woman's Missionary League; the Rev. Charles Henry Sharp, M. A., of Stroud, Gloucester, the author of various works; the Rev. Francis Graham B. Sutherland, formerly curate of an Anglican church in Bristol; the Rev. John F. Sargent, formerly an Anglican minister; the Rev. Herbert Cooper, M. A., formerly vicar of Berry Pomeroy, England; the Rev. R. T. Richardson, of prominent con nection with Queen's College, Oxford; the Rev. Frederick Peaker, promi nent in Anglican circles for thirty-two years; the Rev. T. Hildred Robinson; the Rev. R. B. Kenworthy Brown, of Oxford, England; the Rev. Charles Whiteford, an English chaplain, received at Chartres, France, and the

"He was a wise man who was grateful there were so many things he could do without. Godliness with contentment is great gain."

Rev. - Mr. Jelly, a Nonconformist

minister.

There is not a single thing we do all the day long, which may not, and that quite easily, be made to advance the glory of God, the interests of Jesus, and the salvation of souls. No matter how completely the world may have set its seal upon it, nor how utterly it seems to be an affair of business, or a trivial concern belonging only to the misery of human life. The heavenly motive enters into it, that moment it is all filled with God, and becomes a jewel of almost infinite price, with which

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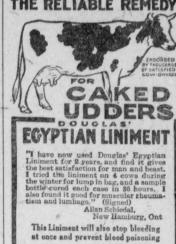
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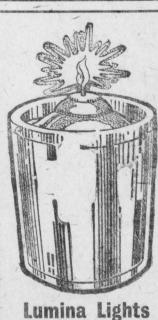
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