of the month, He must wait for the generality of mankind. They thirty long days and nights before they will let Him come again. 'Tis misrepresent rather than represent in His name that I am pleading with you to begin daily Communion and set the example that many of them will gradually venture to

The clay pipe shook in the old watchman's hand; he seized his greasy hat and slowly bared his grizzled head, while the light of heaven shone in his honest blue descending to for material.

To call att novels by na tise their war of the means

"Father Tim, dear," he said, quietly, but gently, 'by the help of His holy grace, I'll do it.''—C. D. M. in The Sentinel of The Blessed Sacrament.

#### MODERN STYLES AND CATHOLIC PARENTS

"Artists," observes Mr. Joseph Pennell, "think the present styles for women shocking. Only idiots admire them." Himself an artist as well as a critic of fine susceptibilities, Mr. Pennell was speaking from the depths of an outraged and but when saked by the soul. But when asked by the inquisitive reporter, "Well, what are you going to do about it?" Mr. Pennell had no course to suggest.

The controversy has passed beyond the stage when the critic can be accused of seeing evil where none exists. Even the creators of the reigning styles are beginning to ask if the limit has not been reached and it is noticeable that the chief argument offered by wearers of the offending costumes is that they are no worse than those of lifty years ago. Some weeks ago a Chicago newspaper published sketches of draperies in fashion at different periods beginning with 1820, and labeled them, "Are the present styles worse than they were one hundred years ago?" The reflection which the question cast upon women seems to have escaped the editor. If the argument meant anything at all, its force was that in all ages women have been both willing and anxious to dress in a which offends good taste and good morals.

To lay down general canons of style from which there can be no deviation is, of course, impossible, Yet it is absolutely true that no good woman can adopt any style which, to paraphrase a significant paragraph in Huntington's "Civilization and Climate," stresses the physical sex-characteristics. That "stressing" is the glaring sin of the modern styles, no sober observer can deny. That it is the cause of much immorality, as competent social students point out, is highly probable; that it degrades woman, is beyond question. There was a time when mothers taught daughters to believe that modesty and reserve were indis-pensable to good breeding, and that the last thing a good woman desired, or would permit, was the attention of the casual public Now, unfortunately, there are mothers who teach their daughters to dress for the deliberate purpose of attracting this attention, and permit them to appear in public painted and attired in a manner which only a few years ago was restricted to women of no uncertain

Whatever the attitude of our anti-social press or the force public opinion, there is no doubt that Catholic parents are under a grave obligation to forbid their daughters to garb themselves in a fashion which offends against the canon laid down by Huntington. No precise directions can be given, and no good woman needs them, for and no good woman needs them, for she knows instinctively what is improper. The dress, as Beecher once observed, should show the lady, not her person. And if there be any Catholic mother inclined to take refuge in the excuse, "Well, it's the fashion," let her ask herself in all seriouspess if she is willing in all seriousness, if she is willing to let that excuse plead for her when she goes before Almighty God to be judged.—America.

#### BAD BOOKS

Realism in fiction is very much the vogue today. Holding the mirror up to nature, however, can be and very often is carried to extremes. There are some things in life, according to St. Paul that should not even be mentioned among Christians. These are the very things that the exaggerated realists of the present day seem to delight most in spreading before their readers.

The number of popular novels in-aptly designated "best" sellers, which reek with obscenity is alarming. It has become almost the exception in our day that a book can rise to the status of a "best" seller without being permeated with a salaciousness that borders upon the

Such indecent novels masquerading under the guise of realistic literature are not realistic at all. Realism that is realism presents a true picture of human life as it is the average. Such was the realism of Shakespeare, of Scott, of the authors whose works have been enshrined among the classics of literature. But the present day realistic school gives merely one phase of life, and generally the worst phase.

They spread the false impression that all human nature is tinged with the same vices as their socalled heroes. The vices so luridly

human nature as it is. There are plenty of decent men and women in the world, from whom to take types of human nature, without descending to the sewers and gutters

call attention to any of these novels by name is simply to advertise their wares. In fact this is one of the means whereby they thrive and become popular. Give a book a and become popular. Give a book a bad name and immediately throngs rush to buy it. The author of the Nick Carter detective stories died the other day. Years ago parents strove to keep such stories out of the hands of children for fear of instilling desperate schemes robberies and adventure.

Today bundreds of books are loing more harm in corrupting the youth than these former penny thrillers ever could do. They are not bound in paper covers, but in gaudy cloth bindings, they sell for two dollars, and they are allowed to pass into the hands of impressionable youths without a parental

protest. Recently a clean wholesome story of Catholic French Canadian life rose by sheer merit to the position of a best seller. The advertisement that recommended it to hosts of readers was this, that it is a book 'that your mother can read.' What a commentary on present day novels that it should be necessary to advertise the fact that a book is fit for a mother to read! It carries the implication that hundreds of other popular books are unfit for a mother to read.

Best sellers as we find them are generally "worst" sellers. That is to say, they have no element of good in them, if we mean by good, better and best, the elements of purity, truth and beauty. The slime of irreligion, infidelity, and bestial passion is over much of the bestial passion is over much of the popular literature of the present day. The heroes that strut through their pages are generally devoid of religious and moral principles, men and women who in real life would be shunned by honest people surprising to most people who are not by any means prudes, how such printed material passes through the

Purging the moving pictures of salaciousness has been progressing effectively. It is high time to turn the attention of censors to the harm in maladorous novels. At least timely warning is given to Catholic readers to avoid such things. Parents especially should exclude from the house any modern novel that "a mother cannot read."—The

#### THE MALADY OF OUR AGE

That something is basically wrong with the youth of our days, is an opinion in which observers of our imes almost unanimously agree. The rising generation is severely censured for its daring improprieties of dress, its shocking boldness and vulgarity of manners, its general lack of reverence, its frank disrespect for authority and its utter disregard of traditional standards of outward decency. The facts in the case are too patent to be denied or glossed over.

The situation is truly grave and productive of much harm, for the indiscretions of the younger set are far from being of an inoffensive Things cannot be allowed nature. to run their course. It becomes the imperative duty of the older from itself and to protect it from purveyor of sensationalism. the serious dangers that beset its path. In order that an effective remedy may be provided, it is necessary to make a conscientious, searching and accurate diagnosis of the evil. So far, discussions have extended only to the symptoms and carefully avoided to touch on the roots of the matter. By some fatal fascination, the gaze of the fatal fascination, the gaze of the moral censors of the age has been exclusively fixed on youth itself. There the cause of the evil is not to be found. Youth does not originate moral movements. Youth follows in the wake of the older generation. Its strongest instinct is that of imitation. Its greatest plasticity permits it to be readily and easily assimilated to the prevailing ideas and moral conceptions. It is only the passive mirror that reflects the the passive mirror that reflects the cultural and moral environment of the age. The reflection, indeed, is not flattering to our age and rather

calculated to give us pause and a In the last analysis, we shall find the fundamental trouble with the growing generation to be a lack of culties which parents and educators experience in their endeavors to remedy the existing abuses. Reverence is absolutely indispensable to education. A cynical youth cannot be educated. It is, however, not the nature of youth to be either irreverent or cynical. This frame of mind has been grafted upon it by false ideals and wrong methods of

education.
Education of the present day

Modesty it brands as hypocrisy. It Modesty it brands as hypocrisy. It glorifies the instincts and praises revolt against existing conditions. Can young people, who have been reared in such an atmosphere of irreverence, have left in their irreverence, have left in their mental and moral makeup any reverence? Can anything be sacred to them when science makes it a point to besmirch whatever it

touches ; To the ideas that are presented to them the young react in emotional responses and in practical ways. They do not reason upon them, but by some unerring instinct they draw from them their practical inferences and embody them in their behavior. The inhibitions are less developed in them; consequently, they are more reckless and more consistent in acting out the ideas and theories of their age. What youth is at this moment, we have

The iniquity and perversion of modern youth is summed up in one expressive word, flapperism, which aptly conveys the intended of moral irresponsibility, mental instability, emotional impul siveness and uncontrolled craving for pleasurable excitement. This flapperism is no isolated phenom enon. It is plainly the logical out come of the mental and moral dis-integration of the age. The flap-perism, which we see on the street and in the dance hall, is but the echo of the professorial and educational flapperism which have been so long tolerated and encouraged in universities and in school rooms. If men give utterance to unverified theories; if they deliver them-selves of startling statements in order to attract attention and gain notoriety, since they are unable to achieve fame, they are intellectual flappers, lacking mental poise, devoid of a sense of responsibility giving way to the itch of publicity and acting upon impulse. To such intellectual flappers our youth has listened in university, college, school room, lecture hall, newspaper, magazine, novel. Is it surprising, if it responds in a characteristically youthful way? The evil must be attacked at the

root. A mild warning to those, who play with fire and toy with moral ruin, will avail nothing. What is needed to repair the grave moral damages done and to prevent similar corruption of the next youthful generation is a reorientation of our educational policies. We must again learn to cultivate reverence, respect and a sense of responsibility.—Catholic Standard

#### SIMPLY PATHETIC

Sir Arthur Conan Doyle, upon his arrival in this country, in which he hopes to deliver a series of lectures on Spiritism, congratulated the United States on being the country in which "spiritualism" originated. If this is true, that the once famous Fox sisters were the originators of Spiritism, it is something in which the United States as a whole takes

little pride. The sporadic waves of Spiritism that have afflicted this country have generally followed in the wake of so-called scientific or literary men from over the seas, who for various reasons have tried with indifferent success to interest a long suffering American public in the exploitation of their purely subjective theories. We may expect the same ephemeral result from Sir Arthur's much advertised American tour. There will be a flare up of interest, then a sudden surrender the popular mind to the nex

European lecturers have resped a these shores, and in a certain sense his mentor in the "science" or "religion" of Spiritism, is said to have returned to Europe with more than a modest competency as the fruit of enlightening the American public on Spiritism. One New York paper estimated that \$75,000 would represent Sir Oliver's net return from his American tour. And now Sir Arthur, after a visit to Australia

comes to tell his story.

For two years thinking people in England have shown up the absurdities of Sir Arthur's claims for his brand of Spiritism, and more in sorrow than in anger have rebuked the creator of Sherlock Holmes for lending the weight of his name to a fraud that this great detective would have little trouble in exposing. But Sir Arthur still continues serenely impervious alike to kindly criticism

and to logical refutations.

The New York Times voices the attitude of the average normal minded American to Sir Arthur and reverence. But an irreverent youth is very hard to deal with. It is callous to good counsel and unresponsive to earnest remonstrations.

That accounts for the extreme difficulty of the supernatural minded American to SIF Arthur and his impending American crustade, in the following paragraph: "Attempts to argue with Sir Arthur and his impending American crustade, in the following paragraph: "Attempts to argue with Sir Arthur and his impending American crustade, in the following paragraph: "Conan Doyle as to the nature of his experiences with the supernatural or supernormal, if he prefers that word, will be, as they have been, quite useless. When from the same facts opposite conclusions have been drawn, discussion is a waste of time. Judging from what he says, Sir Arthur has read little of modern psychology—knows nothing about the advances made during the last ten or twenty years toward an understanding of the so-called sub-conscious. Yet with the will to bedeliberately sets out to kill reverence in the hearts of the young. It strips the bloom from everything.

It drags everything into the dust. conscious. Yet with the will to dis-lieve always goes the will to dis-believe—to reject and ignore. That believe—to reject and ignore. That How unstable is the basis of the depicted are unfortunately real fathers. It calls the laws of moral-enough, but they are not typical of ity mere matters of convention.

deny. None need hear him who does not desire to do so, and the American public is not worth protecting if it must be protected from such propaganda as his. He will do such propaganda as his. He will do some harm by lending the weight of his name—a wholly irrelevant weight by the way—to the pretensions of a lot of people who lack his sincerity and ruthlessly exploit the yearning for consolation felt by those in the sorrows of bereavement. He will justify the credulity of the ignorant turn some from the of the ignorant, turn some from the acquisition of real information information about themselves, and their minds, help in the elevation of superstition over science, and do half a dozen other things that are regrettable, but there is no silencing him and there should be none."

And we venture to say that all sensible people will subscribe to the verdict so well expressed by the Times, that the fact "that a man like Sir Arthur, a man to whom in other years the English reading world was indebted for no small amount of real pleasure, should now be devoting himself to the exploitation of such 'spiritualism' as this, is simply pathetic." — The Pilot.

#### LINES TO A THOUSAND FATHERS AND TO MINE

On him the world conferred no

He seeks not laurels in forum Nor does the golden guinea's clank Embitter his soul with yearning— The man who is my father.

Yet God, in Justice, dealt him fair-Warm heart, deft hands, Mens' real And Womens' tribute—"Clean and

square,"
Are his cherished decorations—
The youth who won my mother. Memory keen and torso sound,

Vision that rivals the eagle; In twilight hours with books he's found, Warblers, at dawn, serenade him-Student of beautiful nature.

Stalwart saplings-fair, emblem He nurtured and guarded with Spread east, flow west-a sylvan Sanctum of songbird and zephyr-Monarchs serene and regal.

To him Dame Earth reveals her power, Forsooth, he hath been her disciple;

They whisper hours of plant and flower That unfold while the stars rejoice-A seer among the posies.

Dahlia, daffodil, mignonette, fern, Blossoms with fragrance exquisite Cactus, hibiscus, garden urn: His crest a maple and thistle-

Carnation, rose, pink, columbine, Lady's slipper, snap-dragon plume; Throats of velvet, green trailing vine: Each beautiful dream coming true-As God, in His Wisdom, designed.

LE ENVOI Restless the head that wears crown Of Anxiety, Envy, Greed; The Grand Seigneurs court not

renown. Contentment reigns o'er their king-Those philosophers—our fathers.

#### A GRAVE MENACE

Insidious propagandists are just now encircling the earth with their pretty har rest in this country during the past few years. Sir Oliver Lodge, Sir Arthur's precursor on tures and meetings trying to dis-seminate their adominable doctrines throughout the nations of the Contraception according to world. Contraception according to a recent proponent, "marks the be-ginning of a new social era that will not only emancipate woman-kind, but childhood and child life."

The otensible purpose of the champions of birth control is to improve the human race. It does not occur to them that they propose to do this by popularizing a practice that makes the continuance of the human race impossible. Nor does it occur to them that the law of nature and of nature's God forbids such limitation of offspring for the very same reason, to improve the

human race. The position of the Church has ever been unalterably opposed to birth control, because it is against the law of God. We need no supernatural revelation to show us the immorality of interference with the natural law. That is indelified written on the human heart. rests upon the natural law, the rule

Man cannot attain the development demanded by nature without society: society cannot exist if the laws of nature are interfered with. Hence right reason and order for-bid the use of the abominable methods of birth control.

The position so nobly championed by the Catholic Church is not founded on the arbitrary basis of man - made morality, or upon changing reasons of expediency, but upon the natural law, which as St. Augustine says, is "the reason or

It drags everything into the dust. It speaks contemptuously of the past. It belittles the wisdom of our fathers. It calls the laws of morality mere matters of convention.

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argument that birth control is against the law of God; as each has his own idea of God; I believe the Divine Intelligence expects us to apply our human intelligence in avery stage of our depth of the control is again. every stage of our development." Here is the essence of what Carlyle inelegantly called "pig-philosophy" the freedom to do what one likes, rather than what is right. Seeing Control cannot reconciled with Christianity, its exponets take the only possible course and reject Christianity altogether. Here is another efflorescence from the root of all evil, bearing the fruit that kills. To borrow the words of a recent

Catholic writer on this subject: "Times have changed from the days when mother, wife, child were terms which bore about them a sweetness and a sanctity almost supernal. We have thrown God out of our literature, our philosophy, our politics, our schools, our practical lives, and now we are taught that it is holy to eliminate Him completely from our very nature. Hence we are brought face to face with the most horrible of corruptions, the unnatural rottenness that is worked by fleshly lust unchained. In the first chapter of the Romans, St. Paul bears witness to the fearful perversion of a once hardy and virile people. What stands between us and like ruin, if the counsels of these modern apostles of unutterable vileness, "whose very name is a shame to speak" prevail? The truth of a living God, the law expressed in their nature, they made a lie; for this cause God gave them over to shameful affections. It is inevitable. Blot out God, and eternal night descends; and through the reeking vapors, the harpies hasten to feast upon this decadent mass that once decadent mass that once was decency, highmindedness, the purity of womankind, and the honor of man."-The Pilot.

POPE BLESSES BOYS' BRIGADE

The extension of the Catholic Boys' Brigade movement in the United States is the hope of His Holiness, Pope Pius XI., who has expressed his wish in this respect in a message conveying the Apostolic blessing upon its officers and members, sent through the Archbishop of Nicomedia. The Apostolic blessing was imparted to members of the New York branches at the quarterly vesper service, held in St. Joseph's Church.

A notable tribute was paid to the Catholic Boys' Brigade by the Countess de Markievicz, who was the organizer and supporter of this movement in Dublin, and not of the Boys' Scouts, as often erroneously claimed.

"If more people were alive to the need of bringing up our boys as Catholics and of organizing them along Catholic lines," said the Countess, "there would not be so much cruelty and oppression in the world. I wish every good wish to the Catholic Boys' Brigade of the United States."

CARDINAL AND ARCHBISHOP PLEAD FOR MORE TOLERANCE

Dublin, Ireland.-His Eminence cardinal Logue speaking in Dundalk said the people had troubled times before them in every part of Ire-land. There would be more trouble in the North than elsewhere if there was not some settlement. He was prepared from the beginning, if the rest of Ireland was tranquilly settled, to accept trials in the North He hoped they would be all united soon and that there would be no friction between North and South.

Archbishop O'Donnell who spoke at Dundalk on the same occasion said that although every day brought its tale of woe and tragedy still it seemed to him that these were times of great hope. Their hope rested on the old principle of standing together. They could not advance unless they were tolerant and patient with one another. He and patient with one another.

"If our divisions continue it of conduct found in the constitution | pretty clear that history will be more severe on us than on those who went before us and allowed, through their dissensions, the country to be destroyed and enslaved. We were all very happy in the thought that never before did the national spirit, mount higher than now. It is a splendid asset but it is intended by Providence to build up not to pull down, to construct not to destroy. It will be a desecration of everything that is right if that fine spirit of national feeling that impelled our young more severe on us than on those feeling that impelled our young men to put Ireland before every human interest is diverted into fanning flames of fratricidal strife. It is on Christian lines and on Irish lines that Ireland will prevail; and

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