

"Where are you, children?" a resonant voice called from outside. It was Father Edward Fitzgerald, pastor of St. Patrick's, then comparatively a new church, returning from a sick call in the country. He reined up his horse and smiled at the two young people who came running out to greet him. He was to marry them the next week. "My blessing on you," he said, "and on the new house. May you live many years to enjoy it, may you be happy together!" They smiled at each other as he cantered away, waving his hand in the genial way that so endeared him to his people. Of course they would be happy many years.

"Mr. Reilly! Mr. Reilly!" a childish voice was calling rather impatiently. "Mother says if you don't come on right away your supper will be cold!"

"Oh, yes, I'll be there, Minnie, I'll be there." The old man came back from the past with a jerk, and rose slowly from his chair. The room was still bright, for the sun was golden on the dusty pavement in front of the house, but to Judson Reilly strange shadows hung in the corners, and voices from the past echoed in his ears. Polly's voice, and childish troubles that pierced him through and through. "Gone! Gone! All gone this long, long time!"

"It's the Spring of the year," he muttered sadly, as he started toward the kitchen,—"the Spring of the year."

EVILS OF SOCIALISM

CARDINAL LOGUE WARNS AGAINST DANGER OF LABOR UNREST

His Eminence Cardinal Logue, in his Lenten pastoral, issued a grave warning against the dangers of revolutionary Socialism.

His Eminence said in part: "Socialism, in any of the forms in which its advocates propound it, is inconsistent with Catholic teaching. It seeks to subvert the order which God has established, inducing man to seek their end and entire happiness in the things of this life, to the neglect of their eternal destiny; it conflicts with justice by trenching on the right of private property; it would invade the sanctity of the family and cripple parental control; it is hostile even to material progress, by discouraging individual effort to the rule of trade and industry; and were its dreams finally realized, it would end by reducing all to the same dead level of poverty and misery, thereby militating against the common good. Some of its extreme apostles, and many of them, are extremists, would abolish the law of marriage, and make the children of the people the property of the State.

THE CATHOLIC POSITION

"We need not wonder, then, that this system has been condemned by the last three Popes, emphatically, in all its phases, from state socialism to communism, by Leo XIII.; and that, too, in his famous encyclical, which has been justly called the Magna Charta of the working man. Catholics who attach themselves to this system have parted company with the Church as far as at least as her ministrations are concerned, like the followers of Freemasonry, or any other condemned sect.

"Judging by the public utterances of some of their leaders, there is reason to fear that this plague has caught hold of some of our own trade unions. One speaker has even gone so far as to claim alliance with the bolsheviks, a body whose bloodstained career has shocked the sensibilities of Christendom, reviving, in this twentieth century, and in an exaggerated form, the worst horrors of the reign of terror during the French revolution. A nice alliance truly for the sons of Holy Ireland! And that, too, at a time when we had reason to thank God for the spiritual regeneration of our people, their devoted attachment to the faith, their fidelity to their religious duties, their tender piety which would lead one to dream of a renewal of that first fervor which won for our country the proud title of 'Island of Saints.' Our fathers sacrificed temporal possessions, even life itself, for their most cherished treasure, the faith handed down to them by St. Patrick; shall we barter that glorious inheritance for mere deceptive visions of earthly happiness and material prosperity?"

RESORT TO STRIKES

"Another infliction which we owe, no doubt, to reaction after the strain of war is the epidemic of strikes which is sweeping over these countries. A strike may be just and necessary for protesting against oppression, securing fair treatment or asserting legitimate claims; but it is a desperate remedy which should be availed of as a last resort when every other means of settlement fails. If lightly and wantonly started, it generally ends in a drawn battle, or in some slight advantage which is a very small recompense for all the turmoil, misery and loss incurred. A multiplication of strikes tends to paralyze trade and industry, bring suffering and loss to those engaged and more widespread loss and suffering still to numbers not interested in the dispute.

"If a strike be not based on solid, clear, tangible grounds it alienates public opinion from the cause of labor.

CAPITAL AND LABOR

"Leo XIII., in his great encyclical on the conditions of labor, has laid down, with the authority of his

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office and a luminous exposition of the several points at issue, what justice and the divine law require on the part of employer and employed. Were both guided by his wise and authoritative counsel, there would be less labor trouble and fewer strikes. The employer would not seek illegitimate gain by sweating or overworking his men. He would not estimate their services by the mere law of demand and supply; but as far as his trade permitted, would furnish them with a remuneration upon which they and those depending on them could live in decent comfort, according to their position. He would allow them reasonable time for the necessary rest, relaxation, and attention to the affairs of their family. In a word, he would treat them in a just, sympathetic Christian spirit, keeping in mind the admonition of St. Paul: 'Masters, do to your servants what is just and equal, knowing that you also have a Master in Heaven.' On their side workmen would take an interest in the work of their employer, earnestly devoting to it all the zeal, diligence and skill necessary to secure its success, giving an honest day's work for an honest day's pay. They would not permit themselves to be carried away by impractical visionary theories which would discourage enterprise, cripple trade, and prevent the investment of capital in remunerative industries. They also should keep in mind the admonition of the same apostle: 'not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God, our Saviour.

THEY ARE MUTUALLY DEPENDENT

"It is much to be regretted that there is not a juster and more intelligent understanding between capital and labor. They are mutually dependent upon each other. Capital would be barren without the strong hands and fertile brain of the worker, which made it fruitful; labor would languish without the means of starting and supporting industries. So far, therefore, from being arrayed against each other, as enemies, in mortal combat, each watching for an opportunity of attack or defense, they should work harmoniously together for the individual and common good. I believe there would be much less trouble and fewer strikes if a system of cooperation were devised, either in the form of partnership or participation in profits, by which the worker would be given a beneficial interest in the work. Where this has been tried it has secured peace and the prosperity of the undertaking."

THE FAIREST FLOWER

Under the magic spell of gentle rains and softening sun the earth will soon blossom with a radiance of colors and sweet odors. The month of May, the month of flowers, the Church consecrates to Mary, the fairest of all God's creatures, the brightest flower that ever graced the beautiful footstool of the Creator. The Church finds delight in spending with a lavish hand all the love that is in her to do honor to the Blessed Mother of God. Love for Mary is second only to love for God's Son.

In no single practice is the divergence between Catholic and Protestant so marked as in their respective attitudes towards the Mother of Christ. The Catholic Church has always tried to find new ways and new devices to honor the Mother of Christ, while Protestant theology seems to make its best endeavor to diminish her glories and to make the world forget that Christ ever had a Mother. The work of one is to add to her glory, while the work of the other is to rob her of what little glory there may be left within the pale of Protestantism. The Catholic Church has not yet learned the logic by which one would imagine that by honoring the Son by dishonoring the Mother. From the Crib to the Cross Mary and her Divine Son were never separated. When the Reformation drove Mary out of the Church her Divine Son went with her. They will not understand our attitude towards the Mother of Christ. They tell us that God will be jealous of the honor we pay to Mary. Would Michael Angelo be jealous because we admired the great bas-relief of St. Peter? No more would God be jealous of the temple He erected which was to house for nine months His Incarnate Son. They say that Mary is just an ordinary woman. She is no ordinary woman. She was created by God according to a special plan that He had designed for all eternity one that He did not follow before and one that He will never follow. We are quite ready to admit that God created a greater and more perfect woman but He never can have another Mother.

One of the greatest prophecies of all time is that of Mary on the occa-

sion of her visit to St. Elizabeth. "Behold, henceforth all generations shall call me blessed." A young girl unknown in the world, living in an obscure village of a remote corner of the earth, makes the bold and startling statement that all generations shall declare her blessed. This prophecy is found in every edition of the Holy Scriptures. The Protestant reads it in his Bible. He believes it to be the word of God. He will see its fulfillment in every age and in every country where the Magnificat has been sung and Mary has been called blessed. The honor that we pay to Mary comes down to us from the morning of the Assumption and will live until the last great day. So long as man shall love God so long shall they love God's Mother. In the glorious past, and so it will be in the future, churches have been built to Mary's honor and children called by her sweet name. For all time doctors will teach her excellence and poets will sing her praises, while artists will rival each other in painting her perfect spiritual beauty.

When Judith returned to her people they cried out with one voice: "Thou art the honor of Jerusalem; thou art the joy of Israel; thou art the honor of thy people." Mary is the honor of the new Jerusalem, the Queen of Heaven. She is the joy of Israel, of God's chosen ones; she is the honor of our people, the honor of the whole human race, "our tainted nature's solitary boast." She is our Mother because she is the origin of our spiritual life. Christ that was born of her is our Elder Brother, being "the first born of among our brethren." At that moment when she consented to the Incarnation of the Word, the Head of the Mystical Body whose members we are, she became our Mother. At the foot of the Cross, when she consented to the bloody Sacrifice of her Son, which is the source of Supernatural Life she sealed her Motherhood. During the month that is sacred to her veneration we rejoice in honoring her, Mary, our own Mother, Mary, the Mother of the Incarnate God.—B. X. O'R.

KNIGHTHOOD FOR MGR. BARNES

The Very Rev. Mgr. Arthur Stapylton Barnes of London, has been appointed a Conventual Chaplain of the Sacred Sovereign Military Order of St. John of Jerusalem. The Order, which has had its headquarters at Rome since Great Britain came into possession of Malta, has an English association, whose center is at the Hospital of St. John and Elizabeth at St. John's Wood, London. The Honorary Grand Cross of the Order was held by the late Prince Consort, and by King Edward VII. and is held by the Queen of Holland. The President of the English Association is Lord North. The Order ranks first in European precedence, before even the Garter and the Golden Fleece. All the knights must be Catholics and must show sixteen quarters. The Holy Father was a knight previously to his accession to the Pontifical Throne; the modern Order of St. John of Jerusalem bears the same relation to the Sacred and Sovereign Order as the Protestant Establishment to the Catholic Church in England, and is in possession of the Original Order's Church in Clerkenwell.—Catholic Bulletin.

HOW HE BECAME A CATHOLIC

(The following interesting article is from Walter Reed, of Longmont, Col., now serving as a Knight of Columbus' secretary in France. It originally appeared in the Register of Denver, and is published as written.)

After forty-two years spent in the Methodist Church, I became a Catholic December 25, 1917. I was never truly happy with my religion, all my life having had an inexplicable longing for something that I never dreamed to be able to gratify, little dreaming of the real truth that it was faith. I was always of a curious disposition, often attending Mass when away from home. Not until after the death of my mother, November 21, 1909, and immediately following the death of my sister, did I become thoroughly convinced that my religion did not stand me in hand as it should. Immediately following the death of my sister I moved to Longmont, Col., where I have since lived.

I always attended, if any, the Catholic Church, where I made many friends among the Catholic people in that little city, especially one, Mr. Mulligan, who always seemed willing and anxious to answer any and all inquiries, but never approached the subject of his own accord or gave an invitation to attend the services. As

time went on I became a more frequent attendant without taking any joy in the service. Not until he asked me to sit up with a sick friend did I become fully convinced that I was lost in my condition. Up to that night when I went after the good Father Nicholas, to ask him to give the Last Sacrament to this friend did I ever express a desire to make a change. As I walked beside this worthy priest to the death chamber I told him my friend possessed something I did not for such fortitude as was shown here I had never experienced. His only remark was: "When you get ready to make the change come to me and I will tell you what to do." In the case of my loved ones we were never allowed to mention the subject of death. Here it was often spoken of; in fact, my friend seemed pleased and anxious to talk of it. After his death I began to study the Catholic religion at first with a great deal of curiosity, yet with a full determination to find out for myself the full meaning of its teachings.

After nearly two years of study I abruptly started one of my Protestant friends by telling him that I intended to join the Catholic Church. Then I told my bosom friend, Mr. Mulligan, that after eight years of constant watching his example, I desired to join the Church. He at once took me to the parish priest, where I made arrangements for a course of instruction. The only thing I asked was that I should not have to be baptized over again. The answer was a smile. As each step of advancement appeared I became more determined to go on and I must surely have wearied my friend by the innumerable questions I asked him, but he was always seemingly ready and anxious to help. So really it was by the example he lived and the help given me that I became a Catholic, through God's grace, though up to this time, never a hint of his desires was expressed. Just after my desire to make a change was expressed, he was nearly as happy as I. After giving up my membership in the I. O. O. F. and bearing severe reproach of relatives and friends, I was baptized Christmas Eve, making my First Communion at 5 o'clock Christmas morning, which was a surprise to a great many, as I had kept my intentions very quiet. I shall never forget the cordial reception I received from my Catholic friends, and especially from the Knights of Columbus, on leaving the Church that morning. A more happy man than I was, or one more contented since, surely could not be.

Now while serving as a Knight of Columbus' secretary in the worldwide War for humanity in far-away France, I have had a chance to see

our religion proved many times by watching our soldiers, who, I find, are fully one-half of the same faith. As I am attached to the hospital staff, it gives me good opportunity to watch these men, always willing and anxious to do their duty as opportunity presents. One finds no great demonstration on entering the Church, but her arms are open to receive, with no bombastic display of affection, but with a great welcoming from honest friends always willing to help. I find my greatest help in frequent confession and Communion. I feel very fortunate in having received the sacraments of the Church in the short time I was with in the fold before leaving the States, also three degrees in the Knights before leaving for Paris in July, 1918. I feel many things I have been called upon to witness since entering this work could not have been borne without the help of the Church and I am fully convinced that any broad minded person studying the same books that I did will become convinced and take the same step.

THE RELIGION OF PASTEUR

An interesting question raised in the St. Louis "Fortnightly Review" as to whether the famous French chemist, Pasteur, was not merely not a practicing Catholic, but actually a spiritist, has evoked the following communication to the "Review" from Father J. A. Baisnee, S. S., of St. Mary's Seminary, Baltimore, Maryland:

"Last summer you asked me to try through my French connections to get at 'la verite vraie' in the matter of Pasteur's position with regard to religion. I put the question to Mgr. Baudrillard last fall in the course of his visit to Baltimore, and he confirmed the result of Father Langel's inquiries to which you adverted in the 'Review.' It was only in his last illness that Pasteur was brought back to the practice of religion—I, e., reception of the Sacraments. Like many of his generation he had early in life given up Catholic faith and practice, though he never spoke or wrote against religion and remained a firm believer in God and in a spiritual, immortal soul (which is meant by the French word spiritualism). It is no doubt because of his constant opposition to the rampant materialism of his day that Pasteur came to be looked upon and referred to as a witness, and even an apologist of the Catholic faith.—The Monitor.

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