

obey it. I wish to have you hear my confession, and then I will go to the sick girl."

Directly after Mass, Pere Ribot called on Dr. Lebrun and with him the professor visited Melaine. Arrangements were made to have the operation take place next morning and the professor felt very optimistic as to the result.

After the doctor and professor had left, Melaine said to her mother: "I shall get well. Saint Anthony has sent this surgeon from Paris to cure me. I am sure of it. Please say to M. Sehr that I would like to see him this evening."

Late in the evening the infidel entered the room.

"M. Sehr," said Melaine, "I want to thank you for permitting me to carry away that figure of St. Anthony you hung from the window. I am very ill and I was to die, but Saint Anthony has prayed for me and a great surgeon has come from Paris to cure me without it costing a franc."

"But, my dear child," cried M. Sehr, "do not thank me. I did not give you the figure, I threw it away."

"If you had not thrown it out of the window that day," persisted Melaine, "I would not have had it, and consequently would not have had his help. I must have died, and now I am to be well. I must thank you, M. Sehr."

The old man laid his gnarled and discolored hand on Melaine's head.

"I wish I could think as you think," he said sadly, "but I cannot—I cannot." And he walked out without raising his eyes from the floor.

Melaine had been removed to her parents' room as, being larger and lighter, it was better suited for the operation.

Doctor Lebrun watched with intense enthusiasm the masterly manner with which Professor Maupin handled the knife. Precision, skill and forethought were all present. Every obstacle was met and every complication foreseen and provided for. When it was completed, he silently grasped the surgeon's hand.

"As far as I can see she will recover," remarked the surgeon coolly. "It was an interesting case."

They walked into Melaine's room, where her parents, rent by agonizing suspense, awaited the verdict, both on their knees.

"Professor Maupin declares that there is every reason for believing Melaine will be entirely well," exclaimed Doctor Lebrun. "Is it not so, professor?"

The professor paid no attention to the words of Doctor Lebrun nor to the two old people who approached him with tears of gratitude in their eyes at the good news. He was staring with an expression of amazement at the figure of Saint Anthony on the shelf above Melaine's bed.

"Whence came that figure?" he demanded.

"Wonderful!" exclaimed the professor, "most wonderful!" and turning to Doctor Lebrun he continued: "Night before last I had a dream, or a vision, in which Saint Anthony appeared to me. The impression, though vivid, left something wanting, something which I could not recall or explain. I now see what it was. The figure which appeared to me had but a single arm, as has this figure on the shelf."

Melaine improved rapidly, and the haggard, worn expression entirely disappeared from Ernest's face as he saw the attainment of his hopes possible.

"Saint Anthony performed a wonderful miracle," said Melaine to Pere Ribot one morning.

"It was not the only one," smiled the good priest. "This morning Paul Sehr attended Mass for the first time in twenty-five years."—Rosary Magazine.

## CHURCH, STATE AND PROTESTANTISM

Floyd Keeler in America

The menace of Bolshevism which threatens to engulf the world has brought men seriously to consider the unhappy divisions into which those who profess the Christian name are separated. They are realizing more keenly than ever before that these divisions have offered the way for this new danger to arise and that the Christian forces must have some degree of unity if terrorism and anarchy are not to sweep over the earth, to the destruction of all religion and morality. They see that the millions of dollars which are now annually expended on the maintenance of the various rival sects might be better spent in constructive work in some of the many unoccupied fields, and they are trying to find a way out of the maze of their present confusion. I have several times called attention to these schemes and have shown how, though born of a real desire to accomplish their much-desired end, they each and all are lacking in that Divine element whose alchemy alone is able to turn their baser metals into pure gold.

Under the caption "Shall We Unite the Churches?" Professor Durant Drake, Ph.D., of Vassar College writes in a recent issue of the Biblical World his ideas as to such a possibility. Dr. Drake starts out with a perfectly obvious statement of the wastefulness of the present condition of Protestant Christianity, for evidently the Catholic Church is left entirely out of his reckoning, and he tells us, truly enough, that so far as they are concerned.

"The movement toward church unity springs not from a mere dislike of heterogeneity, but from an irritation at waste of effort, at narrow parochialism and cliques, at the spectacle of a hundred little

complacent, ineffective dogmatic groups, where we ought to have breadth of vision and union of effort. It is essentially the passion to get ahead faster with the work which the church exists to do. At present many towns and cities are wastefully over-churching; it is not uncommon to find a thousand people supporting, meagerly and with difficulty, five or six churches, with five or six shamelessly underpaid ministers, five or six expensive and ugly church buildings, used a few hours a week apiece, and contributing nothing in taxes to the community, and perhaps as many parsonages, a burden to their occupants to run on the salaries they receive. There is probably very little difference in the preaching; it is a matter of different labels, different denominational connections, and superficial differences in forms; what the various labels really meant to the founders of the sects is pretty completely forgotten by most of the members. Nothing really separates most of them but petty unreasoned prejudices and the chasms between social sets."

Yet in spite of this he announces sententiously that:

"Most men and women are tenacious in their convictions, however ill founded; indeed, the more tenacious in proportion to the lack of clear thinking they have done, for respect for opposing ideas. They cling to their particular brand of theology with intense assurance, and to their denominational home with loyalty and pride."

And in this he finds the difficulty. But what are these "convictions" which are so all-important to those who hold them, and yet are in reality so unimportant that they can be brushed aside as mere outworn shibboleths of a bygone age? Can it be possible that the seriousness of the present situation has created a panic; that men are acting in the insane fashion sometimes exhibited at a fire, where crockery is thrown from upper windows while featherbeds are carefully carried down stairs? Dr. Drake had two plans, each equally futile. He says:

"One is that the denominations shall be kept and joined in a practical working union, mapping out and dividing up unoccupied territory, canceling all needless churches, and working together for social service, missions, and educational effort. On this plan everyone would join the nearest church, of whatever denomination it might be, and the smaller communities would have but one community church, here of one denomination and there of another. Such a working arrangement would quickly make denominational differences meaningless, and would probably be but a temporary step toward a complete union."

On this most excellent plan I would be obliged to be a Presbyterian for I could reach that brand of Christianity in a few minutes' walk instead of being obliged to pay car fare and ride a mile or so to the Catholic Church; as I now do. It would simplify matters immensely so far as ease is concerned, but how about the truth? What becomes of those convictions which the author says are so firmly entrenched? He tells us further that:

"Men are not saved by correct belief, or damned for incorrect belief, with regard to such matters as baptism or the episcopate or the Trinity, as the great majority prove that they realize through the readiness with which they transfer their membership from one sect to another upon marriage, or a change of residence."

Do they? One might equally well say that matrimony is proved not to be an indissoluble relation because in the ease with which persons take on new partners at their desire, or that the Ten Commandments are proved not to be of obligation because of the widespread violation of them. Such "proof" enables one to prove anything. Dr. Drake rails at dogmatism, yet here is a most ardent piece of it.

It is quite true that Our Blessed Lord said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," but what has that to do with Dr. Drake, who assures us that right belief in connection with baptism will not stand in the way of our salvation? It would of course be useless to remind him of the Arian controversy and the decision of the Church on the doctrine of the Trinity, but we might expect him to accept the Scriptures as having some degree of authority. But aside from such considerations, it is evident that so long as denominationalism exists, this easy going interchange of labels will not accomplish anything, for, if one may be a Presbyterian in one neighborhood and a Baptist in another without any difficulty or compunction, he is going to feel that denominations are all wrong and take steps to ask them why they exist anyway. Dr. Drake realizes this and so his second plan is one which is designed to meet this objection. He proposes that "In each over-churching community the congregations unite to form an undenominational church." This, he says, will make everyone feel at home and will attract "the great masses of the 'unchurched' who usually distrust denominational labels and particularisms." This was exactly the scheme proposed by Alexander Campbell a little more than a century ago and which, when put into practice, resulted in the foundation of several new denominations.

Ecclesiastical government of some kind is recognized to be a necessity

and so it is proposed to create "a centralized organization of undenominational churches." This has a formidable and forbidding sound and seems to leave room for the petty tyrannies, the prejudices, and the things that are at present deplored in the denominations now in existence. Calling a sect undenominational does not do away with denominational characteristics nor make it any the less a sect. Moreover there is proposed something that has a still more sinister sound to American ears, for the author advocates that thing which all loyal Americans feel fraught with the greatest danger to our liberty, and which they oppose with absolute unanimity, namely: the union of Church and State. Of course it is this undenominational church which he wishes allied to the State. And here he discloses something that probably many of his fellow-religionists would wish he had kept to himself. This gives new meaning to the "interdenominational" movements which are being urged today and shows that in the minds of some at least of its leaders a body of united Protestant forces is hoped for and planned which shall effect some sort of union with the Government.

More and more the need of religion in education is being seen by the more thoughtful and it is being urged as a part of an Americanization program. But in the same breath the Smith-Towner bill and similar legislation are being pushed along, in the hope of making that religious education of their own State-controlled variety. Will the "Undenominational Church" established and in control, religious education which is carried on by religious societies at their own expense and for the purpose of inculcating a love of truth and of giving an adequate preparation for eternal life would receive scant consideration, we may be sure.

The love of power is strong in many Protestant sects and some of them have turned themselves into little besides adjuncts to one or another sort of political activity. To throw dust in the eyes of their fellow citizens this latter element has raised the cry of "Roman" political intrigues and has sought to draw attention away from its own doing by starting a false trail. But there is another element, and it is in the majority, which consists of simple-hearted, faithful people, who long only for peace and unity among Christians, and who see in it the sole hope of any sound reconstruction. Too often they play into the hands of these ecclesiastical politicians and it is pitiable that they are unable to blind them that they are unable to accept the obvious solution of the difficulties, the very thing, indeed, which they are demanding. In another essay in this same magazine the writer is asking of the Christian ministry religious leadership and he says, "It must speak with authority," yet when that authority speaks they will have none of it. They are demanding a Church which can meet the needs of the age, which can approach the present day problems with a solution which not only seems reasonable but which will work, but when the Church which has met the needs of sixty generations and has solved the problem of the world during twenty centuries offers its tried remedies, they spurn them. They truly belong to the generation that "killeth the prophets, and stoneth them that are sent unto (them)."

A church to be heard must have something to teach and if a "right belief" means not, on what shall it base its teaching? Four centuries of false thinking are producing their result. Men flounder around in a maze of contradictory beliefs and in the midst of a sea of unworkable plans. They realize their danger and cry: "Lord save us, we perish," yet when He holds out to them the conditions upon which they may be saved, they hearken to the voice of the tempter saying: "Ye shall not die the death."

As the "last days" approach we may not expect the complete triumph of the Church, for the adversary is ever more and more on the alert, seeking to draw away mankind, and he all too frequently succeeds with a large portion of the race, but there are always some devout persons who are waiting for the kingdom of God and for them we must continue to bear witness. Although we continue to be "everywhere spoken against" we must continue to hold aloft the light of Christ which has been committed to our care. The cataclysms of history afford us sufficient evidence of the Church's ability to meet the needs of the age, and if, as Dr. Ralph Adams Cram has recently asserted, we are about to enter into another and most tremendous cataclysm, our duty is the more urgent to stand fast in the Faith which has been entrusted to our keeping. Our every action is the subject of scrutiny. Rightly or wrongly every Catholic is considered by outsiders to represent the Catholic Church, and it places a tremendous responsibility upon us miserable sinners. But in the infinite mercies of God we do possess the gift of faith, the means of grace, and the way of salvation for the world. Let us then not fail to be vigilant in our contest for justice and righteousness, and to combat falsehood with truth, bigotry with charity, hatred with love and kindness, so that though men may be unable to go through ignorance or hardness of heart to see the truth in the Church's teaching, still they may be convinced by our very works, and may see mirrored in us the Christ, whom we though imperfectly, love and serve.

## SERMON ON LABOR

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

Washington, D. C., May 23.—Foremost Washington representatives of industry are discussing with great interest the remarkable series of sermons on the industrial question which has just been concluded by the Rev. Thomas J. Gascon, dean of the post-graduate course and professor of sociology at Georgetown University, in St. Aloysius Church. Notable among the auditors was a considerable group of local Socialists. A section of the church was reserved for representatives of employers' organizations and of the American Federation of Labor. Members of Congress and women prominent in Washington society were conspicuous at the exercises.

Father Gascon declared there is only one great force that will adjust the social order and that is Christianity. He pointed to the teachings of the Sermon on the Mount, the writings of St. Augustine and St. Thomas and the Encyclicals of Pope Leo as furnishing the foundations for a just industrial order. Father Gascon said in part:

"No thoughtful man can unconsciously gaze upon the wild unrest which permeates at present the entire industrial world and threatens the very existence of our modern civilization."

"As those living near the scenes of volcanic activity wisely heed the rumblings of impending danger, so prudent men will listen to the cries of the crushed toilers and endeavor to find a remedy whereby their acknowledged wrongs will be righted."

"The whole difficulty seems to lie in the wrong viewpoint which many men take with regard to certain fundamental principles of life and of human activities."

"In the first place, it is obvious that the only effective remedy for existing evils must be based on justice. The tolling masses are not begging mercy or charity, but they are demanding justice."

"Now many people have a strange idea of justice. They regard it as a quality that must fit in with their aims and views, as something shifting and arbitrary, as a term of varying and relative import. The world needs to be emphatically taught that justice does not depend upon personal views and caprices, but that it is something fixed and unchangeable with a standard that is purely objective and varying. In commercial and industrial life it demands a strict equality between what is given and what is received by way of return."

"A second wrong viewpoint of very many capitalists concerns labor itself. Many look upon it as though it were a mere commodity, a mechanical energy, which a man feels justified in purchasing at the lowest figure."

"Human labor is indeed energy, but it is energy absolutely superior to every other form of energy in the world. It is energy vitalized by an immortal soul; it is energy proceeding from a deathless principle, energy poured out by a human being possessed of understanding and free will and destined for an endless life of supernatural happiness. It cannot, consequently, be placed in the same class with the commodities of trade and commerce. And since justice demands equality, the employer fails in a fundamental duty and he is guilty of a serious wrong unless he gives to the laborer, by way of remuneration, that return or wage which enables him both to repair adequately the ravages wrought by toil in his strength, and to pass his existence in surroundings befitting an intelligent and responsible agent. To take advantage of the some universal need to bring down the poverty-stricken work contract below their standard is to be guilty of a heinous crime before the Almighty and to merit the verdict of external condemnation for fundamental justice and tyranny."

"A third wrong in viewpoint concerns the employment of women and children. These as affording cheap labor, have too often been the victims of avaricious employers and capitalists. The crime against the individual and against society, whose child-life is exploited, dwarfed, crushed by conscienceless monsters is so apparent that all nations are finally adopting legal measures against the shocking iniquity."

"It is likewise evident that it is a crime against nature to engage women in certain forms of heavy toil. But what of the reward when women perform services equivalent to those rendered by men? What right has anyone to make a lower return, merely because they are not men? Does age change the awards of justice? Does sex enter into the calculations of equity? Justice inexorably demands a commensurate return, whenever labor has been performed and this independent of the age or sex of the agent provided of course, that in the cases under consideration, the services are equivalent."

"We must not of course, overlook the duties of the employer, namely that they too are bound by the laws of justice, that they must render careful, faithful, efficient services to their employers and that in no consideration are they permitted, in fundamental equity, to squander raw material, to waste time, to give inefficient labor, or to arouse hostile sentiments against those for whom they toil."

"These are a few of the principles that ought to be urged upon the modern world if the threatened war

between-capital and labor is to be avoided. How can we have a lasting peace between these two necessary agents of an industrial civilization? Only by a practical adoption of the teachings of Christianity, those teachings so well expressed in the sermon on the Mount, the magna charta of Christian civilization, in the letters of St. Paul, in the broad and comprehensive opinions of St. Augustine and St. Thomas and in the illuminating Encyclicals of Leo XIII. The principles taught by these illustrious defenders of justice, will, if practically applied, solve every problem of modern industrial life and remedy every wrong in our modern commercial system."

## THE LAST OF MAY

Ah, faith! simple faith of the children!  
You still shame the faith of the old.  
Ah, love! simple love of the little.  
You still warm the love of the cold!  
And the beautiful God who is wandering  
Far out in the world's dreary wild,  
Finds a home in the hearts of the children,  
And a rest with the laubs of the fold.

Sweet a voice, Was it wafted from heaven?  
Heard you ever the sea when it sings,  
Where it sleeps on the shore in the night time?  
Heard you ever the hymn the breeze brings  
From the hearts of a thousand bright summers?  
Heard you ever the bird, when she springs  
To the clouds, till she seems to be only  
A song of a shadow on wings?

Came a voice; and an "Ave Maria"  
Rose out of a heart rapture-thrilled;  
And in the embrace of its music  
The souls of a thousand lay stilled,  
A voice with the tones of an angel.  
Never flower such a sweetness distilled;  
It faded away—but the temple  
With its perfume of worship was filled.

Then back to the Queen-Virgin's altar  
The white veils swept on, two by two;  
And the holiest halo of heaven  
Flashed out from the ribbons of blue;  
And they laid down the wreaths of the roses,  
Whose hearts were as pure as their hue;  
Ah! they to the Christ are true!  
Whose loves to the Mother are true!

And thus, in the dim of the temple,  
In the dream haunted dim of the day,  
The angels and Children of Mary  
Met ere their Queen's feast passed away,  
Where the sunbeams knelt down  
With the shadows,  
And vove with their gold and their gray.  
A mass of grace and of glory  
For the last lovely evening of May.  
—FATHER RYAN

## AFTER SEVEN CENTURIES

The Bolsheviks are our latest menace. Yet in a sense Bolshevism is not new. It is as old as history. As we turn back the records of the past, we find the Bolshevik burning and plundering even as now. They bore other names, and they lived in other climes. Still, their signs and earmarks are the same. And their history teaches lessons that he who runs may read—lessons not without value even today.

There is a vital, pragmatic lesson in the rise and fall of the Cathari—a modern and a timely lesson. With the prospect of a Bolshevik alliance including Russia, Austria and Germany, with social unrest among the Allies and even among ourselves, we must find and employ strong and efficient weapons. The Bolsheviks are modern Cathari, or the Cathari were medieval Bolsheviks, as you will. Both molded social abuses and their resulting spirit of discontent into an organization that would overthrow society, and destroy all law and authority and order. The weapons that met the one emergency will meet the other. It needs only that we modernize them to fit the changed conditions.

Shall Catholics, as Catholics, remain inactive because this work is not directly and primarily religious? It would be unfortunate—and worse—if we did not do our part. Bolshevism is a rapid poison, and the need is pressing. Others must go far afield in search of remedies—we have the solution of social ills in our very hands. We have the eternal principles of justice and charity, true in the days of the Cathari, and as true now. We need only to modernize their application. Mere speculation and theory are not enough. It is only by concrete realities that Bolshevism can be effectively answered. Our clergy must translate the "approved authors" to meet the terms and the needs of the day. Our laity must carry their teaching into practice in the world of business and the marts of trade. Some few are attempting the work, but the work is too great for them to succeed unaided. There is need for organization, for concerted effort. It is our duty, as citizens, if we would save the State. It is, also, our duty as Catholics, if we would serve the best

interests of our Church.—E. F. MacKerzie, in the June Catholic World.

Hopes without action is a barren under.—Feltham.

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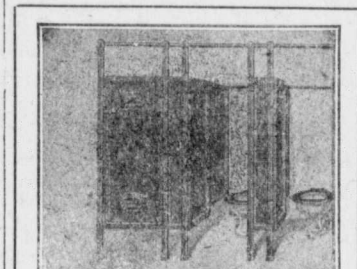
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