

and earlier Waterloo, has ever been the theme of Irish poets and orators. As Thomas Davis sang:

"And Fontenoy, famed Fontenoy, had been a Waterloo, Were not these exiles ready then, fresh, vehement, and true."

LANGSIDE HAS a more directly Catholic, though with a melancholy interest, for the defeat of Queen Mary's little army on that spot on 18th May, 1568, sounded what seemed the death knell of Catholicity in Scotland for all time—a presumption, however, that recent years have done much to dispel. What is certain, however, is that the queen's defeat left the country at the mercy of the Calvinists and inaugurated that long night of tyranny and gloom which almost obliterated the word "joy" from the Scottish vocabulary.

It is narrated that Mary viewed the defeat of her gallant little army from "Court Knowe," a grass-covered hillock shaded by a thorn tree—"Queen Mary's Thorn"—near to the old ivy-covered Cathcart Castle, on a gentle slope of the Cathkin braes, with the "stream of the vale,"—the river White Cart—in the valley below, "chanting" as it has been so poetically expressed, "a sorrowful dirge as it gurgles and winds through the densely-wooded glen." Well may the gallant lady, as she retreated from the field, the innocent victim of unmeasured craft and malignity, have shed tears of pity for her unhappy country!

It is a long lane, however, that has no turning, and while as a result of the Queen's final defeat at Langside every vestige of the Ancient Faith was obliterated from the locality, it is now, we are assured, after three centuries very much alive, as several religious houses, adjoining or on the very battlefield testify. There are also the churches of Holy Cross, Crosshill, and St. Mary's, Pollokshaws, where the crowds attending Holy Mass every Sunday proclaim that even the longest night must be followed by a dawn. For, as anyone may witness, the Church has really "raised her head" in Scotland, once more, and looks hopefully forward to the time "that was and yet shall be."

THE RECENT dedication of a "Tabb Memorial Library" in Virginia, was a fitting conclusion to the efforts put forward by lovers of good literature throughout the Union to erect a permanent memorial of one of the most graceful poets of our time. At the same time it was a testimony to a good priest, whose memory remains as a sweet savor to all who came within the radius of his influence.

THE LIBRARY with singular felicity has been especially founded for children, love for children and interest in their welfare having been life-long characteristics of Father Tabb. Were any other evidence of this wanting his poems prove it abundantly, for he found her choicest themes in the sayings and doings of children. An interesting feature of the unveiling of a portrait of the poet was that the flag used for the purpose was the same that had covered the coffin of Gen. Robert E. Lee, also a lover of children.

AMONG THOSE this year "elected" to the Hall of Fame, in New York University, was Edgar Allan Poe, which recalls the fact that when last his name came before the Committee of election, it was set aside in favor of an obscure woman who had rendered some forgotten service during the Revolution. This incident drew from Father Tabb, who was Poe's ardent admirer, one of his happiest quatrains. It read:

"Into the chancel Hall of Fame
The dead alone should go,
Then write not there the living name
Of Edgar Allan Poe."

WHILE EFFORTS of various kinds, not always commendable, are being made by the sects to convert the Jew, it is noteworthy that the formation of a Catholic Guild of Israel in England is the first organized attempt on the part of Catholics there or on this continent to that end. Father Bede Jarrett, O. P., whom it is hoped ere long to welcome to this continent, has recently made a noted deliverance on this subject, which merits

attention in Canada where there has been so great expansion of the Jewish population within the past twenty years.

FATHER JARRETT said that, outside Catholicism, Judaism was the only religion in which men really believed in England at the present time. Speaking of political Judaism, he said that the Jew had the world at his feet, because he controlled the complete social scale, ruling at one end of it and revolting at the other end. Industrial and agricultural labour held no interest for the Jew, and therefore he would never go back to Palestine, where wealth was almost entirely bound up in agriculture, whilst he had the rest of the world at his feet. Whilst the Catholic and the Jew had very much in common, they were "strangely ignorant of one another. The Catholic Church was founded by Jews, and at one time was entirely composed of Jews, yet nothing at all was done by Catholics in England towards the conversion of Jews until the foundation of the Guild of Israel. The statement that it was impossible to convert a Jew was entirely wrong.

BOY LIFE

WANTED—MEN TO LEAD

There isn't a lad but wants to grow Manly and true at heart,
And every lad would like to know The secret we impart.

He doesn't desire to slack or shirk,
Oh, haven't you heard him plead?
He'll follow a man at play or work
If only the man will lead.

Where are the men to lead today,
Sparing an hour or two,
Teaching the lads the game to play
Just as a man should do?

Village and slums are calling
"Come,"
Here are the boys, indeed,
Who can tell what they might become

If only the men will lead?
Motor and golf, and winter sport,
Fill up the time a lot,
But wouldn't you like to feel you'd taught

Even a boy a knot?
Country and home depend on you,
Character most we need;
How can a lad know what to do
If there isn't a man to lead?

Where are the men to lend a hand?
Echo it far and wide,
Men who will rise in every land
Bridge the "Great Divide,"
Nation and flag and tongue unite
Joining each class and creed.
Here are the boys who would do right
But where are the men to lead?

THE BOY SCOUT

He's a clever little fellow with a smile and with a will—
An' he looks just like a soldier, but he isn't trained to kill.
A boy in size—but watch him—in his doings he's a man;
He's on the job and pledged to help, where, when, and as he can.
Beside the school work training, he has just the right amount
Of common-sense learning to produce the things that count;

His eye is peeled for action, and his hand for work is bared,
An' he's marching to the music of the motto, "Be Prepared!"
He's not a gallery artist, he's in line for something higher;
Scouty knows the way to help 'em in a wreck or at a fire,
And many are the wounded ones that owe the lad a debt,
For it was he who knew the spot to twist the tourniquet.

An' the boy from out the river that seemed drowned beyond a doubt,
Scouty pressed an' drew the life back that had almost vanished out.
It's look around an' help for his—the motto, "Be Prepared!"
Hold still—you men—salute him—seems like you clean forgot—
Take off your hat to Scouty—he's the biggest thing you've got.
A dozen years, and he will show the measure of his worth,
He'll make a better homeland of this precious bit of earth.

There's four hundred thousand like him, fit an' snappy every one.
You can hear them—listen!—tramping louder, louder, coming on!
He's the sample of a legion that to righteousness is squared,
An' he's marching to the music of the motto, "Be Prepared!"
—J. H. TAYLOR, in Boston Globe.

GET THE HABIT

Get the habit of success in all things by going easy at first. One

boy walked along a log spanning a stream. He reached the other side without slipping. The other boy started, got half way, then slipped and fell. "Come on, try again," said the first. "Not me," said the second youth. "Ah, g'wan, it's easy," and boy number one ran back and forth. But it was no good, the other wouldn't because he failed the first time. The first boy had got the habit of success.

SCOUTING COURSE

Several priests and young laymen from Ontario have registered for the Course in Scouting to be given by the Notre Dame University, Notre Dame, Indiana, in July of this year. Notre Dame bids fair to become the popular training ground for our future Catholic Scout Leaders. We wish all success to those who are enlisted in the cause of Boyhood.

CONFERENCE ON RELIGIOUS ART

LEADING MUSICIANS, POETS PAINTERS AND SCULPTORS OF FRANCE DISCLOSE IDEALS

By M. Massiani

Paris, France.—The four-day conference on religious art, organized in Paris under the auspices of the *Cahiers Religieux* brought together some of the best artists and masters of France. The four days were devoted to music, plastic arts, dramatic art and poetry, and many works of the greatest interest were made known to the public.

On the first day, which was devoted to music, the principal speaker was Vincent d'Indy, the favorite pupil of Cesar Franck, and head of the school which faithfully follows the teachings of the great organist of Sainte Chapelle. Director of the *Schola Cantorum* and member of the Institute, Vincent d'Indy is, with Gabriel Faure, the foremost representative of French musical art. In his talk before the congress he told what religious music should be. Its three essential qualities, he said, should be truth, simplicity and universality, adding that no good music can be composed for the church if the composer does not combine undeniable talent with a deep religious feeling. Another speaker discussed hymns and canticles. He condemned the mediocrity of so many hymns and canticles of the martial or romantic type which fill modern manuals, and stated that a canticle should be a pure prayer, a poem of lofty inspiration and at the same time a simple, religious song.

The theoretical discussion was followed by the singing of a few canticles recently composed by Christian masters and poets. They were executed by a choir of children and were greatly appreciated. Cardinal Dubois, who presided at the meeting, expressed his satisfaction at witnessing so much earnestness in behalf of the progress of religious music.

SACRED PAINTINGS EXHIBITED

The discussion of painting and religious sculpture was also accompanied by practical demonstrations. An exhibition had been organized by the Studios of Sacred Art which are directed in Paris by the masters Maurice Denis and Georges Desvallieres.

A Pieta, a Saint Joseph a Sacred Heart, a Laying in the Tomb and several Annunciations were among the subjects treated of the paintings exhibited. The contributions of the sculptors included several statues of the Blessed Virgin, the saints and Stations of the Cross.

Many engravings on wood, etchings, painted and embroidered tissues, vestments and religious objects were also shown. The esthetic taste of the masters Denis and Desvallieres is strictly modern. Many of those attending the congress rather disapproved of it, and an animated controversy was created by their objections. The representatives of the new school showed what efforts of art, fervor and sincerity they had put in their work and the hopes that are based on the spontaneous impulse of artists who base their work on a deep religious feeling. They showed that the artistic enthusiasm of the painter and sculptor when thus confronted by the criticism of competent laymen, prepares the way for greater perfection of achievement.

In the dramatic field too, the organizers of the congress supported their theses by practical examples. Henri Gheon, the well-known French dramatic author, recalled the Christian origin of the theater and said that while the theater of the present day seems to be wholly delivered over to the devil, his Satanic Majesty is merely a usurper. The Catholic community theater should not be a second rate theater, but a serious dramatic center capable of holding attention both of the Catholic and secular mind.

The pupils of a college of Mulan came to Paris especially to present to the congress the play by Henri Gheon "Les Aventures de Gilles, ou le Saint Malgre Lui" the performance of which proved to the audience that the requirements formulated by the speaker could be satisfied.

A DAY WITH THE POETS

The fourth and last day was the day of the poets, and was devoted to the study of the works of 24 Catholic poets of the modern school. The program ranged from Paul Claudel, Francis James and Francis Viel-Griffin to the young woman of letters from a little town in Burgundy, Marie Noel, whose book appeared a few weeks ago and was greeted by the critics of every school as a work of the first order. The congress was brought to a close with the statement that in every field of art in France today, there is a revival of Catholic inspiration and an increasing number of artists who find in their faith the inspirations of beauty.

OPENS NEW LONDON OFFICES

London, Eng.—The ceremonial opening by Cardinal Bourne of the new central premises of the Catholic Truth Society marks a great event in the history of that Society. Founded some forty years ago, its inauguration taking place in a small room in a private residence, this organization has grown from strength to strength, until at the present time it finds itself able to take over large and imposing premises in one of the busiest thoroughfares of London.

Westminster itself—it calls itself the City of Westminster, and has a separate corporate existence—is in this day becoming a second Rome on a small scale. Certainly it is the nerve center of a wide-spreading religious life, whose activities extend throughout more than one religious denomination. In its center stands the historic Abbey of Westminster, which although now a temple for Protestant worship, yet contains within its bosom the sacred body of a Catholic Saint, Edward the King and Confessor and the last of the Saxon Kings, who year by year draws to himself the countless throngs of Catholics, whose forefathers were robbed of the Saint's historic resting place. Near to the Abbey is the Church House, the meeting place of the Convocation of Canterbury, which in a Catholic age was the Provincial Council of the *Ecclesia Anglicana*, as the Catholic Church in England was known in the Middle Ages. Just across the river from Westminster is Lambeth Palace, where for centuries the Archbishops of Canterbury, both Catholic and Protestant, have made their official home. Right facing Westminster Abbey is a great building which is a sort of Vatican of the non-episcopal Protestant Churches.

THE DOMINATING CAMPANILE

Further along Victoria Street, down a side turning, the traveller lights upon the vast and magnificent pile of Westminster Cathedral, with its amazing campanile that dominates London for miles around, and where, in its dizzy height the cross stands out, in which is enshrined a Relic of the Holy Cross. Adjoining the Cathedral is the residence of the Archbishops of Westminster, and the home of the College of Cathedral Chaplains, whose duty it is to celebrate daily in the choir of the Cathedral, the Chapter High Mass and the Hours of the Divine Office.

It is facing the street leading to the Cathedral that the new headquarters of the Catholic Truth Society have been secured, and within this small radius is now concentrated the motive of the ecclesiastical and lay Catholic organization of England and Wales.

Both for historical and sentimental reasons it would have seemed that Canterbury would have remained the ecclesiastical nerve center in England. Yet on the surface it looks as if a common consent had moved both the Catholics, as well as the Anglicans and the Protestant Dissenters to make Westminster their ecclesiastical capital.

There are, of course, many reasons that may account for this religious migration to Westminster. It is the legislative and governmental center of the British empire; but looking back over the years that are past, it rather looks that Protestant opposition to the Catholic episcopate was really the deciding factor that has made Westminster a little Rome.

When Pius IX. restored the English Hierarchy in 1850 there was a press outcry, engineered to prevent the assumption by the new Catholic Bishops of territorial designations. For some extraordinary reason an agitated public opinion saw in the restoration of the Catholic bishops an attack on the Queen's authority. So the ecclesiastical titles bill was passed in 1853 which, among other things, prohibited the Catholic Bishops from taking the titles of existing Sees—most of them, of course, having been originally Catholic bishoprics. This measure never applied to Scotland, and in the Northern Kingdom the restored Catholic Bishops resumed the pre-Reformation territorial titles.

ACT NEVER PUT INTO OPERATION

As a matter of fact, even in England this nonsensical Act was never put into operation, and after a short time it was repealed. But for all that, the new Catholic Bishops never assumed the ancient territorial titles, and it is only in such instances as those of Southwark, Birmingham, and Liverpool, that there are both Catholic and Anglican Archbishops or Bishops of Sees bearing identical names. This is due to the fact that the Anglican

Sees were founded after the Catholic dioceses had been established.

But had the Act of 1851 never been passed, it is quite possible that the restored Catholic Bishops would have followed the procedure of their episcopal brethren in Scotland, and we should now have had Catholic prelates holding the titles of the pre-Reformation Sees. In that case the Catholic Primate would no doubt have taken the title of Archbishop of Canterbury, while the Catholic Bishop ruling the Metropolitan would have been known as the Bishop of Westminster—an inferior dignity to that of Archbishop of Canterbury.

But the head of the Catholic Church in England took the title of Archbishop of Westminster, and thus has transformed London, from the Catholic standpoint, into the seat of a Metropolitan See, and it is possibly from this circumstance that Westminster has become to all religious denominations the ecclesiastical center of the country.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

CATHOLICISM IN ALBERTA

The late Father Benson said of the city of London that it was "a place with a good heart but a bad circulation." It seems to the present writer that the same similitude might be applied with a great deal of truth to the Archdiocese of Edmonton. To those who live in the city with all the evidences of a living faith about them the state of affairs may seem to be flourishing. To those whose lot is cast in the country districts things may have a very different aspect; and it may seem to them that the pumping and pulsating of the heart is but feebly felt throughout the arteries. How many of those for instance, who attend Mass in our comfortable city churches stop to reflect that within a few hours train-ride there are Catholics who are so isolated that to all intents and purposes they might be living in a part of the world where their religion is but little known. How many of those who kneel before the lamp lit tabernacles of the city realize that there are many places in which the temporary tabernacles of cheap wood are empty from one month to another—nay, that there are many places in which the most Holy Sacrifice of the Mass is offered up on kitchen tables, sewing machines, and piles of benches. We are told in the life of Mother Margaret O'Halloran, a notable figure in the Catholic revival of the nineteenth century in England, that she burst into tears when on returning to that country after a sojourn in Belgium, she beheld the tawdry tabernacle of a poor country mission. I wonder what she would have thought if she could have seen the miserable makeshifts to which the country missions of Alberta are reduced!

Take for instance a certain vast expanse of territory which has been served for many years under heroic conditions by two Oblate missionaries—the district extending about the railway route from Edmonton to Lucerne, and from Edmonton to Mountain Park and Coalspur. In the whole of the territory there is but one church, and in that church which is at Edson, Mass is celebrated once in four weeks. At Jasper there is a chapel-house in which Mass is celebrated on a chest-of-drawers at about the same intervals. In the other centres the wandering priest, with his portable altar in hand, has to invite the august majesty of our Sacramental Lord to descend into surroundings which are wretched when they are not positively repugnant.

In the early days of the Archdiocese the French Society of the Propagation of the Faith made it possible for the Oblate Fathers to evangelize the Indians, and attend to the needs of the Catholic immigration as it arrived. To this very day the furnishings of many country missions bear witness to the fact that the charity and the industry of Catholics in France were solidly behind the heroic apostolate of the brave priests who had left that beautiful land to spend their lives and find their death in exile. In later years we have seen the inception of a great Canadian initiative—the Catholic Church Extension Society of Toronto. Continuing the traditions of the Propagation of the Faith this wonderful organization has enlisted the charity of Eastern Canada in favour of the West. With foresight and vision its promoters have realized the situation and carried on a great and growing work. To the present writer it seems that the work of this society is ridiculously little known and appreciated by many here in the West who are just as well able to encourage it as their brethren of the East. Take for instance the magnificent group of men who are united at Edmonton in Council 1184 of the Knights of Columbus—men in good positions, blessed by God with prosperity, and for the most part, surrounded with every possible convenience for practising their religion. How many of these men have ever done anything for Catholic Extension? While it is all very well for the West to appeal to the East, it seems to me that the West—and, to make this short article concrete, I would suggest that Council 1184

undertake a subscription campaign in favour of The Catholic Church Extension Society. After an experience of several months in the country missions, and realizing vividly the help which "Extension" has brought us, the present writer appeals most earnestly for a generous addition to its western subscription list.

IVOR HAEEL

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 to:

EXTENSION,
CATHOLIC RECORD OFFICE
London, Ont.

DONATIONS
Previously acknowledged \$5,269 48
D. O'Callaghan, Cryslar 3 00
A Friend..... 5 00
S. E. F..... 1 00

MASS INTENTIONS
B. R., Hunter River..... 2 00
Jno. A. McCarville..... 1 00
Kinkora..... 1 00

MEMORIAL TABLET

FOR MASSEY BOYS WHO FELL IN THE WAR

Soe Star, May 26, 1922
Massey, May 25.—One of the most pleasing events for some time occurred on Sunday afternoon, May 21, when a memorial tablet in honor of our boys who fell in the Great War was unveiled in the Roman Catholic Church by the parish priest, Rev. Father D. R. McMenamin.

At three o'clock, the church, which was nicely decorated with the flags of the allies, was crowded to the doors, friends from Espanola, Blind River, Cutler, Webbwood, Walford and Spanish having gathered to do honor to the memory of the fallen heroes. As the choir sang "Onward Christian Soldiers," the Rev. Father proceeded down the aisle to where the tablet had been placed, and in the name of King George of England, the Prime Minister of Canada and the Governor General of Canada, he unveiled the beautiful tablet which bears the following inscription:

"Erected in memory of the boys who lost their lives in the Great War, by loving friends in Massey, R. K. Campbell, Chas. Hammond, C. Hays, E. J. Cole, J. H. Knox, L. L. Rivers, Oscar Powell, John Proctor, G. C. Scott, Chas. Hammond."

"Rev. D. P. McMenamin, parish priest, Massey, May, 1922."

After the unveiling Father McMenamin delivered one of the most eloquent and stirring addresses that the people of Massey have had the pleasure of listening to for some time. He is a Canadian by birth and speaks of Canada with the enthusiasm that all Canadians should cultivate, and by so doing, we make Canada one of the greatest countries the world has ever known.

Flags were flying all over the town and the whole place turned out to honor the memory of those boys who fought and fell. This is the first tablet in town, and great credit is due Rev. D. P. McMenamin and the committee, Dr. J. J. McDermott, Miss Lena Brophy and others, who were instrumental in the purchasing.

BURSES FOR CHINESE MISSIONS

PLEASE HELP

To complete the following burses for the education of Missionaries for China. It requires \$5,000 to complete a Burse. The interest on that amount will support in perpetuity a student in

CHINA MISSION COLLEGE,
ALMONTE, ONTARIO
J. M. FRASER.

QUEEN OF APOSTLES BURSE

Previously acknowledged \$2,338 55

ST. ANTHONY'S BURSE

Previously acknowledged \$1,860 00
Sadie Crispo, Concord..... 1 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged \$2,631 43
A Friend..... 5 00
Sadie Crispo..... 1 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged \$889 60
Sadie Crispo..... 1 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged \$2,469 48

BLESSED SACRAMENT BURSE

Previously acknowledged \$840 05
A Friend, St. John..... 5 00

ST. FRANCIS XAVIER BURSE

Previously acknowledged \$813 60
Sadie Crispo..... 1 00

HOLY NAME OF JESUS BURSE

Previously acknowledged \$248 00
Sadie Crispo..... 1 00

HOLY SOULS BURSE

Previously acknowledged \$1,480 62
Sadie Crispo..... 1 00

LITTLE FLOWER BURSE

Previously acknowledged \$840 04

SACRED HEART LEAGUE BURSE

Previously acknowledged \$2,359 25
A client of the Sacred Heart, Newfoundland..... 5 00

CARDINAL BOURNE SELECTS ST. EDMUND'S AS PLACE OF BURIAL

London, May 18.—Cardinal Bourne's burial place, prepared under his own direction, is to be a vault in front of the altar of the galilee (porch chapel) which he gave to St. Edmund's College, at Old Hall, near Ware, Harfordshire, about two years ago. Galilees are features of some of the ancient Cathedrals of England, notably of that of Durham.

The increase in the attendance at St. Edmund's College required an enlargement of the chapel. This had to be done without impairing the original architecture, which is among the best work of Augustus Welby Pugin, whose fame is preserved in five of the Catholic Cathedrals and in many parish churches and secular buildings of England and Ireland.

The galilee presented by His Eminence is built of white stone. Its nave has four bays and a transept. Eleven fine windows light the chapel. The work has been done so carefully that two years have been needed for its completion.

NON-CATHOLICS FIGHT FOR FAIR PLAY FOR ATLANTA TEACHERS

Atlanta, Ga.—The anti-Catholic forces of Atlanta who are sponsoring the movement to make sixteen Catholic principals and teachers "renounce their religious belief and pledge loyalty to the Public school system" are by no means inactive, although they have made no open attempt to force the issue since their agitation at a Board of Education meeting to bring about the discharge of Catholic teachers.

Meanwhile the movement is being condemned by fair-minded non-Catholic men and women. The Atlanta Women's Club is one of the societies opposing the measure.

Recently this organization went on record as considering the action proposed to be "un-American, unpatriotic, discriminatory and detrimental to the best interests of Atlanta."

CANADA GIVEN A NEW DIOCESE

Montreal, May 25.—Great satisfaction has been expressed over the recent action of the Holy See which has divided the diocese of Rimouski into two distinct dioceses. The official announcement of this action has been made by His Excellency Msgr. Pietro di Maria, Apostolic Nuncio to Canada.

The new diocese will bear the name of Gaspé, and will include the peninsula formed by the Gulf of St. Lawrence and the Baie des Chaleurs.

The Rimouski diocese was one of the most flourishing of the Province of Quebec, but as the population is scattered over a wide territory, episcopal administration was very difficult.

It is believed that the presence of a bishop in the territory forming the new diocese will give considerable impulse to the religious life of the people and will also do much to encourage colonization.

C. W. L. AT CHARLOTTETOWN

The subdivision of the Catholic Women's League at Charlottetown, P. E. I., is making various preparations for the coming year. It has a staff of most efficient and energetic workers and we can be assured that their various activities will meet with success in all directions.

The Catholic women of our country are waking up to the fact that they have a special mission to perform in looking after the Catholic welfare of the community. They realize that there are many who cannot be reached by the pulpit; that is, who will not come to Church to hear and these must be reached by our Catholic organizations. We as Catholic women, have a two fold duty to perform; we must educate the public mind and we must mould public opinion concerning the beautiful truths of our Holy Catholic Faith. It is principally for this purpose that the C. W. L. has been organized, and it should be given the hearty support of all.

We are now at a time when we cannot remain silent or neutral. We must act. We must do our "bit" and we must do it nobly. We can do our "bit" in three ways: by the tongue, by the pen, or by our actions, or by all three combined. We should be ready and willing, at all times, to raise our voice in defence of our Faith or to explain its doctrines. To those who have the gift of the pen, it is a sacred duty on their part to use it on every possible occasion to inculcate Catholic principles in the public mind and to obliterate the doubts and misconceptions which are constantly being put upon us by our separated brethren. To those who do not seem gifted with the use of either, tongue or pen, they can always show by their actions what true Catholicism stands for. They should always remember that it is by our actions that people shall know us; that "actions speak more loudly than words."

They should, therefore, always conduct themselves in such a manner that honor and glory shall always be reflected upon our Holy Catholic Faith.

MARGARET M. McCLOSKEY