RECONSTRUCTION

That there will be a reconstruction after the War is inevitable; that this reconstruction will be Christian is by no means certain. The first country

a sane Christian philosophic basis. The most 'important French Republic has been the War-Orphans' Act, and this is frankly ligion is very limited. We have Jacobin, for it takes away from studied Christian Doctrine and can mothers the right to determine the explain the meaning of the Creed, education of their children. With-out doubt there will be a reconstruc-tion in France; but whether it will be a development of the Jacobin a foreign language which we have policy which has been followed for learned to speak. We can follow more than a generation, and which limits liberty of association and liberty of education to those who clumsily acquired and so poorly think and teach as the government does, or whether the country will throw over its anti-clerical masters It is the same with our religion. We and adopt a Christian democracy,

remains to be seen.

The same can be said of Portugal and Italy. In Great Britain reconstruction is both confidently hoped know of the New Testament and the

Ireland, and the same can be said of book for parish priests, contains

Meanwhile though there has been more appearing on the map; no one can tell what the morrow will bring. vivifying spirit of Christian life. The intellectual world is even more agitated. German rationalism is discredited. Protestant sects are ready to modify themselves to meet the changes in national or public opinion. Even the schismatic Greek Orthodox Church of Russia, has, in the past few months, been freed from the state of vassalage imposed on it by the Czars, been threatened with a Jacobin spoliation and persecution by the Bolsheviks, and been reorganized by the re-establishment of its

The one unchanged and unchanging institution in Europe is the Cath olic Church. Its divine constitution enables it to shape itself for all emergencies without adopting fundament-

al changes. What will happen in Canada? What we sow we shall reap. A hundred thousand doctors and theorists will offer their prescriptions. Public opinion will be stampeded and great legislative changes will come to pass. will be our fault if the change does not make our nation more

Neither synicism nor inertia will prevent change. There is a great vague feeling of unrest amongst the soldiers. They realize vividly something is very wrong and they will be ready to do something rash in an attempt to abolish national and social injustice. Properly directed and encouraged, this vast force desiring reform, can cleanse society. It can attain this end only if it be essentially Christian.

The motto of Christian reconstruction is: "Repent and believe in the I" These were Christ's first words, when He began the work of only sound basis for any such work. Society is intested by moral evil, and by an ignorance and consequent neg-lect of the supernatural. Sin can be cured only by repentance, infidel-ity by faith, Never in hisity by faith. Never in his-tory, perhaps, have human passions so unchained. London, the very city which has seen go forth hundreds of thousands of young men to unselfish sacrifice, is to day like a continental city during carnival Restraint and chastity are cast to the winds, God is forgotten. Christianity alone can remedy this. As long as nations ignore the sup-

ernatural and violate the Ten Com-mandments, justice and true pro-gress are impossible. So long as the life of the individual citizen is not modelled after that of Christ, it is in vain. St. Paul, the greatest human reformer that ever lived, summed up the whole end of creation in one magnificent phrase, familiar to us under its Latin form—instaurare in Christo-the motto of Pius X. Yet the full force of the phrase is more than—"To restore all things in it is literally "To recapitu-"bring all things to a head For he is the final end as He is the first author of creation. Society is reconstructed only if it conforms itself to His eternal plan. Anyone who calls himself a Christian should willingly subscribe to that statement; otherwise he is a pagan.

Church, and supplied her, both her ministers and her members, with the means necessary to obtain this object. Yet in order that the Catholic Church should be, in the full sense are required: first that Catholics, both priests and people, should know better and use more the incalculable riches of the Christian dispensation, and secondly: that those outside the Church be induced to desire the Church be induced to desire the control of the character of the game, or at least, should they fail to the graduates of Catholic Colleges by successful should French speaking toilers exploited by capital.

be led to imitate and co-operate with the Christian program of the Catholic Church according to the light that is given them. Great will be the value of their co-operation.

As a first preparation towards a Christian reconstruction in Canada, to attempt to reconstruct itself has been Russia; and the Bolshevik program has already been a disastrous and systematic study of the Catholic ilure, because it was not based on religion in our schools, high schools, convents and colleges, and among the laity who have ended their school neasure framed thus far by the days. The knowledge which the ments. But our knowledge of these things is like that which we have of are not at home in it; we cannot

tor and anxiously dreaded and mean- Roman Catechism or the Catechism time there is patient suspense.

In Ireland the pusillanimous attempt of British politicians to stave tempt of British politicians to stave ordinary sized books; the one, inoff reconstruction, and the selfish efforts of Orange politicians to delay it, are only serving to make the problem many times more difficult. One thing, however, is certain as regards the Council of Trent as a sermon Belgium, that when the reconstruc-tion at last does come, it will not fail faith and practise that has ever been given to the world since St. John Meanwhile though there has been very little reconstruction as yet, Europe is almost in a state of flux.

The greatest European Empire has crumbled into bits; new states are Catholic Doctrine in skeleton form, coming into existence; old nations such as may be found in every Cate-such as Poland and Ukraine are once chism or manual of Christian Doc-

> I should like to see the two books as text books in Religious Study Clubs in every Knights of Columbus Council in Canada. The chaplain of the council, or another priest delegated by him, would naturally be in charge of this work. Last year at the annual State Conventions, I ap pealed to the Canadian Knights of Columbus for funds for Catholic Army Huts. The response of almost every province was eminently satisfactory. This year I would ask the State Conventions to undertake something much more difficult than Campaign Week—to organize these eligious Study Clubs. It the Knights of Columbus are to play a role in reconstruction proportionate to their position in Canada, the Society must begin by a renovation from within. The members must learn to know their religion; then they will learn to practise it. has been said of the Knights of Columbus applies to other Catholic Societies, both of men and women.

Let it not be thought that I am stressing unduly the position of these lay societies in the Church, and that am forgetting that the essential factors in Christian reformation and reconstruction are the home, the for granted. It is not

parish priests that the state of the Catholic Church depends on

the state of each individual parish. and that the state of each individual parish depends upon the state of each individual family. Pastoral work must be continued and redoubled. As regards the Catholic school—the War has proved its worth. The solpurifying society, and they form the dier at the front who has turned a deaf ear to his Padre is in nine cases out of ten the soldier who has been educated in a non-Catholic school. No matter how many years a soldier has been away from the Sacraments, if he obtained a good grounding in Christian Doctrine in his youth, he will always come back. But if his religious ignorance is as appalling as that of his non-Catholic neighbor, schools, high schools, convents and proved. In many primary schools, the teacher is qualified to teach every-thing except the most important and difficult of all subjects - Christian Doctrine. Perhaps in some cases the parish priest does not always consider it possible to do the share in the teaching of Christian Doctrine Bible history, so valuable in its practical lessons, is unknown in many a dian thought and that is for French a Separate school. Catechetics, or pedagogy applied to the teaching of Christian Doctrine, is too often ignored to our loss. A real interest in Catholic missions in the Catholic Church Extension Society, or whether a Separate school. Catechetics, or study the text of the Gospels and Acts more than they do. Several Canadians, Nationalists and Orange convenient manuals for this purpose convenient manuals for this purpose purpose in the discount of the divine plan from whence it fell, Christ established His was a convenient manuals for this purpose protestatts must co operate unself-have been published in England, such as those edited by Father Sidney in any Canadian reconstruction on a Smith, S. J., and by Madame Christian basis. The only connecting whence it fell, Christ established His ask of our colleges to require English speaking Catholic, whose faith of those words, the light of the world ond the salt of the earth, two things are required: first that Catholics,

obtain the gift of faith, they should have shown themselves to be true soldiers of Christ at the front. Yet the very fact that the success of our schools has been great, is itself a sufficient reason why we should im-prove and develop and enrich our schools and establish new ones

where necessary. But no matter how successful we may be among those at school an among those who have just left school and with whom we have, it is to be hoped, remained in touch, there still is need of adult Catholics not merely listening, more or less pas-sively, to sermons, but seriously and systematically studying their relig-ion. Hence, as a concrete proposal I urge religious study clubs, with the New Testament and the Catechism of the Council of Trent as text books. in Knight of Columbus Councils and of social questions, such as the Catholic Social Guild proposes and pre pares, can follow. If we really be lieve, as we must, that the Gospel is osophies, the sole Ark of Salvation in the deluge of passion let loose to day, the sole solace for human sorrow, the soie ramedy for human evils, the sole vivifying force, which is useful in all things, having the promise of the life that now is and of that which

struction I would strongly urge the establishment of a Catholic Canadian Quarterly Review. The community As a second step towards reconthat has not its learned organ of thought is in a state of intellectual inferiority. English speaking Catholics number one seventh of the population of Canada, yet up to the esent they have not produced one-The Catholics of England who are scarcely double the number of English Canadian Catholics, have produced at least fifty books for every one that we have published. college, seminary or university course, which is intended but to be gin our literary, scientific, philo sophic and theological activity, more usually ends it. We shall never have anything remotely approaching our proportionate influence in Cana dian thought as long as this state of affairs continues.

To stimulate and direct Catholic thought we need a Canadian Quar-terly Review of the type of the Dublin or Studies. This would serve as a Catholic counterpart to the university magazine. This latter again is conducted by professors of McGill Toronto and Queen's. Let then the professors of Antigonish University, St. Augustine's Seminary and St. Peter's Seminary get together and establish a Catholic Cana-dian Quarterly, There are a dozen other higher institutions of learning which have professors who

learning which have professors who could assist, not to mention the number of Catholic scholars, lay and cierical, scattered throughout the country, who would contribute to such an organ. As regards subscribers, if only one out of every twenty Canadian Knights of Columbus subscribed, it would be sufficient parish and the school. These things circulation, while the same society might, perhaps, find the necessary for me to remind my brother financial support.

To apply successfully Catholic doc trine to the solution of the extremely complex problems which face her Canada requires patient co-operation of all the Catholic leaders, think ers, doctors and teachers. be ridiculous to assume that Christianity is some cut and dried doctrine which anyone who has studied theology a number of years can apply mechanically to whatever arises. Christianity is a living force of incalculable depth which no human brain comprehends. Its principles plete application is known only to the Church as a whole, which thinks through her doctors and her saints and teaches through her bishops. We teach justice and charity to chillittle or nothing can be done. The teaching of Christian Doctrine in our dren; to apply justice and charity to children; to apply justice and charity adequately to Canadian society readequately to Canadian society reschools, high schools, convents and quires not merely episcopal author-colleges must be developed and in-proved. In many primary schools, ity and Catholic discipline, but also a vast Catholic intellectual move-ment. For this an organ of thought, such as a Quarterly Review, is practi-

With such a review successfully established and with Religious Study Clubs actively at work, but one other imposed on him by Canon Law. thing is required to give us our press and in Catholic literature should be awakened in the children. Our dian Overseas Military Force, that be awakened in the children. Our dian Overseas Military Force, that convents and high schools might they join and support any such move ment on its own merits. French Canadians, Nationalists and Orange that all students of Greek should is common to the one and language learn to read at sight at least the Gospels and the Acts in Greek. I and a half this has been the historic have known a Catholic College where the one class a week devoted to Catholics in Canadian history. The

Catholics stand aloof. United we could be the directing factor in Canadian thought and easily the greatest

JOHN J. O'GORMAN, C. F. Lent, 1918, London, England,

REDMOND HELD FULL SWAY FOR 20 YEARS

GREAT ORATOR WHO HELD HIS AUDIENCES WITH SWELLING

make these other groa

He was first of all a great orator; secondly a great parliamentarian. He did not seem to have the commanding eye of Parnell nor the homely, humorous personality of O'Connell, yet when he rose to

Curiously enough, this popul in leader like Parnell and O'Connell did earnest and live what we believe. Not spring from the people. The When we have reformed ourselves, reconstruction is nearer.

Output

Description of the people. The Redmonds have been landlords in Gounty Wexford for many generations. tions. Their estates were not large

In the House of Commons he could abandon this great manner when he wished and argue from a wealth of parliamentary knowledge probably unequaled since the death of Sir

William Harcourt.

Redmond, in fact, was the last of the old school of oratory left in the House, except perhaps, his own countryman, T. P. O'Connor. Lord Hugh Cecil is an orator, too, rather than a debater but his style is not so sonorous as Redmond's was.

I said that Redmond rarely displayed humor in his public utterances. Yet he could tell a good story as well as most of his party, and that party is famous in the House of Com One story which he delighted to tell was that of the manner in which he was offered a post in the coalition cabinet, after the outbreak of the

say, "there came a cipher telegram forme. It came care of Dublin Castle, superscription, considering that he spent his life fighting Dublin Castle.)

"A young English gentleman was intrusted with its delivery. At 2.30 in the morning after he had knocked vigorously at the door, my old cook went to open it.

"FROM DUBLIN CASTLE"

"She is a good old Wexford woman and an old friend of my family. She took in the situation and, looking out of the door, saw the policeman and young man. When she asked at they wanted, the reply was that they came from Dublin Castle. They added that they wanted Mr.

"Well she remembered the time when Dublin castle wanted me in another way when such messages were preliminary to my going to prison. So the good old soul slammed the door in the faces of the emissaries and said: 'There's no John Redmond

A friend of mine, appreciating the circumstances, went to the door and learned the true facts. He brought in the policeman and the brought in the br nice young emissary at 3 o'clock in the morning and I was solemnly presented with a complimentary office

You all know the result. I gave my answer then and there in the

ANSWER, REFUSAL

Redmond's answer was, of course, a refusal. He had held all his part to the pledge that they had taken under Parnell never to accept office from a British government.

This pledge undoubtedly prevented Redmond from reaching cabinet rank any time since the Liberals were returned to power in 1906. He could have been in the first cabinet formed by Campbell Bannermann after the Liberals returned from their long stay in the wilderness of opposi-

Although the cause of Home Rule for Ireland was the main business of Redmond's life in and out of the House of Commons for nearly forty years, he was also known to the their strongest friends in the House

FRIEND OF WORKERS

For many years Redmond had been

could be the directing factor in Canadian thought and easily the greatest Constructive force in the great reconstructive force in the great

Where there is nothing saved there has been nothing gained.

LOCAL OFFICES:

SENTENCES

Maurice Joy in N, Y, Evening Mail, March 6 John E. Redmond, who is dead to day, held for twenty years a more complete sway over the masses of the Irish people than any previous political leader save Parnell and O'Connell. Yet around his name there are none of the legends that

speak on a platform the people so found themselves under his sway. is to come, then the least that can be

Redmond, unlike most Irish leaders, did not make much use of humor in his oratory. His manner was based on that of the classic orators who loved great periods and swelling sentences that carried an audience along on a wave of emotion, yet was ever more sunburstery, as the shouting of political platitudes is called in

COULD TELL STORY statute book.

Those who have seen him in the ar. last few years say that the "Late in the evening," he used to vigor and flame of his old personality had gone out. He was never an ex-tremist, and he saw Ireland rushing

So good a parliamentarian wa

necessarily a constitutionalist. That was probably why Redmond saw this modern movement in Ireland grow unaround him without understanding its appeal and force. As late as July, 1915, he declared:

What is called the Sinn Fein movement is simply the temporary cohesion of isolated cranks in various parts of the country, and it would be impossible to say what would be impossible to say what exactly their object is or what their principles are."

He was, in fact, out of touch with the younger Ireland that had cominto being with the establishment of the National University in 1907. Yet he was himself a student always a man of culture and refinement, who might have been expected to understand the trend of a new gener

The remedial legislation that has been obtained for Ireland since Red has bettered the economic and social conditions there to an extent unbelievable twenty years ago.

MISSED FROM COMMONS

Moreover it is recognized that his stand on the War and his faith that the democracy of England would see justice done to Ireland cost him the oyalty of his own people in recent The house always crowded to hear

him. He was part of its traditions. He had helped in a great measure to form its modern rules. He lined it back intimately to Gladstone and Disraeli and through them to the

fast loyalty to his old chief, Parnell, when the latter was hounded from office to serve them.

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During the Boer War, Redmond made many speeches in England A FARM THREE AND A HALF MILES denouncing the War, but when Ger about 200 acres, with 60 acres of clearing; with August, 1914, he threw his lot in loyally with the British government to defeat the invader. For him Flanders was a historical battlefield in a

Not only had his ancestors fought there at Fontenoy and Landen, but a very human touch bound him with the Flanders of to-day. His sister was the reverend mother of a Cathoic convent at Ypres in whose cathe dral were kept the flags won by the famous Irish brigade during the wars

RALLIED THE IRISH

Redmond saw that the cause of Belgium was similar to the cause of Ireland, and he called on the Irish people to rally to the British colors. For months they did so, relying on his personal judgment and his belief in the promise of Mr. Asquith that Home Rule would be put on the

Home Rule was not signed by the king, and Sinn Fein began to spread. Then came the rebellion of Easter 1916, and from that date Redmond's influence began to wane.

(Mr. Redmond would chuckle at the unconscious humor of that of all he had ever preached.

SAW SINN FEIN PERIL

Redmond will be greatly missed from the House of Commons. It is doubtful if any other man there was as popular as he was with the men he fought for years. His popularity was not hard to understand. His well bred manner and courteous method of debate were greatly enhanced by a most scrupulous fair

For his own people, his death will

probably awaken their tenderes feelings when they recall his stead

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